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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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139 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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נדפס ז׳ מרחשון ה׳תשפ״ז

This edition contains the English translation.

All 134 maamarim of this volume.

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

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"And with This the Maiden Came"

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 and collective expression 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 a time of expanded intellect (gadlus hamochin); 10

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 house. And the level of "house" is "with all your might," which is at the level of the encompassing, 12

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

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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 vessels 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 vessels." "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 garmohi ("His vessels") 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 vessels 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 the World of Atzilus, so that they too will be elevated and become united. 13

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 spiritual life-force from the supernal dust of the World of Tohu, which precedes Atzilus, it has the capacity to be rectified. 14

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. And a complete service is needed for this level too, to separate out the evil. And this refinement is accomplished 15

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 vessels 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 general and collective expression 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.

TORAH OHR • PARSHAS BEREISHIS • MAAMAR 5

ולהבין בתוס' ביאור ענין וייצר ה' אלקים את...

To understand with further explanation the matter of "And Havayah Elokim formed..."

To understand with further explanation the matter of "And Havayah Elokim formed the man of 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, 1

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.; 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. 2

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 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," 3

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. 4

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. 5

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 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. 6

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 7
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" 8
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 9
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 physi- 10
cal body, could not transform it at all and bring it to the nullification of the "something"; rather, they would fall from their level entirely.

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, 11
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,

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 12
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.

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 13
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- 14
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] 15
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 16
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 estab- 17
lished as they should be, in the form of a complete configuration (partzuf) — specifically "with Tevunah."

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 general and collective expression 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. 18

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 19
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 20
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 6

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.

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, 8

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.

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…," 9

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.

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. 10

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 7

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 8

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 feet go down," etc., nevertheless is not a separate thing, heaven forbid, 17

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 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. 18

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 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, 19

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 [on the other side,] "one corresponding to the other," 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 9

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 10

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 general and collective expression 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 11

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

◇

"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

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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 vessels are one"; meaning, chayohi ("His life-force") is the lights and garmohi ("His vessels") 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 22
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).

"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 high- 23
er and lower Gan Eden, the level of Chochmah, the reasons of the Torah — "he would be utterly scorned,"

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 24
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."

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.)

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, 18

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.

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 19

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.

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 — 20

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.

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, 21

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.

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 5
was Avram. "Av" (father) is the level of the first revelation of something from nothing,

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 6
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.

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, some- 7
times it is in the state of concealment, "a fence for wisdom is silence"; "and at times speaking" (memalelos), the level of speech and revelation.

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 vessels 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 vessels 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 vessels 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 vessels 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.

TORAH OHR • PARSHAS CHAYEI SARAH • MAAMAR 2

להבין ענין משארז"ל יפה שעה אחת בתשובה ומע"ט...

To understand the teaching of our Sages, "Better is one hour..."

Pertaining to the verse "And Abraham was old, advanced in days." 1

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, 2

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. 3

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. 4

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 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." 5

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 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. 6

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 unto itself, grasp the essence and being of G-dliness, which is not within the bounds of comprehension and limit? 7

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 Moses came into the midst of the cloud... and he was there forty days and forty nights; bread he did not eat," etc. 8

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. 9

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, 10

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 "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 11

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 person should not say, in a spirit of lowliness, "How will I reach the level of union in Torah and prayer, since 12

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 with Torah; only, concerning him it is said, "But to the wicked, G-d said: What have you to do with recounting My statutes?" 13

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. 14

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 3

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.

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. 10

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.

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, 11

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 4

ויצא יצחק לשוח בשדה כו׳

"And Isaac went out to converse in the field"

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"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

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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 10
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.

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," 11
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.

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 12
for the level of Binah, etc.

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 30
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;

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 vessels 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...

◇

"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.

TORAH OHR • PARSHAS VAYISHLACH • MAAMAR 5

ויקח מן הבא בידו מנחה לעשו אחיו כו׳

"And he took from what came to his hand"

◇

"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. 1

(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. 2

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. 3

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 de-peruda), etc., 4

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. 5

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. 6

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. 7

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. 8

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. 9

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. 10

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 11
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.

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; 12
and likewise several hindrances that depend on physicality, such as the hindrance of cold, etc.

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 13
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- 14
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 15
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 16
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 17
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, 18
[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 19
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. 20

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. 21

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 6

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.

8 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.,

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."

9 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,"

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."

10 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.

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 vessels 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 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. 20

In the same way it will be understood regarding the refinements that rise as mayin nukvin and are 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; 21

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 vessels 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 general and collective expression is the mitzvah of charity, about 25
which it is said, "Charity exalts 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., all of the 36
life-force, taken as a whole, 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 general and collective expression 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 stone: this is the level of stoning, for which he is certainly liable. 15

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; 18
and let his heart become very bitter, and let him cry out to G-d in his distress,

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 8
good cows, which are the seven attributes, love and awe, etc.,

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.

3 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

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.

4 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]."

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.

5 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).

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 41
Yochanan ben Zakkai was a shepherd and sustainer of Israel, like Moshe our teacher, peace be upon him.

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 42
the strength of the wisdom of kelipah; therefore "they sought to make them forget Your Torah, etc."

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 כוי

"Sing and rejoice, O daughter of Zion"

◇

"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 that which encompasses them all. 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 Yaakov the level of testimony is drawn forth, and from the level of Yisrael the level of Torah is drawn forth. 27

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.

TORAH OHR • PARSHAS MIKEITZ • MAAMAR 8

קצת ביאור על זה

A Brief Explanation of This

◇

A brief explanation of this 1

Now, "daughter" is the level of what is refined, and "my sister," which is the level of the masters of 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." 2

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 9

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 12
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."

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 13
form, as it has been vested in physical matters, the light of the supernal, spiritual Torah, which speaks of spiritual matters, is drawn down.

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 14
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.

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 10

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 "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…". 10

"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 come": from above to below, from an arousal from above. "Behold I" (hineni): I Myself, exceedingly high above. 11

"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 woman seeds first, she bears a male." And "and man" is a drawing-down through the [letter] vav from the supernal Man, etc. 12

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 11

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 12

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.

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," 8

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.

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. 9

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. 10

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 13

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 21
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.

"And Havayah illuminates my darkness." "And Havayah," with the added vav, alludes to an even 22
higher level of Havayah, as it is written, "Havayah, Havayah, G-d, compassionate and gracious," etc.

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 com- 23
passion 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"…

…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 en- 24
tirely 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.

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 14

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 15

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 in pronunciation by the five organs of articulation of the mouth: Alef, Ches, Hei, Ayin from the throat, etc. 17

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 thought and afterward in the letters of speech. And this is what is written, "And man became a living soul (nefesh chayah)." 18

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. And Neshamah is the level of intellectual comprehension: "and the neshamah of Shaddai gives them understanding." 19

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 16

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 7
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."

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-nullifica- 8
tion (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.

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"

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"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."

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" 8

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.

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. 9

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

◇

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

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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.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 1

ואלה שמות בני ישראל הבאים מצרימה את יעקב...

"And these are the names of the children of Israel who came to Egypt with Yaakov"

"And these are the names of the children of Israel who came to Egypt with Yaakov; each man and his household came." Now in Parshas Vayigash it is also said, "And these are the names of the children of Israel who came to Egypt, Yaakov and his sons." 1

We need to understand why the matter of their coming to Egypt is repeated in the Torah, and also to understand the differences from there to here. For here it says, "who came to Egypt with Yaakov."

And in Vayigash it says, "who came to Egypt, Yaakov." We further need to understand what is said in Parshas Vayigash, "the children of Israel," etc., "Yaakov and his sons," which includes Yaakov as well among "the children of Israel." But Yaakov is Yisrael himself, as it is written, "Your name shall no longer be called Yaakov, but Yisrael." 2

If so, how can he be called "the children of Israel"? The explanation is this. It is written, "We came down, indeed came down," etc.: a descent after a descent. And similarly, regarding the Exodus from Egypt and the redemption, it is written, "And I will bring you up, also bring [you] up," etc., [and] "We shall go up, indeed go up," etc. 3

That is, two ascents, which is an elevation after an elevation. But in fact, at the Exodus from Egypt they were raised up only once, as it is written, "I will bring you up out of the affliction of Egypt," etc., "to a land flowing with milk and honey."

Rather, this second ascent alludes to the redemption that is to come, speedily in our days, amen. (And likewise in Shemos, chapter 3, verse 14, He told him of the final redemption, as Rashi explains there.)

For it is written, "As in the days of your going out of the land of Egypt, I will show him wonders": the verse likens the final redemption to the Exodus from Egypt. 4

That is: just as the whole essential purpose intended in the exile of Egypt and the servitude of two hundred and ten years was in order to merit receiving the Torah, [when] "face to face G-d spoke."

As it is written, "And this shall be the sign for you," etc.: "when you bring the people out of Egypt, you shall serve G-d upon this mountain." 5

So too, the whole length of this exile is in order to merit the revelation of the inner dimension (pnimiyus) of the Torah, which will come in the Time to Come. For at the Giving of the Torah there was the receiving of the revealed Torah, but as for the inner dimension of the Torah's reasons, their revelation will be in the Time to Come.

And of this it is said, "I will show him wonders," and as it is written, "Eye to eye they shall see." And so too regarding the servitude and the exile, of which it is said in the exile of Egypt, "And they embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field." 6

[This] refers also to the final era. "And they embittered their lives": this is the Torah, for it is our life. "With hard labor (be'avodah kashah)": this is the kushya (the difficulty). "With mortar (chomer)": this is the kal vachomer (the inference from minor to major).

"And with all labor in the field": this is the Baraisa. "And with bricks (u'vilvenim)": this is libun hilchesa (the clarifying of the halachah). For we do not have in hand a clear halachah and a clear ruling, since all the laws of the Torah are taught in dispute: these declare fit and pure, and those declare unfit and impure. 7

If so, just as through the servitude of Egypt in mortar and bricks they merited the Giving of the Torah, so too, through the libun hilchesa of this time of ours, they will merit the revelation of the inner dimension (pnimiyus) of the Torah in the Time to Come, so that there will be [the fulfillment of] "I will show him wonders."

Now, to understand the matter of libun hilchesa (and also the matter of "with all labor in the field"), and how through this the revelation will come in the Time to Come, we must first explain the meaning and the concept of "King, praised and glorified forever and ever, [is] His great Name." 8

For the purpose of the soul's descent into this world, a descent for the sake of an ascent, is in order "to behold the pleasantness of G-d" in the World to Come and in the Upper Gan Eden and the Lower Gan Eden.

That is the apprehension of the souls, who "take pleasure in the radiance of the Shechinah (Divine Presence)," which is a wondrous delight, without end or limit, without bound.

Now, the books mention only the Upper and the Lower Gan Eden, but in truth there are many levels of Gan Eden and of delights, without end. 9

And this is [the meaning of] "praised and glorified forever and ever." And as our Sages, of blessed memory, said: "The righteous have no rest in the World to Come, as it is said, 'They go from strength to strength.'"

And "the pleasantness of G-d," that delight, comes from the level of a revelation of His great Name, etc., for which all the sufferings of Gehinnom are worthwhile, in order "to behold the pleasantness of G-d." And as our Sages, of blessed memory, said, "Better that he be judged," etc.

Now, our Sages, of blessed memory, said that Avraham chose for himself the servitude of exile instead of the sufferings of Gehinnom. For the purpose of Gehinnom is to purify the soul of the sickness of the evil that is within it. 10

It is like "the refining pot for silver": the waste and the dross are burned up inside the furnace, and the silver remains clean of all dross. So too, in order that the soul be able to receive the light of the supernal delight, to be "taking pleasure," etc.,

it must first be refined in the fire of Gehinnom, to separate the evil from the good, for it is written, "Evil shall not dwell with You."

Now Avraham chose for himself the servitude of exile, which is also a kind of purification for the soul, as it is written, "from the iron furnace, from Egypt." And the exile of Edom is called "the furnace of affliction," etc.

However, the soul is a created being and finite, and it is impossible for the soul to receive the radiance of the supernal delight, which is without limit, forever and ever. 11

[It is possible] only through the clothing of the light of the delight in a vessel and a garment, as it is written, "Who wraps Himself in light as in a garment," which is the light of Torah; and as it is written, "And a river goes out of Eden to water the garden," for Eden is the level of the source of delights.

(And as is written in the Pardes, in Erchei HaKinuyim, in the entry "Eden," in the name of the Tikkunei Zohar: the Upper Eden is the level of the Supernal Keser (the Crown); and therefore it is said of the level of Eden, "No eye has seen," etc.)

And "a river goes out of" this "Eden to water the garden (gan)": that is, the level of the fifty-three (gan) portions of the Torah. For "the Torah comes forth from Chochmah (wisdom)," and the Infinite Light (Or Ein Sof), blessed be He, is clothed only in Chochmah, which is koach mah ("the power of 'what'"), the level of self-nullification (bittul), [as in] "and what are we," etc.

Therefore, through the Torah the soul is able to apprehend His great Name (which is the level of the Supernal Keser, the Malchus (sovereignty) of the Infinite One (Ein Sof), which is called "His great Name," which is drawn down and clothed in Chochmah, etc.), for the whole Torah is the Names of the Holy One, blessed be He, etc.

And this is what our Sages, of blessed memory, said: "'There are sixty queens': these are the sixty tractates; 'and eighty concubines': these are the Baraisos; 'and maidens without number': these are the halachos." 12

Now, the comparison and analogy of the Mishnayos to queens, as our Sages, of blessed memory, said, "The Mishnah is a queen," is based on the saying of our Sages, of blessed memory: "The woman gives seed of the red, from which [comes] the flesh," etc. It follows that the main seeding of the child is from the female drop.

As it is written, "When a woman brings forth seed and gives birth," etc. And the male drop serves only to refine the female drop, so that the child is formed from the good and choice [part].

And as it is written, "And You have girded me (vatezareini) with strength," from the language of "he winnows (zoreh) the threshing floor": the level of refinements. (And in truth this is a matter of a refinement after a refinement, for the female drop too is drawn forth after a refinement.

For this drop comes into being from the foods she eats, which are refined until they turn into blood in the liver; and [the blood] rises to the heart, and from there to the brain; and afterwards the seeding of the drop is drawn from her intellect (mochin), as is written in Etz Chaim, Sha'ar 39.

It follows that this drawing forth is from what has already been completely refined, to the point that it is included in the mochin of the female (Nukva), and then the female drop is drawn from there. Yet even so, for a child to come into being from it is impossible until it is refined with a second refinement through the male drop, as explained above.)

So too, the Mishnayos are the level of refinements: "through Chochmah (wisdom) they are refined," impure and pure, forbidden and permitted. "Permitted" (mutar) means that it is not bound (asur) and tied in the hands of the external forces, and it is able to rise and be included in holiness. For "the blood is the soul."

Now, from every food that is eaten, [part] turns into blood, for "there are three rulers: the liver, the heart and the brain," in which the blood is refined, a refinement after a refinement. And with the strength of that eating a person reads and prays "with all his heart and with all his soul," etc.

But with forbidden foods, even though he studies and prays with the strength of that eating, it does not rise to G-d, to be "with all your heart," etc. And this is the refinement of foods.

And likewise the refinement of garments and houses, the level of encompassing things (makifim): this refinement is through the level of Chochmah (wisdom), the level of the Mishnayos. 13

But for supernal Chochmah, His wisdom, may He be blessed, [of whom it is said,] "He is wise, but not with a knowable wisdom," to be drawn down so as to be the level of the refinements, is through the Tannaim, the masters of the Mishnah; as it is written, "and the mighty ones (eisanim), the foundations of the earth."

Eisanim has the letters of Tannaim: they are the ones who lay the foundations of the "earth," the level of the Oral Torah. And as it is written, "A maskil of Eisan," for they draw down from the level of maskil (the one who understands); and it is written, "He who understands (maskil) a matter," etc.

Therefore [the Mishnah] is called "queen" (malkesa), for the King's union with her is constant. And this union is the drawing down of the mayin duchrin (masculine waters) of supernal Chochmah to refine the mayin nukvin (feminine waters) of Ban. And this is through the Tannaim, the sages of the Mishnah.

For Tannaim has the letters of eisanim, since they receive from the level of Chochmah (the Yesod (foundation) of Abba is called eisan; see Iggeres HaKodesh, on "and righteousness like a mighty (eisan) stream"), in the manner of "Moshe received the Torah from Sinai," etc., until "and the Prophets transmitted it to the Men of the Great Assembly." Thus their tradition is from Moshe, who is the level of Chochmah.

Therefore their halachic rulings, in the main, were not based on the decision of their own intellect, but on what they had received, one man from the mouth of another, back to Moshe.

As our Sages, of blessed memory, said (Sukkah, folio 28a) about Rabbi Eliezer: on twelve [matters] he told them, "I have heard," [and on] eighteen he told them, "I have not heard."

And likewise about Akavya ben Mahalalel: "I heard from the many," etc. That is because they were in the state of "nothing" (ayin) and of actual self-nullification (bittul).

Therefore the level of Moshe shone in them, which is the level of true self-nullification, "and what (mah) are we" (the level of Mah of the mayin duchrin, which refines Ban, which is a refinement after a refinement), "from the water I drew him."

This is not so with Eliyahu, [whose name] in gematria is Ban: the self-nullification in the outer dimension (chitzoniyus). Therefore his body ascended, etc. Therefore the halachos that the Tannaim stated in the Mishnah are the level of actual G-dliness, which is what is drawn forth after the second refinement, of Mah of supernal Chochmah.

As our Sages, of blessed memory, said, "These and these are the words of the living G-d"; therefore we raise refutations from them. And this is what our Sages, of blessed memory, said: "The exiles are gathered in only in the merit of the Mishnayos, as it is said, 'Even when they recite (yisnu) among the nations, now I will gather them.'" 14

For the ingathering of the exiles is a matter of refinement and separation, etc., [and so] it is in the merit of the Mishnayos, the level of refinements, as explained above.

They also said, "Israel will be redeemed only through tzedakah (charity)," which is the level of the ascent after the separation. It comes about through tzedakah,

for "tzedakah exalts," etc., and "His right hand embraces me," specifically. And as it is written, "And you shall be gathered one by one," etc.: to be "one with the One" comes about through "tzedakah exalts," etc.

"And concubines": these are the Baraisos, as in the analogy of the concubine, with whom the King's union is only occasional and in privacy, etc. So too, the drawing down of supernal Chochmah (wisdom) into the Baraisos is at intervals. 15

As our Sages, of blessed memory, said: "Any Baraisa that was not taught in the house of Rabbi Chiya and Rabbi Oshaya is not a Baraisa." (For they are not certain and clear; and it is like the three thousand halachos that were forgotten in the days of mourning for Moshe.

So too, the Baraisos not taught in the house of Rabbi Chiya and Rabbi Oshaya are not so certain, because the drop of mayin duchrin from the level of the Upper Eden was not drawn into them. That is because they are from the World of Beriah (Creation) and not from the World of Atzilus (Emanation); for in Atzilus supernal Chochmah shines, which is the level of the second refinement, "through Chochmah they are refined."

But into the Baraisos not taught in the house of Rabbi Chiya and Rabbi Oshaya nothing was drawn from the level of Atzilus, from the true refinement; therefore they are not so certain. Only the Baraisos of Rabbi Chiya and Rabbi Oshaya are drawn by the second refinement of supernal Chochmah, which is the level of the higher union of the mayin duchrin and the mayin nukvin. Even so, they are called only "concubines," like the concubine, with whom the union is occasional and in concealment, etc.)

This is not so with our Mishnah: we raise a refutation from it, and there is no answer. And above, this is the matter of what our Sages, of blessed memory, said: "Michael stands and offers the souls of the righteous upon the altar."

That is the level of a refinement of the souls that are fit to be included in the Infinite Light (Or Ein Sof), which is at intervals, etc. (And as is explained elsewhere, in the explanation of the Zohar on Parshas Chayei Sarah, on "And behold, Rivkah was coming out," etc.)

"And maidens without number": these are the halachos, which are the sayings of the Amoraim, 16
from which we do not raise refutations at all, as our Sages, of blessed memory, said, "Are you setting one man against another man?" They are called alamos, a term for virgins (besulos).

"Before she has received a male, she is called," etc. For the supernal Chochmah (wisdom) of the World of Atzilus (Emanation) does not rest within it, since Talmud is in the World of Beriah (Creation), which is called "creates darkness," for supernal Chochmah does not shine there openly, etc.

They are only the level of a vessel prepared for supernal Chochmah to rest in, as it is written, "Virgins after her, her companions, are brought to You; they are led with joy and gladness; they enter the King's palace."

And this is the matter of libun hilchesa: one must clarify the halachos and draw into them supernal Chochmah, "wise, but not with a knowable wisdom," etc., His wisdom, may He be blessed, etc.

(In it are clothed the level of the Upper Eden and the level of His great Name, etc., as explained above. And libun hilchesa is through questions and resolutions, as we find with Rabbi Shimon bar Yochai in the chapter Bameh Madlikin, that through this he draws down the depth of Chochmah. And this is the level of libun (whitening), for it draws from the level of the supernal whiteness, which is the level of Keser (the Crown) and Chochmah.

And this is the meaning of "the trees of Levanon," and as is known concerning the white garments of the High Priest on Yom Kippur. And the whole matter of the service now too, in libun hilchesa, is to refine the refinements mentioned above. And then, in the Time to Come, it is written, "Virgins after her, her companions, are brought to You.")

With this will be understood what is said in the Zohar, that the whole Torah and the mitzvos are "to perfect the mystery of His Name." For there are seven Names that may not be erased, namely the Name Kel in Chesed (kindness), etc.

For in order for there to be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, who "is not of any of these attributes at all," into the attribute of Chesed, so that "the world is built with kindness," it is only from the level of a name and a mere radiance from the Infinite One (Ein Sof), blessed be He; and this is the level of the Name Kel.

As is known, a person's name, for example, bears no comparison to his essence and is considered 17
as nothing. And likewise the Name Elokim in Gevurah (restraint).

Therefore, to draw Him, may He be blessed, to be clothed in His attributes (middos), so that "the world is built with kindness," is through Torah and mitzvos: through this mitzvah this Name is drawn into this attribute, etc. But the main meaning of "to perfect the mystery of His Name" is to draw down from the level of His great Name, which is the level of the Infinite One (Ein Sof).

As is known, there is the union of the Name Havayah and [the Name] Ado-nai, which is a drawing down from the level of the Name Havayah, the light that encompasses all worlds (sovev kol almin), into the Name Ado-nai, the level of the light that fills all worlds (memalei kol almin). 18

And through Torah and mitzvos there is a drawing down from the level of His great Name, as explained above regarding "praised and glorified forever and ever [is] His great Name."

And through this [comes about] "to perfect the mystery of His Name": that the revelation of this level be drawn into all the other Names. And this is what is said at the beginning of Parshas Va'eira, "And I appeared to Avraham," etc., 19

"but by My Name Havayah I was not known to them": because the Torah had not been given to them. For the revelation of the Name Havayah, which is the level of His great Name, is through the Giving of the Torah, as is explained elsewhere.

And this is the meaning of "And You have brought us near, our King, to Your great Name": for this drawing down from the level of His great Name comes about specifically through the souls of Israel. 20

And this is what is written, "For G-d will not forsake His people, for the sake of His great Name"; and it is written regarding Yehoshua, "And what will You do for Your great Name?" For "three knots are bound to one another: Israel is bound to the Torah, and the Torah to the Holy One, blessed be He."

And our Sages, of blessed memory, said that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He: that is, that the Holy One, blessed be He, should sit and be lowered into the Torah, which is the joining and the drawing down of the level of His great Name into Chochmah (wisdom), etc.

And this is the meaning of "And these are the names of the children of Israel," etc.: actual names, in the sense of what is written, "And David made a name." 21

And the holy Zohar explains that he made a holy Name: he drew down the revelation of the Name Havayah below, to draw the Infinite Light (Or Ein Sof) from the level of supernal Chochmah (wisdom), the yud of the Name.

And the heh of the Name is the level of speech, and "the breath of His mouth," may He be blessed, etc., to the World of Asiyah (Action), as is written in Iggeres HaKodesh. And this is the meaning of "the names of the children of Israel": the children of Israel draw down and make the revelation of the supernal Names below.

As explained above, in the explanation of "to perfect the mystery of His Name," etc., and in the explanation of "praised and glorified forever and ever [is] His great Name."

(And in particular Yaakov and his twelve sons, the tribes, whose root is actually in the World of Atzilus (Emanation), in the ten Sefiros, which are themselves the supernal Names. As is also known from Pri Etz Chaim, the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) is called the union of Yaakov and Rachel, or of Yisrael and Rachel, which is the union of Havayah with Ado-nai.

For the root of Yaakov's soul is drawn from the level of the Name Havayah, and the root of Rachel's soul is drawn from the level of the Name Ado-nai. Therefore the Congregation of Israel (Knesses Yisrael) is likened to Rachel, as it is written, "like a ewe (rachel) before her shearers," etc.

And likewise the twelve tribes correspond to the twelve permutations of Havayah, for in each month one of the twelve permutations of Havayah shines in Ado-nai, etc., as is explained elsewhere. And this is why it says of the tribes, "the Reuveni, the Shimoni," etc., for the Name Yah is in each one of the tribes, etc.

And the meaning of "And these (ve'eileh) are the names" is that the drawing down of the Names is through the Torah, as explained above concerning "sixty queens," etc. And the six orders of the Mishnah, each one comprising six: this is the numerical value of eileh,

as is explained elsewhere on "These are the accounts of the Mishkan," and it is the level of drawing down. But before that there must be an elevation, which is through the Name of Forty-Two; and this is [why it says] ve'eileh, whose numerical value is forty-two. And see what is explained elsewhere, in Parshas Toldos, on "And he called them names like the names," where the first is with a vav and the second without a vav; see there.)

But the meaning and concept of "And these are the names," etc., "who came to Egypt" refers to the time of exile. For there is a level of "Egypt" of holiness above,

as is written in Likkutei Torah regarding the throat, which is called Mitzrayim (Egypt), from the word meitzar (a narrow place), etc. That is, Mitzrayim is from the word meitzar, the level of concealment and hiddenness. And it is known that of the time of exile it is written, "Our signs we have not seen."

The meaning is that the letters and the supernal Names that we draw down through Torah and prayer "we have not seen," for they are not in a state of revelation for us.

That is because they are hidden in the level of Mitzrayim, the level of a narrow place that conceals and hides, etc. This is not so with the Land of Israel, which is called "a good and spacious land," which is the level of revelation, etc.

The explanation of the matter is as follows. His great Name is the Name Havayah, and it is known 22
that the yud is the level of tzimtzum (contraction), and the heh is expansion in length and breadth, etc.

For this is the way of drawing down from the Infinite One (Ein Sof), blessed be He, into the worlds: first there must be tzimtzum, and afterwards expansion, etc. (And so it is with the descent and the drawing down of the light: first in the level of "Egypt" of holiness, and afterwards the level of "a good and spacious land," the level of expansion and revelation.)

Now it is written, "We came down, indeed came down (to Egypt)," etc.: a descent after a descent. And likewise regarding the Exodus from Egypt and the redemption it is written, "And I will bring you up, also bring [you] up," etc., [and] "We shall go up, indeed go up," etc.: an elevation after an elevation.

To explain all this, concerning "Egypt" of holiness and the descent of the children of Israel and Yaakov there, we must first present an analogy, which is this.

The letters of thought and of speech both flow from one source, the light of the intellect. For the emotive attributes (middos), kindness, judgment and compassion, are drawn from the intellect, and thought is drawn from the attributes

(that is, for the most part, since there is no thought at all unless there is a desire for that thing. But sometimes thought receives from the intellect itself and from the attributes within the intellect, even though the attribute has not yet spread into the heart. As is known from the difference between displeasure (kepeida) and anger: anger is an attribute in the heart.

Displeasure, by contrast, is only in the mind, and even so the thought is full of it. And similarly with the other attributes within the intellect: thought can receive from them directly, not by way of the attributes in the heart. And know that even speech sometimes receives from the intellect not by way of the attributes.

And this is the matter of Rosh Chodesh, as mentioned [in the discourse] on "And it shall be, from one new moon to another," etc.; see there. All the more so with thought. But at times thought also receives from the attributes; and see the passage of the Zohar in Parshas Pinchas on "I will rejoice," etc.; see there. This will also be understood from the application below, concerning Yaakov's descent to Egypt in Parshas Vayigash.)

And [thought] evolves and descends lower and lower to become the letters of speech. Yet even so, they are still bound and united with the light of the intellect, which shines and is clothed in them; for a person's thought accords with his intellect, and likewise from a person's speech his wisdom is known.

And in the manner of this analogy it will be understood [how it is] above: although He has no bodily form, etc., nevertheless "the Torah speaks in the language of people."

For it is written, "How manifold are Your works, O G-d; You have made them all with wisdom." Thus the coming into being of the worlds is through the level of Chochmah (wisdom).

Yet it is written, "By the word of G-d the heavens were made," [meaning] that they came into being through the level of speech. Rather, the meaning is that His wisdom, may He be blessed, 23

[which is] "wise, but not with a knowable wisdom," evolved down into "the word of G-d," which are the Ten Utterances, "Let there be light," "Let there be a firmament," "Let the earth sprout forth": the level of the revealed worlds (almin d'isgalyan).

And likewise in the level of the hidden worlds (almin stimin) that are not revealed, which is the level of His thought, may He be blessed, so to speak, there are also letters and utterances, "Let there be light," etc.,

as is known to those who study the Zohar regarding the Heichalos (Chambers): above, in the hidden worlds too, there are the levels of heavens and earth, stars and constellations, angels and souls. And "from world to world" His wisdom, may He be blessed, "wise, but not with a knowable wisdom," shines and is clothed in them.

(And the radiance and drawing down that comes from the level of Chochmah (wisdom) is the level of Yaakov; and its being clothed in thought and speech, which are the level of letters that set limits, is the matter of the two descents into "Egypt" of holiness, a descent after a descent, from thought to speech, as will be explained.)

Now, the essence of supernal Chochmah before it is clothed in the level of worlds, that is, before it is clothed even in the hidden worlds, is called "Yisrael, li rosh (a head for Me)," etc.

(Just as the soul is clothed in the head, as is written in Tanya, chapter 53, so the radiance from His great Name is clothed in the level of "Yisrael, li rosh," which is the level of supernal Chochmah; as in the saying, "And You have brought us near, our King, to Your great Name," and as explained above.)

And the drawing down of supernal Chochmah to be clothed within worlds is called Yaakov, yud akev ("yud, heel"): a radiance is drawn from the level of supernal Chochmah, which is called yud, to be clothed in the level of worlds, which are only the level of heels in relation to supernal Chochmah itself.

As it is written, "And the earth is My footstool": the level of "earth," which is the level of Malchus (sovereignty), is called "My footstool," and it is the level of the letters of speech.

And similarly with the letters of thought, etc. (And see what is explained elsewhere on this matter, on the Zohar in Parshas Kedoshim, "'And My servant whom I have chosen': this is Yaakov," etc.

And this is what is written, "From the hands of the Mighty One of Yaakov, from there [came] the shepherd, the stone of Israel": the level of "stone" is letters, as is known from Sefer Yetzirah, "Two stones build," etc., and they receive from the level of Yaakov.) And this is why Yaakov is called "the middle bar, which bolts from end to end."

And this is the first descent, in Parshas Vayigash, "And these are the names of the children of Israel who came to Egypt, Yaakov and his sons": a descent into the level of constriction and limitation, to be clothed in the level of the hidden worlds.

Therefore it says here, "the children of Israel … Yaakov": the level of Yaakov is called by the name "the children of Israel," since it receives from the level of supernal Chochmah, which is the level of "Yisrael (mentioned there in Parshas Vayigash), li rosh," as explained above.

Now, of the exile it is said, "Our signs we have not seen." For signs and wonders are a change in na- 24
ture, as in "And you shall take of the water of the River," etc.,

"and they shall become blood on the dry land." And this is through the radiance of supernal Chochmah (wisdom), the level of the Name Havayah (as explained above, that the level of the great Name shines in supernal Chochmah).

And this is what Pharaoh said, "I do not know Havayah": [he knew] only the level of the Name Elokim, the level of the tzimtzum (contraction) in "the word of G-d," in which it is impossible to change the order of creation.

But through the radiance of supernal Chochmah the combinations [of letters] change. For the coming into being of water is from the utterance "Let the waters be gathered," which is drawn forth in "the word of G-d," from the Ten Utterances; but the radiance of Chochmah can change the combination from water to blood.

As is seen plainly, the intellect directs and changes speech as it wishes. And this is also the meaning of the staff, which was from the Tree of Life, which turned into a serpent, and from a serpent [back] into a staff. 25

That is the change from concealment to revelation and from revelation to concealment. And likewise what is written, "Put your hand back into your bosom," etc., "and he took it out of his bosom, and behold, it had returned like his flesh," etc.

Therefore all the wonders were through Moshe, who is the level of the radiance of Chochmah (wisdom), as it is written, "For from the water I drew him," the level of supernal Chochmah.

And this is what is written, "Our signs we have not seen": "our signs," specifically, for Israel arose in [G-d's] thought. For in exile there is the level of hiddenness and concealment, to the point that the world appears to be an existence (yesh), a thing in its own right. As it is written, "You are a G-d who hides Himself."

And the second descent is what is said here, "And these are the names of the children of Israel who came to Egypt with Yaakov": the level of "Yisrael, li rosh" descends into the level of constriction and contraction together with the level of Yaakov. 26

This is the descent into the level of the revealed worlds and "the word of G-d," which is a second contraction and descent. And "from my flesh I shall see": the voice that comes out of the breath of the heart is a simple voice, and it is contracted so as to be divided among the five places of articulation of the mouth, alef, ches, heh, ayin from the throat, etc.

And this is the matter of Moshe being "heavy of mouth and heavy of tongue": for Moshe is the level of the radiance of the essence of Chochmah, [which] cannot come to revelation in speech except through a tzimtzum (contraction).

As it is written, "And you shall be to him as Elokim," specifically. Yet even so, it is still bound and united with its source and root, the level of "Yisrael, li rosh," which shines and is revealed in the world of speech as well, as it is written, "Your name shall no longer be called Yaakov, but Yisrael." 27

(That is, the level of Chochmah (wisdom) that is clothed in the attributes (middos) and from there is drawn into speech; and therefore Yaakov is not called a son of this Yisrael.) As it is written, "And you shall be gathered one by one," to be "one with the One."

"Each man and his household came": Reuven and Shimon, the level of sight and hearing, which is drawn from the level of Yisrael into the revealed worlds too, as it is written, "And she called his name Reuven, for [G-d] has seen," etc.

"And she called his name Shimon, for G-d has heard." Levi: "Now this time my husband will be joined to me," the level of bonding and union. 28

For sight and hearing are the level of individual Providence over all the ways of people, and "He tests the kidneys and the heart"; "before You all the hidden things of the heart are revealed."

[This is] not like the view of those who deny individual Providence, "and they said, 'Yah will not see, nor will the G-d of Yaakov understand,'" since it is drawn down through the order of the chain of descending worlds (hishtalshelus), in "the word of G-d" and the revealed worlds.

Rather, they are still bound to their source and root. (And this is the meaning of "And these are the names," etc.: even in Egypt the level of the supernal Names is drawn down, "each man and his household," male and female, the union of Mah and Ban; only that "our signs we have not seen." But this concealment is the cause of the immense revelation afterwards, as will be explained shortly.)

Now, revelation can come about only through concealment first: the level of the yud, contraction, and afterwards the heh, expansion in length and breadth; as in the creation of the world, "first darkness and then light." 29

And this is the matter of the exile in Egypt: for there to be the revelation of the Giving of the Torah, "the revealed things [are] for us and for our children," "face to face G-d spoke," the exile of two hundred and ten years was enough. But for the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed,

for "eye to eye they shall see," etc., and "the glory of G-d shall be revealed," etc., the whole length of this darkness is needed: "first darkness."

As it is written, "And Avraham rose early in the morning": the revelation of the level of Avraham comes in the morning, specifically after the darkness of the night. (For the Giving of the Torah was the revelation of the Name Havayah, as it is written, "But by My Name Havayah I was not known to them"; only at the Giving of the Torah is it said, "I am Havayah," etc.

But of the Time to Come it is written, "And Havayah will be Elokim to me": there will be a revelation from a still higher place, to the point that the Name Havayah will be considered only like Elokim, as is explained elsewhere. And this is the essence of the revelation of His great Name. As is known, in the Thirteen Attributes of Mercy it says "Havayah, Havayah," with a pause between them, etc.

For the first Name Havayah is what is above the chain of descending worlds (hishtalshelus), and the revelation will come from there, etc. Therefore it is delayed a long time and the darkness is greater, for afterwards there will be a greater light.

And this is [the meaning of] "House of Yaakov, come and let us walk in the light of Havayah," meaning in the light that shines in the Name Havayah, as is written in the Idra Rabba (folio 130).) And this is the meaning of "Hear, O Israel, Havayah," etc.:

"Israel," specifically. "Blessed be the Name of the glory of His kingdom forever and ever": Yaakov said it. And this is the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), to be "one with the One," etc.

The explanation of the matter: at first glance it is not understood: if Yaakov's descent to Egypt is the drawing down of the radiance of supernal Chochmah (wisdom) into the hidden worlds and the revealed worlds, as explained above. 30

If so, it is puzzling how this can be called the exile of Egypt. Is this not how the order of the chain of descending worlds (hishtalshelus) and the coming into being of the worlds must be, as it is written, "You have made them all with wisdom," that is, through the Ten Utterances, as explained above?

And if this is the order of creation, what does it have to do with exile and servitude? But the matter is as explained elsewhere on "I am asleep": the exile is likened to sleep, for sleep means that one closes his eyes and sees nothing. 31

So too of the exile it is written, "Our signs we have not seen." The meaning: "our signs" are the level of the letters of Torah and prayer.

They are the level of drawings down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). But in exile there is no revelation of the Infinite Light (Or Ein Sof) to our eyes; the letters are hidden and concealed. Yet "my heart is awake," for above there is the full revelation of the lights.

This was not so in the time of the Holy Temple, when there was a revelation of the Shechinah (Divine Presence) actually below, and fire from above would descend to consume the offering, etc. But in exile the worlds (ha'almin) conceal.

And this is [the meaning of] "who came to Egypt": the Names are clothed in the worlds, in a state of hiddenness and concealment, etc. Therefore it is called sleep, for the revelation is not before our eyes. 32

Only above is there "and my heart is awake." Therefore in exile, too, it appears that "the world follows its natural course." But in truth He "does great wonders alone": He alone recognizes them, even though they are not visible to our eyes.

It can also be explained further. Certainly, if the revelation in the worlds were from the level of supernal Chochmah (wisdom), the worlds would not hide and conceal so much from our eyes. 33

The proof of this: when the redemption began to sparkle through Moshe our Teacher, peace be upon him, who is from the level of the radiance of supernal Chochmah, at once signs and wonders were done before the eyes of all, with changes in nature, etc. That is because speech is nullified before supernal Chochmah, its source; in the manner of the saying, "He who said to the oil that it should burn," etc.

But that is with the revelation of the radiance of supernal Chochmah itself, which is what is called the level of Yisrael. This is not so in exile: then the revelation in the worlds is not from the level of supernal Chochmah itself, which is from the level called "Yisrael, li rosh."

Rather, some radiance breaks through and is drawn down by way of a screen and a garment. This level is called Yaakov, and from this level [light] shines in the worlds to give them life, from nothing to something.

Therefore the worlds hide and conceal this radiance, and "it was not known that it had come into their midst." And so "our signs we have not seen": "we have not seen," specifically, for in truth now too everything is by individual Providence, as in that time.

And everything is like those signs and wonders, only that "we have not seen," for no change is noticeable. And this is in the manner of "To Him who alone does great wonders": the one for whom the miracle is done does not recognize his miracle, because the worlds conceal. And this is the very essence of exile. 34

The reason for this is that the revelation in the worlds is only from the level of "the children of Israel" and the level of Yaakov, and not from the level of Yisrael, which is supernal Chochmah (wisdom) itself.

An illustration of this, by way of analogy, is any intellectual concept: one who grasps the depth of the idea in its truth can clothe it in many kinds of letters, whether in these letters or in other words, as he needs; thus he can change the combinations. 35

This is not so with one who does not grasp its actual depth: even though he grasps its subject, he cannot change the combinations at all, but can only tell it in the combinations he received.

As, by way of analogy, one who knows the wording of the Mishnah, "These are kosher in an animal," etc., cannot say it in other combinations; he can only repeat the wording exactly as it is, without addition or omission. 36

But one who knows the inner meaning and the core of what is intended can state the laws of the Mishnah in other expressions and words, etc. And this is what we say, "May His great Name be blessed forever and to all eternity (le'alam u'le'almei almaya)."

Meaning: the request is that the revelation in the worlds be from the level of His great Name itself, and through this the worlds will not conceal at all. And see what is explained in Parshas Chukas on "Therefore those who speak in parables say," etc., [and] "let us calculate the account of the world."

The root of the matter is that there is Yisrael Sava (the elder Yisrael) and Yisrael Zuta (the lesser Yisrael). Meaning: "Yisrael, li rosh" is the level of Chochmah (wisdom). 37

But the very essence of supernal Chochmah, "wise, but not with a knowable wisdom," cannot be grasped, for it is as He, may He be blessed, is by Himself, even had He not created the worlds. Only the level of Netzach (victory), Hod (splendor) and Yesod (foundation) of Abba shines to be a source for the worlds and becomes the intellect (mochin) of Z'eir Anpin (the emotive attributes).

And Netzach, Hod and Yesod are, by way of analogy, "kidneys that counsel" how to bestow; see Iggeres HaKodesh, the section beginning "To understand a parable and a figure." And the level of Netzach, Hod and Yesod of Abba is called Yisrael Sava. 38

And the meaning of "the children of Israel who came to Egypt" is the drawings down from the level of Chochmah (wisdom) mentioned above, which is called Yisrael Sava, into the letters of thought. Therefore Yaakov, who is from the level of the back (achorayim) of Abba, which is clothed in Tevunah, is called a son of this Yisrael, which is Yisrael Sava, Netzach, Hod and Yesod of Abba.

And this is what is said in Parshas Vayigash, "And these are the names of the children of Israel," etc., "Yaakov and his sons": Yaakov himself is named as included among "the children of Israel," because there it speaks of the drawing down from the level of Yisrael Sava, which is drawn into the letters of thought. 39

Therefore, relative to the level of Yisrael Sava, Yaakov is called "the children of Israel," etc. And this is the first descent "to Egypt," namely into the level of the letters of thought, which are also called "to Egypt," since they are the level of letters and vessels that limit the light, etc. And the second descent is into the letters of speech.

And this is what is said in Parshas Shemos a second time, "And these are the names of the children of Israel who came to Egypt"; and speech receives from the level of Yisrael Zuta. 40

For Yisrael Zuta is the level of Z'eir Anpin (the emotive attributes). For although Z'eir Anpin is the six extremities (vav ketzavos) of Atzilus: Chesed (kindness), Gevurah (restraint), Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation),

yet when the intellect (mochin) of Abba and Imma is clothed in it, it is called "Yisrael, li rosh." For there is a great difference between when the mochin shine in the attributes (middos) and when they are attributes alone.

By way of analogy, below: a child is easily angered, whereas one whose attributes are within the intellect is slow to anger. Therefore we say "Merciful Father" (Av HaRachaman), for the level of Chochmah (wisdom) is the source of compassion

(and see what is explained above on "The heavens are My throne," in the explanation of "tzedakah exalts," etc.; and this is [the meaning of] "Who is like Your people Israel, one nation," etc.). Therefore when the mochin shine in Z'eir Anpin it is called Yisrael.

But nevertheless it is Yisrael Zuta, for it is only a drawing of the mochin into the attributes. Yisrael Sava, by contrast, is Netzach, Hod and Yesod of Abba itself, by way of analogy the intellect itself.

Now, from the level of Yisrael Zuta, which is Z'eir Anpin, [light] is drawn into the level of the letters of speech, as in the analogy of speech, which receives from the breath of the heart, where the attributes dwell.

And this is the meaning of "And these are the names of the children of Israel" said in Parshas Shemos, which refers to the second descent, the drawing of Z'eir Anpin (the emotive attributes) into the letters of speech. Therefore the level of Yaakov is not called 41

"the children of Israel," for Yaakov, who is the level of the back of Abba, is not a son of Yisrael Zuta but, by way of analogy, a brother.

And this is what is said, "the children of Israel who came to Egypt with Yaakov": speech receives from the level of the children of Yisrael Zuta, and also from the level of Yaakov, etc.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 2

קול דודי הנה זה בא מדלג על ההרים...

"The voice of my Beloved! Behold, He comes, leaping"

◇

"The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills": [this means] that He leapt over the end-time of the deliverance, from 430 years to 210. 1

And to understand the redemption in its spiritual sense, as in what is written, "His right hand has saved for Him," and it is written, "righteous and saved," we must first understand the matter of the exile, and [how] the descent is for the sake of an ascent, as it is written, "I will go down with you to Egypt, and I will also surely bring you up."

And it is written, "And this shall be the sign for you that I have sent you: when you bring the people out of Egypt, you will serve G-d upon this mountain," that is, upon Mount Sinai, at the time of the Giving of the Torah, when there was a revelation of His G-dliness, may He be blessed, face to face. 2

To understand this, we must understand the meaning of the verse "I will go down with you to Egypt," which at first glance is not understood, for this expression

applies only in the language of human beings: one who at first was not in that place and now goes down there. But this is not so with Him, may He be blessed; is it not written, "I fill the heavens and the earth," etc.?

But the explanation is this. Our Sages, of blessed memory, said, "We mention the Exodus from Egypt at night." This means: in all the exiles and subjugations, which are likened to nights; for every aspect of exile is the aspect of the exile of Egypt.

And so too with the redemption: it is written, "As in the days of your going out of the land of Egypt, I will show him wonders." And just as the exile of Egypt was "with hard labor, with mortar and with bricks," etc., 3

so in every aspect of exile, even though there is nothing actually like them in the physical sense, there is nevertheless an aspect of "hard labor, with mortar and with bricks" in the spiritual sense.

As it is stated in the Ra'aya Mehemna: "'With mortar (chomer)': this is kal vachomer. 'And with bricks (leveinim)': this is the clarification (libun) of halachah. 'And with all labor in the field': this is the Baraisa."

To understand this: they expounded in the Haggadah, "that they embittered the lives of our fathers in Egypt." This means that the fathers are the emotive attributes (middos): love, awe and compassion. And their life-force (chayus) is the intellect (mochin), namely Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d: to know 4

that there is nothing else besides Him, in the heavens above and on the earth below, upward to no end and downward [to] no limit, and to the four sides. For through this comprehension and understanding the attribute of love is born and aroused within each and every one.

And so too awe. For every spark of Israel has within it the aspect of love and awe, and these are the very essence of the soul, as is explained elsewhere. 5

Likewise the Congregation of Israel (Knesses Yisrael), the joining together of all the souls, is called "daughter of the noble one (nadiv)," the daughter of Avraham our father. He is called nadiv because he is a man of kindness, who freely offers (misnadev) kindness to all the worlds, upper and lower; and he is called "our father," and our inheritance is from him.

Only, because choice is in a person's hand, and it is in his power to turn the love from love of G-d to the complete opposite, he must therefore arouse the love for G-d.

And on this the whole matter of the Song of Songs is founded: "If you awaken and if you arouse," etc. And the arousal of love comes through "The voice of my Beloved knocks," etc. 6

This is [the meaning of] what our Sages, of blessed memory, said: the people of Jericho would "bundle" the Shema, and would not pause between "One" and "And you shall love." For from contemplating the true One,

that there is nothing else besides Him, an arousal of love for G-d follows of itself, without a break. And therefore, in the Shema, we conclude with "True and firm (emes veyatziv)": yatziv is the Aramaic translation of emes,

only we say it also in the language of the Targum, to say that He is truly One both in the physical and in the spiritual, for it is written, "There is nothing else besides Him."

But all this is when there is Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d, with great contemplation in his mind and thought; and through this he can arouse his emotive attributes (middos), love and awe, openly in his heart, through depth of thought alone.

But one whose mind is too small to contain a revelation of His G-dliness in his thought, so as to arouse the love: this is his faithful counsel, to cry out to G-d in prayer,

as it is written, "Their heart cried out." For the voice arouses concentration (kavanah) and revelation, to arouse the love openly in his heart. And this level is called the level of Mitzrayim (Egypt): meitzar yam, the strait of the sea of Chochmah, which has descended and become clothed in the strait of the throat.

And this is the meaning of "And Yaakov went out from Be'er Sheva and went toward Charan." For 7
the aspect of garon (the throat) and Charon are all one, as is known to those who know the hidden wisdom.

And this is the meaning of the bitterness, that "they embittered the lives of our fathers in Egypt": the life-force of the emotive attributes descended and became clothed in the strait of the throat. And through this they became bitter; for had they been at the level of Be'er Sheva, they would have been sweet, and better.

And this is [the meaning of] "I (Anochi) will go down with you," etc. That is: Anochi, He Who is 8
Anochi, the level of the light that encompasses all worlds (sovev kol almin), the level of the true One, "will go down with you." This is a descent, as it were, because the revelation of His G-dliness, may He be blessed, is not so revealed, except at the level of Mitzrayim.

And this is through His being "with you," as it is said, "They were exiled to Edom; the Shechinah is with them." And there remains only the level of the faith that is planted in the heart of all Israel, for they are believers, the children of believers, even in exile,

as it is written, "And the people believed." But hearing is not comparable to seeing, which is the level of the revelation of His G-dliness, as it was at the time of the Giving of the Torah, at the level of

actual sight. And in the time of exile there is no level of actual sight in this revelation, but only the level of Mitzrayim, which is through the voice, the level of the throat mentioned above.

Now, even in this there are many thoughts that disturb and confuse the prayer, and these are his 9
iniquities, which separate [him]. The counsel prescribed for this is to arouse great compassion, and not on himself;

for on the contrary, by this he arouses judgment upon himself, so that he is judged whether he is worthy to pray before G-d and to serve Him.

Rather, [it is] that he "return to G-d and have compassion on Him," with great compassion over the exile of the Shechinah, which is the spark of His G-dliness that is clothed in his thought.

And the foreign thoughts are called "soiled garments." Over this he should be very embittered, in the bitterness of his soul; and through this the soiled garments will be removed from him, and the glory of G-d will be revealed, as it is written, "A light shines in the darkness for the upright," and it is written, "And the glory of G-d has shone upon you," to arouse the love. 10

And this is what is written, "Thus says G-d to Yaakov, who redeemed Avraham": for through the attribute of Yaakov, the level of compassion, one arouses the love, the level of Avraham. And this is [the meaning of] what is written, "And they embittered their lives." 11

The meaning and explanation of the verse: the verse is saying how, through the exile of Egypt, a person must take counsel in his soul to cry out to G-d in prayer, and to be embittered, in the bitterness of his soul, over his life,

that is, over the G-dly life-force within him, which is the essential life-force of a person; whereas the life of this world is not called life at all.

And this is [the meaning of] "with hard labor (avodah)." For "the service (avodah) of the heart: this is prayer," to cry out to G-d in the manner of "their heart cried out," for the sake of the revelation of His G-dliness, may He be blessed, 12

as it is written, "The exaltations of G-d are in their throat": this is His revelation, may He be blessed, through the level of the throat mentioned above. And through this, "and a double-edged sword in their hand," to cut off all the kelipos and cravings that a person has.

Now, by way of analogy: a sword of hard iron can hold firm even against something hard, like stones, and will not be dented when it strikes them; which is not so if the iron were soft. So too, prayer must be hard. 13

Therefore it is called "hard labor": that is, to call out to G-d, to stand against every obstacle, from within and from without, and to break all the strong kelipos and cravings, so that his heart be broken within him. And even if it is like a heart of stone, it will melt.

Now all this toil is because of the exile; whereas when the Holy Temple stood, they did not need prayer,

for then there was a revelation of His G-dliness in a person's mind and thought, expansively, to (illuminate) [awaken] the love from "the inner self of a man and a deep heart," through depth of thought alone.

And so too regarding the Torah: in the time of exile it is "with mortar and bricks," etc., as stated in the Ra'aya Mehemna. The explanation is: it is written, "There are sixty queens and eighty concubines, and maidens without number; one is My dove, My perfect one." And it is explained in the Zohar: "There are sixty queens": these are the sixty tractates; 14

"and eighty concubines": these are the Baraisos; "and maidens without number": these are the halachos. "One is My dove, My perfect one," etc. 15

And "My perfect one (tamasi)" is explained as "My completion": for He has no completeness, as it were, without the Congregation of Israel, as it is written, "And the earth is My footstool." And it is written, "You are children to G-d your G-d," and "a son is his father's leg."

This is because the revelation of His unity, may He be blessed, in the higher worlds is in all the host on high, as it is written, "And the host of the heavens bow to You": for they are nullified to Him in [their] existence, in actual fact. 16

But in the lower worlds there are the worshipers of stars and constellations, who rebel and transgress against Him. Only "Who is like Your people Israel, one nation on earth," to unite their hearts to the One and to nullify their will before His will.

This is like the analogy of a person's limbs, which are nullified to him, even the legs, which are "outside the body," and even his toenails; that is, as long as they are attached to him. 17

But when one of his limbs is separated, and likewise a nail that separates from a person, it is no longer counted as part of the person, because it is not nullified to him.

So too regarding the human soul, it is written, "One who seeks desire is separated": that he has separated from His unity, may He be blessed; and he is like a limb that separates from a person, 18

and it is as if one of His limbs were severed, or one nail clipped, from the complete stature of the Maker of creation, as it were.

But one who comes to cleave to Him in truth is utterly nullified to Him and has no other desires at all, as it is written, "Whom have I in heaven? And with You I desire nothing on earth," etc., "The Rock of my heart and my portion," etc. And he makes the stature complete, as it were; and therefore [Israel] is called "My perfect one."

Now, through an arousal from below [comes] an arousal from above, as it is written, "I am my Beloved's, and His longing is for me." For just as one arouses the longing, with the joy of G-d, to give gratification to his Maker with joy, as it is written, "Let Israel rejoice in its Maker," so "the joy of G-d is His strength," and "G-d rejoices in His works." 19

And this is [the meaning of] "'And with bricks': this is the clarification of halachah." For it is written, "I am black, yet comely." This means that the Oral Torah 20

appears to every eye as "black," in that no light at all is seen in it, since it speaks of matters of the physical world: matters of seeds, and monetary matters between a man and his fellow.

But in truth [it is] "comely," for all the matters in it have their foundation "in the holy mountains," from the supernal Chochmah (wisdom); for so it arose in His will and wisdom, may He be blessed: "He is wise, but not with a knowable wisdom," etc.

And this is "the clarification (libun) of halachah": the halachos, which appear black, must be whitened with the supernal whiteness through the joy of G-d, which is the true joy in G-d, the One; and [one must] be nullified in His will, and not seek any other will besides His will, may He be blessed, which is clothed in His Torah. 21

And this is [the meaning of] "Rise up (kumi lach), My beloved, My fair one, and go forth (lechi lach)": lach means "to yourself." For Israel arose first in thought, and therefore "rise up to yourself," to be included in the One.

Now, in the same way, there is aroused above the level of the supernal whiteness, revealed as the level of the shining of the Face; that is, the arousal of joy, and the joy of G-d: "His face beamed." 22

As it is written, "May He make His face shine with us, Selah": the shining of His face is "with us" and through us, according to the measure in which we arouse the revelation of His G-dliness, as it is written, "As water [reflects] face to face," etc.

Now the ultimate purpose and completion of this revelation will be in the Time to Come, in the days of Mashiach, when "they will see eye to eye," as at the time of the Giving of the Torah, and even more than that; for at the time of the Giving of the Torah it was only for the moment, 23

whereas in the days of Mashiach the revelation of His G-dliness will be forever and to all eternity, without interruption. And this is [the meaning of] "Selah," which denotes eternity.

Now in the time of exile, great toil and labor are needed to fix in one's heart the true joy in G-d, which is "the clarification of halachah"; whereas in the days of Mashiach, then "all flesh will see together."

So too regarding "'And with all labor in the field': this is the Baraisa." For Baraisa is the level of "outside (lebar) the body," which are the outer limbs, 24

and the Mishnah is called the inner limbs. And everything taught in a Baraisa is alluded to in the Mishnah, as Ilfa said: "Whoever asks me about a Baraisa and I do not resolve it (pashtina) for him from the Mishnah..."

The meaning: pashtina is from the expression "he stretched out (pashat) his hand," which denotes extending a hand. He said that he would stretch out his hand from the Mishnah to explain the law taught in the Baraisa, and he did not need to study the Baraisa on its own, since it is included in the Mishnah.

But not every person merits this, and his name proves it: for this reason he was called Ilfa, from the expression "I will teach you (a'alefcha) wisdom; I will teach you understanding,"

and therefore he could understand the law of the Baraisa from within the Mishnah. But we must also occupy ourselves with the law of the Baraisa from within the Mishnah.

And this is "and with all labor in the field." It is like one who brings wheat from inside the house and sows it in a field outside the city: so are those who occupy themselves in the Baraisa with a law that is taught in the Mishnah. 25

Now the purpose of the descent and the exile is for the sake of a great ascent: that the light of G-d will shine in great revelation in the days of Mashiach.

And this is [the meaning of] "The voice of my Beloved! Behold, He comes, leaping over," etc.: that is, from above to below. "Over the mountains": like a person who jumps from mountain to mountain, and thereby goes a great distance at once. So too, 26

the supernal mountains are the level of Chesed (kindness) of the World of Atzilus (Emanation), which is the very kindness of G-d, in great and mighty revelation; and the arousal from above comes through the arousal from below,

even though there are many levels in between. "Skipping over the hills": the hills are the Matriarchs, the level of recipients from the mountains.

That is: even one who does not have love of his own accord, yet because he sees and hears the prayers of others, it is aroused in him as well.

Now our Sages, of blessed memory, said: "The world stands on three things: on the Torah, on the service (this is prayer), and on acts of kindness." These are themselves the refinements of the emotive attributes (middos), between man and the Omnipresent and between man and his fellow.

Now regarding Torah and prayer, it has already been explained in the verse how this is the aspect of exile, as stated above. And it also comes to explain the refinement of the emotive attributes,

and this is called "all their labor which they labored in them (bahem)": for the labor is from them and in them themselves, to refine their emotive attributes.

For this, great toil, labor and exertion are needed, to turn from one opposite to the other and to change one's way and nature. And it is called avodah (labor) from the expression "tanned (avudim) hides": for one must tan (le'abed) the emotive attributes so that they be refined for G-d alone.

The counsel prescribed for this is what is written, "with rigor (befarech)." It has two explanations. 27
One is an expression of toil and heavy work; and not because of the heaviness of the work in itself,

but rather like what our Sages, of blessed memory, expounded concerning Pharaoh: "With rigor (befarech): he gave women's work to men." For although in truth women's work is lighter than men's work, it was nevertheless heavy for them, because they had to change their nature and habit.

So too regarding the refinement of the emotive attributes of love and awe, which are between man 28
and the Omnipresent: whether in the mode of "turn away from evil" or in the mode of "do good," one must change his habit and nature.

The second explanation is an expression of "a soft mouth (peh rach)." And a person should take this to heart in [matters] such as anger, envy, pride and exalting oneself over one's fellow. This is the rule: "A soft answer turns away wrath,"

and not only the wrath of his fellow, but even the wrath within himself; that is, all the bad traits between man and his fellow, whose root is the level of Gevuros (restraint). And the discerning will understand.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 3

ויאמר ה' אליו מי שם פה לאדם וגו'

"And G-d said to him: Who has given a mouth to man?"

◇

"And G-d said to him: Who has given a mouth to man?" etc. To understand this: what Moshe said, 1
"I am not a man of words," "for I am heavy of mouth," etc.,

and what the Holy One, blessed be He, answered him, "Who has given a mouth," etc. — all of it is difficult: did Moshe not know this at the outset, Who gives a mouth to man?

The matter will be understood through an introduction. It is stated in Sefer HaTemunah (in the introduction to Temunah 3, folios 27, 29, 31) that this world is the second shemittah (cycle), and before it there was also one shemittah, which was drawn from the attribute of Chesed (kindness); and the present shemittah

(that is, the "six thousand years that the world exists, and one [thousand that it is] desolate") is from the attribute of Pachad (fear), and therefore its ways are strong, harsh and evil, etc.; that is, in it there was the destruction of the First and Second Temples, etc.

Not so in the first shemittah, which was from the attribute of Chesed: the divine service (avodah) was of a different kind, and the Torah too was of a different kind (see there at length), and there was only goodness and kindness, etc.

This is the view of Sefer HaTemunah; and after it the later Kabbalists were drawn to infer from this that there must necessarily be five more shemittos after this shemittah, for there must be seven shemittos, corresponding to the seven supernal attributes, etc.

(as is written there in Sefer HaTemunah). But the Arizal disagrees with this, regarding what they inferred, that there must be five more shemittos; and also regarding the matter that this world is the second shemittah, even though he too holds so.

And therefore the Torah opened with the beis of Bereishis, to say that there had already been one shemittah, and now it is the second shemittah. But

the Arizal explained that the intent is not to say that there was a physical world like this present world, with physical heavens and earth, and the inanimate, vegetative, animal and speaking [kingdoms],

for this existed only in this shemittah specifically, and in it alone. And the matter of the shemittah that was before this one is the matter of the World of Tohu (Chaos),

that is, the matter of the seven primordial kings (malchin kadma'in) of Tohu who died, which is a matter of spiritual Sefiros, as is known; and the matter of the present shemittah is the matter of the World of Tikkun (Rectification), which was made afterward (and see Likkutei Torah, Parshas Kedoshim, and Emek HaMelech, Shaar Olam HaTohu, ch. 46, folio 25a), as is known in the writings of the Arizal.

Now, two souls from the first shemittah, that is, from the level of the World of Tohu that preceded the World of Tikkun, descended and were drawn down below to the second shemittah, 2

which is the level of Tikkun. And they are Chanoch and Moshe. For of Chanoch it is written, "And Chanoch walked with G-d," to say that he had already walked with G-d in the first shemittah.

And likewise of Moshe it is written, "Out of the water I drew him (min ha-mayim meshisihu)": that is, from the first shemittah, which was of the level of Chesed (kindness), which is called water.

And from there "I drew him" to the present shemittah, etc. And their descent to this shemittah is chiefly in order to rectify the worlds, for their root is very high, since they are above the level of the souls of this shemittah; 3

that is, there self-nullification (bittul) is found far more than it is found in this shemittah. And therefore it is said of Moshe, "And what are we?"

"And the man Moshe was very humble," etc. And he also saw there lofty souls that were above him, such as Chanoch, Lemech, etc. 4

And therefore they descended to this shemittah, to rectify it as well. For Chanoch was before the generation of the Flood, when the world was in utter lowliness, as it is written, "The end of all flesh has come before Me," etc.

And therefore Chanoch descended to this world to rectify it, so that it would not return entirely to tohu vavohu (chaos and void), but only that there would be a flood upon the earth to purify the earth, and Noach and his sons would remain alive in the ark.

But had there not been Chanoch, the world would have been utterly destroyed, and not even Noach and his sons would have remained. And likewise Moshe descended to redeem Israel, and so that the Giving of the Torah would be through him, etc.

Now, the difference between Tohu and Tikkun is known from Etz Chaim: Tohu was not at the level of partzufim (configurations); rather, the ten Sefiros were at the level of points (nekudos), that is to say, the point of Chesed (kindness), the point of Gevurah (restraint), etc. 5

That is, the Sefirah was not divided into minute particulars in length and breadth; rather, it was a single point, in a general way and in extreme brevity: this is Chesed and this is Gevurah, etc.

And also the ten Sefiros were one beneath the other, so that they were separate from one another: Chesed by itself and Gevurah by itself, and they were not included in one another (and therefore they were only points, etc., for the one depends on the other).

In the World of Tikkun, however, the Sefiros were made into the level of partzufim: from Chochmah (wisdom) the partzuf of Abba was built, and from the six extremities (vav ketzavos) the partzuf of Z'eir Anpin (the emotive attributes);

that is, the Sefirah was divided, in its extension, into minute particulars, nine times nine, and in each one head, middle and end, and the five chassadim (kindnesses) that bring growth, until 248 limbs were formed, etc.;

and also an interinclusion of the Sefiros, one in another, came about. And the analogy for these two levels can also be understood from the powers of the soul in the body: the 248 powers of the soul are invested in the 248 limbs of the body. The power of sight is invested in the eye,

the power of hearing in the ear, the power of action in the hands, and the power of walking in the feet, etc. And this level is the matter of the extension and investment of the soul's powers in vessels, which are the limbs. 6

And there is also found one level that includes all the particular powers that are divided among the above-mentioned limbs, and encompasses them on every side, from head to foot.

That is, the level of a person's thought: as is plainly seen, when he is burned on his toenail, his thought feels the pain at once. 7

And likewise, when he wants to move his foot, it moves at once, immediately, as soon as it rises in his thought to move his foot. From this it is proven that thought is present in the foot as well, and it is there at the level of makif (encompassing), etc.

Now, the investment of the powers in the limbs is an analogy for the level of the partzufim of yosher (the straight line), which are invested in vessels, in the manner of a partzuf: the intellect (mochin), arms, etc.

(And the level of Tohu is the level of igulim (circles), which are the level of makifim (encompassing [lights]); and this is like the analogy of thought, etc.) (And see on [the verse] "And the king of Egypt said to the midwives," etc., where this matter is explained at length, concerning igulim and yosher.)

Now, since in the yosher of Tikkun the Sefiros were divided in detail, at the level of partzufim, there is therefore found in them something new, an added advantage that did not exist in the World of Tohu, when they were at the level of points, one beneath the other.

And this is what is said in Sefer Yetzirah: "Their beginning is wedged in their end, and their end in their beginning": that there is an advantage in the end that is not in the head. And this is not found in the World of Tohu, only in the World of Tikkun, because they were made into the level of partzufim.

8 And this is, by way of analogy, as with the powers of the soul in the body: the intellect is invested in the brain in the head, which is the most excellent and the chief of all the powers of the soul.

And then, in the hands, is invested the power of action: to write, to draw and to do every craftsman's work; which is a lesser power by comparison with the power of the intellect in the brain.

And then in the feet is invested the lowest power of action, the power of walking alone. And when we compare the powers themselves to one another, in terms of their very essence,

as they are before their investment in the limbs, it will certainly be found that the power of the intellect is exalted and utterly elevated, in every respect, above the power of action in the hands and feet, etc.; for it is a power from the inner dimension (pnimiyus) of the soul, and it is far above the power of walking, which is only from the outer dimension (chitzoniyus) of the soul.

However, when they are invested in vessels, the power of the intellect in the head and the power of walking in the feet, then an advantage will be found in the foot that is not in the head;

for the feet hold up the head and carry it from place to place, and this power is not found in the head at all.

Thus, "their beginning is wedged in their end and their end in their beginning": there is an advantage in the end that is not in the head, etc. And this comes specifically from the investment of the power in the vessel of the foot, specifically.

9 And in the analogue, the difference between the igulim (circles) of Tohu and the yosher (straight line) of Tikkun will be understood. For there, in Tohu, they were one beneath the other and not at the level of a partzuf; therefore this level of "their end is wedged," etc., was not found.

But in Tikkun, where they were invested in many vessels at the level of a partzuf, this level came about by virtue of the vessels: that there is in the foot what is not in the head, etc.

And on the pattern of this "their end is wedged in their beginning," which is the matter of there being neither head nor end, that there is an advantage in the end that is not in the head, it will also be understood regarding the mitzvos

(which are also of the level of Tikkun, as it is written, "This is the Torah: a man (adam)"), that there is an advantage in the practical mitzvos, which are higher in one respect than the Torah (even though the Torah is the level of the inner dimension (pnimiyus), and the mitzvos are the level of the outer dimension (chitzoniyus), mere action).

For we interrupt Torah study for the sake of escorting the dead; and we also find that for the sake of bringing in a bride they set aside the recital of the Shema, as mentioned [in the account] of the Yenuka (child) of [Parshas] Balak, "by the scent of your garments," etc.

(even though in the recital of the Shema there are supernal unifications, etc.). Our Sages, of blessed memory, also said that a positive commandment overrides a prohibition, as with circumcision [over a mark of] tzaraas, and shaatnez in tzitzis.

All this is because there is an advantage in action, which is the level of Netzach (victory), Hod (splendor) and Yesod (foundation), the level of the legs, something that is above even supernal Chochmah (Chochmah Ila'ah).

And therefore, when even a simple person among Israel fulfills some practical mitzvah without kavanos (mystical intentions) and secrets, only because the Holy One, blessed be He, so commanded, it can be that this is more precious in G-d's eyes, in one respect, than many kavanos and comprehensions of tzaddikim, etc.

For there is a level of added advantage in the level of "the supports of the Torah" (tamchin deoraysa) over "the eyes of the congregation," as [explained] above in the analogy of the foot in relation to the head, etc.

(And along these lines our Sages, of blessed memory, said, "Greater is one who gives charity in secret than Moshe our teacher," as explained elsewhere.) And this is specifically by virtue of the World of Tikkun, where this level of "their end is wedged," etc., came about; that is, because in Tikkun there is a multitude of vessels, and specifically by virtue of the vessels

is this level found, as [explained] above. In Tohu, however, the lights were many and the vessels few, [and] this level did not exist, etc.

Now, it has already been explained that the soul of Moshe was from the first shemittah and was drawn down to the World of Tikkun; and he was of the level of Chochmah (wisdom), which is the level of sight. 10

As it is written of him, "And he saw the first portion (reishis) for himself." Therefore, when Moshe saw, at the level of actual sight, in the whole World of Tikkun of Atzilus (Emanation), into which he had descended and been drawn,

that "their beginning is wedged in their end and their end in their beginning," which in his eyes was something truly new, since this is not found in the World of Tohu, etc.,

he marveled greatly at this. And therefore he humbled himself before the souls of the World of Tikkun and said, "Send, please, by the hand of whom You will send," etc.

For they have an added advantage over him by virtue of the vessels of Tikkun, in which "their end is wedged," etc.; which is not so with him, whose root is from Tohu.

And this is [the meaning of] what is written, "For I am heavy of mouth and heavy of tongue": that is to say, his root is from Tohu, where the lights were great and could not be invested in vessels. And this is the matter of "heavy of mouth": he could not channel the light of his intellect into the vessel of the mouth. 11

And this was in his eyes a great deficiency, and the advantage of Tikkun, whose vessels are many to contain the lights, was wondrous and precious in his eyes. Therefore he said, "Send, please, by the hand of whom You will send," that is, one who is from the World of Tikkun. For in Tikkun 12

there is found an added advantage by virtue of something newly brought about there, [namely] "their end is wedged," etc.; and this is specifically by virtue of the vessels of Tikkun, as [explained] above; and this he did not have,

since he was "heavy of mouth," etc. This was the claim of Moshe our teacher, peace be upon him, who greatly humbled himself, being the humblest of all men, etc.

(And in truth, in our view it is an advantage that he was heavy of mouth, for the cause of this is the abundance of the lights, so that the vessel could not contain [them].

In Tikkun, by contrast, the lights are few and the vessels many. And this too is true; but nevertheless there is an added advantage in Tikkun by virtue of the vessels, as [explained] above concerning "their end is wedged," etc.)

Now, G-d, blessed be He, answered him, "Who has given a mouth to man? Is it not I, Havayah?" Meaning: what you say is true, that you are heavy of mouth, 13

for you do not have such vessels as are found in Tikkun, in which "their beginning is wedged in their end"; and because of the root of your soul you are heavy of mouth, for the intellect cannot be invested in the vessel of the mouth, etc.

But "Who has given a mouth to man (la-adam)": (la-adam, vocalized with a kamatz, alludes to the well-known Adam, that is, the level of the Adam of Atzilus (Emanation) who is upon the Throne, which is the Name Mah, which in gematria equals adam, which is the general and collective expression of Tikkun, as is known; and the matter of the vessel of the mouth is that it is what draws down encompassing light (or makif),

as is written in Pri Etz Chaim, that through the blessing over a mitzvah the level of the encompassing [light] is drawn down, and through the mitzvah itself the inner light (or pnimi) is drawn down) (for the breath of the mouth becomes the level of encompassing light; and see Tanya, ch. 5).

And therefore, regarding the tefillin of the head, the Sephardim and the Ashkenazim disagree whether to recite a separate blessing over it, because the encompassing [light] of the head-tefillin is very high. Therefore

the Sephardic custom is not to recite a blessing, for they hold that it is impossible to draw down that encompassing [light], etc.; and the Ashkenazim hold that it can be drawn down. In any case, we have learned that the vessel of the mouth is what draws down the encompassing light, etc.

14 And this is [the meaning of] what is written, "Who has given a mouth to man": that is to say, who emanated the vessel of the mouth, which is a vessel that draws down encompassing light? Who emanated it for the Adam of Tikkun?

"Is it not I, Havayah": the level of the very essence of the Infinite Light (Or Ein Sof), the root of the kav (line of light) and thread of the Infinite Light, blessed be He, the source of all inner and encompassing lights, etc.

15 And if so, nothing is impossible for Me, and "I will be with your mouth" as well. Meaning: even though, because of your root in Tohu, you do not have such vessels,

yet I, Havayah, Who made the vessels of Tikkun and the World of Tohu, am able to reverse the matter: to blend the levels of Tohu and Tikkun together, that is, the advantages of both: that the lights be abundant as in Tohu, etc.,

16 and also the aspect of Tikkun's advantage: that the vessels be very many. And then there will be "their beginning is wedged," etc. And this is [the meaning of] "And I will be with your mouth": although your root is from Tohu, nevertheless you will have vessels of Tikkun, and in particular the vessel of the mouth, through which the encompassing lights are drawn down, etc.

And thus both advantages will be in you. And this is because, just as "their beginning is wedged in their end," so "their end is wedged in their beginning"; therefore the advantage of Tikkun can be found even in Tohu, etc.; therefore they will be joined together, etc.

(And see what is written elsewhere on [the verse] "I will exalt You, for You have drawn me up": how David, who is the level of speech, was included in Adam the first man (Adam HaRishon), the level of Chochmah (wisdom), etc. And this is like the matter of "heavy of mouth"; and the revelation of the level of speech, the level of David, this is

the matter of "Who has given a mouth to man? Is it not I"; this is the level of "I will exalt You," the depth of height, etc.; see there. And similar to this is what is written elsewhere about the advantage of the Rabbinic mitzvos: for the 248 positive commandments (mitzvos aseh) are the 248 limbs, that is, the drawing down of lights into vessels;

whereas the 365 prohibitions (lo saaseh), the 365 sinews, are the level of lights that are above investment in vessels and limbs; therefore in the prohibitions there is no active deed (kum va'aseh); and this is like the matter of the lights of Tohu, which are above the lights of Tikkun, [and] therefore the vessels cannot contain them.

But in the Rabbinic mitzvos, which are also from this level of the prohibitions, [the lights] are nevertheless invested in vessels through active deeds, because of the additional understanding (binah yeseirah), etc. And so it was said to Moshe, "I will be with your mouth": that even lights from the level of Tohu will be invested in vessels of Tikkun, as [explained] above. And see below, on [the verse] "This is My Name.")

TORAH OHR • PARSHAS SHEMOS • MAAMAR 4

זה שמי לעולם וזה זכרי לדר דר

"This is My Name forever, and this is My remembrance from generation to generation"

"This is My Name forever, and this is My remembrance from generation to generation." It is stated in the Tikkunei Zohar: shemi ("My Name") with yud-hei [is] 365; zichri ("My remembrance") with vav-hei [is] 248. 1

We need to understand why the root of the prohibitive commandments is higher than the root of the positive commandments, in that the prohibitive commandments are drawn from the level of the yud-hei of Havayah, while the positive commandments are drawn from the level of the vav-hei of Havayah.

We also need to understand why the Oral Torah was not also given in writing. The explanation is that it is written, "Where (ayeh) is the scribe?" etc.

And it has been explained elsewhere that the meaning is that the level of ayeh ("where") itself is the scribe (and this is the level of "Where is the place of His glory?"); for it is stated in Sefer Yetzirah that with three things the Holy One, blessed be He, created the world: with sofer (scribe), sefer (book) and sippur (telling).

Now, the Written Torah is called sefer (book), and the level of sofer (scribe), which is above the level of sefer, is the level of ayeh, which is aleph yud-hei. For the source and root of the yud-hei of the Name Havayah is drawn from the level of the aleph, which is the level of Chochmah (wisdom) of the World of Atzilus (Emanation)

(that is to say, the source and root of Chochmah, as explained elsewhere on the kavanah of the aleph of echad ("One") in the Shema, that it is the level of mazal notzer, from which Abba draws its nourishment; or it means the hidden Chochmah (chochmah stima'ah)), as it is written, "I will teach you (a'alefcha) wisdom."

Moreover, the letter aleph includes three letters of the Name Havayah, blessed be He, as is known from the Arizal: that the form of the aleph in the Written Torah is yud, vav, yud, and in tefillin, yud, vav, dalet.

[This is] because the light of Abba of Atzilus is enclothed in the Written Torah, for "the Torah comes forth from supernal Chochmah," that is, from the level of the Yesod (foundation) of Abba. Therefore the lower tip of the aleph is also written in the form of a yud, alluding to the Chochmah of Atzilus, which is the level of the yud of the Name Havayah, as is known.

But in tefillin the lower tip of the aleph is written in the form of a dalet, which is the level of supernal thought (machshavah ila'ah), which is the level of Leah; this is, by way of analogy, like the dalet, which has extension in length and in breadth.

And this is [the meaning of] "Where is the scribe?": that is, the source of the Written Torah, which 2
is called the supernal sefer (book), as it is written in the Zohar, "There is a book and there is a book,"

is the level of ayeh, aleph with yud-hei, for the aleph is the source of the yud-hei, as [explained] above. It is the one that writes (sofer) the book; that is, it is the source of the Written Torah, which is drawn from it.

For the Written Torah as a whole speaks about the fulfillment of the positive commandments, 3
which are drawn from the level of vav-hei, which is the level of Z'eir Anpin (the emotive attributes) of Atzilus, where the lights are divided within the vessels, which are the 248 limbs of Z'eir Anpin, from which the 248 positive commandments are drawn.

And therefore one who fulfills a positive commandment draws upon himself the supernal light of Z'eir Anpin. And therefore the Torah was given in writing: since the lights of Z'eir Anpin are enclothed in actual vessels, the wisdom of the Torah was therefore also enclothed in writing, etc., in letters and crowns (tagin), etc.

However, the root of the prohibitive commandments: although they too are in the Written Torah, nevertheless they are above the rank of the positive commandments; rather, they are drawn from the level of yud-hei.

[This is] because the root of the prohibitive commandments is from a high level and rank that cannot be enclothed within vessels, as with the positive commandments, where the tefillin and the esrog are vessels for the light, etc.

Not so the prohibitive commandments: that light has no vessel in which it could dwell in the mode of "yes," through action. Only through "no" and negation is it grasped, [as something] whose essence one cannot recognize,

but can only negate its opposite. For example, "You shall not eat fat and blood": because this opposes the holiness of the light, since it is from the level of the sitra achra (the other side).

And through negating the opposite, the revelation of the light is drawn down; but it is impossible to draw it down through action, as through tefillin and tzitzis, 4

in the manner of the lights drawn down through the positive commandments. For the lights drawn down through the prohibitive commandments are greater and higher in stature than those drawn down through the positive commandments, and it is impossible to make vessels for them in the mode of "yes," but only through a "no" that comes before the "yes,"

that is, through negating the opposite. And this is [the meaning of] "in a land not sown." And this is [why] the prohibitive commandments are drawn from the level of yud-hei, which is above vav-hei.

Now, all the words of the Scribes (divrei soferim) are entirely in this manner of the prohibitive commandments, for the words of the Scribes are to make a fence for the Torah: "Make a safeguard for My safeguard," etc. 5

Therefore they are called "the words of the Scribes (soferim)": for their root is from the level of sofer (scribe), which is the level of "Where (ayeh) is the scribe," which is the matter of aleph yud-hei, as [explained] above, that the prohibitive commandments are drawn from yud-hei.

And likewise all the words of the Scribes are drawn from there. Therefore they are above the Written Torah, which is called sefer (book), for the 248 positive commandments are drawn from vav-hei, which are enclothed in vessels.

Not so the words of the Scribes: they are from a level above this; therefore it was not possible for them to be enclothed in the act of writing, but only orally, specifically.

For "Abba founded the daughter": the level of speech is drawn from supernal Chochmah (wisdom), which is the level of "Where is the scribe," as [explained] above. (And see what is written on the verse "I am black, yet comely" on this matter.)

Now, even in the Written Torah itself there are matters that were not written, because of their lofty stature. That is: sometimes it says, "And G-d spoke to Moshe, saying," such and such, so that the command and the saying of the Holy One, blessed be He, to Moshe regarding that mitzvah is spelled out and written in the Torah. 6

And sometimes only Moshe's command to Israel regarding that mitzvah is written, and the command of the Holy One, blessed be He, to him is not written, 7

as in all of Mishneh Torah (Deuteronomy), where Moshe told Israel a number of mitzvos about which it is not spelled out where G-d, blessed be He, commanded him concerning this.

And there are many [cases] like this in the Torah. We need to understand why the command of the Holy One, blessed be He, was not written. But the explanation is that Moshe is the level of the Yesod (foundation) of Abba, 8

and therefore he merited that the Torah be given through him, for "the Torah comes forth from supernal Chochmah." And the meaning of "And G-d said" or "And G-d spoke to Moshe"

is the level of the speech and the drawing forth from the Emanator, the Infinite Light (Or Ein Sof), blessed be He, to the Yesod of Abba, supernal Chochmah (wisdom), regarding that mitzvah or that account.

And the matter of "And Moshe spoke to the children of Israel" is the drawing forth by which the revelation of that matter is drawn from the Yesod (foundation) of Abba to Israel. And therefore there are some matters that are very lofty, 9

for which the drawing forth from the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom) regarding that matter could not be enclothed in writing; only the drawing forth and the revelation from the Yesod of Abba downward was written, which is the matter of "And Moshe spoke," etc.

As in the matter of the locusts, when Moshe warned Pharaoh, "For if you refuse," etc., "behold, tomorrow I will bring locusts," etc.; and the command of the Holy One, blessed be He, regarding the warning is not stated.

That is, because the root of the locust (arbeh) is very lofty, as is known regarding "And I multiplied (va'arbeh) his seed, and I gave him Yitzchak," etc.

(This requires further study, since afterward the command of the Holy One, blessed be He, regarding the locusts is written: "Stretch out your hand." And one must say that regarding the warning to Pharaoh it could not be written.)

And there are matters where the command of the Holy One, blessed be He, to Moshe could be written, and Moshe's command to Israel regarding that matter is not written; only it is understood of itself that Moshe presumably told Israel, since it is written that G-d, blessed be He, told Moshe, etc.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 5

להבין מארז"ל ע"פ כי טובים דודיך מיין

To understand the saying of our Sages on "For your love is better than wine": "The words of the Scribes are sweet upon me"

◇

[We need] to understand the saying of our Sages, of blessed memory, on the verse "For your love is better than wine": "The words of the Scribes are sweet upon me (arevim alai) more than the wine of the Torah." And we need to understand the expression alai ("upon me"); it should have said li ("to me"). 1

Now, it is written, "To love Havayah your G-d, for He is your life." The meaning of "for He is your life" is that it gives a reason.

As is known, ki serves in four senses, and here it serves in the sense of dehai ("because"): it gives a reason for loving Havayah your G-d — because He is your life. 2

For the supernal Emanator, blessed be He, is the source of life and the source of delights, as it is written, "For with You is the source of life," etc.; and it is written, "Everything is from You": from Him are drawn all the life and delights found in the four worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and He, may He be blessed, is the Life of life.

Accordingly, when a person contemplates this, he will be drawn by it to love G-d: just as a person loves the life of his soul, so will he love G-d, who is the Life of all life, and the life of his own soul in particular. 3

But this love, which is drawn from the reason "for He is your life," is not yet called the self-sacrifice (mesirus nefesh) stated in the verse "with all your soul and with all your might," since it is drawn from the reason "for He is your life." And it is known that the level of ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters) is in the level of the emanated [realms]: ta'amim ("reasons") in Chochmah (wisdom), etc.

But the Emanator, the Infinite One (Ein Sof), blessed be He, is exalted and transcendent even beyond the bounds of Chochmah, as it is written, "You made them all with wisdom": for Chochmah is considered physical action (asiyah) before Him, may He be blessed.

And from this is drawn the level of self-sacrifice (which is present in potential in every one of Israel, because there is enclothed in his soul a radiance from the level of the Infinite One, blessed be He, which is above Chochmah and reason, etc.):

to give over his soul to the One, without any reason or knowledge at all, but only out of a simple love for G-d, who alone is exalted and to whom there is no comparison at all; as it is written, "I, Havayah, have not changed," etc.

Whether before the world was created or after the world was created, there is no change or being affected in Him at all. And the nature of this love is that one does not want to be separated from His unity, may He be blessed,

but rather "to be one with the One," truly. And this is the meaning of "with all your soul and with all your might": to actually give over his soul, above reason and knowledge; and this is the bond with His very Being and Essence, may He be blessed, which is far, far above the level of ta'amim, nekudos, tagin and osiyos, as [explained] above.

Now, this love and self-sacrifice (mesirus nefesh) is present in potential in every one of Israel, only it is in a state of hiddenness and concealment. And bringing it out from hiddenness into revelation is through the level of "the wine of the Torah," specifically. 4

As our Sages, of blessed memory, said: "Wine enters, the secret comes out." And the secret hidden away in the soul is the hidden love mentioned above. And when the level of the wine of the Torah enters his soul,

which is the level of fulfilling the Torah and the mitzvos, through this the revelation of the hidden love is drawn forth, so that the love comes out into revelation in the heart of the Congregation of Israel (Knesses Yisrael), so that they burn with a simple love "to be one with the One."

Now, on Shabbos too the level of the hidden love is revealed, openly. The explanation: it is written, "Six days G-d made the heavens," etc., "and on the seventh day He rested." 5

For the world was created with ten utterances, which are the ten Sefiros. And "'In the beginning' is also an utterance": that is, even the Chochmah (wisdom) of Atzilus (Emanation), the beginning of Atzilus, is also only a level of utterance relative to His Being and Essence, may He be blessed, as [explained] above on "You made them all with wisdom."

And during the six days of Creation the supernal Chochmah (wisdom) and emotive attributes (middos), which are the ten utterances, were lowered to create the world. As, by way of analogy, a person who does some work, who writes or draws some picture: 6

he then lowers his intellect and thought to look into that picture and writing; and when he has finished his thought, his intellect and thought return to their own being and essence.

So too, by way of analogy, above: during the six days of Creation the supernal ten Sefiros were lowered, so that the creation of the world would come about through them; and on Shabbos, "He rested and was refreshed": Chochmah and the middos were raised up to His Being and Essence, may He be blessed, who alone is exalted and transcendent, at the level of "There is none to compare," etc., the source of delights.

Therefore on Shabbos the level of the hidden love is revealed, for it is from this level, above the level of Chochmah (wisdom) and the level of reasons, etc., as [explained] above. 7

And all this comes about through the level of the wine of the Torah entering a person's soul, that is, the fulfillment of the mitzvos, in which the supernal will is enclothed, which is above the level of Chochmah, as is known.

And through the revelation of the supernal will, the revelation of the hidden love will be aroused in a person, which is a level of love and will that is above Chochmah and reason. And this is the meaning of "Wine enters, the secret comes out."

Now the meaning of "The words of the Scribes are sweet upon me more than the wine of the Torah" will be understood — "upon me" specifically. That is: the mitzvos themselves are called "the wine of the Torah," as [explained] above; and the blessings recited over the mitzvos are from the words of the Scribes. 8

And they are above the fulfillment of the mitzvos themselves, as is written in Etz Chaim: through the mitzvah itself the level of the inner light (Or Pnimi) is drawn down, which is enclothed within the actual vessels; and through the blessing over the mitzvah one draws down the level of the encompassing light (Or Makif), which is above the level of the inner light, and for this reason it cannot be enclothed within the vessel. 9

And this is what our Sages, of blessed memory, said: "Over all the mitzvos one recites a blessing oveir la'asiyasan (before doing them)." The word oveir denotes something encompassing, as in oveir lasocher ("current with the merchant").

And this is the meaning of "The words of the Scribes are sweet upon me (alai)," and it did not say li ("to me"): for the meaning of alai is to say that the drawing down through the blessing is in the mode of the encompassing [light], 10

and this is alai ("upon me"). And therefore they are sweeter than the wine of the Torah, which is only the level of the inner light, etc. And "the pleasantness of G-d" and the sweetness drawn down through the blessing, which is from the words of the Scribes, is from the level of the encompassing [light]; and this is "sweet upon me."

And the meaning and substance of the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," is this: Baruch ("blessed") is a drawing down from the level of the head and source of all blessing, the source of life, which is above the chain of descending worlds (hishtalshelus). 11

And this blessing and drawing down is drawn to the level of Atah ("You"), which is the level of the revealed world (alma de'isgalya), that there be the level of Havayah, which is the whole of the chain of descent: the yud, tzimtzum (contraction); the hei, expansion; the vav, drawing down; the hei, expansion.

And this is what is written, "The blessing of Havayah, it makes rich"; and of Avraham it is written, "And be a blessing": for the blessing is the level of Havayah. And afterward we say "our G-d, King of the world," so that the flow (shefa) be drawn downward, even to the level of "King of the world," which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is the lowest level in Atzilus, as is known. 12

Asher ("who") is the level of the supernal delight, as it is written, "In my happiness (be'oshri), for daughters have called me happy." In order "to sanctify us with His commandments": the Holy One, blessed be He, puts on tefillin, etc., which are from the level of His Being and Essence, may He be blessed.

It follows that in the blessing there is the level of running and returning (ratzo vashov). First is the returning: to draw the flow down to the level of "King of the world." And afterward the running: "who has sanctified us with His commandments," into His Being and Essence, to draw down from there below. 13

And this is what is written, "Fortunate is the man who fears G-d": first the level of distance, that he is afraid to approach the holy — "Who am I, that I have come this far?"

And afterward, "he desires His commandments greatly": that is, it is true that I am not worthy of this, but nevertheless "he desires His commandments greatly." And the reason there must be running and returning 14

is that every drawing down from above must come through "reaching and not reaching" (mati velo mati): first the level of withdrawal, which is the matter of "not reaching," and afterward expansion, the level of "reaching."

And therefore the arousal from below must also be [in] the mode of running and returning. And this is the meaning of "The words of the Scribes are sweet upon me": for the root of the words of our Sages, of blessed memory, is drawn from the level of sofer (scribe), the level of "Where is the scribe?"

which is above the level of the wine of the Torah, for the Written Torah is called sefer (book), etc., as explained above. And see what is written on the blessings over the mitzvos on the verse "And you shall make holy garments"; see there.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 6

לבך יהגה אימה איה סופר איה שוקל וגו'

"Your heart will meditate on dread: 'Where is the one who counts? Where is the one who weighs?'"

"Your heart will meditate on dread: 'Where is the one who counts? Where is the one who weighs?'" 1
etc. It is stated in the Zohar, in the Sifra DiTzeniusa: "weighing on the scale." And this is the matter of the line of measure (kav hamiddah),

which is what measures and weighs all the ten Sefiros of the World of Atzilus (Emanation) by amount and measure: how much drawing-forth and spreading-forth there will be of the attribute of Chesed (kindness), and how much drawing-forth of the attribute of Gevurah (restraint), and how they will be divided into lines, right and left, in the four directions and above and below, which are the six extremities (vav ketzavos) of Z'eir Anpin (the emotive attributes), etc.

(And this is why the Sefiros are called by the term middos, "measures": because they are measured, as is written elsewhere.) And this measure is the level of Gevurah and tzimtzum (contraction): to contract, so that the drawing-forth will be by amount and measure, etc.

All this is done through the level of the line of measure, which is what the Zohar calls "the botzina dekardinusa (the lamp of darkness) that bored," etc., which is the matter of the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain). And concerning this the verse says, "Where is the one who counts? Where is the one who weighs?"

Meaning: one might have supposed — since this measure and weight is a level of Gevurah and contraction relative to the very essence of the Infinite One (Ein Sof), blessed be He, Who is removed from the bounds of limit and measure and from the bounds of division into lines and Sefiros, etc., but rather encompasses everything in a single glance, and before Him darkness and light are alike, as is known —

if so, one might have supposed that this level of the line of measure is a separate entity, etc. Therefore it says, "Where (Ayeh) is the one who counts? Where is the one who weighs?" etc. Meaning: Ayeh is the level of the great circle, the level of the encompassing [light] (sovev), before which darkness and light are alike;

this itself, truly, is the one who counts and the one who weighs, by way of the scale (matkela) and the line of measure mentioned above, and this is not an entity unto itself, G-d forbid.

For it is written, "Everything is from You," and He is omnipotent, [able] to lower Himself so far as to measure the Sefiros with contraction and division, etc.

For this measure and contraction is drawn specifically from the encompassing [light], the great circle, which is called Ayeh. (For because He is "enthroned on high," He is therefore able to lower Himself so far as to measure all the particular levels in the worlds, etc.

As it is written, "For G-d is exalted, yet He sees the lowly.") And it is akin to what is said, "And I will pass through the land of Egypt": I, and not an angel. For into the level of Egypt no angel could descend, only the Holy One, blessed be He, in His glory and in His own Self, as it were, as is written elsewhere.

Now, the Torah too is included in the level of the tzimtzum (contraction) of the line of measure, for the Torah preceded the world by only two thousand years, that is, two alfin, "thousands": "I will teach you (a'alefcha) Chochmah (wisdom)," "I will teach you Binah (understanding)." 2

But the Infinite One (Ein Sof), blessed be He, Himself is exalted and uplifted, He alone, removed from the bounds of contraction and division; He has no beginning and no end. Therefore the Torah, which preceded the world by only two thousand years, is included among the levels of the contractions of the line of measure.

(As is known, all the mitzvos are a matter of measure and contraction: a sukkah only up to twenty cubits, tefillin specifically square, etc., and likewise in all the mitzvos.) But in truth Ayeh itself is the one who counts and the one who weighs, etc.

And "where" (ayeh) is said here three times, corresponding to the three times "holy" (kadosh) [is said], for kadosh has the numerical value of 410, which are the 410 hairs of Arich [Anpin]. And for this reason the angels say, "Where is the place of His glory?" — [meaning] that He is not grasped, which is the level of kadosh, which is separate, for no thought can grasp Him.

(The meaning of "Where is the one who counts the towers?" has been explained elsewhere, on the verse "and my breasts are like towers.") And this is the matter of "Your heart will meditate on dread."

That is: when the thoughtful person contemplates this matter — how "Ayeh is the one who counts, Ayeh is the one who weighs," etc., that the level of Ayeh itself is the one who counts

and the one who weighs and measures the life-force and the spreading-forth in all the most minute particulars of everything that exists — then dread and fear will fall upon him, as an exceedingly great awe. And this is "Your heart will meditate on dread."

And then there will not be upon him an external fear, lest he lack his bread, and the like. And it is written, "The end of the matter, when all has been heard: fear G-d," etc.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 7

הבאים ישרש יעקב יציץ ופרח ישראל

Those Who Came, Yaakov Will Take Root

◇

"Those who came, Yaakov will take root; Yisrael will bud and blossom." Now, we need to understand how the aspect of taking root is connected with the coming into Egypt. It is written, "Thus says G-d, who created you, Yaakov, and who formed you, Yisrael," etc. 1

The Holy One, blessed be He, said to the world, "Who created you? Yaakov created you, and Yisrael formed you," as it is said, "Your Creator [is] Yaakov, and your Former [is] Yisrael."

And we need to understand why "creation" is said of Yaakov and "formation" is said of Yisrael. Is not the level of Yisrael greater than the level of Yaakov, etc.? 2

Now, it is known that the soul's descent into this world is for the sake of "today, to do them." And of the purpose of the creation of the worlds it is said, "Bereshis" ("In the beginning"): for the sake of Israel, who are called "reishis" ("first"), as it is written, "Israel is holy to G-d, the first of His produce."

To understand what connection Israel has with being "the first of His produce," and also what the "produce" above is, etc.: now, it is said in the Zohar concerning the mitzvos 3

that they are the aspect of garments (levushin), [and] that each and every Jew must fulfill all 613 mitzvos, except for the mitzvos of the king, for the king discharges [the obligation of] all Israel; but all [the other] mitzvos each one is obligated to fulfill.

And he must come in a reincarnation (gilgul) or in the form of ibbur ("impregnation"), so that there will be a garment from all 613 mitzvos; and when he is lacking one mitzvah, he is lacking a garment, etc.

Through the performance of the mitzvos a garment is made in the lower Gan Eden, and through the intention (kavanah) of the mitzvos a garment is made in the higher Gan Eden. 4

Therefore Moshe asked to enter the Land, to fulfill the mitzvos that depend on it, etc. And in the Gemara they likened the performance of the mitzvos to fruits, in connection with the eglah arufah (the heifer whose neck is broken), etc.: [the slain man,] whom they did not let produce fruits.

And the Gemara asks: "What are 'fruits'? If you say children, then if so, an old man or a eunuch should not require an eglah arufah"; yet the Torah made no distinction. 5

"Rather, what are 'fruits'? Mitzvos," etc. So too, in the language of Scripture it is said, "Sow for yourselves for righteousness (tzedakah)," etc.; "Fortunate are you who sow upon all waters," etc.; "He sows righteous deeds (tzedakos)," etc.

Thus the performance of the mitzvos is called "sowing." To understand this: our Sages, of blessed memory, said that the Holy One, blessed be He, desired to have a dwelling place among the lower realms.

Now, at first glance this idea of a dwelling is not understood, for "there is no place empty of Him," and it is written, "Do I not fill the heavens and the earth?" etc. 6

But there are two levels: the level of the light that fills all worlds (memalei kol almin), and the level of the light that encompasses all worlds (sovev kol almin). The level of memalei kol almin is the name for the level that is enclothed in the created beings in a revealed way, to give them life: "And You (Atah) give life to them all," through the aspect of Atah, the letters, etc.

The level of the light that encompasses all worlds (sovev kol almin) is also in all the created beings, but it is in a state of concealment, not enclothed in a revealed way, etc. Therefore our Sages, of blessed memory, said that a person is obligated to recite one hundred blessings every day: to draw down from concealment into revelation. 7

And this is the aspect of baruch ("blessed"), the aspect of breichah (a pool), which is from concealment into revelation. And the pool is from the level of concealment, so that Havayah will be in a state of revelation; that is, the letters of Havayah: yud, tzimtzum (contraction); hei, expansion, etc. 8

But the drawing down from concealment into revelation is specifically through Israel, as it is written, "House of Israel, bless G-d."

That is because in each and every Jew there is the potential to give over his soul, etc. Therefore it says specifically, "House of Israel, bless," etc.

And this is "our G-d" (Elokeinu) specifically. And "the days of our years are seventy years," each year of 365 days: it is all in order to draw down, through the hundred blessings mentioned above, from concealment into revelation. And in the time to come there will be the ultimate revelation, for "eye to eye they will see," etc.

Now, the hundred blessings mentioned above are in speech. But through what will the drawing down from concealment into revelation come about? It is through the performance of the mitzvos, as in the analogy of sowing. For most kinds of seed are garden seeds, which are not eaten: 9

it is only a kernel with no taste of food at all. Yet when the kernel is sown in the earth, and the earth's power of growth is enclothed in it, edible fruit grows from it, even though the kernel itself was not in the category of food at all.

And even with grain seeds, which are eaten, nevertheless through the sowing the grain increases many times over, etc. So too is the performance of the mitzvos, which descended and were enclothed in physical things, 10

such as tefillin on physical parchment and tzitzis of physical wool, and likewise with the other mitzvos. And when a Jew places them on his head, there comes into being a revelation of His G-dliness: "Sanctify" (Kadesh) in Chochmah, "And it shall be when He brings you" (Vehayah ki yeviacha) in Binah, etc.; and as the Zohar says, "The tallis is the spread of the King," etc.

And this is specifically when a Jew places them on his head. But when they lie on the table, no revelation at all comes into being from this, even though a person's forehead is also a physical thing, like the table. 11

And also when an idolater puts them on, no revelation at all will grow from it either. This is like the analogy of the earth's power of growth: fruit does not grow in every place, and in the desert no plants grow at all. So too, it is to Israel specifically that it is said, "For you shall be to Me a land of desire."

That is, as is known, the level of the Infinite One (Ein Sof) is called holy and separate: "I, Havayah, have not changed"; and "You are He before the world was created, and You are He after the world was created," etc. 12

"And all will exalt You, Selah." And that worlds can come into being is only through "Your kingship, a kingship over all worlds": "there is no king without a people," etc. "May Your Name be praised forever," etc.

As in the analogy of a king, who turns [his subjects] from something into nothing, so that all are nullified before him. So too above: "there is no king without a people (am)," from the word omemos ("dimmed"), which is the level of something (yesh) and separateness, so that it may come into a state of self-nullification (bittul) and nothingness. As with the angels, of whom it is written, "And the hosts of heaven bow down to You." 13

But angels are not so very separate. It is specifically Israel below who are at the utmost level of omemos and separateness, and there is the main revelation of kingship, through the self-nullification from something into nothing, etc.

(Not so with "a son is his father's leg": [that is] not in the manner of a king.) Therefore specifically "you shall be a land of desire," for there is the main revelation of the will and the desire, etc.

And through Israel specifically, in the performance of the physical mitzvos, the growth mentioned above can come into being. And this is [the meaning of] "A woman who fears G-d, she shall be praised (tis'halal)": for the Holy One, blessed be He, is called the groom,

and the Congregation of Israel (Knesses Yisrael) is called by the name "bride," the aspect of "a woman who fears G-d," which is the aspect of awe and self-nullification. And through this "she shall be praised (tis'halal)": there comes about illumination and revelation, from the expression "when His lamp shone (behilo)," etc.

And this is [the meaning of] "Those who came, Yaakov will take root": the taking root below is the 14
mitzvos, which descended from the level of the Supreme Will to be enclothed in physical things. This is the level of Yaakov: yud, akev ("heel").

The level of the yud that descended into the level of the heel, below. And through this, "Yisrael will bud and blossom": there comes to be growth from concealment into revelation, etc.

And this is [the meaning of] "He sows righteous deeds (tzedakos), makes salvations grow": through 15
the sowing, which is the mitzvos. And the charity (tzedakah) that each one gives is only to grant us merit,

for certainly the Holy One, blessed be He, could Himself provide for them; it is only to grant us merit, so that He "makes salvations grow": growth from concealment into revelation, through the performance of the mitzvos, as explained above.

And this is the intent of the saying of King David, peace be upon him: "To every longing (tichlah) I 16
have seen an end; Your commandment is exceedingly (me'od) broad." His intent is not about physical desires,

but about the level of comprehension and the soul's pining away (kelos hanefesh), from the expression "my soul pines away (kalesah nafshi)," etc., which is in the category of end and limit, for every soul has a limit to its comprehension;

whereas "Your commandment is exceedingly broad": that is, Your commandment is broad as a receptacle to receive the level of me'od ("exceedingly"), without limit; for through the performance of the mitzvos there can be growth in a revealed manner, without limit.

This is "Your commandment is exceedingly broad." And this is [the meaning of] "Fortunate are you who sow upon all waters": all the levels of comprehension in the higher Gan Eden and the lower Gan Eden are called "water," 17

as it is written, "And a river went out of Eden," etc. Whereas the performance of the mitzvos becomes a sowing "upon all waters," far, far above the level of water, as explained above.

So too through the study of the Torah, which also descended to be enclothed in physical matters: from this too there comes about growth. Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand." 18

At first glance this is puzzling: above, there is no need at all for physical speech, [such as] "Eilu metzios" ("These are the found objects") and the like. But for the growth mentioned above to come about, [the seed] must specifically be rooted and absorbed in the earth, and then it can grow.

So too, when the Torah is absorbed within him with real absorption, so that "his learning is in his hand" specifically, then from this there comes about growth, a great revelation, far above the level of the comprehension in Gan Eden, where they only "delight in the radiance of the Shechinah," etc.

And this is "Yaakov will take root": it is through the aspect of rooting and absorption, the level of Yaakov, which is the level of Torah: "He established a testimony in Yaakov," etc.; "Grant truth to Yaakov," etc.; and "there is no truth but Torah," etc. 19

Through this, "Yisrael will bud and blossom," in a revealed manner: the level of "li rosh" ("a head to Me"), etc., as is known. And this is "and they will fill the face of the world (tevel) with produce (tenuvah)."

Tenuvah means fruit; it is also "tenu bah," "place into it" (to be absorbed), into the level of tevel, which is the level of the Congregation of Israel, called "a land of desire": to be absorbed and rooted in it in a revealed manner. This is through the levels of Yaakov and Yisrael mentioned above.

But in order that the levels of Yaakov and Yisrael mentioned above be drawn down, there must be three levels, namely the levels of Avraham, Yitzchak and Yaakov, for "the Patriarchs instituted the prayers." 20

This is the matter of prayer, in which we ask, "Blessed are You, Havayah": [to draw] from concealment into revelation, etc., as is known. But first there must be the aspect of bitterness over the utter distance from G-dliness.

As it is said, "The lower waters weep," etc. [One is] to contemplate the greatness of G-d, "Blessed is 21
He who spoke," etc.: that with a single utterance all the worlds came into being, etc.,

and that it is worth all the sufferings of Gehinnom, etc., as our Sages, of blessed memory, said, "Better that he be judged and come into the World to Come," to delight in the radiance of the Shechinah.

Through this his soul will become very embittered over his utter distance. But "weeping is lodged 22
in my heart on one side, and joy on the other side." That is: in truth, from the side of the body he is utterly distant;

but from the side of the souls of Israel there is great joy, to rejoice in G-d with the joy of a mitzvah, which is from the level of His very being and essence, as it were, higher than the level of the light that encompasses all worlds (sovev kol almin), etc.

But through what are these two utter opposites, weeping and joy, joined together, etc.? It is through the level of Yaakov, which is the level of compassion,

as it is said, "In Your great compassion, have compassion on us." And through compassion, as mentioned, there can be the joy of a mitzvah, which is revelation, etc., as mentioned above.

And this is [the meaning of] "The voice is the voice of Yaakov." As in the analogy of the voice, which 23
is also a revelation of what is concealed; and the voice is produced through three elements: fire and water,

which are opposite things, and air (ruach), which is the intermediary that joins them. So too, for there to be the revelation of the performance of the mitzvos below, this is also through the level of Yaakov, the level of compassion, as mentioned above.

Therefore Yaakov is called the middle bar, which runs through from the upper end to the lower end, etc., to join the boards so that they will not come apart, "and they shall become one," etc.

And this is "Those who came, Yaakov will take root." That is: in order that Israel receive the Torah 24
and mitzvos, which are the levels of Yaakov and Yisrael, etc., and that there be "face to face G-d spoke," etc., they first came to Egypt, which is the aspect of bitterness, etc., "with mortar and with bricks," etc.

And afterward they received the Torah, so that "Yaakov will take root; [Yisrael] will bud and blossom," etc. And this was in Egypt, in order to receive the Torah in physicality, in the aspect of the outer dimension (chitzoniyus).

And now too, [being] in exile and in the servitude of [earning a] livelihood is likewise in order that 25
in the time to come they will be able to receive the inner dimension (pnimiyus) of the Torah, so that "eye to eye they will see," etc.

And this is "Your Creator [is] Yaakov, and your Former [is] Yisrael," as it is written, "He forms light and creates darkness." That is: in everything there is matter and form.

The creation of the matter, which descended below, is the level of Yaakov; and "your Former" is the form and the revelation, which is the level of Yisrael, as mentioned above.

And this is the meaning of the saying of our Sages, of blessed memory, "Anyone whose fear of sin precedes his wisdom, his wisdom endures." That is: for his wisdom to endure, in the manner of growth mentioned above, there must first be fear of sin, etc., as explained above: specifically "a woman who fears G-d, she shall be praised," etc.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 8

ביאור על הנ"ל

An Explanation of the Above

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An explanation of the above. 1

To understand the root of these matters: now, "three bonds are bound together: Israel to the Torah," etc., which means that the rank of the Torah is above Israel. Yet the Torah is called by the name of the level of a bride, 2

as our Sages, of blessed memory, said, "Do not read morashah ('inheritance') but me'orasah ('betrothed')," etc. And one who occupies himself with Torah is called a baal Torah, a "master of the Torah" (marei de'oraisa), etc. And it is written, "Israel is holy to G-d, the first of His produce," etc.,

for the Torah is called by the name of the level of bread, as it is written, "Come, eat of my bread," and it is also called by the name of wine, the produce of the vineyard, and it is called oil, "for the olive, too, is called produce," etc.

And the explanation is: our Sages, of blessed memory, said, "From Heaven they give; they do not take [back]," and "the latter miracle is greater," etc. 3

For the first miracle, that he was given gold from Heaven, is not so great, since this is the order of the chain of descending worlds (hishtalshelus): to come down below, until it descends from spirituality to physicality,

for "there is no blade of grass that has no mazal," and the mazal is spiritual, and it is drawn from nothing to something. The latter miracle, however, to be raised up from something to nothing, is most wondrous, against the gradation of the hishtalshelus.

And this level exists only in Israel specifically, as it is written, "For you shall be for Me a land of desire." That is: the desire and will Above is that there be self-nullification (bittul) of the something into nothing, and it is this desire that "you shall be for Me," etc. 4

For the Community of Israel (Knesses Yisrael), the source of the souls of Israel, is called by the name "land" (eretz), for it has the power of growth, to make every fruit grow according to its kind, through "that whose seed is in it, upon the earth."

Now, in the seed there is no taste or sweetness; rather, it is like mere wood. And in the power of growth, too, there is no image of the fruit,

for every fruit grows from it according to the seed that is sown: wheat, barley and vine. If so, it must be that there is no aspect of wheat in it, for if there were, there would be no need to sow.

Rather, through the union of the seed, which holds the image of the fruit in concealment, with the earth, through this the power of growth enclothes itself in it, to make [fruit] grow resembling the seed.

And so it is with the mitzvos, which came down through the chain of descending worlds (hishtal- 5
shelus) and descended below until they became like the seed that has no taste, such as tzitzis of wool and tefillin of parchment, etc.

Yet nevertheless, the supernal delight is in them, and through Israel, who do and fulfill the mitzvos, the supernal delight sprouts and grows, to be revealed.

This is because Israel are on the level of land (eretz), the level of Malchus (sovereignty), into which 6
all the ten Sefiros are drawn, which is the level of self-nullification (bittul), the level of iskafya and is'hapcha (subduing and transforming), etc.

And iskafya does not refer to outright evil, for "one who says, 'I will sin…,'" etc., "is not given the opportunity [to repent]," etc. Rather, [it refers] to "what is permitted to you," etc., which is the level of the nullification of the something into nothing, which is higher than the level of something from nothing.

And this is the root and source of the souls of Israel. Therefore, through the absorption (kelitah) of 7
the seed of Torah and mitzvos in the souls of Israel, which possess the power of growth, the level of "their end is wedged in their beginning," the Malchus of the Infinite One (Ein Sof), the supernal delight in the mitzvos sprouts and is disclosed, to be revealed.

Therefore the Community of Israel is called by the name "a woman who fears G-d," for the level of self-nullification (bittul) is the level of awe, and of the dread of G-d before his eyes.

Now, the main formation and coming-into-being of the child is from the drop of the father, [who] 8
"sows the white, from which [come] the bones and sinews," etc.

But through its stay in its mother's womb, [where] "it eats from what its mother eats," etc., it emerges from concealment into revelation in all its limbs: what was at first concealed in the father's drop.

So too is the matter of the mitzvos: their root Above is the supernal will, and they descended below through the many [stages of] the chain of descending worlds (hishtalshelus), to be in the state of a seed: the 620 pillars of light, 9

like the pillar that connects above and below. And through the absorption, by which they were absorbed in Israel, who possess the power of growth, the revelation of the mitzvos as they are Above sprouts forth.

And this is [the meaning of] "A woman who fears [G-d], she shall be praised": an expression of "when His lamp shone," etc., [as in] "Praise Yah." For the reason for reciting the Pesukei deZimrah (the Verses of Song) before the Shema 10

is that the Shema [with its] "You shall love" comes from contemplation in the Pesukei deZimrah, which is a recounting of the praises of the Omnipresent: "Who forms ministering [angels], and Whose ministers," etc. And one must illuminate and make shine the contemplation, the level of Yud-Hei, from Above.

And this is [the meaning of] "Praise Yah," and the ten [times] halleluyah: to make shine from higher and higher, up to the loftiest heights. And so it is with Israel, who are called "a woman who fears G-d," who must be made to shine and be illuminated from Above, so that there will be in them the level of absorption. 11

And so too with the Torah: "Fortunate is he who comes here with his learning in his hand" is also along these lines, for the Torah, too, descended from above to below to be in the state of a seed, and in order for there to be the level of absorption, his learning must be in his hand specifically, as explained above.

Now, it is written, "Light is sown for the righteous": the light of Torah and mitzvos is now in the state of sowing, and in the Time to Come it will be in the state of revelation, in the state of fruit, "and they will fill the face of the world with produce," etc. 12

For the resurrection of the dead that will take place in the Time to Come will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), and before Him "darkness is like light," etc.

But even now there is the level of sovev kol almin. If so, what is this addition and elevation that there will be in the Time to Come? The explanation is that the light that fills all worlds (memalei kol almin) and sovev kol almin are the levels of makifim (encompassing [lights]) and pnimiyim (inner [lights]).

Now, there are two levels of makifim (encompassing [lights]). The first is that which relates to the inner and shines into it, so that this radiance gives it life. And the second 13

is the general makif, which encompasses in one equal way and does not shine into the inner at all. As our Sages, of blessed memory, said, "Upon every group of ten the Shechinah (Divine Presence) rests," in the manner of a makif, etc.

Now, there is one who is stirred when he prays with ten, or when he sees his fellow praying with devotion: he too is stirred to pray more than his usual. For his fellow's devotion in his prayer is, for him, on the level of a makif (encompassing [light]), and it does not enter into him in an inner way; nevertheless he is stirred. This is the level of a makif that shines into the inner. 14

And there is one who is not stirred at all; that is, it does not shine into his inner being, and it remains the level of the general makif (encompassing [light]), which does not shine [within] at all. 15

So can the matter be understood regarding the level of the light that encompasses all worlds (sovev kol almin): now it is the level of a makif, a sovev that relates to the inner: sovev kol almin, "encompassing all worlds," precisely. But concerning the Time to Come it is written, "And the heavens shall be rolled up like a scroll."

And it is also said, "As the new heavens and the new earth," etc.: that the heavens, the level of the makifim (encompassing [lights]) of the present, will be rolled up like a scroll, to be enclothed in the level of the inner, and makifim and new heavens will be revealed. And then, 16

through that great light, even the dead, the dwellers in the dust, will live, because before Him darkness is like light; as in the analogy of light and flame: the greater one shines the farthest.

And that revelation of the Time to Come comes through the mitzvos, which will produce fruit Above. It is like the analogy of the child: although its growth is from the woman,

as our Sages, of blessed memory, said, "It eats from what its mother eats," etc., nevertheless it is possible for the child to be greater in stature than the woman, for a male child is on the level of a giver (mashpia), and his mother on the level of a receiver (mekabel), the level of Nukva (the feminine / Malchus), etc.

And this is [why] the mitzvos are called garments and [also] the level of fruits: the mitzvos now are in the state of a seed, and they are the level of garments that conceal, until it seems as though they have no taste at all: tzitzis of wool, etc. 17

But the revelation of the mitzvos as they will be in the Time to Come will be in the state of fruit, a revelation of taste and delight, as Rashi explains on the verse "Let him kiss me with the kisses of his mouth," that in the Time to Come the reasons (ta'amim) of the Torah will be revealed to us.

18 And this is [the meaning of] "To every purpose I have seen an end; Your commandment is exceedingly broad." The meaning is: "to every purpose" refers to the level of the comprehension of souls and angels of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action); there is an end and limit to their comprehension, because they are in the category of created and finite beings.

But "Your commandment," as [the mitzvos] are Above, "is exceedingly broad": "broad" means the level of a wide receptacle, to receive within it the Infinite Light (Or Ein Sof) without limit.

Therefore it says "broad" and does not say "long," as is said of the Torah, "Its measure is longer than the earth." That is because there it speaks of the drawings-down and descents of the Torah through the chain of descending worlds (hishtalshelus), lower and lower,

which is the level of length, extending step by step and descending lower and lower, lengthwise. Here, however, it speaks of the mitzvos as they are Above, and it says "Your commandment" specifically [is] "broad," etc.

19 And this is [the meaning of] "Israel is holy to G-d, the first of His produce": that is, from the perspective of the Torah's enclothement below in the state of a seed, the rank of Israel is above the Torah,

for in Israel there is the power of growth, and they are called "the first of His produce," for they are the beginning from which the produce sprouts and grows, to come into the revelation of its taste and into abundant increase, etc.

But from the perspective of the Torah and mitzvos as they are Above, the Torah is far higher than the rank of Israel, for "Israel are bound to the Torah," etc.

20 And this is [the meaning of] "[In days] to come, Yaakov will take root; Yisrael will bud and blossom": the taking root and the growing are on the level of Yaakov, yud-akev ('yud' [and] 'heel'), the middle bar, etc.

And through this, "Yisrael will bud and blossom": Yisrael, li rosh ('a head for Me'), etc. For it is written, "The voice is the voice of Yaakov": the voice connects, and brings the spiritual to become physical.

For our Sages, of blessed memory, said, "The eye and the heart are the two agents of sin," for "the eye sees and the heart desires," etc. This is because in the eye there are sinews and veins of the brain, and through this one is affected in his brain, and from there it descends, also through sinews and veins, to the heart; and the heart's desire is still spiritual.

Afterward, from the breath of the heart, it descends through the tube of the heart to the windpipe of the lungs and to the lungs, and from there the breath divides and goes out through the five places of articulation of the mouth, to be revealed in physical speech.

It turns out that the voice connects the physical with the spiritual. Moreover, in the voice itself there are three aspects: fire and water, which are two opposites, and the aspect of air (ruach), which joins them.

And this is [the meaning of] "The prayers were instituted by the Patriarchs," etc., and Yaakov comprises both of them, etc. It is like the analogy of a teacher imparting to his student: when he imparts the concept 21

as it is with him, the student will not understand at all; and likewise if he refrains from imparting. Therefore there must be an intermediate level that comprises both.

And this is [the meaning of] "You will give truth to Yaakov," and "there is no truth but Torah": for the Torah, too, is like this; it contains mitzvos in the mode of ascents and in the mode of drawings-down.

And this is [the meaning of] "So says G-d, your Creator, Yaakov," etc.: Yaakov, "He created you"; Yisrael, "He formed you," etc. For it is written, "Who forms light and creates darkness," etc.

Now, it is known that in everything there is matter and form. The matter is the essence of the thing as it is; it is the level of Yaakov, yud-akev, the order of the chain of descending worlds (hishtalshelus) of creation, something from nothing. 22

And the form, which is the revelation of the light, is the level of Yisrael, li rosh ('a head for Me'), like the analogy of the great torch that shines the farthest.

And this is [the meaning of] the saying of our Sages, of blessed memory, "Anyone whose fear of sin comes before his wisdom, his wisdom endures": through his fear of sin, which is the level of iskafya (subduing), the level of "a land of desire," through this his wisdom endures, which is the level of revelation, etc. This is sufficient for one who understands.

TORAH OHR • PARSHAS SHEMOS • MAAMAR 9

תוספת ביאור

An Additional Explanation

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An additional explanation. 1

And the explanation of the matter: for the seed, although it has no taste or fragrance, nevertheless 2
actually contains the entire form and power of the fruit; only, it is in utmost condensation and in the aspect of concealment, as though it were mere wood.

And so too, in the same way, the father's drop actually contains the general structure of all the 248 limbs, as our Sages, of blessed memory, said: "The father sows the white, from which [come] the bones and sinews," etc.; and as is also known from the books of natural science. Only, it has descended very far into physicality, by a leap in rank, like the seed relative to the rank of the fruit.

But through the sowing of the seed in the earth and the absorption of its power into the power of growth —and this is the work of the power of growth in the earth: to bring out to light the power of the fruit that is contained in the seed, from concealment into revelation, so that there comes to be

from it a fruit with taste and fragrance and a beautiful appearance, [all] of which, when it was in the seed, was in immense concealment, so much so that no taste or fragrance at all could be discerned or sensed, only mere wood.

And moreover, from one seed it makes very many fruits grow, with an added blessing, abundant beyond measure, compared with the one fruit from which the seed was taken.

But nevertheless it is understood that the essence of the taste, fragrance and appearance of the fruits that grow was taken from the seed that was sown, for they were truly contained in it.

And without it there would have been no growth at all of these fine fruits; rather, it is from it specifi- 3
cally that they grew and came. It is only that, because while these aspects were in the seed

they had become physical and had descended and were like mere wood, and were it not for the power of growth in the earth, no growth at all would have come from them, and the power would have remained in concealment and would not have come out into revelation at all.

And that it came out from concealment into revelation is through the power of growth; and also, through it, the revelation is drawn forth with an added, abundant blessing, greater even than the fruit from which the seed was taken, as explained above.

And it is exactly the same in the analogy of the child's coming into being from the drop through the woman. Although the main essence of the child is contained in the drop, nevertheless, since it has already descended, by a leap in rank, from the level of the essence of a human being to the essence of a physical drop, 4

therefore, had it not been absorbed in the belly of the female, nothing at all would have come into being from it, and it would have remained a physical drop.

Only, through its being absorbed in the womb of the female, this growth and development takes place, so that it becomes a child with 248 limbs, etc.; for it is specifically in her that this power exists.

And nevertheless, the essence and root of the child are drawn from the drop. And therefore we see that the woman bears a child who is greater in stature than she, for she bears a male, while she herself is from the world of Nukva (the feminine).

And what this analogy illustrates is that the Torah and the mitzvos are called by the name "sowing": "He sows righteous deeds," etc. And as is written elsewhere on the verse "Six years you shall sow your field": that these are the six orders of the Mishnah, etc. 5

For at first glance it is not understood how, through practical mitzvos, a revelation of the Infinite Light (Or Ein Sof), blessed be He, which has no end or limit, will be drawn down in the Time to Come.

But the explanation is that the root of the mitzvos is very high: they are the level of the 620 pillars of light that are drawn from the Supernal Keser (the Crown), the very level of the light that encompasses all worlds (sovev kol almin). Only, they have descended and become enclothed in physicality: tzitzis in wool, tefillin in parchment. And this is

like the seed: although it holds the power and form of the fruit, yet it is in hiddenness and concealment, to the point that it is not discernible at all, but is like mere wood.

And through the souls of Israel, [each] one who fulfills the mitzvah, wraps himself in tzitzis and puts on tefillin — they are the level of "a land of desire," which makes the revelation of the fruit grow from the seed, with taste and appearance and fragrance; that is, that there will be an actual revelation of the 620 pillars of light, etc. 6

And therefore the Congregation of Israel (Knesses Yisrael) is called "a woman who fears [G-d]," etc.: just as in a woman there is the power to make grow, and for the coming into being of the child from the drop to take place in her and through her, as explained above.

That is, because she is the level of the fear of G-d, for in them there is the level of self-nullification (bittul), to turn something (yesh) into nothing (ayin), and bitterness into sweetness; and this is the level of "a land of desire," 7

namely, the level of Malchus (sovereignty) of the World of Atzilus (Emanation), whose root is from the level of the Malchus of the Infinite One (Ein Sof), which is the Malchus of Adam Kadmon (Primordial Man); and therefore she has the power to make grow, etc., which is the level of Ein Sof.

And therefore they are "the first of its harvest" and "masters of the Torah": for the Torah and the mitzvos, as they have descended below, are the level of a seed, etc. But after the fruit grows, and "they will fill the face of the world with produce," this is the level of a light that is above the souls of Israel, 8

namely, the level of Yesod (foundation) of Adam Kadmon (Primordial Man), which is far, far above the level of Malchus (sovereignty) of Adam Kadmon, etc.; for the root of the mitzvos is from the level of Yesod of Adam Kadmon.

And this is as in the analogy of the woman who bears a male, who is above her, as explained above. And as for the matter of the two levels of makifim (encompassing lights), the explanation is that 9

the makif, too, gives life, and it is called "encompassing light" (Or Makif); and this is the level of the near makif. As in "But a great trembling fell upon them," because "their mazal saw."

Thus a stirring reached them in their inner dimension (pnimiyus) because of the encompassing light, which is the level of "their mazal," etc. And there is yet another level: a makif that is utterly separate from the bounds of the worlds, and does not shine in them at all because of the greatness of its light.

And this is [the point]: the drawing down of the light that encompasses all worlds (sovev kol almin) now, through the mitzvos, is the level of the near makif mentioned above; whereas the separate makif, etc., 10

does not shine now, but only in the Time to Come, when "and the heavens will be rolled up like a scroll" will be fulfilled: that the near makif will be drawn down to be truly revealed, in the manner of an inner light; and then that great, separate makif, and so on, will be drawn down

to shine and give life as well. And through this there will be the Resurrection of the Dead. And see what is written on the verse "A great shofar will be sounded," etc., that [the matter of] these two levels of makifim is

that the Supernal Will is the level of Keser (the Crown) and of the light that encompasses all worlds, and it is the near makif; and there is yet another level, called "the Will of all wills" (Ra'ava deChol Ra'avin), which is far, far above the level of will, etc. And this is [the meaning of] "Praise Him according to His abundant greatness": that there is a level of no end within the level of His greatness, etc. See there.

TORAH OHR • PARSHAS VA'EIRA • MAAMAR 1

וארא אל אברהם אל יצחק ואל יעקב באל...

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai"

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but [by] My Name Havayah I was not known to them." Now, [the word] va'eira ("and I appeared") has two meanings. One is the past tense: that He was revealed to the Avos (the Patriarchs). The second is the future tense, 1

which is [also] a term for the present: that this level is always there, at every time, in every person. For "only three are called Avos."

The explanation is that the level of the Avos is an inheritance for their children after them in every generation, "to each one according to his measure." 2

Therefore we say, "the G-d of our fathers, the G-d of Avraham," etc. But the other levels and the high standing of the tzaddikim, such as the Tribes, Reuven, Shimon, Levi,

which are certainly levels of supernal lights: you may find a person who has none of these levels and ranks at all. The level of the Avos, however, must be in every person, for they are the root and source of all the souls of Israel.

To understand this revelation, in every generation, of the level and rank of the Avos that is in every person of Israel: the exile is likened to pregnancy (ibbur). 3

And the redemption of the days of Mashiach, which will come speedily in our days, is likened to birth, as it is written, "For Zion labored and also gave birth to her children." And when Israel are in distress, G-d forbid, it is written, "For children have come

to the birthstool, and there is no strength to give birth." Likewise the pangs of the days of Mashiach are called birth pangs, as it is written, "For birth pangs will come upon you."

So too regarding the redemption from Egypt: in the prophecy of Yechezkel he likens the whole matter to a newborn on the day of its birth, as it is written, "And as for your birth, on the day you were born your navel was not cut," etc. To understand the analogy and the figure of speech, we must understand what pregnancy is. 4

For our Sages, of blessed memory, said: Rabbi Simlai expounded: What does the fetus in its mother's womb resemble? A writing tablet (pinkas): folded, its head between its knees and its heels against its buttocks, and it eats from what its mother eats, etc.;

its mouth is closed and its navel open; and when it comes out into the air of the world, the closed opens and the open closes, etc. That is to say, the fetus has the full formation of the limbs, head, eyes and ears, etc.,

only its head is folded and resting between its knees, for it does not function at all: it does not think or reflect. Likewise it has eyes but does not see, and ears but does not hear.

Its food too, although it eats from what its mother eats, does not go to it by way of the mouth, but only by way of the navel, to the intestines alone, to make the body grow,

as is plainly seen, that during the nine months until birth its body grows. But for the food to pass by way of the mouth, that is, to send life-force to the heart and from there to the brain,

which are the organs of breathing: although all its organs are complete and it has organs of breathing as well, it nevertheless has no breath of the spirit of life until it comes out into the air of the world, when it lets out its voice,

as our Sages said that this is the sign of birth: when one hears the baby cry out, it is because it has put out its head. Therefore it sends life-force not to the organs of breathing but only to the organs of nourishment, by way of its navel, where the intestines, the organs of nourishment, are housed;

whereas its head, with all the organs of breathing, does not function at all, and they are as if dead. Therefore its head lies between its knees, because it has no life-force.

Now, according to all these words and according to all this analogy, so are the children of Israel likened in the time of exile. For it is written, "G-d roars from on high," meaning, as the Zohar says, that the Holy One, blessed be He, has ascended on high. And it is written, "Rachel weeps for her children," etc., "for he is not," 5

and the Zohar explains that this refers to the Holy One, blessed be He: "for He is not" among her children, for He has ascended, etc. That is, He has withdrawn His Shechinah (Divine Presence) and the revelation of His G-dliness from the lower realms, and to eyes of flesh it seems as though the world were a thing in itself. "Make the heart of the people fat, and seal its eyes"; "they have eyes,"

but they do not see the light of G-d: that "in the heavens above and on the earth below there is nothing else." And even the influence of mitzvos and good deeds,

which are food for the soul, does not pass to them by way of the breath, to send life-force to the heart and the brain, so as to know G-d, to love Him and to serve Him with all their heart, with a whole heart and a willing soul, and with a longing felt in the heart like flashes of a fiery flame, and thirst, etc.,

but only as it is said, "Their fear of Me has become a commandment of men learned by rote": that is, on the level of physical action alone, and with coldness, etc. And this is the essence of the exile in spiritual terms.

Now, the ultimate perfection of the days of Mashiach, which is the level of birth and the revelation of the light of G-d within a person and in the depths of the heart, as it is written, "And the glory of G-d shall be revealed, and all flesh shall see," etc., 6

and it is written, "For they shall see eye to eye," etc., depends on our deeds and our service during the exile, through arousing the love that is surely hidden in a person's heart, until it desires with desire and longing and a yearning soul, and the love of G-d comes to be revealed in his heart.

And this is [the meaning of] "Hear, O Israel, Havayah is our G-d, Havayah is One," and "And you shall love," etc. For we need to understand the word "One" (echad), which seemingly does not express the true nature of His unity, blessed be He: 7

that He alone is, and there is nothing besides Him. The word "One" does not express this, since there is also a "one" that is counted [among others],

as for example: Yaakov had twelve tribes, and even so Reuven is called "one." Yitzchak, however, is called "your son, your only one (yechidecha)." Here too, then, it should have said, "Havayah is Single (yachid)."

But the explanation is that in truth, with regard to the Holy One, blessed be He, as He is in His own essence and being, the word "One" does not apply to Him at all,

for He is Single and Unique (yachid umeyuchad), and He alone is. Rather, [it means] as our Sages said, that He is One in the seven heavens, in the earth and in the four directions of the world. That is to say: even in the heavens, in the earth and in the four directions of the world,

which are the six extremities of the world, the level of division and separateness, His unity and oneness, blessed be He, nonetheless rest and are revealed, and "they are united in One," for they are all nullified before the light of G-d that rests and is revealed in them.

As it is written, "And the host of the heavens bow down to You." These are six physical extremities and six spiritual extremities, that is, the level of above and below that exists in all the worlds, upward without end and downward without limit, for "one higher than the high," etc.;

that is: what is grasped and comprehended by the intellect and comprehension of the created beings in all the worlds is called "below" relative to the higher, which is not grasped and comprehended by the intellect and comprehension of the created beings beneath it, and "no thought of theirs grasps it."

So too the four directions of the world: for "Chesed (kindness) is the right arm," which is south, and "Gevurah (restraint) is the left arm," which is north, etc. And they are all united and become one with His unity, blessed be He, which dwells within them.

This is not so with regard to the Holy One, blessed be He, in His glory and His very Self, who is Single and Unique: He is exalted and lofty, myriads of degrees without end or limit, beyond the bounds of the extremities, physical and spiritual.

As it is written, "Yours, G-d, are the greatness and the might," etc. This means that the levels of greatness and might, etc., are nullified to Him, blessed be He, so that they are not called "greatness" and "might" at all,

"for all in the heavens and on the earth": meaning that everything is nullified to Him, blessed be He. Before Him "darkness is as light," and above and below are equal. For His being and essence

are found below just as they are found above, without any distinction or change whatsoever. Before Him, blessed be He, the level of above and below does not apply at all, nor the level of heaven and earth at all: not at the level of the light that fills all worlds (memalei kol almin), nor at the level of the light that encompasses all worlds (sovev kol almin),

for He is not within the category and bounds of worlds at all. As it is written, "For His Name alone is exalted," only "His splendor is upon earth and heaven": His splendor alone, the level of a radiance, an extension and a glow from Him alone.

And even at this level, "earth precedes heaven," etc., as is explained elsewhere. Therefore we say, "The whole earth is full of His glory," while the angels say, "Where is the place of His glory, to adore Him?" etc.

Now, in the state of pregnancy, that is, in the days of exile, "the Holy One, blessed be He, has ascended on high, on high": that is, to the level of His being and essence, the level of Single and Unique, which is not within the bounds of worlds at all; and His unity and oneness do not rest and are not revealed in the lower realms. 8

As it is written, "On that day (that is, in the time to come) Havayah will be One and His Name One," as the Gemara says, "Is He then not One now?" etc.

This is because in the time of exile His unity, blessed be He, is not seen openly, and it seems as though the world were a thing and an entity (yesh) in itself.

Yet even in our exile the One G-d has not forsaken us. He gives us the power, since we are the children of Israel, "the people near to Him," to be able to draw His unity and oneness, blessed be He, down below into the lower realms, so that the Name Havayah will be One, in revelation, even at the level of the division of the extremities, above and below, etc.,

physical and spiritual (and likewise to draw [it] down upon a person's soul, at the level of his six extremities, which are the emotive attributes (middos), love and awe, etc., so that they be revealed in his heart).

And this is [the meaning of] "Hear, O Israel": because Israel are "the people near to Him," they have therefore been given the power to draw the level of Havayah down below, so that it be One and united in the lower realms.

And this is the purpose of all the [divine] service, because the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically: "to subdue the sitra achra (the other side), and the glory of the Holy One, blessed be He, is exalted," etc. And this is [the meaning of] "And Egypt shall know that I am Havayah." And therefore, "in the place where baalei teshuvah (those who return) stand, perfect tzaddikim," etc.

And this is [the meaning of] "Let Israel rejoice in its Makers (be'osav)," in the plural: for "its Makers" are the extensions He draws forth at the level of multiplicity and division, in order to bind them and unite them with Him, blessed be He. And through this one comes, of itself, to the level and virtue of "And you shall love G-d," etc., 9

"with all your heart (levavcha)": with both your inclinations. That is, the love of G-d will be fixed in his heart openly, like flashes of a fiery flame, so much so that he will rouse the good inclination to anger against the evil inclination, like a person

who is angry at whatever opposes a desire that is lodged in his heart and touches his very essence and being. So too, when the love of G-d is within a person and in the depths of the heart, and it reaches the soul, its very essence and being, he will of himself be very angry at what opposes it.

Now, the essence of service out of love is the soul's joy in G-d, its Maker, and fulfilling the mitzvos with joy, as it is written, "Serve G-d with joy," and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything," and as the Arizal wrote in explaining this verse. 10

Now, joy is likened to milk, as it is written, "Honey and milk are under your tongue," and as it is written, "As a man whom his mother comforts," etc. 11

That is: just as a mother who wants to delight her child nurses it with milk, and this is its delight, for through it its limbs grow until it can walk.

Now, milk comes into being from blood, for "blood decomposes and becomes milk"; and the blood is made from the food and drink that the mother eats, which is transformed within her and becomes blood.

To understand this in the service of G-d: it is written, "My offering, My bread, for My fires": the offering becomes for Him, blessed be He, bread and food, so to speak, for it rises as a pleasing fragrance to G-d, in the manner of "Israel sustain their Father in heaven." 12

The point of the offering is to offer up also the animal soul that is in a person, at the time he brings his offering from the animals, with intent and with the heart's desire (re'usa deliba) to give over his soul to G-d, to remove the spirit of impurity from the land, so that all evil thoughts and musings be nullified and become a burning of fire, wholly [consumed] upon the altar of G-d.

Now that the Holy Temple does not stand, the offerings have ceased, and we are not able to nullify and remove the rule of the animal soul entirely. Therefore [the Sages] instituted for us prayers corresponding to the daily offerings (temidin). 13

And this is why we say, "Blessed are You, Havayah," etc. That is to say: although we are not able to fulfill our obligations through our own arousal from below, nevertheless may there be an arousal from above, because

"He desires kindness," and the blessing of G-d will be "blessed" and drawn down from above, so that His Name be called upon us at the level of "our G-d" (Elokeinu): that we be nullified to Him, to be drawn after Him with all heart and soul, etc.,

as is explained elsewhere. And in the same way, all 248 positive commandments are 248 drawings-down of the revelation of His G-dliness, blessed be He, to rest in the lower realms. And this is considered for Him, blessed be He, by way of analogy,

like eating: through a person's food his soul is strengthened in his body, so that there be a dwelling for the soul within the body. So too, through mitzvos and good deeds a throne and a place for His dwelling is made, so that He has a dwelling place among the lower realms, when the level of "Havayah is One" is drawn down and revealed in them.

And Israel below also receive a glow from this "eating," to send life-force to the heart and the brain, so as to love G-d and serve Him with all [their] heart and soul.

Afterwards they will rise and come from this to receive the glow and the influence of the level of "the blood is the soul," like food that is transformed within a person and becomes his blood,

and this is his life and existence. So too, through drawing the light of G-d upon his soul by fulfilling the mitzvos, by "turning from evil and doing good," he becomes a throne and a place for His dwelling, until the light of "Havayah is One" rests and is revealed in him, within the innermost point of his heart, and it reaches the very soul, to be

truly like one essence. And then, of itself, he will be angered at the evil within him, like a person's anger at the opposite of something that touches his essence and being, [anger] that comes from the boiling of the blood,

for "the blood is the soul." And this is the level of Yitzchak, and the level of "The offerings of G-d are a broken spirit," etc., that is, the spirit of the sitra achra (the other side), etc.

From this he will come to the level and rank of Yaakov, the attribute of compassion for his soul, when he sees that it is in the midst of the overthrow. And then "he cries out to G-d in his distress": from the attribute of anger at evil he comes to the attribute of compassion.

Whereas when "a way seems right before a man," the term "compassion" does not apply or fit him. And compassion is the beginning of, and the preparation for, the joy that will come afterwards, when he takes to heart, "Indeed it is true," etc.,

as is written in the Tanya. And through this, the joy will be great, [joy] in G-d "who has sanctified us with His commandments," with the supernal holiness, etc., like "the advantage of light" that comes from darkness,

as is explained elsewhere. And this is [the meaning of] "With weeping they will come, and with supplications I will lead them," and it is written, "They will walk, weeping as they go, and they will seek Havayah their G-d." For the weeping in the time to come will be aroused by the level of seeing: "and all flesh shall see," etc.

And then compassion will be greatly aroused over the past, and this is the beginning of the joy of rejoicing in the living G-d, and he will desire nearness to G-d,

as it is written, "and they will seek Havayah their G-d." Therefore we say in the Shemoneh Esreh prayer, "Forgive us, for we have sinned," and not before the prayer, because he has not yet accepted upon himself the kingship of Heaven in the reading of the Shema;

whereas when he says in the Shema, "Havayah is One," that is, that His unity and oneness, blessed be He, is revealed in the lower realms, then he sees in his soul his sin and his lack: that he lacks the light of G-d, and "he came in futility and goes in darkness." Therefore "his innards stir for him; he will surely have compassion on him."

And afterwards he can come to true joy, and there is no truer joy than this. For when compassion has not first been born in his soul, it is not true joy. It is like the analogy of a newborn infant: when it comes out into the air of the world it first cries out, and afterwards they give it milk.

Now, the essence of the joy and the delight comes from contemplating the greatness of G-d, and that He chose us from all the nations and brought us near to His service. Therefore our Sages said that the breasts are in the place of Binah (understanding).

And this is [the meaning of] "And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha- 14
dai": that is, at the level of, and through the drawings-down of, the level of Sha-dai, from the expression "blessings of the breasts (shadayim)," which are the level of breasts and milk, to make the emotive attributes (middos) grow, love and awe, etc.,

which are the level of the Avos, after "Havayah is One" is revealed in his heart at the level of birth and revelation: to gladden their souls with added light and joy, to delight in G-d with joy and with gladness of heart, out of the abundance of everything.

But "[by] My Name Havayah I was not known to them." For our Sages said that Avraham our father, 15
peace be upon him, fulfilled the entire Torah before it was given; that is, he fulfilled the deeds of the mitzvos out of love,

as in the saying of our Sages, "Avraham instituted the morning prayer." This is the level of drawing down the light of G-d, so that "Havayah is One" rests and is revealed in the lower realms, to love G-d with a love of delights and to serve Him with heart and soul.

Nevertheless, all this is still called the service of a servant, who obeys his master's voice and carries out his command out of love, with joy and with gladness of heart. And likewise Yitzchak, out of awe, "the Fear of Yitzchak," etc.

But Moshe our teacher, peace be upon him, had a different quality in him, for he said, "And what are we?", the level of complete self-nullification (bittul). Therefore he merited that the Torah was given through him, at the level of speech.

And our Sages said that the Shechinah (Divine Presence) spoke from within the throat of Moshe. For love and delight apply only at the level of the revelation of the revealed light of G-d, so that it dwells in the lower realms, which are within the bounds of worlds, above and below, etc.

But "the word of G-d: this is halachah," and "the Torah and the Holy One, blessed be He, are all one," He who is Single and Unique and whom "no thought can grasp." In this, no feeling of love or delight applies, for he does not feel himself at all;

rather, he is nullified in his very existence and takes up no place for himself at all, only he is drawn after Him to speak what He speaks.

As it is written, "And I have put My words in your mouth." Through this he draws down His unity and oneness, blessed be He, in His glory and His very Self, as before the world was created, so that it be revealed below that even now the world is as nothing and naught, and it is as though it had never been, and there is here neither above nor below, etc.

From this, what is drawn upon a person's soul is not love or delight but only the level of complete self-nullification (bittul). And this is the term "speech" (dibbur), from the expression "He leads (yadber) peoples under us," which is a term for leading and drawing, 16

that is, he draws [Him] down to be revealed below as He is Single (yachid), which is the level of His essence and being, so to speak, and not only as One (echad).

And this is through the Torah, of which it is written, "And G-d spoke to Moshe." Nor is it called the service of a servant: for when one studies this law and speaks this law, he is like a king who commands that judgment be executed for his people.

Therefore they said, "Who are kings? The Rabbis," and they said, "The Mishnah is a queen." For he is like one who only states the word of the king: he does nothing and does not speak his own words at all. 17

[He is not] like the servant who carries out his master's command, for [the servant] is the one who does and fulfills the king's word and his decree; and even when he does it out of a love of delights, nevertheless there is one who loves, etc. And because the Torah had not yet been given to the Avos,

therefore it is written, "[by] My Name Havayah I was not known (noda'ti) to them." It does not say here "I did not make known (hoda'ti)," but "I was not known." For had it said "I did not make known," it would imply that it refers to "My Name Havayah."

But now that it says "I was not known," it means that I Myself was not known to them: that is, the level of "I Myself," the level of Single (yachid).

And this is [the meaning of] "And these words which I (Anochi) command you today shall be": 18
Anochi means "I, who I am," that is, the level of Single (yachid). Whereas with "And you shall love," it is written, "And you shall love Havayah your G-d."

But the Torah is drawn from above the level of Havayah, that is, the level of "before Havayah," etc., which is the level of "I, who I am," as is explained elsewhere.

TORAH OHR • PARSHAS VA'EIRA • MAAMAR 2

וידבר אלקים אל משה ויאמר אליו אני ה'...

"And Elokim Spoke to Moshe and Said to Him..."

"And Elokim spoke to Moshe and said to him, 'I am Havayah. And I appeared to Avraham...,'" etc. Now, this passage was said as an answer to what is written above, "And Moshe returned and said, 'Why have You done harm...?'" etc. And the Holy One, blessed be He, answered him, "And I appeared to...," etc. 1

We need to understand what kind of answer this is to "Why have You done harm." We must also understand the matter of the sin on account of which the exile came, "with mortar and with bricks," etc. And it had already been so decreed at the Covenant between the Parts: "And they will enslave them and afflict them," etc. And why so much? 2

But behold, it is written, "On the day that Havayah Elokim made earth and heaven": for the creation of heaven and earth, He joined the Name Havayah with the Name Elokim.

The explanation of these two Names, Havayah and Elokim, is this. Elokim is a plural form, as it is written, "For He is a holy Elokim (Elokim kedoshim)." And Havayah is one. 3

The matter is this. It is written, "Great is Havayah and highly praised, and His greatness is unsearchable." And when is He great? When He is "in the city of our G-d (Elokeinu)," etc.

For since His greatness, may He be blessed, is unsearchable, and no thought can grasp Him at all, the term "greatness" cannot be applied to Him, except in the spreading forth of radiance and illumination from the level of His Malchus (sovereignty), may He be blessed,

as it is written, "Your sovereignty is the sovereignty of all worlds." And this spreading forth and drawing down is nothing but a mere radiance and illumination, and it is called the Infinite Light (Or Ein Sof), blessed be He, and the radiance of the Shechinah (Divine Presence), which is only, by way of analogy, like the light that shines from the sun,

as it is written, "For Havayah Elokim is a sun and a shield." For just as this light, which spreads from the sun to shine upon the earth, is nothing

but a radiance, and has no comparison or relation to the essence of the sun, for it is not of its being at all, even though it is drawn and spreads from the sun itself, so too

the life-force (chayus) that spreads forth to sustain and bring into being the upper and lower worlds, from the head of all levels, etc.: this is nothing but the level of radiance, for they take up no place, and all before Him is considered as nothing.

Now, it is written, "How many are Your works," and it is written, "How great are Your works." "How many are Your works" refers to the lower worlds and all the creatures in this world, which are divided according to their kinds into many kinds of division, myriads upon myriads of levels, among the mineral, vegetable, animal and human: for there are so many kinds of mineral, and so many kinds of vegetable, etc. 4

And each and every kind has a taste of its own, such as apples, nuts and almonds, and the like among plants: each one has a taste of its own, so that no one resembles another. And so too with all kinds of herbs: every herb has a taste of its own. 5

And the taste is spiritual, from the mazal (constellation) that flows upon it, for "there is no herb below...," etc. And all this is from the refuse of the higher worlds, 6

as it is written, "And all my innards [bless] His holy Name": for there is the level of supernal innards, which sort out the refuse to bestow it upon this physical world.

And as our Sages, of blessed memory, said: "He stretched out His left [hand] and created the earth, and He stretched out His right [hand] and created the heavens" (and see on this in the Zohar, Part II, 20a, 7

37a, end of 85b; Part I, 30a). For the earth receives from the level of the left, and of this it is said, "How many are Your works."

But "How great are Your works" refers to the higher worlds, angels and souls, who delight in G-d, and no one delight resembles another.

And as our Sages, of blessed memory, said: "In the future, the Holy One, blessed be He, will cause each and every tzaddik to inherit three hundred and ten worlds, as it is said, 'To cause those who love Me to inherit substance (yesh),'" etc. Now at first glance this is not understood: why does every tzaddik need so many worlds? Does he need property? 8

But the matter is that "the reward of a mitzvah is the mitzvah": it is the drawing down of the supernal delight, so that they will enjoy the radiance of the Shechinah. And each

and every mitzvah has a delight of its own. Also, the nature of one tzaddik does not resemble another's in his service, in his being stirred to love and awe, for one is stirred, etc., and another is stirred, etc.

Therefore, in the future the Holy One, blessed be He, will cause each and every tzaddik to inherit, etc. For each one is an abode of its own, at the level of 9

a particular and unique radiance and comprehension, which he comprehends, and in which he takes pleasure and delights in G-d with a particular delight, unique and distinct from the delight and comprehension of his fellow tzaddik, for each one is according to his own measure.

And the radiance of the Shechinah includes myriads upon myriads of levels and kinds of delight for the souls, truly without end or limit, for it is drawn from the Infinite Light (Or Ein Sof), blessed be He.

Now, this division of the life-force (chayus) from the Infinite Light (Or Ein Sof) to all the worlds, in the many divisions of levels, in many kinds of delight for each and every one according to his own measure, is what is called by the Name Elokim, a plural form, because of the many divisions in the spreading forth of the life-force from above. 10

And this is precisely the spreading forth of His greatness, may He be blessed, in a revealed way, so that they will recognize and know His greatness and His splendor, which is why they delight "to behold the pleasantness of G-d."

And this is [the meaning of] "When is He great? When He is in the city of our G-d (Elokeinu)." A "city" is what is gathered from many houses. And "houses" are combinations of letters, as it is stated in Sefer Yetzirah: "Two stones build two houses." 11

That is, the level of letters, and the drawings-forth by which the life-force divides into many houses and levels, just as, by way of analogy, the intellect divides into the letters of thought.

So too the spreading forth of His greatness, may He be blessed, divides into many aspects of division and a multitude of delights in all the worlds, for each one according to his own measure. And then He is called Elokim, a plural form, because of the many divisions in the spreading forth of the life-force, in a revealed way, to worlds and creatures.

This is not so with Havayah, which is called "one," for Havayah is the level of the source of all existences (havayos) and the root of everything, before it comes to be drawn forth in a revealed way "in the city of our G-d," etc.

Now, from the level of Elokim the quality of awe is drawn down below, as it is written, "And Elokim has made it so that they fear before Him," and it is written, "Fear Elokim." 12

And it is written, "You shall fear Havayah your Elokim," for at the level of Havayah, no thought can grasp Him. Only at the level of Elokim, which is the spreading forth of His greatness, may He be blessed, will dread and the awe of shame fall upon a person, etc.

And so too, love is drawn forth specifically through the level of Elokim, as it is written, "Praise Him for His mighty deeds; praise Him according to His abundant greatness." And it is written, "And you shall love Havayah your Elokim," etc.: 13

for there to be love for Havayah in the manner of self-nullification (bittul) of [one's very] existence before the level of "no thought [can grasp Him]," etc., it must first come through the level of Elokim: that one contemplate the greatness of the Infinite One (Ein Sof), blessed be He, and His spreading forth into the creatures.

And from this he will turn to love Havayah, Whom "no thought [can grasp]," etc. That is, through the level of the union of Havayah with Elokim. And this is [the meaning of] "And Elokim spoke to Moshe and said to him, 'I am Havayah'": 14

for through the level of Elokim there is the revelation of the Name Havayah. And through this, "And I appeared to Avraham and Yitzchak," etc.: these are the emotive attributes (middos), love and awe, etc., which are born from this.

And of this it is said, "On the day that Havayah Elokim made earth and heaven": this is the union of Havayah with Elokim, so that there will be a revelation of the Name Havayah below. 15

But it is known that the main purpose of the love [that rises] from below to above is to bring it about that the supernal love, which is the essential [love], will come upon a person from above. And the Patriarchs are themselves the level of the Chariot.

This means that Avraham is a chariot for the supernal love, as it is written, "And Avram journeyed, going on and journeying," from below to above, until "the south," which is the supernal love, so that it would rest upon him from above in the manner of a rider, and he would be a chariot for it.

Now, through an arousal from below [comes] an arousal from above. But who brings about and joins the supernal love of the arousal from above, which is at the level of the Infinite (Ein Sof), so that it rests and is revealed in the arousal from below, in the soul of man, which is limited and created as something from nothing? 16

Of this it is said, "as Kel Shaddai," meaning, "Who said to His world, 'Enough (dai)!'" "His world" is what is written, "A world of kindness will be built."

And "will be built" means [built] as a building, as it is written, "With wisdom a house is built." Just as a person builds a house in order to dwell in it, so the Chesed (kindness) must be built into a house, so that the soul can dwell in it. For the supernal Chesed and the supernal love are at the level of the Infinite (Ein Sof). 17

And it cannot be a dwelling for the soul and the settled place of her abode except through many contractions (tzimtzumim), so that there is the level of olam (world) and concealment (he'elem) of the Infinite Light (Or Ein Sof), blessed be He.

And [it must be] built in the form of a house, which is through combinations of letters: "Two stones build," etc. And in the future the Holy One, blessed be He, will cause every tzaddik to inherit three hundred and ten worlds, the level of yesh (substance), as it is written, "To cause those who love Me to inherit substance (yesh)." 18

For through many contractions and descents, and the chain of descent (hishtalshelus) of the levels, it will be drawn down so that the supernal Chesed and the supernal love will be revealed at the level of yesh, so that the souls will be able to receive and to enjoy the radiance, etc.

And this is [the meaning of] "He said to His world, 'Enough'": it is the level of tzimtzum (contraction), through which "I appeared to Avraham," etc., so that there will be a revelation of the supernal love, which is the essential [love]. And of this it is said, "And you shall love Havayah your Elokim": "And you shall love" (ve'ahavta) is a transitive verb (po'el yotzei). 19

And similarly, "to love (le'ahavah) Havayah," and it does not say le'ehov, etc., for the main thing is to draw down the supernal love in the reading of the Shema.

This is what is written, "I have loved you, says G-d." And this love will be "with all your heart (levavecha)": within all your heart, "with both your inclinations." 20

For even the evil inclination will turn to the love of G-d, because when the supernal love is drawn down upon it, its heart will of itself utterly melt, "as wax melts," etc. And there will be iskafya (subjugation), etc.

And this is drawn down in the reading of the Shema. For from Pesukei DeZimrah until the Shema there must be the love [that rises] from below to above, but in the Shema there must be the drawing down of the supernal love.

But all this concerns the revelation of the drawing forth of the emotive attributes (middos), love and awe, which is the union of Havayah with Elokim, when it has already been drawn into the level of Elokim. 21

But "and My Name Havayah," that is, at the level of Havayah alone, before it comes to the revelation of being drawn into the emotive attributes, [Havayah] being the source and root of all existences (havayos) and the source of life, etc.:

"I was not known to them," for it does not come to be revealed in the soul by virtue of an arousal from below, but only because of "Who has sanctified us with His commandments," precisely "His." The Holy One, blessed be He, puts on tefillin, etc.

And [so too] the study of Torah, which is equal to them all, for the source of the Torah is exceedingly high, as it is stated in the Zohar on the verse "What profit does a man have in all his toil that he toils under the sun?": the Torah is different, for its toil is above the sun. 22

This means that it is exceedingly high above the level of "a sun and a shield, Havayah Elokim," that is, when Havayah is drawn into Elokim, etc. And the revelation of this level was not drawn down to the Patriarchs, but only to Israel at the Giving of the Torah: "Face to face He spoke," etc.: "Anochi (I)," He Who is Anochi, etc.

But in order for this level to be revealed at the Giving of the Torah, there first had to be a withdrawal upward. For its root above is the level of "reaching and not reaching" (mati velo mati), and "the life-force [is] running and returning" (ratzo vashov). And for there to be the level of "reaching," there must first be the level of "not reaching." 23

And in proportion to the "returning" in revelation that comes afterward, so is the "running" that comes first. Therefore there was first the time of the exile and the dominion of Egypt, because of the withdrawal of the life-force upward. 24

For it is written, "Havayah is high above all nations; His glory is above the heavens." For all the idolatrous nations receive their flow and life-force from the level of exaltedness: "high," etc., "above the heavens," etc.

For when He is at the level of "Who lowers [Himself] to look upon the heavens," then it is written, "Who is like Havayah our Elokim," for the Holy One, blessed be He, rests His Shechinah only upon Israel.

That is, in the drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, which depends on the deeds of those below, who by their service draw down this level of revelation. 25

This is not so with the source above, which is the level of exaltedness: the idolatrous nations too receive their flow from there, through the chain of descent (hishtalshelus) and the lowering of the levels.

As it is written, "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel" (as is known from the matter of the breaking of the vessels). And this is what our Sages, of blessed memory, said: "Why is it called Mount Sinai? Because hatred (sin'ah) descended toward the idolatrous nations."

That is, through Mount Sinai specifically, with the revelation at the Giving of the Torah. But before the Giving of the Torah there was no hatred at all, for from there the idolatrous nations too receive their life-force.

Therefore, when Moshe said, "Why have You done harm," this was the answer: "And I appeared to Avraham," etc., "and My Name Havayah, I was not known to them," and now I want that "you shall know

that I am Havayah, and I will be Elokim to you." This means that the level of Havayah alone will itself be for you at the level of Elokim, which rests upon you.

And this was Yaakov's intention in his prayer, "And Havayah will be Elokim to me." This means: 26
Havayah alone will itself be for me at the level of Elokim. And in order for this revelation to be at this level too, there first had to be a withdrawal of the life-force.

And there He is "high above all nations." Therefore, in the same measure and weight as the revelation of G-dliness that was to come at the Giving of the Torah, so was the withdrawal, and the time of the exile and the dominion of Egypt, two hundred and ten years, etc.

And therefore, in the exile of Edom too, the length of the exile is at the level of "running," so that there will be the level of "returning" in the days of Mashiach, etc.

For "eye to eye," etc., with greater exaltation and greater power than at the Giving of the Torah, when they did not see eye to eye, but rather heard what is seen, etc.

Now, the first level, which is the level of the union of Havayah with Elokim in the revelation of the 27
drawing forth of the emotive attributes (middos), is called "with all your heart," for the heart is the source of the emotive attributes and their dwelling place.

Whereas the revelation of the level of Havayah alone is called "with all your soul," which is the level of the binding of the whole soul: Chochmah (wisdom), Binah (understanding) and Daas (knowledge) with Chochmah, Binah and Daas, and thought, speech, etc.

As it is written, "And I have put My words in your mouth," and "My words which I have put in your mouth." And as in the matter of "the Shechinah spoke from the throat of Moshe." And, "I am the Mishnah that speaks in your mouth," etc. And through this, "and you shall speak of them," etc.

TORAH OHR • PARSHAS VA'EIRA • MAAMAR 3

ויאמר ה' אל משה ואל אהרן לאמר כו'...

"And G-d said to Moshe and to Aharon"

◇

"And G-d said to Moshe and to Aharon, saying," etc.: "Take your staff and cast it down before Pharaoh; it will become a serpent," etc., up to "and Aharon's staff swallowed up their staffs." 1

To understand the matter of the staff that turned into a snake (and afterward turned back into a staff; and also the fact that this was the first wonder they gave Pharaoh, and that it came before all the Ten Plagues): now, it is written, "And they emptied out Egypt," and our Sages, of blessed memory, said (Pesachim 119a)

that they made it like a deep without fish. This means that they gathered all the sparks that had fallen to them in the breaking [of the vessels], and Egypt was emptied of them, until they were left like a deep, etc., and they did not leave there even a single spark.

Now, to understand the matter of the sparks that fell in the breaking of the vessels, and the matter of their elevation: the explanation is that, as is known, the breaking is the "death" of the seven primordial kings of Tohu, which shattered and fell down into [the worlds of] Beriah, Yetzirah and Asiyah, into the state of the kelipos (husks) and the sitra achra (the other side).

That is, it is like the analogy of a person's soul: before it came into the body, it was utterly nullified before the Infinite Light (Or Ein Sof), blessed be He

(as it is written, "As G-d lives, before Whom I stood"). That is because then there was nothing darkening and concealing the revelation of G-dliness from it; therefore it was utterly nullified to its source.

But once it has descended below and been clothed in the physical body, the body conceals [G-dliness] from it, so that the world and all that fills it seems to be an independent existence, a thing separate unto itself, and it does not see the nullification of all the worlds before the Infinite Light, blessed be He, which constantly gives them life and brings them into being.

So too, by way of analogy, is the matter of the breaking of the vessels, in which the sparks of Tohu fell and were clothed in the kelipos (husks) of Beriah, Yetzirah and Asiyah, so that the kelipos cast darkness over the sparks and conceal them 2

on every side, so that they do not sense the revelation of the Infinite Light (Or Ein Sof), blessed be He, until they can be an independent existence, a thing unto itself, as in Pharaoh's saying, "My river is mine, and I have made myself," except that they call Him "the G-d of gods."

3 And although before the breaking the sparks were nullified and united with the Infinite One (Ein Sof), blessed be He, because then the Infinite Light (Or Ein Sof) was revealed in them openly, in complete union,

yet after the breaking, when the sparks descended and were clothed within the kelipos (husks), which clothe them and conceal the revelation of G-dliness, as in the analogy of the body, which conceals and darkens [G-dliness] from the soul, as mentioned above, therefore they cannot be in a state of self-nullification (bittul) as they were at first.

4 This is why they are called by the name kelipos (husks): they are like a husk that covers and surrounds the fruit enclosed within it and hides it, like the shell of a nut. And there is no remedy for getting the fruit out except by breaking the shell.

So too, in order to extract the sparks of holiness from the kelipos that conceal them, there had to be a breaking of the kelipos; and this was the meaning of the signs, the wonders and the plagues in Egypt, as will be explained below, G-d willing.

5 Now, it is written, "A river goes out from Eden," etc., "and from there it divides and becomes four heads. The name of the first is Pishon," etc.

The meaning of "the river that goes out from Eden" is the drawing-forth and illumination that is drawn from the Supernal Chochmah (wisdom) of the World of Atzilus (Emanation), in which the Infinite Light (Or Ein Sof), blessed be He, is clothed.

In it and through it the Infinite Light, blessed be He, is drawn into all of Atzilus, and it is drawn down to the level of Malchus (sovereignty) of Atzilus, which is called "the garden."

This is [the meaning of] "to water the garden." And there, in Atzilus, "He and His vessels are one in them." Therefore the river is one, it being the world of oneness.

But once it reaches the head of the World of Beriah (Creation), then "from there it divides," in a state of separation and division, into four rivers, for that is the beginning of division.

6 Now, as in the analogy of rivers, where one river is not like another, neither in its nature, for this one is sweet, clear water and the other is not so,

nor in its size, for this one extends two hundred parasangs and the other extends a hundred, and the like, so too the supernal rivers are not like one another:

that is, Pishon, the Nile, the prince of Egypt: many sparks from the World of Tohu were drawn and fell into it, more than fell into Babylon, etc.

Now the wonders that G-d, may He be blessed, showed Egypt will be understood, as it is written, "And Egypt shall know that I am G-d." The meaning of "shall know" (veyadu) is an expression of breaking, as it is written, "and with them he thrashed (vayoda) the men of Sukkos." 7

The explanation is as explained above: in order to extract the spark from the kelipah (husk) that covers it, it cannot be done except by breaking the kelipah, as in the analogy of the nut, etc.

The point is that through breaking the kelipah there can be a revelation of the Infinite Light (Or Ein Sof), blessed be He, to the spark, until it is absorbed into His G-dliness, may He be blessed. And this is the meaning of "the horse and its rider He has hurled."

That is, the rider is the kelipah, which rides upon the spark and covers it. And this is the meaning of "Pharaoh's chariots," etc. And through their breaking the sparks were revealed and were absorbed into the Infinite One (Ein Sof), blessed be He.

(With this we can resolve what is written at the Splitting of the Sea, "And Egypt shall know that I am G-d." At first glance this is puzzling, for further on it is written, "Not even one of them remained."

Rather, the meaning of "shall know" is an expression of breaking, etc. Through this there was a revelation of the Infinite Light to the sparks, and they knew, with actual knowledge, that "I am G-d." And see what is explained elsewhere on this question.)

In the same way, the Ten Plagues were in order to break the kelipos and extract the sparks from them. But the Jewish people themselves did not need wonders at all, for they are believers, the children of believers,

as it is written, "And the people believed, and they heard that G-d had remembered," etc. Only in order to extract the sparks swallowed up within the kelipos proper did there have to be the Ten Plagues mentioned above, which is for the sake of "And Egypt shall know," etc.

With this we will understand the first wonder that G-d, may He be blessed, showed Pharaoh, namely the staff that turned into a snake, which is the prelude to all the Ten Plagues. 8

For, as has been explained, the Ten Plagues were to break the kelipos (husks), which are in the state of an independent existence, a thing unto itself, as it is written, "My river is mine," etc., except that they call Him "the G-d of gods," as mentioned above.

The purpose of the wonders is to show them how, although they are actual kelipos (husks) and the sitra achra (the other side), they nevertheless receive life-force from holiness constantly, at every moment, and that in truth they are not an independent existence, a thing separate unto itself, as they falsely imagine, 9

but rather they are utterly nullified before His G-dliness, may He be blessed. It is only that the life-force is drawn to them through screens and a chain of descent (hishtalshelus) of many and immense levels, and the contractions (tzimtzumim) and concealments became so strong that they can say, "My river is mine," etc.

Therefore, when a great illumination that is above the contractions (tzimtzumim) is revealed, they are nullified and rendered void; and this was the meaning of the wonders, etc. 10

And this is what the first wonder indicated, in the staff that turned into a snake. The meaning of "staff" (mateh) is an expression of drawing forth and inclining.

Likewise "rod" (shevet) is also an expression of drawing forth, as in kochva deshavit, a comet. That is, the entire drawing-forth of the order of the chain of descending worlds (hishtalshelus) of holiness, from the head of all levels to the end of all levels, is called "staff."

And the serpent is the source of the kelipos (husks) of Egypt, as it is written, "the great serpent that lies in the midst of his rivers." And Moshe and Aharon showed him how the staff turned into a snake, 11

that is, from the level of the light and drawing-forth of holiness that is called "staff," the life-force and existence are drawn to the serpent, the source of the kelipos. As it is written, "Her feet go down," etc.

And "His kingship rules over all." Only, this is through the chain of descending worlds (hishtalshelus) and many contractions (tzimtzumim), as mentioned above, until it can be turned from a staff into a snake (and see Tikkunei Zohar, Tikkun 22, on the meaning of "staff"),

for through these many contractions the flow from the level of the staff is concealed so greatly that there can come into being "the great serpent that lies in the midst of his rivers," which says, "My river is mine," etc., as mentioned above.

Afterward they showed him how the snake turned into a staff, and also "Aharon's staff swallowed up their staffs."

That is, the level of the serpent returned to being nullified before G-dly holiness, as at first (and this is the elevation of the sparks mentioned above). By this they showed Pharaoh and Egypt that they are not an independent existence, a thing unto itself,

but rather at every moment life-force is drawn to them from G-dliness, only that He, may He be blessed, is "a G-d Who hides Himself" (and when He wills, the snake turns into a staff, and the kelipos "are as though they had never been"). In this way were all the wonders, so that "Egypt shall know that I am G-d," as mentioned above.

TORAH OHR • PARSHAS VA'EIRA • MAAMAR 4

לכן אמר לבני ישראל אני ה' והוצאתי אתכם

"Therefore say to the children of Israel: I am G-d"

◇

"Therefore say to the children of Israel: I am G-d, and I will bring you out." Now, our Sages, of blessed memory, said, "We mention the Exodus from Egypt at night," meaning, at night as well. And we need to understand what sets the miracle of the Exodus from Egypt apart from all the [other] miracles, which we were not enjoined to mention so much. 1

However, in every generation a person is obligated to see himself, every day, morning and evening, as though it were the time of the Exodus from Egypt.

The explanation is that, as is known, there is "the one opposite the other." Opposite the Egypt of kelipah (the husk) there is an Egypt in holiness; and just as there is an Egypt below, so there is [an Egypt] above, in the spiritual realm.

So too, [there is] Israel below and Israel above. And just as [this exists] in the spiritual realm above, in the higher worlds, so it is below, in the soul of man, in the service of G-d.

Now, the level of the Community of Israel (Knesses Yisrael) above is [described in] what is written, "How beautiful you are, and how pleasant, O love, in delights!" And below, in the soul of man, the level of "love in delights" is the joy of the soul in G-d, its Maker. 2

As it is written, "Serve G-d with joy," and it is written, "a joyful mother of children": for the joy comes from contemplating the Infinite Light (Or Ein Sof). As it is written, "For you shall call understanding (Binah) 'mother.'"

That is: when one contemplates the revelation of the Infinite Light, blessed be He, below, then "Israel will rejoice in its Maker," and the joy of the soul will be in the revelation of the "flashes of fire" of love, as it comes out of its sheath, which is the prison of the body, so that "the joy of G-d is his strength."

Now, it is written, "Because you did not serve, etc., more than the abundance of everything (merov kol)," etc. That is, the level of all the spiritual delights, the Higher Garden of Eden and the Lower Garden of Eden. 3

And this comes from contemplating what is written, "For His Name alone is exalted; His splendor is upon the earth and the heavens." This means that His Name is His attribute of Malchus (sovereignty), by which "His Name was proclaimed King."

As in the words, "and He brings a redeemer to their children's children for the sake of His Name, in love; King, Helper," etc. This is the level of the Shechinah (Divine Presence), which dwells in the lower realms, as it is written, "And I will dwell among them"; and His Name is called King over all the worlds.

And as it is written, "Your kingship is the kingship of all worlds." And as in the words, "Unique One, Life of the worlds, King," etc.: for through the level of His Malchus He has a relation and connection to the worlds, so that His Name is called King over them.

Now, even the level of His Name, in itself, is high, lofty and exalted, in the state of "alone," for the worlds bear no comparison at all to His Name, blessed be He. 4

Rather, the splendor and radiance of His Name is what shines "upon the earth," which is the Lower Garden of Eden, "and the heavens," which is the Higher Garden of Eden, where the righteous enjoy the radiance of the Shechinah (Divine Presence).

But the Shechinah, which is the level of His Name, is in the state of "alone": nothing is drawn from it such that created beings could enjoy and take delight in it, in its very self.

But at the level of Torah and mitzvos, we say, "who has sanctified us with His commandments" (some say the blessing with "al" and some say it with [the letter] lamed): with His commandments, literally, as our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin," [and] "the Holy One, blessed be He, prays."

And it is written, "I speak in righteousness (tzedakah)": "I," literally: that is, the Holy One, blessed be He, in His glory and His very self. And as it is stated in the Zohar, "The Torah and the Holy One, blessed be He, are all one."

The Holy One, blessed be He, literally. And "the Holy One, blessed be He" is the level that is holy and entirely separate from the category of worlds, such that even at the level of radiance and splendor, worlds could not receive life-force (chayus) from Him.

For it is written, "For with Yah, G-d formed the worlds": this world and the World to Come, the Lower and Higher Garden of Eden, were created with only two letters of His Name.

And it is stated in the Zohar that with a single thought He created the world. This is akin to what is written, "He who fashions their hearts together," etc., and our Sages, of blessed memory, said, "They are all surveyed in a single glance," for He looks and sees to the end of all the generations, and "calls the generations from the beginning," etc. 5

And as is explained elsewhere, all the generations, which are the "six thousand years that the world exists," and the days of Mashiach and the Resurrection of the Dead, are all before Him in a single thought.

By way of analogy: a single thought bears no comparison to all the thoughts a person can think all the days of his life, and all the more so to his essence and being, for it is only the extension of a mere single glimmer.

So too, all the generations of the six thousand years, and the days of Mashiach and the Resurrection of the Dead, are only the level of radiance and the extension of a single glimmer from the level of His Name alone.

But the Holy One, blessed be He, in His glory and His very self, is high and lofty, higher and higher without end or limit, and "no thought can grasp Him at all," for He is not grasped or enclothed within the category of worlds at all. Not so with Torah and mitzvos: they are the enclothement of the Infinite Light, blessed be He, in His very self and His glory.

When a person takes to heart all these matters and truths, his heart will rejoice and "exult, indeed with exultation and song," in the Infinite Light (Or Ein Sof), 6

blessed be He, which extends and is enclothed in the study of Torah and the performance of the mitzvos that a person does; and he draws upon his soul the very light of G-d, the Infinite One, blessed be He, of which all the worlds are not worthy.

However, the joy is not in the revelation of the light of G-d in the mind, in his thought and understanding alone, but [only] when it touches the point of his heart; for joy is revelation. 7

As in the analogy of a king, all of whose glory is within, but at a time of rejoicing he reveals himself. And this is [the meaning of] "Serve G-d with joy":

that is, that there be a revelation of the light of G-d, the Infinite One, blessed be He, at the level of "And the glory of G-d will be revealed." And below, in the soul of man, the revelation is when it comes to be revealed in the heart.

This is [the meaning of] what is written, "a joyful mother of children": that is, when the children, which are the emotive attributes (middos), are born and revealed in the heart. Not so when it is concealed and hidden within the mind, in his thought and understanding alone: then they are still in the state of pregnancy (ibbur), and she is not [yet] "a mother of children."

Now, what holds back the level of birth and revelation of the light of G-d from coming out of the concealment and hiddenness in his mind to the revelation of the heart is the level of the exile of Egypt, 8

which is the level of the narrow strait of the throat (meitzar hagaron), the intermediary between the intellect (mochin) in the head and the heart. And in that place is the level of the chief butler, the chief baker and the chief slaughterer, which is the level of the gullet and the jugular veins,

which are none other than the level of all the pleasures of this world, and its thoughts, its affairs and its schemes, which each person uses according to his station. They are none other than the hindrances and obstacles, and the screens that separate between the light of G-d in the mind and the revelation of the heart.

This is the pain of pregnancy, "like the bones in the womb of her who is with child." Therefore all exiles and troubles are called by the name ibbur (pregnancy), as our Sages, of blessed memory, said, "In every parashas ha-ibbur, may their needs be before You": 9

even at the time when You are filled with wrath (evrah) against them like a pregnant woman (ubarah), etc. And the redemption is called by the name "birth," which is the level of the revelation of the newborn into the air of the world; and the pangs of Mashiach are called by the name "birth pangs."

And it is written, "We were with child, we writhed, before You, G-d." This means that the whole state of pregnancy and of exiles is in order that there be a revelation of the light of G-d, blessed be He. 10

And for this, birth pangs are needed: that is, to feel the pain and bitterness over the obstruction of the light of G-d from spreading into the revelation of the heart, because of the hindrances and obstacles, which are none other than the needs of this world.

And then, when he comes to the level of birth and revelation, in the mode of joy, and "Israel rejoices in its Maker," all the hindrances and obstacles will be scattered, and the separating screens will be as naught and nothing, without taking up any space at all, because of the joy of G-d. 11

And just as above, the level of joy is the sweetening of the judgments (dinim), so below, in the soul of man, it nullifies all the hindrances and obstacles, within and without. And it is called by the name "the land of Canaan" (Kena'an), because it subdues (machnia'as) the external forces,

which are pushed away before G-d of themselves, as a matter of course, like darkness that is pushed away before light. And [this is] like the analogy of a woman upon whom birth pangs have come.

Now, at the time of her giving birth, all the pains leave her with the blood of her birth that flows from her. So too, it is written, "And I saw you wallowing in your blood," etc., 12

that is, all the hindrances and obstacles have melted and become blood, a thing that has no substance and takes up no space at all. As it is written, "And You will cast all their sins into the depths of the sea," etc.

Now, just as the exile of Egypt is the level of the narrow strait of the throat, which separates and interrupts between the mind and the heart, as [explained] above, 13

so the redemption and the Exodus from Egypt is the level of their going out from the narrow strait of the throat through "the voice is the voice of Yaakov." For the voice, which is in the throat, is what connects and joins the level of the intellect (mochin) in the head, so that it comes to revelation in the heart.

That is, through the voice of one who reads (korei) in the Torah: by his reading in the Torah he calls (korei) and draws the light of G-d to come out of the concealment in the mind to the revelation of the heart. 14

And this is [the meaning of] what our Sages, of blessed memory, said: "Whoever reads in the Torah, the Holy One, blessed be He, reads opposite him." It is called "opposite him" because the level of his reading in the Torah is the level of the light that fills all worlds (memalei kol almin), and the Holy One, blessed be He, opposite him, is the level of the light that encompasses all worlds (sovev kol almin).

And this is the meaning of the expression "reading (korei) in the Torah": that he calls (korei) the light outward. That is, through the Written Torah, the level of the Name Havayah, for "the Torah and the Holy One, blessed be He, are all one." 15

And this is [the meaning of] "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the burdens of Egypt," etc.: that through the level and the revelation of Havayah,

that is, through the level of the Written Torah, the level of "the voice is the voice of Yaakov," through this there will be the level of the Exodus from Egypt, and all the hindrances and separating screens will be nullified, and there will no longer be "the burdens of Egypt" and their bondage.

However, this alone is not the ultimate intent; rather, "And I will bring you to the land," etc. The explanation of the matter: it is written, "to a good and spacious land," etc. 16

And this Land of Israel is the level of the Oral Torah. It is called "a spacious land" in the manner of what our Sages, of blessed memory, said on [the words] "the land of tzvi, of the hosts of nations": "Just as the hide of a deer (tzvi) cannot contain its flesh," etc.

The explanation is that the main foundation of the Written Torah is the level of the letters of the Torah. Therefore we are exacting with its letters: that none be missing or extra, that their form be upon them, in their likeness and their image, and that they be a single whole (golem echad). 17

For if, for example, the yud on top of the aleph is cut off from the body of the letter, this Torah scroll is invalid.

And one does not recite a blessing over it. Yet the revelation of the intellectual content (haskalah) is not seen in it as it is in the Oral Torah. For the main revelation of the intellectual content of the laws and ordinances in the Torah, how and what to do, is not spelled out in the Torah, since the whole Torah consists of narratives. 18

And even its laws are given as narration: that G-d said thus, that [Moshe] should speak to the children of Israel, and that Moshe said thus.

Its intent is not that one should know from it alone all the laws, in their full clarity and their exact form. For example, the matter of tefillin: it is not spelled out that there should be four 19

passages, and that such-and-such be written, and that they be written specifically on parchment, as with all the rules and laws of tefillin handed down to us in the Oral Torah; and so with all the other mitzvos.

This is because its main foundation is "in the mountains of holiness," the level of supernal Chochmah (wisdom), for "the Torah comes forth from Chochmah." The Written Torah is the level of supernal Chochmah, and the Oral Torah is lower Chochmah; and "for the wise, a hint [suffices]." 20

This means that [the Written Torah] is only like the analogy of a teacher who hints to the student with some slight hint, so that the student will understand by himself how to learn,

but this is not the main learning itself. So too, all the letters of the Written Torah are only hints and drawings-down from supernal Chochmah, by way of hint.

All the drawings-down are hinted specifically in these letters, so that the reading (keri) is one way and the writing (kesiv) another. Therefore all its letters are counted and numbered, with none to be added and none to be lacking. 21

And each and every letter must be in its likeness and image, because they hint at a supernal drawing-down from supernal Chochmah (wisdom). But the essence of the intellectual content is not enclothed in the letters of the Written Torah.

Not so in the Oral Torah: there, the essence of the intellectual content is enclothed in the letters of the halachah. Therefore one is not so exacting with its letters; rather, the intellectual content, which is revealed within the letters, is the main thing. Also, according to the abundance of the intellectual content, so its letters multiply.

Therefore, whatever is further understood in it, such as Rashi's commentary, the Tosafos and the codifiers (poskim), is all counted as part of the Oral Torah, and even all that a seasoned student is destined to innovate. 22

Therefore it is called "a good and spacious land," for it keeps expanding without end. And this is [the meaning of] "Just as the hide of a deer cannot contain its flesh," etc.

That is, because the flesh and the hide grow so much, since the growth of the hide is due to the flesh within it. So too, at the level of the Oral Torah, the essence of the intellectual content and the letters likewise grow together, for the letters spread out by virtue of the essence of the intellectual content.

Not so in the Written Torah: the letters do not spread out by virtue of the essence of the intellectual content, but only [from] a mere glimmer, by way of hint, as [explained] above.

With this we will understand why the Written Torah is called Mikra in the language of the Gemara, and [why we say] "reading (korei) in the Torah": because through it he is only 23

like one who calls (korei) and draws the Infinite Light, blessed be He, upon his soul, from the concealment in the mind to the revelation of the heart, as [explained] above. Yet it is still as though it were a thing apart, like a person who calls to another.

But regarding the Oral Torah they said, "The Mishnah is a queen," etc., like a king who commands, as is explained elsewhere, because a complete union takes place, Chochmah (wisdom), Binah (understanding) and Daas (knowledge) within Chochmah, Binah and Daas, etc.

As it is written, "I have put My words in your mouth": My words, literally. And as the Maggid told 24
the Beis Yosef, "I am the Mishnah speaking in your mouth." For they become one essence, in a state of true self-nullification (bittul), and this is truly the level of a dwelling place among the lower realms.

And although, from the standpoint of the extension of the very revelation of the intellectual content of the light of G-d in the Oral Torah, it is considered a great descent for it to spread out and be enclothed in physical deeds, [such as] the Order of Zeraim (Seeds), etc., concerning this the verse says, "which I lifted up My hand."

This is, by way of analogy, [like] the hand, which can lift something that has fallen to the ground 25
and place it high up, on one's head. So too, "last in deed, first in thought."

And "a woman of valor is the crown of her husband," and "their end is wedged in their beginning," which is called "a land of desire" (eretz chefetz), meaning a vessel for the resting of His will, blessed be He; for the revelation of the supernal will is specifically in the final deed.

Likewise, in the Oral Torah there is a greater revelation of the supernal will than in the Written 26
Torah, for from [the Written Torah] alone one cannot know the nature of the supernal will in all the laws and ordinances, but only through the Oral Torah specifically.

And this is [the meaning of] "And I will set tzvi in the land of the living." This means that all His desire (tzivyono) and wish is in "the land of the living," the level of the Oral Torah, for there the light of G-d and His will are revealed with greater excellence than at the level of the Written Torah; and the will is the source of life.

And this is [the meaning of] "which I lifted up My hand to give it to Avraham, to Yitzchak and to Yaakov," etc., who are the emotive attributes (middos) of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); for "a woman of valor is the crown of her husband," etc., as [explained] above. "And I will give it to you as a heritage; I am Havayah": so as to be at the level of "I have put My words in your mouth," etc., as [explained] above.

However, every revelation of the light of G-d by way of these drawings-down depends entirely on a 27
person's heart, as [in] "wherever the heart desires, it turns it."

Therefore one must first arouse the love, beforehand arousing the love in his heart in prayer, so that his heart truly desires the revelation of the light of G-d.

This is why they said, "We mention the Exodus from Egypt morning and evening"; that is, the pas- 28
sage of tzitzis, where it is written, "to be your G-d (Elokim); I am Havayah your G-d."

The explanation is that the arousal of the heart in the morning prayer alone suffices only for its own time, since afterwards he turns to his affairs.

And even one who is not a man of business: in his study, at the level of action, [such as] the Order of Zeraim, etc., the heart is drawn after the physicality of the subject matter, at the level of concealment and tzimtzum (contraction), the level of Elokim. 29

So one must arouse the love and joy again, from the point of the heart, so that there be a revelation of the level of Havayah, as [explained] above. But the revelation of the love in this alone is not enough; rather, through the Written Torah, "the voice is the voice of Yaakov,"

as [explained] above, so as to call and draw down in the Torah the revelation of the very light of G-d; and afterwards, in the Oral Torah, the level of true self-nullification (bittul), so as to be at the level of "I have put My words in your mouth," as [explained] above, and truly a dwelling place among the lower realms, as [explained] above, so as to be at the level of "Havayah your G-d," etc. And this suffices for one who understands.

TORAH OHR • PARSHAS VA'EIRA • MAAMAR 5

ביאור על הנ"ל

An Explanation of the Above

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An explanation of the above. 1

To understand the roots of the matters discussed above. In general, all the matters discussed above are, in the language of the Kabbalah, the unification and coupling of Abba and Imma (Chochmah and Binah) and of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). And to explain the matters in detail: above, the level of Mitzrayim (Egypt) is meitzar Mi, "the strait of Mi." 2

That is: it is explained in Likkutei Torah [of the Arizal], Parshas Vayeshev (in the passage beginning "And now we shall explain the mystery of Yosef"), that the throat is called "the land of Egypt."

For it is the narrowest place in the whole person. For surely the three mochin (faculties of intellect), as they descend and spread out below in the body, there broaden across the whole width of the body in three lines.

But when they are in the throat, that is, as they descend from the head to the throat before they spread out in the body, there they are in a place that is narrow to the very last extreme. And there is the mystery of Mitzrayim, and it was from the back that Egypt drew its nurture.

And this is the meaning of Pharaoh (פרעה), [whose name has] the letters of ha'oref (העורף), "the nape of the neck." And this is [the meaning of] "And Pharaoh stood upon the River." For the River is the Yesod (foundation) of Imma, which extends through the throat down to the chest of Z'eir Anpin, and within it the brain of Daas (knowledge) is enclothed. And Pharaoh, who is the nape, the level of the throat, stands upon the River itself. 3

And the Exodus from Egypt is the going out of the mochin from the strait of the throat as they spread out into the body; and from there they are drawn into the level of Malchus (sovereignty), which is "a good and broad land," a broad place. The throat, however, is the level of Mitzrayim, a narrow place, as said above.

The explanation of these matters: first we need [to understand] what the throat is, which is called the "land of Egypt" of holiness. Its nature is that it is an intermediary, for the drawing of the mochin from the head to the heart comes about specifically through the mediation of the throat. 4

That is, by way of analogy, in a person, when there is a transformation from intellect into an emotive attribute: from the intellect that understands how a certain thing is good, there comes into being in him a love and a longing for that thing.

Now the love that has come into being in him, so that he loves that thing, is because of his intellect's understanding, for he first grasped with his intellect how that thing is good for him; and through this the attribute of love was born in him, to love that thing. 5

And this is what the transformation of intellect into an emotive attribute means: from the level of the intellect, in which he first grasped with his intellect how that thing is good, a flow is drawn to the heart and is transformed into the level of an emotive attribute, namely the attribute of love,

which was born in the heart from the intellect that is in the brain. Since this birth of the attribute comes from the intellect that was drawn from the brain to the heart and became love, it follows that the intellect is transformed into emotive attributes.

Now this is a tzimtzum (contraction) with respect to the intellect: that it be transformed into an entirely different nature, becoming an emotive attribute. For this there is an intermediary that joins the brain with the heart, and that is the throat. It is the intermediary that brings about the transformation of intellect into an emotive attribute, so that the brain and the heart are joined. 6

That is, in the throat there is the windpipe (kaneh), which is called "the chief cupbearer" (and the gullet is "the chief baker," as explained elsewhere), which draws the flow of the element of water and the moisture that is in the brain to the heart. For every kaneh is a matter of drawing down from above to below.

As in, "Acquire (keneh) wisdom, acquire understanding." And it is the intermediary that joins the flow of intellect in the brain, so that it spreads out as an emotive attribute in the heart.

Now this intermediary between intellect and emotive attribute is neither of the nature of intellect nor of the nature of an emotive attribute.

That is to say: before the intellect is drawn into the level of the throat, while it is still in the brain, it is entirely of the nature of intellect, and it is only his grasping how the thing is good.

Likewise, after the intellect has been entirely transformed into the nature of an emotive attribute (which is after the Yesod of Imma ends at the chest, as [explained] below), the intellect then becomes entirely of the nature of an emotive attribute and enlarges the attribute; and this is the level of spreading out and breadth.

But when the flow is at the level of the intermediary, which is the throat, that is, when the intellect contracts itself in order to be transformed into an emotive attribute, before its transformation, when it has not yet actually been transformed but is contracting itself in order to be transformed, then it is the level of the throat. For the throat is neither of the nature of the mochin in the head

nor of the nature of the emotive attributes in the heart. It is not the nature of intellect, for when the 7
flow is in the throat it has already come down from the nature of intellect in the brain, descending and being drawn [onward] to be transformed into the nature of an emotive attribute.

Nor is it the nature of an emotive attribute, for it has not yet come within the nature of an emotive attribute. And this is the level of a break between the nature of intellect and the nature of an emotive attribute,

that is, "betwixt and between," and it is called "the place of the cut": it has come down from its first nature, which was the nature of intellect, and its second nature, which is the nature of an emotive attribute, it has not yet reached.

(And therefore this is the narrowest place in the whole body. For the emotive attributes are in a state of spreading out, and [they spread] more even than the intellect that gives birth to them, as in the analogy of a spring, which is thin where it comes out,

and afterward, as it is drawn onward and spreads out, a great river is formed from it, etc. So too we see that the emotive attribute broadens of itself, once it comes into the heart, more than the intellect that gave birth to it. As in the example of one who is angry at his fellow for some reason: when the anger spreads in the heart it grows greater than the force of the reason that gave birth to it. And so too with love, etc.

And this is what is written there in Likkutei Torah [of the Arizal]: that when the mochin are in the body they have more spreading and breadth than when they are in the head. And see what is written in the maamar beginning "There are sixty queens," on the subject of "A river is blessed from its banks."

Nevertheless, at any rate, while they are in the head they too are in greater breadth than when they are drawn through the throat, for then they are in utmost narrowness, since they have come down from the nature of intellect and have not yet reached the nature of an emotive attribute, but are only about to be transformed, etc. Therefore they are in utmost contraction, being neither this nature nor that nature.)

And from this the parallel above can be understood. Now, [consider] the Yesod of Imma, which 8
ends at the chest of Z'eir Anpin. That is: Imma is the level of Binah (understanding), which is the level of intellectual comprehension.

And Z'eir Anpin is the level of the emotive attributes (middos) of Atzilus (Emanation). And the emotive attributes come into being from the intellect, as [explained] above in the analogy. And this is [the meaning of] the Yesod of Imma ending at the chest,

that is, the flow of intellect being transformed to become an emotive attribute. (Elsewhere the matter of "up to the chest" is explained [thus]: even the emotive attributes, although essentially they are only emotive attributes, are nonetheless also composed of three levels: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

That is: the level of the reason and the inner dimension of the Chesed, the Chesed itself, and the level of its bestowal. And these three levels are also called "three thirds."

Now the upper third is the level of Chochmah, Binah and Daas of the emotive attribute itself, and not actual Chochmah, Binah and Daas; and this is [the meaning of] "up to the chest." And the level of the Chesed itself is the middle third,

which is from the chest to the navel. And the level of Netzach, Hod and Yesod of the emotive attribute itself is the lower third, from the navel to the thighs; and it is the source of the Netzach, Hod and Yesod of the configuration (partzuf) as a whole, which are the legs. And the upper third is what faces upward to receive from its cause.

And this is [why] the Yesod of Imma ends at the chest: from the true Chochmah, Binah and Daas, which are the mochin in the head, [a flow] is drawn to become mochin and a level of Chochmah, Binah and Daas for the emotive attributes in the heart, which is the upper third. Nevertheless, we say that the intellect is transformed into an actual emotive attribute.

For the upper third of the body is actually of the nature of an emotive attribute; it is only called mochin relative to the emotive attributes. But relative to the intellect itself, this is called being transformed into the actual nature of an emotive attribute.)

However, there must be an intermediary to join the Yesod of Imma with the emotive attributes, which are Z'eir Anpin. And this is the level of the throat, where the mochin begin to be transformed to become life-force (chayus) for the emotive attributes, and they have come down from their first nature, in which they were intellect, the level of the mature state of the mochin (gadlus). 9

And now, in the throat, it is contracted into the level of the immature state of the mochin (katnus), in order to be transformed into an emotive attribute. And therefore there it is the level of Mitzrayim, meitzar Mi. 10

The level of Mi is the fifty gates of Binah, which are drawn into the emotive attributes. When they are in the throat, they are in utmost narrowness and immaturity, for it is a level of narrowness and immaturity relative to the mochin when they are in the head, as said above,

and also relative to the emotive attributes in the heart: for when it has become the nature of an emotive attribute, the intellect then enlarges the attribute so that it spreads out greatly, as said above. 11

In the throat, however, it is not yet the nature of an emotive attribute in revealed form, nor is it in the mature state of the mochin. Therefore this is narrower than the level of intellect and than the level of the emotive attributes.

And this is what is found in the writings of the Arizal, that garon (the throat) and Charan are one matter, as explained in Likkutei Torah [of the Arizal] at the beginning of Parshas Vayetzei: the two have the same numerical value. 12

Since the level of the throat is narrowness and immaturity, it is therefore the level of Charan. For the judgments and the severities (gevuros) are drawn from the immaturity of the mochin, as is known from the analogy of an infant, who cannot bear at all anything contrary to his will, because his intellect is very small;

but an elder, whose mind is self-contained, is able to bear what is contrary to his will, because his mind is settled, from the level of mature mochin, as it is written, "With the aged is wisdom." Therefore from the level of the throat the level of Charan is drawn.

Now this level, the mochin being in the throat as described above, which is called Mitzrayim, is the level of ibbur (gestation), as mentioned in Pri Etz Chaim, in the Gate of Pesach: the level of ibbur is that Z'eir Anpin is contained "three within three," in a state of gestation in the womb of Imma. 13

For this is what gestation means: the throat interrupts in between, and the emotive attributes are not revealed, in the manner of birth and actual revelation, in the heart. And below, too, in [divine] service, there is likewise the matter of gestation, as said above, which is in the strait of the throat:

that is, when one comprehends His greatness well, blessed be He, and has love and awe in concealment, but does not bring them out into revelation, so that they would be revealed in his heart.

This is because they are in the blockage of the throat, where they remain in a state of gestation and concealment and do not come to revelation in the heart, etc.

And this is also the meaning of the verse "And Pharaoh stood upon the River." That is, when Z'eir Anpin is in the state of gestation, which is the mystery of Mitzrayim, then it is said, "And Pharaoh stood," etc. For the River is the Yesod of Imma, in which the mochin are in a state of gestation and concealment, 14

that is, when they are in the strait of the throat, as said above. And there Pharaoh, who is the nape, stands and treads upon the River mentioned above and holds back the birth, etc. And in the service of G-d, this is the level of the alien desires that hold back the revelation of the emotive attributes, etc.

Now, having explained the matter of Mitzrayim, which is the throat, and that the exile of Egypt is when Z'eir Anpin is there in a state of gestation, 15

we can now explain the Exodus from Egypt, which is the level of birth: that is, the emotive attributes come out into revelation from contemplation, and then the emotive attributes grow great.

Now what brings them out from concealment, which is gestation, into revelation, which is birth, is also the throat mentioned above, for from the throat the voice issues. And the voice is what brings the emotive attributes out of the concealment mentioned above into revelation. 16

Now it was explained above how this birth and this revelation of the emotive attributes is also the level of joy. For joy is the level of revelation: when the king is joyful, he reveals himself.

And this joy is as it is written, "How beautiful you are and how pleasant, love in delights." And it is explained there that this is the level of Knesses Yisrael (the Congregation of Israel), which is called "joy," being the level of the revelation of the revealed world (alma de'isgalya). 17

And it is also what is called "love in delights." And the explanation of the root of the matter is this: it was explained above that birth is when Z'eir Anpin comes out from the womb of Imma into revelation.

Now, then the building of the configuration (partzuf) of Malchus begins, which is the level of the Nukva, for she begins from behind Z'eir Anpin. (As mentioned in Etz Chaim: there is an opening opposite the chest of Z'eir Anpin, at his back, through which Malchus comes out.

And this is the meaning of "My beloved put forth his hand through the opening.") That is, from behind Z'eir Anpin, which is the level of the outer dimension (chitzoniyus), the building of the configuration of the Nukva begins.

And this is why joy, which is Knesses Yisrael, the revealed world, comes into being after the birth of Z'eir Anpin: for then, afterward, when the Yesod of Imma is revealed at the chest of Z'eir Anpin, which is the birth of the emotive attributes called Z'eir Anpin, the coming into being of the configuration of the Nukva begins.

But the substance of the matter is that there are two levels in Malchus, the level of the outer dimension and the inner dimension, as mentioned (in Zohar HaRakia) at the beginning of Parshas Bereishis, on the statement "As a lily," etc.,

"…so is my love": the outer dimension of Malchus, namely what descends into [the worlds of] Beriah, Yetzirah and Asiyah to give them life, is the "lily among the thorns"; and the inner dimension of Malchus, which does not descend at all, is the level of "my love."

Now what is mentioned in Etz Chaim, that Malchus comes into being from the opening at the back of Z'eir Anpin, refers to the outer dimension of Malchus, which is the level of the outer dimension of speech. This level comes into being from the opening at his back, for the root of her building is from the back of Z'eir Anpin.

But her inner dimension, which is the inner dimension (pnimiyus) of speech, has the root of its building in the inner dimension of Z'eir Anpin. (And see what is written on this on [the verse] "There are sixty queens," etc., "My dove is one," etc.) And this level, that is, her inner dimension, is called "the bride of Moshe,"

for Moshe is "the husband of the Queen (Matronita)," and she is also called Knesses Yisrael, for the inner dimension of Z'eir Anpin is the source of all the souls of Israel together; and of it is said, "How beautiful you are and how pleasant, love in delights." And this is also the level of joy.

Now it was explained above that what brings them out from concealment, which is the level of gestation, into revelation, which is birth, is also the throat, that is, through the voice in it. 18

And this is what was explained above on "The voice is the voice of Yaakov": that is, one who reads in the Torah. For through reading the Written Torah, which is called Mikra, one brings them out of concealment into revelation, so that there is the level of birth. This is why it is called Mikra,

for it is named after the reading (keriah): one reads aloud, to bring them out of concealment, which is the level of gestation, into revelation, which is birth, as said above.

And it is specifically through Mikra, which is the Written Torah, because the difference between the Written Torah and the Oral Torah is that the Written Torah is the level of the mochin of Abba, and the Oral Torah is the level of the mochin of Imma. Therefore in the Written Torah there is strictness about the letters specifically: they are numbered and counted, and they must be made according to their law. 19

That is: the letters of the Written Torah are, in themselves, only hints at the wisdom. So even though one understands and grasps in it, with his understanding, more than what is written explicitly, he is not permitted to add letters according to his greater grasp of it. 20

The reason is that the Written Torah is from the level of the mochin of Abba, which is the level of Chochmah (wisdom), and "for the wise, a hint": the combinations of its letters hint at the manner in which Chochmah is drawn down. For example, alef is a yud at its head, a yud at its end, and a line in its middle.

This is a hint at the higher Chochmah and the lower Chochmah, which are the yud of Havayah and the yud of Ado-nai. And sometimes, in place of the lower yud, a dalet is made, because 21

Malchus, which is the lower Chochmah, is called dal, "poor." And the line that runs diagonally, in the form of a vav, is the level of Tiferes, which joins Chochmah and Malchus.

Likewise, beis is three lines, above, below, and the right-hand line; and it too hints at the manner of the drawing down. 22

And likewise, gimmel is one line, which is a vav, with a point, which is a yud, beneath it. This indicates the level of Yesod, and therefore it is called gimmel,

for it is gomel dalim, "bestowing on the poor." That is, it bestows kindness and abundance on Malchus, which is called dal, "poor," as it is written, "Fortunate is he who considers the poor," etc.

Now the vav and yud [of the gimmel] are like the letter vav, except that the form of the letter vav is a yud [and then] a vav, to indicate the inner core of the drop, which is the yud at the beginning of the flow, etc., and it is afterward drawn out in the flow of the vav, as is known. 23

Gimmel, however, is the reverse, the vav above and the yud below, to indicate the conclusion of the flow in Malchus after the light and the flow have been drawn from the giver, etc.

And likewise all the letters, and the crowns (tagin) on them, are all hints at the manner of the drawing down, etc. And the wisdom in the drawing down of these lights is the wisdom in the Written Torah. Its revelation in the Written Torah is only by way of hint; it does not come as actual revealed comprehension and understanding in the letters of the Written Torah.

(For in the narratives of the Torah, such as the story of Lavan and the story of Balak, the plain meaning revealed in the verse, understood openly from the letters, although it is a complete Torah, is nevertheless called "the garment of the Torah" in the Zohar) (Part III, folio 152).

But the bodies of the Torah (gufei Torah) are what is clothed in the garments, and they are not revealed explicitly in the letters, only in the manner of "for the wise, a hint." And about this David said, "Open my eyes, that I may behold," etc.: that he may understand the wisdom from within the hints. And in the Torah there is also the level of "the soul of the soul."

And see what the Ramaz (Rabbi Moshe Zacuto) writes there, for example on the verse "And these 24
are the kings": certainly it was an actual event, and it happened just so, but within it are hidden the mysteries of the World of Tohu. Therefore of some of them the name of his city is stated, and of some not; and of the last, the name of his wife is mentioned.

And there are several more differences which, for the story, neither add nor detract, but according to the mystical meaning they hint at wondrous matters, as written in the writings of the Arizal, in Etz Chaim and Otzros Chaim.

It follows that the letters and verses of the Written Torah are all hints at the wisdom, and not a revelation of intellect in the letters, in the way it is in the Oral Torah, as [explained] below.

For the revelation of intellect in the Written Torah is what is called "the garment of the Torah," as said above, and the garment is revealed. But even the bodies of the Torah,

which are the details of the laws, and all the more so the mysteries, which are called "the soul of the Torah" and "the mystery of mysteries," which are the soul of the soul, are not revealed at all in the letters of the Written Torah, only in the manner of "for the wise, a hint."

This is because the Written Torah is drawn from the higher Chochmah, which is above the level of 25
actual revelation in the letters; for the revelation of intellect in letters is from the level of Binah, as [explained] below.

But from Chochmah the revelation can only be by way of a hint, and this is "for the wise, a hint." Therefore one is not permitted to add even one letter according to his greater understanding and comprehension, etc.,

since the wisdom does not come to actual revelation in the letters; so adding letters because of greater comprehension, etc., has no place, and by this one would invalidate the Torah. For the hint must be exactly as it is in the Written Torah that Moshe received from the mouth of the Almighty.

From this it emerges for us that the Written Torah is drawn from the level of the higher Chochmah, 26
which is the level of the mochin of Abba, and therefore it is called "the instruction of your father." And the Oral Torah is called "the teaching of your mother."

Therefore it is specifically through Mikra, which is the Written Torah, the level of the mochin of Abba, that [the emotive attributes] are brought out of concealment into revelation. This is the meaning of "The voice is the voice of Yaakov": in the throat, the voice of reading the Written Torah brings [them] out of concealment into revelation.

But the Oral Torah is the level of the mochin of Imma, which is Binah (see on [the verse] "A locked garden," on the matter of "additional understanding (binah yeseirah) was given to woman"); it is the source of the combinations of letters (which are "the engravings of a signet"),

as, for example, in the human soul: the combinations of letters come into being from one's comprehension and understanding, for exactly according to the understanding, so do the combinations of letters multiply. When his comprehension and understanding are broad, the combinations of letters are also many,

and if his understanding is short, the letters are few. For the letters are vessels for the light of comprehension and understanding: comprehension and understanding are revealed in the letters, and therefore as is the abundance of the light, so is the abundance of the vessels.

(Not so the level of Chochmah, which is above comprehension: it is not actually revealed within the letters, only in the manner of "for the wise, a hint," and therefore the letters do not multiply, etc., as said above.)

So too above: the Oral Torah is called "the instruction of your mother," since it is from the level of the mochin of Imma. For just as from the father's drop a child with two hundred forty-eight limbs is formed in the mother's womb, etc.,

so from one verse, "You shall dwell in sukkos," there is made in the Oral Torah the tractate of Sukkah, and Rashi's commentary, and Tosafos, and the codifiers. That is because it is the level of Imma, which is comprehension. And therefore it is what is called "a good and broad land."

And this is why it is also called "the land of the deer (tzvi)": it is like a deer, whose skin does not 27
hold its flesh, for when the flesh is taken from it, the skin shrinks. But as long as the flesh is in it, then all the while the flesh keeps growing, its skin grows likewise.

And this is the analogy for the Oral Torah, which is the mochin of Imma, the level of the faculty of understanding, which is clothed in the letters as light and vessel, in a revealed way. Therefore, the more comprehension increases, the more the letters increase of themselves.

As we see that in the Mishnah the letters are few, because there the understanding is still brief; but in the Talmud, where understanding and comprehension were increased with great breadth

(for Talmud is in [the World of] Beriah, where the Chochmah, Binah and Daas of Atzilus are clothed, and Mishnah is in Yetzirah, etc.), therefore the combinations of letters there multiplied greatly.

And this is why it is called "a good and broad land": it broadens without end, for whatever a seasoned student will in the future originate is counted as part of the Oral Torah, and then the letters broaden, etc.

Therefore in the Oral Torah there is no strictness about the letters as in the Written Torah: the Mishnah speaks in this wording and a Baraisa in other wording,

and likewise the Gemara in other wording. This is for the reason stated above: the essence of the Oral Torah is understanding and comprehension, and the letters multiply and change according to the comprehension, etc.

(All this is because in the Oral Torah the comprehension is revealed in the letters, that is, from the level of the mochin of Imma. Not so the Written Torah, which is from the level of the mochin of Abba, which are not revealed in the letters; rather the letters are hints, and therefore the hints are specifically thus and so and do not change because of one's greater understanding, as said above.)

(And this is why Binah is also called "the broad places of the river." And see what is written in Parshas Lech Lecha concerning the hei of Avraham: that in order for there to be broadening and spreading out, its root is from a place higher than Chochmah, that is, from the level of the tip (kotz) of the yud, which is the level of Keser, which is above Chochmah.

In the same way it can also be understood regarding the Oral Torah, which is the level of Binah, understanding a matter at length: its root is higher than the Written Torah, which is the level of Chochmah.)

Now, just as Binah, which is called the Oral Torah, is called "a good and broad land" because of the broadening of the combinations of letters, so it is exactly with the level of Malchus, the Nukva of Z'eir Anpin, 28

which is also called "a good and broad land," for she is the very essence of the Oral Torah, as in the well-known statement of the Tikkunei Zohar, "Malchus is the mouth; we call her the Oral Torah."

For of the Written Torah and the Oral Torah it is said, "Wisdoms sing aloud in the street": two wisdoms. The higher Chochmah is the level of the Written Torah, and the lower Chochmah is the level of the Oral Torah, and she is what is called "a good and broad land."

For she broadens greatly according to the indwelling of the Infinite Light (Or Ein Sof), blessed be He, within her. That is, as is known from the writings of the Arizal, in this Malchus differs from all the Sefiros: she has many changes, for at times she broadens greatly and at times she shrinks exceedingly.

And there are many levels in this broadening, and these changes are actually in the vessels of the level of Malchus: at one time she is only a point beneath Yesod, 29

at another time she grows up to the level of Netzach, Hod and Yesod, and at another up to Chesed, Gevurah and Tiferes, etc. And sometimes she broadens until they are equal in stature.

And the whole cause of these changes in the vessels depends entirely on the influx and drawing down into her of the light from the Infinite One (Ein Sof), blessed be He. For when the revelation of the light diminishes, the vessel too diminishes, to be only a single point; and of this it is said, "I am black," etc., at the level of a single point. 30

And when the revelation of the light increases, then the vessel too actually increases, all in proportion to the revelation of the light. And this is why she is called "the land of the deer": the growth and spreading of the skin depends on the growth of the flesh, for when the flesh diminishes and departs, the skin shrinks. 31

And this indicates what was said above: that in Malchus the increase and decrease of the vessels depends on the increase and decrease of the lights. Therefore there are many changes in her growth and in her stature, so to speak, which are the vessels; not so the other configurations (partzufim), which have no changes at all in their vessels.

And the changes on Shabbos and Yom Tov are a matter of added light, etc., but the vessels have no increase or decrease in them. For Abba and Imma never broaden or shrink, since there is never any change in their vessels. 32

And the emotive attributes called Z'eir Anpin likewise do not broaden and shrink; rather, when the mochin of nursing (yenikah) flow to them from above, they receive the mochin, or the mochin do not flow to them;

but the emotive attributes themselves do not shrink and broaden, as Malchus does, in whose very self there are changes. Thus the spreading of the vessels of Malchus depends on the spreading of the lights.

And this is a special excellence in the vessels of Malchus: they are utterly nullified (batel) before the lights. And this is why she is called "a good and broad land," for she broadens in proportion to the abundance of the light, etc. 33

And this is the advantage of occupying oneself with the Oral Torah, even over the level of "love in delights." For joy and "love in delights" are the level of yesh and davar, an existing something: joy is in the revelation of the heart, in which one feels the joy and the delight in his heart, and this is the level of yesh and davar.

But in the Oral Torah the light is hidden and the delight is not felt. Therefore it is loftier, for it is the level of mah ("what"), the utmost self-nullification (bittul), without any feeling at all.

And this is what He said, "And I will bring you out from under the burdens of Egypt": this is the going out and revealing of the emotive attributes from the throat through the voice of the Written Torah; 34

then afterward, "And I will bring you to the land": the Oral Torah, which has a special excellence and level in being "the land of the deer," etc., "good and broad," as said above.

Now we must explain "And I will set tzvi in the land of the living." This is a further excellence of the Oral Torah, and it is a second reason why it is called "the land of tzvi." 35

For tzvi means will (from the word tzivyoni, "my will"; and likewise "they were created with their consent (tzivyonan)": the Holy One, blessed be He, asked them, "Is it your will that I create you?"; and likewise "but you were not willing," which the Targum renders ve'la tzevisun, etc. And in the Holy Tongue too it means desire, or glory and splendor, as explained in the books),

that is: His Supreme Will, blessed be He (and desire is the inner dimension of the will, as is known), is clothed and revealed specifically in "the land of the living," which is the Oral Torah.

And this is a further excellence of the Oral Torah over the Written Torah. The Written Torah, Mikra, is the level of the mochin of Abba alone, which is the level of Chochmah; but there is not so much revelation in it of the Supreme Will itself, which is above Chochmah.

For it is impossible to understand and to rule on any halachic decision, which is the Supreme Will, to acquit or to hold liable, forbidden or permitted, etc., from the Written Torah; one cannot understand the ruling from it, since it is only the level of His wisdom, blessed be He.

But in the Oral Torah the Supreme Will, blessed be He, is clothed and revealed: these are the halachic rulings in the Oral Torah, forbidden and permitted, which are the Supreme Will, blessed be He.

And this is "And I will set tzvi in the land of the living" specifically: the revelation of the Supreme Will is specifically in the Oral Torah. This is because "last in deed" is precisely "first in thought," and "their beginning is wedged in their end," 36

and therefore Malchus is called "a woman of valor, the crown of her husband," and she is also called "a land of desire (chefetz)," on account of the revelation of the will specifically in her

(as in the physical earth: the revelation of the power of growth, which is the level of the Infinite, to create from nothing, etc., as written in Iggeres HaKodesh on "He and His life-force," and in the maamar "A woman of valor, the crown of her husband."

Now in the Oral Torah too there are aggados and halachic rulings, and in the aggados, too, only the higher Chochmah is clothed; but in the laws and halachic rulings the Supreme Will is clothed. Therefore the study of the laws is far loftier than the study of the aggados, as stated in the Gemara, Sotah, folio 40.)

But although the Oral Torah has special excellences and levels over the Written Torah, being called "a good and broad land" and having in it the revelation of the Supreme Will, nevertheless in one respect it is lower in level, for it has descended very low into physicality and speaks only of physical matters 37

(and see what is written in Parshas Bereishis). But about this it is said, "And I will bring you to the land concerning which I lifted up My hand," etc.

As in the analogy of the hand, with which one lifts an object lying below: the hand can lift it higher than the head, and can place it upon the head. So too Malchus, which is called the Oral Torah, is the level of the land: although she is clothed in physicality,

nevertheless "I lifted up My hand" to raise her above the head, above the level of the higher Chochmah. For she is the level of "a woman of valor, the crown of her husband": she is the level of a crown (atarah) and Keser (the Crown) for Z'eir Anpin.

This is for the reason stated above, "And I will set tzvi in the land of the living," for in her is the revelation of the Supreme Will, etc. And the Crown (Keser) is above the mochin in the head, as is known. 38

And this is "concerning which I lifted up My hand." That is: "My hand" is the arms of Arich Anpin, which are the Chesed, Gevurah and Tiferes of Arich Anpin, which prepare Malchus, as it is written, "The Sanctuary, O L-rd, that Your hands established."

And this is [the meaning of] "And you shall be a crown of tiferes (splendor)," etc., "and a royal diadem in the palm of your G-d." That is: the royal diadem, which is Malchus, is "a crown of tiferes," as said above, meaning "the crown of her husband." "In the palm of your G-d": this is through "concerning which I lifted up My hand," the arms of Arich Anpin. 39

And this is "to give it to Avraham, to Yitzchak and to Yaakov." For the Patriarchs are the Chesed, Gevurah and Tiferes of Z'eir Anpin, and it is a special distinction for them that the land was given to them, because she is "a woman of valor, the crown of her husband," a crown (Keser) for Z'eir Anpin, as said above. 40

And this is the distinction and the level of the Oral Torah. "And I will give it to you as a heritage": that the light should be hidden in it, which is the utmost self-nullification (bittul), in which the self-nullification is not felt at all. And in this it is higher even than the level of "love in delights," which is the level of yesh and davar, in which the joy is felt in the heart.

But study, when it is in a state of self-nullification, in the manner of "I am the Mishnah that speaks in your mouth," is actual self-nullification, without any feeling at all, as said above.

And this is [the saying] "The Mishnah is the Queen," as is known. And this is "to give it to Avraham": for Avraham is the level of love, and the land, which is the Oral Torah, is higher even than the level of "love in delights." 41

It follows that what is explained in this verse is, above, the general matter of the union of Abba and Imma and of Z'eir Anpin and Nukva; and these very levels are exactly [present] in the service of G-d every day, for a person has all these levels within him.

Therefore every day, morning and evening, we mention the Exodus from Egypt. For first there is the level of the exile of Egypt, which is the gestation of Z'eir Anpin in the womb of Imma, and it is the level of Mitzrayim, the strait of the throat; 42

and afterward, through "Say to the children of Israel, 'I am Havayah,'" which is occupation with the Written Torah, called "the Torah of Havayah," comes the birth. And this is the term Mikra, for one reads (korei) and brings them out of concealment into revelation.

But just as physical birth is impossible without birth pangs and suffering, so one must feel pain and anguish over the withholding of the revelation of the Name Havayah in his heart.

And through this there will be the birth, which is joy and delight, as it is written, "a joyful mother of children." Above, this is the birth of Z'eir Anpin, and below, in the soul, it is the revelation of the emotive attributes, love and awe. And the blood of impurity (dam niddah) comes out: all the alien thoughts are pushed away through the birth, etc. 43

And afterward, "And I will bring you to the land." Above, this is the flow descending from the level of Z'eir Anpin to Malchus, and it is called "the land of Canaan," for it subdues (machnia) all the external forces and all the judgments are sweetened, because

through the birth, which is the level of maturity (gadlus), the external forces have no nurture; but from the level of gestation and immaturity (katnus) they do have nurture, as explained elsewhere.

And below, the land is the level of the Oral Torah, and it is [the land] "concerning which I lifted up My hand," for "a woman of valor is the crown of her husband," and "you shall be a royal diadem," etc., as said above. 44

And since it is known that every day new mochin are drawn down above, and likewise in the human soul, as it is written, "They are new every morning," etc.,

so that one becomes a new creation, therefore there must be an Exodus from Egypt every day: the drawing from the mochin to the emotive attributes is through the strait of the throat, that is, through the Written Torah; and afterward, "And I will bring you to the land," which is the Oral Torah, called "a land of desire," as said above.

TORAH OHR • PARSHAS BO • MAAMAR 1

בעצם היום הזה יצאו כל צבאות ה' מארץ מצרים

"On this very day all the hosts of Havayah went out"

◇

"On this very day all the hosts of Havayah went out of the land of Egypt." Now, our Sages, of blessed memory, said of Chanah: "From the day the Holy One, blessed be He, created His world, there was no person who called the Holy One, blessed be He, 'Tzevaos' until Chanah came," etc. 1

That is, she was the first to begin calling the Holy One, blessed be He, "Havayah Tzevaos." And the Holy One, blessed be He, said, "Your son is destined to open in prophecy with this Name."

As it is written, "And Shmuel said, 'Thus says Havayah Tzevaos: I have remembered,'" etc. And the later prophets prophesied with this Name, and in particular Chaggai, Zechariah and Malachi, more than all of them.

And we hold as law (at the end of the fourth chapter of Shevuos) that Tzevaos is one of the Names that may not be erased. Now, we must first preface [an explanation of] the concept of the Names: what it is.

[We must] also [preface] the superiority of the Unique Name, the Name Havayah, over the other Names. And afterward the concept of the Name Tzevaos will be explained, G-d willing.

Now, it is known that the essence and being of the Infinite One (Ein Sof), blessed be He, is simple in the utmost simplicity, and the concept of descriptions does not apply at all to His essence and being: [the descriptions] that we find were applied to Him, may He be blessed, as epithets in the Torah, in the words of the prophets and in the words of our Sages, of blessed memory, such as "wise," "kind" (chasid), "merciful," etc., and the like.

For He, may He be blessed, is exalted, lofty and set apart from all these definitions, so that Chochmah (wisdom), which is the first rank among created beings, is considered like physical action in relation to His essence and being, may He be blessed.

And all the more so the level of the emotive attributes (middos), as it is said, "He is not of any of these attributes at all," as is known. And even so, there is a reality to the concept of these descriptions that appear in Tanach and in the words of our Sages, of blessed memory. 2

That is, in the manner of what our Sages, of blessed memory, said: "Wherever you find His greatness," etc., "there you find His humility." [This means] that He, may He be blessed, lowers Himself to be clothed in the ten vessels of the World of Atzilus (Emanation), which are the levels of Chesed (kindness) and Gevurah (restraint), etc.

And the first three [Sefiros], Chochmah (wisdom), Binah (understanding) and Daas (knowledge). 3
Then it becomes fitting to call Him by descriptions, so that He is called "wise" by virtue of His being clothed in Chochmah, as in the saying of Eliyahu, "You are wise." This means that he tells of His humility: that He lowers Himself to be clothed in the level of the vessel of Chochmah, even though Chochmah bears no comparison to Him at all, as said above.

And likewise He lowers Himself to be clothed in the level of Chesed (kindness), and He is then called "the Great" or "kind" (chasid). And this is [what it means] that the greatness is His humility.

For through the humility and lowering by which He lowered Himself to be clothed in the attribute of Chesed, precisely then is it fitting to call Him "great"; whereas His essence and being is exalted above this definition, as said above.

Now, the Names of the Holy One, blessed be He, are the vessels of the Ten Sefiros of the World of 4
Atzilus (Emanation), in which the Infinite Light (Or Ein Sof), blessed be He, is clothed and with which it is united in the utmost unity, in the manner of "He and His vessels are one." That is, the Name Kel is in the level of the vessel of Chesed (kindness).

And the Name Elokim is in the level of the vessel of Gevurah (restraint), and the Name Ado-nai in the level of Malchus (sovereignty). But the Name Havayah is the inner dimension (pnimiyus) of all the Names, which are the vessels.

For it is in the level of the lights that are clothed within the vessels. That is, in the level of Kel, which is the Name in the vessel of Chesed: the level of the light that is drawn from the Infinite One (Ein Sof), blessed be He, to be clothed in it is the level of the Name Havayah.

And so too in the level of the Name Elokim, which is in the vessel of Gevurah (restraint): the Name 5
Havayah is clothed within it, which is in the level of the light from the Infinite One (Ein Sof) that is clothed within the vessels mentioned above.

And in this manner with all the Names that may not be erased, which are in the level of the vessels; and the Name Havayah is in the level of the lights that are clothed in them.

This is why the Name Havayah combines with all the Names, as it is written, "On the day that Havayah Elokim made earth and heavens," etc., and it is written, "Havayah Tzevaos," etc.

[This is] because the level of the Name Havayah is what draws down the Infinite Light (Or Ein Sof) to be clothed in the Names Elokim and Tzevaos, which are the vessels, etc.; for it is the intermediary between lights and vessels, and therefore it is what joins the lights with the vessels.

Now, it is written, "This is My Name forever, and this is My remembrance," etc. And it is explained in the Tikkunei Zohar: "My Name" (shmi) with yud-heh [is] the 365 prohibitions; "My remembrance" (zichri) with vav-heh [is] the 248 positive commandments. 6

That is, the Torah as a whole, the 248 positive commandments and the 365 prohibitions, is rooted in the Name Havayah, which is the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation).

The 248 positive commandments are drawn from the level of the chasadim (kindnesses) in Z'eir Anpin, and the 365 prohibitions from the level of the gevuros (severities) in Z'eir Anpin. And in them are included all the details of the laws of forbidden and permitted, valid and invalid, guilty and innocent, etc.

For what is permitted and valid is drawn from the level of the Chesed (kindness) of Z'eir Anpin, while one who transgresses a prohibition draws upon himself from the level of the gevuros, to be punished, etc.

And the Infinite Light (Or Ein Sof), blessed be He, is clothed in the vessels of Z'eir Anpin, until "He and His vessels are one," as above; and this is the level of the Name Havayah.

With this we will understand why in the whole Torah the Name Tzevaos is not mentioned, only the Name Havayah alone, and only Chanah said "Havayah Tzevaos." 7

For Moshe our teacher, peace be upon him, who merited that the Torah be given through him: this was because he drew down the clothing of the Infinite Light (Or Ein Sof) in the vessels of Z'eir Anpin (the emotive attributes).

And from there the Torah is drawn, as said above. (And from there was his prophecy, for his prophecy was essentially from the World of Atzilus (Emanation), only that it was drawn by way of passage through the World of Beriah (Creation), as written in Sha'ar HaKedushah of Rabbi Chaim Vital, part 3, gate 6.) But he did not draw down that there should also be a clothing of the Infinite Light in the Worlds of Beriah, Yetzirah (Formation) and Asiyah (Action).

In the manner that He is united with the vessels of Atzilus, so would He be united with the vessels of Beriah, Yetzirah and Asiyah: this Moshe did not draw down, and he did not need to, for the drawing down of the Torah he drew from the level of Atzilus itself.

And there the Infinite Light is united with the vessels, until "He and His vessels are one," as said above. This is not so in Beriah, Yetzirah and Asiyah: the revelation is not in the vessels at all (and it is not [so that] "He and His vessels are one" in them, as is known).

But the prophets after him drew down the Infinite Light, blessed be He, so that it would be clothed also in the vessels of Beriah, Yetzirah and Asiyah, which was not so in the days of Moshe our teacher, peace be upon him.

And this is [why] Chanah was the first to open with the Name Tzevaos, and after her all the prophets followed; for this Name indicates the clothing of the Infinite Light in the vessels of Beriah, Yetzirah and Asiyah, to be united with them as well, as will be explained, G-d willing.

8 And they needed this because in the days of Moshe our teacher, peace be upon him, whose prophecy was from the World of Atzilus (Emanation), he therefore drew the Torah down to them below from there, from the level of Atzilus.

And it was the word of G-d in the mouth of Moshe, and Israel kept the Torah, etc. But in the days of the prophets after him, when Israel were not doing the will of the Omnipresent, the prophets needed to rebuke them.

9 And the difference between the rebuke that a prophet speaks and [that of] any other rebuker is this: with the prophet, the rebuke is the word of G-d clothed in the prophet's speech, so it turns out that He, may He be blessed, is the one who rebukes.

For this reason the Torah had to be drawn down from the World of Atzilus (Emanation) to the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), so that Israel would keep the Torah. For while it was in Atzilus, as in the days of Moshe, Israel in the days of the prophets, after Moshe's generation, would not keep it, because it was too lofty for them, and the Torah was a thing by itself and the person a thing by himself.

10 This is why there had to be a clothing of the Torah from the World of Atzilus (Emanation) into the World of Beriah (Creation), and there the word of G-d was drawn into the mouth of the prophet, to warn Israel to keep the Torah, etc. And through this the rebuke reached them from the very word of G-d, clothed in the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), and from there in the mouth of the prophet, etc.

11 Now, although a prophet is not permitted to introduce anything new, still, this is not an innovation or an addition to the Torah of Moshe our teacher, peace be upon him.

It is only the drawing down of the Torah, without addition or subtraction, from the World of Atzilus (Emanation) to the World of Beriah (Creation). And this is the meaning of the Name Tzevaos that is mentioned in the Prophets: for "Tzevaos" is a term for armies.

And these are the troops of souls and angels of Beriah, of which "there is no number to His troops"; and they are created and brought into being from nothing into an actual something.

And they are not G-dliness at all, unlike Atzilus, which is the level of G-dliness itself. And even so, the prophets drew down that the Infinite Light (Or Ein Sof), blessed be He, should be clothed in them in the utmost unity,

Just as it is clothed in the vessels of Atzilus, until "He and His vessels are one," to the point that the Infinite Light clothed in them would be called by the name Tzevaos (which is a descriptive name: that He Himself is truly the level of the hosts, like the concept of "He and His vessels are one" in Atzilus, where He Himself is the knowledge, etc.

So He is united with the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), until He Himself is the hosts, etc. And [it is] not that they are separate on their own and only nullified to Him; rather, He is truly united with them.

And it is like the analogy of the union and joining of the soul with the body: although the body is the vessel and the main thing is the soul, nevertheless it becomes one with the body, so that the soul in the body is called "a person," and the body has no name of its own, etc.; and "like this locust (kamtza), whose garment is of itself and in itself."

And just as a person who has learned wisdom is called by the name "wise": before he learned it, the wisdom is an entity on its own, apart from the person who learned it, and the person is an entity on his own.

And when he has acquired the wisdom he is called "wise" after the wisdom, which is a descriptive name. So too, by way of analogy, above: although the vessels of Beriah, Yetzirah and Asiyah are an entity on their own, the level of created souls and angels, which are only nullified to Him, may He be blessed,

Yet nevertheless, because the prophets drew down a revelation of the Infinite Light, blessed be He, in them, in the manner of His union in Atzilus, He, may He be blessed, is then called "Havayah Tzevaos," which is a descriptive name: that He, may He be blessed, is one with the hosts mentioned above, and they are not separate, etc.

And this is why the Name Havayah combines with the Name Tzevaos: for the Name Havayah is in Atzilus, and it is the drawing of the Infinite Light into the vessels of Atzilus. If so, for the Infinite Light to be drawn into Beriah, Yetzirah and Asiyah, it is through the Name Havayah first; and this is "Havayah Tzevaos."

And after the prophets drew down this level, they then rebuked Israel with this Name. For from this level, which is in Beriah, prophecy is drawn to the prophet; the very word of G-d is what rebukes Israel, and it is not at all like any other rebuker, etc., which is the rebuke of a created being, whereas this is the rebuke of the Creator Himself, may He be blessed.

And the power for this drawing down, that the Infinite Light be clothed in Beriah, Yetzirah and Asiyah in the manner described above, as in Atzilus, the prophets drew from the level of the circle (igul) and of the light that encompasses all worlds (sovev kol almin), where "as the darkness, so the light": they are equal; "He who is equal and makes equal small and great." For it is precisely this that can lower itself lower and lower, even into Beriah, Yetzirah and Asiyah,

For before Him, may He be blessed, all are equal, as it is written, "And beneath are the arms of the world.") (And with this we will understand what is written of Chanah, "And she prayed upon (al) Havayah," etc.,

"And she said, Havayah Tzevaos." For in order to draw down the level of Tzevaos, it was necessary to draw from the level of "upon (al) Havayah," that is, above the Name Havayah, as the explanation of this is given elsewhere. See in Parshas Mishpatim, on [the verse] "There shall be none who miscarries or is barren," etc.)

And this is [the meaning of] what is written, "On this very day all the hosts went out," etc. The explanation: "the hosts of Havayah" (tzivos Havayah) is a construct form, in which the hosts are subordinate to the Name Havayah; but it is not the language of a descriptive name, as is "Havayah Tzevaos." 12

That is, the level of the sparks that were refined in the exile of Egypt and rose to be included in the Name Havayah: they are what is called "the hosts of Havayah." For 288 sparks fell in the shattering of the vessels, and of these, 202 sparks were refined in the exile of Egypt; and of this it is said, "And they emptied out Egypt."

And this is [the meaning of] what is written, "And also a mixed multitude (erev rav) went up with them"; and it is written, "Enough for you (rav lach)," etc. And the explanation and meaning of their being called "the hosts of Havayah," the level of what is subordinate and joined to the Name Havayah: the matter is that the number of 288 sparks is from the level of the Names 72 (Av), 63 (Sag), 45 (Mah) and 52 (Ban), etc. 13

And when they have been refined out of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to return to their root, they are then not called by these names at all, because they have been included in their source in the utmost unity; therefore they do not bear a name at all. The analogy for this: when a person grasps the greatness of G-d through contemplation and comprehension, the comprehension is felt as a something (yesh), an entity. 14

But when he has become entirely nullified in [his] existence, he then does not feel the comprehension and the self-nullification (bittul) as a something, some entity; rather, he is entirely nullified, in the utmost self-nullification, without any feeling at all.

So too, by way of analogy, the sparks of Tohu (Chaos) that fell in the shattering have names, which indicates the level of a something and an entity, to the point that they are called by a name; for this is the revelation to another, as a person by himself does not need a name, only his fellow calls him by name.

And once they have been refined and have returned to their source in the utmost self-nullification (bittul), to be included in G-dliness, they then have no names at all. And therefore they are then called "the hosts of Havayah," for they are subordinate to, joined to, and included in the Name Havayah. 15

And the meaning of "G-d brought out the children of Israel upon (al) their hosts" is that the souls of Israel are above the level of the sparks mentioned above.

TORAH OHR • PARSHAS BO • MAAMAR 2

למען תהיי תורת ה' בפיך כי ביד חזקה...

"So that the Torah of G-d may be in your mouth"

◇

"So that the Torah of G-d may be in your mouth, for with a strong hand G-d brought you out of Egypt." At first glance this is puzzling: what does the Torah have to do with the Exodus from Egypt, that they should be mentioned [together]? 1

And to understand the matter of the Torah: now, it is written, "And G-d spoke to Moshe, saying: Sanctify to Me every firstborn," and of Moshe's saying it is written, "And Moshe said to the people: Remember this day, on which you went out of Egypt," etc.; and there are many like it in Scripture.

And to understand this, [one needs] the explanation of the mitzvah "And you shall meditate on it day and night," even though there are several laws that are not in practice in our time, and those that are in practice do not apply alike to every soul.

Now indeed, there are two kinds of love. There is a love that is likened to water, as it is written, "Many waters cannot quench the love," which flows on constantly, without any change, increase or decrease at all, as yesterday and the day before; as it was then, so it is now. 2

And there is a love that is likened to fire, as it is written, "Its flashes are flashes of fire," etc. That is, it is constantly in motion, running and returning (ratzo vashov). And these two loves are drawn from two kinds of awareness that are in a person.

Now, it is written, "You are children to G-d your G-d": that He, blessed be He, loves us as a father [loves] his son. And as a matter of course, [love] follows from knowing this, "as water [reflects] the face," etc. 3

And it is specifically "like water," which flows on constantly and evenly, without any change at all; for a father's love for his son will never change.

And there is another awareness: that one recognizes one's Creator, Who set aside all the host of heaven and the supernal heavens of heavens, and desired to have a dwelling place among the lower realms; 4

that is, that His infinite intellect should be contracted into physical limits. And this is the Torah, where He speaks of physical matters.

And all this is because of His love for us, not in the way of nature, for "love upsets the [proper] order"; and all is from His will, blessed be He, for as His will is, blessed be He, [so is] His wisdom: because He is high and exalted and very lofty, He is able to be clothed in what is most limited and contracted. 5

And this is [why] the reasons for the mitzvos, which are His will, blessed be He, have not been revealed: for it is impossible to grasp them until the coming of our Moshiach.

And this is [the meaning of] "Her husband is known in the gates," etc.: the fact that one can grasp the Holy One, blessed be He, is "in His sitting with the elders of the earth." 6

That is: because of His sitting, which is His being brought down and His progression through the chain of descending worlds (hishtalshelus), with the elders of the earth. That is: the wisdom that is on earth, for an "elder" (zaken) is one who has acquired (zeh shekanah) wisdom.

And a person should lay this to heart, and let a very great love be aroused in him, so that he does not think of any will at all in his own affairs, 7

but only nullifies his will before the will of Heaven, so that he has only one will: for the service of the Creator. And the intellect, too, will act according to his will, for the intellect follows the will.

And as we find in the Gemara concerning a bribe, that [the judge] said, "If he wants, he can argue this way": that is because his will leaned that way, so that the intellect, too, came to terms with it. 8

And just as G-d, blessed be He, desires to have a dwelling place among the lower realms, not in the way of nature, that the Infinite One (Ein Sof), Who is without limit, should be limited and contracted,

so too a person should make it his will to separate himself from the body and from nature, to cleave to Him, blessed be He, and not in the way of nature. Therefore it is said, "And you shall meditate on it day and night": he should not cease by day from looking to His will, blessed be He.

And this is the glory of the Omnipresent: in His love for us He clothes Himself, and limits and contracts [Himself]; and from Him a person should see, and do likewise, and live, etc.

And this is [the meaning of] "So that the Torah of G-d may be in your mouth, for with a strong hand He brought you out," etc. That is: wherever "hand" is said, it is none other than the right (Menachos 10), which is mercy; and it is said, "And I will pass through the land of Egypt." 9

That is: He passed over His attributes, in that He executed judgments in Egypt, even though His attributes are to have mercy on His creatures and to do them good. And all this was because of His love for Israel, as in the analogy of a father who, because of his love, since he wants to do kindness to his son, suppresses his kindness and is angry with others who cause his son pain.

And this is [the meaning of] "with a strong hand": [the hand,] which is the right, was suppressed in order to bring them out of Egypt, and there was a change that was not according to nature. Therefore "the Torah of G-d shall be in your mouth": to make your will like His will. And since everything is from His simple will, He had to contract [Himself] so that the world would be able to receive it. 10

And therefore it says at one time, "And G-d said to Moshe," and at another time it does not state G-d's saying to Moshe, but Moshe's saying

to the people: according to the strength and capacity of the people, what they would be able to receive, so did He contract Himself. And everything is revealed and known before Him: in what manner He could contract [Himself] so that the world would be able to bear it.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 1

ויהי בשלח פרעה את העם ולא נחם אלהים...

"And it came to pass, when Pharaoh sent the people away"

◇

"And it came to pass, when Pharaoh sent the people away, that G-d did not lead them by the way of 1
the land of the Philistines," etc. Now, concerning the Jewish people in the exile of Egypt it is written, "And I will sow her for Me in the land," and our Sages, of blessed memory, said: one who sows a kor brings out many kors, etc. [We need] to understand the matter of the sowing, and of the increase and multiplication that came about from the exile.

Now, it is written, "Israel is holy to G-d, the first of His produce (tevu'asoh)": tevu'aso, "His produce," specifically, for the Jewish people are called G-d's produce. It is, by way of analogy, like a person who sows grain for the sake of the increase that will sprout.

So too, when G-d wills that the revelation of His G-dliness in the world be increased and multiplied, and that "the glory of G-d fill the whole earth," and "the glory of G-d shall be revealed, and all flesh shall see," etc.,

He sows the Jewish people, who are His produce, and through whom His glory will be revealed with multiplication and increase. This is [the meaning of] "Blessed is G-d, the G-d of Israel, from the world to the world":

that is, in order for blessing and an added abundance in the revelation of His G-dliness to be drawn down from the hidden world (alma de'iskasya) to the revealed world (alma de'isgalya), it is through the Jewish people. Therefore He is called "G-d, the G-d of Israel," for through this

there comes to be an abundant revelation of His G-dliness below as above. And just as it is written of above, "and the host of heaven bow down to You," because they are nullified out of existence by the revelation of G-d's light that they apprehend, so

of the time to come it is written, "for eye to eye they shall see," etc., and it is written, "And they shall enter the caves of the rocks and the hollows of the earth, for fear of G-d," etc., as in the saying, "Every knee shall bow to You," etc.,

and "Before You they shall kneel and fall," etc. And what brings the Jewish people to this great distinction and level is the work of sowing in the earth during the time of exile, which is,

by way of analogy, like sowing a single seed, which brings forth much, or like planting a single pit, from which a whole tree with many branches grows,

as it is written, "And I planted you a choice vine (sorek)," etc., which is a shoot of a vine, in order to grow a whole vine; and as our Sages said on the verse "and behold, a vine was before me," that the Jewish people are likened to a vine, etc.

Now, as in the analogy of sowing and planting mentioned above — where the seed is covered in the soil of the earth and from there it grows, because the seed rots, decays and is nullified before the power of growth that is in the earth, and that power of growth is what makes it grow and sprout with multiplication and increase — so is the matter of the sowing of the Jewish people. 2

The explanation of this matter: it is known that kelipah (the husk) precedes the fruit, as it is written, "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel." Not that the husk itself, G-d forbid, precedes the fruit; 3

rather, the light and life-force that is clothed within them in a state of exile and fall, having fallen there in the breaking of the vessels, as is known to those who know the hidden wisdom —

it fell there from high levels and very, very supernal heights, far, far above the level of the World to Come and of the Jewish people, whose souls are rooted in the holy attributes (middos), and of the Torah, which issues from Chochmah (wisdom), which is called the level of "action" (asiyah), and these are the performance of the mitzvos, etc.

The explanation of the matter: we learned in the Mishnah, "There were ten generations from Adam to Noach," etc., "and ten generations from Noach to Avraham," etc., "to make known how great is His forbearance (erech apayim), for all the generations kept provoking Him," etc. 4

This means: the fact that all the idolaters receive the bounty and life-force of this world from the holiness of the Holy One, blessed be He — as it is written, "and You give life to them all" — is from the level of "forbearance and abundant kindness"; that is, because He, blessed be He,

is all-powerful, and gives life and bestows in the manner of abundant kindness even in a place that covers and conceals His holiness, blessed be He; and they call Him "the G-d of the gods," etc.

Therefore they have wealth and honor not according to reckoning, deed and knowledge, for their nurture is from the divine life-force that fell into the kelipos (husks) in the breaking of the vessels, as is known to those who know the hidden wisdom. 5

It is hidden and covered among them — "and from the wicked their light is withheld" — for it does not shine among them openly, but only in doubled and redoubled darkness, to the point that they deny G-d: "The fool has said in his heart, 'There is no G-d'"; and they appear to be an independent existence, a thing unto itself.

This is not so on the side of holiness: they receive life-force from the revelation of the light of G-d's countenance, and it is revealed through the descent of the order of levels in the chain of descending worlds (hishtalshelus), in the ten holy Sefiros, which are His attributes (middos), blessed be He, which are vessels for drawing down the revelation of His G-dliness, blessed be He.

So too, the Torah has a measure, as it is written, "Its measure (middah) is longer than the earth": middah with a mappik in the heh, meaning "its measure"; that is, it has a measure, which is the measure of the level of His instrument of craftsmanship, blessed be He, only that it is "longer than the earth," etc. Therefore it is written, "If you walk in My statutes," etc.

Therefore Yaakov is called "the small one" (hakatan), for he is the level of the smallness and tz- 6
imtzum (contraction) of His G-dliness, blessed be He, to be revealed according to His attributes (middos) through the light of the Torah and the mitzvos, such that His supreme will is that if Reuven claims thus, etc., the ruling shall be thus.

So too, in this way, the other mitzvos, [such as] tzitzis and tefillin: the revelation of His G-dliness 7
and will, blessed be He, is a level of tzimtzum (contraction), for in His essence and being, blessed be He, the level of will does not apply at all, since He is far, far above the level of will and is called the Master of the will. Of this it is said,

"Behold, the heavens and the heavens of heavens cannot contain You." This means: even as a vessel within a vessel, to receive life-force from the holiness of the Holy One, blessed be He, at the level that precedes the tzimtzum, so that it would be in a revealed manner, through the descent of the order of levels in the chain of descending worlds (hishtalshelus).

This is not so with the level of "And these are the kings," etc., which receives life-force from the holiness of the Holy One, blessed be He, from the level of "and abundant in kindness" that is above the tzimtzum, through the fall of the light and life-force and its descent in the concealment of the levels, from level to level, to be clothed in a state of the hiding of the Face (hester panim),

and not openly at all, until the time to come, when the verse that is written will be fulfilled in us, "And I will remove the spirit of impurity from the earth," and it is written, "for eye to eye they shall see," etc.

Now, our Sages said, "When they were exiled to Babylon, the Shechinah (Divine Presence) was with them." This means: the spark of G-dliness in their soul is in a state of exile, and the spark of G-dliness within them wills and longs to cleave and to depart [upward] to its source, like the nature of fire, etc. 8

And through this they also gather the sparks of divine life-force that fell there in the breaking of the vessels, and raise them up, to bind them and attach them to the living G-d, through his occupying himself with his livelihood in things that are under the dominion of kelipas nogah,

as our Sages said, "There is no blade of grass," etc. And he keeps far from falsehood, theft, robbery and the like — things that are forbidden (asurim) and bound in the hands of the external forces, which cannot ascend, etc.,

as is explained elsewhere. And so too when he fulfills the mitzvos of tefillin and tzitzis: the wool of the tzitzis and the parchment of the tefillin were at first under the dominion of the prince and ruler that bestows bounty and life-force upon them, to give them life and sustain them

from the life-force of the holiness of the Holy One, blessed be He, that fell there in the breaking of the vessels, as mentioned above. And through this the above-mentioned holy life-force is also raised up to its source and root, and "darkness is turned into light," as it is written, "And Egypt shall know that I am G-d."

This is the increase and multiplication of "light [that is] sown," sown in the ground and covered with the soil of the earth, in order to sprout and rise ever higher, with an abundance and increase of light, like "the advantage of light" that comes from darkness, etc. 9

This is [the meaning of] what is written, "And Rivkah took the garments of Esav," etc., "and she clothed Yaakov, her small (katan) son": for Yaakov is small, from the level of the smallness and tzimtzum (contraction) of His light, blessed be He, to be clothed in His attributes (middos) according to the way of the Torah, as mentioned above.

Now, the Torah has been clothed in physical garments, and the doing of the mitzvos in things that were under the dominion of kelipas nogah, whose root is from the World of Tohu (chaos); and they are called "the garments of Esav, her elder son," 10

for the World of Tohu preceded the World of Tikkun (rectification), so that through this an increase of light and joy comes about, like "the advantage of light that comes," etc.

And the joy is when the darkness of the things that are under the dominion of kelipas nogah is turned into the light of the Torah, and they are raised up in holiness, as in the saying, "Who has sanctified us with His commandments," with the supernal holiness, etc. This is the level of teshuvah (return),

as our Sages said, "If the Jewish people do teshuvah, they are redeemed": that is, the level of lifting the soul to its source and root, as it is written, "To You, G-d, I lift up my soul" — the level of self-sacrifice (mesirus nefesh): that whatever he used to enjoy and be nourished by in his vital soul, from all

the eating and drinking that was under the dominion of kelipas nogah, and the other pleasures of this world, be turned from one extreme to its opposite, to serve G-d with joy and with gladness of heart,

as it is written, "Because you did not serve," etc. And every single time that a Jew pushes away the desires of his body and draws his heart near to the service of G-d, this is the level of self-sacrifice,

for "what difference is there between killing all of it and killing half of it?" And so too through charity from money that is not stolen, etc.,

as it is written, "Charity exalts a nation." And this is like "And He has raised up a horn for His people." The explanation: it refers back to [the words] just before it, "His splendor is over earth and heaven": only His splendor and radiance, as is explained elsewhere, and this is the level of the light that encompasses all worlds (sovev kol almin).

But "And He has raised up a horn for His people" is far, far above the level of "His splendor": rather, it is to be "a people near to Him," to His very essence and being, as it were, which is far, far above the level of the light that encompasses all worlds, since it is not within the category of worlds at all, etc.,

as is explained elsewhere. This is [the meaning of] "You have chosen us from all the nations": from the level of all the nations specifically You have chosen us, exalted us, as mentioned above; and as our Sages said, "In the place where those who return in teshuvah stand, the perfectly righteous do not," etc.

This is the level of "with all your might (me'odecha)." And along these lines the whole matter of prayer was instituted; therefore, at the time when the Holy Temple stood, they did not prolong prayer as much as now.

Now, just as in the analogy of sowing the seed mentioned above, it does not grow until it rots and decays, and then it comes up and grows, so it is impossible to raise up and bring to growth an increase of light and of joy in G-d, as mentioned above, except 11

through "a broken heart," "a broken spirit" — the coarse spirit of the sitra achra (the other side) within him — so that it comes to rot and decay, and "he return to G-d and have compassion on Him," over the exile of the divine spark that fell into the kelipos to give them life, how it fell "from a high roof," etc.

Along these lines they instituted Tikkun Chatzos (the midnight lament), so that prayer would be with proper intent, as our Sages said, "One may stand up to pray only in a mood of heaviness of head": that he be pained and anxious over the level of the "head" and the loftiness of His holiness, blessed be He, which is, as it were, in the heaviness of exile.

Only, for the early pious ones one hour was enough: contemplating for one hour before prayer. But the others need to set a separate time and season to arouse bitterness in our soul,

that is, at midnight; and after midnight, the study of Torah with joy, and the light that comes out of the darkness, etc., as is explained elsewhere. This is [the meaning of] "Because you did not serve G-d with joy," etc.,

which is a punishment measure for measure, since with the destruction of the Holy Temple, because of our sins, we lost the complete joy that was in its place of rest; through this one will rise, come and reach the level of the joy and light that comes out of the darkness, as mentioned above.

This is what our Sages said about Rabbi Akiva: when he saw a city of the idolaters, he laughed and said, "If for those who transgress His will it is so, for those who do His will, how much more so!" 12

This means: the flow of life-force and of the bounty of this world to the idolaters, who are called "those who transgress (ovrei) His will," passes over (oveir al) the will, from the level that is above the will;

for there sins do not interrupt or hold back the bounty, for "If you are righteous, what do you give Him?" and "If your transgressions are many, what do you do to Him?"

Only after the level of will (ratzon) came into being — and ratzon has the letters of tzinor (channel), which is the passageway for the revelation of bounty and divine life-force by way of tzimtzum (contraction) and the order of levels in the chain of descending worlds (hishtalshelus), according to His attributes (middos), blessed be He — there it is according to the ways of the Torah: "If you walk in My statutes," etc.

But above, "darkness is as light," and from there is the nurture of the idolaters, by way of the fall of the light, from afar, as mentioned above, even though they are far from the light of His countenance, blessed be He, that is revealed, as mentioned above. And "how much more so for those who do His will,"

that is, those who make (osim) the will and draw down bounty and divine life-force through the channel that is revealed in the chain of descending levels, for they are higher and closer to their source and root.

However, since they are drawn from the light of His countenance, blessed be He, by way of the spreading forth of the light in the order of levels and the chain of descending worlds, not by way of a fall, G-d forbid, it is impossible for there to be the joy [that comes] with a revelation of light, as mentioned above.

But in the time to come, when the fallen sparks are raised up, as mentioned above, then also the level of light and life-force that was within the fall, which is from the level above the will, is revealed with an increase of light and joy, in a great and mighty revelation, with surpassing excellence.

This is [the meaning of] "And it came to pass, when Pharaoh sent the people away": for Pharaoh said, "I do not know G-d," and he is the level of the nape, the back side, of the supernal will, and their nurture is from the level of "those who transgress His will," mentioned above. 13

And he was sending forth boughs and branches and fruit-bearing [shoots] above — "the people": for through their exile in Egypt and their subjugation to them, they caused the sparks of G-dliness that fell there in the breaking of the vessels to be raised up; and this itself is the level of the power of growth, to make the salvations of the Jewish people sprout,

as it is written, "And Pharaoh drew near," and our Sages said that he drew the hearts of the Jewish people near to their Father in heaven. And along these lines the whole Song of the Sea, "Then Moshe sang," etc., is founded, as is explained elsewhere.

"And G-d did not lead them by the way of the land of the Philistines," etc. Pelishtim (Philistines) is related to the term mavoi hamefulash, an alley that is open through, as our Sages said on the verse "nor sat in the seat of scoffers": these are the Philistines. 14

The matter is that "G-d has made one opposite the other": there is a level of Pelishtim in holiness and a level of Pelishtim in kelipah (the husk). The level of Pelishtim in holiness is the revelation of joy in cleaving to G-d openly (bepilush), revealed, and with an expansiveness without end: the level of "with all your might," mentioned above.

And the Pelishtim of kelipah (the husk) are the scoffers, which is also a matter of opening his mouth wide as he wishes, to speak whatever his heart desires; and this is a joy of frivolity, saying, "Our lips are our own," etc., 15

and there is no restraint on his spirit. That is why it is called kelipah, a husk: for just as the husk covers and conceals the fruit, so that it looks as though

it were the main part of the fruit, so the joy of frivolity covers and conceals the light of G-d within it, so that it becomes an independent existence, a thing unto itself — the opposite of the spirituality and divine life-force within it, which is to rejoice in G-d, the living G-d, out of the nullification of one's existence before Him, blessed be He.

The meaning of the verse: this is not the way of G-d — to come at once to the level of joy in G-d, "for it is near" to falling from it; 16

for "lest, when they see war" — which is the trial that may come upon a person — he will not be able to stand firm in the thick of the battle, and will retreat, "and they will return to Egypt."

Rather, the right way is as it is written, "Because you did not serve G-d, your G-d, with joy": that the joy should come through service. This is [the meaning of] "And G-d led the people around by way of the wilderness of Yam Suf (the Sea of Reeds)."

Yam (sea) is Chochmah (wisdom); Suf (end) is "the end of all levels," as is stated in the Zohar. And it is the Oral Torah, which is the matter of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), as it is written, "You shall surely set a king over you" — to fulfill His commandments; for the main part of the Torah is founded on the laws of the mitzvos, as our Sages said

on [the verse] "the Torah and the commandment, which I have written to teach them": "the Torah" — this is the Written Torah; "and the commandment" — this is the Oral Torah, etc. Through this the true joy of "Who has sanctified us with His commandments," mentioned above, will be realized in him,

for "this is the gate to G-d," a gate through which to enter, etc. And true joy, which comes from the love of G-d, must be preceded by awe, which is "the beginning of the service, its essence and its root," as is explained elsewhere.

Now, our Sages said: one who wishes to accept upon himself the yoke of the Kingdom of Heaven in full should relieve himself, wash his hands, and put on tzitzis and tefillin. This means: first he should relieve himself and remove the filth from within him, which is the evil within him; 17

and afterward he accepts upon himself the yoke of the Kingdom of Heaven by spreading the tallis of the mitzvah, which is the matter of "You shall surely set a king over you," that is, the level of His Malchus (sovereignty), blessed be He,

which is "sovereignty over all worlds" — he draws it down upon his soul by spreading the tallis. And so too, in this way, is the fulfillment of all the mitzvos: to draw down upon his soul light and life-force from the level of His Malchus, blessed be He.

So it is also with the study of Torah, for "the Mishnah is the queen" (masnisa malkesa) — the level of His Malchus (sovereignty), blessed be He — and the level of "and My words which I have put in your mouth," etc., and "I have put My words in your mouth," etc. Through this he draws down the level of His Malchus, blessed be He, into his very soul. 18

This is [the meaning of] "And G-d led the people around by way of the wilderness of Yam Suf": in order to come to the level of Yam Suf, which is accepting the yoke of the Kingdom of Heaven, one must first go around by way of the wilderness,

which is the level of "he should relieve himself," mentioned above: that is, to put bitterness into his soul constantly over the sins he has committed, even though he has already done teshuvah (return) for them,

as it is written, "and my sin is ever before me"; or, even if he has not sinned at all, he should nevertheless always set before his eyes to be one of the masters of reckoning over thought, speech and action that are not for G-d — "it comes in vanity and departs in darkness."

Afterward he can accept upon himself the yoke of the Kingdom of Heaven, the level of Yam Suf mentioned above, in occupying himself with the Torah and the mitzvos. And once he accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him,

which is subjugation to the animal soul; and from this he will rise, come and reach the level of true joy and cleaving to the One G-d, in a state of self-nullification (bittul) before Him, blessed be He, to be united with the very oneness of G-d,

which is the level of the land of Canaan (Kena'an), from the term hachna'ah, submission and self-nullification before the One G-d; and this is a distinction and level more excellent than the level of the land of the Philistines (Pelishtim) mentioned above.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 2

וירא ישראל את היד הגדולה אשר עשה הוי"ה...

"And Israel saw the great hand"

"And Israel saw the great hand that Havayah performed in Egypt, and the people feared Havayah, and they believed in Havayah and in Moshe His servant." [We need] to understand why [the verse] put the level of awe before the level of faith. 1

Now, it is written, "And he called: Havayah, Havayah," twice. For there are two levels of the Name Havayah. One is the level of the lower Name Havayah, which brings all the worlds into being from nothing into something.

And [we need] to understand the expression 'from nothing into something,' for is it not written, "For all is from You"? However, [it is] because His being and essence, may He be blessed, has no relation to the worlds, and there is no comparison to Him, etc. 2

Therefore it is impossible for the worlds to receive their life-force and their coming into being except through the level of the Name Havayah, blessed be He, that is, through tzimtzum (contraction), which is the level of the yud.

And afterward [comes] the expansion of His radiance and His light, the level of the hei. And of this it is said, "For He commanded and they were created," and this refers to the Name Havayah, as it is written just before it, "Let them praise the Name of Havayah." And it is the Name Havayah [that] "commanded" (tzivah), an expression of connection, etc. "And they were created" is a passive form, etc.

Now, just as at this level there must be tzimtzum (contraction) and expansion, [which are] the level of the Name Havayah, so too there is the level of the higher Name Havayah, [which] also [has] a yud, the level of tzimtzum, etc. 3

And it is the level of will: "it arose in thought" that there be the lower Havayah, that there be the worlds. As, for example, with a person: before he brought his work from potential into actuality, that thing was pictured in his thought, how and what to do, etc.

And at this level too there must be the level of the yud, which is tzimtzum (contraction), first, and afterward the hei, expansion. And this level is called the hidden world (alma de'iskasya), for it is not seen and revealed like the lower Havayah. 4

Therefore Pharaoh said, "Who is Havayah?", for he did not believe in the level of the higher Name Havayah. For the lower Name Havayah, which brings all the worlds into being, he certainly knew, etc.

And of the Exodus from Egypt it is written, "And Israel saw the great hand that Havayah performed in Egypt." This means: that the higher Havayah performed [it] by means of the level of Egypt, "a log in which [the flame] does not rise," etc. 5

For it is impossible to reach the level of the higher Havayah except through "turning away from evil," the level of self-nullification (bittul) and tzimtzum (contraction); the prohibition (lav) precedes them, etc.

Yud-hei with "My Name" (shemi) is 365, etc. And through the arousal from below, in which one contracts oneself to be [in a state of] "turning away from evil," there is made above the level of the yud, which is the level of tzimtzum.

And through "doing good," which is the level of expansion, like the level of charity, etc., there is made above the level of the hei, which is the level of expansion.

Now, Israel saw the great hand through the splitting of the Sea: "And He made the sea dry ground." The sea is the level of the hidden world: "whatever there is on dry land," etc. 6

And dry land is the level of the revealed world (alma de'isgalya). And they saw that He, may He be blessed, "turned the sea into dry land" and "made the sea dry ground," without any moisture at all, etc., the level of "Let the waters be gathered," etc.

"And let the dry land appear." [Seeing this,] they believed in Havayah: that there can be a revelation of the level of the higher Havayah, which is the level of the hidden world, etc.

And this is [the meaning of] "And the people feared Havayah, and they believed in Havayah." "They feared Havayah": that is the lower Havayah, the revealed world, which is within the level of comprehension, and the term 'awe' (yirah) applies to it, the awe of shame, as in the analogy of one who sees the king, etc. 7

"And they believed in Havayah": this is the higher Havayah, the hidden world, which is not seen or grasped, and the level of awe does not apply to it, only faith.

Therefore it is written, "the great, the mighty and the awesome" (vehanora): for there to be the level of "awesome," there must first be a vav, which is the level of drawing down from above to below, so that there be the level of "awesome." "And in Moshe His servant": Moshe is the level of Daas (knowledge) and connection. 8

For Moshe is one of the seven shepherds, and he is the one who draws down the level of faith to the souls of Israel as a whole. Therefore he is called Ra'aya Mehemna, a faithful shepherd (ro'eh ne'eman), who shepherds and sustains and draws down the level of faith.

As it is written, "In all My house he is faithful." And he is the one who joins and connects the two Havayahs mentioned above, etc. Therefore our Sages, of blessed memory, said, "Is awe, then, a small thing?"

"Yes, for Moshe," etc. And through the level of Moshe they were raised to the level of the higher Havayah. Therefore it is written, "And you shall be silent": the level of silence, etc., the hidden world.

Now, it is written, "They will pass through the river on foot; there we will rejoice in Him." For now, in this time, the level of joy does not apply, since joy comes from the level of revelation; and now, in this time, there is no revelation of this level, only faith, because of the concealment of the body, etc. 9

And in the Time to Come, when "He will swallow up death," etc., it is written, "For eye to eye they will see." "Eye to eye" is the level of the hidden world, the level of the light that encompasses all worlds (sovev kol almin), "and beneath are the arms of the world," etc., and the revealed world: that the two Havayahs mentioned above will be revealed. For of the Time to Come it is written, "And He will strike it into seven streams," etc. 10

"And there will be a highway for the remnant of His people," etc., "as there was for Israel on the day it came up out of the land of Egypt"; that is, that the hidden world will be revealed, etc. 11

And of this it is said, "They will pass through the river on foot; there we will rejoice": in the future tense, and specifically "there" will we rejoice, in the comprehension of the higher Havayah.

This is not so now, when it is only at the level of faith; only, it is written, "Today, to do them," and tomorrow, etc. For today one must act through "turning away from evil," the level of self-nullification (bittul) and acknowledgment, and through an arousal from below, etc., as explained above.

Therefore our Sages, of blessed memory, said, "Whoever does not bow at Modim," etc. For there are two levels: the level of blessing (berachah), that is, the drawing down of, etc. 12

And the level of acknowledgment (hoda'ah), the level of self-nullification (bittul), the level of teshuvah (return) and good deeds. Therefore 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."

For the life of the World to Come is from the lower Name Havayah, "with the yud it was created," etc.; which is not so with teshuvah and good deeds, through which the level of the higher Havayah is made, as explained above.

And [this is] specifically through the level of Moshe, as explained above. Therefore it is written, 13
"And he called: Havayah, Havayah." "And he called" refers to Moshe, for Moshe calls and draws down from the higher Havayah to the lower Havayah. For there was a break (pesik) in its cantillation, etc.

And through the level of Moshe a joining and connection of the two Havayahs is made, as explained above. Therefore at the time of the splitting of the Sea it is written, "Then Moshe and the Children of Israel sang," etc., "I will sing to G-d, for He is exalted, exalted": the level of the hidden world, the mountains of darkness (turei de'chashocha).

Now, after the Children of Israel had been raised to this level, they did not want to journey from 14
there. Therefore it is written, "And Moshe made [Israel] journey": he made them journey against their will. And they came to the Wilderness of Shur.

"Shur" is an expression of seeing and revelation, the level of the revealed world. "And they came to Marah," for "her feet go down," etc. "And G-d showed him a tree": this is the Tree of Life.

And in this way were all the forty-two journeys, which correspond to the Name of forty-two [letters]; this is the level of ascent from rung to rung, etc.

[As in] Chesed (kindness) within Chesed, Chesed within Gevurah (restraint), etc. Therefore their journeying was sometimes in the morning, sometimes in the evening, and all through Moshe, etc. And this is sufficient for one who understands.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 3

אז ישיר משה ובני ישראל את השירה הזאת...

"Then Moshe and the Children of Israel sang"

"Then Moshe and the Children of Israel sang this song to G-d, and they spoke, saying: 'I will sing to G-d, for He is exalted, exalted; the horse and its rider He cast into the sea.'" 1

Now, [we need] to understand the matter of the splitting of the Sea of Reeds. And also: surely, by the route of the Children of Israel from Egypt to the Land of Israel, they had no route by way of the sea; it was only that G-d commanded, "that they turn back and encamp," etc.

(And also, they did not cross the sea from one side to the other; rather, on the very side where they went down, on that same side they came up.) As for the reason, it is written, "And Egypt shall know that I am G-d."

But this needs to be understood, for it is written, "The waters covered their foes; not one of them was left." Rather, the explanation is that there is an "Egypt" in every person and at every time.

That is why [our Sages] said, "In every generation a person is obliged to see himself as though he himself had come out of Egypt," and it is written, "So that you remember the day you came out of the land of Egypt all the days of your life."

And it is found in the Tosefta that one must also remember the splitting of the Sea of Reeds. The explanation is that our Sages, of blessed memory, said, "The world stands on three things: 2

on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim)." "The service" is none other than the offerings, for the fire from Above would come down upon the altar, "a lion consuming the offerings."

And since the Holy Temple was destroyed, [the Sages] instituted prayer corresponding to the offerings: that is, to give over one's animal soul so that it be absorbed into the fire from Above, the level of "great love" (ahavah rabbah), which comes from Above, and an arousal from above, etc. 3

Now, to understand how it is alluded to in prayer that the level of the fire from Above comes down: the explanation is this, that [the Sages] instituted in the Shemoneh Esreh that all the blessings be said [with the words] "Blessed are You," etc.

It is in the manner of what is written, "Blessed is G-d, the G-d of Israel, from the world unto the world": that is, from the hidden world (alma d'iskasya) to the revealed world (alma d'isgalya), meaning from the level of the light that encompasses all worlds (sovev kol almin) to the light that fills all worlds (memalei kol almin), for Havayah is Elokim. And when one binds one's animal soul to the One G-d, 4

then the level of the fire from Above, from the level of the light that encompasses all worlds, also rests and is revealed in one's soul. And this is [the meaning of] "Blessed" (baruch): it is a term for drawing down from concealment into revelation, so that it be at the level of "You," in direct address.

The explanation of the matter: our Sages, of blessed memory, said, "Whatever there is on dry land, there is in the sea." "Sea" is the level of the hidden world (alma d'iskasya), and "dry land" is the level of the revealed world (alma d'isgalya). 5

Now, the difference between dry land and sea in physical terms is that the creatures in the sea are not visible on the outside, for the sea covers them;

and also, their life-force and existence are specifically within the sea, and they cannot live on dry land, for they die at once. That is not so with the creatures on dry land: "the earth brings forth its growth" and produces fruit above [the ground].

And although they draw their nourishment from it, they appear as though they were an existence (yesh), a thing unto themselves; and all the more so the other creatures, which have "a living soul after its kind." In the same way one can understand the difference above, in the spiritual realm: the difference between the hidden world and the revealed world. 6

For "from my flesh I behold" that the soul has intellect and emotive attributes (middos): the intellect divides into three and the emotive attributes into seven, and over them are three garments, thought, speech and action.

These too divide into many particulars, and taken together they are five levels, intellect, emotive attributes, and thought, speech and action, corresponding to Nefesh, Ruach, Neshamah, Chayah and Yechidah. And [there are] many kinds of rungs, "one higher than the high,"

"and higher ones above them": all of them are within the levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah. Each one has a level of its own that the other does not have: there is one who serves [G-d] at the level and rung of the soul's expiry (kelos hanefesh), etc.

So too, the soul on its own in Gan Eden has many different levels and rungs. But some of them are at the level of the revealed world, where the rungs appear openly as separate from one another.

And some of them are [of] the hidden world: they are nullified in their very existence within their source, which is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing." From this level was the rung of Moshe our teacher, peace be upon him, 7

as it is said of him, "for from the water I drew him out": from the level of "sea," the hidden world. Therefore he was "heavy of mouth": the level of speech and revelation was withheld from him, because he had an advantage and superiority in the level and rung of utter self-nullification (bittul) of [his very] existence, as it is written, "And what are we?" etc.

And this is the meaning of the blessing "Blessed are You," etc., "from the world unto the world": that the level of the hidden world and the level of the light that encompasses all worlds, which is the level of the nullification in which "all before Him is considered as nothing," be drawn down openly into the revealed world as well, "and all flesh shall see," etc.

However, every [form of] blessing and drawing down from above to below is the level and rung of the service of the Kohen. But as for the service of the Levites, a different quality was in them: it is from below to above, 8

as it is written, "And the Levite, he (hu) shall serve": the level of his service is in the level of the hidden world, so that the level and rung of the revealed world should not be seen as a level and rung at all, and should take up no room at all,

as it is written, "You are He, G-d, alone," etc.: He is not within the category of worlds at all, neither in the category of "filling" (memalei) nor in the category of "encompassing" (sovev). For this reason their service was with song and hymn, with melody (niggun).

For the nature of melody is that there is nothing in it but the soul's being stirred, because of the expression of the movements [of the tune], not because there is, in those movements in themselves, any intellect or novelty; rather, through the expression of the movement, the expression of the heart is aroused.

Therefore, even with an old melody there is arousal and stirring, because of the expression of the movement in it. Such is the service of the Levite in song: to be the level of the soul's being stirred of itself, and not through comprehension, giving birth [to feeling] from one's understanding, etc., 9

since his service is in the level of "He" (Hu), the level of "You are He, G-d, alone," etc., Whom no thought can grasp at all,

rather, [it is] the stirring of the heart's desire (re'usa d'liba), so that it touch the soul, the point of the heart, and not be merely at the level of something that encompasses (makif).

In the same way, Pesukei deZimra were instituted before the reading of the Shema, and that is why they are called Pesukei deZimra ("verses of song"): for they are something like the level of melody, which is only an expansion of speech 10

and an explanation of the matter with added explanation, to set out the matter well, so as to set one's heart and soul aflame, that one be stirred by it. But when one says the verses and it does not touch the point of one's heart, that is not the level of song and melody, and that is not complete service.

And this is [the meaning of] "I will sing to G-d, for He is exalted, exalted." That is: the level of "I will sing" is because He is "exalted" above "exalted." And "exalted" is the level of the light that encompasses all worlds (sovev kol almin), where "all before Him is considered as nothing." 11

And "exalted" over "exalted" is He, may He be blessed, in His very Self and glory: the Infinite One (Ein Sof), blessed be He, Himself, Whom no thought can grasp at all, the level of "You are He, G-d, alone," etc. "We cannot compare His holiness to Him."

That is: even His holiness, that He is holy and set apart, etc., we cannot compare to Him, because He is not within the category of worlds at all.

Therefore, "the horse and its rider He cast into the sea." For it is written, "When You ride upon Your horses, Your chariots are salvation." The explanation of this: the letters are called "horses," for just as a horse is nullified (batel) before its rider, and the rider directs it, 12

so the letters of one's speech are nullified before the intellect, and the intellect directs it: "wherever it wishes, it turns it." Yet nevertheless the horse has a superior advantage: it can carry the rider to a place where the rider cannot go.

So too, the letters of speech have an advantage and superiority: they can lift the intellect to a very exalted level, which the intellect cannot attain by its own reasoning, as one sees from experience that through speech an added flow of insight comes into one's intellect. 13

And so it is with the soul of a person who speaks in prayer: although speech is merely [one of] the garments of the soul and bears no comparison at all to the essence of the soul itself, only a glimmer of which spreads forth to become intellect and emotive attributes (middos), etc.,

nevertheless, from the level of speech an encompassing light (or makif) is made for the soul, which encompasses it from its head to its foot, so that it be "bound up in the bond of life with G-d" Himself, etc., as is written in Likkutei Amarim: something the soul had no power [to reach] on its own.

Now, it is written, "Not in the strength of the horse does He desire, nor in the legs of a man does He take pleasure; G-d takes pleasure in those who fear Him," etc. 14

For the letters, which are the level of "horses," are the level of gevuros (powers of might), as in "and they shall speak of Your might," "and they shall declare Your mighty acts," "to make known to the sons of man His mighty acts":

they are the level of the many contractions (tzimtzumim) and screens, of kinds upon different kinds, so that higher and lower worlds may come into being; for in truth these are "His mighty acts," etc.,

for "all before Him is considered as nothing," and He "sees and looks to the end of all generations," and "calls the generations from the beginning," and with one thought He created the world, etc., as is explained elsewhere.

And this is [the meaning of] "There is (yesh) one who acquires his world in a single hour." That is: all the delights of created beings, whatever can be drawn down to a created being that has limits, so that it receives delight from it, even spiritual delight and the higher Gan Eden, are called the level of yesh ("something"). As it is written, "to bequeath yesh to those who love Me." 15

Now, this level of yesh "acquires its world" when it is included in the level of "one hour," which is the level of the "one thought" with which, etc., He created the world. 16

And this is [the meaning of] "Not in the strength of the horse does He desire": G-d's desire does not shine in the gevuros and contractions, the level of the letters, by themselves, for "one who says, 'I have nothing but Torah,'" etc.

Likewise, "nor in the legs of a man," which grip the "horses": that is, the knowledge (daas) and thought that are needed only for speech and action. In this, G-d's desire and will do not shine so much.

Rather, "G-d takes pleasure," His desire and will shining in their inner dimension (pnimiyus), "in those who fear Him": that is, one who is in a state of self-nullification (bittul), as Moshe our teacher, peace be upon him, said, "And what are we?" And this comes from the soul's being stirred before His very Essence and Being, may He be blessed.

And this is [the meaning of] "those who hope for His kindness." That is: they do not have love on 17
their own account, such that their yearning to cleave to Him, may He be blessed, would be only to quench their thirst;

rather, [they long] that His kindness be drawn down, an everlasting kindness, from world unto world, and they hope for it to descend and be drawn down from Above, and not because the matter concerns themselves.

And this is [the meaning of] "the horse and its rider He cast (ramah) into the sea." That is: the level 18
of the letters of speech and thought, the source of the revealed world, which are none other than the level of the contractions and His gevuros, He raised high (ramah) and lifted up to the level of "sea," which is the hidden world.

This is because "He is exalted, exalted": for "You are He, G-d, alone"; "all before Him is considered as nothing"; before Him "darkness and light are alike," for the hidden world and the revealed world are equal.

Therefore "He turned the sea into dry land," and this is [the meaning of] "they passed through the 19
river on foot; there we rejoiced in Him": that is, in His very Essence and Being, as it were. But because at this level even "the enemy said, 'I will pursue,'" etc.:

that is, the idolaters too want to draw their nourishment and their hold from there, since before Him, may He be blessed, "darkness and light are alike," and "the horse and its rider He raised high (ramah) into the sea." For this reason it says, "His eyes keep watch on the nations; the rebellious shall not be raised up, Selah": for the idolaters do not have this elevation;

rather, "the waters covered their foes," and from this very level they have nothing but descent, for "G-d is high above all nations," and this is the cause of their downfall.

But "the Children of Israel walked on dry land in the midst of the sea, for the waters were a wall for them on their right and on their left." That is: our Sages, of blessed memory, said, "The world stands on three things: on the Torah, on the service (avodah), and on acts of kindness (gemilus chasadim)."

This is the level of right and left. And "Israel arose in [G-d's] thought"; therefore we say, "Who has sanctified us with His commandments," for through the mitzvos they are elevated

into the supernal holiness, from which is the root of their souls; and "spirit brings spirit and draws down spirit." Therefore, for them, "the horse and its rider He raised high (ramah) into the sea," and they "walked on dry land," which is not so with "the rebellious," who "shall not be raised up," etc., as said above.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 4

אשירה לה' כי גאה גאה וגו'

"I will sing to G-d, for He is exalted, exalted"

◇

"I will sing to G-d, for He is exalted, exalted," etc. And Onkelos translates, "He is exalted above the exalted ones," etc. This will be understood by first understanding the matter of the soul's descent into this world: that this descent is for the sake of an ascent, as is known. 1

Now, before the soul came into this world, it stood before G-d in awe and love, as it is written, "As G-d lives, before Whom I have stood." And it is impossible for it to stand above, before G-d, without awe and love (dechilu u'rechimu), for without awe and love it does not fly upward.

And of this it is said, "And the chayos ran and returned (ratzo vashov), like the appearance of a flash of lightning" (although this is said of the angels, the same holds for the souls and all the host on high).

"Running" in love: that "his soul yearns, and even pines away," etc. And "returning" in awe: for "who is it that would pledge his heart to draw near?" etc.

But in its descent into this world, the awe and love became hidden, and it was clothed in the physical body, and it could no longer be constantly at the level of "running and returning like the appearance of a flash of lightning," as it was above, but only at intervals and at set times, when the love is aroused.

And even then, this love and awe bear no comparison to the love and awe it had in days of old. And this descent is for the sake of an ascent: that it be elevated through occupation with the Torah and the fulfillment of the mitzvos.

Now, one must understand the advantage and superiority of occupation with the Torah and the fulfillment of the mitzvos over the awe and love that it had. But 2

now, there is the well-known saying, "Master of wonders, Who in His goodness renews each day, continually, the work of creation": from the very beginning of the chain of descending worlds (hishtalshelus) to the end of all created beings, they are renewed each day from nothing to something. And this renewal is at the level of the light that fills

all worlds (memalei kol almin), so that it comes by way of the chain of descending worlds, from cause to cause: first the spirituality of the higher worlds and the separate intellects, and afterwards it descends and comes down, lower and lower, until the life-force becomes physical, to become the making of the physical heaven and earth.

It is like the soul that spreads through the body: its first revelation is in the brain, as intellect; afterwards in the mouth, as speech; and afterwards in the hands, as action, etc. And this renewal, so that there be the levels of above and below, spirituality and physicality, is "in His goodness," which is the attribute of His goodness and compassion. 3

As it is written, "G-d is good to all, and His mercies are upon all His works." For He, blessed be He, is the Infinite One (Ein Sof), Who encompasses all worlds (sovev kol almin), Who is equal and makes equal small and great; above and below, physicality and spirituality, are equal before Him, etc.

And this is [the meaning of] "Master of wonders." That is, even the level of "wonders," which are the hidden worlds (almin stimin), etc., bears no comparison to Him, blessed be He. And as it is written, "doing wonders" (oseh fele): the level of "wonder" is the level of "doing" (asiyah), etc.

Now, the cleaving of the soul to its root, to the living G-d, comes from its grasp of the life-force that spreads forth from the Infinite Light (Or Ein Sof), blessed be He, to give life to the worlds. 4

For "with You is the source of life," etc. Through this it is at the level of "running," to love G-d, "for He is your life," specifically "your life."

But "if your heart runs, return to the One," because He Himself, blessed be He, is the Master of wonders and does wonders, and is not within the scope of the soul's grasp and its cleaving; therefore it is at the level of "returning."

And this is [the meaning of] "awesome in praises, Master of wonders," [and] "awesome in praises, doing wonders": because He is the Master of wonders, doing wonders, therefore He is "awesome in praises," for one is afraid to praise Him, etc. 5

But through occupation with the Torah and the fulfillment of the mitzvos, the soul will cleave to the level of the light that encompasses all worlds (sovev kol almin), the Master of wonders. For the Torah and the mitzvos are drawn from the level of the Master of wonders and the light that encompasses all worlds.

And this was the meaning of the splitting of the Sea of Reeds before the giving of the Torah: "He turned the sea into dry land." For the sea is the level of the concealed world (alma d'iskasya). 6

As our Sages, of blessed memory, said, "Everything that is on dry land is in the sea," except that the waters cover them and they are not seen. That is, the level of the concealed world came into revelation as the level of the revealed world (alma d'isgalya), so that there could be a revelation of the drawing down of the Torah at the giving of the Torah.

Now, the combinations of the letters of the Torah are called, by way of analogy, "horses." And of this it is said, "The horse and its rider He has cast into the sea," as will be explained. 7

For although the horse is secondary to its rider, nevertheless it has a special advantage: it can run and carry the rider to a place the rider could not have reached without

a horse. So too, all the combinations of the letters of the Torah have this advantage and superiority, when a person's soul cleaves to the combinations of letters even though he does not know and understand the matter with the eye of the intellect, but only utters and speaks them (excluding thought, which is not considered like speech).

These raise the soul to a place the soul could not reach by virtue of its own root. For the root of the letters of the Torah is very high above the root of the soul, for "Abba founded the Daughter" (Abba yasad barta).

Only, the person must be at the level of a "rider" of the letters, drawing and guiding [them] through the awe and love that he arouses, as much as he is able to bear, "each according to his own measure."

[It may be] even the natural love that is hidden within him; for without any awe and love at all, it does not fly upward. 8

And as it is with Torah, so it is with the other mitzvos, as it is written, "And they will keep the way of G-d, to do charity and justice, so that G-d may bring upon Avraham that which He spoke concerning him."

That is, through the mitzvos, which in general are called "charity and justice," as will be explained, there is drawn down upon the level of Avraham, which is the attribute of love in "running," "going on and journeying."

"That which He spoke concerning him": "upon him" (alav), specifically, is the level of the Master of wonders, which is far above the soul's grasp and its cleaving to the living G-d; and that is why it is at the level of "returning," as explained above.

The explanation of this is as follows. Now, "the way of Havayah" means a way and an entrance for there to be Havayah, that is, that there be the level of Havayah. 9

It denotes the bringing of the worlds into being from nothing to something through the letters of the Name Havayah: the yud, Chochmah (wisdom), etc. For He, blessed be He, is above Chochmah, and "You are wise," etc.

That is, it is in the manner of "In the place where you find His greatness, there you find His humility": for "You have made them all with Chochmah," a physical making.

And it is written, "I am Havayah, that is My Name": only My Name, as with a name, which is not of 10
the same measure and substance as the essence, etc. And before the world was created, there was He and His Name alone.

"Alone" means in a state of concealment. And in order for Havayah to be in a state of revelation, the attribute of His goodness and compassion was drawn forth: "G-d is good to all, and His mercies are upon all His works."

"Who in His goodness renews," etc.; "the Good One, for Your mercies have not ceased," etc. This is the level of abundant mercy (rachamim rabbim) that precedes the World of Atzilus (Emanation), which is far above the order of the chain of descending worlds (hishtalshelus).

For the attribute of mercy within the order of the chain of descending worlds has, opposite it, the attribute of judgment, which contracts: "right and left," etc. And it is a level of measure and limit.

But the abundant mercy that is above the chain of descending worlds is a compassion that has no measure and no proportion, not even the proportion of a person who has compassion on a fly, which is far removed from the nature and rank of a human being.

Even so, it has some proportion [to him], since it is a creature like him. Not so with the Infinite One (Ein Sof), blessed be He: nothing compares to Him at all, not even the higher worlds, the level of "wonders."

Therefore this great attribute of mercy extends to them as well, for He is the Infinite One (Ein Sof), 11
blessed be He, Who encompasses all worlds (sovev kol almin), etc., and He is the One Who is equal and makes equal, etc.

And of this it is said, "Gracious and compassionate is Havayah": [the verse] puts the level of "gracious and compassionate" first, so that there be Havayah. These are the Thirteen Attributes of Mercy (yud-gimmel mechilin d'rachamei), the source of Atzilus, etc., as explained elsewhere.

And this is the "way," the drawing down, for there to be the level of Havayah. It comes through an 12
arousal from below, in charity and justice, which in general are all the mitzvos of the Torah, as will be explained.

In particular, it is the mitzvah of charity, which is the arousal of the attribute of compassion, to bestow with the attribute of his goodness and kindness, "to revive the spirit of the lowly."

And through this there is an arousal from above, so that there be "the way of Havayah, to do charity," etc.: that the Infinite Light (Or Ein Sof), blessed be He, be clothed in the level of Torah and mitzvos.

And that there be "You are wise," etc., is the attribute of His goodness and compassion, so that 13
there be this clothing and this drawing down, as in the words "the compassionate Father, Who is praised," etc.

And of this it is said, "Justice and charity in Yaakov, You have made": through the justice and charity in Yaakov, the level of "You" is made, that is, the revelation of G-dliness. But now, with this charity, "justice" is written alongside it.

As it is written, "to do charity and justice," [and] "justice and charity in Yaakov." For it is not enough to arouse only the level of His kindness and goodness, blessed be He, since this is an arousal of the level of the Infinite One (Ein Sof), Who is equal and makes equal, etc.

Of this level it is said, "The spider (semamis) takes hold with its hands, yet it is in the palaces of the king": even the spider, which is the level of kelipah (the husk) and the sitra achra (the other side), has nourishment and a hold [there], etc.

This is like the matter of "not like Avraham, from whom Yishmael came forth," etc. And one must 14
arouse the level of justice above, so that life-force and nourishment are not drawn down

except to the side of holiness (sitra d'kedushah). "May G-d make His face shine upon you," "May G-d lift up His face toward you": that is, the inner dimension (pnimiyus) and essence of the life-force. But the nourishment of the external forces and the sitra achra (the other side) is from the excesses: the nails and the hair, etc.

And this level of justice, which is G-d's, comes through an arousal from below: the level of justice 15
that a person exercises on himself, concerning the excesses of his bodily life, as against charity.

For our Sages, of blessed memory, said, "Your life comes before your fellow's life": specifically your actual life, as in the example of the flask of water, where if both drink, both will die, etc., as is found in the Gemara.

Not so your excesses: they do not come before your fellow's life, for it is not right that a person should pamper himself with the delights of the world while his fellow dies of hunger, G-d forbid.

And through this justice that a person exercises, not to give nourishment and life-force to the excesses of the body, he brings about the level of justice above, so that life-force is not drawn to the excesses, which are the external forces and the sitra achra (the other side). And this is why we praise and bless G-d, "Who loves charity and justice." 16

Now, the other mitzvos of the Torah are also called "charity" in this way, for the 248 positive commandments are the 248 "limbs of the King." 17

That is, by way of analogy, like a limb in which the life-force of the soul is clothed: without this life-force, the body remains like an inanimate stone.

So too, the mitzvos are the level of "limbs of the King," in which the life-force and the Infinite Light (Or Ein Sof), blessed be He, are clothed.

And that this life-force be drawn down is likewise because of the attribute of His goodness and compassion, as mentioned above, through an arousal from below: the fulfillment of the deeds of the mitzvos in actual practice. 18

For example, tefillin: writing the passages and the [divine] Names on the parchment of an animal. Through this one draws into them supernal holiness from the Infinite Light (Or Ein Sof), blessed be He, to be like a soul to the body of the mitzvos. And this is the level of the attribute of mercy: to give life to one who has nothing of his own, etc.

And this is [the meaning of] what is written, "to do all the words of this Torah," [and] "and you shall keep and do them (osam)": it is written atem, "you," as explained elsewhere. 19

Therefore one who fulfills the Torah and the mitzvos is called a tzaddik. And the virtue of a tzaddik is a very great virtue, for Scripture praises him, "The tzaddik is the foundation of the world," and our Sages, of blessed memory, said, "He saw the tzaddikim," etc.

"He arose and planted them," etc. At first glance, the term tzaddik means that he is righteous in his judgment and does no wrong to people, and that is not such a great virtue.

Rather, the main reason for the name tzaddik is that he is a master of charity (baal tzedakah): one who bestows charity and kindness with the attribute of his goodness and compassion, to give life to the mitzvos by fulfilling them in actual deed, and to draw into them life-force and the Infinite Light (Or Ein Sof), blessed be He, like a soul into a body, as mentioned above.

And this is the purpose of the soul's descent into this world. For in this descent, although it is a 20
great descent with regard to awe and love, nevertheless its stature grows great, for after its descent into this world it becomes the level of a baal teshuvah, one who returns, since it must return, etc., as explained elsewhere.

And "in the place where baalei teshuvah stand, a complete tzaddik [cannot stand]," etc. For the level of abundant mercy, which is far above, is what is revealed in the level of the baal teshuvah.

That is, specifically after the soul's descent into this world, when the compassion is very great (whereas before its coming it is at the level of a complete tzaddik).

And therefore our Sages, of blessed memory, said, "One may stand to pray only in a mood of seriousness (koved rosh)," and Rashi explains: submission. That is, to arouse abundant mercy upon the spark of G-dliness, etc.

Through this one arouses abundant mercy above, from the source of mercy, and draws down the level of "gracious and compassionate," so that there be a revelation of Havayah in occupation with the Torah and the mitzvos, and that the Infinite Light (Or Ein Sof) be within it, etc. Therefore it is precisely this descent that is for the sake of an ascent.

And this is [the meaning of] "I will sing to Havayah, for He is exalted, exalted." For song is an 21
arousal of the level of joy, that is, the level of revelation.

For sadness and melancholy are a constriction and shrinking of the life-force, while joy is the revelation and spreading out of the life-force, as in "his face shone," etc.

And this revelation is so that there be a revelation of the level of Havayah from the Infinite Light 22
(Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), the Master of wonders, etc.

And the level of Havayah, the yud, Chochmah (wisdom), etc., comes to be through drawing down the revelation of "for He is exalted, exalted." Exaltedness is the level of "wonders," and "exalted, exalted" is the level of the Master of wonders.

That is, that there be a revelation, a drawing down, of His kindness and goodness from the very highest level, the level of abundant mercy that precedes the World of Atzilus (Emanation). Through this level, "the horse and its rider He has cast into the sea": for the revelation of this level is far above the level of "the horse and its rider."

These are the level of the combinations of the letters of speech that are in awe and love, as mentioned above; just as, by way of analogy, even the horse cannot run in the sea.

Therefore, at the splitting of the Sea of Reeds, it is said, "And you shall be silent," [and] "Why do you cry out to Me?" etc. For in order for the sea to be turned into dry land, 23

that is, for the concealed world to be in the state of the revealed world, changing the order of the chain of descending worlds (hishtalshelus), it comes through a great and mighty descent from far above the order of

the chain of descending worlds, from the level of the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), Who is equal and makes equal, etc., the Master of wonders and "exalted, exalted," until everything is in a state of self-nullification (bittul), etc.

Therefore the word ramah has two meanings: a term of raising and elevation, and a term of casting, which is from above to below. For this is the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), and above and below are equal. 24

And from there is drawn "My strength and song (zimras) is Kah." Yud-hei are the level of the hidden worlds (almin stimin), and zimras is from the expression "and your vineyard you shall not prune (sizmor)," which is a term of cutting. 25

And just as one hews a stone from a mountain, so the letters yud-hei were hewn from the Master of wonders and "exalted, exalted," to be in a state of revelation. And this hewing is through the level of "my strength" (ozi), the level of gevuros (powers of restraint), so that there be the level of "You are wise," etc.

For this is His humility, and these indeed are His gevuros and contractions (tzimtzumim), etc. There must also be the level of tzimtzum (contraction), so that the flow not go to the excesses, as explained above.

And afterwards there comes to be the level of "This is my G-d," etc., the level of revelation alluded to in vav-hei; and this is "and I will glorify Him" (ve'anvehu). But this revelation will be in the Time to Come: "tomorrow, to receive their reward," but "today, to do them." 26

And this is what is written, "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him." Kivinu is from the term kavin, lines and drawings-down: we have made the lines and drawings-down of the Name Havayah to be in a state of revelation. The yud: a tip above and a tip below.

The hei: three lines and breadth, etc. And of this it is said, "Say of the tzaddik that it is good": for through the tzaddik, "G-d is good to all," etc., is drawn down.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 5

לסוסתי ברכבי פרעה דמיתיך רעיתי

"To My mare in Pharaoh's chariots have I likened you, My beloved"

"To My mare in Pharaoh's chariots have I likened you, My beloved." Now, "My beloved" is likened 1
to Pharaoh's horses: just as Pharaoh first stationed female horses,

and afterward reversed [the order], males before females, as is written in the Zohar, Parshas Beshalach (folio 47). So too, at the time of the Exodus from Egypt it is said, "And G-d went before them by day," etc.

And afterward, at the time of the splitting of the Sea of Reeds, it is said, "And the angel of G-d moved, who was going before the camp," etc., "and went behind them," etc. Now, we need to understand what the analogy is, and what it stands for, in "My beloved" being likened to Pharaoh's horses.

Now, letters are called horses. [It is] like a horse, which a person rides and steers as he wishes; and yet the horse carries the person to a very distant place, which it would be impossible to reach without a horse.

So too, the intellect directs the letters and rides upon them, for speech is according to the measure of the intellect; nevertheless, through the letters one rises higher, [to] what the intellect cannot attain at all.

That is, through the letters of prayer. But even so, there must also be contemplation; unless [it is] 2
someone whose stature is too small to contemplate at all, for whom it is necessary to go deep even into the letters alone,

as it is written, "Come, you and all your household, into the ark"; and through the letters he can ascend, as will be explained below, with G-d's help.

But even so, it is written, "He does not desire the strength of the horse," etc.: that even so, G-d's will and desire do not rest on the level of the letters mentioned above, which are only the level of "legs"; rather, "G-d desires those who fear Him," etc.

Now, there are two kinds of letters: male letters and female letters. Female letters are the ascent 3
from below upward through the letters mentioned above, by an arousal from below; and through this, by an arousal from below, [comes] an arousal from above,

for "a spirit brings a spirit and draws forth a spirit" (for it is the way of a man to go in search of a woman): a drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin),

which is without limit, for "no thought can grasp Him," above comprehension, so that it becomes revealed below through male horses, that is, through the letters of the Torah, so that there will be, in actual fact, "The heavens and the earth I fill."

For at first glance it is puzzling: sometimes it is written, "The whole earth is full of His glory," which is only His glory and not His very being and essence; and sometimes He said, "The heavens and the earth I fill," that is, His very being and essence, which is the level of the very "I."

But both are true, for in truth "I fill," in actual fact. But how can He be clothed in the physical and lowly world, full of kelipos (husks)? This is

through "The whole earth is full of His glory," and "there is no glory but Torah." Kavod (glory) is numerically thirty-two, and these are the thirty-two paths of Chochmah (wisdom), which is the wisdom of the Torah;

for "the Torah comes forth from Chochmah." And through this there can be, in actual fact, "The heavens and the earth I fill," through His being clothed in the letters of the Torah, which are male letters, a drawing down from above to below.

As our Sages, of blessed memory, said, "Whoever sits and studies, the Holy One, blessed be He, reads and studies opposite him." That is: He Who is holy and set apart, before Whom even the level of Chochmah is considered like the level of physical action (asiyah), as it is written, "You made them all with wisdom," is drawn down and revealed below through the letters of the Torah.

And this is [why] concerning the Giving of the Torah it is said, "When You ride upon Your horses," 4
etc. That is, the level of male horses mentioned above.

And this is [the meaning of] "leaping over the mountains, bounding," etc.: that it is in the manner of leaping from place to place, that is, a drawing down from above, from the level of sovev, so that it is drawn down and revealed below; as it is written, "And G-d descended upon Mount Sinai," and "All the people saw the voices," etc.

Now, "G-d has made the one opposite the other": as in holiness there are the two kinds of horses 5
mentioned above, female letters and male letters, from above to below and from below to above.

So too, in the kelipos (husks) there are likewise two kinds of letters. That is: through a person's attachment to the vanities of the world in idle talk, and all the more so in evil speech, which is the level of female letters, then the letters carry him to a very distant place.

That is, to the depth of the kelipos (husks), the level of their encompassing [light], which is called Pharaoh, "the nape" (oref), etc.: to draw upon him a drawing down from above, from the level of their encompassing [light], to encompass him and clothe him. 6

And this is the level of "vanity and chasing after wind," and they become soiled garments upon him. And this is the level of male horses, male letters, which come about through the female letters mentioned above; for of the opposite [side], too, it is said, "a spirit brings a spirit," etc.

Now, Pharaoh pursued Israel at the time of the Exodus from Egypt, as it is written, "And Pharaoh pursued": for he wanted to bring down and draw the souls of Israel into the depth of the kelipos (husks). 7

Therefore he set female horses first, so that through this there would also be a drawing down from above, from the depth of the kelipos, for "it is the way of a man," etc.

But the Holy One, blessed be He, reversed [this] and made the horses, these two [kinds of] letters, in G-dliness, so that there would be a drawing down of G-dliness below, as mentioned above.

And this is [the meaning of] "And G-d went before them by day," etc.; and afterward, at the time of the splitting of the Sea of Reeds, it became the reverse: "And the angel moved and went behind them," as mentioned above.

Now, all this is in terms of the Torah. And so too it is in terms of the service of G-d: for in every Jewish soul there must be, every day, the aspect of the Exodus from Egypt and of the splitting of the Sea of Reeds, as it is written, "So that you remember the day you went out of the land of Egypt," etc. 8

And as our Sages, of blessed memory, said: every day it should be in your eyes as if you went out of the land of Egypt today. And also in the Shema we say every day, "I am Havayah your G-d," etc.,

"…from the land of Egypt," etc. And also in Emes Veyatziv it is said, "And the Sea of Reeds You split for them," etc. For there must be, every day, the two aspects mentioned above.

For all the worlds are called Mitzrayim (Egypt), since they are of the nature of meitzarim (straits) and limits, as in "From the earth to the firmament is a journey of five hundred years," etc.,

and likewise "The world exists for six thousand years," etc. And the exile of Egypt is the name for attachment to this physical and limited world, and "the king of Egypt" is the name for the intellect of the vanities of the world.

And when the attachment to this world becomes so strong that it is without any intellect at all, without reason or knowledge, it is then called "And the king of Egypt died." 9

And then, "The children of Israel sighed from the labor, and they cried out": that there comes about, in the Shema, "their heart cried out," on the level of "and with all your might," which is without limit;

that is, to go out of the darkness and limitation called Mitzrayim, only so that their heart cries out to His very being and essence. And this is the level of the Exodus from Egypt. But how does one come to the level of "with all your might" mentioned above? This is through contemplation in Pesukei Dezimra, from Baruch She'amar on, etc.

And the main thing is in the blessings of the Shema, the "two before it," etc.; that is, "Creator of holy beings, may Your Name be praised forever." Now, "forever" is without limit. 10

For the physical earth is truly limited; but in spirituality, that is, angels and souls, they are truly without limit, as it is written, "Is there any number to His legions?" etc., for they are without limit.

And through this, "may Your Name be praised forever": for their life-force is only from the level of His Name alone, which is not like the power of the maker in the thing made, which is actually clothed in the thing made, in a manner of change; but before Him there is no change at all. 11

As it is written, "I, Havayah, have not changed," etc. "He Who alone was exalted from of old": just as before the creation of the worlds He alone was exalted, so now He is without any change at all, "Who is elevated from days of old." However, the life-force of all the worlds is nothing

but from the level of His Name, which is called upon them, in that He is King over them, as it says, "the living G-d and eternal King": that is, He gives life to all the worlds only in that He is King over them, His Name alone. And even so, it is without limit, for His Name, too, is without limit.

And this is [the meaning of] "Creator of holy beings, may Your Name be praised forever," etc., as explained above; but His very being and essence is high and exalted, etc.

Now, after one contemplates all this, then, as a matter of course, one will be stirred by it, in the Shema, so that there is "And you shall love," etc., "with all your might," without limit, to go out of the darkness, etc., 12

and only so that "their heart cries out" to His very being and essence, by an arousal from below. And this is the level of female letters. And through this, by an arousal from below [comes] an arousal from above, to arouse love above as well. And this is the second paragraph of the Shema, which is "to love Havayah your G-d," etc.

For it is not a verbal noun like le'ehov ("to love"), but le'ahavah: to bring about love above, so that G-dliness is drawn down below: Havayah, truly your G-d.

For [He is] "not of these attributes at all"; so how can there be love above? Only through an arousal from below, in the form of love from below, female letters, "And you shall love," etc.; then, as a matter of course, love comes about above as well, for "a spirit brings a spirit," etc.

And this is [the meaning of] "And the chayos (holy creatures) ran and returned": which is female 13
letters and male letters. And this is called male letters, that is, a drawing down from above to below, so that Havayah will truly be your G-d.

And through this we can afterward say, "And I will give grass in your field," and "I will give the rain of your land," etc. For seemingly, how do we say "And I will give"? Only because it has been drawn down from above, so that Havayah is truly your G-d,

and through His being clothed in the letters of the Torah, which are male letters; for the Holy One, blessed be He, "sits and studies opposite him": He Who is truly holy and set apart is clothed in the letters of the Torah, so that there is truly "And I have put My words in your mouth,"

as it is written, "And you shall speak in them," and it does not say "And you shall speak them"; that is, "in them," literally. "Our Mishnah is a queen"; "Who are kings? The Sages." That is,

like a king who decrees and commands over his country by his will, so the Sages decree what is valid, invalid, impure and pure; and this is truly "My words in your mouth."

And this is [the meaning of] "These words which I" — Who I am — "command you," etc. And through this we can afterward say, "And I will give rain," etc.

And in the Shema we conclude, "I am Havayah your G-d, Who brought you out of the land of Egypt," which is the going out from meitzarim (straits) and limits, and only so that Havayah will be your G-d, etc.

And this is an arousal from above, male letters, which come after an arousal from below, female letters; for "it is the way of a man," as mentioned above.

But there is yet another arousal from above, male letters, which come not through an arousal from 14
below, the female letters, at all.

And this is the level of the splitting of the Sea of Reeds. For the concept of a sea is that whatever there is on dry land there is in the sea: all the creatures that are in the sea exist on dry land as well,

except that in the sea they are hidden and covered, while on dry land they are revealed. So too above, there are likewise the level of sea and the level of dry land: the concealed world (alma d'iskasya) and the revealed world (alma d'isgalya). And so too in man, who is a small world, there are likewise intellect and the emotive attributes (middos), thought, speech and action.

Intellect is the level of the concealed world, for it is hidden; and the emotive attributes are the level of the revealed world, for they are a level of revelation relative to the intellect.

And thought, too, is called a level of revelation relative to the intellect; and speech is even more a level of revelation, even relative to thought. So too above, there is thought. 15

And although it is written, "For My thoughts are not your thoughts," nevertheless it is comparable to man below, whose thought is called concealment relative to his speech. So too above, there is a level of concealment, which is the level of thought.

As is written in the Zohar, "How many thoughts there are," etc.: that is, thought relative to thought; for what is called concealment relative to what is below it is called a level of revelation relative to the rank above it.

And so it is, "higher above higher": the lower is a level of revelation relative to the one above it, which is a level of concealment relative to it. And this is called the chain of descending worlds (hishtalshelus), which is like a chain (shalsheles), each [link] holding on to the next.

So too, the chain of descent of all the worlds is higher above higher: cause and effect, concealment and revelation, etc. But relative to His very being and essence, the Essence of the Emanator, Who is far above the chain of descending worlds,

which are hidden, above and below have no relevance before Him at all: "Even darkness is not dark for You, and night shines like day," etc.

Now, at the time of the splitting of the Sea of Reeds there was a revelation of His very being and essence, which is above the chain of descending worlds (hishtalshelus); and through this, sea and dry land were truly equal, and out of sea was made dry land, out of concealment, revelation. 16

And this is [the meaning of] "He turned the sea into dry land; they passed through the river on foot," and "They passed through the midst of the sea," specifically "on dry land": that the concealed became revealed through the revelation of His essence, for concealment and revelation are truly equal.

And this is [the meaning of] "There we rejoiced in Him": truly in Him, in His very being and es- 17
sence itself. And this is the level of the joy of a mitzvah. For it is written, "Because you did not serve Havayah your G-d with joy," etc.,

"...more than the abundance of everything (merov kol)"; for "the abundance of everything" is the name for the chain of descent of all the worlds, which are very abundant, like the layers of onions, higher above higher, etc.;

but the joy of a mitzvah is on the level of His very essence, which is "more than the abundance of everything," above the chain of descent of all the worlds.

And this is [the meaning of] "And you shall rejoice before Havayah your G-d": which is the level of 18
the joy of the mitzvos of the Torah, which is "before Havayah": we draw [it] down, etc.

For we say, "Who has sanctified us with His mitzvos," etc., since the 248 mitzvos are the 248 limbs of the King. And this is like the analogy of the limbs of a person:

now, the soul cannot be held or grasped at all; yet even so, when one takes a person by his right hand or his left and pulls him from place to place,

then the soul too is drawn from place to place, even though the soul itself cannot be held at all; only, because the soul is clothed in the limbs, the soul too is thereby drawn along, as a matter of course.

So too, the mitzvos are "limbs of the King." For example, "Chesed (kindness) is the right arm": 19
through the charity and kindness given below to a poor person, one draws down His very essence, as it were, through His being clothed in the level of Chesed, "the right arm."

And likewise, "Gevurah (restraint) is the left arm," as our Sages, of blessed memory, said, "Who is mighty? One who conquers his inclination," such as conquering some craving, etc.; for through this one draws Him down from above as well, through this. "Gevurah is the left arm."

And likewise, "Tiferes (beauty) is the middle pillar," which is the level of Torah; this is like taking a 20
person by his whole body, and thereby leading him to the place one wishes. So too, through Torah one draws His essence, as it were, down below.

And this is the joy of a mitzvah, which is the giving of the reward of the mitzvos, which is the level of the revelation of His essence, of which there was a revelation then, at the time of the splitting of the Sea of Reeds.

And this is [the meaning of] "There we rejoiced in Him": in His very essence. And this is the level of an arousal from above, the level of male letters, which comes not through an arousal from below at all, for an arousal from below cannot arouse [it] at all.

And this is [the meaning of] "And G-d said to Moshe, 'Why do you cry out to Me?'": "the matter depends on Atika (the Ancient One)," which is the Essence of the Supernal Emanator, which an arousal from below cannot arouse at all; rather, "G-d will fight for you, and you shall be silent."

TORAH OHR • PARSHAS BESHALACH • MAAMAR 6

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

"And Havayah went before them by day." "And Havayah": He and His court, that is, the Shechinah (Divine Presence), which at the time of the Exodus from Egypt went before the camp of Israel. And afterward, at the time of the splitting of the Red Sea, "And [the angel of G-d] journeyed," etc., "and went behind them": the Shechinah came to be behind Israel. 2

The explanation of the matter: now, the concept of the two [kinds of] horses, female and male, is the arousal from below and the arousal from above. The arousal from below is called 'female horses,' and the arousal from above is called 'male horses.'

For the lower worlds are called by the name Nukva (the feminine), the level of a recipient: just as the female receives from the male, so the lower world receives the flow from above, which is the level of the masculine (dechar).

Now, just as with the female, who receives from the male, there must always first be an arousal of the female, and through this the male bestows upon her, for "it is the way of a man to seek out a woman." 3

So too, through an arousal from below from the lower worlds, which is the level of the female horses, the level of recipients, they arouse the flow from above, at the level of the male horses.

Now, Malchus (sovereignty) of the World of Atzilus (Emanation) is clothed in Beriah, Yetzirah and Asiyah, it being the lowest rank; therefore it always rises to be aroused upward into the level of Atzilus, to receive the flow from above, as it is written, "O Elokim, do not keep silent," [and] "So that glory may sing praise to You," etc. 4

This is called an arousal from below, and through it an arousal from above comes about of itself, so that there is a flow of G-dliness into the level of Malchus of Atzilus. And it in turn is clothed in the level of Avraham, Chesed (kindness), etc., and in souls and angels, so that the flow is revealed in Beriah, Yetzirah and Asiyah according to the manner of the arousal from below.

Therefore, at times the ascent of Malchus (sovereignty) is in the mode of shirah (song), as it is written, "I will sing to Havayah," etc., so that the flow from above will also be in the mode of shir (song); and at times the ascent is in the mode of zimrah (singing praise), 5

as it is written, "So that glory may sing praise to You," etc.; and at times in the mode of a request, so that the flow from above will be in the manner of the arousal from below. For the arousal from above is exactly according to the manner of the arousal from below.

And this is the concept of the Exodus from Egypt. For Beriah, Yetzirah and Asiyah are called Mitzrayim (Egypt), being at the level of meitzarim (straits) and limits; for the World of Asiyah (Action) is truly within limits: "a journey of five hundred years," "six thousand [years]," etc. 6

So too, Yetzirah and Beriah are also at the level of limitation in their comprehension, since they are created beings, newly brought into being; and even the Higher Garden of Eden, which is in Beriah, and the Lower Garden of Eden, which is in Yetzirah, are all at the level of limitation.

This is not so with the World of Atzilus (Emanation), which is called the world of the Infinite One (Ein Sof), for the drawing-down of the Infinite Light (Or Ein Sof) in the World of Atzilus is without limit, since "He, His life-force and His vessels are one in them," etc. Only from Atzilus to Beriah is there a separation, the curtain (parsa), the parapet and the roof, through which they are at the level of meitzarim (straits) and limitation.

Now, our Sages, of blessed memory, said, "They were exiled to Egypt; the Shechinah (Divine Presence) was with them," as it is written, "I will go down with you to Egypt": the level of Malchus (sovereignty) of Atzilus is actually clothed in Beriah, Yetzirah and Asiyah. And this is the exile of the Shechinah, the exile of Egypt: the Shechinah, which is Malchus of Atzilus, is in exile within meitzarim (straits) and limits. 7

And the Exodus from Egypt is that [the Shechinah] goes out of the exile of Beriah, Yetzirah and Asiyah to be included above in the level of Atzilus (Emanation), by way of the arousal from below mentioned above, to arouse above, so that there will be a flow of G-dliness below. 8

Through this an arousal from above comes about, so that His G-dliness is revealed in the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah through the level of Avraham, who is a finite being,

and likewise in the angels, etc. And Pharaoh wanted to draw down the opposite, from the kelipos (husks); therefore he too placed female horses first, which is an arousal from below, so that the males, that is, an arousal from above, would of themselves go after the females,

for "it is the way of a man," etc. So too in divine service, in the recital of the Shema: through contemplating "Hear, O Israel, Havayah our G-d (Elokeinu)," [which are] Abba and Imma (Chochmah and Binah), that is, from nothing to something, and how the something is utterly nullified before the nothing.

That is, the union of Abba and Imma (Chochmah and Binah) and the like, in lengthy contemplation. Then an arousal from below comes about, to go out of the darkness and the exile of the body, so that there be "You shall love," etc., "with all your might," without limit, to be included above in the level of Atzilus (Emanation), which is without limit; 9

and through this an arousal from above comes about of itself, in the second paragraph [of the Shema], which is "to love Havayah your G-d": that there be love from above, to be drawn down below, so that Havayah will truly be "your G-d," so that afterward one can say, "I will give the rain," etc.,

"I will give grass," etc. And at the end of the Shema one concludes, "I am Havayah, who brought you out of the land of Egypt," which is the level of the exodus from meitzarim (straits) and limits, as explained above.

However, the arousal from above that comes through the arousal from below mentioned above, which is the level of the Exodus from Egypt, as explained above, is only a drawing-down from above from the level of Chochmah (wisdom) of Atzilus (Emanation); for the arousal from below cannot arouse at all above the level of Chochmah of Atzilus, 10

for "Abba (the Father) founded Barta (the Daughter)": like speech, which is drawn from the level of Chochmah, which is the beginning and source of speech; therefore speech does not have the power to rise above the level of Chochmah.

So too, Chochmah of Atzilus is called Abba, for it is the source and beginning of revelation, the beginning of the chain of descending worlds (hishtalshelus), and Malchus (sovereignty) is called Barta. Therefore Malchus of Atzilus does not have the power to rise and arouse, through the arousal from below mentioned above, above the level of Chochmah of Atzilus.

As in the analogy of the child who is drawn after his father because [his father] is his source: so too the ascent of Malchus is only to the level of Chochmah, which is the beginning of revelation, through an arousal from below, as explained above.

And through this, "a spirit brings a spirit and draws down a spirit," etc., so that there is an arousal from above: a flow and drawing-down from the level of Chochmah (wisdom) of Atzilus (Emanation) to the level of Malchus (sovereignty), to spread forth into Beriah, Yetzirah and Asiyah. 11

But above the level of Chochmah, the level of Keser Elyon (the Supernal Crown), an arousal from below cannot arouse at all, for it is above the chain of descending worlds (hishtalshelus).

That is, [the chain runs] from the level of Chochmah, which is called 'the beginning,' to the level of Binah (understanding), and from Binah to the emotive attributes (middos), etc. For although Chochmah is above Binah, and likewise Binah [is above] the emotive attributes, etc.,

nevertheless they bear a relation (erech) to one another. But of the level of Chochmah in relation to the level of Keser Elyon it is said, "There is no comparison (erech) to You": there is no comparison at all, for it is the level of actual nothingness (ayin),

as it is written, "And wisdom is found from ayin" (truly [from nothing]), which is the level of Keser, which is entirely above the chain of descending worlds. And it is the level of the Skull (Gulgalta) of Arich [Anpin], the level of the Malchus of the Infinite One (Ein Sof). And it is like the analogy of the crown below, which is upon the head and has no connection at all with the head

the way the hand and the foot [do]: for although they are lower in rank than the head, they nevertheless have a connection with the head.

But the crown is upon the head, etc. So too, Keser Elyon has no connection at all with the level of Chochmah, for there is no comparison at all; therefore an arousal from below cannot arouse the level of Keser at all.

Rather, it is something that comes about of itself: the level of Keser is revealed of itself, without any arousal from below at all, as on Shavuos the level of Keser is revealed, etc.

And this is the level of the splitting of the Red Sea, when there was a revelation of the level of Keser Elyon, as it is written, "And Havayah (Z'eir Anpin) said to Moshe, 'Why do you cry out to Me?'"

That is, the matter does not depend on Me; rather, "it depends on Atika (the Ancient One)," the level of the Gulgalta mentioned above, the level of Keser, and with regard to the level of Keser an arousal from below cannot arouse at all. And this is [the meaning of] "Havayah will fight for you, and you shall be silent."

As the Zohar says, "Do not arouse anything": for if you arouse, then there can be an arousal from above only according to the arousal from below, which is 12

only from the level of Chochmah (wisdom). But then there was a revelation of the level of Keser (the Crown), which is revealed of itself, without any arousal from below at all; and therefore, "you shall be silent."

Through this the splitting of the Red Sea came about, "He turned the sea into dry land," etc., in which the concealed became revealed. For Abba and Imma (Chochmah and Binah) are called the concealed world (alma de'iskasya), and Z'eir Anpin and Nukva are called the revealed world (alma de'isgalya); and how could the concealed become revealed?

Only because there was a revelation of the level of Keser mentioned above, which is above the chain of descending worlds (hishtalshelus), where concealment and revelation are equal, "as darkness, so light"; and [so] revelation can come from concealment.

And this is [the meaning of] "There we will rejoice in Him": it is the level of the joy of a mitzvah, 13
which is also a revelation of the level of Keser (the Crown) mentioned above.

It is the level of the delight in the mitzvos as they are in essence, in the level of the Supernal Will. For "the Torah comes forth from Chochmah (wisdom)": that is, the explanation of the mitzvos, which are from the level of Chochmah;

but the root of the mitzvos is from the level of Keser, "the whiteness of the Skull (Gulgalta)," from which are drawn "six hundred and thirteen paths" into Z'eir Anpin (the emotive attributes), which are "the paths of Havayah."

These are the 613 mitzvos; together with the seven rabbinic mitzvos, they have the numerical value 14
of 620, the level of Keser (the Crown). And they are drawn down below into physical mitzvos, specifically at the level of vessels.

Therefore the mitzvos are called "the limbs of the King": just as one leads a person from place to place by his right hand, etc.,

and through this the soul moves as well, although one cannot hold it or grasp it at all. Yet even so, 15
through its being clothed in the limbs, when one moves his hand, etc., the soul too moves of itself.

So too above: although the level of Keser (the Crown) mentioned above is above the chain of descending worlds (hishtalshelus), and one cannot arouse it at all through an arousal from below, except specifically

through its being clothed in His mitzvos, which are vessels and limbs for the level of Keser mentioned above. "Chesed (kindness) is the right arm": so through the kindness that one does below, one leads it by the right arm, etc.

And likewise Gevurah (restraint), etc.; and likewise Tiferes (beauty), "the middle pillar," which is 16
the mitzvah of Torah [study], which is also from the level of Keser (the Crown) mentioned above.

And this is [the meaning of] "There we will rejoice in Him": the level of the joy of a mitzvah mentioned above, for at that time there was a revelation of the level of Keser mentioned above; and through this the splitting of the Red Sea came about, as explained above.

And this is [the meaning of the fact] that at first, at the time of the Exodus from Egypt, "And Havayah," which is the level of Malchus (sovereignty) of Atzilus (Emanation), the source of the souls of Israel, "went before them": for the souls of Israel are drawn after it. For at the Exodus from Egypt, Malchus of Atzilus rises out of the exile of Beriah, Yetzirah and Asiyah and is included above through an arousal from below, as explained above. 17

Through this the souls of Israel also rise out of Egypt, to be included above in the level of Atzilus (Emanation), and they are drawn after the Community of Israel (Knesses Yisrael). But at the time of the splitting of the Red Sea, when there was a revelation to Israel of the level of Keser Elyon (the Supernal Crown), as explained above, and Malchus (sovereignty) cannot rise that high, since the ascent of Malchus is 18

only up to the level of Chochmah (wisdom), as explained above, except on Yom Kippur at Ne'ilah, when the ascent of Malchus is up to Keser; and even this is

only to the Beard (Dikna) of Arich [Anpin], but not to the level of the Skull (Gulgalta), then Israel came to be, at that time, above the level of the Shechinah (Divine Presence), Malchus of Atzilus.

And this is [the meaning of] "Until Your people pass over, Havayah": [Your people] came to be above Havayah, through the revelation of the level of Keser (the Crown), as explained above. Therefore it is written, "And the angel of G-d journeyed," 19

that is, the Shechinah (Divine Presence) mentioned above, "which went before them," which at the time of the Exodus from Egypt was before the camp of Israel, for the souls were drawn after it, as explained above. "And it went behind them": for at the time of the splitting of the Red Sea, Israel came to be above, and the Community of Israel (Knesses Yisrael) came to be behind them. And this suffices for one who understands.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 7

ויאמר משה אכלהו היום כו'

"And Moshe said, 'Eat it today'"

◇

"And Moshe said, 'Eat it today,'" etc. [We must] understand why the manna did not come down on Shabbos. After all, none of the flows in this physical world are held back, even on Shabbos, and everything flows down from above: "There is no blade of grass," etc. 1

Also, what is [meant by] "Eat it today"? Did they not eat it on all the days? However, it is written, "Behold, I will rain down bread from heaven for you," etc.,

"that I may test them, whether they will walk in My Torah or not." And [we must] understand why He placed the manna before the receiving of the Torah, "that I may test them," whether the receiving of the Torah could come about.

And what connection does this test have to the Torah? Also, what is [the meaning of] the wording "whether they will walk in My Torah"? It should have said, "whether they will keep My Torah."

However, this Torah is the level of letters: 600,000 letters, corresponding to 600,000 souls. The explanation is that otiyos (letters) is related to "asa boker" ("morning comes"), which is an expression of drawing down from above to below, from the level of the light that encompasses all worlds (sovev kol almin) into the level of the light that fills all worlds (memalei kol almin). 2

For this is why letters are called horses: "When You ride upon Your horses," etc. For it is known that the coming into being of the worlds from nothing to something is the level of a glimmer of a glimmer,

for "His Name alone is exalted." "His Name" is the level of His Malchus (sovereignty), which is the primordial thought, "I will reign," from which the worlds were created; and His Name, too, is in the state of "alone";

only "His glory," from the level of His Name, is "upon earth and heaven." For the creation of heaven and earth is not like the work of a human being, in which the power that acts is in the thing acted upon, and the intellect invested in this work was not in him before he began to make it; and all the more so the letters.

But with G-d, blessed be He, this does not apply, for it is written, "I, Havayah, have not changed"; and You are He [as] before the world was created, without change.

Now, the drawing down by which this glimmer of a glimmer comes to be is through "He has raised up a horn for His people, for the children of Israel, a people near to Him": they are the ones who draw [it] down, etc. 3

As our Sages, of blessed memory, said: "With whom did He take counsel?" And they are called builders, for they are occupied with the building of the world. Therefore our Sages, of blessed memory, said, "Just as the world cannot be without winds (ruchos), so," etc.

[We must] understand how the analogy resembles the thing it illustrates. But the explanation is that the winds (ruchos) are the six extremities, north and south, etc., which are the essence of the world, for this is the boundary of place; 4

and were it not for the winds, there would be no level of place at all, except as it is written, "Behold, there is a place with Me," which is in a state of self-nullification (bittul), etc.

So too, the world cannot be without Israel, for the drawing down of the Infinite Light (Or Ein Sof), so that it be invested in the level of place, is through Israel, who are the ones who draw [it] down, etc.

That is, through "six of their names on the one stone," etc.: the level of the six extremities. And also, since each one is comprised of ten, and [each] ten of ten, it rises to 600,000, corresponding to the 600,000 souls of Israel. And every soul has one letter in the Torah, and it is [the soul] that draws down that letter. 5

Of this it is said, "Havayah, when You went forth from Seir," etc., "the earth trembled," etc. Seir is the level of hairs (se'aros), which are a mere glimmer; for although they grow from the brain, nevertheless, if one cuts [a hair], it does not hurt. 6

And Havayah is that which gives life and brings into being constantly, from nothing to something. "When You went forth," in a state of revelation at the giving of the Torah, is from the level of Seir;

for in order that there be a drawing down from the light that encompasses all worlds (sovev kol almin) to below, there is no other likeness or analogy for this except the flow that goes forth by way of hairs. And this entire revelation came about through the giving of the Torah,

as [the verse] concludes, "the earth trembled": it became the level of self-nullification (bittul). And this is through Israel, who draw down "Havayah from Seir" so that "the earth trembled," "this is Sinai," that is, at the receiving of the Torah.

However, the angels too asked, "Place Your glory upon the heavens"; but Israel of that generation merited this through the servitude of Egypt, "with mortar and with bricks," through which the sitra achra (the other side) was subdued. 7

But every day we say the blessing "Who gives the Torah," and every day a person is obligated to see himself as if he had gone out

from Egypt. And in the same way they instituted the order of prayer, so that there be the subduing and nullification (bittul) of the will of the animal soul, to love G-d in the Shema, "with all your heart and with all your soul," literally; and in the Zohar this is called "being absorbed into the body of the King." For

this is why it is said, "I have eaten my honeycomb with my honey": eating, which becomes included in the limbs, like food that is digested and turns into blood, which is the soul (nefesh). So too, there must be a transformation of the soul into actual G-dliness.

Now, just as with food, the choice part is digested and turns into blood while the waste is pushed outside, because the food is taken from the seventy princes, etc., and must be refined, so too: 8

it is written, "The crucible is for silver," etc., "and a man according to his praise": through his praise in prayer there is a refining, as in "Remove the dross from the silver," and the choice part is absorbed into G-dliness: "And you shall love with all your heart," etc. And the waste is pushed outside in the Shemoneh Esreh, with "Forgive us" and "We have trespassed," to remove the waste and push it away.

However, there are two kinds of eating, that of the weekday and that of Shabbos: "The righteous one eats to satisfy his soul, but the belly of the wicked shall want." 9

For the eating of the weekday is in order that there be refinement (birur): "and the belly of the wicked shall want," and "through Chochmah (wisdom) they are refined." For from the food there comes to be blood, which is the soul, and with this strength one prays; it follows that the food, which had been under the dominion of the princes, has been transformed. Therefore there is waste in it.

And the eating of Shabbos is "to satisfy his soul": "And you shall call the Shabbos a delight." "Then you shall delight upon Havayah": "this is the meal of Atika Kadisha (the Holy Ancient One)," etc. No waste at all is drawn into it, and it needs no refinement. 10

So too there is a difference: the prayer of the weekday is in the mode of refinement, as explained above; but on Shabbos, the prayer is that delight is drawn down: "And you shall call the Shabbos a delight."

For the concept of Shabbos is "for on it He rested," as in the analogy of a person who rests from his work, when the intellect returns to its source: while he was working, the intellect was occupied with his work, and afterward, when he rests, it returns, etc.

And so it is written, "a Shabbos to Havayah": for the level of Havayah, which is "when You went 11
forth from Seir," etc., so that there be [existence] from nothing to something, returns to its source on Shabbos. Then "you shall delight upon Havayah": above the level of Havayah. Therefore we do not say "Forgive us" on Shabbos, for there is no refinement on it, etc.

Now, that there are these levels on the weekday and on Shabbos is through the manna. For of the 12
manna it is said, "And the layer of dew went up," which is from the level of dew, which has no interruption; and it is from the level of an arousal from above, which is higher than an arousal from below.

And from it the power is drawn into the soul for there to be an arousal from below. For "He causes the dew to descend": this descent is for the sake of ascent, to raise up the soul.

Now, of the manna it is said, "each day's portion on its day, that I may test them, whether they will 13
walk," etc. And the test is: "Let no one leave any of it over until morning."

For our Sages, of blessed memory, said that whoever has bread in his basket and worries about tomorrow is one of the small in faith, which is in a state of smallness (katnus).

But for there to be "whether they will walk in My Torah": in the mode of walking from below to above and from above to below, "in My Torah," in the letters of the Torah. For just as there are letters of the Torah that draw down from above to below,

so there is a level of letters that [go] from below to above, and they are called horses: male horses and female horses, as is found in Sefer Yetzirah regarding the letters of the alef-beis, that there are letters this way and there are [letters] that way, etc.

And this walking, in the mode of letters that [go] from below to above, reaches the highest heights, 14
up to the Infinite One (Ein Sof) Himself. Therefore there must be "each day's portion on its day": every day they should be in your eyes as new. For "I have been young and also grown old" was said by the Prince of the World.

Whereas before the Holy One, blessed be He, is there any old age? For He is "I, Havayah, have not changed." Therefore "the eyes of man are never satisfied": "the eyes of man" are "your eyes are doves," which is the level of gazing (le'istakla), etc.

This is the concept of the manna, which was from the level of the supernal dew, the level of "I, 15
Havayah, have not changed," which is above time, etc.

Therefore there had to be "each day's portion on its day," and therefore "today you will not find it in the field." "Field" is the level of the world of the six extremities: above and below, east, etc.;

"for today is a Shabbos to Havayah": the level of the Name Havayah, too, is in a state of Shabbos, returning to its source. Rather, "then you shall delight upon Havayah," which is an arousal from above that does not depend on an arousal from below,

as it is written, "May Havayah lift up His face to you." For below there is the level of the face (panim) and the level of the back (achorayim); whereas when "Havayah lifts up His face," there is no level of the back there at all.

Therefore, "Eat it today," which is the level of eating "to satisfy his soul": "And you shall call the 16
Shabbos a delight." But on the weekday, although the dew is drawn down, [it is] "when the dew descended upon the camp at night." That is the level of "his locks, the drops of the night": "his locks" are the level of hairs, as in "his locks are wavy."

And this is the level of "Havayah, when You went forth from Seir." But on Shabbos, "the layer of 17
dew went up," which was by day. And this is "Eat it today." Therefore specifically the manna alone did not come down on Shabbos,

which is not so with the other flows in this world, since the ascent of the worlds on Shabbos is only in the inner dimension (pnimiyus) of the worlds, whereas in the outer dimension (chitzoniyus) of the worlds there is no change at all on Shabbos from the weekday.

This is the difference between the manna and the other flows: the other flows are drawn down be- 18
low, into this world, from the outer dimension (chitzoniyus) of the worlds, from the mazalos (constellations) and the princes, whereas the manna is drawn from a very high place, from the level of dew.

Therefore it is said, "When the dew descended upon the camp at night, the manna descended upon it": it was drawn down through the level of "drops of the night," which is from the level of hairs. This is because it is drawn from a supernal place that is above the chain (hishtalshelus) of cause and effect, which is why it is drawn down only through the level of hairs.

This is in the manner of a likeness, akin to what is said of the giving of the Torah, "Havayah, when 19
You went forth from Seir." The other flows, by contrast, which are drawn down through the mazalos: to them the chain (hishtalshelus) of cause and effect applies,

for they are the level of the outer dimension (chitzoniyus), and at this level there is no change at all on Shabbos from the weekday, for the outer dimension of the worlds has no ascent, since the ascent is in the inner dimension (pnimiyus), as it is written, "for today is a Shabbos to Havayah."

And this resting is from the level of "when You went forth from Seir," which is descents and contractions (tzimtzumim) above the contractions. Therefore the manna, which is drawn from this level, cannot come down below on Shabbos. 20

For in order that [something] from the level of the manna be drawn down below, into the field, into actual physicality, it is impossible except through great contractions, which are called "drops of the night," through which this supernal flow is drawn down below into physicality; and on Shabbos there is the resting and ascent from the level of the aforementioned contractions.

TORAH OHR • PARSHAS BESHALACH • MAAMAR 8

להבין ענין לחם משנה

"To understand the matter of lechem mishneh"

◇

To understand the matter of lechem mishneh (the double bread): for there is a difference between [the practice] according to the revealed [Torah] and according to the hidden [Torah]. According to the revealed [Torah], they must be one on top of the other; and according to the hidden [Torah], they must be one beside the other. 1

We must first preface what was instituted in Birkas HaMazon (the Grace after Meals), "for the land and for the food," where the reason for concluding with two [things] is explained in the words of our Sages, of blessed memory: "a land that brings forth food."

And we need to understand why we conclude with "food" at all. And we also need to understand what is explained in the words of our Sages, of blessed memory, on [the verse] "And you shall eat and be satisfied, and you shall bless": this is the blessing HaZan ("Who nourishes"); Moshe instituted [it]. 2

"For the land": this is the blessing of the land; Yehoshua instituted [it]. "The good": this is the blessing "Who builds Jerusalem," as it is said, "the good mountain," etc.

And why, in the blessing HaZan, do we not mention at all anything resembling the other two blessings, while in the blessing of the land we also mention the eating of food, etc.? And we also conclude it with "for the land and for the food."

But to understand all the above, we must preface the matter of the intent in eating, based on [the verse] "But by all that comes forth from the mouth of G-d," etc. The meaning is: that which comes forth from the mouth of G-d that is in the food, etc., from the utterance "Let the earth sprout," is what gives life, etc. 3

That is, the aspect of a spark of G-dliness that is enclothed in the bread through a chain of descent (hishtalshelus) of myriads upon myriads of levels. As our Sages, of blessed memory, said, "There is no blade of grass," etc.; and, "One higher than the high," etc.

Now, to understand: was not man, too, brought down by the chain of descent from the utterance "Let us make man," etc.? Then why does man need bread, while bread does not need him? 4

However, the meaning of "man shall live" does not refer to the animal soul alone, for does not an animal, too, receive life-force from food? Rather, it refers to the G-dly soul, to which light and life-force are added from the food. And this is ha'adam ("the man"), with the definite article hei.

This will be understood by first prefacing the root of the matter of Tohu and Tikkun (Chaos and Rectification). For the root of man is from the level of Tikkun, since adam (man) is numerically equal to the Name Mah, which is the new Name Mah, the essence of Tikkun. And the root of domestic animals and wild beasts is from the level of Tohu, which preceded Tikkun. 5

The root of the matter is this: it is known that the level of Tohu is the level of points, one beneath the other, without inter-inclusion, each one being an entity unto itself; 6

and from this was made and drawn down, through an extended chain of descent (hishtalshelus) from cause to cause, until physical things came into being, such as domestic animals and wild beasts. For we see with our own senses that each and every species has a nature of its own. The nature of the eagle is from the level of compassion.

And the ox is from the Gevuros (severities): "a goring ox," etc. And there is no inter-inclusion in them at all. The reason is that the beginning of their existence is from the level of Tohu, in which there is no inter-inclusion, and each attribute is an entity unto itself. And each one cannot bear its fellow. 7

As it is written, "And he died, and there reigned in his stead": that is, it was not possible for another Sefirah to come into being except through the absence and nullification of the Sefirah that preceded it. 8

All this was because of the feeling of the self, the essence, of each one; and because of the strength of the feeling of its own being, it could not bear its fellow, which is the opposite of its essence,

as with Chesed (kindness) and Gevurah (restraint), which are opposites: there was no inter-inclusion in them, and there was a shattering in them; until, through an extended chain of descent, cause after cause, physical things came into being from them, such as the inanimate, vegetative, animal and speaking [beings].

All this is because there was no illumination of the intellect (mochin) in them, and there was no quality of self-nullification (bittul) in them. But the level of Tikkun, 9

which is the level of Adam (Man), the level of a partzuf (configuration), the level of the illumination of the new Name Mah, spelled out with alefs: "a yud above, a yud below, a vav in the middle" that joins them, so that there is inter-inclusion in them.

The essence of inter-inclusion comes from self-nullification (bittul), that is, the weakening of the self, of the feeling of its own being. And this is from the level of the Name Mah in Chochmah (wisdom), which is the illumination of the intellect (mochin), so that the conduct of the emotive attributes (middos) is specifically according to reason. 10

As it is written, "A man is praised according to his intellect." And by virtue of the level of ko'ach mah ("the power of 'what'") in Chochmah, which is self-nullification (bittul), the level of ayin (nothingness), inter-inclusion comes about, joining two opposites, such as Chesed and Gevurah, together, etc. 11

That is, by virtue of the descent (hishtalshelus) of the Infinite Light (Or Ein Sof) into the level of Mah in Chochmah, the quality of self-nullification mentioned above. As it is written, "He makes peace in His heights": between Michael and Gavriel; Michael is the prince of water, etc.

Therefore we see in the level of physical man, who came down by the chain of descent from the level of Adam above, that he too has inter-inclusion of two opposites together, and the joining and inter-inclusion of Chesed and Gevurah together. 12

Therefore man is a complete partzuf (configuration), in [a state of] inter-inclusion, with many lines, from the level of the Name Mah, the level of Adam, as explained above. And this is what is said in the Zohar: "This is the secret: to include the left in the right."

That is, by virtue of the illumination of the Name Mah, the quality of self-nullification (bittul) mentioned above, which shines into the attributes of Chesed and Gevurah, so that two opposites can be included [in each other] and joined, as explained above.

Now, it is known that all the inanimate, vegetative and animal [beings] came down through many levels, cause after cause, until they descended lower and lower and physical things came into being from them; and their root is from the level of Tohu, as explained above. 13

That is, from the level of the supernal Chariot (Merkavah): the face of a lion, the face of an ox, etc. That is, domestic animals [come] from the face of the ox, wild beasts from the face of the lion, and birds from the face of the eagle, etc. And all herbs, too, have a root above, as it is written, "and herbs for the service of man."

Now, although the level of the supernal Chariot is also from the level of Tikkun, for they have the quality of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and they say "Holy," which indicates self-nullification, which is the level of Tikkun, as explained above; 14

and it is also said of them, "and the face of an eagle to the four of them," etc.: each one is composed of all four faces. Nevertheless, through an extended chain of descent (hishtalshelus), from the level of the dregs in them, such as the dregs of the Ofanim, etc., physical things of all the levels of inanimate, vegetative and animal came into being from them.

Now, through the eating of man, who is from the level of Tikkun, the level of the Name Mah, in which the Infinite Light (Or Ein Sof) is enclothed, etc., 15

the food is elevated to be in [a state of] inter-inclusion. For through his eating his strength and life-force are reinforced, and he is able to pray with the strength of the eating and to give over his soul at [the word] "One," with self-nullification (bittul).

Therefore the food, too, is elevated and included in [the state of] self-nullification. And this is the matter of the refinement of the vessels of Tohu: to raise [them] into the level of Tikkun and inter-inclusion, etc.

Now, since the root of Tohu precedes the level of Tikkun in the chain of descent (hishtalshelus), and also since the lights of Tohu ascended into the level of the very essence of the Infinite Light (Or Ein Sof), above the source of their existence, 16

then, after the vessels of Tohu have been elevated into the level of Tikkun, through this more light and life-force is added in the level of Tikkun as well, so that there is a drawing down of light from the lights of Tohu.

For the vessels of Tohu have been refined and included in the level of Tikkun; and as for the root of Tohu, it is prior in rank to the level of Tikkun, as it is written, "before any king reigned," etc.

And also, since the lights of Tohu ascended on high, etc., through the refinement of the vessels of Tohu an additional light is drawn into the level of Tikkun as well, from the level of the lights of Tohu 17

as they are above, in the level of His essence. For this reason man needs food: for eating is a need on High.

Likewise in the Adam above, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man," etc.: there is also drawn into him an addition of light and life-force from the level of the lights of Tohu, through the refinements of the vessels of Tohu. 18

And this is [the meaning of] "And you shall bless Havayah your G-d," etc.: the term "blessing" denotes drawing down, for additional light is drawn to Havayah your G-d, which is in the level of Tikkun, from the level of the lights of Tohu. And this is ha'adam, with the hei, which refers to the Adam above.

And this is the meaning of "bread from the earth": for the level of earth is the level of the Name Ban, the level of Tohu; and "bread from the earth" is the level of the refinements of Tohu.

Now, there is another level of bread, called "bread from heaven," namely the bread of the manna, 19
as it is written, "Behold, I will rain down for you bread from heaven." And it is the matter of the level of dew, tala devedolcha ("the crystal dew").

As it is written, "And the layer of dew went up," etc. Now, the manna came down in the merit of Moshe, who is Mah in Chochmah (wisdom), that is, the essence of the Name Mah,

which is above the illumination of the intellect (mochin) drawn into the emotive attributes (middos) to direct them; that is, the level of the inner dimension (pnimiyus) as it is in essence. Therefore it is said of Moshe, "heavy of mouth," etc.

And it is explained in the Zohar that "heavy of mouth" refers to the Oral Torah, and "heavy of 20
tongue" refers to the Written Torah. For the root of Moshe was in the level of the inner dimension (pnimiyus) of Abba

as it is in essence, above the illumination of the intellect (mochin) into the attributes (middos) of the Torah: kosher, unfit, pure, etc. Therefore he said, "For I am heavy of mouth and heavy of tongue."

Therefore he also said, "Who am I," etc., "and that I should bring out the children of Israel," etc. 21
That is to say: that I should bring out the children of Israel to receive the Torah; for he was not able to lower himself below so that the root of the Torah would be drawn down from him.

And the Holy One, blessed be He, answered him, "I (Anochi) will be with your mouth." Anochi, "I, 22
Who I am," is the essence of the Infinite One (Ein Sof), blessed be He, who is far, far above the level of Abba; above and below are equal to Him, and before Him, may He be blessed, darkness is literally like light.

Therefore the manna came down in the merit of Moshe. For the root of the manna is above the arousal from below, whereby "through an arousal from below [comes] an arousal from above": that is, from the refinements of Tohu the mayin duchrin (masculine waters) are drawn from the lights of Tohu.

But the root of the manna is higher: it is an arousal from above that does not come through an arousal from below, but only through the level of "Who I am," when it is drawn into the level of the inner dimension (pnimiyus) of Abba, the level of Moshe.

"I will be with your mouth": through this [he] can descend and lower [himself] below, and be below exactly as he is above. For the root of the manna was from the level of Akudim, which is "bound in one vessel"; for the inter-inclusion in the level of Akudim is not

like the inter-inclusion in the level of Tikkun, whose root is the World of Berudim, which is a multiplicity of vessels divided into lines, the manner of whose inter-inclusion is

through self-nullification (bittul), from the illumination of the Name Mah in Chochmah, which is the illumination of the intellect (mochin) into the emotive attributes (middos), through the enclothement of the Infinite Light (Or Ein Sof) in Chochmah. For through the illumination of the intellect into the emotive attributes even two opposites are included [in each other],

such as Chesed and Gevurah together, because of the weakening of the attributes by the mind, which rules over the heart and weakens the attributes so that they are not felt in their full strength and essence.

But the inter-inclusion in the level of Akudim is such that even when the attributes are in their full strength, they nevertheless unite and are included together, because of the revelation of the Infinite Light in them, specifically in [a state of] perfection. And because of the revelation of the Infinite Light in them, two opposites do not apply at all,

nor does division. For their strength is not from the strength of [their] essence, but from the revelation of the Infinite Light, which is "the perfection of all."

Therefore it is called "bound in one vessel": it is not through a multiplicity of vessels and a division into lines, which is the matter of self-nullification and weakening, as explained above, but through the revelation of the Infinite Light and the strength of the perfection that is in them.

Now, with all this we will understand what our Sages, of blessed memory, said: Moshe instituted the blessing HaZan. For in the blessing HaZan everything is said in the third person (lashon nistar, the "hidden" form), as in "He gives bread to all flesh," etc. 23

That is because Moshe is in the level of the Name Mah as it is in essence, which is not in [a state of] revelation and illumination of the intellect (mochin) into the emotive attributes (middos), but only in [a state of] self-nullification (bittul), etc. Therefore everything is said in the third person, etc.

And in the blessing of the land the second person (lashon nochach) is used: "We thank You," etc. That is because the blessing of the land refers to bread from the earth, that is, bread [that comes] through the refinements of mayin nukvin and mayin duchrin (feminine and masculine waters), all of which is in the level of the light that fills all worlds (memalei kol almin). 24

Therefore it is said in the blessing of the land, "And for everything we thank You," etc., an expression of hodaah (thanks and acknowledgment). For the matter of hodaah is

like "the Sages concede (modim) to Rabbi Meir": that is, when two disagree with each other and one sets aside his opinion before his fellow's, this is called hodaah (acknowledgment).

So too, "We thank You (modim anachnu lach)." For there are two views (de'os), as it is written, "For G-d is a G-d of de'os (knowledge)." There is the view from below to above, in which the physical is yesh (something) and the spiritual is ayin (nothing), for it is not grasped, etc. 25

And from above to below it is the reverse: the spiritual is the true yesh, since it is the essential [power] that brings into being and gives life, as it is written, "To cause those who love Me to inherit yesh," and the physical is utterly nullified into nothing.

And this is the meaning of hodaah: we acknowledge (modim) that the physical is nullified and that the truth is as it is before Him. And this is the virtue of everyone who engages in Torah and mitzvos only to raise them from yesh to ayin. 26

Therefore our Sages, of blessed memory, said, "Greater are the deeds of the righteous than the making of heaven and earth." For the making of heaven and earth is from ayin to yesh, and it conceals the ayin.

But the deeds of the righteous, who engage in Torah and mitzvos, make ayin out of yesh, so that everything is as it is before Him; and this is [the meaning of] "greater," etc. For it is known from the saying of our Sages, of blessed memory: "It is a tradition that from Heaven they give; they do not take." 27

That is, the G-dly light and flow drawn from ayin to yesh, so as to be drawn in the level of the light that fills all worlds (memalei kol almin), the power of the Maker within the made, for the sake of bringing the worlds into being, as it is written, "And You give life," etc., "Who in His goodness renews," etc.

The meaning of atah ("You"): alef and tav, and the five (hei) articulations of the mouth. That is, the whole essence of the existence of the chain of descent (hishtalshelus) is from the level of letters.

As it is written, "By the word of G-d," etc. And it is through the five articulations of the mouth, the five Gevuros, mem, nun, tzadi, pei, kaf. And this is "they give": that G-dly light and flow should constantly be drawn from ayin to yesh, to bring the worlds into being. And this is the first view, from above to below: that light and life-force should constantly be drawn, etc. 28

And this is the making of heaven and earth, etc. But the level of the righteous is greater than the making of heaven and earth, for through the level of Tikkun, the partzuf (configuration) of Adam, they transform and refine the level of the physical yesh, so that it rises to the level of the ayin above, which is the true yesh, etc. 29

And this is the meaning of "we thank You." And the meaning of "and bless You" is this: the difference between blessing and acknowledgment is that in acknowledgment, although we acknowledge that the truth is as it is before Him, nevertheless it is not actually revealed. 30

Blessing, however, means that there is a drawing down in actual revelation, as it is above, etc. For after the raising of mayin nukvin (feminine waters) from the deeds of the righteous, there is afterwards a drawing down of mayin duchrin (masculine waters), with an additional revelation of light from the lights of Tohu, etc. And this is "and bless," for baruch (blessed) is an expression of drawing down, etc.

Now that all the above has been explained, we must now explain the matter of Shabbos. For it is written, "For in six days He made," etc., "and on the seventh day He rested," etc.; and, "And He rested on the seventh day," etc. 31

The matter of the six days is known: they are the six extremities (vav ketzavos), the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus. On each day a particular drawing down was drawn from the level of Z'eir Anpin through the level of Malchus of Atzilus: on the first day from the attribute of Chesed, on the second day from the attribute of Gevurah, etc.,

for the sake of bringing [the worlds of] Beriah, Yetzirah and Asiyah into being as limited [existence]. And the light descends by stages through contractions (tzimtzumim), cause after cause, in vessels diverse one from another, until it can be utterly limited. For the will of the Emanator was to have a dwelling place among the lower realms specifically.

The matter is understood by way of analogy from a person who wishes to set down some deep idea in writing: the light of the concept must descend and be drawn down by stages through many contractions, through Chochmah and Binah, and from Chochmah and Binah to the emotive attributes, etc., down to the power of action in the hand, which is limited to the letters of writing. 32

Now, we see that after he rests from his work, all the lights and all the powers that had been drawn down in the chain of descent, by way of cause and effect, return and have an ascent, to be included in the power of the intellect and in the essence of the soul. 33

So too, by way of analogy, "in six days He made," in the manner of a chain of descent (hishtalshelus), by way of cause and effect, through many myriads of levels, down to this lowly physical world, which is the lowest in level.

And of the seventh day it is written, "And He rested," etc.: the lights return and are included in the level of the general power, for there above and below are equal, since it is a general power, simple in the utmost simplicity. And this is the matter of makif (encompassing): equally on every side. 34

As it is said, "He looks and gazes to the end of all generations," etc.: it surrounds and encompasses all the particulars of the chain of descent (hishtalshelus), and they are included in it in utmost inter-inclusion; just as, by way of analogy, a person feels himself in all the particulars of his limbs, from his head to his foot, in a single glance.

And this is the matter of Shabbos: for "on it He rested" is the ascent of the worlds in the level of the inner dimension (pnimiyus), and they are included in the simple, general power, in utmost inter-inclusion. 35

The main difference between Shabbos and the manna is that in the manna the revelation is from the level of a source that pertains to the chain of descent (hishtalshelus), like the level of Akudim, which is "bound in one vessel," which contains all the particulars of the chain of descent, all

in [a state of] inter-inclusion. And the manner of its inter-inclusion, in which all the most minute particulars of the chain of descent are included, is due to its being a source that pertains to the chain of descent; it is itself also within the scope of the chain of descent, only it is the very first source of them.

Therefore its revelation is like the revelation of a general principle, which pertains to the particulars that are included in it. (See the discourse on the Generation of the Dispersion, on the subject of Akudim.)

But the level of Shabbos is the ascent of the chain of descent to the level of the general encompassing [light], to the level of the essence of the Infinite One (see what is written on "My Sabbaths you shall keep": the supernal Shabbos), of which one cannot say that it is a source and general principle pertaining to the chain of descent, because

it is in the level of the Infinite One (Ein Sof), and there could be myriads upon myriads of chains of descent in other ways. Therefore its revelation, too, is in this manner: the illumination of the general source, simple in the utmost simplicity, is revealed.

(For this very reason, that it is an utterly general source in the level of the Infinite One, one must say that the chain of descent included in it is also [included] by virtue of [its] perfection, and not because it is a source pertaining to them; and one cannot say of the chain of descent that it is like the particular in relation to the general,

for every general principle pertains to its particulars. Rather, the inclusion of the chain of descent in it is something that comes of itself, because it is "the perfection of all," and it is only in the level of radiance and illumination; just as the level of the light itself is also only a revelation that comes of itself from the level of the Infinite One, etc. Therefore it is only in the level of radiance. Maharil.)

For this reason the manna did not come down on Shabbos. For the root of the manna is from the level of Akudim, as explained above, and the level of Akudim is within the scope of the chain of descent.

Therefore one can say of it that it is "bound in one vessel," since it is within the scope of the chain of descent, and all of the chain of descent is like a particular in relation to the general, as explained above. And since on Shabbos

the ascent is to the level of the general encompassing [light] mentioned above, where above and below are equal and it encompasses everything with one equality, etc.,

therefore the manna, which is from the level of Akudim, did not come down on Shabbos, since the level of Akudim is within the scope of the chain of descent, as explained above.

After all this, the matter of the two loaves of Shabbos is understood: according to the revealed [Torah], one must place one on top of the other, 36

for the level of the revealed is in the level of the chain of descent (hishtalshelus), the level of direct light (or yashar); and when one places one on top of the other, it indicates the chain of descent by way of cause and effect, etc.

And the level of the hidden is the level of returning light (or chozer), the ascent of lights, so that they rise and are included in utmost inter-inclusion in the level of the general encompassing [light], as explained above. For this reason they must be

one beside the other, both equal, which indicate true inter-inclusion in the supernal encompassing [light], which encompasses all the most minute particulars of the chain of descent equally, etc.: before Him, above and below are equal, etc. And this suffices for one who understands.

(And see what is written further on, in the discourse beginning "Zachor and Shamor," that they are Z'eir Anpin and Nukva: for zachor ("Remember") is for the masculine and shamor ("Keep") is for the feminine; and they are the two loaves of lechem mishneh. According to the order of the chain of descent, Malchus receives from Z'eir Anpin, and he is above her in level.

This is as they are in Atzilus. But from the perspective of the essence of the Infinite One (Ein Sof), blessed be He, "both were said in a single utterance," etc., which includes both of them equally. And this is why, according to the hidden [Torah], the two loaves of lechem mishneh must be one beside the other.)

TORAH OHR • PARSHAS YISRO • MAAMAR 1

בחדש השלישי לצאת בני ישראל מארץ מצרים ביום...

"In the third month"

◇

"In the third month after the children of Israel went out of the land of Egypt, on this day they came to the wilderness of Sinai." Now, it says simply "on this day," and does not 1

specify which day; only our Sages, of blessed memory, expounded that it was on Rosh Chodesh: it is written here, "on this day," and it is written there, "This month shall be for you."

And [we need] to understand why Rosh Chodesh is called in Scripture by the expression "on this day." It will be understood by first introducing the matter of the virtue of receiving the Torah. Yet surely, before the giving of the Torah there were a number of tzaddikim, and "the Patriarchs are themselves the chariot," also before the Torah was given. 2

But the explanation is this: the virtue of Avraham is that he was "going on and journeying toward the south" (hanegbah). This means that he was going and journeying from level to level until he came to "the south," which is the level and attribute of the higher love.

And he went so far, from ascent to ascent, that he was at the level of an actual chariot for this higher love, until it was in a state of revelation in his very soul. And this going is from below to above, out of the level of Egypt (Mitzrayim), 3

as it is written, "And Avram went up out of Egypt": that is, the level of constraint (meitzar) and limitation that comes from the body and the animal soul, which limit and clothe the G-dly soul in a person, so that even though

his G-dly soul understands and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, and His extending over the created beings, that He is the Life of all life, and "You give life to them all," "The heavens and the earth I fill," and "the whole earth is full of His glory,"

nevertheless it is not in the power of his soul to go out of its sheath, which is the prison of the body, so as to be at the level of subjugation (iskafya) and transformation (ishapcha), etc. Rather, the body stands in its place, in its strength and its might, just as it was born.

And as our Sages, of blessed memory, said: "The thief at the mouth of the tunnel," etc. And the virtue of Avraham was that he rose up out of this level of constraint, so that his soul cleaved in a higher love, until it would desire to strip itself of its garments of nogah that come from the body, so as to be in a state of self-nullification (bittul) toward Him alone, blessed be He, in a state of the soul's actual expiry (kelos hanefesh). 4

Now, this love comes from contemplating the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which no thought can grasp at all. For "Your kingship is a kingship over all worlds": [this is] the level of King alone, which is the level of speech, as it is written, "The word of a king is sovereign." 5

And as in the saying, "Blessed is He who spoke, and the world came to be": by an utterance alone, from which is drawn the life-force of all the worlds, their existence and their coming into being from nothing into something; and this is no more than the level of a mere glimmer.

And as it is said, "May You be blessed in the heavens above and on the earth below, for all the praise of the work of Your hands": for all the worlds, heaven and earth — from the earth to the firmament is [a journey of] five hundred years — are nothing

but the level of "the work of Your hands." For just as with the work of a person's hands, by way of analogy, nothing is invested [in it] but the power of action, which is the outer garment of the soul,

so too the life-force invested in all the worlds is only at the level of the power of action, which is an outer power and a mere glimmer, which does not touch the essence and being of the soul at all.

And "Creator of holy beings, may Your Name be praised forever," etc.: for the holy beings, which are angels and souls, are only the level of a name, which is also no more than a radiance and a glimmer, etc., 6

except that they are not at the level of "the work of Your hands," like the outer dimension (chitzoniyus) of the worlds. For as for the power of action invested in some vessel, or in any other thing that is the work of a person's hands, by way of analogy,

that power has no connection at all with the essence and being of the soul, for it has become separate and set apart from it. And by taking hold of the vessel with the power invested in it, the person's essence is not drawn after it.

This is not so when one calls him by his name: then the person's essence is drawn as well, for the name is a radiance and a glimmer that touches the essence of the soul, and it is still bound and united with it.

Nevertheless, this is only the level of radiance. But He, blessed be He, in His own glory and essence, is high and exalted, etc.

And it is He who is the light that encompasses all worlds (sovev kol almin), and above and below are equal before Him, etc. As it is written, "I, Havayah, have not changed." And therefore the soul will pour itself out into the very bosom of its Father, so as to be "longing," 7

"and indeed my soul expires," so as to be in a state of complete self-nullification (bittul) toward Him alone, blessed be He, as it is written, "Whom do I have in heaven?" And this is [the meaning of] what is written, "I, Havayah, have not changed, and you, the children of Yaakov, have not expired."

That is, the prophet wonders at Israel: Behold, "I, Havayah, have not changed," so for what reason "have you not expired," [meaning] that you do not have the soul's expiry (kelos hanefesh)?

But as for the thing that causes the soul to be held back and hindered from this level of self-nullification, as the verse testified, "and you, the children of Yaakov, have not expired," even though one contemplates the greatness of the Infinite One (Ein Sof), blessed be He,

that "I, Havayah, have not changed," and not every person merits the virtue and rank of Avraham, who became a chariot in a state of complete self-nullification in the higher love because of this contemplation: the cause is the weakness of the soul's power, for it does not have the strength to go out of its sheath and its prison.

And this is what is written, "My strength stumbles through my iniquity": through iniquities the power of the soul stumbles and is weakened. And as it is written, "But your iniquities have separated between you and your G-d." And [this means] not actual iniquities; rather, the physicality of the body and its materiality is what becomes a separating screen, 8

which is itself the constraint and limitation that limits and clothes the soul, until it brings it down to be drawn after it, and it cannot rise and go out of it. And of this it is said, "And You saw the affliction of our fathers": that is, the attributes of love and awe, etc., Avraham [being] the attribute of love, etc.

And for this the Torah was given to Israel. For the Torah is called 'strength' (oz), since it is what gives power and strength to the G-dly soul to overcome the materiality of the body and of the animal soul, and their coarseness, so as to go out from the prisoner's confinement. 9

And this is [the meaning of] "G-d will give strength to His people; G-d will bless His people with peace": for through the Torah, which is called 'strength,' there comes about "with peace" (beshalom), meaning two (beis) [kinds of] peace.

As our Sages, of blessed memory, said: "He makes peace in the household above and in the household below." 'Peace' means connection. In the household above, that is, the level of the revelation of the very Infinite Light (Or Ein Sof), blessed be He, in the G-dly soul, so that it be bound and united in a state of complete self-nullification (bittul).

And in the household below, that is, the shining of the powers of the G-dly soul that is clothed in the body and the animal soul, so that there be no holding back or hindrance from the side of the body and its animal soul; rather, that all of them agree and consent to this union, when there is subjugation (iskafya) and darkness is transformed into light (ishapcha). 10

For the Torah, which is called 'strength,' is also called tushiyah, for it weakens (mateshes) the power of the sitra achra (the other side) that comes from the body; for "one nation shall prevail over the other nation," and when this one rises, that one falls.

But [we need] to understand how the Torah's strength gives power to the G-dly soul and weakens the power of the body's physicality and materiality. Is not the Torah, too, clothed in physical matters, terumos and tithes, etc.?

However, it is known that the source of the Torah and its foundation are in the "holy mountains" on high, from the Infinite Light, blessed be He, in His very self and His glory, which encompasses all worlds: "I, Havayah, have not changed." "The Torah and the Holy One, blessed be He, are all one."

Now, the essence of the receiving of the Torah is what is written in the Ten Commandments: "And G-d spoke all these words, saying (leimor): I (Anochi)..." 11

For seemingly the word 'saying' (leimor) cannot be understood. It is not like every 'saying' in Scripture, whose meaning is 'to say [it] to someone else.' But in the Ten Commandments it is impossible to explain it this way,

for all Israel heard, and "face to face G-d spoke," "with the one who is here and with the one who is not here," etc.

Rather, the meaning is: to say and to speak all the words of the Torah, what was already said to Moshe from Sinai. For all of Scripture and Mishnah, halachos and aggados, were all said to Moshe at Sinai. Even though the Gemara mentions the names of the Tannaim and Amoraim who said this halachah,

as in "Beis Shammai say thus," etc., that is, "the word of G-d — this is halachah," which was said to Moshe from Sinai, which came out of the mouth of that Tanna or Amora.

This is like "My words which I have placed in your mouth." And this power was given to Israel, that 12
the halachah coming out of their mouths should be the very word of G-d that was said to Moshe from Sinai; it was given at the time of the receiving of the Torah, in the Ten Commandments: "saying" (leimor), [saying] what had already been said;

that is, the level of self-nullification (bittul) toward Him, blessed be He, so that the speech does not become something separate for the person, coming out of his own mouth as though it were his; rather,

as it is written, "My tongue shall answer Your word": for the Torah is "Your word," only that "my tongue answers," like one who answers after the speaker with what he says.

And the Ten Commandments are the general and collective expression of the whole Torah, so that 13
by receiving the Ten Commandments from the mouth of the Almighty they received the whole Torah: that there be in them the level of self-nullification (bittul) to the word of G-d that speaks in their mouths, and that they be

only like one who answers after the speaker, which is the revelation of the Infinite Light (Or Ein Sof) below as above, in a state of complete self-nullification.

From this the thoughtful person will reflect, and dread and fear will fall upon him in his Torah 14
study, when he takes to heart that it is truly the word of G-d, which was said to Moshe from Sinai.

And this is what our Sages, of blessed memory, said on the verse "And you shall make them known to your children and your children's children," next to which is [written] "the day that you stood," etc.: "Just as there [it was] in dread and awe, etc., so too here," etc. For seemingly this comparison, "just as there, so too here," etc., is not understood,

since at the standing at Mount Sinai "all the people saw the voices," and "face to face G-d spoke." This is not so with the Torah study of every person when he learns by himself.

But the explanation is as written above: that the Torah study of each person, at any time, is also truly the word of G-d that was said to Moshe from Sinai. And through this, dread and awe will fall upon him, as if he received it today from Mount Sinai.

Now, Torah study in this state of self-nullification (bittul) is what gives strength and might to the 15
G-dly soul, and tushiyah to the sitra achra (the other side).

And this is [the meaning of] "I (Anochi) am Havayah your G-d, who brought you out of the land of Egypt": for through receiving the Torah the level of Anochi is drawn down, that is, the very Anochi, His essence and being, blessed be He, which encompasses all worlds (sovev kol almin), etc.

As it is written, "And these words which I (Anochi) command you today," etc. And this level of Anochi is drawn to Israel through the level of Havayah, that is, through tzimtzum (contraction) and expansion, as mentioned above, until it becomes the level of 'your G-d' (Elokecha) itself. 16

And then [comes] "who brought you out of the land of Egypt (Mitzrayim)": out of the level of constraints (meitzarim) and limits that come from the body and the animal soul, which limit and clothe the G-dly soul and keep [it] from going out of its sheath.

As it is written, "And I will bring you up out of the affliction of Egypt to a good and spacious land." For through receiving Anochi, that is, the level of the light that encompasses all worlds (sovev kol almin) and "I, Havayah, have not changed," in Torah study in a state of self-nullification (bittul), etc., it is this that gives power to the G-dly soul.

And [it is] tushiyah to the desires of the body, etc. And this is the matter of the people of Jericho, who would run together (korchin) the Shema, and would not pause between 'One' (echad) and 'And you shall love' (ve'ahavta). 17

For through receiving the level of 'One,' that is, the level of the higher unity (yichuda ila'ah), which is the level of complete self-nullification (bittul) to the Infinite Light (Or Ein Sof),

blessed be He, which encompasses all worlds (sovev kol almin), as mentioned above, the love will grow with surpassing loftiness, until it is "with all your heart," with both your inclinations, when the sitra achra (the other side) is subdued (iskafya) and darkness is transformed into light (ishapcha); for from this level of self-nullification are drawn strength and tushiyah, as mentioned above.

This is not so with 'Blessed be the Name of the glory of His kingdom forever and ever': for it is written, "Elokim reigns over the nations," since this Name is the life-force of the worlds, and even idolaters are included.

This is like what our Sages, of blessed memory, said: "Not like Avraham, from whom Yishmael came forth," etc. Only, we say 'Blessed be the Name of the glory of His kingdom forever and ever' in a whisper, because 'forever' (va'ed) is also 'One' (echad), except that it is in an exchange of letters, as is written in the Zohar.

With this we can understand why Israel reckons by the moon. For the moon has nothing of its own; it only receives its light from the light of the sun, to shine upon the earth. 18

Therefore, every month it diminishes before its renewal until it becomes the level of a point, because it comes directly under the light of the sun to receive from it;

therefore it does not shine upon the earth. And it grows steadily brighter until the moon is full, and all of it is from the very light of the sun, for the moon has nothing of its own.

And after the moon is full, it diminishes again, becoming the level of a point at the end of the month, until it is renewed again. And in keeping with all these words and with this analogy, so it is with Israel, 19

who are the level of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin); and their Torah and their divine service are at the level of 'they have nothing of their own,' that is, it is not at the level of 'there is one who learns, there is one who loves,' etc.

Rather, everything is in a state of self-nullification to the very Infinite Light, blessed be He, and it is the very Infinite Light, blessed be He, that dwells within

their Torah and their divine service, and "the word of G-d — this is halachah" is what speaks in their mouths. And this is the level of 'sun,' as it is written, "For Havayah Elokim is a sun and a shield": for the level of Havayah is called 'sun.'

And the level of Elokim is called 'shield,' etc., as explained elsewhere. And the Torah is drawn from the Name Havayah. And this is the matter of Torah, divine service and acts of kindness (gemilus chasadim), that all three of them, specifically, are needed. For acts of kindness means tzedakah. 20

And tzedakah is the whole Torah in general, which is called by the name 'tzedakah,' and in particular the actual deed of tzedakah. For tzedakah, which is "to revive the spirit of the lowly," is the level of 'sun,' as it is written, "And there shall shine for you who fear My Name a sun of tzedakah." For just as tzedakah is "to revive the spirit of the lowly,"

So too the light of the sun is to shine in a place of darkness that has no light, which is the level of influence from above to below. 21

And this influence is through the level of divine service (avodah), which is the level of self-nullification (bittul) from below to above, [to] the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), so that the influence of the very Infinite Light, blessed be He, rest and be revealed below as above; that is, like the self-nullification of the moon to the very light of the sun.

And this is [the meaning of] "In the third month after the children of Israel went out of the land of Egypt, on this day," etc. For when Israel went out of Egypt they began to count the counting of the Omer, as it is written, "Seven weeks shall you count for yourself." And these are a preparation for the receiving of the Torah on Shavuos. 22

That is, so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below as above, in a state of self-nullification (bittul) toward Him, blessed be He: to 'say' after what He will say, and that the very word of G-d be within the children of Israel in their Torah study.

And in the seventh week, on its third day, it is as if the whole week had already come in, and Israel then became prepared and standing ready to receive this level of self-nullification (bittul). 23

And then was the birth of the moon (molad), which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, after the moon's self-nullification to Him. Therefore it is called simply "on this day," for 'day' means light and revelation,

as it is written, "And G-d called the light 'day.'" And this is the revelation and the love that is in a state of self-nullification toward Him, blessed be He. (For this level of love is called 'this day' (hayom hazeh), because the meaning of 'this' (zeh) is the level of the higher unity (yichuda ila'ah), which is why Moshe our teacher, peace be upon him, prophesied with 'this.'

And on Rosh Chodesh the Community of Israel (Knesses Yisrael) receives the intellect (mochin) from Chochmah (wisdom); see what is written in the discourse beginning "And it shall be, from one new moon to the next." Therefore the love is in a state of self-nullification.)

For 'And you shall love' (ve'ahavta) is twice 'light' (or) [in numerical value]. And then "they came to the wilderness of Sinai," where hatred (sin'ah) descended, etc., that is, the matter of tushiyah, which weakens the power of the sitra achra (the other side), etc. And 'wilderness' (midbar) is from the word 'speech' (dibbur),

as in "and your speech (midbarech) is lovely." And it is called midbar with an added mem, because the mem is one of the letters 'he'emantiv,' which serve to diminish the matter; that is to say, in this there is no level of speech in its own right, only the level of what has already been spoken,

that is, the speech is in a state of self-nullification within the word of G-d that speaks in him (and see what is written in the discourse mentioned above). And then "they journeyed from Refidim":

the level of slackness of hands (rifyon yadayim), as our Sages, of blessed memory, said, "Why was its name called Refidim?" etc., that is, the level of weakness of the soul's power; only, they were given strength and might for the soul, and tushiyah to the sitra achra, etc.

TORAH OHR • PARSHAS YISRO • MAAMAR 2

משה ידבר והאלהים יעננו בקול

"Moshe speaks, and G-d answers him with a voice"

◇

"Moshe speaks, and G-d answers him with a voice": "with a voice," with the voice of Moshe. [We need] to understand [this], for the verse does not specify what Moshe spoke and what G-d answered him, since it does not refer to the Ten Commandments, 1

for [the commandments] "I am" and "You shall have no" we heard from the mouth of the Almighty, and it is written, "I stand between G-d and you, to tell [you]," etc.

Thus in this matter it is not said that Moshe is the one who speaks and the Holy One, blessed be He, the one who answers. [We] also [need] to understand what yedaber ("speaks") is and what ya'anenu ("answers him") is, [being] in the future or present tense, when it should have said, "Moshe spoke, and the Holy One, blessed be He, answered him."

The explanation is this. It is stated in the Gemara that Rav Yosef said, "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!"

And [we need] to understand the distinction of "this day" specifically, which is the day of the Giving of the Torah, and what the Giving of the Torah is. For did not Avraham our father, peace be upon him, fulfill the entire Torah before it was given, even eruvei tavshilin, because he learned the entire Torah, etc., before it was given? 2

As it is written, "and he kept My charge, My commandments, My statutes and My teachings." And he surely also taught [it] to Yitzchak his son, and Yitzchak taught Yaakov and his sons. So what new thing was brought about by its being given? 3

But now, the matter of the mitzvos is known: "The 248 commandments are the 248 limbs of the King." At first glance the expression "limbs" is not understood, for surely He has no likeness of a body, etc.

But it will be understood from what is written in the Zohar, that all the performance of the mitzvos is "to rectify the mystery of His Name": through this mitzvah one draws down this Name, and through that mitzvah one draws down that Name. The explanation is that the Names of the Holy One, blessed be He, are His seven Names that may not be erased.

And these are precisely the level of the extension of the life-force and the flow of influence for His attributes, may He be blessed, to come into being: "Yours, G-d, are the greatness (gedulah), the might (gevurah) and the beauty (tiferes)," etc., which are nothing 4

but the level of a name alone; by way of analogy, like a name, which exists only for another, so that he may call him by his name. For He, may He be blessed, is high and exalted, etc.

As is written in Tikkunei Zohar: "Not of any of these attributes at all," and "You are wise, but not with a known wisdom." For the known wisdom is in created beings, which is called by the name "wisdom": it is intellection, comprehending an intelligible thing. 5

But with Him, may He be blessed, this does not apply. For even of the level of thought, which is below Chochmah (wisdom), it is said,

"For My thoughts are not your thoughts," etc. Rather, it is called Chochmah and thought because it is the source of thought and the source of Chochmah.

As it is written, "For with You is the source of life; in Your light we see (nir'eh) light." The meaning of "in Your light" is: when the light is drawn down below, then the light of Chochmah and thought is seen (nir'eh) and grasped, etc. 6

So too the level of Chesed (kindness), as it is written, "and showing kindness to thousands": there are thousands of levels, which are the many contractions (tzimtzumim) and drawings-down, until Chesed comes into being.

As it is written, "Kindness shall be built forever" (olam chesed yibaneh): that is, it has to be built in order for there to be Chesed. And this drawing down, for the life-force to extend into the level of Chochmah and Chesed, is from the seven Names that may not be erased: Havayah with the vowel patach is in Chochmah, and the Name El is in Chesed. 7

As it is written, "The kindness of El is all the day"; and these are only the level of a name. Nevertheless, after it has been drawn down and come to the revelation of the attribute of Chesed and Chochmah,

that drawing down is actually enclothed in the attribute of Chesed and Chochmah, until it becomes one with them. This is the meaning of "He and His life-forces are one; He and His vessels are one,"

that is, like the concept of "He is the Knowledge, He is the Knower," etc. And as it is written, "Yours, G-d, are the greatness and the might": meaning, that it is united and becomes truly the level of "Yours, G-d."

Now, the drawing down of the life-force, so that there be an extension of the Infinite Light (Or Ein Sof), blessed be He, and its enclothing in the attribute of Chesed and Chochmah, which bear no comparison to Him — for "You are wise, 8

but not with a known wisdom," and "not of any of these attributes at all" — the matter depends on an arousal from below (isarusa dilesata): through the performance of the mitzvos. Through a mitzvah that is in Chochmah, one draws down the Infinite Light, blessed be He, into Chochmah.

And through a mitzvah that is in Chesed, one draws down the Infinite Light, blessed be He, into Chesed. These are precisely the drawing down of His Names, may He be blessed, and its enclothing in Chochmah and Chesed: Havayah with the vowel patach in Chochmah, etc. Therefore the mitzvos are called by the name "the limbs of the King": for just as the life-force of the soul is enclothed in the limbs, 9

by way of analogy, until it becomes one with them, so the Infinite Light, blessed be He, the drawing down of the level of His Names, may He be blessed, is enclothed in the level of Chochmah and Chesed that is in the performance of the mitzvos, until [that level] is truly united with the Infinite Light, blessed be He, that is drawn into them.

With this, the matter of the mitzvos written of Avraham, "and he kept My charge, My commandments," etc., will be understood. That is, he brought about the descent and drawing down of the Infinite Light, blessed be He, and its enclothing in the attribute of Chochmah and Chesed, 10

by becoming a chariot (merkavah) for Him, may He be blessed, through the attribute of love: "going and journeying toward the south," in the mode of "running and returning" (ratzo vashov). For "spirit brings spirit and draws down spirit."

As it is written, "If he sets his heart toward Him," etc. And also because he increased kindness in the world: "And he planted an eshel," etc. And through his being very lowly of spirit, as it is written, "and I am dust and ashes." 11

Therefore, through this, "As water [mirrors] the face," etc.: through the attribute of humility he drew down the descent of the Infinite Light, blessed be He, into Chochmah and Chesed, which is a descent and a lowering relative to the Infinite Light, blessed be He — for "You are wise,

but not with a known wisdom," and "not of any of these attributes at all," for they bear no comparison to Him. And as our Sages, of blessed memory, said, "In the place where you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

But the main [part] of the drawings-down of Avraham our father, peace be upon him, was in the higher worlds — even though he also drew the Infinite Light (Or Ein Sof), blessed be He, down below, so that there be a revelation of G-dliness in the world, as it is written, "And he called there in the Name of G-d, the G-d of the world." 12

And also "the souls that they had made in Charan," and he planted faith in G-d in their hearts. Nevertheless, this bears no comparison to the drawings-down

that he drew down above, in the higher worlds, so that there be an added revelation of the Infinite Light, blessed be He, in the level of the supernal Chochmah and Chesed of the World of Atzilus (Emanation). And there was the main [focus] of Avraham's service: "and he kept My charge, My commandments," etc.

"My commandments" specifically: commandments that the Holy One, blessed be He, does Himself. "The Holy One, blessed be He, visits the sick"; and the matter of the sick in the higher worlds is as it is written, "Sustain me with flagons," etc., "for I am sick with love."

For the state of being sick with love comes from the hiddenness and concealment: that the whole level of the light that fills all worlds and the light that encompasses all worlds (memalei and sovev kol almin) is nothing but the level of a radiance (ziv), and only "His splendor is over earth and heaven," etc.

And therefore the soul yearns and pines to cleave to the Infinite One (Ein Sof), blessed be He, Himself. And of this it is said, "Sustain me with flagons, spread apples about me": these signify the revelation of the Infinite Light, blessed be He, out of the hiddenness and concealment, for this revelation is the cure for this sickness of love. 13

So too they said, "The Holy One, blessed be He, puts on tefillin." For tefillin is an expression of binding (hiskashrus), which is the binding of the Infinite Light, blessed be He, with Chochmah. And this is what we say: "The tefillin of the Master of the world — what is written in them? 'And who is like Your people Israel,'" etc. 14

For Israel arose in [G-d's] thought; "In the beginning" (bereishis) [is] for the sake of Israel, who are called "beginning" (reishis). And the tefillin are the binding of the Infinite Light, blessed be He, with the level of Israel, who are called "beginning," which is the level of Chochmah. And in this way the other

mitzvos of the Holy One, blessed be He, are drawings-down from the Infinite Light, blessed be He, in the higher worlds; and there is the revelation of the drawing down of the Infinite Light, blessed be He, and its enclothing in Chochmah and Chesed, in the mode of "He and His life-forces are one; He and His vessels are one." But this world is a world of separation, as it is written, "and from there it divides," etc.

And in order for the drawing down of the Infinite Light, blessed be He, in the mode of "He and His life-forces are one," etc., [to be] also below, in the world of separation, the Torah was given to Israel: so that there be an actual enclothing and uniting of the Infinite Light, blessed be He, in the Chochmah and Chesed below, in the performance of the mitzvos and their fulfillment in physical action. 15

As it is written, "And G-d descended upon Mount Sinai." And of this they said that it is "this day that brought it about."

The explanation is this. It is written, "For Havayah is a G-d of knowledges (El de'os)." Meaning: two [kinds of] knowledge, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). 16

The higher unity is from above to below: the lower anything is, the more it is as naught and as nothing, and the higher anything is, the more it is considered to be something (yesh).

As it is written, "To cause those who love me to inherit yesh." And the lower unity, from below to above, is the level of something from nothing (yesh me'ayin): the lower anything is, the more it is considered something, and it appears to eyes of flesh as a thing in its own right, and is felt; and what 17

is higher is a matter that is not seen, nor felt and grasped. And in this Name, El, both kinds of knowledge are included: just as from above

to below whatever is below is as naught and takes up no space, so it is also from below to above. This is because of "and by Him (velo) actions are weighed": velo is written with an alef ["not"], and the reading is velo with a vav ["by Him"].

Velo with an alef: these are the prohibitive commandments. Velo with a vav: these are the positive commandments. "Are weighed": so that they be equal, the higher unity and the lower unity, so that it be below 18

exactly as above, so that the yesh takes up no space at all. For of the Torah and mitzvos it is said, "Let us make man in our image, after our likeness": "in our image" is the level of the Torah;

"after our likeness" is the level of the mitzvos. These are precisely the level of the "man" who is upon "the likeness of the throne," etc.; for they are precisely the inner dimension (pnimiyus) of His will and His wisdom, may He be blessed, without any hiding of the Face, and the yesh does not conceal and hide the Infinite Light, blessed be He, that rests within them. And in them

and through them one draws down the Infinite Light, blessed be He, so that it be below as above, in the mode of "there is nothing else besides Him." And "You shall not profane (sechalelu) My holy Name": not to make a void (chalal), etc., and not to be [one who] "pushes the feet of the Shechinah"; but rather, "And I have put My words in your mouth," My very words.

Now, the mitzvos are garments and encompassing [lights] (makifin), and the Torah is food and the 19
inner dimension. Through them one draws down the Infinite Light, blessed be He, to rest upon one's soul as an encompassing [light] (makif),

and also so that the soul's "inside is inlaid with love," in an inner mode. And of this it is said, "For Havayah your G-d (Elokecha) is a consuming fire." Meaning: Havayah is the level of Torah,

and "your G-d" (Elokecha) means the level of mitzvos. They are like fire, by way of analogy: if one 20
puts fire inside a vessel and around it, then the fire naturally takes hold from side to side, burning and consuming entirely.

So too the Torah and mitzvos: since they are in the mode of inwardness (pnimiyus) and in the mode of encompassing (makifin), they have the power to consume and burn up entirely the materiality of the animal soul and its coarseness,

which is what hides and conceals the light of G-d, the Infinite One (Ein Sof), blessed be He, so that [it] appears to be yesh, a thing in its own right. That is why it needs to be scoured in Gehinnom.

But over a Torah scholar the fire of Gehinnom has no power, for the Torah and mitzvos are what scour [him] from within and from without; and the glory of G-d is revealed below as above.

This is [the meaning of] what is written, "And Mount Sinai was all in smoke, because G-d descended upon it in fire," and "G-d spoke to you from the midst of the fire," etc.

Now, the power for this drawing down was given to Israel, for it is they who draw down His Torah 21
and His mitzvos, through their occupation in Torah and their service, in the mode of "You shall not profane," etc.

This is not so with idolaters: even if they fulfill Torah and mitzvos, they draw down nothing. And this is the level of "a good gift."

As our Sages, of blessed memory, said, "Three good gifts," etc. And the time of this gift is on the 22
festival of Shavuos, the time of the Giving of the Torah: the revelation of the level of the Crown of Torah (Keser Torah), which is above the level of the Torah [itself].

This is [the meaning of] "Were it not for this day that brought it about, how many Yosefs are there in the marketplace": how many levels of yosef ("adding")! "He who adds (yosef) knowledge adds (yosef) pain," and how many kinds of foreign wisdoms,

of which it is written, "They are wise to do evil, but to do good they do not know," for "from there it divides." But this day is the revelation of His wisdom and will, may He be blessed, which is enclothed in the Torah, in which there is the enclothing of the Infinite Light (Or Ein Sof), blessed be He, and a revelation below as above.

For this day is "on the morrow of the Shabbos," after the days of the Counting, seven weeks, which are from the level of the seven Names that may not be erased,

which are within the order of the chain of descending worlds (hishtalshelus). For so it must be: first the drawing down, little by little, until on the festival of Shavuos the revelation comes from above the order of the chain of descent, where above and below are equal, the spiritual like the physical.

As it is written, "Who looks down low upon heaven and earth," etc., as is explained elsewhere. And this is the matter of the Crown of Torah; and therefore it comes into revelation below as above.

Now, of the drawing down of the Torah in this mode it is written, "Moshe speaks." Moshe is the lev- 23
el of self-nullification (bittul): "And the man Moshe was very humble, more than any man on the face of the earth,"

and "What are we?" Yedaber ("speaks") is an expression of drawing down and leading, as in "He leads (yadber) peoples"; that is, he draws down the Infinite Light (Or Ein Sof), blessed be He, below through the level of bittul,

for "wisdom is found from ayin," from the level of ayin (nothing). And "In the place where you find His greatness, there you find His humility"; that is, through the level of humility.

Now, Moshe is the one who draws down from above to below. For Moshe is "the groomsman of the 24
King," and "the man of G-d" (ish ha-Elokim) [is] "the husband of the Matrona"; that is, he draws down the level of the higher unity (yichuda ila'ah), in which the lower anything is, the more it is as nothing, and "there is nothing else besides Him," etc.

And ha-Elokim is the level of the lower unity (yichuda tata'ah), which is the level of the Throne of Glory, which is the source of the animal soul: "the face of a lion," "the face of an ox," etc. Not so Moshe, the level of mah ("what"), that is, the level of the "man" (adam) who is upon the Throne, etc.; adam has the numerical value of mah.

And this is the level of the tzimtzum, for there to be something from nothing (yesh me'ayin). For 25
Elokim is a term for rulership, for "there is no king without a people (am)" — from the term omemus (dimness).

"And ha-Elokim answers him (ya'anenu)": the term "answering" in the Holy Tongue is as our Sages, of blessed memory, said regarding Hallel, "he responds after them what they say"; for when the listener says what the speaker says, it is called "answering."

This is [the meaning of] "and ha-Elokim answers him": the level of the lower unity answers this drawing down of Moshe, who drew down from the level of the higher unity, so that it be from below to above as it is from above to below. And the matter of yedaber and ya'anenu [being] in the present tense:

the extension of Moshe in every generation is the level of bittul that is in every person, "according to what he measures in his heart," in fulfilling the Torah and mitzvos in the mode of "Nullify your will."

This is what our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, 26
blessed be He, reads and studies opposite him." Not all are equal, on one level;

rather, each one according to his own measure in the level of bittul to the Infinite Light, blessed be He: the level of "there is nothing else besides Him" and "I, G-d, have not changed."

Just as the Infinite Light, blessed be He, filled this whole space of this world before this world was 27
created, so it is, exactly, after it was created. And this is the level of Moshe: "and what are we?"

And "the Shechinah speaks from within the throat of Moshe"; and so in each and every generation, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth."

Therefore a Torah scholar is called by the name Moshe, as is found in the Gemara: "Moshe, you 28
have spoken well." For the Torah scholar is the one who receives from the level of supernal Chochmah (wisdom), [which is] koach mah ("the power of what"); and "Abba founded the daughter," as it is written, "G-d founded the earth with wisdom": this is "'the word of G-d': this is the halachah" in the mouth of a Torah scholar.

This is [the meaning of] "with the voice of Moshe": for voice is the level of drawing down from the hidden to the revealed, as from the breath of the heart to the throat,

by way of analogy, as is known from what is said on the verse "Acquire wisdom." That is to say: according to the measure of the drawing down of the level of bittul to the Infinite Light, blessed be He, exactly so "ha-Elokim answers him," reading and studying opposite him.

TORAH OHR • PARSHAS YISRO • MAAMAR 3

ביאור על הנ"ל

"An explanation of the above"

◇

An explanation of the above. 1

An explanation of [the verse] "Moshe speaks," etc.: although Avraham fulfilled the entire Torah, all of it, before it was given, the main drawing-down was above, 2

but "Moshe speaks" and draws down, so that the revelation will be below, even in the World of Asiyah (Action). And [we] need to understand what it is that Avraham drew down above through the mitzvos.

But [the explanation] is that the 248 positive commandments are called "the 248 limbs of the King," that is, the 248 limbs of Z'eir Anpin (the emotive attributes). For Z'eir Anpin possesses nine Sefiros; nine times nine is eighty-one.

And each level has three vessels in it, inner, middle and outer, which are called SeTaR: sof, toch, rosh (end, middle, head). 3

Now, three times eighty-one is 243, and [with] the five chassadim (kindnesses) that bring about growth, this makes the 248 limbs of Z'eir Anpin, which are the root of the 248 positive commandments. And drawing down this level, so that there is the growth of the limbs of Z'eir Anpin in the manner described above, to be nine times nine, etc.,

is through the levels of ibbur (gestation), yenikah (nursing) and mochin (intellect). For at the level of ibbur it is "three comprised of three." And afterward, the level of yenikah is that Z'eir Anpin grows into the level of the six extremities (vav ketzavos), each one comprising six: the number thirty-six.

And this is [the meaning of] "Who created these." "Who" (mi) is the level of Binah (understanding); "created these" (eleh): these are the six extremities of Z'eir Anpin, each one comprising six, etc.

Now, although in yenikah there is also the intellect (mochin), which is called "the mochin of yenikah," nevertheless it is called only the six extremities. For these mochin are counted as part of the emotive attributes (middos): by way of analogy, the intellect of an attribute, that one loves because of reason and intellect, for this intellect makes the attribute grow, like milk, which makes the infant grow. 4

Therefore it is counted as part of the attribute, being an actual attribute; therefore it is called only the six extremities. And afterward, the level of mochin proper is, by way of analogy, intellect in its own right, like one who studies wisdom, and it is called Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation), etc.

And this is [the meaning of] the mitzvos that Avraham fulfilled: that is, that he drew the Infinite Light (Or Ein Sof) into Z'eir Anpin. For Avraham is the level of "ever Mah" ("the limb of Mah"), so called for his being the Yesod (foundation) 5

of Abba that is within Z'eir Anpin, the intellect of the attribute, as mentioned above. And he draws lights into vessels: for at first, before the world was created, there was He and His Name alone, and now it has divided into seven Names, etc., Chesed (kindness), etc.

(This means that the seven Names are the level of the lights of the seven emotive attributes (middos); that is, the level of the Infinite Light that is vested in the vessel of Chesed is called El, as it is written, "The kindness of El is all day long," and the light that is vested in Gevurah (restraint) is called Elokim, etc. Therefore they are seven Names,

whereas before the world was created, when there was not yet the emanation of the attributes, there was the level of the Infinite Light as it is, above the level of being vested in vessels; and this is [the meaning of] "there was He and His Name alone.") And that is, through the level of acts of kindness (gemilus chassadim) he draws the light into Malchus (sovereignty): "Avraham had a daughter, and Bakol ('with everything') was her name."

Therefore he said, "Ado-nai, please do not pass on," etc. And never had [anyone] called the Holy One, blessed be He, the Infinite Light, "L-rd" (Adon), that it be drawn into Malchus, except Avraham, etc.

However, all these drawings-down of Avraham remained in the World of Atzilus (Emanation); that is, the growth of the 248 limbs of Z'eir Anpin through the mochin of yenikah, as mentioned above.

But in order that it be drawn into the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), it is through Moshe, who is from the level of the hidden Chochmah (Chochmah Stima'ah) that is in the Keser (the Crown) of Arich Anpin, except that he was lowered into the Yesod of Abba and brought down there; and because he is high, he will be lowered further down.

As in the matter of what is written, "And I will pass through the land of Egypt": "I, and not an angel," etc. And as it is stated in the Idra Rabba (folio 132a) concerning "three worlds that issue from the first tikkun (arrangement)," etc.

That is, the three worlds are the three worlds of Beriah, Yetzirah and Asiyah, and they are drawn from the first tikkun of the thirteen tikkunim of the beard of Arich Anpin of Atzilus, which is the level of "Who is a G-d (El) like You," etc.

Now, at first glance this is a wonder: how could there be a skipping of levels, from the level of the thirteen tikkunim of the beard of Arich Anpin, which is the source of Atzilus, so that the three worlds of Beriah, Yetzirah and Asiyah should be drawn from it?

But the explanation is that, on the contrary, in order for the light to come so far down, into the worlds of Beriah, Yetzirah and Asiyah, it must come from the most exalted place; for by the very greatness of [its] loftiness it is able to lower itself further down, etc.

Therefore, for the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to come into being, it is specifically through a drawing-down from the first tikkun of the thirteen tikkunim of the beard. And this is the meaning of "Who is a G-d (El) like You": that He is able to lower Himself so very far down, etc. 6

And in the same way it will also be understood regarding the drawing-down of the light through Torah and mitzvos into the worlds of Beriah, Yetzirah and Asiyah: that it is specifically through Moshe, because he is from a place higher than the root of the level of Avraham. Therefore he is able to draw the light down to the very lowest, even into Beriah, Yetzirah and Asiyah, whereas the drawings-down of Avraham were only in the World of Atzilus (Emanation).

And this is [the meaning of] "For Havayah is a G-d (El) of de'os (knowledges)." The explanation: the two de'os are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: "All before Him is as nothing," and above is the yesh (existence), etc. 7

And the lower unity is the reverse, that is, something from nothing (yesh me'ayin), so that below is the yesh. And as to this Name, the Name El: it is the level of the first tikkun of the thirteen tikkunim of the beard, which includes the two de'os.

And this is as it is written, "He who fashions their hearts together, who discerns all their deeds"; "who tests the kidneys." And therefore from there is drawn the power for the revelation to be below as well, so that they are equal, 8

meaning, that the level of the lower unity (yichuda tata'ah), the knowledge that is from below upward, should not conceal the level of the revelation of the higher knowledge, and the revelation will be below as [it is] above.

And this is [the meaning of] what is written, "And Elokim answers him." Meaning: Elokim is the level that conceals, so that below the yesh is seen, etc., and it is the level of the lower unity. "Answers him" below, according to what is drawn to it by the voice of Moshe from above to below. And about this our Sages, of blessed memory, said, "He sits and studies opposite him," literally.

TORAH OHR • PARSHAS YISRO • MAAMAR 4

משה ידבר כו'

"Moshe would speak"

◇

"Moshe would speak," etc. Now, Avraham is the man of Chesed (kindness) and of water: "Remember the father," etc. Water makes [things] grow, like milk, which makes the infant grow, 1

and this is the intellect (mochin) of nursing (yenikah), for through nursing the infant's limbs grow. And this is the raising of lights within vessels: through an abundance of lights the vessels grow — Chesed of Chesed, Gevurah (restraint) of Chesed, etc. — and the interinclusion of Chesed and Gevurah, etc.

For behold, "And Avraham called in the Name of Havayah, G-d of the world": he called and drew the Name Havayah down into the world, so that it would be revealed.

Because in the order of the chain of descending worlds (hishtalshelus), He said to His world, "Enough," and only in the higher worlds was there revelation, while below there was concealment.

And Avraham drew [it] down so that it would be revealed below as well, through calling in the Name of Havayah, and "the souls that they had made in Charan," the three hundred and eighteen, etc., 2

to plant faith in their hearts, etc., and acts of kindness: "And he planted an eshel (tamarisk)," etc. Yet all this is not in proportion to the action above, for in order to draw down below, he had to draw down from above.

And through this there was an addition of lights in the World of Atzilus (Emanation), as in "And David made a name": for the Names that may not be erased are the life-force of the emotive attributes (middos) — Kel, Elokim, etc. — Chesed (kindness), and Chesed of Chesed, etc. — through "going and journeying," "running and returning," and through acts of kindness, etc. 3

And as my teacher the Maggid, of blessed memory, said on [the verse] "When they stood, they let down their wings": when they stand in prayer, the angels let down their love and awe, for they fall from their level in comparison with the drawings-down of love and awe below.

At first glance this is not understood: surely the awe below is material and clothed in a body, etc. Rather, [it is] through drawing down a new light, 4

for in arousing love and awe that did not exist before, one draws down from above, and this drawing down comes by way of the chain of descending worlds (hishtalshelus), by way of the world of the angels. And when this drawing down of awe comes from above, then "they let down their wings," because it is a new light for them.

And in this way Avraham drew down, above, the growth of the lights in the vessels (nine times nine is eighty-one, for the Sefiros from Chochmah downward are nine; and three times eighty-one is 243; and [with] the five Chasadim, 248). The Holy One, blessed be He, heals the sick, for every cause cleaves to its own cause,

but "I am asleep" in exile, and therefore she is "sick with love" because of the concealment and hiding; and drawing down the revelation is the healing. And "the Holy One, blessed be He, puts on tefillin," to be Chochmah (wisdom),

for "You have made (asisa) them all with wisdom": the level of Asiyah (Action), in order to be the level of Chochmah, that is, to bestow the flow. "Puts on tefillin" is an expression of binding and joining from above downward. And therefore, what is written in them? "Who is a great nation," etc.

For the main bestowal of Chochmah is for the sake of Israel, to draw the level of Chochmah into them, into their souls. For an angel is a messenger, in whom and through whom the flow of Chochmah is bestowed, but the main, intended purpose is for the sake of Israel.

Now, all this is the matter of Avraham. But Moshe our teacher, peace be upon him, drew down even 5
below, into [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action). That is: Avraham is the Chesed (kindness) of the World of Atzilus (Emanation), but "there is Chesed and there is Chesed," etc.

And Moshe, "for from the water," etc., [is from] the first Shemitah (and there are opinions about this: whether [it was] a complete Shemitah of seven thousand years, or [whether] the World of Tohu is called a Shemitah, as explained in the writings of the Arizal), only that he was drawn down below, into the World of Atzilus.

Therefore he drew down: "And he called: Havayah, Havayah," which refers to Moshe, that he called and drew down from the mazalos, to be Abba (Chochmah) of Atzilus, for Abba draws from the eighth mazal, etc.

And this is from above the chain of descending worlds (hishtalshelus), as is known concerning the chain of descending worlds: by way of analogy, from Chochmah (wisdom) comes understanding and the emotive attributes (middos), and from the emotive attributes, thought, etc.

Now, relative to the chain of descending worlds, spirituality is far from physicality, like a physical deed compared with spiritual speech. But above the chain of descending worlds there is no comparison, etc., and spirituality and physicality are truly equal.

And Moshe drew this down through the level of Mah ("what"), self-nullification (bittul), as it is written, "For G-d is a G-d of knowledges": two knowledges, that from below upward is the same as from above downward, since it takes up no space. 6

Therefore he drew the Infinite Light (Or Ein Sof) down even into the World of Asiyah (Action) and practical mitzvos, terumos [and] tithes, as is known concerning "a wheel (ofan) within a wheel": the higher encompasses further down, and this is felt and seen in the ofanim of Asiyah.

But so it is also far above. And through this self-nullification "And you shall not profane (techalelu)," etc., comes about: that this world does not interrupt at all, since "all before Him is as nothing," and [it is as] before the creation of the worlds and after the days of the world, where nothing interrupts, etc.

And with this self-nullification Rav Yehudah studied: "The awe of his Master was upon him"; "This one is not born of a woman," etc. Therefore he was exempt from prayer, etc.

Now, through the study of Torah with this self-nullification (bittul), one draws down the inner dimension (pnimiyus), and through the mitzvos, encompassing [lights] (makifim) and garments; and these are the levels of Mah and Ban. 7

And this is [the meaning of] "For Havayah your G-d (Elokecha)" — Havayah is Mah, Elokecha is Ban — "is a consuming fire," as in the analogy of one who places fire around a vessel and inside it, etc. And this suffices for the discerning.

And this is [the meaning of] "Moshe would speak": from above downward, through the level of Mah, self-nullification (bittul), which is the drawing down of the Infinite Light (Or Ein Sof) even into the level of Asiyah (Action). For although Avraham, too, was "going and journeying," 8

yet that was through his love and awe; and although afterward he drew down from above, still it was all by way of his love and awe. Not so through the Torah, which is His wisdom, may He be blessed, etc.

And this power of the Torah and mitzvos is drawn down below as well, to be "a consuming fire" from within and from without, to consume and burn up the animal soul, 9

for the whole essence of the drawing down is so that in the future [the saying] will be fulfilled, "The righteous are destined to have 'Holy' said before them": that [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action) will be transformed into the World of Atzilus (Emanation).

For "the heavens shall vanish like smoke," etc.; "new heavens and a new earth." "New heavens" are the secrets of the Torah, etc. That is, there will not be the inner dimension (pnimiyus) and the encompassing [lights] of Beriah, Yetzirah and Asiyah, but rather [those] of Atzilus.

10 And this is [the meaning of] "And G-d would answer him": Elokim is an expression of rulership, as is written in the Tanya, in Chinuch Katan. That is, Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action): there is the drawing down of the Torah, Zera'im (Seeds), the Chesed (kindness) of Nukva (the feminine / Malchus), etc. "Would answer him" (ya'anenu) is an expression of responding, as our Sages, of blessed memory, said: "He responds after them what they say," etc.

11 And the meaning of "would answer him" is: just as the level of Moshe, the level of self-nullification (bittul), draws down at the level of "And you shall not profane," etc., so that there is a drawing down of the Infinite Light (Or Ein Sof) into Malchus (sovereignty) of Beriah, Yetzirah and Asiyah (Creation, Formation and Action), so the level of Malchus responds, to bring about a transformation (is'hapcha) of Beriah, Yetzirah and Asiyah as well, making Beriah, Yetzirah and Asiyah into the World of Atzilus (Emanation). For the whole Torah is a drawing down into Malchus.

12 Therefore they said: Talmud is in the World of Beriah (Creation), Mishnah in the World of Yetzirah (Formation), and Scripture in the World of Asiyah (Action). At first glance this is not understood: is Scripture not more exalted?

Rather, it refers to the drawing down: through Scripture one draws down as far as Asiyah, while through Talmud one draws down only as far as Beriah. And just as one draws down into Malchus (sovereignty) — through Talmud, into the Malchus of Beriah — so, etc.

13 And this is [the meaning of] "The Holy One, blessed be He, studies (shoneh) opposite him." For "the Holy One, blessed be He" is also called Malchus (sovereignty), in that He is blessed and drawn down below into Malchus; and "studies opposite him" is the Torah that he draws down into it,

that is, "And G-d would answer him." For above, it does not apply to say "studies opposite him," since the Torah was already there, and "I, Havayah, have not changed (shanisi)," and it is from there that he draws down;

rather, [it is said] of Malchus, into which he draws down the Torah that had not been in it; and of this, that a renewal came about, they said: "The Holy One, blessed be He, studies opposite him," etc.

"With the voice of Moshe": voice is a drawing down from the breath of the heart, so that according to the measure of the level of self-nullification (bittul), so is the level of

the drawing down. For the drawing down of Rav Yehudah or Rabbi Shimon bar Yochai is not like ours: although all of them study those very same combinations of letters, nevertheless the drawing down varies according to self-nullification, etc. And this suffices for the discerning.

TORAH OHR • PARSHAS YISRO • MAAMAR 5

מראיהם ומעשיהם כאשר יהיה האופן בתוך האופן

"Their appearance and their workings"

"Their appearance and their workings were as though a wheel (ofan) were within a wheel." This means: like a small wheel within a large wheel, in which, above, the large wheel that surrounds the small wheel is higher than the small wheel, while below, at the bottom, the small wheel is above the large one. 1

So too is "the spirit of the chayah (living creature) in the wheels." It does not say "the spirit of the chayos," [even] though there are in fact four chayos in the Chariot. Rather, the point is that for there to be the spirit [in the wheels, it comes] specifically from a very lofty place, before which above and below are equal. For what is higher is able to descend and spread downward.

And this is the well-known "spirit of the chayah": it is the level of the general and collective expression of the four chayos, whose general and collective expression is the level of adam (man). For "the face of a lion [is] on the right" and "the face of an ox on the left," 2

whereas the level of adam has no right and left. Therefore it is called adam: "I will be likened (adameh) to the Most High," to the adam upon the Throne, etc.

Now, as it is with the wheels, so it is in the entire chain of descending worlds (hishtalshelus), from the loftiest of all levels: they are in the manner of "as though a wheel were within a wheel," for a circle encompasses everything below, etc. 3

Therefore, on the festival of Shavuos [there is] a revelation of the fiftieth gate (which comes after the forty-nine days of the Counting). These [days] are from the level of the seven Names that may not be erased, which are the level of expansion, at the level of the light that fills all worlds (memalei kol almin), so that there is the level of above and below, head and foot, etc.

But the fiftieth gate is what includes and encompasses all the levels, and there, there is no level of above and below at all. In it the Torah was given to Israel: the positive commandments and the prohibitions, the drawing down of the Infinite Light (Or Ein Sof) into physical action. This is the meaning of the "crown of Torah,"

like a crown (koteres) and a diadem that is upon the head, above, in a manner that has no aspect of head and foot, etc. That is why it spreads below just as above. And it is like the matter of the wheel within the wheel, mentioned above.

Now, this drawing down is through the level of Moshe. "Moshe would speak," for of him it is said, "You made him a little less than G-d," for all forty-nine gates of Binah (understanding) were given over to him. Because of this he was close to the fiftieth gate, to draw down from it. 4

Therefore it was he who drew down the Thirteen Attributes of Mercy, as is found in the Zohar on "And he called: Havayah, Havayah," etc., that "and he called" refers to Moshe: it was he who called and drew down Havayah, etc.

(And the meaning of the verse [is]: "And Havayah passed before him," before Moshe, "and he called": Moshe.) [These Attributes] are the sources of the chain of descending worlds (hishtalshelus), Atzilus, etc.

And this is the meaning of "keeping kindness" (notzer chesed). Notzer [has] the letters of tzinor (a channel) and the letters of ratzon (will). Notzer also means "guarding": it is the level of keeping in thought, in a state of concealment, before it comes to revelation.

This is not so with "and doing kindness" (ve'oseh chesed) that is in this world: "doing" is the level of tikkun (putting in order), as in "and she shall do her nails." That is, [it is] the level and rank of Avraham, the Chesed (kindness) of Atzilus. Therefore "keeping kindness" is written before "visiting the iniquity of the fathers."

For "visiting the iniquity of the fathers" comes after the close of the Thirteen Attributes, which close with "and cleanses" (ve'nakeh). Whereas "and doing kindness" is written after "visiting the iniquity of the fathers," because it is the level of the Chesed that is within the order of the chain of descent.

Whereas "keeping kindness" is the level of a Chesed that is far above the order of the chain of descent, except that it is the level of source and root, etc.

And of the two levels of Chesed (kindness) mentioned above it is said, "to thousands" (la'alafim), etc. This means thousands of levels. And what levels means is that they are level after level. 5

That is, for example, the level of the lower Gan Eden, which [comes] after this world: there must be a river of fire (nehar dinur) separating [them], in which to immerse, so that the physical faculty of memory may be forgotten from him. For since he remembers physical things, he cannot delight in Gan Eden.

Therefore, when one ascends from the lower Gan Eden to the upper, there must also be a river of fire, to forget the comprehension and delight of the lower Gan Eden. It is like what we find in the Gemara: Rabbi Zeira fasted a hundred fasts so that he would forget the Babylonian Talmud, etc., 6

even though he had studied the Babylonian Talmud with awe and love (bidechilu u'rechimu), to the point that the fire had no power over him, as is known from the story of "the little one with the scorched legs" (Katina charich shakei).

And so there are thousands of levels, level after level, ascent after ascent. So too in the drawing down from above to below, there are 7

many tzimtzumim (contractions), contraction after contraction, until the upper Gan Eden is the delight of created beings. And they are called alafim (thousands) because their root is the level of alefs (alfin): the spelling-out (milui) of the Name Mah, Havayah spelled out with alefs.

And the meaning of this alef: it is the alef of Ehe-yeh, "I am destined and ready to be revealed," for the alef denotes the future, 8

and also, every descent of the drawings-down is at the level of alef. For an alef is a yud above, a yud below and a vav in the middle,

to show that the drawing down, which is the vav, comes through tzimtzum (contraction), which is the yud at the top. For without the contraction there could not be a drawing down and revelation in another manner; rather, everything would be one thing.

Afterward the drawing down contracts again, to be like the level of a yud below, so that from there will come a level of contraction and another drawing down. And thus 9

is the order of the whole chain of descending worlds (hishtalshelus): all of them are levels of alefs. And this is [the meaning of] "to thousands" (la'alafim), both in "doing kindness," at the level of Avraham, the Chesed (kindness) of Atzilus, and in "keeping kindness," the level of Moshe.

Now, the level of Avraham, in "doing kindness," is drawn down only into Atzilus, where "He and His life-forces are one," for this drawing down is from the seven Names that may not be erased, which is in the forty-nine days of the Counting; there too there are thousands of levels. 10

But the level of "keeping kindness," the level of Moshe, is in the fiftieth gate, which is Keser (the Crown), the six hundred and twenty pillars of light, like a pillar that joins above and below.

Therefore he drew down also into Beriah, Yetzirah and Asiyah, the separate worlds, [as in] "from there it divides," etc. "Moshe, you have spoken well": Rava was of the level of Moshe. And Rav Yosef said, "Master of Avraham," for each one recognizes his own level.

And all the heads of yeshivos in every generation are of the level of Moshe, for indeed he is the one who draws down awe and love (dechilu u'rechimu). (And see what is written on "And he spoke to the heads of the tribes," etc.)

TORAH OHR • PARSHAS YISRO • MAAMAR 6

זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it"

◇

"Remember the Shabbos day to sanctify it." [We need] to understand what the command to sanctify the Shabbos is about: is not the Shabbos sanctified and established (mikadsha vekayma)? 1

Granted, the holiness of Yom Tov depends on Israel; that is why we say, "Who sanctifies Israel and the seasons": first Israel and afterward the seasons, because it is Israel who sanctify the seasons.

But on Shabbos we bless, "Who sanctifies the Shabbos," and we do not say, "Who sanctifies Israel and the Shabbos," as our Sages, of blessed memory, said: "Is it Israel who sanctify the Shabbos? Surely the Shabbos is sanctified and established" from the six days of creation, etc.

And every Shabbos is called 'Shabbos Bereishis' (the Shabbos of creation), which is above the level of Israel. (For Shabbos is the level of the revelation of the higher Chochmah (wisdom), and is called the revelation of the intellect (mochin) of Abba, which is above the level of the souls of Israel, who are rooted in Z'eir Anpin (the emotive attributes). And as is explained in the Zohar, Parshas Emor (beginning of page 94),

that [there are those] "who are attached to Him, to the King"; and the Ramaz explains: these are Israel, who are rooted in Z'eir [Anpin], this one in Chesed (kindness), this one in Gevurah (restraint) and this one in Tiferes (beauty), etc.

And of Shabbos it is explained there that it is the revelation of the intellect of Abba in Z'eir Anpin; and it is also explained there how this revelation and drawing-down comes of itself and does not need our deeds, etc.

This is not so on Yom Tov: the revelation of a little of the radiance from the intellect of Abba that shines on Yom Tov comes through our deeds and our prayers, etc.)

Now, in the later [version of the] Commandments it says, "Keep the Shabbos day to sanctify it." And our Sages, of blessed memory, said: "'Remember' (zachor) and 'Keep' (shamor) were said in a single utterance." 2

The explanation: 'Keep' belongs to the prohibitive commandments, as our Sages, of blessed memory, said: "Wherever it says 'beware' (hishamer), 'lest' (pen) or 'do not' (al), it is nothing but a prohibition." And 'Remember' is the 248 positive commandments, for zachor with yud-heh has the numerical value of 248, the positive commandments.

Now, zichri ('My remembrance') with vav-heh [also] has the numerical value of 248. And we need to understand the difference between zachor and zichri, and why zachor is with yud-heh and zichri with vav-heh.

Now, to understand all this, we must first understand what the concept of Shabbos is in general. For it is written, "And G-d saw all that He had made, and behold, it was very good." 3

For the six days of creation are the level of "all that He had made," that is, through the combinations of letters of the Ten Utterances,

such as the utterances "Let there be light," "Let there be a firmament," "Let the waters gather," etc., "Let [the earth] sprout," etc. This is in the manner of descent, as in a person the revelation of the intellect in speech is a descent.

Now, it is written, "For My thoughts are not your thoughts," etc.: that above there is, as it were, a level of thought and a level of speech. That is, the level of thought is called 'the hidden worlds' (almin sesimin)

(meaning, the light and life-force (chayus) that gives life to the hidden worlds is called 'supernal thought'). And the level of speech is called 'the revealed world' (alma de'isgalya). And 'letters' (osiyos) are so called as a term of revelation, from the Targum's word ve'asa ('and he came').

For speech receives from the level of the supernal emotive attributes (middos): the level of the 'six days of creation' (shisa yomin divreishis) is the six supernal attributes.

Now, the saying is known: "Not that You have a known righteousness," etc.; "all is to show," etc. For in a person, the quality of kindness and compassion stirs an emotional arousal in his soul to bestow,

whereas His attributes, blessed be He, which are united with Him, blessed be He, who is a simple oneness, are without any change of emotional arousal, G-d forbid, as it is written, "I, G-d, have not changed." And this is "Not that You have a known righteousness," etc.

And since this is so, that the six supernal attributes are above emotional arousal and change, therefore, for [influence] to be drawn from the level of the attributes to the level of speech, to become the revealed world, it is only in the manner of 'the back' (achorayim), [like] the language of Targum, etc.

This is why, in all the work of the six days of creation, until after "And [the heavens and the earth] were finished," only the Name Elokim is mentioned; only after it says, "And they were finished," etc., 4

"for on it He rested," etc., does it afterward say, "On the day Havayah Elokim made": the Name Havayah is mentioned specifically afterward.

The explanation is as is known from what is written: "A sun and a shield is Havayah Elokim." For of the Name Havayah it is written, "I, Havayah, have not changed" (as above, "Not that You have a known righteousness," etc.),

and the level of Elokim is the sheath for the Name Havayah, which is also called 'sun' (as it is written, "A sun and a shield is Havayah," etc.), so that there can be the coming into being of creation, something from nothing, which is through the letters of speech, as above.

(And this is the level of the Name Elokim, which is the root of letters and vessels; and the Name Havayah is the root of the light, which is above vessels and letters. Therefore the drawing-down from the Name Havayah is specifically through the shield of the Name Elokim, which is the letters that conceal, as above.

And that is why in the six days of creation only the Name Elokim is mentioned: for in the six days of creation the drawing-down from the level of the Name Havayah was to be clothed in the Name Elokim, which is the level of speech, to say, "Let there be light," "Let there be a firmament," etc.)

And afterward, at the end of the six days of creation, it says, "And behold, it was very good," "And the heavens were finished." The meaning: 'very good' is the level of baalei teshuvah (those who return), as is known that 'good' is the good inclination and 'very' is the evil inclination when it has been turned to good through teshuvah (return).

The point is: "In the place where baalei teshuvah stand," etc. For the subjugation (iskafya) and transformation (ishapcha) of the level of baalei teshuvah is with an intensified love, from below to above: "Many waters cannot quench the [love]," etc.

So too above: the ascent of the life-force (chayus) that came down during the six days of creation in the manner of descent: it rises, as the ascent of the worlds, to His very being and essence, blessed be He.

And this is what is written afterward: "And the heavens were finished," "for on it He rested." [It is] like a person who rests from his work, when the intellect and emotive attributes that had lowered themselves to be clothed in speech and action rise to their own being and essence; so too above, there is an ascent to His being and essence, blessed be He. 5

And this is the level and rank of 'Shabbos eve' (Shabbos de'mealei Shabbsa), which is the level of ascents. And this is the Shabbos of Bereishis, which is 'sanctified and established,' for the ascent comes of itself: "for on it He rested," etc.

(This needs examination, for it implies that through 'very good,' the baal teshuvah, there then comes "for on it He rested"; yet it was said that Shabbos is 'sanctified and established,' the ascent coming of itself. Therefore we must say that the elevation does not come through the baal teshuvah, for the ascent of the worlds comes of itself; only, the matter of the higher teshuvah (teshuvah ila'ah) is a likeness of this level.

For Shabbos (שבת) has the letters of tashev (תשב, 'return'), since Shabbos is the ascent of the worlds, and so too the baal teshuvah. And the main effect of the arousal from below on the level of Shabbos will be explained below, G-d willing.)

However, it is written, "which G-d created to make," and our Sages, of blessed memory, said: 'to make' [means] to perfect. And it is written, "And the children of Israel shall keep the Shabbos, to make the Shabbos," from which it is understood that Israel make the Shabbos 6

through the performance of the mitzvos during the six weekdays, which is the meaning of 'to make' [as] 'to perfect,' or through teshuvah (return). For it is written, "Wisdoms sing aloud outside."

And the Zohar explains: 'wisdoms' are two, the higher Chochmah (wisdom) and the lower Chochmah. The higher Chochmah is the level of "wise, but not with a known wisdom." And the lower Chochmah is as our Sages, of blessed memory, said: "The nobelos (fallen fruit) of the wisdom above is the Torah." 7

The meaning: the level of nobelos is a light and flow from the light of Chochmah, which is drawn down below in order to carry out refinements (beirurim),

that is, the wisdom in the Torah that has been clothed in physical things, to distinguish between impure and pure, and similarly in all the prohibitive commandments.

And likewise also in the performance of the positive commandments, the wisdom has been clothed in physical mitzvos, as in the mitzvah of tzitzis, in the physical wool of the tallis, etc. 8

And above, the tallis is the level of encompassing light (or makif), as it is written, "His garment was white as snow," which is the level of the light that encompasses all worlds (sovev kol almin). And the threads are the thirty-two paths of Chochmah (wisdom).

And similarly with the other mitzvos, such as the stones of the Ephod and the Breastplate, tarshish and shoham, which are physical stones on which the names of the twelve tribes were engraved. 9

And it is written, "And Aharon shall bear them before G-d for a remembrance"; and above, they allude to supernal lights: that Aharon the High Priest would draw down the level of the supernal kindnesses (chassadim) that are before the World of Atzilus (Emanation), etc.

And below, this wisdom was clothed in physical stones and in the physical work of the Breastplate and Ephod. And in the same way it is to be understood in all the performance of the mitzvos.

Therefore this wisdom, which has been clothed below in the performance of the mitzvos, is called by the name 'the lower Chochmah (wisdom),' for it is clothed in physical action, to turn darkness into light, etc. And this is "Wisdoms sing aloud outside."

"Outside" specifically: when the lower Chochmah (which is drawn from the higher Chochmah; and this is "Wisdoms… outside," etc.: the radiance of the higher Chochmah is drawn into the lower Chochmah, and they are clothed 'outside,' that is, in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), until they are drawn into actual physical action, as above) is clothed in physical action, in the performance of the mitzvos before us, then specifically does it "sing aloud."

This means that through this there will be an addition and revelation of the Infinite Light (Or Ein Sof), blessed be He, which is far above even the level of the higher Chochmah; and through the performance of the mitzvos it will be drawn down and revealed in the higher Chochmah. It follows that specifically through the clothing of the wisdoms 'outside' do they then "sing aloud."

The explanation of the matter: it is written, "The beginning of wisdom," which is the level of the higher Chochmah (wisdom), called 'beginning' (reishis). For the lower Chochmah is called 'the end of all levels,' as is known, 10

for it is the level of Malchus (sovereignty), while the higher Chochmah is called 'beginning.' Now, reishis, with a tav, indicates a feminine form, for rosh (head) is a masculine form.

And reishis is a feminine form. That is, Chochmah (wisdom) is the level of a recipient, receiving from the level of rosh (head). As it is written, "And wisdom is found from ayin (nothing)": it is drawn from the level of ayin, that is, not by way of a progression (hishtalshelus) of cause and effect, but like the level of something from nothing. 11

For the level of ayin, from which wisdom is found, is above the rank of Chochmah. It is like, by way of analogy, a person to whom some discovery and new idea occurs: he is then filled with delight. From this we see that the level of delight is above the level of Chochmah,

that is, it is the source of Chochmah. Therefore, at the beginning, when the idea is new, the delight is great, because at that moment the wisdom has come forth and been drawn from its source, delight.

Therefore the light of delight shines in it. This is not so when it grows old afterward: he does not delight so much in the idea, for it has already moved away from its source, which is delight.

So too above: the level of the supernal delight is the source of Chochmah (wisdom). And this is the 12
level of "from ayin is it found": ayin is the level of delight.

And this is why Chochmah is called reishis, for it is the level of a recipient from the level of rosh (head), the supernal delight, which is called rosh (ראש), the letters of asher (אשר), a term of happiness (osher) and delight, as in "In my happiness, for daughters will call me happy," "Happy are those who dwell," etc.

Now, in the blessing over the mitzvos we bless, "Who (asher) has sanctified us with His command- 13
ments," etc.: for through the mitzvos we draw down from the level of asher, which is the level of the supernal delight.

And the drawing-down is into the higher Chochmah (wisdom) and the lower Chochmah, which are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), into which [light] is drawn from the supernal delight. And this is the meaning of the blessing: "Blessed are You, G-d, our G-d" is the higher unity, of Chochmah and Binah of Atzilus,

and afterward, "King of the universe" is the lower unity; and we draw into them from the level of "Who (asher) has sanctified us," etc., the supernal delight.

And this is specifically through fulfilling the physical performance of the mitzvos, in the manner of subjugation (iskafya) and transformation (ishapcha), to carry out the refinements (beirurim) of nogah; for specifically through this do we draw down the revelation of the supernal delight. And this is "Wisdoms": when they are clothed "outside," then specifically they "sing aloud," because of the revelation of the supernal delight in Chochmah.

From this, the meaning of "to make the Shabbos" will also be understood. For Shabbos is the level 14
of Chochmah (wisdom), and "through Chochmah they are refined." Therefore our Sages, of blessed memory, said that on Shabbos speech is forbidden, for "a fence for wisdom is silence." And it is the ascent of the lower Chochmah into the higher Chochmah.

(Therefore on Shabbos sorting (borer) is forbidden: for "through Chochmah they are refined" happens through the higher Chochmah being clothed in the lower Chochmah to carry out refinements, and that is during the weekdays; but on Shabbos, which is the ascent of the lower Chochmah into the higher Chochmah, therefore speech is forbidden.)

Now, through the refinements from the performance of the mitzvos that were done during the weekdays, [light] is drawn from the level of the supernal delight into the level of Chochmah. For Chochmah is called 'Eden,' for it receives from delight; and from the level of Eden it is drawn into the Garden (Gan).

And this is the matter of the upper Gan Eden and the lower Gan Eden, where [souls] enjoy the radiance of the Shechinah (Divine Presence). But "one hour of teshuvah (return) and good deeds in this world is better than all the life of the World to Come,"

for through the mitzvos we draw down the very essence of the supernal delight, which is above the level of Chochmah. And all this is through the six weekdays: "Six days you shall labor."

And this is the matter of zachor with yud-heh and zichri with vav-heh: that is, from below to above and from above to below. For the meaning of "Six days you shall labor (ta'avod)" is the level of love, for "there is no service like the service of love." 15

For all the weekdays are the level of refinements: through all the performance of the mitzvos, or speech, or the business a person conducts in a permitted way to earn a living so that he can serve G-d, there are refined thereby the refinements of holy sparks from the level of kelipas nogah (the husk of nogah), and they rise to G-d

through prayer. And all the prayers of the weekdays are included and rise through the prayer of Shabbos. And all this is through the level of love, from below to above.

And this is zachor with yud-heh, 248: love is called zachor, for awe is the level of the female, as it is written, "A woman who fears G-d," and love is the level of the male (dechar): "He remembered (zachar) His kindness." And love is the root of the 248 positive commandments. 16

That is, through the 248 positive commandments and the service of love there is an elevation from below to above, to the level of yud-heh. (Also, "it is the way of a man to conquer"; therefore the refinement of kelipas nogah and the elevation are through love.)

Now, the purpose of the elevation is that afterward there be a drawing-down from above to below. And this is what our Sages, of blessed memory, said on the verse, "What (mah) does G-d your G-d ask of you?": "Do not read mah but me'ah (a hundred)": the hundred blessings that a person is obligated to say every day. 17

The point is that the drawing-down that is drawn from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin) is called by the name 'blessing,' for it is the level of revelation out of concealment. And this is "Do not read mah,"

which is the level of memalei kol almin, as explained in the Zohar on Bereishis, at its beginning, in the Introduction (page 1b), on the verse, "How (mah) mighty is Your Name in all the earth": that the level of mah is the level of "By the word of G-d the heavens were made."

And this is "How mighty is Your Name in all the earth": that it is clothed in the worlds to be memalei kol almin. And so it is also in the Zohar, volume 2 (page 127), on the verse, "And they shall take for Me an offering (terumah)": "The lower level, which is the mystery of the lower world, is called mah."

(And this is the matter of terumah: "Do not read mah but me'ah"; that is, to draw down from the level of sovev kol almin to the level of memalei kol almin, which is called mah; [this is] terumah.

For terumas ma'aser is "a tithe of the tithe." For the supernal speech, which is the level of memalei kol almin, is called the level of a 'tithe' (ma'aser) relative to the supernal attributes (middos), because only a tenth part of the attribute is drawn down to become the revelation in speech;

and the attributes, too, relative to Chochmah and Binah, are likewise only like the level of a tenth part, for the last level within Chochmah and Binah is drawn down to be the source for the attributes. And the terumah is an elevation from below to above; this needs examination.) And the matter of the hundred blessings is to draw down from above to below the radiance from the level of sovev kol almin to memalei kol almin.

Now, the main [occasion] of this drawing-down from above to below is on Shabbos (for although every day we say a hundred blessings, nevertheless the main revelation and union of sovev in memalei is on Shabbos). 18

And this is zichri with vav-heh, 248: on Shabbos there is the drawing-down from above to below, to the level of vav, for the vav is a drawing-down.

And this is also the matter of the Torah, which is the level of drawing-down: kol (voice), [spelled] with a vav. For "the Torah comes forth from the higher Chochmah (wisdom)," which is the yud of zichri, and it is drawn down below into voice and speech, as it is written, "And My words which I have placed in your mouth."

And as they said about Shammai and Hillel, that "these and these are the words of the living G-d." And this is vav-heh: voice and speech in Torah. And this is also the root of the matter of Shabbos, which is the level of Chochmah, the yud of zichri, drawn down below into the level of vav-heh.

(The point is: zachor is love, and through it the 'feminine waters' (mayin nukvin) rise to the level of yud-heh. And zichri is Yesod (foundation) of Abba, which is revealed on Shabbos in the level of Z'eir Anpin and Nukva, as is known from the kavanah (mystical intention) of "a remembrance of the work of creation" in Musaf; and this is its being drawn into the level of vav-heh.)

And this is the command, "Remember the Shabbos day to sanctify it." The question was set out above: surely Shabbos is 'sanctified and established.' 19

The matter is understood from what has been explained: in truth, the level of Shabbos in itself is 'sanctified and established,' for it is the level of kodesh (holiness), the level of Chochmah (that is, the level of the intellect (mochin) of Abba; while Yom Tov is called mikra'ei kodesh ('holy convocations'), the level of Netzach, Hod and Yesod of Abba clothed in the intellect of Imma).

But to draw down the revelation of the supernal delight, so that it be drawn and revealed in Chochmah (that is, the revelation of Atik in Chochmah), is

through Israel, through the performance of the mitzvos that they do all the weekdays, over which they say, "Who (asher) has sanctified us with His commandments and commanded us": for they draw down from the level of asher, the supernal delight, into the level of "the beginning (reishis) of wisdom," as above.

And this is what is written afterward, "Six days you shall labor." For at first glance this is not a positive commandment but only something permitted, so what does it have to do with "Remember the Shabbos day to sanctify it," which is a positive commandment? But since the meaning of 'to sanctify it' is to draw down the revelation of the supernal delight into Chochmah (wisdom) on Shabbos, 20

as it is written, "And you shall call the Shabbos a delight"; and this drawing-down is through the elevation of the refinements [made] through the performance of the mitzvos during the week; that is, through the level of zachor with yud-heh,

and "Six days you shall labor," the service of love; and through this the level of "to sanctify it" will be drawn down on Shabbos. And this is "Remember," etc. For Shabbos is called 'Shabbos Bereishis.'

Now, Bereishis is the level of Nukva (the feminine), which receives from the level of rosh (head), which is the supernal delight, as above. Therefore it says, "Remember the Shabbos day," etc.: to draw into it from the level of the supernal delight, which is called the level of the male (zachar) and the giver, to the level of "the beginning (reishis) of wisdom," etc. 21

And this is Yisrael, [whose letters spell] li rosh ('a head for Me'), for they are the ones who draw down from the level of rosh. (And see what is written in the section on tzitzis on the matter of li rosh.) And the level of "Keep the Shabbos day":

our Sages, of blessed memory, said: 'Keep' — this is Mishnah. The point is that keeping (shemirah) means separating the kelipos (husks), so that there be no nourishment for the external forces.

And this is the matter of 'zachor for the male, shamor for the female.' For the keeping, so that the external forces not draw nourishment from the drop of the male, is through its being drawn into the womb of the female.

Therefore "the Nefilim were" because the drop was not absorbed, etc. And this is also the matter of 'Keep — this is Mishnah,' for the Oral Torah is called "the teaching of your mother" relative to the Written Torah, which is called "the instruction of your father," as explained elsewhere.

But in the time to come it will be [as] "'Remember' and 'Keep' were said in a single utterance" 22
(meaning that then this level will be revealed below), for all will be one, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah)

(which are the level of zachor and the level of shamor; that is, the lower unity too will be at the rank of the revelation that is in the higher unity, and this is through the revelation of the essence of the Infinite One (Ein Sof), blessed be He, who encompasses all worlds (sovev kol almin), before whom all is equal, etc.).

And this is what is said, "It is a sign between Me and the children of Israel" (meaning, 'sign' refers to the level of Malchus (sovereignty), shamor for the female; as explained elsewhere in the explanation of this matter on the Zohar, Vayakhel (page 204): "This spirit is the spreading forth of that point," etc.).

And this is 'the day that is entirely long' (meaning: shamor and zachor are the level of 'Shabbos eve' (Shabbos de'mealei Shabbsa) and 'Shabbos day' (Shabbsa de'yoma); and in the time to come, when the two of them will be at one rank, Shabbos eve too will be at the rank of Shabbos day, the seventh, 'the day that is entirely long.' And see what is written in a similar vein on the haftarah of Parshas Bamidbar, "For great is the day," etc.)

For now [it is], "This is the day we hoped (kivinu) for." The meaning: kivinu is the level of a long line (kav). And in the time to come there will be the level of Shabbos, above and below equal. (And see below, in the discourse beginning "To understand the explanation of the matter, 'The Patriarchs are themselves the Chariot,'" what is written there on this matter.)

TORAH OHR • PARSHAS YISRO • MAAMAR 7

זכור את יום השבת לקדשו

"Remember the Shabbos day to sanctify it"

◇

"Remember (zachor) the Shabbos day to sanctify it." And it is written, "Keep (shamor) the Shabbos day to sanctify it." And our Sages, of blessed memory, said: "Zachor and shamor were said in a single utterance, something the mouth cannot speak and the ear cannot hear." 1

This needs to be understood: since the ear cannot hear [it], why did G-d let us hear such a thing?

And what purpose did this aspect serve? But the explanation is this. It is written, "Not with you alone do I make this covenant, but with whoever is here and with whoever is not here." 2

For all the souls that were destined to be enclothed in a body, until the end of all the generations, were all present at the assembly at Mount Sinai to receive the Torah, even though they were not enclothed in bodies until a later time.

Now this needs to be understood. What place is there for a soul without a body to receive the Torah? And what use is its receiving [it], while it is not yet enclothed in a body, for fulfilling the Torah later, when it will be enclothed in a body? 3

Surely a person cannot transfer a thing that has not come into his possession; and perhaps the body will hinder and obstruct [it].

We also need to understand the verse, "You shall have no other gods before My face (al panai)": why specifically "before My face"? Is it not written, "There is nothing else besides Him"? 4

But all this will be understood by first explaining the Giving of the Torah, what it was. For not all of the Torah, in its general principles and its details, was said at Mount Sinai at the time the Torah was received,

but only the Ten Commandments; the entire Torah was said section by section, each section at its appointed time and season, throughout the forty years that they were in the wilderness.

Rather, the point is that at the time of the Giving of the Torah, Israel was given the power and the preparation to be receivers of the Torah, that is, to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the mitzvos.

Therefore all the souls too, before their enclothement in bodies, were at the assembly at Mount Sinai to receive the Torah, for the souls also, while they were not yet enclothed in bodies, needed this power and this preparation.

The explanation is that through the Torah and the mitzvos the unity of the Infinite Light, blessed be He, is revealed in a person's soul, as is known. (It may be explained along the lines of what is written in Parshas Bo, in the maamar beginning "On that very day," in explaining the Name Tzevaos: that it is the unity of the Infinite Light in [the worlds of] Beriah, Yetzirah and Asiyah as in Atzilus; see there, regarding "so He is united with the vessels of Beriah, Yetzirah and Asiyah, until He Himself is the hosts (tzevaos)," etc.)

Now, the soul is in the category of a created being, brought into being anew from nothing to something. And a created being bears no comparison to the Creator and supernal Emanator, blessed be He, Who is exalted and uplifted, holy and separate, etc.

"And Your Name is holy," etc. For "His Name alone is exalted"; only His splendor and the radiance of His Name are "upon the earth and the heavens," etc.

"And holy ones" — these are the souls — "praise You every day, selah," and so on. And wherever selah is said, it means without interruption. And how can the unity of the very Infinite Light (Or Ein Sof), blessed be He, be revealed in it through engaging in the Torah and mitzvos? For if an idolater were to perform them, he would draw down nothing, 5

and there would be no revelation at all of the Infinite Light, blessed be He, through him. Only to Israel was this given, at the assembly at Mount Sinai: that they have the power and the preparation to draw down a revelation of the very Infinite Light, blessed be He, through engaging in their Torah and their divine service.

That is why the Torah was given with tumult, thunder and lightning, [so that] "all the people that were in the camp trembled." For it is known that for a new existence to come about, it cannot be something from something,

as, by way of analogy, a seed sown in the ground cannot sprout and be renewed as another existence until it first rots and returns to the dust; for it is through the nullification of the something into nothing that the renewal of existence is born.

So too at the time of the Giving of the Torah: through the tumult, thunder and lightning, to the point that "all the people that were in the camp trembled," they came to the level of a complete self-nullification (bittul) of their very existence before the Infinite Light (Or Ein Sof), blessed be He. 6

And "at each and every utterance their souls flew out"; and through the nullification of the something into nothing a new light was drawn down to them from the level of the very Infinite Light, blessed be He, so that there would be a revelation of the very Infinite One (Ein Sof), blessed be He, in their souls.

This is [the meaning of] the statement of Moshe our teacher, peace be upon him: "For in order to nasos you has G-d come." That is, nasos is from the expression "raising a banner (nes)": G-d came with thunder and lightning until "all the people trembled," so that they would have self-nullification of their existence, as explained above.

Now, the angels asked for the Torah, saying, "Bestow Your glory upon the heavens," and it was not 7
given to them. The reason is that the angels came into being from the level of speech, as it is written, "And by the breath of His mouth all their host."

And the level of speech is the level of the revealed world (alma de'isgalya), like physical speech in man, by way of analogy, which is a middle garment of the soul that is not so united with the soul; rather, it goes out from concealment into revelation, outward, to another,

and becomes a thing of its own. Israel, however, arose in thought, which is the level of the inner 8
garment that is united with the soul; and it is the level of the hidden world (alma de'iskasya).

For thought is in a state of concealment, and thought is united with the intellective soul always, without separation, since there can be no revelation of an idea at all without thought, in which one thinks and ponders that idea.

But in the letters of speech the idea is enclothed only at times, when it rises in one's will to speak. So too, by way of analogy, above there is the level of letters; for otiyos (letters) is from the expression of drawing forth, as in "The morning comes (asa)."

And so too, "And He came (ve'asa) from the holy myriads," etc. And there is the level of the letters 9
of speech, from which the angels came into being; and there are the letters of thought, where Israel arose,

for the six hundred thousand letters of the Torah are the six hundred thousand roots of the souls of Israel; for the letters are the level of garments, as in the statement of Elijah in the Tikkunei Zohar: "You fashioned garments for them, from which souls fly forth to human beings."

But Israel arose in thought, which is the level of the inner garment that is united with the soul. And this is what the Zohar calls "He and His vessels (garmohi) are one in them."

The explanation of the matter: "He and His life (chayohi) are one in them" refers to the level of Chochmah (wisdom), [as in] "You are wise," etc. 10

For Chochmah is called "His life," as it is written, "And wisdom gives life." And "He" is the Infinite Light (Or Ein Sof) itself, which is infinitely exalted and uplifted above the level of Chochmah, etc.

Nevertheless, when the Infinite Light (Or Ein Sof), blessed be He, is enclothed in Chochmah, it becomes "He and His life are one in them." For He is the knowledge and He is the known, etc., 11

and He and His wisdom are one. And "He and His vessels (garmohi)" refers to the level of the letters of thought: when the Infinite Light, blessed be He, is enclothed in the level of thought, which is the level of "His vessels," these being the level of letters and garments,

as in the saying, "You fashioned garments for them," etc., nevertheless it becomes "He and His vessels are one in them," for "My thoughts are not your thoughts."

Therefore the Torah was not given to the angels: because they are from the level of speech, which is the level of the middle garment that is not so united with the soul 12

as thought is, which is the level of the inner garment, therefore they cannot draw down a revelation of the unity of the very Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the service of the mitzvos, so that the unity of the Infinite Light, blessed be He, will be revealed below as above. Only Israel [can], who arose in thought.

Now, although Israel's superiority over the angels is great by virtue of their souls, as explained above, nevertheless the Torah was given to them only as enclothed in a body and vital soul. 13

For it is known that the purpose of the soul's descent into this world, to be enclothed in a body and vital soul: this descent is for the sake of an ascent,

that is, to raise it from the level of "He and His vessels" to the level of "He and His life." In the holy Zohar this is called "to be absorbed into the body of the King," that is, to be

like the union of the body with the soul when it is enclothed in it, so that every pain and blow in the body, G-d forbid, the soul feels, and it is affected by what happens to the body, because

they are united and have truly become one. Such an elevation is impossible by virtue of their souls alone, which arose in thought, which is the level of a garment of the soul,

as in the saying, "You fashioned garments for them." For the letters of thought, relative to the intellective soul, even though it unites with them, and there cannot be an idea without thought, nevertheless the letters in thought are [as in] "Like a garment You change them, and they are changed."

For one idea can be enclothed in these letters, and at times in those letters; and it is not truly united, as the body is with the soul. That union is the level of "He and His life," in which the soul is affected by the life of the body, etc.

And this union is not revealed in the soul on its own account, but only when it is enclothed in a body with the vital soul; for this descent is for the sake of an ascent.

The explanation is this. The animal soul, the vital soul, was taken at its root from the holy chayos of 14
the Chariot, "the face of a lion," "the face of an ox," etc. Now, the chayos carry and are carried along with the Throne.

This means: since they are carried, in relation to the Throne, being nullified to it as a horse is nullified to its rider (by way of analogy, the horse conducts itself according to its rider's will), on account of which it is called a Chariot (merkavah).

(So too the Patriarchs are the Chariot, because they were always nullified to His unity, may He be blessed.) Therefore they also carry the Throne,

as, by way of analogy, with a horse: although the rider upon it is the main thing, and the horse is nullified and secondary to the one riding it, nevertheless the horse

leads the rider from place to place, to a place the rider could not reach on his own. So too the chayos carry the Throne from the place and dwelling of His glory to a place that is exalted and uplifted.

The explanation is this. It is written, "And upon the likeness of the Throne, a likeness like the ap- 15
pearance of a man (adam)," etc. "Like the appearance," with the kaf of comparison: for the way and order of the chain of descending worlds (hishtalshelus), from world to world, from the head of all levels, etc.,

is in the form of "man," in three lines: the right hand, the left, and the middle, which is the body. And so the order of the chain of descending worlds extends: "Chesed is the right arm," and Gevurah, etc.

And the chayos, in carrying the Throne, carry "the appearance of a man" that is upon it upward, to 16
the level of "for He is not a man," etc.,

above the level and the bounds of the chain of descending worlds (hishtalshelus), to draw down from there a new light to the level of "man" that is upon the Throne. This is a new drawing-down and a new light from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin). For "You are wise": that is, He is enclothed in the level of "wise," etc.

But He Himself, may He be blessed, is exalted and uplifted, for [He is] "not of any of these attributes at all." And there it is said, "for He is not a man," etc.: He does not admit of the changes and the division of levels, "Chesed is the right arm," etc., that belong to the level of "man." 17

For the chain of descending worlds (hishtalshelus) runs from cause to effect, from the head of all levels, which is the World of Atzilus, to the end of Asiyah, which is the life-force of this earth from the utterances "Let the waters be gathered," etc., "and let the dry land appear," etc., "Let the earth sprout," etc. This is the level of the light that fills all worlds (memalei kol almin).

But above the level of the chain of descending worlds is the level of the light that encompasses all worlds (sovev kol almin), which is the Infinite Light (Or Ein Sof), blessed be He, in a state of concealment; it is truly equal at the end of Asiyah as at the head of Atzilus, for before Him "darkness is as light," etc.

[And] "on the earth below there is nothing else," and "all before Him is considered as nothing"; and even the World of Atzilus, and what is above Atzilus, is like a drop of water [compared to] the ocean. Only 18

through immense contractions (tzimtzumim) were there emanated "Chesed, the right arm; Tiferes, the body," etc.; "Chochmah, the brain; Binah, the heart," etc.; "the skull of the tefillin," etc. This is the level of "man" that is upon the Throne.

And in order to draw down from the level of "not a man" to the level of "man," so that there be "You are wise" and the drawing-down of the three lines, "Chesed is the right arm," etc., 19

this is the service of the angels: to raise and lift up the Throne and "the appearance of a man" upon it to the level of "for He is not a man," etc., to draw down from there a new flow and a new coming-into-being in the level of "man."

In the same way, the Patriarchs are themselves the Chariot, as the supernal chariot (merkavta ila'ah): raising His attributes (middos), may He be blessed, to Him in a state of self-nullification (bittul), [as in] "Yours, G-d, are the greatness and the might," etc., so that there be drawn into them 20

and through them a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He. This is through self-sacrifice (mesirus nefesh) for G-d, with longing and thirst to be included and nullified in the very Infinite Light, blessed be He: Avraham with the attribute of love, as it is written, "Avraham who loved Me,"

and Yitzchak with the attribute of Gevurah (restraint), as it is written, "and the Fear of Yitzchak," 21
etc. And so too: "We are the seed of Avraham, who loved You; the children of Yitzchak, his only one," etc.

And this is through fulfilling the mitzvos and the Torah. For there are mitzvos that are of the nature of elevation, such as terumah, the tithe, and charity, as it is written, "Charity (tzedakah) uplifts (teromem) a nation," etc.

And there are mitzvos that are of the nature of drawing down, such as tzitzis and tefillin, etc. In 22
them and through them the soul will be raised up to the very Infinite One (Ein Sof), blessed be He, and a revelation of the very Infinite Light (Or Ein Sof) will be drawn into the soul.

However, since the Torah and the mitzvos are clothed in three hues — Torah, divine service, and acts of kindness: Chesed (kindness) is "the right arm," from above to below;

and divine service is the service of the sacrifices, from below to above, "a fire-offering, a pleasing 23
aroma," etc.; and engagement in the Torah is the middle line, for the Torah includes both of them.

That is why it is called "the middle bar," which runs through from end to end. And to raise the Torah and bind it to the very Infinite Light (Or Ein Sof), blessed be He, which is above the level of "man" — "for He is not a man" — this is through Israel, who are the seed of Avraham, Yitzchak and Yaakov.

And we have as an inheritance from our forefathers the longing and thirst to be nullified and in- 24
cluded in the very Infinite Light (Or Ein Sof), blessed be He. And they were given this power at the Giving of the Torah: that they raise and lift up the level of "man," the three lines, above the level of "man," upward, as explained above.

In them and through them a revelation of G-dliness and of the Infinite Light (Or Ein Sof), blessed 25
be He, which is above the level of "man," will be drawn into their engagement in Torah and their divine service, in fulfilling the mitzvos, which are on the level of "man."

This is [the meaning of] "I (Anochi) am Havayah your G-d (Elokecha)." Anochi is the Infinite Light, blessed be He, itself, which is above the bounds of the chain of descending worlds (hishtalshelus); it will truly be "your G-d," dwelling and revealed in the very soul of man,

only that it is drawn down through the level of Havayah, tzimtzum (contraction) and expansion, etc. But for Israel this level of Havayah is drawn from the level of the very Anochi.

And this is specifically when it is enclothed in a body [and] the vital soul, which was taken from "the face of a lion," "the face of an ox," etc., which carry the Throne and "the appearance of a man" upon it to the level of 26

"for He is not a man." Through this the soul attains an advantage and an added superiority by being enclothed in them, and it will be a descent for the sake of an ascent.

For it is known that the power of the baal teshuvah (one who returns) is greater than that of a tzaddik, etc., as our Sages, of blessed memory, said, "In the place where those who return (baalei teshuvah) stand," etc. 27

The reason is according to the statement of the Zohar that "they draw Him with greater strength." Therefore, when the soul is enclothed in a body and "has come down astoundingly," it is in the state of a baal teshuvah,

for the longing and thirst for G-d, in self-nullification (bittul) to Him, may He be blessed, will grow with surpassing intensity, as much as his soul can bear in its comprehension, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, Who, as His Name is, so is He: He has no end, etc.

And all the pleasures of this world, after which the body and the vital soul are drawn, are very far from G-d's light and His holiness. 28

Therefore the soul will pine and yearn to leave its sheath, namely the garments that are in the body and the vital soul, and he will come to fulfill "You shall love Havayah your G-d with all your heart and with all your soul," etc.

As it is written, "Whom have I in heaven? And beside You I desire nothing," etc.; "My flesh and my heart pine," etc. This is also an added superiority that comes to a person after the soul is enclothed in the body, surpassing [what it had] before 29

its enclothement, like "the advantage of light" that comes "from darkness": for he comes to the level of "with all your might (me'odecha)," beyond the measure of the soul's comprehension. This is the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He, to draw down from there a revelation of actual G-dliness into his engagement in Torah and his divine service.

All this is through the Giving of the Torah, for then this power was given to Israel, for this elevation and drawing-down to come about through them: that self-sacrifice (mesirus nefesh) should rise 30

and be included in the very Infinite One (Ein Sof), blessed be He, and that the drawing-down of the Torah and the mitzvos be from the level of the Infinite Light (Or Ein Sof), blessed be He. This is accomplished specifically through Israel, who merited this at the Giving of the Torah.

Whereas had this power not been given, their self-sacrifice would not rise and be included so much in the very Essence of the Infinite Light, blessed be He,

nor would the drawing-down of one's Torah and divine service draw so much from the level of the very Infinite Light, blessed be He, which is above the bounds of worlds, far above the level of "man," the level of "for He is not a man," etc.,

concerning which Scripture says, "If you are righteous, what do you give Him?" etc. But in Israel this power was drawn [down] at the Giving of the Torah, that the drawing-down of the mitzvos should depend on them; and there is drawn into them the level of the very Anochi, to be truly "your G-d."

This is [the meaning of] "Who brought you out of the land of Egypt (Mitzrayim)." For the entire order of the chain of descending worlds (hishtalshelus) is called Mitzrayim, the level of constriction (meitzar) and limit, since it is in the form of "man," three lines, and above and below, etc., which are the division of levels. 31

But to Israel was given the power of unity with the Infinite Light (Or Ein Sof), which is above the chain of descending worlds, the level of "for He is not a man," etc., where there is no division of levels at all.

And "You shall have no other gods before My face": although it is phrased as a command, it is also phrased as a promise, that there will be no level of tzimtzum (contraction) and concealment that hides and conceals 32

G-d's light and His holiness from the inner dimension (pnimiyus) of the life-force from the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the chain of descending worlds (hishtalshelus): "Even darkness does not darken," etc. Whereas in the order of the chain of descending worlds, in the form of "man," there comes about the descent of the levels and their enclothement in the ministers (sarim).

This is [the meaning of] "which G-d your G-d apportioned to all the peoples," whereas "But you 33
G-d took, and brought you out of the iron furnace, out of Egypt": from the level that is below, in the chain of descending worlds (hishtalshelus), to the level that is above the chain of descending worlds.

And this is [the meaning of] "from the house of slaves": for in Mitzrayim, the order of the chain of descending worlds, there can be a house of slaves; as with Avraham, from whom Yishmael issued, etc. But above there is no concealment or hiding at all: "May He make His face shine with us, selah."

And this is [the meaning of] "Zachor and shamor were said in a single utterance." Zachor is for the 34
masculine (dechar), meaning that it is a drawing-down and bestowal from above to below. It is called by the term zechirah (remembering) because the term

"remembering" applies to what is distant: [a thing must be] "a remembrance between one's eyes" because it is far from him. And so it is with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus): in itself it is exalted and uplifted, holy and separate,

but [it is] "You are wise": He is enclothed in the level of "wise." And for there to be this enclothement, there must be the level of remembering: "Remember us, G-d our G-d."

And shamor is for the feminine (Nukva), the level of the receiver, from the expression "And his fa- 35
ther kept (shamar) the matter," meaning, he waited. It is the level of prolonged hope, in which the receiver hopes and looks expectantly to the giver, like a poor man who watches and looks [to see] when the householder will put something into his hand.

As it is written, "Behold, as the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes," etc.

And as the saying goes, "To You our eyes are lifted." Now, for there to be a union of this level of 36
waiting (shemirah), [belonging] to the receiver, and a union of this bestowal, [belonging] to the level of the giver, so that the giver and the receiver be included [in each other], there must necessarily be an arousal of a level higher than both of them;

that is, through the level of "for He is not a man," etc., where there is no division into giver and receiver at all. And from there is drawn down and bestowed, in abundance, the inclusion of the two levels, zachor and shamor.

And this is [the meaning of] "they were said in a single utterance, something the mouth cannot speak and the ear cannot hear": that there be a revelation of the level that is above division. For at the Giving of the Torah there was a revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus).

This is the essence of the giving of the Torah to Israel: that the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), should depend on them. 37

And this is [the meaning of] the statement of Rav Yosef: "Were it not for this day that brought it about, how many Yosefs are there in the marketplace!" For had the power [of] the revelation of the very Infinite Light, blessed be He, not been drawn down at the Giving of the Torah, but [only] that engagement in the Torah be within the chain of descending worlds, from the level of Chochmah downward,

"how many Yosefs are there in the marketplace!" For engagement in the Torah draws down nothing of the Infinite Light, blessed be He, except in Israel, who merited this at the Giving of the Torah and were given the power mentioned above.

To explain further the verse, "Who brought you out of the land of Egypt": the Chochmah (wisdom) that is enclothed in the emotive attributes (middos) — although the attributes certainly conduct themselves according to the Chochmah enclothed in them, 38

as we see that "according to his intellect a man is praised" in his attributes, for a child loves small things, etc. — nevertheless, not all of the Chochmah and the intellect is enclothed in the attributes, but only a tenth part.

For "the face of a lion on the right": aryeh (lion) has the letters of re'iyah (sight). That is, sight is the level of Chochmah: "Who is wise? One who sees," etc.

And it is enclothed in the right, the attribute of Chesed (kindness); and likewise gevurah is numerically equal to re'iyah, etc. And this level of sight is the last level in Chochmah (wisdom), 39

which is a tenth part, the Malchus of Chochmah. For in order that, from the level of Chochmah, there be offspring, the emotive attributes (middos), which are not of the essence of Chochmah, the whole of Chochmah cannot be enclothed there, but only a glimmer of it.

And this is the level of Mitzrayim, a strait (meitzar) and a narrow place. And so we see tangibly in the structure of the human limbs: the seat of love is in the heart,

and the seat of Chochmah is in the brain, and the extension of the brain to the heart is specifically by way of the strait of the throat. And this is the meaning of Mitzrayim: meitzar Mi, "the strait of Mi."

Now, in this strait is the rule of three ministers: the chief cupbearer in the windpipe, where there is the extension of Chochmah (wisdom); 40

the chief baker in the gullet, where there is the extension of Binah (understanding); and the chief slaughterer in the jugular veins, the extension of Daas (knowledge). This is because the strait is very constricted; therefore the three ministers mentioned above draw nourishment [there].

That is why Yosef, who was brought down to Egypt, to the place of the three ministers mentioned above, mentioned only the level of Elokim: "Elokim will answer for Pharaoh's welfare"; "What ha-Elokim is doing He has shown to Pharaoh." 41

All is the level of Elokim, which is the attribute of tzimtzum (contraction), as is known. But when Israel went out of Egypt, then at the Giving of the Torah the level of "the chariot of Elokim" was revealed,

in which the level of Elokim is elevated by its chariot; just as with one who rides a horse: although the horse is nullified and secondary to its rider, nevertheless the rider is elevated by it. So too, through the chariot, the level of Elokim is elevated above the level of tzimtzum.

And this power that the chariot has, to elevate the rider, is because they are "twice ten thousand (rivosayim), thousands of shin'an." Shin'an is an acronym of shor (ox), nesher (eagle), aryeh (lion), 42

and the final nun alludes to the level of adam (man), as is known. This is because "the face of a lion," "the face of an ox," etc., were taken from the level of "before any king reigned."

Therefore they have this power to raise the level of Elokim, which is the level of the Throne and "the appearance of a man" upon it from above, to the level of "for He is not a man."

With this we will understand the verse, "Ado-nai is among them (bam), Sinai in holiness." For bam is written with the beis rafeh (soft); yet according to grammar it should have had a dagesh, since the yud of Ado-nai is sounded in pronunciation. 43

The explanation: a dagesh indicates a beginning, as the saying goes, "All beginnings are hard." Therefore, had bam been written with a dagesh, it would indicate the beginning of the life-force in them from the level of Ado-nai, as "a point in the sanctuary (nekuda beheichala)"; for that is the way and the drawing-down by which Malchus is enclothed in Beriah, Yetzirah and Asiyah.

For all the conduct of Beriah, Yetzirah and Asiyah is through the enclothement of Malchus, the power of the Actor within the acted-upon. That is the way of drawing down from above to below, so that there be the chain of descending worlds (hishtalshelus) and the coming-into-being of Beriah, Yetzirah and Asiyah in the order of their conduct.

But in the way of elevation from below to above, the level of "the chariot of Elokim," they carry the Throne (and are not carried, as in the way of the chain of descending worlds from above to below, the level of Malchus enclothed in them).

Then "Ado-nai bam" is rafeh, for the level of Ado-nai is in a state of nullification (bittul) to them, and there is no expression of beginning here, since there comes about an inclusion of Ado-nai in them as one, on an equal footing.

And this is [the meaning of] "Sinai in holiness": the level of Sinai, from which hatred descended upon the idolaters, is elevated into the level of the supernal holiness.

Therefore "Ado-nai bam" is rafeh, in the manner of inclusion, so that there be elevation on a single stalk. And this is [the meaning of] "Who brought you out of the land of Egypt, from the house of slaves": for in the level of Mitzrayim there is what is called the level of slaves. 44

For in the order of the chain of descending worlds (hishtalshelus), from cause to cause, in the order of the levels, which is called Mitzrayim, from Avraham there issued Yishmael and Yitzchak, etc.

But when "I brought you out of the land of Egypt," they were above the chain of descending worlds; they will not be in the state of slaves at all, for there the sitra achra (the other side) has no nurture and no hold at all.

"Thousands of shin'an": do not read shin'an but she'einan ("that are not"). The reason is that their root is in Z'eir Anpin (the emotive attributes), which has only nine Sefiros, for Malchus is "the tenth of them all." 45

But Z'eir Anpin itself has only nine Sefiros. And there are nine Sefiros from above to below and nine Sefiros from below to above; these are the two letters tes of Matat (Metatron), the eighteen blessings of prayer, which are in Atzilus

(unlike the eighteen blessings of the morning [service], which are on the level of Matat of Asiyah). But in Malchus they are rivosayim (twice ten thousand), for it is ten complete Sefiros, as is known.

"At each utterance their souls flew out." Now, "with [the letter] yud the World to Come was created," etc. The yud is the level of tzimtzum (contraction), so that there come into being the delight of the soul in Gan Eden from the revelation of the radiance, etc. For the worlds could not bear the Infinite Light (Or Ein Sof) itself without being nullified out of existence. 46

And they cannot receive a revelation of the delight of the Infinite Light (Or Ein Sof) itself, for it is exalted and uplifted, etc., except through an immense and great tzimtzum (contraction), by concealing and hiding His great light so that it is not revealed except in the form of a yud, etc. 47

And the arousal from below for this tzimtzum is through their souls flying out to the very Infinite Light, blessed be He, the source of delight, to draw down from there the delight of the souls.

And this is [the meaning of the teaching] that the Holy One, blessed be He, restored them with the dew with which He will in the future revive the dead. That is the matter of the crystal dew (tala devedolcha), which is the drawing-down of the supernal delight into Gan Eden, the delight of the souls.

TORAH OHR • PARSHAS YISRO • MAAMAR 8

ביאור על הנ"ל

"An explanation of the above"

◇

An explanation of the above. 1

Now, to understand the root of the matter of the Giving of the Torah and the receiving of the Torah, what it is: Now, the whole Torah and the mitzvos are the level of the union of the Infinite Light (Or Ein Sof), blessed be He, within the worlds. 2

As in the saying, "For the sake of the union of the Holy One, blessed be He." That is, the level of the higher unity (yichuda ila'ah) within the lower unity (yichuda tata'ah), so that there be an influx from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin).

As it is written, "I will give your rains in their season"; [and] "And it shall be, if you will listen," etc., "I will give the rain of your land." [This is so] even though a covenant has already been made with the rainbow since the days of the Flood: 3

"As long as all the days of the earth [endure], seedtime and harvest," etc., "and summer and winter, and day and night," etc. That is only for the existence and life-force of the worlds, what has already been established in the order of the chain of descending worlds (hishtalshelus).

But for there to be a new illumination from the level of the light that encompasses all worlds (sovev kol almin), and an addition of blessing that "renews each day the work of Creation," this is brought about through the Torah and mitzvos, "to work it and to guard it," to make Gan Eden and the delight of the souls, which is brought about through the level of tzimtzum (contraction) and expansion, etc.

And all of it is through the level of Havayah: contraction and expansion, drawing-down and expansion. And this is through the Torah, for the whole Torah is included in the Name Havayah.

So too the mitzvos: some of them are alluded to in the level of the yud, and some in the level of the heh, as is known from the bedtime Shema: "If I have blemished the letter yud," etc., the punishment [for which] is stoning, the level of yud.

From this we learn about [the saying] "the reward of a mitzvah is the mitzvah": that in the drawing-down of a mitzvah that is in the level of yud, one draws down a new illumination from the light that encompasses all worlds (sovev kol almin) into this level. 4

And this is [the meaning of] "I (Anochi) am Havayah your G-d": that is to say, Anochi, which is the light that encompasses all worlds, is drawn down into the level of Havayah, to be truly "your G-d." And this is [the meaning of] "And you shall keep," etc.,

"which [a person] shall do (ya'aseh) them," etc., "I am Havayah": to make (la'asos) the level of Ani ("I") be Havayah. Only, there cannot be a drawing-down except through an ascent, for "no drop descends," etc.

That is why the Torah was given with thunder and lightning, "and all the people trembled," etc., at the level of self-nullification (bittul) of the something into nothing; and "spirit brings spirit," etc. 5

But this power, for there to be this drawing-down through fulfilling the Torah and the mitzvos, was given to us at the Giving of the Torah. For an idolater who occupies himself with Torah or wears a tallis draws down nothing; only Israel merited this, at Mount Sinai.

Now, the angels too asked for the Torah, "Place Your majesty upon the heavens," and it was not given to them, because they are from the level of the world of speech, the "revealed world" (alma de'isgalya), 6

being from the level of the outer dimension (chitzoniyus) of the vessels; and they have no ability to draw down anything. Although they have self-sacrifice (mesirus nefesh) and are nullified to Him, may He be blessed, nevertheless it does not reach so far that anything of the drawing-down of the light that encompasses all worlds (sovev kol almin) should be drawn down from it, as with Israel;

because Israel "arose in thought," the level of the inner dimension (pnimiyus) of the vessels, which become one with the lights. As is plainly seen, thought is constant, even without a person's will; whereas speech depends on a person's will: when he wishes, he speaks, etc.

That is, because a person's mind has control to restrain himself in his speech; whereas over thought the mind has no mastery to move his thought away, because 7

it is one unity with the person's mind and intellect. And this is called in the Zohar "He and His vessels are one in them." For "and His life-forces" refers to the level of Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation);

for although the Infinite One (Ein Sof), blessed be He, Himself is high and exalted even above the level of Chochmah, "for He is not of all these attributes at all," nevertheless He unites with the level of Chochmah, so that "He and His life-forces are one": "He is the Knowledge and He is the Known," etc.

And "He and His vessels" refers to the level of thought, where the souls of Israel arose; they are united in a oneness in which the union is not absolute, as it is in the level of "His life-forces." 8

But if so, how did they merit to receive the illumination and drawing-down of the union of the very Infinite Light (Or Ein Sof), blessed be He, the level of the light that encompasses all worlds (sovev kol almin), the very level of Anochi?

Rather, it is specifically through the enclothing of the soul in the body and the vital soul; for this descent is for the sake of an ascent: to rise from the level of "His vessels" to the level of "His life-forces."

The explanation: the root of the animal soul is from the level of the face of the lion and the face of the ox in the Chariot, which bear the Throne; [they are] from the level of "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel," only that they fell into the World of Beriah (Creation), etc. 9

Therefore they have this power to raise the level of the man (adam) upon the Throne to the level of "for He is not a man," etc.

It is like, by way of analogy, the food that gives life to a person: although man is of the level of the speaking being, and higher in rank than animals and plants, [it gives him life] only because the root of the food is higher than man. Therefore it is said, "Behind and before You formed me," etc.

And our Sages, of blessed memory, said, "'Behind': [last] in the work of Creation," etc. And so, by way of analogy, the holy chayos (living creatures) have the power to raise the level of the man upon the Throne. 10

And similarly, in the same way, "the Patriarchs are themselves the Chariot": they lift up and raise the level of the six extremities (vav ketzavos) of the World of Atzilus (Emanation), the level of adam, which is Z'eir Anpin (the emotive attributes), which has nine Sefiros; and nine times nine makes eighty-one.

And three times eighty-one is two hundred and forty-three, and with the five chasadim (kindnesses) it is two hundred and forty-eight, etc. And this raising is the level of "Yours, Havayah, are the greatness and the might," etc.

That is, from the level of adam to the level of "for He is not a man," etc. (And in the same way, the emotive attributes (middos) of Atzilus are also the level of a chariot in relation to Chochmah (wisdom) and Binah (understanding), and are called the "supernal chariot" (merkavta ila'ah) mentioned in the Tikkunim; see further on.)

The explanation is that "Z'eir Anpin is bound to and suspended from Atika (the Ancient One)." For although in Atzilus Abba and Imma (Chochmah and Binah) are far higher than Z'eir Anpin,

nevertheless, in their root the emotive attributes are far higher. As is seen tangibly, an animal is by nature stronger than man, who possesses intellect, because the emotive attributes have more power than the intellect.

Therefore the emotive attributes (middos) have the power to rise higher. Although the emotive attributes come into being from the intellect, nevertheless, once the attribute has come into being, it has a stronger power. And as is stated in the Idra Rabba: "Abba and Imma (Chochmah and Binah) are included in the Mazla"; "Z'eir Anpin (the emotive attributes) is bound to and suspended from Atika"; "and in Atika there is no left." 11

That is why it is said, "for He is not a man," etc. For at the level of adam, since it is drawn down in the mode of the lines, Chochmah (wisdom), Chesed (kindness) and Netzach (victory), etc., 12

according to the order of the chain of descending worlds (hishtalshelus): for according to the order of the chain of descent, the conduct [of the world] is also according to the order of the chain of descent, with the division of levels, "With the kind You show Yourself kind," etc.,

as His wisdom determined, etc. But "in Atika (the Ancient One) there is no left," for there, there is no division of levels at all, and therefore there are no changes there at all.

And this is what Shmuel said to Shaul: "And also the Eternal One of Israel does not lie and does not relent," etc. For Shaul had asked him that the kingship return to him. 13

And Shmuel answered him that since it had already been given to David, it was impossible to take the kingship away from him; for David's kingship was taken from a supernal place, which is from the level of "for He is not a man," etc.

Not like the kingship of Shaul, which was taken from the level of adam: that is, since Shaul was chosen because of his righteousness, when he sinned, the kingship was taken away from him. But with the level of David it is not so. 14

As our Sages, of blessed memory, said: "Shaul [sinned] in one [matter], and it counted against him; David in two, and it did not count against him." The explanation: the level of David's kingship was taken from the level of "for He is not a man," and the blemish does not reach there.

That is, because the level of David is the level of Malchus (sovereignty), and "their beginning is 15
wedged in their end," and it is not within the bounds and level of adam. For the level of adam is according to the way and order of the chain of descending worlds (hishtalshelus), from Chochmah (wisdom) downward, and the flow is drawn according to the measure of the level, that is, according to the deeds of the lower beings.

But above the level of adam, "there is no left in this Atika (the Ancient One)," for He is the One "exalted from the days of old," "high and lofty," etc.

And this is what Chanah said: "My horn is exalted (ramah) in Havayah." For David, who was 16
anointed with a horn, is at the level of ramah (exalted), whereas Shaul, who was anointed with a flask, is from the level of adam, where there are changes,

as it is written, "And G-d relented of the evil," etc. But the level of ramah, which is the level of Atika (the Ancient One): there, "He is not a man," etc.

Therefore "David, King of Israel, lives and endures." And this is the purpose of all our service; and "the Patriarchs are themselves the Chariot," to raise from the level of adam to the level of

"for He is not a man," etc., and to draw down from the level of "for He is not a man" a drawing-down of the revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He, into the level of adam.

But the difference between the holy chayos (living creatures) of the Chariot and the Patriarchs, who 17
are themselves the Chariot, [is] that with the chayos, although they constantly make a tumult and are nullified to the Infinite Light (Or Ein Sof), blessed be He, and draw down from there, this is nothing

but influxes that are for the existence and life-force of the worlds. But "the Patriarchs are themselves the Chariot": the raisings and the drawing-down are higher, for they are to bring new souls into being.

As is known, there are two kinds of union (zivug) in Abba and Imma (Chochmah and Binah): the outer ones, "their union is constant," "two companions who never part," which is for the existence of the worlds; whereas [the union] to bring new souls into being, which is the inner union, comes about specifically through the souls of the tzaddikim.

Now, in the Torah itself there are mitzvos that are of the nature of raising up, and some of them are of the nature of drawing down. For "Charity exalts (teromem) a nation": at the level of ramah (exalted). 18

That is, through [the fact] that charity is enclothed in physical silver and gold, which are under the dominion of nogah; and they are of the level that fell in the shattering of the vessels, from "before any king reigned," etc.

That is why they have this power to raise up and to arouse a supernal drawing-down, very high and exalted. And similarly, in the same way, all the practical mitzvos, 19

which are done in physical action: some of them are of the nature of raising up, like the terumah gifts and the tithes; and some of them are of the nature of drawing down, like tzitzis, tefillin and shofar, etc.

And through all this one arouses the very level of Anochi, the level of "for He is not a man," etc.; this is to draw down from there to the level of adam, etc. 20

And this power was given to Israel at the receiving of the Torah: both in the outer dimension (chitzoniyus), through the performance of the mitzvos, to raise up and to draw down, etc.,

and in spirituality, through self-sacrifice (mesirus nefesh) in the Shema at [the word] "One," etc., so that there be a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He. All this was drawn down through the receiving of the Torah; 21

for an idolater cannot draw down [anything], even for a moment, through self-sacrifice, etc. And this is [the meaning of] "'Remember' and 'Keep' were said in a single utterance." "Remember" (zachor) is for the masculine (dechar), and "Keep" (shamor) is for the feminine (Nukva).

The explanation: the word shamor is from the same expression as "and his father kept (shamar) the matter," which denotes a prolonged expectation, in which the eyes of the receiver are always [turned] toward the giver,

as a poor man hopes and waits for the householder: when will he put something into his hand? So our eyes are lifted to the salvations of G-d, that there be a revelation of G-dliness in the world as there will be in the Time to Come; for then "they will see eye to eye," and "all flesh shall see," etc.

And this is [the meaning of] "As the eyes of servants to the hand of their masters, and as the eyes of a maidservant to the hand of her mistress, so are our eyes to G-d." The explanation: the "servants" are Metatron and Sandalfon, who are in [the Worlds of] Yetzirah (Formation) and Asiyah (Action); and the "maidservant" is the level of the World of Beriah (Creation). 22

And just as they wait and hope for the revelation of the light of the World of Atzilus (Emanation), their longing being very great because they recognize the exaltedness of the Infinite One (Ein Sof), for they say "Holy" and "Blessed," etc.,

so are "our eyes," the souls of Israel: although they arose in the Supernal Thought, our eyes are lifted and hoping toward the very essence of the Infinite One, blessed be He, the level of "for He is not a man," that a new light be drawn down from there, in the revelation of the inner dimension (pnimiyus).

(As above: through the raising of the mayin nukvin (feminine waters) of the souls of the tzaddikim, the inner union of Abba and Imma (Chochmah and Binah) is drawn down, etc.; which is not so through the raising of the mayin nukvin of the angels, etc. And this is "As the eyes of servants," etc.:

that through their raising of mayin nukvin they draw down mayin dechurin (masculine waters) for the existence and life-force of the worlds, according to the order of the chain of descending worlds (hishtalshelus), and their eyes are lifted to this light and drawing-down; so are our eyes lifted to G-d our G-d, that the drawing-down be a new light from above the order of the chain of descent, etc.)

And for the explanation of "were said in a single utterance," see further on. And see what is written on "And all the people saw," etc., "and the sound of the shofar," etc.

TORAH OHR • PARSHAS YISRO • MAAMAR 9

להבין ביאור ענין האבות הן הן המרכבה

"To understand the explanation of 'The Patriarchs are themselves the Chariot'"

To understand the explanation of the matter of "The Patriarchs are themselves the Chariot." 1
Granted, "the face of a lion, the face of an ox," etc., are a Chariot, because they are from the breaking of the vessels that fell into the World of Beriah (Creation), and their essential [source] is from "before a king reigned," etc.,

that is, from the World of Tohu (Chaos). Therefore they have this power to raise up and carry the Throne. And they are at the level of a Chariot because they are nullified, like a horse before its rider, since they are created beings; and in this way they also carry [it], as in the analogy of the horse that carries its rider, etc.

But the Patriarchs, whose essence and root are in the World of Atzilus (Emanation), where "He and His life-forces are one, He and His vessels are one": why are they called the level of a Chariot?

But the explanation [is understood] by first understanding the matter of the Chariot of the Chayos, "the face of a lion, the face of an ox," etc., which carry the Throne and "the likeness of the appearance of a man" that is upon it, from above.

The explanation is that "man" (adam) is the term for the inter-inclusion of three lines, [as in] the 2
form of [the letter] alef: a yud at its top, a yud at its bottom, and a line in the middle. And the general and collective expression of the three lines and their joining together is called by the name "man," which is the Name Mah.

But we need to understand: is not the Name Mah the level of self-nullification (bittul) and inclusion in its source? So how can it be called by the name "man," in the form of three lines? But in truth, the one depends on the other: for there to be the inter-inclusion of the three lines and their joining together, it must come from the level of bittul.

The explanation is that Chesed (kindness), "the right arm," is from above to below, like water that 3
descends from a high place to a low place. And Gevurah (restraint) is the withdrawal of the lights from below to above.

As in "And the Levite, he shall do the service." And the [middle] line is what joins them. Now, it is known that for something to join two opposites,

there must be an illumination and drawing down from a higher level, where these two opposites are nullified and there is no thing and its opposite there at all, for there is neither any drawing down nor any withdrawal there. For drawing down and withdrawal pertain to the Chayos of the Chariot, and "the Chayos run and return,"

but there, above, everything is in a state of actual self-nullification (bittul), without any withdrawal and without any drawing down. And from there an illumination is drawn down to the level of "man," so that there will be the inter-inclusion of the three lines and their joining together; and this is through the Chayos of the Chariot.

For the whole purpose of the service of the Chayos is to draw down and make this level of "man," so that it will be in a state of inter-inclusion and the branches will not be separated; and therefore they carry it upward, to draw down from there the level of bittul and inter-inclusion.

4 And this is [the meaning of] "And the likeness of their faces: the face of a man." For besides there being among the four Chayos the face of a man, a configuration (partzuf) of its own,

in their general and collective expression as well a configuration of a man is drawn [into them], so that each one is also comprised of the level of man. And this is because their whole main aim and their inner dimension (pnimiyus) is to draw down the level of man, the level of the joining together of the three lines and their inter-inclusion.

5 Now we will come to the explanation of "The Patriarchs are themselves the Chariot." For the Patriarchs are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty) of the World of Atzilus (Emanation). So what is [the meaning of] their being a Chariot?

But it is explained in the Idra Zuta that "Abba and Imma (Chochmah and Binah) issue from the hidden brain (mocha setima'ah), and Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika (the Ancient One)." And the explanation of this will be understood by way of an analogy, "from my flesh [I behold G-d]."

For the intellect is born from the maskil, which is above the intellect, where the revelation of the intellect and the reason for a thing are not known at all.

Nevertheless, it is called maskil, the source of the intellect. But "Z'eir Anpin is bound to and hangs upon Atika": the emotive attributes (middos) were taken from a still higher place. For even though the emotive attributes are born and revealed from the intellect, and according to a person's intellect so will his emotive attributes be,

and Binah (understanding) is called "the mother of the children," and Chochmah (wisdom) the father, nevertheless this is only [in the sense] that they bring about the birth and coming into being of the emotive attributes (middos), so that they emerge from concealment into revelation. 6

But the essence of the emotive attributes, in their root, was taken from a higher place. As is known, there are natural love and awe, and there are intellectual love and awe.

Now, natural awe and love (dechilu u'rechimu) are called by the name "great love" (ahavah rabbah), and intellectual awe and love are called by the name "eternal love" (ahavas olam). Only, because natural awe and love become clothed in [the realm of] "one opposite the other" (zeh le'umas zeh), there must be a drawing down of intellectual awe and love. 7

For "through Chochmah (wisdom) they are refined." But once they are refined, it is called "great love," for "the power of the son is greater than the power of the father."

As is known, from Abba and Imma (Chochmah and Binah) only the intellect (mochin) of Z'eir Anpin (the emotive attributes) was drawn, but the drawing down of the drop is from the essence, etc. And the reason they were drawn down to be natural, 8

below Daas (knowledge), even though their source and root is above, is as is known from the analogy of a falling wall: the stone or brick that is higher falls further down.

And likewise a torch whose light is very great shines and gives light even below, in the place of darkness. From all this it is understood how Z'eir Anpin, which is the level of His emotive attributes (middos), may He be blessed, is in its root above the level of Abba and Imma,

only it was drawn down below. (See what is explained on [the verse] "Place me as a seal," on the subject of the straps of the head-tefillin, about which it is said, "as a seal upon your heart"; see there.) Therefore the Patriarchs, who are Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), are the level of a Chariot to raise up the "man," which is the level of Chochmah (wisdom), as it is known that there are two levels of "man."

The first "man" is in Chochmah, and the lower "man" is Z'eir Anpin. And this is [the meaning of] "What is His name, and what is His son's name?" "What is His name" is Chochmah, and "what is His son's name" is Z'eir Anpin.

Now, when the emotive attributes (middos) are elevated, there comes about [the state in which] "the power of the son is greater," and it raises up even the level of Chochmah (wisdom), to draw down the enclothement of the Infinite Light (Or Ein Sof) in Chochmah, so that there will be the revelation of "You are wise"; 9

for the Infinite One (Ein Sof) Himself "has none of these attributes at all." Rather, the drawing down of the Infinite Light to be in Chochmah depends on the drawing down and elevation of the souls of the tzaddikim.

As our Sages, of blessed memory, said on [the verse] "And you shall do them": "I account it to you as if you had made Me." And as is known about the unification of the Shema: in order for there to be "Havayah is our G-d," which is the union of Abba and Imma (Chochmah and Binah), we first say "Hear, O Israel," for Israel is the one who unifies. For Avraham is Chesed (kindness), "the right arm," the right line, which is from above to below, 10

and Yitzchak is the left line, from below to above: "the Fear of Yitzchak." And Yaakov is yud-akev (heel), "the choicest of the Patriarchs," who joins them: "The G-d of my father Avraham and the Fear of Yitzchak was with me." 11

And the meaning of "was with me" is that it was drawn down to me, below. Therefore [the Sages] said, "Yaakov did not die," for his root is from the level of self-nullification (bittul) that is drawn down to join two opposites.

Likewise, Israel is also the middle line, and in him and through him there is drawn down the union of the supernal Abba and Imma (Chochmah and Binah). And what [the Sages] said, that Israel "arose in thought" alone, means in the letters of thought; and this is called "He and His vessels are one." 12

That is, the emotive attributes (middos) are the source of the letters of thought, for otiyos (letters) is from the language of drawing down, [as in] "And He came (ve'asa) from the holy myriads," [and] "Morning comes (asa)."

And the drawing down is in the emotive attributes. Likewise, the letters are not born and revealed in intellect and understanding until they come to be revealed in the emotive attributes, as is known.

Now we will explain the matter of " 'Remember' and 'Keep' were said in a single utterance." "Remember" (zachor) is for the masculine (dechar), the level of drawing down; and "Keep" (shamor) is for Nukva (the feminine / Malchus), the level of elevation. 13

As is known, there is the Shabbos of the night (de-ma'alei shabbata) and the Shabbos of the day (de-yemama). The Shabbos of the night is the level of elevation; this is [the meaning of] "A psalm, a song for the Shabbos day," and Barchu, and "A psalm of David": all of it is in the mode of elevation.

And the Shabbos of the day is the level of drawing down. Therefore at night we sing "Azamer bish- 14
vachin" (I will sing with praises), and by day "Asader lis'udasa" (I will arrange the meal). And all these elevations and drawings-down were said in a single utterance at the Giving of the Torah.

The explanation of this [comes] by first [explaining] the matter of the Torah and the mitzvos. First we need to understand the matter of the World to Come, which is Gan Eden and the Resurrection of the Dead. It is explained in the commentators, and by the Ramban in Shaar HaGemul, that the main reward, [that of] the World to Come, is at the Resurrection of the Dead, for the superiority of the Resurrection of the Dead exceeds [that of] the upper Gan Eden.

Now, in Gan Eden the souls of the tzaddikim sit without bodies; and in the upper Gan Eden is the 15
place of the great tzaddikim, and all of them are divested of their bodies.

For the body cannot enjoy such radiance and such great delight, since it cannot receive it. And the Resurrection of the Dead is that they will rise up in their bodies.

So how will they merit a delight higher than the delight of the soul that is in Gan Eden? Moreover, they said about Acher, "Better that he be judged and come to the World to Come," which is Gan Eden;

for all the sufferings of Gehinnom are worthwhile so that the soul may delight in Gan Eden, and it cannot receive the delight until it has been cleansed through many sufferings.

And about the Resurrection of the Dead they said, "All Israel have a share in the World to Come," meaning that they will rise at the Resurrection of the Dead, except those whom the Sages enumerated, who will not rise.

But the explanation is, as is known, that there are two levels in the revelation of the Infinite Light 16
(Or Ein Sof), blessed be He: the first, the level of the light that fills all worlds (memalei kol almin); and the second, the level of the light that encompasses all worlds (sovev kol almin).

Now, Gan Eden is from the level of the light that fills all worlds. "With [the letter] yud the World to Come was created," whose beginning is from Chochmah (wisdom); and when it is drawn down into Binah (understanding), then the delight of the World to Come and Gan Eden is revealed. Only, the upper Gan Eden is from the Binah of Binah,

and the lower Gan Eden is from the Binah (understanding) of Malchus (sovereignty). Therefore this 17
delight is revealed only to souls. But in the Time to Come, at the Resurrection of the Dead, the level of the light that encompasses all worlds (sovev kol almin) will be revealed, and there the soul and the body are equal.

And this revelation comes through the mitzvos that a person does. For the 620 mitzvos are the 620 pillars of light in Keser (the Crown), which is the light that encompasses all worlds; and the Keser is made from mitzvos that are clothed specifically in physical action.

As, by way of analogy, a royal crown: it is made of precious stones, which are at the level of the inanimate, and it becomes a crown upon [the king's] head, above.

18 And at this level, even the transgressors of Israel are "full of mitzvos like a pomegranate." Therefore all Israel have a share in the World to Come, at the Resurrection of the Dead, except for those whom the Sages enumerated.

And the giving of the reward of the tzaddikim to the souls, which is in Gan Eden, is only temporary, until the level of the light that encompasses all worlds (sovev kol almin) is revealed.

19 And therefore the exile is so long in the present time: because every soul of Israel must fulfill all 613 mitzvos in actual deed, so that the light of Keser (the Crown) will be revealed.

And this is the matter of the Giving of the Torah: "I" (Anochi) is the illumination of Keser, and this was given at the Giving of the Torah, so that they would have the power in their hands to draw down the level of Keser through the deeds of those below.

For although the root of the mitzvos themselves is in Keser, one who is not fit for it cannot draw [it] down, such as a minor or a woman, who are exempt; for whoever is not obligated in a matter draws down nothing, and all the more so the idolaters.

20 Also, at "We will do and we will hear," two crowns were drawn down to each and every one, only that through the sin of the Golden Calf they were taken from them, as it is written, "And the children of Israel stripped themselves of their ornaments." "Their ornaments" is the illumination of Keser (the Crown).

And of these two crowns, the first is in the mode of elevation, the level of "we will hear": for whoever wants to hear something nullifies all his senses and all his thoughts, only to hear.

It follows that the senses and the thoughts are raised up into the loftiness of the thing he wants to hear. And drawing down is the level of "we will do," meaning, "we will do" and draw down from above to below.

21 And this is [the meaning of] " 'Remember' and 'Keep' were said in a single utterance." For "Remember" is for the masculine and "Keep" is for Nukva (the feminine / Malchus): "Remember" is the level of drawing down and "Keep" the level of elevation, as explained above.

That is, by way of analogy, like one who possesses a great intellect and lowers and contracts his intellect into some deed, such as drawing or writing:

when he finishes his work and ceases and rests, the intellect returns to its source; and afterward, when he looks again with the eye of his great intellect at all his work, and behold, it is right in his sight, there comes about [the level of] a renewed drawing down.

So too, the Shabbos of the night is the level of cessation and rest, for "in six days G-d made, and on the seventh day He ceased."

And it is written, "And the heavens were completed," "And G-d completed," meaning that it returned to its source; and afterward, "And G-d blessed the seventh day," which is the level of the renewed drawing down. 22

Therefore it is called "the meal of Atika Kadisha (the Holy Ancient One)," for a supernal delight is revealed from above to below. And all this is in the present time, when there are elevations and drawings-down, ascents and descents.

But in the Time to Come, that is, at the Resurrection of the Dead, there will be "a day that is entirely Shabbos and rest for life everlasting," and there will no longer be ascents and descents,

for the level of Keser (the Crown), the light that encompasses all worlds (sovev kol almin), will be revealed, where there is no above and below; therefore there everything is in a single utterance.

And the Holy One, blessed be He, showed them this at the Giving of the Torah: that through the mitzvos they will merit this, since the Torah and the mitzvos were taken from so lofty a place, and this power was given to them, as explained above.

Now we will explain "The chariot of G-d is twice ten thousand, thousands of shinan; Ado-nai is among them (bam)," [the beis] with a rafeh. The explanation is that a dagesh indicates a beginning, but here the beginning of something does not apply, for the "thousands of shinan" are "the face of a lion, the face of an ox," etc., 23

whose coming into being is from the level of Ado-nai, Malchus (sovereignty) of the World of Atzilus (Emanation), since they are created beings; and "Ado-nai is among them," for it is included in them, since they raise it up. It follows that there is no beginning and end here, for there comes about [a state of] inter-inclusion.

Therefore a revelation of the Shechinah (Divine Presence) is not found anywhere except with the Chariot, as it is written, "And G-d went up from upon Avraham," meaning that the Chariot withdrew. 24

So too with Yaakov: "This is the camp of G-d"; and so too with Moshe: "He heard the voice from between the two cherubim," which are Metatron and Sandalphon.

Likewise, Yeshayahu and Yechezkel saw the Chariot, for there cannot be a revelation of the 25
Shechinah (Divine Presence) without a Chariot in which it is included; only that sometimes it clothes itself in this Chariot and sometimes in that Chariot.

And as for what our Sages, of blessed memory, said on "thousands of shinan": "Do not read shinan but she'einan (who are not)": that the Holy One, blessed be He, rides upon His light cherub and roams through eighteen thousand worlds.

The meaning and explanation of this: it is known that the eighteen blessings of the morning (shacharis) are the two letters tes of Metatron: nine from above to below

and nine from below to above. For Metatron is called "his servant, the elder of his house, who ruled 26
over all that he had," since the whole conduct of the worlds is through him on the weekdays; and these are the six extremities (vav ketzavos) of the World of Yetzirah (Formation), and he is called the "light cherub." For the two cherubim are Metatron and Sandalphon, who are Yetzirah and the World of Asiyah (Action).

And the "light cherub" is Metatron alone, who is at the level of "light," since he has not yet become 27
clothed in the level of the World of Asiyah (Action); and through him the Holy One, blessed be He, is elevated,

who is Z'eir Anpin (the emotive attributes) of the World of Beriah (Creation), to the eighteen thousand worlds, which are at the level of the World of Atzilus (Emanation), for there it is the level of eighteen thousand: nine from above to below

and nine from below to above. For the level of "man" is nine Sefiros; nine times nine is eighty-one; 28
three times eighty-one is 243, and [with] the five chassadim (kindnesses) the numerical value is 248, which are the limbs of "man."

And twice nine is eighteen, and at the level of the World of Atzilus (Emanation) it is called eighteen thousand. Likewise, the eighteen blessings of the morning are in the World of Yetzirah (Formation),

and the eighteen blessings of the prayer (tzelosa) are in the World of Atzilus (Emanation). The ex- 29
planation is that there must be a union of Metatron and Sandalphon; therefore the two cherubim had "their faces one toward the other."

And in the level of speech, although it is in the World of Yetzirah (Formation), there is a union of Yetzirah and Asiyah (Action). For "thought is not considered like speech" until one utters [it] with one's lips, because "the moving of one's lips counts as a deed," since speech comes out through the five physical points of articulation: alef, ches, hei, ayin from the throat, etc.

And thus there comes about a union of the letters of thought with the letters of speech, for the letters of thought themselves come out into revelation in the letters of speech; and what joins them is the voice, which is spiritual.

Therefore Metatron, who is His "light cherub," is the one who elevates, through the level of speech; for in the level of speech the union of Metatron and Sandalphon comes about.

TORAH OHR • PARSHAS YISRO • MAAMAR 10

וכל העם רואים את הקולות ואת הלפידים ואת...

"And All the People Saw the Sounds and the Torches"

"And all the people saw the sounds and the torches and the sound of the shofar," etc. [We need] to understand why there was the sound of the shofar at the Giving of the Torah. Did they need musical instruments? 1

And further: is there no musical instrument finer than it? The explanation: the sound of the shofar is a simple sound, and it casts dread, for it is a sound of trembling, as it is written, "If a shofar is blown in the city, will the people not tremble?"

So too at the Giving of the Torah it is written, "And there were sounds and lightning," etc., "and the sound of a shofar, very strong, and [all the people] trembled," etc. Yet for all that, it is called shofar after "Improve (shapru) your deeds," for it is what draws down the delight (taanug) within it, 2

and through it [delight] is drawn down below, so that delight comes into being; for it is from the level of the source of delights. And this drawing down had to take place at the Giving of the Torah, from the level of "For with You is the source of life," the source of delights.

The explanation of this matter: we must understand what the Giving of the Torah [accomplished], for even before the Giving of the Torah there were righteous people and prophets, 3

such as Adam, the first man, Chanoch, Mesushelach, etc. And Avraham fulfilled the entire Torah even before it was given, as it is written, "And he kept My charge"; only, this was in spirituality, etc.

So what change came about through the giving of the Torah in physical form? But the distinction of Avraham was "going on and journeying toward the south": he became the level of a chariot (merkavah) for the level of "the south."

And until he became a chariot, he was always at the level of "going on and journeying," that is, the level of "running and returning" (ratzo vashov). (Only, regarding the Chayos of the Chariot it is written, "And the Chayos ran and returned"; and Avraham's rank was above them, [so it] is called by the name "going on and journeying.")

And what is "running and returning"? Now, it is written, "He makes peace in His heights": there are fire and water, and the water does not extinguish the fire.

At first glance this is not understood: how can one speak of fire and water "in His heights"? And what is [meant by] the water extinguishing the fire, so that He needed to make peace?

But the explanation is that fire and water are themselves the levels of "running" and "returning." As is known, the element of fire is in the heart, where the thirst is: the level of "running."

As the saying goes, "If your heart runs": your heart, specifically. That is, through Binah (understanding), [which is] "the heart": he takes to heart and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, who is as His Name: He has no end and no limit, and only "His splendor is on the earth," etc. 4

And "Your kingship is the kingship of all worlds": for all worlds, their life-force (chayus), their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed, 5

which is a mere glimmer, an extension toward what is other than Himself, which does not touch His essence and being, so to speak; for He is holy and separate from the category of worlds, neither at the level of "filling" (memalei) nor at the level of "encompassing" (sovev).

Therefore his soul will pine and yearn to be included and nullified in its very existence in the Infinite Light (Or Ein Sof) itself, blessed be He, to cleave to Him truly.

Therefore "the Chayos run and return." For when they apprehend the life-force (chayus) drawn down to them from the holiness of the Infinite One (Ein Sof), blessed be He, who has no end and no beginning, etc., 6

they burn "like the appearance of torches," at the level of "running"; for "it moves about among the Chayos": the life-force drawn down to them is itself what moves about constantly at the level of "running"

as well, so as to be [in the state of] "and toward your husband is your longing": to be nullified and included in the very Infinite Light (Or Ein Sof), blessed be He, like a flame that rises of itself. But afterward they are at the level of "returning," as the saying goes, "If your heart runs, return to the One."

And this "returning" is from the element of water that is in the brain, the level of Chochmah (wisdom), koach mah, "the power of 'what'": "What have you examined? What do you know?" etc. And this is "return to the One": the returning, too, is from the level of "One."

Now at the level of "returning," in this level and rank, the water in the brain does not quench the thirst that comes from the element of fire in the heart so as to extinguish the fire completely, so that he would thereby fall from the rank of the thirst and longing in the heart. 7

For the heart has the power to grow stronger still at the level of fire and thirst, and to add to the blaze of fire, a mighty flame, with ever greater force, as it is written in Sefer Yetzirah, "fire from water," etc. And there are several kinds of fire: a fire that consumes and a fire that drinks.

And such was the distinction and attribute of our father Avraham, peace be upon him: "going on and journeying" constantly, at the level of "running and returning," fire and water, fire above water and water above fire, up to the highest heights, until he became a chariot.

But all this belongs to the rank and level of the spirituality of the worlds: to the rank of the righteous who walk before G-d, and the rank of the ministering angels. 8

But not every person merits this, that "a spirit from on high" be poured out upon him, to come to this level and rank, to be

constantly at the level of "going on and journeying." For this the Torah was given, namely, the physical mitzvos in physical action, in which and through which every person, too, can be at the level of "going on and journeying."

The explanation: in the physical action of the Torah, too, there is the aspect of fire and water. For the Torah is water, which descends from a high place to a low place. And it is called [water, as in] "Do not say, 'Water, water'": "water" twice. 9

The upper waters are the level of the sea of Chochmah (wisdom) and the higher yud, which is above the level of the revelation of the Torah itself; for "the Torah comes forth from Chochmah," [meaning] that its revelation is from Chochmah downward, and it descended from a high place to a low place, [to] the lower yud.

And the lower waters are at the end, in the action of fulfilling the physical mitzvos in actual deed, which are at the level of "Your kingship is the kingship of all worlds." Yet for all that, it is written "Your kingship" (with the suffix kaf, ["Your"]),

for their root is from the level of the upper waters, the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, in His own Self and glory, so to speak; only, it is drawn down below to become the kingship of all the worlds and the lower waters.

And in general, the 248 positive commandments are the level of water, which is Chassadim (kindnesses), because in them and through them the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes down below,

as in the words [of the blessing], "Who has sanctified us with His commandments": through the mitzvos the supernal holiness is drawn down, that is, the level of "holy and separate," etc., to rest and be revealed below; and every drawing down is the level of Chesed (kindness) and water, etc.

But they also have the aspect of fire, Gevuros (restraints) and contractions (tzimtzumim): that the mitzvah must be specifically in this manner and in this form that He commanded us, for His command is specifically thus. For example, a sukkah that is higher than twenty cubits is invalid,

and likewise tzitzis, whose threads must be whole; and similarly in all the mitzvos, whose particulars and fine details are themselves the level of Gevuros and contractions, except that they also comprise Chassadim, etc.

So it turns out that the Torah too has the aspect of fire and water, in physical action as well; and 10
through an arousal from below [comes] an arousal from above, so that there is also "going on and journeying." And this power, for an arousal

from above to be drawn down through an arousal from below, was given to Israel at the Giving of the Torah. For this is what the giving of the Torah means: that it was granted for the name "mitzvah" to be called upon physical things, so that they would have this power, that through them the Infinite Light (Or Ein Sof), blessed be He, would be drawn down.

But we need to understand: since through the Torah, too, one will come and arrive at the level of "going on and journeying," then why was the Torah not given to Avraham, who fulfilled the entire Torah in its spirituality? Why was it not given to him in its physicality as well?

To understand this, we must first explain the reason why the mitzvos have this great power, that 11
specifically through them the Infinite Light (Or Ein Sof), blessed be He, is drawn down;

after all, all the mitzvos are done with the mineral, the vegetable and the animal: for example, the meal-offering of fine flour, from the vegetable [kingdom]; animal offerings; and tefillin of parchment, from the hide of an animal, etc.; which were under the dominion of kelipas nogah (the "glowing" husk).

So how can the offerings, specifically, be "a fire-offering, a pleasing fragrance (rei'ach nicho'ach) 12
to G-d"? Rei'ach, "fragrance," is ascent from below to above. Nicho'ach is the Targum's word nechas, that is, descent and drawing down from above to below, "to Havayah."

That is: that there be a revelation of Havayah and a drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world (alma de'isgalya); through the offerings a revelation of the Infinite Light, blessed be He, is drawn down below. And likewise, through the mitzvos of tefillin and tzitzis, one draws the Infinite Light, blessed be He, upon his soul.

But it is known that the life-force vested in the mineral, the vegetable and the animal has its root in the level of "before a king reigned," etc.

As it is written, "Behind and before You formed me": "behind" in the work of creation, for the ut- 13
terance "Let us make man" is the last of all the utterances;

for the utterance "Let the earth bring forth," etc., and "living creature," etc., came before it. And therefore food gives life to man, although this is [through] the utterance of G-d's mouth that is in the food,

as it is written, "For by all that comes out of the mouth of G-d does man live." Nevertheless, man 14
too has the utterance of G-d's mouth [within him]; so why should he not live by the utterance of G-d's mouth within himself?

Rather, it is because the utterance of G-d's mouth in the food is higher than the utterance of G-d's mouth in man, etc., as is explained elsewhere. Yet for all that, the food fell down in the breaking of the vessels and descended under the dominion of nogah.

Therefore it became very coarse, and it makes coarse the person who eats it, bringing his soul 15
down to be drawn after the physicality of the world. And even the righteous person who "eats to satisfy his soul," etc., as the explanation of this matter is given elsewhere: nevertheless, it would be better for him without the food.

Therefore Moshe our teacher, peace be upon him, did not eat on the mountain all forty days. 16
Although his rank was very high, nevertheless, because of the materiality and coarseness of food, he did not eat; and even the manna, which is called "bread

of the mighty," bread by which the ministering angels are nourished, this "man," Moshe, did not eat, because he wanted to receive the Torah, which is above the level of the angels; for they asked, "Set Your splendor upon the heavens," etc.

Therefore the Torah was not yet given in the days of Avraham: in Avraham's days the materiality of 17
the world had not yet been sifted and refined, so that the Infinite Light (Or Ein Sof), blessed be He, could be drawn down through the deed of the physical mitzvos, which were taken from under the dominion of kelipas nogah.

And they could not receive the illumination of the Infinite One (Ein Sof), blessed be He, so that the name "mitzvos" would be called upon them, until after the Exodus from Egypt. For Egypt is "the iron furnace,"

like "a crucible for silver and a furnace for gold." That is, in order to "remove the dross from the silver": the furnace is what separates the dross, so that there be no admixture of waste in the silver and the gold.

So too Egypt, the iron furnace, refined Israel through the hardship of the servitude "in mortar and bricks," so that the evil would be separated from the good and "all the workers of iniquity would be scattered," 18

for through the evil doing evil deeds, it is consumed and lost, as it is written, "I will spend My arrows," etc.: "My arrows are spent," etc.

As in the analogy of a leech, which dies at once when it sucks a person's blood. And when Israel were refined, the world too was refined, its physicality and its materiality; for the whole world depends on Israel, as it is written, "He has also set the world in their heart." 19

And then the practical mitzvos, too, were sifted, so that they could be called by the name "mitzvos," so that in them and through them there would be a drawing down of the Infinite Light (Or Ein Sof), blessed be He: even in eating the offerings, and in offering a meal-offering of fine flour, which is from the vegetable [kingdom], it is "a fire-offering, a pleasing fragrance to G-d"

(and although the Patriarchs too offered sacrifices, nevertheless they offered only burnt-offerings, not sacrifices that are eaten, and not meal-offerings, which are from the vegetable [kingdom]).

With all the above, several difficulties discussed in the books will be understood, such as why Yaakov married two sisters, and Amram married his aunt.

And just as Egypt was the iron furnace, so that through it there would be the Giving of the Torah, so the exile of Edom is the iron furnace, so that through it there will be the days of Mashiach.

For the mitzvos will not be annulled in the days of Mashiach, according to all opinions; and the mitzvos will be refined further, at the level of the inner dimension (pnimiyus), as it is written, "And the earth shall be filled with knowledge."

And so too, in particular, for every person: his sufferings are to refine his mitzvos, "which a person shall do," so that they be rectified, to rise and be included in the Infinite Light, blessed be He.

Let us return to our subject: that the giving of the Torah is the level of fire and water below, so that through this there will be "going on and journeying," as mentioned above. But how can there be two opposites, fire and water, and the water not extinguish, etc.? 20

Of this it is said, "He makes peace in His heights": peace encompasses two opposites and is what joins them both, because it is greater than both of them, and they are nullified and included in it.

And this is the level of the sound of the shofar. For the shofar is blown from its narrow mouth, and 21
the sound goes out and widens, and comes out at its end, at the wide place. Of this it is said, "From the narrow place I called upon Yah; Yah answered me with expansiveness."

That is: "from the narrow place," a narrow place that cannot be grasped, where "no thought can grasp Him," for it is above all comprehension. And this is the meaning of shofar, "improve (shapru) your deeds": it draws down delight.

But in itself it is a simple sound, the source of delights, for it is written, "For with You is the source of life": the level of "with You," nullified and included in the very Infinite Light (Or Ein Sof), blessed be He. And from there, "I called upon Yah": the higher yud,

the level of Chochmah (wisdom), and the higher hei, Binah (understanding), which is Rechovos HaNahar ("the broad places of the river"), the broadening of the mind in what one contemplates, etc. (That is, there is already the level of comprehension; whereas Chochmah is the level of a flash of lightning, as is explained elsewhere.)

That is, from there begins the coming into being of Chochmah and Eden and Torah, "to work it and to guard it," and to make the Garden of Eden, the revelation of delight and the comprehension of the souls. And through this, "Yah answered me with expansiveness."

For just as there is the higher Yah [yud-hei], so there is the level of the lower Yah: the yud is the level of self-nullification (bittul), the lower waters, the lower Chochmah, a yud at the beginning and a yud at the end; and the hei is the level of the fire and thirst in the heart. All this is drawn down from "the narrow place," which is the sound of the shofar mentioned above.

In general, this is the level of the prayer said in a whisper. For the Shema and its blessings, "Who 22
forms ministering angels" and "the Ofanim with a great noise," [are] burning "like the appearance of torches."

Of this it is said, "And under the firmament their wings were straight": their "wings" are their flight in "running" from below to above, in flashes of fire and flame, burning; and all this is under the firmament, for the firmament is stretched over their heads "like the awesome ice." The level of ice is the level of self-nullification (bittul).

But when "there was a voice from above the firmament that was over their heads," this is the sound of the shofar, which is far above even the level of the firmament; and this is "when they stood," in prayer,

and then "they let down their wings": both the level of "running" and the level of "returning" are nullified and included, and they are united in complete union, and it is called neither by the name "running"

nor by the name "returning." And from there, "He answered me with expansiveness," so that there be a revelation of Havayah in the broadening of the heart too. And this is "Or let him take hold of My strength, that he may make peace with Me;

peace he shall make with Me": peace in the household above and the household below; that is, that above and below be equal, and as it was in the narrow place, so in the expanse, as mentioned above.

And this is "And all the people saw the sounds and the torches and the sound of the shofar." The 23
"sounds" are drawings down, like the physical voice,

which is the drawing of breath from the heart to bring it out through the mouth in speech. So too, by way of analogy, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from concealment to revelation is called by the name kol, "voice."

And "sounds" is plural, as our Sages, of blessed memory, said: "He merits the Torah, which was 24
given with five sounds." These are five times "water," just as there are five times "light," etc.

And water is the drawing down of the Chassadim (kindnesses), which descend from a high place to a low place, that is, the revelation of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the performance of the mitzvos. "And the torches": that is, the level of fire, burning "like the appearance of torches," in "running" and longing from below to above.

And all the people saw and grasped [it] eye to eye, "seeing what is heard." And all this was because of the sound of the shofar: for the sound of the shofar, which is "from the narrow place," is the source of delights, and from it are drawn water and fire, which are opposites, etc., as mentioned above.

"And the mountain smoking." Now, smoke comes about when fire takes hold of a physical thing 25
that has in it the element of earth.

So too, by way of analogy, the transformation of the animal soul from nogah to the side of holiness is called "smoke." And the nature of smoke that rises: when it comes near a fire, it kindles and makes the fire take hold of the thing from which the smoke comes out.

So too, through "the mountain smoking," the drawing down of "sounds" and "torches" comes 26
about, which are the levels of "running" and "returning" of the side of holiness, as mentioned above.

"And the people saw, and they trembled." Now, "the people" mentioned above, at the beginning of the verse, "And all the people saw," etc., refers to Israel.

But the end of the verse, "And the people saw, and they trembled," refers to the mixed multitude (erev rav), who did not see the sounds, but only "stood at a distance."

The explanation of this: the "sounds" are drawings down from the Infinite Light (Or Ein Sof), 27
blessed be He; that is, the Infinite Light, blessed be He, rests and is revealed in whatever is nullified to Him, may He be blessed. And this nullification is because the soul is stirred "from the inwardness of a man and the depth of the heart."

And for the soul, which is a created being and bounded, to be stirred by the Infinite One (Ein Sof), 28
blessed be He, who is not bounded and whom "no thought can grasp" at all: this is the level of a "voice" and a drawing down from the infinite and unbounded to the bounded.

But the mixed multitude did not have this power and this stirring [that comes] from contemplating the greatness of the Infinite One, blessed be He, Himself, so to speak.

For example, their main stirring is that they are stirred by the motion of the celestial spheres and their size and height, so vast a measure; but this is nothing but the level of yesh (existence),

whereas from the level of the Infinite One, blessed be He, who has no end, etc., no stirring at all is drawn to them. Therefore the mixed multitude said, "gods who will go before us," so that they would see him with a physical eye.

With this we will understand what our Sages, of blessed memory, said about the mazikin (harmful 29
spirits): "If the eye were given permission," etc. And even so, they do nothing, because of the fear of Heaven, as is stated in the Gemara, "Were it not proclaimed about you in heaven," etc.

Now since they have such fear of Heaven that they cannot transgress the word of G-d, this level is greater than that of man, who has free choice; so why are they called mazikin, "harmful ones"?

But the explanation: this is a great principle, that the main difference between the side of holiness and kelipah and the sitra achra (the other side) is that the angels and souls of the side of holiness have self-nullification (bittul) from the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, so to speak.

Therefore the angels' nullification is exceedingly great, so that "terror and dread fall upon them," 30
which they cannot bear; for this drawing down from the Infinite Light (Or Ein Sof), blessed be He, itself is revealed to them.

This is not so with the kelipos and the sitra achra: their nurture and their hold are from the world of separation (alma deperuda), where the drawing down of the Infinite Light, blessed be He, does not rest or reveal itself in them at all as infinite; for they take up room, as "they call Him the G-d of gods."

Of this it is said, "Your kingship is the kingship of all worlds, and Your dominion is in every generation": all the upper worlds receive from the level of His Malchus (sovereignty), may He be blessed, 31

for they crown Him and accepted His kingship upon themselves willingly; therefore the name "kingship" applies to them. As with a king of flesh and blood, who is called king when the people of the land have crowned him over them.

This is not so with "every generation," which is the world of separation: the name "kingship" does not apply to them, only "dominion," which is against their will.

And this is "and blessing You, may Your Name be blessed by the mouth of every living being." That is: we, the children of Israel, bless and draw You down, truly, 32

that is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, may He be blessed. And this blessing and drawing down is through the "sounds," that is, through the Torah, which was given with five sounds, five drawings down.

Although the Torah is clothed in physical matters, and we too are clothed in a physical body, before Him, may He be blessed, "darkness is as light."

And "whoever sits and studies, the Holy One, blessed be He, studies opposite him," etc. And "My words that I have placed in your mouth." And "may His Name be blessed by the mouth of every living being": for all other living beings bless only Your Name alone.

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 1

ואלה המשפטים אשר תשים לפניהם כי תקנה עבד עברי וגו׳

"And these are the ordinances that you shall set before them"

"And these are the ordinances that you shall set before them: If you buy a Hebrew servant," etc. We need to understand this: "before them" implies the plural, while "if you buy" is in the singular; it should have said, "if they buy." 1

But the explanation is that "if you buy" refers to Moshe Rabbeinu, peace be upon him, and refers back to what precedes it, that is, to what is written, "And these are the ordinances that you shall set."

It is Moshe Rabbeinu, peace be upon him, specifically, who will set the ordinances before them, and this is through "If you buy a Hebrew servant," etc. For it is written, "And I will give grass in your field for your animals," which refers to Moshe Rabbeinu, peace be upon him, who imparts the level of "grass" "for your animals."

The explanation: it is written, "And I will sow the house of Israel with the seed of man and the seed of animal," [meaning] that there are two levels among the souls of Israel. The first are the souls that are very lofty in stature and level, and they are the ones called "the seed of man," 2

for they are the souls drawn from the level of the supernal Man upon the Throne, as mentioned above, as it is written, "Let us make man in our image, after our likeness." (That is, souls of the World of Atzilus (Emanation), and they are the ones called "children," whereas souls of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are called "servants." And this is [the meaning of] "whether as children or as servants.")

That is: just as the superiority of man is that he has Daas (knowledge), so these souls have a great Daas of G-dliness. And Daas does not mean knowing alone, but the level of actual feeling, as will be explained.

And the second is the level of "the seed of animal" (that is, souls of Beriah, Yetzirah and Asiyah, which are almost all the souls in our generations; for souls of Atzilus are bnei aliyah, "people of ascent," who are few, etc., even in the early generations): these are the souls that do not have so much Daas of G-dliness.

This does not mean that they have no intellect and comprehension of G-dliness. Rather, although they do have intellect and comprehension, so that they comprehend and grasp the greatness of the Creator, blessed be He, from books and from scholars, with great comprehension and understanding of how the Holy One, blessed be He, gives life to all and brings all into being, and that "His greatness is unsearchable," etc.,

yet this is not in the manner of Daas and feeling in his soul. Therefore they are called "animal": for an animal has sight and hearing, etc.,

only it does not have Daas. So it is with these souls: they lack the level of Daas of G-dliness. For Daas is the level of feeling, when the concept is bound and fixed in one's soul, as though one feels [it].

For Daas is from the expression "And Adam knew," etc., which is the quality of bonding and joining. And along these lines it is said, "And from my flesh I will behold G-d": "I will behold," literally, as if seeing, etc. And although it is impossible to see G-d with the physical eye, nevertheless it is

like the way a person knows and feels his soul within him. For there too, it is impossible to see the essence of the soul, how and what it is; nevertheless he senses it by seeing the life-force of the body,

which comes from the soul. When he sleeps, the life-force withdraws, and when he wakes from his sleep, the revelation of the soul's light and life-force returns to him. In exactly this way is the level of Daas of G-dliness that souls of Atzilus have,

as Iyov said, "And from my flesh I will behold," etc. And although "no thought can grasp Him at all," meaning that His essence is not comprehended,

yet His existence is known and felt from what we see: that the worlds, which are like a great body, live and endure.

And this life-force in them is from the Infinite One (Ein Sof), blessed be He, who flows into them at every moment. This concept is grasped by all.

But when it is bound to the soul, so that one is bound [to it] and actually feels it, as if seeing, this is called the level of Daas.

And of this they said, "Who is wise? One who sees what is born": as if seeing with the very eye the birth and coming into being of something from nothing, etc. And of this it is said, "And G-d will be seen over them," etc.

Whereas when this concept and understanding is not in the manner of closeness and actual feeling in the soul, this level is called "the seed of animal," even though he has great intellect and comprehension of G-dliness.

And all Israel are also believers, etc., and faith is above Daas. Nevertheless, it is called a "crown" (atarah), which is the level of a makif (that which encompasses), and there must also be the level of Daas.

As it is written, "Know the G-d of your father," etc. For it is through Daas that the world does not conceal [G-dliness] from them at all.

And also, the love that comes from the level of Daas and sensory sight is beyond comparison, etc., and so too the awe; for "hearing is not comparable to seeing."

(The meaning of "seeing" follows the saying of our Sages, of blessed memory, "Look at three things": "look," specifically, meaning the manner of seeing with the eye of the intellect. It is like a person who understands with his wisdom and sees that something good or bad will come upon him; even though the time when the thing will come is far off,

because of the gaze of his intellect it is as if he sees it immediately with his eyes, and as if it had already come upon him, and he is very afraid if it is bad, or glad if it is good.

But the level of hearing, that is, the level of contemplation alone, in deep thought, is like one who hears from others that the thing will come: the fear or the joy over it does not fall upon him so much, because the thing is not yet fully revealed.

Even though he contemplates it, it is not as if he sees it with his very eyes, etc. And this is why he said, "Look at three things," etc.: that his contemplation of G-dliness should be like a person who understands with his wisdom and sees the thing even though it is far off, etc. For "Who is wise? One who sees what is born," etc.

Whereas the level of hearing is from the level of Binah (understanding): that is, one understands the unity of G-d — how "all is one," and that all the worlds are nullified and utterly nullified, as nothing before Him, and that everything is through the flow of His life-force, blessed be He, while in Him there is no change, etc., as the whole subject of G-d's unity is known.

Even though he contemplates it very thoroughly, and the whole depth of his thought is absorbed in it, and faith has become very firmly fixed in his heart, nevertheless it is only in the manner of hearing and understanding alone, and the matter is not fully revealed, as if he sees it with his eyes. Therefore, when he takes his thought off it even for a moment, [his soul] turns to the ways of its desires, etc.

Whereas when the matter of [G-d's] unity is in the gaze of Chochmah (wisdom), which is the source of Binah, before the matter comes to contemplation and expansion, etc., it is truly like the sight of the eyes, and it is impossible for him in any way to remove his thought and all the emotive attributes (middos) from the matter of the unity. In all his doings and affairs he cleaves to Him, blessed be He, with a wondrous cleaving, because he sees the King with his eyes.

And this was at the time of the receiving of the Torah: "And all the people saw the sounds" — they saw what is heard. And after they sinned, they were brought down from this level to the level of hearing, which is the level of Binah, and [so] they were able to sin, etc. It follows that Chochmah is the level of seeing,

and Binah is the level of hearing. Now, it is known that Abba (Chochmah) "nests" in Atzilus and Binah in Beriah. Therefore the souls of Beriah do not have the level of seeing, only hearing and understanding; and therefore they are called "the seed of animal."

Whereas with souls of Atzilus, there the level of Chochmah and seeing is revealed, and they are called "the seed of man," etc. Now, the intermediate level that connects and unites Chochmah with Binah is Daas. Daas denotes bonding, as it is written, "And Adam knew," etc.

That is, that he be bound, in the depth of the point of the heart, to the thought of the Binah with which he contemplates. Whereas Binah alone is the matter's being in thought alone, and it does not touch his very self, that is, his heart, at all.

But when there is the desire of the heart (re'usa deliba), the fervor of his heart and his cleaving to the matter he is thinking about, until he is wholly in the matter, deeply attached with all the senses of his body — this is called Daas. It causes the level of Chochmah to join with Binah;

that is, through the great intensity of the contemplation it brings about that there is, within the Binah, the level of seeing, the seeing of Chochmah, as mentioned above. And therefore the level of "the seed of man" means souls that have the level of Daas, which draws the revelation of Chochmah and seeing into the contemplation, so that one comes to the level of "And from my flesh I will behold G-d," literally.

Whereas when he lacks the above-mentioned level of Daas, which draws down the revelation of Chochmah, etc., then he is only at the level of hearing and understanding alone, from the level of Binah, which "nests" in Beriah; and therefore he is called "the seed of animal," etc.)

And although an animal does not have hearing and understanding either, this is by way of analogy: for an animal, too, has the imaginative faculty. And so intellect and understanding of G-dliness, when it is only at the level of hearing alone, is

like mere imagination, and it is called the level of "after our likeness." And of this it is said, "We were like dreamers": as in a dream, where nothing remains but the imaginative faculty, etc.

(See what is written above in Parshas Vayeshev on this verse. But the level of "Let us make man in our image" is the level of "the seed of man," the level of seeing, etc. However, the level of Daas that connects Chochmah with Binah is called Higher Daas (Daas Elyon). And there is the level of Lower Daas (Daas Tachton), which is the bond of the intellect (mochin) with the emotive attributes,

and it is the inner dimension (pnimiyus) of the emotive attributes. And below, in the explanation of "And I will give grass," it is explained that through the drawing down of the level of Lower Daas, too, one is called "man." And see in Likkutei Torah, Parshas Shemos, the discourse beginning "Va-yar" ("And he saw"), etc., "Know that," etc.)

Now, Moshe Rabbeinu, peace be upon him, has great power: he draws down and imparts the level of Daas (knowledge) into the Community of Israel, even into the souls called "the seed of animal," so that there be in them the level of Daas and feeling of G-dliness, so as to be [the fulfillment of] "And you shall know this day," etc., 3

"Know the G-d of your father," etc. (And he is the one who unites and draws the level of Chochmah (wisdom) to Binah (understanding), so that there be in the contemplation the level of seeing, etc.)

For Moshe Rabbeinu, peace be upon him, is called Ra'aya Mehemna (the faithful shepherd), the singular one among the seven shepherds, who shepherds and sustains the souls of Israel by imparting to them the faculty of Daas. This is the meaning of Ra'aya Mehemna: that he sustains the faith.

Therefore he is the first redeemer and the last redeemer. The meaning of "first redeemer" is that he is the one who imparts to them the level of Daas: at the beginning of his speaking he said to them, "And you shall know that I am G-d," for before that it is written, "And the people believed."

And he will also be the last redeemer, so that there be the level of "And the earth shall be full of knowledge," etc., "For they shall all know Me," etc.

(That is, that Daas be also at the level of the light that encompasses all worlds (sovev kol almin); whereas in the redemption from Egypt, although the level of "And you shall know that I am G-d" was drawn down, it was at the level of the light that fills all worlds (memalei kol almin), as explained elsewhere on the verse "And you shall know this day.") And this is [the meaning of] "And I will give grass in your field for your animals."

Meaning: "grass" (esev) is the level of Daas, for it is the Name Ayin-Beis [seventy-two] with a shin in the middle of the word. (The Name Ayin-Beis is in Chochmah, and one must say [that it denotes Daas] because Daas draws down the union of Chochmah with Binah, as mentioned above.) It is drawn down "in your field," the level of "the field of holy apples," "for your animals": these are the souls called "the seed of animal."

And even the supernal angels, the four camps of the Shechinah (Divine Presence), are also called by the name "animals" and "beasts" (behemos and chayos), for they are "the face of a lion," "the face of an ox," etc.

For although they have Daas and recognition of G-dliness and stand in great self-nullification (bittul), they are nevertheless called by the name "animals," because their comprehension is only of the level of the attribute of His sovereignty, blessed be He, from which their life-force and coming into being are drawn, and up to there their comprehension rises.

But of His being and essence, blessed be He, their thought has no grasp at all. (As explained elsewhere on the verse "Sing and rejoice," on the matter of "And they shall sing of Your righteousness.") And the level of Malchus (sovereignty) is called a "name," like the analogy of a person's name, which does not touch his being and essence, etc.

Therefore they are called "animals," for they have no Daas [or] comprehension of His being and essence, blessed be He. And therefore they say "Holy": that He, blessed be He, is holy and separate from them, etc.

Therefore of them too it is said, "And I will give grass in your field for your animals." Now, the drawing down of Daas is through saying "Holy."

For the Holy One, blessed be He, has no need of their song and praise; rather, through their saying "Holy," the flow of Daas is drawn down to them, etc.

(For kadosh ("holy") is kodesh ("holiness") with a vav, which is the drawing down of Supernal Chochmah, the level of seeing. Alternatively, [it is] the drawing down of Keser (the Crown), and this is through Higher Daas, which receives from the level of Keser, as written above in Parshas Toldos on the verse "Many waters," etc.)

Now, in [the blessing] Yotzer Or we say, "All of them as one respond," etc., "Holy," etc. — "all of them as one," specifically. And as it is written in the Zohar: they do not sanctify Him above until Israel sanctify Him below, so that all of them sanctify Him together. 4

The meaning: the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the ones called the level of "animal," and it is to there that they draw down the level of Daas (knowledge).

Now, the three worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) are the three levels of thought, speech and action. For "Israel arose in thought"; even the souls called "the seed of animal" are from the level of thought, which is the World of Beriah. 5

Whereas the angels are drawn from the level of "the word of G-d" and "the breath of His mouth," etc., which is the level of Yetzirah. Therefore the angels cannot say "Holy" to draw the revelation of Daas (knowledge) down to them until Israel first say "Holy."

For the drawing down must be in order: Daas is drawn into thought, and from thought it is drawn to speech, etc. It is impossible for it to be drawn into speech before it is drawn into thought, just as it is impossible to speak unless one first thinks the combinations of letters one wishes to speak, etc.

Yet Israel too cannot say "Holy" until the angels say "Holy." For although, from the standpoint of the root of their souls, they are from the level of thought, which is above the world of the angels, 6

yet from the standpoint of their being enclothed in bodies, they are at the level of the World of Asiyah (Action), which is far below the angels, who are from the level of Yetzirah (Formation).

If so, they need to receive Daas (knowledge) through the angels, in the way of the drawing down from the level of speech to the level of action, etc. And this is [the meaning of] "And they receive from one another."

Therefore they sanctify Him together, specifically: "All of them as one respond," etc. (And this is [the meaning of] "A crown they shall give You, angels," etc., "and Your people Israel," etc., "together," etc., specifically.

And the meaning of "A crown they shall give You" is that through Daas being drawn into their souls, the revelation of Keser (the Crown) is also drawn down to Z'eir Anpin (the emotive attributes), for Daas is the outer dimension (chitzoniyus) of Keser.

Therefore, when Keser is counted, Daas is not counted, etc. And when there is to be a drawing down of Daas, the drawing down must necessarily begin from Keser; and when it is to be drawn down below, it must necessarily first be drawn down above, as written in the kavanah (mystical intention) of Baruch She'amar.)

Now, all this is drawn down through Moshe Rabbeinu, peace be upon him, who draws down and imparts the level of Daas from the beginning of all levels to the end of all levels, so that it passes through and is drawn into all the levels of thought, speech and action.

(And see what is written elsewhere on the verse "Lift up your staff," etc.: that through the splitting of the Sea of Reeds, the desire of the heart (re'usa deliba) was drawn into thought, speech and action. That is, through "Lift up your staff," [which is] the level of Daas, which rises up to Keser, etc., and draws down from there to thought, speech and action. And see what is written on the verse "And Moshe spoke," etc., "to the heads of the tribes.")

And this is [the meaning of] "And these are the ordinances that you shall set before them." Mishpat 7
(ordinance) is an expression of going (halichah), as [the Targum] translates the verse "according to the former manner (kamishpat harishon)" as "according to the former way (kehilchesa kadmaysa)."

And the halachos (laws) are an expression of "The ways (halichos) of the world are His": the level of the ascent of the worlds, elevation after elevation, etc. And this is through Daas (knowledge), which is the recognition and feeling of G-dliness; therefore it is called by the name "going."

Therefore the kelipos (husks) do not have the level of the faculty of Daas (knowledge), as is known 8
from the matter of "Then there came two women, harlots," etc.,

and this is because they are something (yesh) and an entity, and they lack the level of self-nullification (bittul) from below upward, etc. And this Daas and going is drawn down through the study of the halachos, by delving into them to grasp them well and thoroughly.

This is a revelation of the Daas of the Torah in a person's thought; through this he merits going through the levels, in comprehending the greatness of the Infinite One (Ein Sof), blessed be He, so that the level of Daas is drawn into him.

(And this is what is said in the Gemara, that Rav Sheshes said, "Rejoice, my soul! For you I have read [Scripture], for you I have learned [Mishnah]," etc. "At first, when a person does [it], he does it ada'ata denafshei (for his own sake)."

The meaning of ada'ata denafshei is that the level of Daas be drawn into his soul, so that his soul be attached and bound to His G-dliness, blessed be He; and this is drawn down through occupation with the Torah.) "That you shall set": that is, Moshe will impart the level of Daas.

"Before them" (lifneihem): that is, to their inner dimension (lifnimiyusam). For Daas is specifically the drawing down of the inner dimension (pnimiyus), and through it the revelation of the inner dimension of the emotive attributes (middos) is drawn down, which is the endurance of the emotive attributes. (And see what is written above on the verse "Many waters," etc.)

Therefore it says in the Zohar: "Moshe, Moshe" — the cantillation has no break; "Avraham, Avraham" — the cantillation has a break. For Avraham is the level of the attribute of love and Chesed (kindness), etc., and there is a break (pesik) and an interruption between the love of Asiyah (Action) and the love of Yetzirah (Formation).

But Moshe, who is the level of the inner dimension — his cantillation has no break, for in the level of the inner dimension there is not so much division, etc.

(Alternatively, lifneihem ("before them") means to the level of the face (penei) of man. For although they are the level of "animal" — "the face of a lion," "the face of an ox," etc. — nevertheless, "and the likeness of their faces was the face of a man": that is, the level of the Daas of Beriah (Creation). And into the level of their faces he will set and draw down the level of the drawing down of the Daas that is drawn from above.

For this Daas of Beriah is a vessel for the light of the Daas drawn from above, similar to what is written in Parshas Vayakhel: that the lower will, which is born of the intellect, is a vessel for the resting of the higher will, which is above the intellect, etc.

It is further explained in Parshas Miketz, on the verse "And this was formerly (lefanim) in Israel," that in each one there is an inner dimension and an outer dimension (chitzoniyus), concealed and revealed, etc. And elsewhere the matter of "and their wings were separated" was explained as the manner of division, whereas "and their faces," etc. — see there.

And therefore "if you buy" is said in the singular. And see what is written on the verse "And the Jews accepted" (vekibel), in the singular. Here, however, he resolved [the question of] "if you buy" being in the singular with a different answer: that it refers to Moshe, etc.

And this is [the meaning of] "Your judgments are a great deep; man and animal You save, O G-d." The meaning: "Your judgments," which are the laws of the Torah, are very lofty; therefore they can be drawn down even very far below, so that through this "man and animal You save," that is, the level of the face of man that is in the animal, as mentioned above.)

Therefore the drawing down of Daas to the level of "animal" comes specifically through Moshe, since he is from the level of Higher Daas, the level of the light that encompasses all worlds (sovev kol almin), which is above even the level of the souls called "the seed of man," who are from the level of Lower Daas, of the light that fills all worlds (memalei kol almin),

for it encompasses and surrounds. (See what is written on the verse "You have captured my heart." And relative to the encompassing [light], man and animal are equal; as in the Sabbatical year, which is an ascent at the level of sovev kol almin, man and animal are equal, for once [the produce] has ceased for the wild beast from the field, man may not eat [it], etc., as written elsewhere on the verse "You shall keep My Sabbaths.")

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 2

כי תקנה עבד עברי וגו׳

“When you acquire a Hebrew servant”

◇

“When you acquire a Hebrew servant,” etc. Now, at times it is written “Acquirer of heaven and earth,” “Acquirer of all,” and it is written “Creator of heaven and earth,” “Creator of all.” 1

The explanation is that there is a level that is called the way of the order of the chain of descending worlds (hishtalshelus), from cause to cause, and there is a level that is called above the way of the order of the chain of descending worlds (see what is written elsewhere on [the verse] “Va’eschanan,” the explanation of the matter, etc.).

And this is the matter of “Creator” and “Acquirer.” That is: “Creator” is the coming into being of something from nothing, which is above the way of the order of the chain of descending worlds.

For the created being bears no comparison at all to the Creator; and if so, the coming into being of the created being is a new emergence of something from nothing, and this is “Creator.”

But afterward there is also the level of the chain of descending worlds, one from another, by way of cause and effect, and this is called “Acquirer,” for acquisition

is not the coming into being of a new thing, but a passing from the domain of the seller into the domain of the buyer: at first the merchandise lay in a box with the seller, and through the acquisition it came to be revealed to the buyer.

Likewise, the aspect of drawing forth the effect from the cause is not the coming into being of a new thing, for to bring a new thing into being lies only within the power of the Creator, may He be blessed. 2

But the drawing forth of cause and effect is a matter of revealing what is concealed, like the revelation of speech from the concealment of thought, etc. And of this it is said, “Acquirer of all”: to draw them from concealment into revelation. After they have already been created from nothing into something, [the term] acquisition applies, when [a thing] is drawn from concealment into revelation, etc.

And in this way the explanation of “When you acquire,” etc., will be understood. For it is written, “Beyond the river your fathers dwelt.” The river is the level of “And a river goes out of Eden,” 3

as is stated in the Zohar on Parshas Emor, that it is the level of Binah (understanding) of the World of Atzilus (Emanation), which is drawn forth to enclothe itself in the World of Beriah (Creation). And this is [the meaning of] "and from there it divides," etc.

And "beyond the river" is what is above the level of Binah (understanding) and of intellect that is grasped; there the Patriarchs dwelt and were rooted. Only, as for the souls' descending afterward until they are called "the seed of beast": this is only the level of the spark that is drawn down below, and it is of this that it is fitting to say so. 4

But its root and source is even "beyond the river," which is above the chain of descending worlds (hishtalshelus), to the point that there man and beast are equal: "Equal, and making small and great equal."

If so, to draw the level of Daas (knowledge) into the souls that are called "the seed of beast," nothing is needed for this but the level of acquisition, which is a drawing from concealment into revelation; that is, to draw from their root, which is "beyond the river," and so on, 5

for there they have very great Daas, only it is entirely hidden from the spark that is enclothed in [the worlds of] Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and one must draw [it] from there, from concealment into revelation.

And this is [the meaning of] "When you acquire a Hebrew servant," etc. And this is easier than if there had to be a truly new coming into being.

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 3

שש שנים יעבד

"Six years he shall serve"

◇

"Six years he shall serve." This means: through the drawing down of Daas (knowledge), there can 1
be the level of "serving Him," to be "one who serves G-d." For there is a great difference between "one who serves G-d" and "one who has not served Him," even though he is a tzaddik,

as is stated in the Gemara, cited in the Tanya (ch. 15). And the matter [is this]: Now, it is written, "Days were formed," and it is written, "And Avraham was old, coming with days": with those supernal days.

That is, the days are garments that are made for the soul from the Torah and mitzvos, every day specifically. And if one day is lacking, without a mitzvah, "the garment is lacking," etc.

That is, these garments exist so that the soul can enjoy the radiance of the Shechinah (Divine Presence) and "be absorbed into the body of the King." This is through these garments made from the Torah and mitzvos, whose root is far loftier than the level of the very "body of the King"; only, they descended to become garments

(this is like the drawing down of a parable, through which the thing it illustrates is grasped). And since this is so, [it is] specifically when they are made every day, which is beneath time specifically, that the garments have been drawn from their root, which is above time, to be clothed in the level of time, so that the soul can grasp them.

But as they are in their root and source, above time, the soul is not able to grasp them, all the more so and a fortiori from [the fact] that it cannot grasp the radiance without the garment, etc.; and all the more so the mitzvah itself.

Only because the mitzvah descended to be in the level of a garment and a parable can [the soul] grasp it, and through it, it will grasp the radiance, etc.

Therefore they are called "days," for they have been clothed in the level of time, for then the soul is able to grasp it. (And see what is explained in the maamar beginning "At the time when Israel put 'we will do' first," on [the verse] "A time for every desire under the heavens," etc.)

And this is [the meaning of] "And the soul of my lord shall be bound up in the bond of life." "Bond" (tzeror) is as when one binds a stone in a sling, and through this one throws it upward.

So too, for the soul to rise higher and higher into the source of life, [this] is through the days and garments of Torah and mitzvos. And this is the meaning of "Six years he shall serve."

The six years are the time of the "six thousand years that the world exists," for during this time the fulfillment of Torah and mitzvos has been given. For "today, to do them" [applies to] the whole length of the time mentioned above.

But the meaning and concept of "yaavod" (he shall serve) is a term [for] the tanning (ibbud) of 2
hides, for through the tanning they change greatly for the better. So too with the garments mentioned above: there must be a tanning, for they must be cleansed of all the waste that falls

into them, and be washed and laundered, like the analogy of a physical garment, which is washed and laundered in pure water: then it will be bright and clean. But if they are not laundered, they will not be clean and beautiful.

And this is the difference between "one who serves G-d" and "one who has not served Him." And 3
this tanning and laundering is through the transformation of the emotive attributes (middos) from darkness to light and from bitter to sweet. And the transformation of the middos is through the waters of Daas (knowledge), for Daas is the inner dimension (pnimiyus) of the middos,

and this is also through Moshe, the faithful shepherd, of whom it is said, "And I will give grass," etc. And he also washes and launders them in supernal waters from beyond the river, etc.

As it is written, "Like a flock of ewes (which are the seed of beast) that have come up from the washing," etc., "washing in milk." (See what is explained on [the verse] "Your teeth are like a flock of ewes," etc.; see there.)

And this is the concept of "the whitening (libun) of the halachah," etc. And this is through prayer, for then is the opportune time for the revelation of Daas through contemplation, etc.,

as we say in the Shemoneh Esrei, "You graciously grant man knowledge," etc. And through this the garments are refined. Therefore prayer is called the "continual burnt-offering" (olas tamid), for the Torah and mitzvos of the whole day ascend to G-d through prayer.

That is, because through prayer they are tanned and rectified. And all this is in the "six thousand 4
years that the world exists." And this is "Six years he shall serve." And of this they said, "Tzaddikim have no rest: 'they go from strength to strength,'" etc.

But "and in the seventh"—in the seventh millennium—"he shall go out free, for nothing." "For nothing" (chinam): without mitzvos, for then there will be rest for life everlasting, for there is no further ascent higher than it.

Gloss. 5

See in the Tanya, ch. 46, on [the verse] "I was as beasts with You," etc., "and I do not feel," etc.: 6
"And that it says 'beasts' in the plural is to allude

that before Him, may He be blessed, even the level of the supernal Daas (knowledge), which includes Chesed (kindness) and Gevurah (restraint), is likened to beasts," etc. End of quotation. Now, seemingly this is difficult according to what was explained, that even the lower Daas of the World of Atzilus (Emanation) is called "the seed of man."

And how can even the supernal Daas (knowledge) be called "beast"? But the matter will be understood from what is explained on [the verse] "Many waters," concerning [the teaching] that in the future they will say to Yitzchak, "For you are our father." 7

And Rivkah is from the term "a team (rivkah) of cattle, three by three," etc. And the explanation is that although the level of "man" of the World of Atzilus (Emanation) is above the level of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), which are called "beast,"

there are, however, two levels of emotive attributes (middos): that is, there are middos drawn from the intellect, and there are middos that are above the intellect, which are called "mountains of darkness" (turei chashocha), the middos within Keser (the Crown). And they are drawn specifically through the supernal Daas, which receives from Keser, for it stands in the middle line, beneath Keser.

And there is a level of Daas (knowledge) that draws Binah (understanding) into the emotive attributes (middos), etc. And the level of the middos that are above the intellect is called the "great beast" (behemah rabbah), which is above the level of "man." 8

However, relative to the Infinite One (Ein Sof), blessed be He, even this level that is above the intellect is called by the name "beast," literally, in its plain sense, for the supernal Chochmah (wisdom) is called "physical action," as [mentioned] above.

Therefore even the supernal Daas is called "beast." And [it is] like the matter of the supernal Keser (the Crown): "although it is a pure light, it is black, black," etc. And see what is explained in Parshas Eikev on [the verse] "And He fed you the manna," etc.

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 4

ביאור על הנ"ל

"An explanation of the above"

◇

An explanation of the above. 1

"And these are the ordinances," etc. Now, it is said, "And I will sow the house of Israel with the seed of man and the seed of animal." "Animal" (behemah) has the numerical value of BaN [fifty-two]: souls of the World of Beriah (Creation). 2

"Man" (adam) is MaH [forty-five]: souls of the World of Atzilus (Emanation). And "upon the likeness of the throne [was] a likeness like the appearance of a man." The world of the Throne is the World of Beriah, where there is the level of "animal": "the face of a lion," etc.

[This is] the camp of Michael, "like a lion he roars," which relative to above is reckoned at the level of [being] without Daas (knowledge), even though relative to below the Daas is reckoned great.

And the "man" in the Chariot (Merkavah) is the Daas (knowledge) that is vested in Beriah. And this is [the meaning of] "Man and animal You save, O G-d." But the "man" of Atzilus is the level of "I will be likened to the Most High" (adameh le'elyon), which is 3

only from concealment to revelation. Atzilus is from the expression "And He drew forth (vaya'tzel)," etc.: in Moshe it was in concealment, and it was revealed in the seventy elders.

And so Atzilus is only a revelation of the very Infinite One (Ein Sof), so that there be Chochmah (wisdom) and Binah (understanding) from above: "not that You have a known righteousness," etc., 4

"but to show," etc. That is, so that there be revelation; and the revelation is akin to the supernal concealment that is above the level of Chochmah, etc.,

and it comes to revelation in Chochmah. Whereas in the World of Beriah (Creation) [there is] a new coming-into-being, something from nothing, as it is written of Avraham, "And I am dust and ashes," etc.

Now, in order that the animal have the power to ascend, there must be an influence from above, from the level of "grass" (esev) (Ayin-Beis [seventy-two] [and] shin; from the 288 sparks; shin, three lines).

"Grass in your field": the Field of Apples (chakal tapuchin). Just as grass grows from the power of growth in the earth, which is spiritual, so the illumination grows from above, from the spiritual power, from the Infinite One. And this is [the meaning of] "And I will give": the Infinite One Himself; and first "in your field": "the beasts on a thousand mountains"; "He causes grass (chatzir) to grow for the animal."

And afterward, "for your animals": "the face of a lion," etc. Nevertheless, the "grass" is according 5
to the service of the man (adam) from the level of MaH, who is the one who draws [it] down, and also according to the service of man from below.

For according to the measure of the mayin nukvin (feminine waters), so are the mayin duchrin (masculine waters). And this is the matter of Torah and prayer: through the Torah, prayer becomes pure; and likewise, through the Torah, prayer is refined, etc.

And this level of "grass" is the level of Daas (knowledge) and feeling, the sustaining of the emotive attributes (middos) and their life-force. For there is a Higher Daas and a Lower Daas.

"G-d is a G-d of knowledges (de'os)." Higher Daas is what unites Chochmah (wisdom) and Binah (understanding); and Lower Daas [is] "behind the shoulders" (achorei kesefin), which spreads into the inner dimension (pnimiyus) of the emotive attributes, etc.,

to be food for the animal, to raise it up from the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action). (And in Beriah, too, there are Torah scholars, and nevertheless they are the level of "animal," for Talmud is in Beriah.)

And this is through "If you buy" (ki sikneh): acquisition (kinyan) is in the World of Atzilus (Emanation), which is from concealment to revelation, as in the saying, "Blessed is your Maker (Oseich); blessed is your Former (Yotzreich); blessed is your Creator (Boreich); blessed is your Owner (Koneich)." Now, Atzilus is the matter of what is written of Yosef, "to do his work."

And the Targum [renders it] "to examine his account books": that although he was occupied with the needs of this world, they do not distract his thought from being a chariot (merkavah), even at that very moment. And this is a soul of Atzilus. And "Creator" [is] Beriah, a new coming-into-being from nothing to something; for the root of man is from Atzilus.

And even one who has only a soul (nefesh) of Beriah nevertheless has, in concealment, even 6
Chayah and Yechidah; for the Patriarchs, they were the Chariot (Merkavah).

And it is written, "before whom I have walked": for a chariot is constant self-nullification (bittul), and even so one can be below, as mentioned above concerning Yosef.

Whereas in Beriah, it is through "If you buy": a drawing down from Atzilus, that is, through the level of Moshe, who is from Higher Daas (knowledge),

for in the upper worlds, too, there must be this drawing down. And it is through Moshe, the Ra'aya Mehemna (faithful shepherd): as "a shepherd tends his flock" in good pasture and gives food.

So Moshe is the one who draws down the "grass"; for Moshe is the level of MaH: Chochmah (wisdom), koach mah ("the power of 'what'"), of the illumination of the Forehead of Atik (Mitzcha de'Atik).

(And this is [the meaning of] Moshe: MaH [with] shin, in three lines; and he refines the BaN. And he is from the level of Higher Daas, which is above the chain of descending worlds (hishtalshelus), and [it] is called "Before You all hidden things are revealed," "the secrets of every living being," "revealed and known," etc.;

for their revealing and knowing are not commensurate with the hishtalshelus, so as to watch and gaze even at gross material things, the level of "animal," etc., physical living creatures, etc. And because Moshe is from the level of Higher Daas, which is above even Atzilus, therefore he specifically is able to draw down Daas even into Beriah, Yetzirah and Asiyah.)

Now, Moshe is from the first Shemitah (sabbatical cycle), for "I drew him out of the water." "Out of the water": from the first Shemitah. And this is [the meaning of] "And what (mah) are we, that you complain against us?": that you have no connection [with us], etc. 7

But "out of the water" is not alluded to [in his name], only "I drew him" (meshisihu); and its Targum is shechalteih, an expression of drawing: that he was drawn from concealment, the ark of bulrushes (teivas gome), etc.

Therefore he has the power to draw down the "grass," which is from the 288 sparks that fell from the World of Tohu (Chaos), to be food, etc. 8

And everything is for the sake of Israel; for Israel too are called Ivri (Hebrew): ever hanahar ("the other side of the river"), which is [the river] that goes out from Eden, Chochmah (wisdom), to water the gan (garden), the fifty-three (GaN) sections of the Torah.

And "the other side of the river" is the level of a makif (that which encompasses), above the chain of descending worlds (hishtalshelus) of above and below. And it is like the analogy of the globe of the earth, which has no above and below: people dwell on it above and below, and one cannot say that those who dwell below walk with their heads downward, etc. 9

And this is in the level of the Circles (iggulim). And specifically in the straight light (or yashar), in the inner dimension (pnimiyus), is there a division of head and feet: the three cavities of the skull (gulgalta). Whereas in the Circles, [it is] the light that encompasses all worlds (sovev kol almin).

And since they are the level of Ivri, therefore the level of "grass" is drawn down into them, because 10
it is specifically a high place that descends to a low place.

Therefore the angels recite song, in order to draw down "Holy, holy," etc. And this sanctification, from above and below as one, is

because Israel arose in thought, above the angels, who are the level of speech, which are outer vessels in the World of Yetzirah (Formation); and the angels of the World of Beriah (Creation) are the Yetzirah of Beriah, for whatever he thinks, he speaks.

Therefore the souls of Israel are able to be vested in a body. Whereas the angels who brought accusation and descended into a body fell down. And the soul, although it is vested in a body, nevertheless remembers G-d, etc.

Yet nevertheless, when it is vested in a body it is called the level of Yaakov, and its rank is below the angels (for there are two levels, Yaakov and Yisrael); and it is the level of action (asiyah), which is not in the angels. For action is a different power, which is not

like speech, which enclothes thought, so that while one speaks one cannot think anything other than what one is speaking; whereas action is not so, etc. And thought and speech, the levels of Beriah [and] Yetzirah, are the level of garments, "from which souls fly forth," etc.

And "bodies" are the level of the World of Atzilus (Emanation), like the analogy of the power of 11
sight, which spreads into the eye, etc. Therefore in the Kedushah [it is] above and below as one; for Israel are above and below, and in their midst [are] the angels, speech, which are intermediaries, etc. And the three times "Holy" are also El Sha-dai,

El Ado-nai, El Havayah. El is the thirty-one (LA) locks of hair; and "holy," "let the locks of the hair of his head grow long," [is] the 410 (TY) strands, etc. And all of them are the level of the three cavities of the skull (gulgalta) of Arich Anpin, etc. And all this is from the level of Moshe: Daas (knowledge), the inner dimension (pnimiyus) of the emotive attributes (middos).

And this is [why], in "Moshe, Moshe," the cantillation does not pause (lo pasik ta'ama). For the 12
Avraham in Beriah and [the one] in Atzilus are not of one kind; for in Beriah [there is] a new coming-into-being, and "I am dust and ashes," etc.

But the Moshe in Atzilus and [the one] in Beriah are equal, for he is the level of the inner dimension (pnimiyus); and he is the level of the kav (line of light) and thread of the Infinite Light (Or Ein Sof), which is equal in all the worlds, etc. (See the Ramaz, Parshas Terumah, on folio 134b.)

"Six years he shall serve" (ya'avod): the level of tanned (avudin) hides, "that have come up from the washing," "washed," washing and whitening. For "six years" [are] the six thousand years, the level of garments; and "Avraham came into days": the supernal days. 13

"And the days of David drew near": those days, etc. "Fortunate are the masters of teshuvah (return)," etc. But seemingly, does the matter not depend on mitzvos and good deeds?

So what does "days" have to do with being garments? But it is written, "And the soul of my lord shall be bound up in the bundle of life," etc.

And just as it must be bound up in order to throw it upward, "as a stone bound in a sling," etc.; and also, through garments, which are the level of a screen (masach), one can see the bright light, which one cannot see without a screen, etc.

Now, Torah and mitzvos as they are above are a bright light, and they need to become material and come from above time into time; therefore it is time, specifically, that is the garments. 14

But so that it should not remain below, for this there must be the tanning of hides and washing. And everything is through Moshe, the Ra'aya Mehemna (faithful shepherd), who feeds and waters the sheep and also washes them, etc. That is, through prayer: love and awe, [which are] "wings," etc.

"And in the seventh he shall go out free, for nothing (chinam)." "For nothing": without mitzvos. For there is one who says that mitzvos will be nullified in the Time to Come, and we do not hold so; nevertheless, the mitzvos will be in a different manner, 15

for there will be sacrifices, as is written in Yechezkel; and not as now, [when] "they go from strength to strength," ascents and descents, but rather rest for life everlasting.

And this is [the meaning of] "And these are the ordinances (mishpatim)": from the expression "according to the former manner (kamishpat harishon)," [rendered] "according to the former way (kehilchesa kadmaysa)"; halachos, [from] going (hiluch), etc. "That you shall set before them (lifneihem)": in their inner being (bifnimiyusam), the inner dimension (pnimiyus) of the emotive attributes (middos), from the level of Moshe. And this was after the giving of the Torah, when Israel said to Moshe, "You speak, and we will hear," etc. 16

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 5

וירא את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר כו׳

"And they saw the G-d of Israel, and under His feet"

"And they saw the G-d of Israel, and under His feet was like the work of the brick of sapphire," etc. Now, the matter of "under His feet" is as it is written, "And upon the likeness of the Throne was a likeness like the appearance of a man," etc.; and at the level of "like the appearance of a man," hand and foot are applicable. 1

This is what is written afterward: "And to the nobles of the Children of Israel He did not send forth His hand." But this must be understood: how can one say this of G-dliness? Surely He has no body and no likeness of a body!

The explanation is as follows. It is written, "I, Havayah, have not changed." This means that there is no change whatsoever with Him, may He be blessed, between before the creation of the world and the chain of descent (hishtalshelus) of the higher worlds, and after the creation of the world; as in the saying, "You are He before [the world] was created," etc. 2

That is because the source from which all the worlds come into being is only from the level of His Malchus (sovereignty), may He be blessed, which is merely the level of a radiance, namely, that His Name "King" is called upon them.

Therefore this effects no change at all, G-d forbid, in His Being and Essence; just as the light and brilliance of the sun, which shines upon the earth and those who dwell on it, effects no change in the luminary of the sun itself through the drawing forth of the light, since it is only a radiance, etc. 3

This radiance is also called "His great Name"; for, by way of analogy, a person's name does not touch his being and essence, etc. Nevertheless, this radiance is of the level of the infinite (Ein Sof), and simple with the utmost simplicity.

Therefore, for worlds to come into being from it that are in limit and measure, and also in a state of division into levels, [this] is through [its] enclothing in the level of "like the appearance of a man," 4

that is, the level of the enclothing of the lights in vessels. And the level of "like the appearance of a man" is the level of the souls of Israel, as it is written, "You are adam (man)," for "Israel arose in [the divine] thought."

And it is written, "And I will dwell within them"; it does not say "within it," etc., for they are vessels for the resting of His Shechinah (Divine Presence), may He be blessed. As is known, the purpose of creation was in order that He, may He be blessed, have a dwelling place among the lower realms; that is, to make His Shechinah dwell in Israel. And this is the meaning of "Israel arose in [the divine] thought." 5

This is [the meaning of] "the place of Your dwelling, which You, G-d, have made." Now, at present, this resting [of the Shechinah] is only in the souls of Israel and not in their bodies, because the serpent came upon Chavah and cast filth [into her]. 6

And although at the Giving of the Torah their filth ceased, through the sin of the [Golden] Calf and the other sins the filth returned to their bodies.

For the body is called "the skin of the serpent." But [it did] not [return] to their souls, for "G-d's portion is," literally, "His people"; and as is known, the soul does not need rectification for itself.

But in the time to come, when the bodies too will be refined, as it is written, "And He will invigorate your bones," and it is written, "And I will remove the spirit of impurity," etc., then it is written, "And the glory of Havayah will be revealed, and all flesh will see,"

for the physical matter will be refined until there is a revelation of G-dliness in the bodies too; whereas now the revelation is only in the souls alone.

Now, the revelation of G-dliness in the souls of Israel is drawn forth in the form of a man. This is [the meaning of] "You are adam (man)." This means: [it is] like the dwelling place of the individual soul in the limbs of the body, which is also in the form of a man; just as the light of the intellect rests specifically in the brain, and the emotive attributes (middos) in the heart, etc. 7

And the outer dimension (chitzoniyus) of the emotive attributes is in the hands: "Chesed (kindness) is the right arm," etc. In detail, they are the 248 individual limbs among which the radiance of the soul is divided; and in general they are divided into three lines: the right arm, the left, and the body in the middle. 8

So too is it to be understood above, regarding the revelation of G-dliness in the souls of Israel, as it is written, "Her husband is known in the gates (she'arim)": in each one according to what he measures (meshaer) in his heart.

There are souls that are from the level of the intellect (mochin), which are vessels for the level of the Torah, and they are "the heads of the thousands of Israel." And there are souls that are vessels for the level of the emotive attributes. And there are souls that are the level of the foot. Nevertheless, of all of them it is said, "known in the gates." 9

This means that "known" (noda) is an expression of joining and binding, like the joining and binding of the soul with the body: although the soul is spiritual and above the bounds of a physical body, nevertheless it binds itself to and is enclothed in a physical body.

So too, the revelation of the Infinite Light (Or Ein Sof), blessed be He, which is above the level of Chochmah (wisdom) and emotive attributes, is drawn down to rest and be enclothed in the souls of Israel, whose general and collective expression is the level of the full stature of a man. And even the level of the foot and the level of the heels have a special virtue, for they hold up the head, etc.,

and carry it from place to place, which is not within the power of the head alone, without the foot. Therefore our Sages, of blessed memory, said, "Be of lowly spirit before every man," etc.

This is why it is said of Him, may He be blessed, "like the appearance of a man," with the kaf of comparison. For in truth "He is not of any of these attributes at all," as it is written, "For He is not a man," etc. 10

But [since] He descends and is enclothed in the souls of Israel, which are the level of the form of a man, it follows that by virtue of this enclothing it is said of Him, may He be blessed, "like the appearance of a man," etc. And this is what is written, "And you shall make them," and our Sages, of blessed memory, said, "as though they had made Me."

Now, [as for] the meaning and matter of "And upon the likeness of the Throne was a likeness like the appearance of a man," what is the matter of the Throne? The matter is this: in order for there to be the coming into being of the created beings of [the worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action), which, besides being in limit and measure, are furthermore something existent (yesh) and a thing separate unto itself, 11

therefore this coming into being cannot take place through the drawing down of the light and life-force (chayus) from the level of "like the appearance of a man" itself, which is in a state of utter self-nullification (bittul), for in Atzilus (Emanation) "He and His vessels are" truly "one." Rather, it is through the level of the sitting of the supernal man upon the Throne.

For, by way of analogy, the throne on which a person sits is a matter of descent and lowering downward; so too above, it is written, "And G-d sat as King forever (le'olam)."

"King le'olam" means: for there to be a drawing down of His Malchus, may He be blessed, below, for the coming into being of Beriah, Yetzirah and Asiyah, which are the separate worlds (olamos). This drawing down is called the level of "sitting," which is a lowering and drawing down;

and this is through the Throne (kisei), kas alef [a covering of the alef], which is the level of a garment, to clothe and conceal the light and life-force drawn from the level of alef, "the Master (aluf) of the world," so that He be "a G-d Who hides Himself," in order that there be the coming into being of the existent (yesh) and separate thing.

Now, by way of analogy, in one who sits on a throne, his body and hands are above the throne; only 12
his feet are lowered and extend downward to the ground.

So too is it to be understood above, regarding "upon the Throne, a likeness like the appearance of a man": the drawing down from it below, for the coming into being of the created beings, is, by way of analogy, only from the last level, which is called "My feet," as it is written, "And the earth is the stool of My feet."

The explanation of this matter: it was explained above that the level of "like the appearance of a 13
man" is the souls of Israel. Now, they are the ones called "children of G-d," and "a son is the leg of his father," which is the level of the foot,

as it is written, "Six hundred thousand on foot (raglei) are the people," etc. For just as, by way of analogy, the foot is nullified to the head, [which] "turns it wherever it wishes,"

so too the souls of Israel as a whole possess this level of self-nullification (bittul) toward Him, may He be blessed, by their inborn nature. This is the level of the hidden love that is in every one of Israel, without any reason or knowledge at all, only because they are "the portion of Havayah," "His people,"

like the son, who is drawn from the brain of the father and was one essence with him, only that afterward he was drawn forth to become a thing unto himself.

So too it is written, "Hear, O Israel, Havayah is our G-d": ours, that is, the root of the soul as it was still included in its source and root, which is above the level of the foot and the level of "the leg of his father"; rather, they are united with the brain of the father, by way of analogy, and are literally one thing with His G-dliness, may He be blessed.

This is "Havayah is our G-d," literally. Only that afterward they descended through the chain of de- 14
scent (hishtalshelus) of the levels, to become a level unto themselves, and they are called "foot"; and even so, it is literally "the leg of his father."

Therefore they have the level of self-nullification even afterward, by virtue of their root, etc. And this is [the meaning of] "The soul that You have given within me is pure; You created it," etc.

The question is well known: how can one say "it is pure" before mentioning its creation? And also, 15
why the repetition of three expressions, "You created it, You formed it, You breathed it"?

But the explanation is that the meaning of "it is pure" (tehorah) is like what is said here, "and like the very essence of the heavens in purity (latohar)," which is the level of the brightness of the light.

Similarly, the Targum [renders] tzohorayim (noon) [as] tihara. So too, the root of the soul is drawn 16
from a very lofty place. And this is "it is pure": that it is drawn from the level of tehiru ila'ah (the supernal brightness) [mentioned] in the holy Zohar.

This is also what our Sages, of blessed memory, said: "Know from where (me'ayin) you came," for the level of ayin (nothing) is what is utterly united with His G-dliness, may He be blessed, as explained above regarding "Havayah is our G-d," literally.

And this is the level of brightness, meaning that it is not at all a yesh (an existent) and a thing unto itself. But afterward it descended below, into the level of Beriah, Yetzirah and Asiyah, to become a yesh and a thing; and this is the repetition of the three expressions, "You created it, You formed it, You breathed it into me," etc.

(And then it is called the level of the foot; whereas in its root it is the level of Yisrael, li rosh ("a head for Me"). See what is written in Parshas Shelach on [the verse] "I am Havayah your G-d," etc.)

And this is the explanation of the matter mentioned above in the interpretation of "And upon the likeness of the Throne," etc.: that it is for the coming into being of Beriah, Yetzirah and Asiyah, which is through the level of the Throne and the level of the feet of the man,

that is, the level of the souls as they are at the level of "You created it, You formed it," etc., for through the enclothing of the light in them, the other created beings and the outer dimension (chitzoniyus) of the worlds of Beriah, Yetzirah and Asiyah receive [from it];

but as they are in their root above, the level of "it is pure," "Israel arose in [the divine] thought," they are above the level of the Throne and above the level of the coming into being of the created beings of Beriah, Yetzirah and Asiyah, etc.

According to the language of the Kabbalah, too, the matter will be understood: the level of the supernal "like the appearance of a man" is the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the ten Sefiros of Atzilus (Emanation), and the Throne is the screen (masach) between Atzilus and Beriah (Creation), etc. And likewise in the souls of Israel, which are drawn from the level of the ten Sefiros mentioned above, there are two levels. 17

That is: the first is the level of "his mazal sees," which is in Atzilus; this is above the Throne. And the second is the level of "You created it, You formed it," etc., to be enclothed in the body.

And this is what is called the level of the foot. These two levels are also called Yisrael and Yaakov: for Yisrael is li rosh ("a head for Me"), and Yaakov is a yud enclothed in the level of akev (the heel), as is explained elsewhere.

Now, Moshe Rabbeinu, peace be upon him, said, "Six hundred thousand on foot (raglei) are the people in whose midst I am," etc. This makes clear that Moshe Rabbeinu, peace be upon him, is far, far above the level of the foot; 18

that is, even after the descent of his soul into his body, there shines in him [light] from the level that is above the level of the Throne and the level of the foot mentioned above.

The matter is like what our Sages, of blessed memory, said: "The Patriarchs, they are the Chariot." And it is known that the Patriarchs were a chariot for the level of "the everlasting arms" (zero'os olam): Avraham for the level of 19

Chesed (kindness), "the right arm," and Yitzchak for the level of "the left arm," etc. And the level of the arms of the supernal man is, by way of analogy, far, far above the level of the Throne, as mentioned above.

The matter is this: it was explained above that the level of the Throne is the garment and the screen that conceals the light, so that there may be the coming into being of Beriah, Yetzirah and Asiyah, etc. And the level of the feet extends downward through the Throne and garment mentioned above. 20

But the level of the hands is a revelation of a level that is above this garment and concealment; it is a revelation of the level of "it is pure," etc., which is above the level of "You created it," etc.

And the Patriarchs and Moshe Rabbeinu, peace be upon him, were a chariot for the level of the revelation of this light; that is, because they were a chariot in a state of truly constant self-nullification (bittul).

And through this they drew down this revelation. The explanation of the matter is that, by way of analogy, we see below, in a person, that in the hands there is a revelation of the mind (mochin) 21

and intellect more than in the feet, for they are more united with and closer to the intellect and mind than the feet are. For although the foot too is nullified to the head, and [the head] "turns it wherever it wishes," nevertheless this nullification does not come of itself,

but by the command of the intellect, which command the foot obeys; whereas the movements of the hands happen of themselves, according to the will of the intellect, and need no command at all,

as we see the difference between clapping with one's hands and dancing with one's feet: when a person is joyful, he immediately claps his hands, that is, he shows with his hands a movement that indicates joy, such as striking palm [to palm], etc.;

whereas with the feet, that it should follow from this that they dance does not happen of itself, unless there is a command and a drawing forth from the intellect to his feet to dance, etc.

And so too, in the same way, with other movements: in the hand the movement comes about of itself, according to the thought in the intellect, as is plainly seen; whereas in the foot it is not of itself, but only by command. 22

This is clear proof that in the hands there is more revelation of the intellect, so much so that they follow the thought of the intellect of their own accord, as though they were not a thing unto themselves.

And the analogue will be understood: this is the difference in the stature of the Patriarchs and Moshe Rabbeinu, peace be upon him, who were the level of a chariot and entirely nullified to Him, may He be blessed, as though they were not a yesh (an existent) and a separate thing unto themselves at all,

and they never ceased, even for one moment, binding their minds in the self-nullification (bittul) mentioned above. Therefore they were a chariot for the level of "the everlasting arms," which is above the level of the Throne and screen

(as is written in Iggeres HaKodesh, in the discourse beginning "He and His life-force," and this is its wording: "And even after the nefesh, ruach and neshamah of Atzilus (Emanation) descended into this world, to the early tzaddikim, it is possible that their essence did not change so as to become a thing separate from G-dliness," etc.; see there) and above the level of the foot, etc.

Whereas the other souls of the tzaddikim, who did not reach the level and degree of this constant self-nullification, but [only] arouse in their soul the self-nullification and the stirring

of love and awe: this is the level of the foot, which is also nullified to the intellect, only that it does not happen of itself, and there must be a command and a drawing forth from the intellect. And this is the matter of drawing out contemplation in order to arouse the love, etc.

Therefore Moshe Rabbeinu, peace be upon him, said of the people of his generation, even though they were the "generation of knowledge," "Six hundred thousand on foot," etc.; whereas he himself, "in whose midst I am," [was] above the level of the foot, as will be written below, G-d willing. 23

However, this is [how], in general, the soul is called the level of the foot. But in detail, every soul is the form of a man and also has in it the level of hand and foot.

Now, natural awe and love (dechilu urechimu), that is, the natural hidden love, are called the level of the foot; but the level of intellectual awe and love is called "hands," for they are united with the intellect and the mind (mochin).

And from the level of natural awe and love one will reach the level of intellectual awe and love. That is, in the reading of the Shema, when he says, "Hear, O Israel, Havayah is our G-d," which is the level of the root of his soul, the level of "his mazal sees," etc. 24

For it is truly united with G-dliness, and from there it will shine forth and be revealed, so that there be "And you shall love": that Havayah be "your G-d," that is, that this revelation of unity be below as well, in the soul's enclothing in the body, as is explained elsewhere.

Now, it is known that the descent of the soul into this world ("from a high roof," the level of "it is pure," to the level of Asiyah (Action), "You breathed it into me") is for the sake of an ascent; and this is through the letters of the Torah, as is explained elsewhere that the letters are called "horses," as it is written, "For You ride upon Your horses." 25

For just as the horse will raise and carry the person riding on it to a place he would not be able to go so far on his own, so the letters of the Torah raise and elevate the soul higher and higher. There are letters that are the level of raising up,

and there are letters that are the level of bringing and drawing down, that is, from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin), from concealment to revelation. And this is the meaning of the word osiyos (letters): an expression of bringing, as in "he came and brought a baraisa in his hand," and "And He came from the holy myriads."

Now, the letters are also called by the name "stones" in Sefer Yetzirah: "Two stones build two houses," etc. For a stone is the level of the inanimate, and it is the lowest level of the four levels of fire, air, water and earth, and of inanimate, vegetative, animal and speaking. 26

So too the letters are the lowest level, the level of the inanimate, relative to the intellect and the emotive attributes (middos), which are the level of the animal and the vegetative, as is explained elsewhere.

But of this King Dovid, peace be upon him, said, "The stone that the builders rejected has become the chief cornerstone": for although the letters, which are called "stones," are below the intellect and the emotive attributes, nevertheless they raise the intellect and the emotive attributes upward, to a level higher than Chochmah (wisdom).

[This is] as mentioned above regarding the level of "horses," etc. And this is as our Sages, of 27
blessed memory, said, that "thought does nothing," and of the words of Torah, too, it is written, "to those who find them (lemotza'eihem)," [that is, who utter them] specifically with the mouth.

The matter is like this: by way of analogy, from stones one makes a house for a person to dwell in, and it is impossible to dwell without a house; so too, through the letters of the Torah one draws down a revelation of the Infinite Light (Or Ein Sof), blessed be He, the level of the light that encompasses all worlds (sovev kol almin), so that it dwells and is enclothed in the letters of the Torah

(and the drawing down is from the level of the Infinite One (Ein Sof), blessed be He, for "He is not a man," that He should be drawn down and enclothed below in the level of "like the appearance of a man"; therefore the drawing down is specifically through a house, the level of letters,

just as a house is the level of something encompassing (makif) a person and above him, etc.; and see what is written elsewhere on "The mezuzah on the right," etc., "a mitzvah is a lamp," etc.). And this is the expression mikra, "one who reads (korei) in the Torah," like a person who calls (korei) his friend to come to him.

So too, through the level of the letters of the Torah he calls the Holy One, blessed be He, to be revealed below; as our Sages, of blessed memory, said, "The Holy One, blessed be He, reads and repeats opposite him."

This means that the Holy One, blessed be He, who is the level of the light that encompasses all worlds, also reads and repeats these letters, that is, He is drawn to come from concealment to revelation. And as for their saying "opposite him,"

that is because this revelation is drawn to the level of the souls of created beings, which are the level of the limited, and it is impossible for them to contain the revelation of the Infinite Light, which is without limit; therefore it says "opposite him,"

for "the word of G-d: this is halachah," and the Holy One, blessed be He, reads these words opposite the person who reads, from above to below, etc.

In light of all the above, we come to the explanation of the verse, "And under His feet was like the 28
work of the brick of sapphire," etc. For it has been explained that the letters are called "stones." Now, among stones there are two grades.

The first is actual stones, which are a creation by the hand of Heaven. And the second is the stone made by human hands, namely the brick, which is made from earth by human beings; it too becomes strong and hard, and it too is called "stone,"

as it is written, "Come, let us make bricks and burn them thoroughly, and the brick served them as stone," etc. And as is known and well established, with bricks too one builds a building, a house, a wall, just as with stones.

Only, there first needs to be a preparation, how to make the bricks so that they will be strong and durable; and this is by burning them in a fiery kiln, as mentioned above in their saying, "Let us make bricks and burn them thoroughly," and then specifically, "the brick served them as stone,"

and this is the stone made by human hands, and not by their very nature, like actual stones, which are a creation by the hand of Heaven.

The analogue of these two levels of stones will also be understood spiritually, regarding the letters 29
that are called "stones": they too have two levels.

The first is the level of a creation by the hand of Heaven, and it is called "stones." And the second is the level of what is made by human hands, and it is called "bricks." That is,

the level of the letters of the Torah is called "stones," for the Torah is from Heaven, "and G-d spoke to Moshe," and it is called the Holy Tongue, for it is drawn from the level of supernal holiness (kodesh ha'elyon).

But the level of bricks is the letters of the seventy tongues, of the languages of the nations, where each and every people speaks according to its own language.

Now, it is written, "For like the four winds of the heavens I have spread you out," that is, Israel is 30
dispersed among the seventy nations and also speaks the language of each and every people

among whom they dwell, in all the needs of commerce. And afterward, when they pray with self-sacrifice (mesirus nefesh), with concentration, and study Torah for its own sake, out of the toil of their occupation in commerce,

then they raise all the combinations of letters in which they spoke higher and higher, to the root of their soul, which is the level of "it is pure," the tehiru ila'ah (supernal brightness) that precedes the chain of descent (hishtalshelus).

And this is what is called "unconsecrated things (chullin) prepared in the purity of the holy." This means: the Holy Tongue is drawn from the level of supernal holiness, whereas the other languages are profane (chol);

but when they are refined through prayer, as mentioned above (and also when one speaks in them in order to understand the Torah, just as in the Gemara there are a number of words in the Aramaic language: hachi hashta ("is this so now?"), i amrat bishlama ("it is well if you say")), they become [prepared] in the purity of the holy, the level of supernal holiness and the supernal brightness (tehiru ila'ah).

This is like the analogy of the bricks: although they are simple earth, nevertheless through the work of human hands they too become hard and strong, at the level of stone, as mentioned above, so much so that one builds a wall from them, etc.; and "I am a wall": this is Torah, etc.

However, it is impossible for the combinations of letters mentioned above (of the chullin, to become [prepared] in the purity of the holy) to be transformed and refined, so as to be called "holy stones," except

through the self-sacrifice in the reading of the Shema; just as in the analogy of the bricks, which must first be burned in a kiln, as mentioned above, and through the burning they are transformed to become hard and strong like stones.

So too is the matter in the service of G-d: the burning of the bricks is through praying with concentration, with the fiery enthusiasm of love and awe, when he says, "And you shall love… with all your heart," etc. Through this, the foreign letters of all the commerce in which he engages are burned and absorbed,

and also all the life-force (chayus) and bounty that come from them, such as food and clothing: all of it ascends and is absorbed into the Oneness, in the service of G-d, when he gives over his soul at [the word] "One" with fiery enthusiasm.

But the occupation in commerce must be with coolness and against one's will, not with real desire, but only as one who is compelled until he is willing, in order to sustain his soul and the souls of his household, so that they can serve G-d all the days of their life,

as our Sages, of blessed memory, said, "Make your Torah fixed and your work occasional": the main intent in the work is so that your Torah be fixed. And then, through this, he will be able afterward to raise up the letters, as mentioned above.

And this is [the meaning of] "And under His feet was like the work of the brick of sapphire," etc.: 31
specifically "under His feet." For it was explained above, regarding "And G-d sat as King le'olam," that there is the level of the Throne, kas alef, which clothes and covers the light drawn from the level of "like the appearance of a man," etc.,

so that there can be the coming into being of the yesh (the existent) and separate thing in Beriah, Yetzirah and Asiyah; and the level of the coming into being of the yesh is the level of "under His feet." This is what is written, "And His kingship rules over all," that is, even down to the princes, etc.;

whereas the level of the hand is above the level of the Throne, and there there is no level of yesh and separate thing, only "He and His vessels are one." Therefore it says, "And under His feet," which is below the level of the Throne mentioned above: there is the level of "the brick of sapphire."

The meaning is: livnas ("the brick of") is from the matter of the level of bricks mentioned above, which is the refinement and elevation of the letters of the seventy tongues; after the refinement they are the level of "the brick of sapphire," for they shine like sapphires, as it is written, "Its stones are the place of sapphire"; "man does not know its worth."

(And although these letters are made by human hands and not by the hand of Heaven, nevertheless through the self-sacrifice in the reading of the Shema they have been refined so much that they are called "sapphire," as it is written, "which G-d created to make": "to make" [means] to rectify by human hands. And see Etz Chaim.)

And to bring the matter closer to the intellect: how is it possible that the letters of the seventy tongues should be elevated so much, through occupation in prayer and Torah, as to become, too, like holy stones, so much so that they are called "the brick of sapphire"?

But the matter is this: we see that in each and every people, which speaks its own language, nevertheless in every language there is only the pronunciation of the twenty-two combinations of letters, in the five well-known points of articulation: alef, ches, hei, ayin from the throat, etc.,

just as in the Holy Tongue. Only, the difference between the other languages and the Holy Tongue is in the language [itself]: that the combination basar (flesh) in the Holy Tongue, these letters

bet, shin, resh, actually give life to the flesh, by the word of G-d in the six days of creation; which is not so in the other languages, which are conventional, as is written in Pardes, in Shaar HaOtiyos (the Gate of the Letters), and in the Shelah.

Likewise, the shape of the letters of the Ashuri script alludes to wondrous matters, for Rabbi Akiva would expound upon every tip (kotz), etc.; 32

and none of this exists at all in other scripts and languages. But nevertheless, the pronunciation of the twenty-two letters is present in them too, equally.

And it is known that the root of these twenty-two kinds of letters is drawn from a very lofty place, above the intellect; only that "He fixed them in the mouth," etc. 33

If so, at any rate we see that the seventy tongues too have a root for their letters above; therefore they can be elevated through self-sacrifice (mesirus nefesh) in the reading of the Shema, as mentioned above. And this is the level of "the brick of sapphire," which is "under His feet,"

that is, in the refinement from the level of nogah. And there, there is also "like the very essence of the heavens in purity," which is the level of the letters of the Torah, for the Torah is from Heaven, and the letters are from the level of tehiru ila'ah (the supernal brightness),

as is written in the Zohar, "He engraved engravings in the supernal brightness"; and it was drawn downward too, "under His feet," into Asiyah, as mentioned above. It follows that "the brick of sapphire" and "the very essence of the heavens in purity" are the level of the two kinds of letters mentioned above,

for through the two kinds of letters mentioned above comes the ascent of the souls after their descent, in which they descended from the level of "it is pure" to be at the level of the foot, as mentioned above; and through the two levels of the letters of the Torah mentioned above, which are at the level of "under His feet," through this comes the ascent.

And this is [the meaning of] "And they saw the G-d (Elokei) of Israel." For just before it, it is written, "And Moshe alone shall approach Havayah, but they shall not approach," because the root of the level of Moshe was above the level of the Throne of G-d, which is enclothed in Beriah, Yetzirah and Asiyah 34

(as was written above in the explanation of "on foot are the people in whose midst I am"). Therefore the Torah was given through him, for the Torah descended from Heaven, that is, it was drawn from Atzilus (Emanation) to Beriah (Creation) by way of the level of the Throne mentioned above

(and see what is written elsewhere on the interpretation of "The heavens are My Throne," that it refers to the Torah, which descended to be the level of a throne for the revelation of His will and His wisdom, etc.; and see what is written in the explanation of what is written in Likkutei Amarim, chapter 13).

And to draw it down and bring it down from Atzilus to Beriah is through Moshe Rabbeinu, peace be upon him, the root of whose comprehension was in the level of Atzilus itself, as it is written of him, "From the water I drew him": from the level of the upper waters, which is the level of Atzilus, etc.

And this is [the meaning of] "Moshe commanded us the Torah": that he drew the Torah down from Atzilus to Beriah, Yetzirah and Asiyah. Whereas the elders' comprehension was not in Atzilus at all, only in Beriah;

therefore it is said of them, "And they saw the G-d (Elokei) of Israel": the level of Elokei is the attribute of tzimtzum (contraction) and concealment, the level of the Throne mentioned above.

Whereas of Moshe it is written, "shall approach Havayah," which is the level that is above the tzimtzum of the Name Elokim, that is, above the level of the Throne.

And since the elders' comprehension was from the level of Elokim, which is after the concealment 35
of the Throne mentioned above, therefore there they saw and comprehended the level of "the brick of sapphire" and the level of "like the very essence of the heavens," which are the two levels of letters mentioned above;

that is, there is there also [something] of the level of "the very essence of the heavens," which is the letters of the Torah that was given from Heaven, for it too was drawn down and enclothed beneath the Throne mentioned above. And this is the level of "holy stones."

And furthermore, there is there also the level of "the brick of sapphire," which is the letters refined from the seventy tongues; for the level of these letters is specifically only beneath the level of the Throne, as explained above at length.

And this is [the meaning of] "And to the nobles of the Children of Israel He did not send forth His 36
hand." This means: "His hand" is the level of Chesed, Gevurah and Tiferes (kindness, restraint and beauty), which are adjacent to

the head and joined with it, and they are above the level of the Throne and concealment. Therefore the elders did not merit this revelation from the level that is above the Throne, that is, from the level of the hands; their comprehension was only through the Throne.

And this is "And under His feet," etc., and therefore "He did not send forth His hand" to them. And 37
although they are called "the nobles (atzilei) of the Children of Israel," as it is written of them, "And He drew (vayatzel) from the spirit," nevertheless there is a difference between them and Moshe: they comprehended only the radiance of Atzilus that is enclothed in Beriah, as it is written, "And they saw the G-d (Elokei)," etc.

Therefore "but they shall not approach" the level of the revelation of the Name Havayah. But of Moshe Rabbeinu, peace be upon him, it is written "shall approach," to the level of the Name Havayah. And likewise the Patriarchs of the world were a chariot for the level of "the everlasting arms," as mentioned above.

(And with this one can understand somewhat what is written in the Song of Songs, "My beloved sent forth his hand," etc., that is, to the very lofty souls, the Patriarchs of the world and Moshe Rabbeinu, peace be upon him, as mentioned above.)

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 6

ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר כו'...

"And under His feet, like the work of a brick of sapphire"

◇

An explanation of the verse, "And under His feet, like the work of a brick of sapphire," etc. Now, it is known that in the order of the chain of descending worlds (hishtalshelus), Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Keser (the Crown) for the World of Beriah (Creation), and Malchus of Beriah [becomes Keser] for the World of Yetzirah (Formation), etc., 1

from above to below. If so, from below to above, Beriah as a whole is considered, relative to Atzilus, only the level of Netzach, Hod and Yesod, "outside the body" (lebar migufa).

For the level of Chesed (kindness) is the level of the essence of the attribute, when the level of the intellect (mochin) shines in it. It is the level of love that comes through contemplation, etc., for through the level of the intellect the stirring of love and awe comes about of itself, etc.

Therefore it is called by the name "the right arm" (dero'a yemina), like the hands and the arms, which show the movements of joy when a person's mind is absorbed in joy, without his thinking any thought about how to make the movement. 2

As it is written, "with two he would fly," on its own and of itself, etc. And as it says in the Zohar, Parshas Mishpatim (page 122b): "The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint)," etc.

Netzach (victory), however, is the level of the outflow of the attribute without reason and intellect (mochin): the level of prevailing (nitzuach), which is the level of natural love, [as in] "a son is his father's leg" (bera kar'a de'avuha). And it is called the level of "legs," "outside the body,"

and although the legs, too, show the movements of joy, in dancing at the time of one's joy, that is through one's thinking how to dance, and not of itself, as with the hands.

Now, Netzach, Hod and Yesod of Adam Kadmon end in the World of Asiyah (Action), etc. And the partzufim (configurations) of Iggulim (Circles) and Yosher (Uprightness) end before the partition (parsa) between the World of Atzilus (Emanation) and the World of Beriah (Creation); except that Netzach, Hod and Yesod of Adam Kadmon break through the partition and are enclothed in Beriah, Yetzirah (Formation) and Asiyah, etc. 3

For the concept of Adam Kadmon is the level of the thought "I shall reign" (ana emloch); for in that primordial thought was the entire purpose of the order of the chain of descending worlds (hishtalshelus), down to the end of Asiyah, so that there should be subjugation (iskafya) and transformation (is'hapcha), etc.

Therefore the level of Adam Kadmon is able to be enclothed in Beriah, Yetzirah and Asiyah, etc. And therefore even the lowest of the low and those of the least worth can give up their lives for the sanctification of the Name (kiddush Hashem).

That is because Netzach, Hod and Yesod of Adam Kadmon end and are enclothed there, at the end of Asiyah, etc. (See also what is written in the discourse beginning "For the conductor, on the sheminis.")

Now, the difference between the World of Atzilus (Emanation) and the World of Beriah (Creation) is that in Atzilus "He and His life-force and His vessels are all one": the lights and the vessels are not limited. 4

In Beriah, however, angels and souls are created [beings] and limited. Now Moshe, who was of the level of Atzilus, "approached Havayah": the level of the lights of Atzilus.

The seventy elders, however, saw and grasped only the level of "under His feet": what descends below the Throne, the level of Adam Kadmon

as it is enclothed in Beriah. For the level of the Throne is the level of the partition (parsa) that separates between Atzilus and Beriah: kisei (throne) [is] kes alef [the covering of the alef], etc.

Likewise Yechezkel saw only in the World of Beriah (Creation), as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc., which is in Beriah [and] limited. 5

For Z'eir Anpin (the emotive attributes) is called by the name Adam ("man"): a division into lines, etc. Chochmah (wisdom) and Binah (understanding), however, which are a radiance of the Infinite Light (Or Ein Sof), are not called by the name Adam.

And in general, the World of Atzilus (Emanation) is Chochmah, etc. Therefore "like the appearance of a man" refers to the level of Netzach, Hod and Yesod of Adam Kadmon as it is enclothed within Beriah, Yetzirah and Asiyah, etc.

"Like the work of a brick of sapphire, and like the essence of the heavens for purity." Now, it is known that [the Name] Mah refines and [the Name] Ban is refined, etc. Mah is the level of essential self-nullification (bittul be'etzem), and Ban is the level of the self-nullification of something existent (bittul hayesh); and the camp of Michael, love, is the level of something existent (yesh) [that comes] to be in the level of essential self-nullification. 6

And the two levels, the level of Mah and the level of Ban, have something that brings them to revelation: the Name Mah and the Name Ban, which is the level of letters that bring to revelation the essential self-nullification or the self-nullification of something existent.

Now, the power of the letters of the Name Mah is called "stones": "two stones," etc., for a stone is a creation by the hands of Heaven.

Even ("stone") [is] alef [and] ban (for the Name Mah is the spelling-out with alefs), which are made by the hands of Heaven. And bricks are a creation by the hands of man: they are made from mud and earth and burned in a kiln, and they become hard as stone and fit for building.

This is the meaning of what is written, "For like the four winds of the heavens I have spread [you]," etc. And Israel went into exile only in order to add the strength of raising the seventy languages to the Holy Tongue.

As it is written, "I am a wall" — this is the Torah: for from the letters of the seventy languages, too, there is made the level of "a wall — this is the Torah." As we find with the Tannaim and Amoraim, who spoke in the Gemara in the Aramaic language: "Hachi hashta?" ("Is that so now?"), "I amras bishlama" ("It is well if you say"), etc. 7

So too, we translate the Torah into our own language, a foreign tongue (la'az), which is a matter of raising the foreign tongue to the Holy Tongue. Except that one must first burn them in the Shema: "with all your heart and with all your soul," etc.

For out of all the words that are spoken in every language, [there is] commerce, so that from the commerce food and drink are made, and by the strength of that eating one prays and recites the Shema, etc.; through this the letters are burned, and through this they become fit for building.

As it is written of the generation of the Dispersion, who were split into seventy languages: they said, "Come, let us make bricks and burn them thoroughly," "and the brick served them as stone," etc. And it is called "a brick of sapphire": sapphire-bright and shining, etc.

Now, Moshe was in the World of Atzilus (Emanation), and there, there is no level of "brick" at all; rather, everything is the level of "stones." For in Atzilus "He and His life-force and His vessels are all one," and the level of "brick," which is the level of the self-nullification of something existent (bittul hayesh), has no place there. 8

But Nadav and Avihu and the seventy elders, who were from the World of Beriah (Creation), saw how "the brick of sapphire" [is] the letters of the Name Ban, the self-nullification of something existent.

And "the essence of the heavens" [is] the letters of the Name Mah. For "heavens" is the level of Z'eir Anpin (the emotive attributes), the Name Mah; and "the essence of the heavens" is the level of the letters of the Name Mah coming to the Supernal Purity (tehiru ila'ah), which, according to 9

the explanation of Emek HaMelech, is above the level of Adam Kadmon, as it says in the Zohar, "He engraved engravings in the Supernal Purity," etc. And according to the Kabbalah of Rabbi Chaim Vital, it is Adam Kadmon. That is because "their end is wedged in their beginning," and "the end of the deed is in the thought," etc.

"And against the nobles of the Children of Israel He did not send forth His hand." For Nadav and Avihu and the seventy elders were from the World of Beriah (Creation), like all of Israel who were in that generation, except that they were the distinguished ones of that generation: ["nobles" is] an expression [as in] "and from its nobles I called you," the level of Atzilus within Beriah. 10

"He did not send forth His hand": they did not merit to grasp the level of the supernal hands above the Throne, as they are joined to and adjacent to the head, as it says in the Zohar, "The head of the King is arrayed in Chesed (kindness) and Gevurah (restraint)," etc.

Moshe and Aharon, however, whose root was from the World of Atzilus (Emanation) — "This is Aharon and Moshe," "This is Moshe and Aharon" — are of the seven shepherds, etc. And likewise the Patriarchs, who are the Chariot (merkavah), being of the level of Atzilus, grasped the level of the supernal hands as well, etc.

"And they beheld Elokim, and they ate and drank." "They beheld" (vayechezu) is a term of the Targum [language], the level of the back (achorayim), for they saw and grasped only the level of Elokim. 11

For "a sun and a shield is Havayah Elokim," and in the Time to Come He will take the sun out of its sheath, etc. "And they ate and drank" is the level of the eating and drinking that is in the World of Beriah (Creation): feminine waters (mayin nukvin) and masculine waters (mayin duchrin), Mah and Ban, etc.

For the life-force from eating is from above to below: the food goes down to the stomach and is cooked in the liver and rises to the heart and the brain, and from there it gives life by way of descent, for a power descends from the brain to the heart, to open and to close, so that the blood spreads through all the limbs in the manner of running and returning (ratzo vashov), etc.

But the blood itself does not rise to the brain, because of its coarseness and thickness, while the sinews and vessels of the brain are very fine.

This is the action of drinking: to soften the blood and thin it, and then there rises from the blood 12
only something fine, a mere power, a moisture, to the brain, to strengthen it. This is life-force by way of ascent, and it is the level of feminine waters and masculine waters,

as it says in the Zohar on [the verse] "I am asleep": in exile, which is the matter of the departure of the intellect (mochin) from Z'eir Anpin (the emotive attributes), because there is no raising of feminine waters from below.

Therefore a person can die of thirst even though he eats. That is because the blood cannot spread through the limbs. (See the Rambam's Commentary on the Mishnah, beginning of chapter 3 of Eruvin, [on the words] "and the water," etc.)

Of Moshe, however, it is written, "Bread he did not eat and water he did not drink," etc., for he was nourished from the level of the eating and drinking that is in the World of Atzilus (Emanation).

As it is written, "I have eaten my honeycomb with my honey," etc., "Eat, friends; drink and become drunk," these being the level of Chochmah (wisdom) and Binah (understanding), which are called eating and drinking. Chochmah is the level of eating, the level of a point: "and His arrow shall go forth like lightning."

And the level of Binah (understanding) is called drinking because it broadens and enlarges with 13
breadth, so that from one statement there comes breadth and expansion. It is like the analogy of the drop, which is the level of a point, and it grows in the mother's womb through remaining in the mother's womb for nine months, so as to be in the form of limbs, etc.

As is known, the level of Z'eir Anpin (the emotive attributes) is "three included within three," and 14
afterward it grows to be six extremities, and each one is included of all of them, so as to be "eleh," the letters of "Leah": "Leah bore six sons," etc. And afterward it grows to be included of ten, which makes sixty.

And it grows further, to be included ten of ten, up to sixty myriads. This is through the level of 15
Binah (understanding), Imma (the Mother), who makes them grow, as is explained elsewhere.

And this is the level of the Written Torah and the Oral Torah: for the Written Torah is called bread: "Come, eat of my bread"; "it holds two yuds," etc.

And the level of the Oral Torah is the level of Binah (understanding), the reasons (ta'amei) of the mitzvos, as it is written, "and they shall make for themselves tzitzis," etc. For in the Torah it is without a reason, and our Sages, of blessed memory, came and explained the reason for it. 16

And so too, "What is the reason of Rabbi Meir?" "What is the reason of Rabbi Akiva?" etc. Therefore it is called by the name "drinking," for with drinking, one can drink even when he is not thirsty,

and that is because of the taste (ta'am) of the drink. With eating, however, one can eat only when he is hungry, for in bread there is no taste.

This is [the meaning of] Chochmah (wisdom) and Binah (understanding): eating is Chochmah, which is only a point, and drinking is called Binah, which is breadth; and this suffices for one who understands. And in general, the Torah is called eating, the level of drawing down masculine waters (mayin duchrin). 17

And prayer is the level of drinking, the level of raising feminine waters (mayin nukvin). And it is written, "Pour out your heart like water before the face of G-d." And see the Zohar, Vayikra (page 4a).

Therefore the Torah and prayer need each other, just as with the food of the body, eating without drinking is not enough, and likewise drinking without eating.

So it is with the food of the soul: there must be both levels. (Now, it is written, "Come, eat of my bread": the Torah as it is below is the level of food for the soul, and it is called "lachamu" [his bread], and it is also, as it were, "lachmi" [My bread], in its root above.

And this is the difference between "and they ate and drank," which is the level of Beriah, Yetzirah and Asiyah, "lachamu," etc., and Moshe, who on Mount Sinai grasped [the Torah] as it is the level of "lachmi," etc.)

TORAH OHR • PARSHAS MISHPATIM • MAAMAR 7

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

"None shall lose her young or be barren in your land"

◇

"None shall lose her young or be barren in your land; the number of your days I will fill." Now, it is well known that above there is the level of the "land of life," from which life and sustenance flow to the souls of Israel as a whole, 1

to love G-d, to do all His mitzvos, "which a person shall do and live by them," a true life; just like this lower, physical earth, which grows all kinds of choice fruits to give the soul of every living thing physical life by them.

Without it, there is no existence or life-force for any who dwell on it; for wealth and riches, gold and silver, are of no avail if there is no growth from the soil, G-d forbid. 2

So too, all the spiritual life-force that is drawn to a person for Torah and for [divine] service all comes through the supernal land of life, as it is written, "in the lands of life."

(And when it says "lands," this is because there is a higher land and a lower land, that is, Knesses Yisrael above and Knesses Yisrael below; for above, too, there is the level of Knesses Yisrael, since Israel arose in [G-d's] thought.) And it is called by the name "land."

For just as this physical earth does not have its power of growth from itself, but from the sowing and the power of growth that was placed in it, so that from it and through it all the seeds within it are grown and sprout,

so the spiritual life that is drawn and flows from the land of life is drawn from the Source and the Life of life, blessed be He, for it is He who gives the land the power to bring forth its growth. But this is the service of man: to plow and to sow in it.

This is as it is written, "Light is sown for the tzaddik," for it is written, "And your people are all tzaddikim." And this is not the title, that is, the rank of a true tzaddik, which is explained elsewhere; rather, it means the rank of an upright person who is not wicked (rasha), G-d forbid, as it is said, "'Tzaddik' and 'rasha' it does not say." 3

And the "light" is the love of G-d and the longing for Him, blessed be He, that is drawn to a person: it is sown in the land of life "for the tzaddik." 4

That is, to be a tzaddik and bound to G-d, to cleave to Him. And a person should take this to heart, and know with certainty, and believe with complete faith,

that all love and awe that are drawn to him are a gift of G-d, who gives the power of growth in the supernal land to make the love of G-d and the awe of Him grow upon his face; and they are not drawn from the power of the worshiper himself.

Therefore the whole essence of his service should not be to love G-d on his own, so that he is the one who serves and he is the one who loves, etc.; but rather as it is written, "And you shall serve Havayah your G-d." 5

Now, according to its plain sense, its meaning is not understood: does He, blessed be He, need our service? Does He lack anything, G-d forbid? "If you are righteous, what do you give Him?"

Rather, the point is this: Havayah means "He was, He is and He will be," and "I, G-d, have not changed," and "before Him all is considered as nothing." And your service should be so [intense] that this level becomes, for you, in the mode of "your G-d," as though He were your own G-d.

That is, that it rest and be fixed in the mind and thought, and be felt and grasped in his intellect in utter truth, as though his eyes actually saw the revelation of His G-dliness, blessed be He.

In this way, too, is the order of all the praises: "G-d of Avraham," etc., "the great," etc. For "where you find His greatness, there you find His humility"; for in truth "before Him all is considered as nothing," and His investing Himself in the level of greatness is, so to speak, humility. 6

And this is truly the essence of [divine] service, and from here comes the essential beginning, from above to below. And this is truly a great service: that his physical brain can receive and grasp within it the revelation of His G-dliness, blessed be He.

Now, here the attributes of love and awe are born and aroused, and this is called "birth." For love and awe are the aspects of a son and a daughter: love is the aspect of a son, as it is written, "He remembered (zachar) His kindness," and awe is the aspect of a daughter. 7

And this is "A daughter first is a good sign for sons": one must first arouse the awe of G-d and the dread of Him, for "this is the gate to G-d," as is explained elsewhere.

This is not so when his service is not in this way and on this level, but he only wants to take hold of the attributes of love and awe, to be one who loves and fears, etc.;

then it will not succeed in his hands, and he will never beget any true love and awe, but only false imaginings, which are a thing that has no permanence

except for the moment. And this level is called "one who loses her young" (meshakelah), who gives birth and buries; and "barren" means one who does not give birth to love and awe at all.

And this is "None shall lose her young or be barren in your land": for the reason these levels are "one who loses her young" and "barren" is that they are "in your land" and do not come from the supernal land.

But there is yet another level of barrenness. It is like what our Sages, of blessed memory, said on the verse "She had no child": "She did not even have a womb"; and that they were tumtumim, meaning that she was so closed up that she had no receptacle to receive a pregnancy. 8

In the same way, there is also this level in a person with regard to the service of G-d: he does not grasp in his mind and intellect the truth as it is, because he has no vessel that holds [it].

For Knesses Yisrael is called "the cup of salvations," for it is a receptacle to receive the supernal kindnesses; and it is called "the cup of blessing," for it receives the wine that gladdens, that is, the level of the contemplation mentioned above.

That is, when it is an empty vessel. This is not so if he holds a place for himself and considers himself a "something" (yesh), a thing in its own right. 9

Therefore he is occupied with his desires, saying, "This is what I want," and "This is good for me," "This I cannot do," and things of that sort; and there are details and fine details in this without number.

But in general, each and every person can find this quality in his soul, both those engaged in business and those who sit in the tents [of Torah], in every matter in which he says "I," etc.; and because of this his mind becomes stopped up and closed.

Now, the advice for making an empty vessel is as it is written, "A broken and crushed heart," etc., [and] "I dwell with the crushed," etc. 10

It is like the analogy of a craftsman who makes a receptacle: he must strike it with a hammer all around until a hollow is formed inside it. So should a person be: he should crush himself and bow low, to be lowly of spirit, so that he takes up no space at all, so that his place is empty and hollow, as though he were truly nothing and naught.

But there is one more thing, from what our Sages, of blessed memory, said: "The cup of blessing requires rinsing on the inside." The point is that even someone who is crushed by nature, for example, one who is poor and has not the face to lift up his head,

still needs not to incline his heart even toward permitted things, to be bound up in them with all his heart and soul;

for it is always possible for permitted things to be done without the heart as well. And if he has inclined his heart and become bound up in the vanities of the world, he cannot be a receptacle until he is purified. This is

like, for example, a soiled cup, into which one cannot put wine until he washes it; and likewise a woman cannot conceive, even if she has a womb, if she has not been purified of her impurity.

Now, after he has made a receptacle, clean and rinsed, he still needs to take counsel in his soul. 11
This is the meaning of what is written, "And Chanah prayed upon G-d, and wept sorely."

For Knesses Yisrael has several aspects and names; when she is in the state of giving birth, she is called by the name Leah, the mother of children.

And when she is in the state of barrenness, not giving birth to love and awe, she is called by the 12
name Chanah, as it is written, "But Chanah had no children." And the advice is: "And Chanah prayed upon Havayah."

The explanation is that the Name Havayah signifies that He brings everything into being (mehaveh) from nothing to something. This Name is in all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, for there is no difference between them except that this one He created and this one He formed, etc.

But in general, He gives life to them all and brings them into being from nothing to something. However, the truth of this Name applies only in relation to the worlds that are emanated, created, formed and made.

But in relation to the Holy One, blessed be He, in His glory and His essence, it is not at all relevant to speak of this Name, for "before Him all is considered as nothing," and in relation to Him they do not register within the bounds of existence at all, as it is written, "I, Havayah, have not changed."

"And You are He before [the world] was created," etc.; "and You are He after it was created," etc. This is what is said in Pirkei deRabbi Eliezer (chapter 3): "Before the world was created, there was the Holy One, blessed be He, and His Name alone."

The meaning of "His Name alone" is that His Name is not at all in the category of bringing into being and giving life, but [there was] He alone. This is like "His Name alone is exalted."

"Exalted" denotes an exceeding remoteness: He is far removed from the emanated worlds, etc.; only "His radiance is upon earth and heaven," meaning that a radiance and splendor is drawn from His Name to give life to earth and heaven.

But it is written, "And He has raised up a horn for His people": that they should be to Him "a people near to Him," to be near to Him, to His very self, in order to bring them near to Him, to be absorbed into His unity, blessed be He, as it says, "Great and exceeding compassion," etc., as is explained elsewhere.

From this his soul will blaze up to cast away his life, to give his life over for the sanctification of the Name in actual deed; to be a soul that thirsts and pines away for G-d, so that spirit may cleave to spirit. 13

That is, that all his thought, speech and action be in the thought, speech and action of the Holy One, blessed be He, and in the mitzvos, from the depths of the heart, with cleaving and passionate desire, etc., as is said in the Zohar on the verse "My soul, I yearn for You," etc., as is explained elsewhere.

And this is "And Chanah prayed upon Havayah": for tefillah (prayer) is a term for attachment; she attached herself "upon" G-d, meaning far, far above the level of the Name Havayah, which denotes the coming into being of the worlds and their life-force; rather, [she sought] only to be nullified and absorbed into His unity, blessed be He, through self-sacrifice (mesirus nefesh) in its own right.

Now, from there the level of great compassion (rachamim rabim) is drawn upon the spark of G-dliness in his soul. This is "and wept sorely": to arouse great compassion. And this is "The King who alone is exalted," etc., "and who is uplifted beyond the days of the world." 14

That is, He is high and uplifted beyond the bounds and level of "world"; and therefore, "in Your great compassion": for because He is uplifted beyond the days of the world to an unsearchable degree, compassion is great in His eyes

for the whole world, and even for the higher worlds; even for the level of the upper Gan Eden, and higher and higher, up to the summit of all heights, compassion applies with Him, for they are all lowly before Him.

This is not so in the emanated and created worlds, etc.: the further down it descends, the more the level of compassion diminishes, until at the level of this physical earth we do not grasp the compassion even over this physical world, since we are within it; for compassion is [felt] by the great for the small.

For just as He is uplifted to an unsearchable degree, so is His compassion abundant. Though "His Name alone is exalted," nevertheless He is indeed "G-d of the world," etc.

And this is "G-d of the world, in Your compassion." Our request is that, since we do not grasp the 15
compassion with our intellect, You arouse Your great compassion, so that we not be drowned and sunk in this world; and that You be "the shield of our salvation, a stronghold for us."

"Stronghold" (misgav) is like a lofty, encircling wall; and likewise a shield is a shelter to hide [one] from the enemies (for the level of the encompassing [light] blinds the eyes of the external forces, so that they do not hold sway).

Now, it is written, "And Avraham was old, advanced in days." "Old" (zaken) means "one who has ac- 16
quired wisdom." And [the Sages] said on the verse "With the aged is wisdom" that "their minds become settled upon them."

That is, the service should be with constancy and a settled mind, and not one time this way and another time that way; for all the days must be whole,

as is said in the Zohar. And the days that were given to him from heaven to live in, like the days of his years, were not given in vain, not even one hour beyond the measure that was set: how much he needs in order to complete his soul.

From this the thoughtful person will reflect, to be one of the "masters of accounting," reckoning all his thoughts, words and deeds, each day's matter on its day.

Now, the days are the level of garments: they are the garments of the Torah and the mitzvos that he 17
learns and does each day. In these garments a person can receive the revelation of His G-dliness, blessed be He, and the love and awe that are drawn from the supernal land, with added light.

For even though he learns the plain meaning of the Torah and no love or awe at all comes to him from it at the time, nevertheless the Torah is "light sown" in the supernal land, and from there will sprout righteousness and abundant kindness, that is, the level of a great love for the souls of Israel, to shine for them in these garments.

And this is "The number of your days I will fill." That is: the level of the days themselves, which are the garments, is incumbent upon you to make; and "the number (mispar) of your days" is the light within the days, as is said in the Zohar on the verse "The heavens declare (mesaprim)." 18

Its meaning is "they shine and sparkle like sapphires." And this level of "number," it is upon Me to fill it, so that it shines upon you from the power of growth in the land of life.

Likewise, regarding "turning from evil," He said, "And I will remove sickness from your midst," meaning the sickness that has clung to you and taken root within you. 19

This is what our Sages, of blessed memory, said: "Four died through the counsel of the serpent": even though they were complete tzaddikim, nevertheless there still remained in them some trace of the contamination of the serpent, which they could not remove entirely.

This is the essential point of the kelipah of arrogance that entered human nature through man's sin with the Tree of Knowledge of Good and Evil, that is, that he sees himself, and recognizes his lack, or knows that this is good for him. 20

As it is written, "And the woman saw that the tree was good for food," etc. And this is the root of the contamination and the source of all desires and sins, for by this he chooses for his own good or his own harm.

This was not so before the sin: they were naked, as it is written, "Who told you," etc.; for they did not feel any sense of their lack, or of good for themselves; they only perceived the revelation of His G-dliness, blessed be He. And this is enough for one who understands.

TORAH OHR • PARSHAS TERUMAH • MAAMAR 1

מי יתנך כאח לי וגו'

"Would that you were like a brother to me"

◇

"Would that you were like a brother to me," etc. This is the plea of the Congregation of Israel (Knesses Yisrael) to the Holy One, blessed be He, concerning the time of the exile. For when the Holy Temple stood, Israel were called brothers to the Omnipresent, as it is written, "For the sake of my brothers and my friends," etc. 1

And afterwards it is written, "For the sake of the House of Havayah our G-d." That is to say: when are they called brothers? When the Holy Temple stands. Therefore she now pleads, "Would that you were like a brother to me," etc.

The explanation is this. Of the cherubim that were in the Holy Temple it is written, "and their faces, each toward his brother." Now, it is written, "And you shall make two cherubim," etc., "one cherub from the end on this side," etc.

The matter of the cherubim will be understood through what our Sages, of blessed memory, said (Chagigah 13b): "The face of a cherub is the face of a man" — "a large face and a small face" (apei ravrevei ve'apei zutrei).

For it is written, "And upon the likeness of the throne, a likeness like the appearance of a man." This needs to be understood, for He has no bodily likeness. But the matter is that the Torah is called "man" (adam), as it is written, "This is the Torah: man," and it is written, "And this is the Torah of man."

The explanation is this. Our Sages, of blessed memory, said that the entire Torah is the Names of the Holy One, blessed be He; and in the Zohar the Ten Sefiros are called "the mystery of the holy Name" (raza dishma kadisha). 2

The matter is, by way of analogy, like the name of a person who is called, for example, Avraham or Yaakov. This does not touch his being and essence; for a person's essence and being is his intellect and his emotive attributes (middos), which belong to him even when he is by himself,

whereas his name he does not need when he is by himself; it is only his outer dimension (chitzoniyus), through which he turns to one who calls him by his name.

So too, relative to the Infinite One (Ein Sof), blessed be He: even the higher Chochmah (Chochmah Ila'ah), and needless to say the supernal emotive attributes, bear no comparison at all to His being and essence, may He be blessed; for His being and essence, may He be blessed, is exalted and uplifted beyond the bounds of the level of Chochmah. And the coming into being of the Ten Sefiros is called "the mystery of the holy Name," for it is only a mere glimmer (he'arah), which does not touch the essence.

Now, it is written, "Havayah, with Chochmah." That is, the revelation of this glimmer, which is the level of the Name Havayah — as it is written, "I am Havayah, that is My Name" — is in the level of Chochmah; and through Chochmah the Infinite Light (Or Ein Sof), blessed be He, is drawn into all the nine Sefiros, 3

as the reason is explained in the Tanya (chapter 35, in the gloss). Therefore Chochmah is called "Man" (Adam), and is called Adam HaRishon (the first man), and in the Zohar it is called Adam Kadmaah (the primordial man), for it is written, "The beginning: Chochmah" (as explained above, in Parshas Yisro, in the discourse beginning "To understand the matter of the Patriarchs").

For it is, by way of analogy, like the spreading forth and drawing down of light and life-force from the soul into the body: the revelation of the life-force as a whole, which is drawn from the soul, shines and is enclothed in the brain (mochin) in the head,

and through the brain a glimmer is afterwards drawn to each limb, according to the temperament and character proper to it, as explained in the Tanya (chapter 51).

It follows that the brain (mochin) is the life-force of the person in its general and collective expression. So it is, by way of analogy, above: the revelation of the light from the Infinite One, blessed be He, in its general and collective expression, is drawn into and enclothed in Chochmah, and through Chochmah the light is drawn into and enclothed in all the nine Sefiros.

(From this one will understand what was written above, in Parshas Yisro, in the discourse beginning "Remember": that "He and His life-forces are one" refers to the enclothing of the Infinite Light in the level of Chochmah, whereas their enclothing in the emotive attributes is called "He and His vessels are one.")

And therefore the Torah, which "comes forth from Chochmah," is called "man" (adam). (And see what is written on the Zohar at the beginning of Parshas Toldos, 134b, and in the book Hadras Melech, page 79b.)

The 248 positive commandments are the 248 limbs, and the 365 prohibitions are the 365 sinews. And "Study is great, for it leads to deed," for from the brain the light is drawn to every limb, as mentioned above. And this is [the meaning of] "The Torah is bound up with the Holy One, blessed be He."

Now, this level of "man" is called "the great man" (adam hagadol) and "the large face" (apei ravrevei), for the higher Chochmah is the level of the Infinite One (Ein Sof),

as it is written, "And of His understanding there is no searching," for He is the Knower and He is the Knowledge, etc. (And see Reishis Chochmah, chapter 1 of Sha'ar HaYirah, that "great" denotes the greatness of the spreading forth of the light in the level of the Infinite, etc.)

But this is the Torah as it is above. For there to be a drawing down from the level of the higher Chochmah, to be enclothed in the Torah of the World of Beriah (which is the Torah before us, for "Talmud is in Beriah," etc.), it must be through a tzimtzum (contraction). 4

This is what our Sages, of blessed memory, said: "He contracted His Shechinah (Divine Presence) between the poles of the Ark." For since "the voice spoke" to Moshe from there, this was through His having contracted, etc.

This level is called "cherub," "the small face" (apei zutrei), the level of "the small man" (adam hakatan) — as in the analogy of a child, in whom the revelation in his mind (mochin) is more contracted than in a grown man (adam hagadol).

And this is "one cherub from the end on this side": a drawing down from above to below (as it is written, "From the end of the heavens is its going forth," etc.; and the "sun" is the level of Torah — see the Zohar, Terumah, 137), to be the source and root for the drawing down of the light into Beriah, Yetzirah and Asiyah.

And [the second] "one cherub from the end on this side" is that, in order for this descent to come about, it is through an arousal from below (isarusa dilesata) in the recital of the Shema: to give over one's soul in "One" and in "And you shall love."

That is, through "Hear, O Israel": to contemplate how Havayah is One — "I, Havayah, have not changed" — only that He spoke and the world came to be,

for "He commanded and they were created," etc., and "All before Him is considered as nothing." Therefore, through this contemplation one will come to self-sacrifice (mesirus nefesh), to be [in the state of] "And besides You I desire nothing."

Therefore Knesses Yisrael is called kallah (bride), a term related to kelos hanefesh, the soul's expiring [in longing], from below upward. And this is the level of the cherub "from the end on this side": to ascend from Beriah, Yetzirah and Asiyah to be included in the Infinite Light, "to gaze upon the glory of the King."

And this is "Our eyes are lifted up to G-d" (and for Nukva it is called "shamor" ("keep"); see what is written above in the discourse beginning "Remember the day," etc.). And through this, "as water [reflects] the face," there is drawn from above as well "the eyes of Havayah your G-d are upon it," etc.

And this is "And you shall make two cherubim," etc. (See what is written on [the verse] "The Song of Songs" on the meaning of groom and bride, and on "You have captured my heart"; and see the Zohar, Parshas Balak, page 187, the matter of "she made herself small," etc.) "From the cover you shall make the cherubim": [the cover] is the level of the light that encompasses all worlds (sovev kol almin), which encompasses both of them equally

(as was written above, that the Infinite Light, blessed be He, is exceedingly high above, even above the level of the higher Chochmah, and all the more so above the level of the cherubim and the small face. And see what is written on [the verse] "For over [all] the glory, a canopy": the matter of two levels of glory, and the canopy, the encompassing [light] above them. And this is the matter of the two cherubim and the cover).

Now, it is written, "And the cherubim shall spread their wings upward," etc. And it is stated in the 5
Zohar, Parshas Acharei (page 59a), and in Vayechi (end of page 228b): "Three times a day," etc., "they raise their wings of their own accord," etc.

And the Ramaz (Rabbi Moshe Zacuto) explains there that this means at the time of the three daily prayers: at the time of each of the three prayers mentioned, they ascend from Beriah, Yetzirah and Asiyah upward, into Atzilus.

And this is "they raise their wings": it is through the arousal of the love and awe that are in Israel, for love and awe are called "wings" (gadpin), "and it flies upward." (See what the Ramaz writes in Parshas Acharei there on the matter of "with their wings"; and see the Zohar, Parshas Balak, page 204b:

"The first light," etc., "supernal wings"; and the first light is "abundant in kindness" (rav chesed). In the service of G-d, it is the great love (ahavah rabbah) that is above intellect.

And see what was written above, in Parshas Yisro, on the matter of "The Patriarchs are the chariot.") And this is the matter of the cherubim "sheltering with their wings over the cover," in which were the Tablets and the Torah. Then they are called "the great man" (adam hagadol) and "the large face" (apei ravrevei), since they ascend to Atzilus, where "He and His life-forces and His vessels are one within them."

Therefore tefillah (prayer) is a term for joining, as in "With joinings… I have been joined" (naftulei… niftalti); and in the language of the Mishnah, "one who joins (hatofel) an earthenware vessel." For they are joined with their source in the World of Atzilus.

So too in the service of G-d: it is the binding and cleaving of the soul to its root (as written in the discourse beginning "My dove"). Therefore the cherubim have wings, to fly upward to Atzilus, etc.; and through this, "their faces, each toward his brother," for there they are united face to face,

as at the Giving of the Torah, of which it is written, "Face to face G-d spoke" (see this matter in the discourse beginning "And I was beside Him as a nursling"). Therefore they are called brothers. And this is "For the sake of my brothers and my friends, I will now speak peace."

"Peace" means the joining and binding of the two cherubim, etc. (And see what the Ramaz writes in Parshas Acharei on the Zohar, page 59b:

"Now, they are called brothers," etc.: that is, Knesses Yisrael receives mochin from the supernal Chochmah and Binah, which are the level of "the great man," as mentioned above, not through being enclothed in the level of the cherub and Z'eir Anpin, etc.

And see Etz Chaim, Sha'ar 35, chapter 2, "the sixth level," etc.) Therefore there were then, in Israel, great sages, and prophecy and the holy spirit (ruach hakodesh).

But since the Holy Temple was destroyed and the cherubim were hidden away (for the glimmer from Atzilus that is called "the small face" (apei zutrei), which used to shine below, in Asiyah itself, withdrew to its root and source in Atzilus; and this is what is said in the Gemara (Rosh HaShanah 31a), "and from cherub to cherub," etc.), 6

therefore this is the plea of Knesses Yisrael, "Would that you were like a brother to me," as it was in the time of the Holy Temple, when they were in the state of brothers, and also "their faces, each toward his brother."

And this comes about through occupation with Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has only the four cubits of halachah."

(See Tanya, chapter 53; and see what was written above in the discourse beginning "Sing and rejoice," on the meaning of "He did not cease to cherish her until He called her 'My sister.'") And this is "nursing at my mother's breasts": the level of the Oral Torah, which is the level of the revelation of His very wisdom and will, may He be blessed.

(If so, the person who comprehends the halachah grasps and comprehends His very wisdom, may He be blessed, for He is the Knower and He is the Knowledge, etc.

Therefore, through this, they are called "brothers," for both receive from one source, from the level of the supernal Chochmah and Binah: just as Z'eir Anpin receives mochin from Abba and Imma, so the one who occupies himself with Torah grasps the level of His Chochmah and Binah, may He be blessed.)

This is why the Torah is called milk, as it is written, "Come, buy," etc., "wine and milk." For, by way of analogy, a child at birth is utterly small,

and through nursing on his mother's milk his limbs grow, and the mochin of nursing (yenikah) are also completed in him, which is why he begins to speak and to walk, etc.

So too the souls: before they come into this world, they were first in the state of gestation (ibbur), in the level of Malchus, the lower Imma. And this is "As G-d lives, before Whom I stood." And the descent of the soul from there into Beriah, Yetzirah and Asiyah, to be enclothed in a body, is called "birth." 7

And this is "Today I have given birth to you." And the Torah that one studies in this world is called milk, for it makes the 248 limbs of the soul grow; these are the nine Sefiros, nine times nine, etc., as is written on [the verse] "Chachlili," etc.

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand": for through this the soul comes into a state of growth far higher in degree than it was at first, in its descent, which is called "birth,"

for through his having nursed from his mother's breasts, which is the level of "with his learning in his hand," great growth takes place in it, etc. (And see what is written on [the verse] "On Mount Sinai" on the meaning of "with his learning in his hand.")

But we need to understand how it can apply above, to the Holy One, blessed be He, to be "like a brother" who nurses, as it were, from a person's occupation with Torah below. 8

But the matter is as it is written, "Shepherd (ro'eh) of Israel," and it is written, "My sister, my companion (rayasi)," meaning "my sustainer" (parnasasi): "Israel sustain their Father in heaven." For just as the effect of bread is to join the soul with the body,

so "sustenance" above is to draw the revelation of the Infinite Light, blessed be He, into the Ten Sefiros of Atzilus, which are called "bodies." For even the higher Chochmah bears no comparison at all to the Infinite One, blessed be He; and that [the light] be drawn and enclothed in them comes about through occupation with Torah below.

And this is the meaning of what is written, "Behold, this is our G-d; we hoped (kivinu) for Him." 9
The meaning is that we drew Him down in the manner of lines (kavin): that is, the enclothing of the light in the Ten Sefiros, which are divided into three lines — "Chesed is the right arm," etc. —

and corresponding to them are three levels: Torah, service (avodah) and acts of kindness (gemilus chassadim). In the time to come all the drawings-down will be revealed; therefore "And it will be said on that day, 'Behold,'" etc.

But the reason it says specifically "nursing at my mother's breasts," which is the level of the Oral Torah, is that the Written Torah is called "the instruction of your father," and the Oral Torah is called "the teaching of your mother" (as explained in the discourse beginning "On the eighth day, an assembly"),

for in the Written Torah everything is merely by allusion. And just as the father sows a drop, etc., while the main growth of the child is in the mother's womb,

so the revelation of the particulars of the laws in their full clarity is in the Oral Torah. And this is [the meaning of] "the Torah" — the Written Torah — "comes forth from Chochmah," which is called Abba (Father),

while the Oral Torah is the level of Binah, which is called Imma (Mother). Now, the main revelation of the delight of intellect is in Binah, when one understands the matter in its full clarity,

as is written in the Zohar on [the verse] "And the Levite, he (hu), shall serve" (and in Etz Chaim, that the revelation of Atik is in Binah; and see what is written in Parshas Lech Lecha regarding the hei of Avraham, and in Parshas Va'eira on [the verse] "Therefore say"): "This is Atik," etc.

And this is why it says specifically "nursing at my mother's breasts" (for milk gladdens the child and delights him). Through this a revelation of delight is drawn from Him, may He be blessed, into Gan Eden, that they may enjoy the radiance, etc.; and "the Holy One, blessed be He, comes to delight with the righteous in Gan Eden." And all this is through occupation with Torah.

As our Sages, of blessed memory, said, "Whoever studies laws every day is assured that he is destined for the World to Come." This is explained at length in Iggeres HaKodesh, in the discourse beginning "A woman of valor is the crown of her husband."

"I would find you outside" refers to businesspeople. Although they cannot occupy themselves with Torah constantly, so as to be in the state of "nursing at my mother's breasts" through the four cubits of halachah, nevertheless it is said of them that, nevertheless, "I would find you outside" too. 10

(So that they too are in the state of "like a brother to me," etc., as [explained] below.) The explanation: we find that the term "acquirer" (koneh) is also said of the Holy One, blessed be He, as it is written, "Acquirer of heaven and earth."

And our Sages, of blessed memory, said, "The Holy One, blessed be He, acquired five acquisitions." For it is written, "Six days G-d made the heavens and the earth, and on the seventh day He rested."

And every Shabbos is called "the seventh day": "a Shabbos to Havayah." Seemingly, how can the Shabbosos of now be called "the seventh day," 11

when myriads of days have already passed from the day the world was created until these Shabbosos? How can Shabbos be called "the seventh day"?

But [the answer is] that the six days are six supernal attributes, in which and through which the worlds came into being: the first day, "Let there be light," is the level of Chesed, etc. And afterwards, on the day of Shabbos, is their ascent to their root and source, exceedingly high above.

So too it is every single Shabbos: during the six workdays the attributes descend into Beriah, Yetzirah and Asiyah to refine, etc., 12

and afterwards, on the day of Shabbos, is their ascent and the ascent of the worlds. The ascent is specifically on the seventh day and through the seventh attribute, which is the level of Malchus

(see Pri Etz Chaim, Sha'ar 1, chapter 7: for the ascent must begin from below, just as when one raises a building, one raises it from below, and through this the whole of it rises of itself, etc.; and further, because "their end is wedged in their beginning" — "I am first and I am last," etc.).

And this is "And the heavens were completed (vayechulu)," etc., a term related to "My soul yearned (kalsah)," "Come, my beloved, to greet the bride (kallah)," etc., "Come, O bride," etc. Therefore in the blessing Me'ein Sheva on Shabbos eve we say, "Acquirer of heaven and earth."

For the ascent of the worlds on Shabbos, when all that was refined during the six workdays rises to be included above on Shabbos, is like the analogy of a purchase: the buyer first gives money to the seller, and through this he afterwards receives the object he is buying into his possession.

So too, through the descent of the supernal attributes during the six workdays to refine sparks — through this there comes about on Shabbos a drawing-down and an ascent from "the mountains of separation" to the private domain (reshus hayachid) of the Only One of the world.

And this is the matter of the acquisition of the Holy One, blessed be He. Along these lines, too, is the matter of the exile of Israel in Egypt and in Babylon: through it the sparks that fell there are elevated, and these are the very souls of Rabbi Akiva, Rabbi Meir [and] Ovadiah (and see what was written above, in Parshas Beshalach, [on] "When Pharaoh sent").

In the same way it is said in the Shema, "And you shall gather in your grain," etc.: to gather it into the level of "One" and "And you shall love." That is, one engages in commerce to support himself and his household, which is a descent;

but through this an ascent afterwards comes about, when he prays with the strength of the food and says "One" and "And you shall love," and [comes] to self-sacrifice (mesirus nefesh) in "One." Therefore prayer is called "the continual burnt-offering" (olas tamid): the ascent of the sparks upward, etc. And all the weekday prayers are elevated in the Shabbos prayer.

And this is what is said, "I would find you outside": businesspeople, too, will find Him outside, since through their dealings the sparks are elevated into "One." And all Israel fulfill this, for it is the law of the Gemara that the first paragraph of the Shema requires intention (kavanah), and according to all opinions the first verse requires intention. 13

This is the matter of self-sacrifice (mesirus nefesh) in "One." And every Jew has this level: even though he does not have self-sacrifice in actuality, he has self-sacrifice in potential, for even the lowest of the low is capable of self-sacrifice, etc.

And through this all his dealings are elevated to G-d, Who is One. If so, this commerce and business are akin to, and along the lines of, His being called, may He be blessed, "Acquirer of heaven and earth"

(and therefore he is in the state of "like a brother to me"; and see what is written on [the verse] "And Yaakov dwelt," on the meaning of "And from there you will seek," etc., "and you will find," etc.).

Indeed, on the contrary, of them it is said, "I would kiss you": the level of kisses, which is "the cleaving of spirit to spirit," through the prayers of the businessman,

which is the level of subjugation (iskafya) and of "the advantage of light out of darkness"; it arouses and draws down from a very high place (see what is written in Parshas Noach, in the discourse beginning "Many waters," etc.),

a level whose revelation is only in the manner of kisses — as in the analogy of kisses, where, because of the intensity of the love, which one cannot express in speech, it is enclothed in the breath of the kisses, etc.

(See what is written in the discourse beginning "The Song of Songs," on the meaning of "Let him kiss me," etc. The explanation is that the state of "like a brother to me" that comes through "nursing at my mother's breasts" means that their nursing is from one root, namely from the Torah, which is the level of Chochmah and Binah, etc., which are called Abba and Imma.

However, through the businesspeople's subjugation (iskafya) and their nullification (bittul) of "something" into "nothing," "the glory of the Holy One, blessed be He, is elevated above": the light is drawn from the level of "nothing" (ayin), which is the source of the Torah, as it is written, "And wisdom, from nothing (ayin) is it found," etc., and this revelation is drawn into Z'eir Anpin, etc.

If so, they are in the state of "like a brother to me," for both receive from one root, and that root is higher than the level of "his mother's breasts," etc.: it is the level of Keser, which is above Chochmah and Binah. And this is the matter of Zevulun preceding Yissachar.

Now, it is written, "And Lavan kissed his sons": these are the tribes, who are also called sons of the Supernal Whiteness (Loven HaElyon), for "grandchildren are like children," etc. So too, the state of "like a brother to me" is possible in their receiving from the level of "nothing" (ayin), the source of Chochmah and Binah, which are called Abba and Imma, etc.

And see something similar in the Pardes, Sha'ar 5, chapter 3, in the name of the Beis Yosef: "and Malchus comes forth," etc., "and for this reason Avraham said," etc. And see what was written above in the explanation of the matter of "Your brothers shall acknowledge you," etc., and the matter of "your father's sons," etc.)

"I would lead you, I would bring you into my mother's house": this is the level of Torah, for the businessman, too, must set times for Torah.

For although their main service is through deed — in the manner of subjugation (iskafya), and in the deed of charity — nevertheless the drawing-down must be in order: it is enclothed first in thought and speech, and afterwards in deed.

And thought and speech — this is the level of the businessmen's set times for Torah. (And the main revelation of kisses is through setting times for Torah; see Tanya, chapter 45.)

Therefore, of those devoted to Torah it is said, "nursing at my mother's breasts," which is an expression of constancy, for it is written, "And you shall meditate in it day and night."

And of businesspeople, who have only set times, it is said, "I would lead you, I would bring you into my mother's house." (One may further explain "I would lead you" in another way: since the root of their drawing-down is from a level above Chochmah and Binah, as mentioned above, therefore it says, "I would lead you," etc.,

"into," etc.: that he draws down from a higher level to the level of "my mother," etc. And this is "you would teach me": for from so high a place it is impossible to be anything but a recipient, as in "And My words that I have put in your mouth," etc.) "I would give you to drink of the spiced wine."

Now, wine "gladdens Elokim." And wine is the level of "the wine of the Torah," which is the level of Binah, the level of the Oral Torah. And its gladdening Elokim means this:

Elokim is the attribute of tzimtzum (contraction), so that there be concealment and hiding; and by drawing down from the level of Binah, which is the level of joy, one brings about the revelation of the concealed, etc., so that it will not hide and conceal.

And this is "I would give you to drink of wine." But "spiced wine" means that it has a good fragrance in it. For fragrance has its root in a high place: it is the level of the encompassing [light] (makif), and it is above the level of food, for food is for the body, 14

whereas fragrance, our Sages, of blessed memory, said, is something the soul enjoys and not the body. This is because it is the level of the supernal delight, which is not grasped and enclothed in vessels.

Now, this is the advantage and superiority of the businessman's setting times for Torah, which is the level of subjugation (iskafya), over those who dwell in the tents [of Torah]. Therefore their Torah study is called "spiced wine," for fragrance comes specifically from something sharp and sour, etc.

(And see on the matter of fragrance, on [the verse] "See, the fragrance of my son.") For this wine, although it is a drink, which is the level of the inner dimension (pnimiyus), also has fragrance and the level of the encompassing [light] (makif), etc.

And one who cannot study at all, and [cannot] set times for Torah — of him too it is said, "of the juice of my pomegranates," along the lines of our Sages' saying on the verse "Your temple (rakasech) is like a slice of pomegranate": that even the empty ones (reikanin) among you are full of mitzvos like a pomegranate.

For "empty ones" does not mean sinners and rebels, G-d forbid, but only that they have no Torah in them, yet they are full of mitzvos and proper conduct (derech eretz).

And the mitzvos, too, arouse a revelation of the supernal delight, as is known from the matter of "the fragrance of your garments," etc., for "their beginning is wedged in their end."

Therefore it is called “the juice of my pomegranates,” which also restores the soul. (Therefore pomegranates hung on the robe (me’il), for the robe is the level of “a robe of righteousness (tzedakah),” etc., as is written elsewhere on [the verse] “I will greatly rejoice,” etc., “He has wrapped me in a robe of righteousness”; see there.)

TORAH OHR • PARSHAS TERUMAH • MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

Now, it is written, "And your people are all righteous (tzaddikim)." Now, Yosef is called the higher tzaddik (tzaddik elyon), and Binyamin is called the lower tzaddik (tzaddik tachton). And there are souls that are of the level of Yosef, and there are [souls] of the level of Binyamin. 2

Therefore it is said, "And your people are all righteous." And the meaning of 'the higher tzaddik' is the one who binds Atzilus (Emanation) with Beriah (Creation): "for all in heaven and on earth," 'which holds fast to heaven and earth.'

For Yaakov is called "the middle bar, which runs through from end to end," meaning, that the drawing-down should extend from the Infinite Light (Or Ein Sof) to the source of Beriah, Yetzirah and Asiyah, which is the level of the supernal speech; for this drawing-down comes through Yaakov, who is the supernal emotive attributes (middos) as a whole.

Just as, by way of analogy, it is through the emotive attributes (middos) that the bestowal is drawn forth: when one has love, he speaks, etc. But "these are the generations of Yaakov" is the level of Yosef, which is the level of Yesod (foundation), the bond of the giver with the recipient; and this is the level of the higher tzaddik. 3

But in order for the recipient to take in the bestowal, he too must be at the level of bonding, which in the service of G-d is the level of self-sacrifice (mesirus nefesh). And this is the level of Binyamin, the lower tzaddik, who binds Beriah (Creation) with Atzilus (Emanation), from below upward.

Therefore it is said at the birth of Binyamin, "and she had hard labor in giving birth." For Binyamin is the inclusion and the self-nullification (bittul) of Beriah, Yetzirah and Asiyah into Atzilus, which is the opposite of the matter of birth and revelation from above downward.

Now, in the practical mitzvos there are also these two levels: there are mitzvos that are the level of drawing the light from above downward, 4

such as shofar, lulav, sukkah, tzitzis and tefillin; and there are those that are the level of elevations, such as the sacrifices and the first of the shearing, etc.

And this is [the meaning of] what is written, "and great shall be the peace of your children." Peace is the level of the bonding and joining of giver and recipient. And there are two levels of peace: from above downward, through Yosef, and from below upward, through Binyamin.

But the level that comes through Yosef is called "and great shall be the peace," etc. And this is also the matter of "one cherub at the end on this side": it is the level of Yosef, who draws from above downward, from the Infinite Light (Or Ein Sof) to the level of speech, etc.

And this is [the meaning of] what is written of Yosef, "and he was a lad," etc., for he is the level of the cherub (keruv), 'like a child' (ke-ravya). (And this is what is said in the Zohar, Parshas Vayeshev, on folio 184): "Would that you were as a brother to me," etc.,

'like Yosef toward his brothers,' etc. "And one cherub at the end on that side" is the level of Binyamin, which is the bonding of the recipient from below upward.

And "their faces, each toward his brother" is the joining of the two, etc. But since the Holy Temple (Beis HaMikdash) was destroyed, the Community of Israel (Knesses Yisrael) pleads, "Would that you were as a brother to me."

That is, through "nursing at my mother's breasts," occupation with the Oral Torah, etc., as mentioned above. But this is through the souls whose root is of the level of Yosef, the higher tzaddik, etc., who are called 'brothers' to the Omnipresent.

Now, this drawing-down is chiefly in the inner dimension (pnimiyus) of the worlds, since the drawing-down comes chiefly through thought and speech in occupation with the Torah. But for the drawing-down to be in the outer dimension (chitzoniyus) of the worlds as well, of this it is said, "I would find you outside." 5

And this is through souls of the level of Binyamin, most of whose occupation is specifically in deed, in charity and acts of kindness (gemilus chassadim), through which [the light] is drawn down also into this lowly world. (See Iggeres HaKodesh, the section beginning "And David made a name.")

Now, the meaning of "I would kiss you" is kisses, 'the cleaving of spirit to spirit.' The explanation: just as, by way of analogy, the physical kisses of a person come and are drawn forth from the inwardness of the love that is in the heart, which is not invested in any vessel, etc. 6

(for the letters of speech, which are the level of vessels for the emotive attributes (middos), cannot contain this great love; therefore it is not invested in speech, only in the level of kisses),

so too is the matter of this drawing-down: through the fulfillment of the practical mitzvos by souls of the level of Binyamin, they draw down from the level of Akudim, which is above the level of investment in vessels. For only in Atzilus (Emanation) does the level of vessels apply, except that [there] "He and His vessels (ihu vegarmohi) are one," etc.; which is not so in the level of Akudim.

That is because [this comes] through the elevations of Binyamin, from the refinements (beirurim) of the World of Tohu, where the lights too were above investment in vessels, except that there, there was the shattering of the vessels (sheviras hakeilim).

This is not so in the World of Akudim, etc. And through the refinements mentioned above they draw down from the level of Akudim. And this is the level of kisses, which is the level that is above speech, etc.

(And see what is written regarding the Splitting of the Sea of Reeds, on the matter of "and you shall be silent," etc., that speech has its root in Chochmah (wisdom), etc.; see there, in Parshas Beshalach, in the discourse beginning "And G-d went before them," etc.; and from there what is written [here] will be understood better.)

And this is [the meaning of] what is written, "I would lead you, I would bring you into my mother's house." For here the drawing-down is higher than the level of Imma Ila'ah (the supernal Mother); only afterwards is it invested in Imma. 7

Whereas above it said, "nursing at my mother's breasts." And here it also says, "you would teach me," for they become only the level of a recipient from this drawing-down, and not the level of "as a brother to me."

For from so lofty a level it is impossible to be anything but a recipient alone, as in the matter of "and My words which I have put in your mouth," etc.

And the matter of "the spiced wine" is along the lines of what is mentioned in the Gemara, 'thirteen rivers of pure balsam,' which alludes to the light of the drawing-down from the thirteen tikkunim of the beard (tikkunei dikna), which issue from Mocha Stima'ah (the hidden brain). Although plain oil is the level of Chochmah (wisdom), 8

yet balsam oil, which has a pleasant fragrance, which is the level of the encompassing (makif), alludes to the level of the drawings-down from the level of Chochmah within Keser (the Crown), which is above the level of vessels.

(And see what is written in Parshas Nasso, in the discourse beginning "This was the dedication of the altar on the day it was anointed.") And in the same way also with regard to the level of wine: plain wine is the level of Binah (understanding),

but the spiced wine, which has fragrance, is the level of the revelation of the delight (taanug) in Binah from the level of Atika (the Ancient One), etc. And this is drawn down through the subjugation (iskafya) involved in the setting of fixed times for Torah by those occupied in business, as explained above.

TORAH OHR • PARSHAS TERUMAH • MAAMAR 3

כ״ק אדמו״ר נ״ע

An Explanation of the Subject of the Cherubim

◇

[From] the holy handwriting of our master, teacher and Rebbe, whose soul is in Eden. 1

An explanation of the subject of the cherubim. 2

When Nukva (the feminine / Malchus), who is the Community of Israel (Knesses Yisrael), stands face to face with Z'eir Anpin (the emotive attributes), with equality in their stature, and she also receives the intellect (mochin) of Abba and Imma (Chochmah and Binah), and [there is] one Keser (the Crown) for both of them, 3

then they are called brothers. And this was through the receiving of the Torah (which issues from Chochmah and Binah) face to face. Now, in the World of Atzilus (Emanation) they are called "the great man" (Adam HaGadol) and "large faces" (anpei ravrevei), since the Infinite Light (Or Ein Sof) is enclothed in the vessels as well; and for this reason "He and His vessels are one" (ihu vegarmohi chad).

And through the Mishkan and the Holy Temple (Beis HaMikdash), in which He contracted His Shechinah (Divine Presence) between the poles of the Ark, in the World of Asiyah (Action), Z'eir Anpin and Nukva are then called "small faces" (anpei zutrei) in the Gemara; and they are the very cherubim.

And since the World of Asiyah (Action) rises to the World of Atzilus (Emanation) three times every day, therefore the cherubim have wings spread upward, to fly to Atzilus. 4

Now it is known that Z'eir Anpin (the emotive attributes) is the utmost end of the descent of the Infinite Light (Or Ein Sof) from above to below, in order afterwards to illuminate Beriah, Yetzirah and Asiyah through Nukva (the feminine / Malchus), who is "the lower Imma" (Imma tata'ah), which is the source of Beriah, Yetzirah and Asiyah that is in Atzilus.

Therefore it is written, "One cherub at the end on this side": this is the end of the Infinite Light that is in Z'eir Anpin; "and one cherub at the end on that side": this is the source of Beriah, Yetzirah and Asiyah, and their root, that is in Atzilus, in which the Infinite Light is also enclothed

through the intellect (mochin) of Abba and Imma (Chochmah and Binah), which are given into the head of Nukva through Z'eir Anpin, her husband, only by way of passage and not by way of actual enclothement, as it is at a time when she is not equal in her stature with him but [stands] only from the chest downward, as is known.

And the cherubim are made as one hammered piece from the kapores (the Ark cover), which is the 5
level of Keser (the Crown) for both of them, and also the level of what encompasses (makif) the Tablets that are in the Ark, which are the level of Yesod (foundation) of Abba, which were enclothed in the World of Asiyah (Action) at the time of the Mishkan and the Temple; and at the time of the cherubim's ascent, they raise the kapores and the Tablets to the World of Atzilus (Emanation) as well;

therefore it is written, "sheltering with their wings over the kapores": that is, the kapores rises with them. And after the Destruction, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus withdrew to their place and did not again become enclothed in physical Asiyah, even in the Second Temple, for the cherubim were hidden away.

Rather, [they were enclothed] only in the level of the inner dimension (pnimiyus) of the worlds, through the Torah study of the Tannaim in the days of the Second Temple and after it, in the laws (halachos), which are the inner dimension of the Supernal Will that was not revealed in the higher Chochmah (Chochmah Ila'ah), which is the Written Torah. And [this is] as is known from what is written, "A woman of valor is the crown of her husband."

TORAH OHR • PARSHAS TETZAVEH • MAAMAR 1

ואתה תצוה את בני ישראל ויקחו אליך כוי

"And you shall command the children of Israel"

"And you shall command the children of Israel, that they take to you," etc. "Outside the curtain that is over the Testimony, Aharon shall arrange it," etc. 1

We need to understand: since the commandment rests with Aharon, that he is the one to arrange the lamps, why did G-d command "that they take to you," which implies that they are to bring the oil to Moshe?

Also, in the first verse, concerning "that they take to you," to Moshe, it is written "to raise up a lamp continually," while in the second verse, concerning Aharon, it is written only "from evening until morning." 2

But the explanation is this: Aharon is "the groomsman (shoshvina) of the Matrona [the Queen]," and the Matrona is the source of the souls of Israel, for all Israel, etc.

Aharon is the groomsman for them, just as, by way of analogy, a groom and bride need a groomsman to walk with them, since they cannot walk by themselves because of their bashfulness, and they need support to hold them up.

So too, for the souls of Israel to be included in their source, in the Infinite Light (Or Ein Sof), blessed be He, they have no power of their own, but only through the level of Aharon, who is their groomsman.

Now, as with groomsmen, by way of analogy, this applies only at the time of the wedding, for from then on they no longer need groomsmen. 3

So too, Aharon's being a groomsman is at the level of "on the day of his wedding and on the day of the gladness of his heart." It is a joy from above that is revealed in the souls of Israel, to gladden their hearts in G-d, who dwells within their Torah and their service, which must be with joy, as it is written, "Because you did not serve with joy," etc.

This joy comes through Aharon, and in this joy he is the groomsman. The explanation is that this 4
joy is because of the Infinite Light (Or Ein Sof), blessed be He, the source of life, the source of delights, that is clothed in the mitzvos.

This is as in the words "Who (asher) has sanctified us with His commandments": asher is an expression of exceedingly great delight, to the point of praise, as in "In my good fortune (be'oshri), for daughters will call me fortunate (ishruni)," which is an expression of joy and praise over abundant good, etc.

As it is written, "And He placed him in Gan Eden to work it and to guard it": "to work it" with the 5
positive commandments, for through the mitzvos one makes Gan Eden, that is, one draws into it the radiance of the Shechinah (Divine Presence), to be enjoyed

in it by the tzaddikim, who delight in G-d in Gan Eden, which is a wondrous delight without end. This is why they said of Acher, "Better that he be judged," etc.

For all the sufferings of Gehinnom are worth enduring for the sake of receiving the delight of the World to Come. And as our Sages, of blessed memory, said of Rabbi Akiva: when he saw a great city of idolaters, he laughed and said, "If it is so for those who transgress His will, how much more so for those who do His will!"

That is: if there are so many delights at the level of "those who transgress His will," namely the delights of this world, which came down and became physical in the physicality of this world

and its materiality, not by way of the chain of descending worlds (hishtalshelus) and the descent of the levels from the Infinite Light (Or Ein Sof), blessed be He, level after level, as with the levels of holiness, but rather they fell from lofty levels of holiness by way of a fall, "from a high roof," etc.

This is why they are called "those who transgress (ovrei) His will": for they bypassed (he'eviru) the 6
path. And if for those who transgress His will there is so much delight, which fell in the shattering of the vessels (sheviras hakeilim), all the more so for "those who do (osei) His will,"

that is, what is made (asui) and given from the Supernal Will, blessed be He, in the order of the descent of the levels of holiness, in the upper and the lower Gan Eden, which is the delight in G-d, in whom there is certainly a wondrous delight and many kinds of delight without end, for He is the source of life and the source of delights.

Now, this delight is drawn from the mitzvos. This is why the mitzvos are likened to lamps: just as, 7
when the lamps are lit, the house is filled with light and radiance,

so through doing the mitzvos radiance is drawn into Gan Eden, etc. Therefore it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, from an abundance of everything (merov kol)."

[That is,] more than "an abundance of everything": for "an abundance of everything" is the delights of the World to Come, and the mitzvos must be with a joy greater than them.

And this [comes about] when one takes to heart that "in the heavens above and on the earth below, 8
for all the praise of the work of Your hands," etc.

The meaning is: "in the heavens above" — this is the upper Gan Eden; "and on the earth below" — this is the lower Gan Eden. The praise in them does not pertain to You; rather, they are the level of "the work of Your hands,"

just as, by way of analogy, a person is praised for the work of his hands, how he is a great scribe or paints a beautiful picture: this praise does not touch his wisdom, nor his being and essence.

So too, all the praise and acclaim that is drawn into Gan Eden for the souls, to delight in G-d through their understanding and comprehension — this praise is not [found]

except in the drawing down of the work of the hands of the Holy One, blessed be He, alone, through which they have understanding and comprehension. And this is the radiance drawn from the mitzvos, which are called the work of the hands of the Holy One, blessed be He,

for through an arousal from below, in fulfilling the mitzvos below, [there is] an arousal from above: the Holy One, blessed be He, puts on tefillin, and the Holy One, blessed be He, heals the sick and blesses the years and sustains the living with kindness, etc.

From this the radiance is drawn into Gan Eden, to delight in G-d through their understanding and comprehension of this drawing down. (And this is [the meaning of] "and the firmament declares the work of His hands," for Gan Eden is called "the Academy of the Firmament." And see what is written in the explanation of "Praise Him in the firmament of His strength.")

And there are many kinds of levels, one above the other, in this understanding, with many kinds of delights without end, for there are many kinds of Gan Eden, etc.

Although the books mention only the lower and the upper Gan Eden, our Sages, of blessed memory, said, "Torah scholars have no rest, as it is said, 'They go from strength to strength,'" etc.

Of this it is said, "For all (kol) that is in the heavens and on the earth," and its Targum [renders it], 9
"which holds onto heaven and earth." This is the matter mentioned in the books, that there is a pillar in Gan Eden by which they ascend from the upper Gan Eden to the lower; for the pillar is what joins the upper Gan Eden with the lower.

And there are many levels of pillars for many levels of tzaddikim, for each one according to his rank, and many levels of ascents, elevation after elevation, as with the fifty thousand jubilees, all of which are levels of ascent, etc.

All this is at the level of the radiance drawn from the work of His hands alone. But in the Infinite 10
One (Ein Sof) Himself, blessed be He, in His essence and being, may He be blessed, "no thought can grasp [Him]"; the angels say [He is] holy and set apart, etc.

Because of this, "the Ofanim, with a great noise," etc., for they say, "Where is the place of His glory?" But the mitzvos themselves are the level of the light of the lamp, from which the radiance is drawn.

They are the source of the radiance, for they are called "the limbs of the King," the level of limbs 11
and vessels for the Infinite Light (Or Ein Sof) itself, blessed be He. This is why with all the mitzvos it is written "before G-d" — truly before G-d,

and as it is written, "which I (Anochi) command you today": for at the level of "today, to do them," Anochi ("I") itself, which is His very essence and being, "commands you," etc.

Accordingly, the joy in fulfilling the mitzvos shall be great to Elokim, which is the Infinite Light itself, blessed be He, that is clothed in them, with an exaltation greater than "an abundance of everything," that is, the level of kol ("all") "which holds onto heaven and earth." And as our Sages, of blessed memory, said, "Better is one hour," and so on.

Now, the revelation of this joy from the Infinite Light (Or Ein Sof), blessed be He, in a person's soul 12
comes through Aharon, who is the one who kindles the lamps, so that there be the level of light and joy. For Aharon is one of the seven shepherds who sustain and draw down to the souls of Israel as a whole, from above, from the Infinite Light, blessed be He.

Aharon is the shepherd who sustains and draws down to the souls of Israel as a whole the level of 13
light and joy mentioned above. In this drawing down there are two levels: "he shall arrange the lamps" and "when Aharon raises up the lamps." "He shall arrange": that [it] be

arranged and kept in a person's heart and soul, when he remembers Havayah his G-d with depth of Daas (knowledge), from the depth of the heart, with toil of the soul, in contemplating the greatness of G-d, as much as his soul is able to bear. And "when [Aharon] raises up" is

the drawings down of the joy that comes from above, to raise up the soul and bind it to the living G-d, who is the Life of life, blessed be He, the source of life and the source of delights, who is far, far above the chain of descending worlds (hishtalshelus), beyond what his soul is able to bear.

This is the love of "with all your might" that is revealed in the Shema. And to fulfill the Shema "with all your might," they instituted Pesukei deZimrah before it, so that there be "the exaltations of G-d in their throat and a two-edged sword in their hand,"

for the time of prayer is a time of battle: to make a preparation in a person's soul first, to strengthen the power of his soul over what hinders and obstructs it, from within and from without.

And this is "from evening until morning," for "first darkness and then light": light and joy in G-d shine in his soul little by little, out of the darkness, etc.

But Aharon's kindling of the lamps is specifically with crushed olive oil, as the Mishnah states: "He crushes [the olives] and puts [them] into the basket," etc.; "the first is for the Menorah and the rest is for the meal-offerings." 14

The explanation is that the nature of the olive is that it has bitterness, as the dove said, "Let my food be bitter as an olive," etc.

They also said in the Gemara that the olive makes one forget seventy years of his learning, etc., for it is of the level of the world of forgetting, which is of the world of the kelipos (husks). 15

This is the body and the animal soul, which are from Nogah and "the serpent's skin"; and one crushes it until oil is extracted from it, which is the level of Chochmah (wisdom).

As our Sages, of blessed memory, said: "Just as the olive makes one forget seventy years of his learning, so olive oil restores seventy years of his learning," etc., 16

for Chochmah (wisdom) is the faculty of memory, as it is written in the section of Kadesh, which alludes to Chochmah, "and for a remembrance between your eyes," etc. And this crushing means being at the level of the subjugation (iskafya) of the sitra achra (the other side)

through "the remnant (she'eris) of His inheritance": one who makes himself like leftovers (shirayim). This level is what subdues all the desires of the opposing side, so that he has no other wish or desire for himself, to enjoy and take delight in the delights of people in this world, and he will not seek or pursue them at all.

For since he makes himself like leftovers and superfluities in the world, as if there were no need for him in the world at all, what has he to do with the world? etc.

Therefore he will desire neither this world nor the World to Come, as it is written, "Whom do I have in heaven," etc.; and as it is written, "And the remnant of Yaakov shall be among the nations," etc.; 17

and it is written after it, "Your hand shall be raised over your adversaries, and all your enemies shall be cut off." For at the level of "the remnant of Yaakov," one who makes himself like leftovers, he cuts [them] off and will raise

his hand over his adversaries, at the level of "the exaltations of G-d in their throat," so that there be "a two-edged sword in their hand," through the revelation of the exaltedness of the Infinite Light (Or Ein Sof) upon his soul. Whereas at the level of yesh [a sense of self], "I and he cannot dwell [together]," etc.

And the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed only in one who is nullified, etc. And this is the level of Chochmah (wisdom), which is the level of oil, produced 18

by crushing the olive: for the oil is what is drawn after the wick and is entirely consumed and burned in the light that holds onto the wick, so that nothing of it remains

(whereas of the wick some ash remains). So too, the level of Chochmah is the level of self-nullification (bittul): one is nullified and truly included in the light of the lamp of this mitzvah, so that the Infinite Light itself, blessed be He, is revealed upon his soul.

Through this the Infinite Light, blessed be He, that is drawn from the mitzvah endures in his soul. Whereas without the level of oil, the light of the lamp does not endure on the wick alone; rather, it burns quickly and is gone in a moment, etc.

Now, Aharon's service in arranging the lamps and raising them up, which is the level of the joy of mitzvah, is "outside the curtain of the Testimony." The matter of the curtain is this: it is written, "For a sun and a shield is Havayah Elokim." 19

The meaning is: the Name Havayah is the higher unity (yichuda ila'ah), how "there is nothing else besides Him" and "all before Him is considered as nothing," etc.;

and the Name Elokim is what hides and conceals, so that the world appears to be something existent, a thing [in itself], etc.; yet even so, "the whole earth is full of His glory," at the level of the lower unity (yichuda tata'ah).

Now, the Name Elokim is a shield for the Name Havayah, like a shield that is made for the sun, since it is impossible to look at the sun because of its great brightness, etc.

And this is the meaning of "The curtain shall separate for you between the holy," etc. And there is 20
the arranging of the lamps and the joy of mitzvah, outside the curtain, at the level of the lower unity (yichuda tata'ah), so that "your heart runs" to the higher unity (yichuda ila'ah),

for this joy is the level of ratzo (running) in the soul, because of the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, that is in His mitzvos, through which the soul yearns and pines for Him alone, may He be blessed, at the level of "and with all your might," with joy, which is the level of "and when Aharon raises up," etc.

But this power that Aharon has, to raise up the soul outside the curtain so that this love, which is at 21
the level of the Infinite (Ein Sof), be revealed in it: of this it is said, "an eternal statute for their generations, from (me'es) the children of Israel."

The meaning is: me'es means from the level of the letters of the Torah, which run from alef to tav (es), that is, through the Torah study of the children of Israel, when a person studies and sets his heart and soul on the letters he speaks, with awe and love, for these letters have "their foundation in the holy mountains," supernal Chochmah (wisdom).

Therefore the Torah is light, for it lights the lamp: the lamp of a mitzvah is a vessel for the light of the Torah, and the Torah is the light and life-force of the mitzvos. And they [the letters] are what bring about the power

for Aharon to be the groomsman, to draw light and the revelation of love into a person's soul, so that there be in it light and the joy of mitzvah. Whereas of an unlearned person (am ha'aretz), in whom there is no level of Chochmah, our Sages, of blessed memory, said, "nor can an unlearned person be pious," etc.

But the drawing down of the Torah below, into Israel, is through the level of Moshe, as is written in the Zohar on the verse, "What profit has a man in all his toil that he toils under the sun?":

"The toil of Torah is different, for it is above the sun." And there is the rank of Moshe, "heavy of mouth and heavy of tongue," etc.

For the level of Torah study is not by way of the joy of mitzvah, which is at the level of "your heart runs," outside the curtain;

rather, it is at the level of "return to the One," for through the Torah His unity, may He be blessed, is revealed below as it is above, through the Torah, which is the very word of G-d.

As it is written, "And My words that I have placed in your mouth": My words, truly. Our Sages, of 22
blessed memory, said, "The Mishnah is a queen": like the king himself, for one becomes one with "the word of G-d — this is halachah," that the ruling should be thus, as if this ruling came forth from his own mouth.

And this is the distinction and rank of one whose Torah is his occupation, like Rabbi Shimon bar Yochai and his colleagues (which is why they are exempt from prayer: for prayer is the level of self-nullification (bittul), in the prostrations, and the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and these drawings down are drawn through Torah study as well).

And as Rabbi Shimon bar Yochai said, "With one bond I am bound," etc., which is the level of self-nullification in the Infinite Light itself, blessed be He, at the level of the higher unity (yichuda ila'ah). This is why our Sages, of blessed memory, said, "and Torah study is equal to them all."

Now, in order to reach this level and rank of self-nullification, it is written, "that they take to you pure olive oil": the level of Chochmah (wisdom), for "Who is wise? One who sees what is born (hanolad)," that is, what is born from nothing to something.

As in the saying, "Who in His goodness renews each day, continually, the work of creation," etc. 23
For the renewal from nothing to something is continual, etc.

That is because "I, Havayah, have not changed," and "You are He before [the world] was created," etc.; rather, the renewal so that there be a yesh (something) is only a mere glimmer, etc.

Therefore the glimmer must be renewed continually, so that it not be nullified out of existence entirely, etc. And when one takes this matter to heart, he will be at the level of self-nullification (bittul) toward Him, may He be blessed; and "spirit brings spirit and draws spirit," etc.: self-nullification [before] the Infinite Light (Or Ein Sof) itself, blessed be He, upon his soul, in Torah study, etc.

And this is "And you shall command (tetzaveh) the children of Israel": tetzaveh is an expression of 24
joining (tzavta) and connection, through "that they take to you pure olive oil," to the level of Moshe, first.

From this it comes about that there is "an eternal statute from the children of Israel": that the letters of the Torah bring about Aharon's arranging of the lamps, the level of the joy of mitzvah, because the letters of the Torah are what is drawn from the level of Moshe: "And you shall command the children of Israel," etc.

Now, of the level of Aharon, which is the level of "your heart runs," it is written "from evening until 25
morning": "first darkness and then light."

But of the level of Moshe, which is at the level of "return to the One" and the revelation of His unity, may He be blessed, at the level of the higher unity (yichuda ila'ah), it is written "to raise up a lamp continually": this is the revelation of the higher unity, which is above time, and before Him, may He be blessed, "darkness is as light," for He is the One who is equal and makes equal, etc. And this suffices for one who understands.

TORAH OHR • PARSHAS TETZAVEH • MAAMAR 2

ועשית בגדי קדש לאהרן אחיך וגו' ואתה תדבר...

"You shall make holy garments for Aharon your brother"

"You shall make holy garments for Aharon your brother," etc.; "And you shall speak to all the wise-hearted, whom I have filled with a spirit of wisdom, and they shall make Aharon's garments to sanctify him," etc.; "And they shall make holy garments for Aharon your brother and for his sons," etc. 1

[We need] to understand these three makings of Aharon's garments: that of Moshe, that of the wise-hearted, and the unqualified "and they shall make," which implies [a making] of the whole of Israel.

Now, Aharon is one of the seven shepherds who sustain and draw down [influence] to the souls of Israel as a whole from the Infinite Light (Or Ein Sof), blessed be He; for he is the man of Chesed (kindness) and the High Priest, who draws down the level of great love (ahavah rabbah). And Aharon's garments are garments for this love.

This is like what is written, "Days were formed," for the days are the level of garments; and as is stated in the Zohar on the verse "And Avraham was old, come into days": "supernal days, which are garments," etc. 2

For every soul has garments of Torah and mitzvos, which a person does: from the intention of the mitzvos and the heart's desire (re'usa deliba), garments are made in the Higher Gan Eden; and from plain practical mitzvos, garments are made in the Lower Gan Eden, as is known.

And the days allotted to a person, the number of the days of the years of his life, are just so many days as the measure of the garments that the soul needs to have from the Torah and mitzvos that he will do, each day's portion on its day.

Now, it is known that Avraham is the first shepherd of the seven shepherds, who also draws down the level of love to the souls of Israel as a whole. 3

As it is written, "Avraham, who loves Me." And the difference between the attribute of Aharon, the man of Chesed, and the attribute of Avraham, "who loves Me," will be understood from what is stated in the Zohar: "There is Chesed and there is Chesed: there is a Chesed called 'everlasting kindness' (chesed olam), and there is a Chesed called 'and abundant in kindness' (verav chesed)," etc.

The explanation of this matter: it is known that through an arousal from below [there comes] an arousal from above. Now, even before the arousal from below, an arousal from above comes first, 4

so that there may be an arousal from below: to awaken a person's heart, to rouse him from his sleep in the vanities of the world, after which human nature is drawn, and to draw his heart to the service of G-d, to cleave to Him.

This arousal from above is from the level of everlasting kindness (chesed olam), as it is written, "And the kindness of G-d is from everlasting to everlasting"; "I will sing of the kindnesses of G-d forever (olam)" — this is the level of Avraham's rank, who merited to be a chariot (merkavah) for this Chesed. 5

As it is written, "kindness to Avraham": this is the attribute of the natural love in the heart of the souls of Israel as a whole, except that it is hidden and covered by a garment of sackcloth, namely the body and the animal soul.

This arousal from above is to awaken the love, until it desires to strip off its garments, to cleave to Him, may He be blessed, and to cry out to G-d in his distress from the inwardness of a man and a deep heart, to draw his heart after G-d, as is the nature of his soul, of itself and as a matter of course. 6

But through an arousal from below, an arousal from above: that is, a person arouses on high the level of "abundant in kindness" (verav chesed), which is the level of Aharon the High Priest. And this level is far loftier than the level of everlasting kindness (chesed olam),

for everlasting kindness is from the level of the coming into being of the chain of descending worlds (hishtalshelus), in the order of the levels, by way of cause and effect, where every effect bears some proportion and relation to its cause,

as, by way of analogy, the revelation of the intellect in the emotive attributes (middos), love and awe, etc.: the emotive attributes receive from the revelation of the intellect, which is actually enclothed in them; and likewise the emotive attributes in thought, and thought in speech, etc.

But the level of "abundant in kindness" is far, far above the chain of descending worlds: it is the level of the revelation of the drawing down, and the enclothement, of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom) and Chesed, etc.

That is, for there to be the beginning of the coming into being of the level of Chochmah, etc.; and Chochmah "is found from ayin (nothing)" in the most literal sense, for there is no comparison to Him at all, as is stated in the Tikkunei Zohar: "Not that You have a known righteousness," etc., "nor of any of the attributes," etc.

And He is also above Chochmah, exalted and lofty, etc., as it is written, "You have made them all with wisdom": the level of physical making, etc. 7

And the way of this revelation and this drawing down, so that the Infinite Light (Or Ein Sof), blessed be He, is enclothed in Chochmah, is as it is written — for behold: "Like the good oil upon the head, running down upon the beard, the beard of Aharon."

That is: what is drawn down by way of the level of "the beard of Aharon," "the beard of the High Priest" (dikna dechahana raba), which is the level of hairs. That is, as in the analogy of the illumination that goes out through the openings of the hairs of the head or of the beard, from the surplus of the brain (mochin): for the hairs are hollow and draw nourishment from the brain in the head,

yet for all that, they bear no proportion or relation at all to the brain in the head, which is Chochmah, Binah and Daas, and the main life-force of the brain does not spread into them;

for if a person cuts the hair of his head, the brain feels no pain at all, since nothing spreads into them but a mere illumination, so that they have only nourishment from, and a hold in, the brain.

So too, by way of analogy, is the revelation of light and its enclothement in Chochmah and Chesed, for there is no comparison at all; and for there to be drawn down, from the level of "not of any of the attributes," etc.,

and from above the bounds of Chochmah, etc., the coming into being of the level of Chochmah and the emotive attributes — this is nothing but a mere radiance and illumination, at the level of hairs, which are many and immense contractions (tzimtzumim) to draw down the illumination.

And like this analogy of the hairs, which is in the physicality of the body, there is also a spiritual analogy, in the life-force of the soul: from the drawing down of some wisdom into combinations of the letters of speech. 8

For example, the letters of the words of a teacher who teaches and explains some novel idea and concept to his student: the combinations of the letters of the teacher's speech are not the essence of the concept,

for this explanation could also be given in other combinations of letters; rather, they are like the hairs, for through them and within them the flow of the concept passes;

and since the student has no grasp of the essence of the teacher's concept, therefore there must be combinations of the letters of speech to convey and draw the teacher's concept down to the student.

Now, what causes these contractions (tzimtzumim) for drawing down this revelation is the arousal from below: for through the love from below to above, "as water [reflects] the face," etc., 9

so is the supernal love, "I have loved you, says Havayah" — that is, for there to be the level of Havayah, contraction and expansion, etc., for "love compresses the flesh."

Now, through this arousal from below, by which a person arouses on high, he also draws down upon his soul below, so that this level is revealed in his soul. 10

For the arousal from above is from the level of Aharon, who is one of the seven shepherds, who shepherds and draws down the revelation into the Congregation of Israel (Knesses Yisrael), which is the root of all the souls of Israel. And [the name] Aharon has the letters of nir'eh ("is seen"), as it is written, "eye to eye [You] are seen," etc.

That is, that this arousal from above be revealed in a person's soul, in the stirring and revelation of the heart, like physical sight; and the revelation of the light of the great love (ahavah rabbah) that comes from above will be drawn down upon him, as will be explained below.

As it is written, "And you shall love Havayah your G-d," etc. And along the lines of our Sages' exposition, "that the Name of Heaven become beloved," etc. — that is, ve'ahavta ("and you shall love") is a verb that acts upon a third party: 11

that is, that you bring about the supernal love, which is "I have loved you," etc., so that there will be the level of revelation in the soul that Havayah will be your G-d (Elokecha), a G-d of your own, etc.

And this comes through his contemplating "Havayah is One" (echad): how He is One in the ches and the dalet, which are the seven heavens and the earth and the four directions of the world, so that there is drawn into them the level of One, which is His unity, so that they become united and included in the One.

And likewise far above, in spirituality, up to the highest heights, there is the level of seven heavens and earth, etc., which are the level of "Yours, G-d, are the greatness and the might," etc.,

which are the level of heaven (shamayim), fire and water; and "Yours, G-d, is the kingdom" is the level of earth. And all of it is at the level of "Yours, G-d," for they are in a state of self-nullification (bittul) to Him, may He be blessed, because

"His Name alone is exalted," and only "His glory" and His radiance are "upon earth and heaven," that is, upon all the levels of earth and heaven mentioned above; and earth preceded heaven, etc.

And what causes this unity and this drawing down is that Havayah is "our G-d" (Elokeinu): that is, Israel are the ones who unify His Name and draw down His unity, may He be blessed, below, so that the Infinite One (Ein Sof) is revealed in the worlds; for the matter depends on the arousal from below,

as is stated in the Tikkunei Zohar: "Not that You have a known righteousness," etc., "but to show," etc., "according to the deeds of human beings": meaning, that for there to be "to show" —

that is, a revelation of how the world is conducted with righteousness and with justice, that is, through the level of the attributes (middos), and for this to come out of the concealment, which is the level of "not of any of the attributes," etc. —

is "according to the deeds of human beings": it depends on the deeds of the lower beings, etc. And when he deepens his thought and takes these matters to heart,

then "the Name of Heaven will become beloved," etc.: the revelation of the supernal love will rest and be revealed in the soul in the manner of sight, so that the heart sees, etc.

And this revelation in the soul comes because of the arousal from below of "with all your heart (levavecha)" — "with both your inclinations": that the evil inclination too be subdued (le'iskafya), etc., so that he has only one heart, for their Father in Heaven. 12

As it is written, "And besides You I desire nothing on earth"; and as our Sages, of blessed memory, said, "Nullify your will," etc.: that he should have no other desire or will that would leave him limping between two opinions, etc.

For through his contracting himself, and casting away his soul and his will that are in physical things, and setting his heart, his spirit and his soul toward Him, etc.,

then, "as water [reflects] face to face," the supernal love will rest and be revealed in him: so that the love "compresses the flesh," in the manner of many contractions (tzimtzumim), so as to cause to shine

from within them the Infinite Light (Or Ein Sof), blessed be He, in revelation upon his soul, so that an abundant flow and an immense revelation will be bestowed upon him, until he reaches the rank and level of "and with all your might" (uvchol me'odecha), which is the level of great love (ahavah rabbah) that comes from above,

which is beyond what his soul is able to bear, with expiry of the soul (kelos hanefesh) and nullification of [its] existence, etc. For Aharon is "the groomsman of the Matronita (the Queen)," who lifts and raises the souls of Israel to the highest heights.

As it is written, "These are the journeys," etc., "by the hand of Moshe and Aharon"; and it is written, "This is Aharon and Moshe, to whom G-d said: Bring the children of Israel out of the land of Egypt al tzivosam (according to their hosts)" — meaning, above (al) their hosts, above the root of their souls.

However, for the level of the revelation of the love, there must be the level of a vessel and a gar- 13
ment, in which the love may rest and be enclothed, so that it comes to revelation in actual fact;

for there is no light without a vessel and a garment. And of this it is said, "the beard of Aharon, which runs down upon the opening of his garments (middosav)."

Middosav is from the term "his linen garment" (mido vad): these are the garments, which are none other than the Torah and the mitzvos, which are the level of garments for this love. For since this love is drawn from the level of "not of any of the attributes (middos)," etc.,

above the bounds of Chochmah, etc., it cannot be grasped by any intellect within the bounds of the wisdom and comprehension of created beings, except when it is grasped and enclothed in Torah and mitzvos, which are His will and His wisdom, may He be blessed, from the level of "You are wise, but not with a known wisdom," etc.

And this is [the meaning of] "And these words which I (Anochi) command you shall be," etc.: for the 14
revelation of the level of Anochi — "I, Who I am" — comes specifically through "And these words shall be." And therefore: "and you shall speak of them," and not of idle words.

And the meaning of "and you shall speak" (vedibarta) is from the term "He leads (yadber) nations," which is a term of leading and drawing down. That is, the drawing down of the revelation of the love shall be specifically in the garment of the Torah, and not in other wisdoms, which are for the intellect and comprehension of created beings;

for all of them are called, in relation to Him, may He be blessed, idle words, since "it is not the way of the King to speak of the matters of a commoner"; but only the level of the Torah, which is the level of "not with a known wisdom," etc., which is far, far above the bounds, intellect and comprehension of created beings, etc.

And through the study of Torah below, which is His wisdom, may He be blessed, one draws down 15
the supernal love, so that there is a revelation of the Infinite Light (Or Ein Sof) in Chochmah, etc.

And this is the meaning of Torah study lishmah ("for its sake"): for the sake of the Torah, that is, so that there be a revelation of the Infinite Light in Chochmah, which is the level of the Torah, for "the Torah issues from Chochmah."

And this is the drawing down of the beginning of the coming into being of the chain of descending worlds (hishtalshelus), from nothing to something, which is the beginning, Chochmah (reishis chochmah). And there must also be a second drawing down, into the emotive attributes (middos), at [their] beginning, which is Chesed, for it is the beginning of the building. 16

As it is written, "For I said: The world shall be built by Chesed." And this drawing down comes through doing the mitzvos, whose general and collective expression (klalus) is called by the name tzedakah and Chesed.

And in their particulars they divide into 248: the 248 "limbs of the King," in which and through which one draws down, on high, a revelation of the Infinite Light (Or Ein Sof), blessed be He, in Chesed.

And this is [the meaning of] "And they shall keep the way of Havayah, to do tzedakah," etc. "The way of Havayah": that is, the drawing down of the revelation of Havayah from concealment into revelation

(this drawing down is called by the name "way" by way of analogy, like a road on which one travels from city to city); "to do tzedakah," etc.: that the level of tzedakah and Chesed should come into being.

As it is written, "And tzedakah in Yaakov You have made": that the level of tzedakah is drawn down from above through Israel. "Do not read banayich ('your children') but bonayich ('your builders')": for through them is the building of Chesed, as it is written, "The world shall be built by Chesed."

Therefore the Congregation of Israel (Knesses Yisrael) is called "My dove, My perfect one (tamasi)": that is, she makes Me perfect and complete, as it were, to be whole and complete in the 248 limbs of the King. That is, they draw down so that there will be the level of the 248 limbs, through the 248 mitzvos, etc.

Now, in the fashioning and making of these garments there are three levels and grades. The first grade is that of Moshe, for Moshe is named for "because I drew him (meshisihu) out of the water." 17

And the meaning of meshisihu ("I drew him") is: from concealment into revelation, for he was drawn from the concealment that is above the chain of descending worlds (hishtalshelus), "from the water," the level of the source of the Torah. For the whole Torah is the level of a jug (kad) drawn from the sea: these are the twenty-four (kaf-dalet) books of the Torah. As it is written, "and she filled her jug and went up."

Now, concerning this level of garment is the matter of what our Sages, of blessed memory, said: 18
that the Torah is called a bride, and "the betrothed (me'orashah) of the congregation of Yaakov," and Israel are the level of the bridegroom, the one who bestows, etc.,

for they are the ones who bestow, so that there will be the level of the Infinite Light (Or Ein Sof) in Chochmah; and they are the ones who engage in Torah lishmah, for the sake of the Torah, that is, so that the level of Torah will come into being.

And likewise of the mitzvos it is written, "and you shall make them"; "which a person shall make," etc.: for it is the person who draws down and makes those mitzvos.

Now, with this the matter of the blessing over the mitzvos will be understood, which is like the mat- 19
ter of the blessing of bridegrooms and marriage, as is stated in the Zohar: "Blessing rests only in a place where there are male and female," etc.

For in a place where there is a giver and a receiver, there flows an increase and abundance of flow and illumination from far above, from a very high place, loftier than [the place] of the two levels, of the giver and of the receiver.

As it is written, "Male and female He created them, and He blessed them." And this blessing and 20
drawing down is from the level of Moshe, above the chain of descending worlds (hishtalshelus). Therefore, on the day the Mishkan was set up, it is written, "And they brought the Mishkan to Moshe"; he said, "May the pleasantness be," etc.,

that the blessing should rest from far above. And this is the blessing over the mitzvos, "Blessed," etc., "King of the world (olam)": that there be an abundance of the flow of blessing and drawing down, from world to world (me'olam ve'ad olam).

And the purpose and end of the blessing is that His sovereignty, may He be blessed, be revealed: 21
"Your kingdom is a kingdom of all worlds." And this is the level of a garment,

as it is written, "G-d reigns; He is clothed in majesty"; and it is written, "And Mordechai went out from before the king in royal apparel (levush malchus)": for His attribute of sovereignty (Malchus) is the level of a garment for His wisdom and His will and His emotive attributes, may He be blessed, which is drawn down

and revealed with the increase and abundance of the light that is far above the order of the chain of descending worlds (hishtalshelus). And this is the level of blessing, for blessing is the level of increase and abundance, etc.

The second grade is the level of the making of a garment that the wise-hearted make. They are 22
called "wise-hearted" because they have only one heart, in a state of self-nullification (bittul), the level of Chochmah.

For of the level of the separated one, who has two hearts, it is said, "after which you go astray," etc.; for "a person does not commit a transgression unless a spirit of folly enters him," that is, the level of Chochmah has departed from him, etc.;

whereas of the level of one heart it is said, "whom I have filled with a spirit of wisdom": that a spirit of wisdom flows upon him from the arousal from above, through the arousal from below of the wise-hearted.

Therefore: "And they shall make Aharon's garments to sanctify him": they too make Aharon's gar- 23
ments, at the level of the supernal holiness (kodesh), through drawing down His wisdom and will, may He be blessed, since they are nullified to it and become the level of a chariot (merkavah).

The third grade is the level of the unqualified "and they shall make" of the whole of Israel, about whom "to sanctify him" is not written, but only, unqualified, "to serve Me as priest."

This is the level of doing the practical mitzvos plainly, from the hidden natural love alone; and nevertheless they draw down a supernal garment for this love, namely the garment of sovereignty (levush malchus),

for "You shall surely set a king over you" is written — through accepting the yoke of the Kingdom of Heaven completely, with heart and soul; and "their end is wedged [in their beginning]," etc., so that the garment is drawn from the level of the supernal blessing, etc. And of this it is said, "each according to his blessing," etc.

And through this, the supernal emotive attributes (middos) too are drawn down to them. And this is [the meaning of] "And they shall take the gold and the blue (techeiles)," which are "supernal colors," etc. And this suffices for one who understands.

TORAH OHR • PARSHAS TETZAVEH • MAAMAR 3

ועשית ציץ זהב טהור ופתחת עליו פתוחי חותם קדש להי'

"And you shall make a tzitz of pure gold"

"And you shall make a headplate (tzitz) of pure gold, and engrave upon it, the engravings of a seal, 'Holy to Havayah.'" And our Sages, of blessed memory, said: "Kodesh [and the letter] lamed below, and Havayah above." 1

To understand this, and also to understand what is written, "And it shall be upon Aharon's forehead, and Aharon shall bear the iniquity of the holy things," etc.: that the tzitz atones and bears iniquity.

And the end of the verse [says], "And it shall be upon his forehead always, for favor (ratzon) for them before Havayah": through his bearing the tzitz upon the forehead, will (ratzon) is drawn down.

To understand this matter: (but) tzitz is from the expression "his crown will shine (yatzitz)"; "peering (meitzitz) through the lattices"; netz hachamah, "the sunrise."

That is, a shining of light and radiance. And this is the light of the great love (ahavah rabbah) that comes from above, which is the level of Aharon: "Aharon's beard, which flows down over the collar of his garments."

For Aharon is a shepherd, one of the seven shepherds who sustain the Congregation of Israel (Knesses Yisrael) with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He; and Aharon is the one who draws down the level of great love (ahavah rabbah).

And although "everything is in the hands of Heaven except the fear of Heaven," nevertheless there is love and there is love. There is a love that is below Daas (knowledge) and is its offspring, and it lies within the power of the soul itself. 2

And there is great love (ahavah rabbah), which is above Daas: this is the level of Aharon, the shepherd, who draws [it] down to the Congregation of Israel; and it is the level of the desire of the heart (re'usa deliba).

And this is [the meaning of] what is written, "To love Havayah your G-d," etc. It is not written le'e- 3
hov but le'ahavah: that a person should draw his heart to the higher love, which is the desire of the heart (re'usa deliba), so that his will be for G-d alone, and to cleave to Him, to the Infinite One (Ein Sof) Himself, blessed be He.

As it is written, "Whom have I in heaven?" etc.: "heaven" means the upper Gan Eden, etc., for everything before Him is considered as nothing. "I, Havayah, have not changed," and "You are He since the world was created, and You are He before the world was created," etc.

And of this love it is said, "peering through the lattices," for "behold, he stands behind our wall." 4
For since the Holy Temple was destroyed, there is a wall and an iron partition that separates between Israel and their Father in Heaven.

For although nothing interposes before Him, may He be blessed, G-d forbid, for "even darkness does not darken for You," in truth [the Sages] did not say "between their Father in Heaven and Israel," but "between Israel and their Father in Heaven": the interposition is before the recipients.

"Your iniquities have separated between you," etc.: [the partition] that withholds the light of the higher love from Israel. And nevertheless, He peers through the lattices and windows. Windows are large holes, and lattices are small holes and cracks.

That is, through breaking the partition, to open windows and lattices, which are the level of a broken heart and thoughts of teshuvah that come to a person, to each and every one according to his measure.

Now, the main separating screen and dividing partition is "the first of the nations, Amalek," for he 5
is the head of the seven nations. And it is written, "G-d has a war with Amalek from generation to generation": even in this time, when a war against Amalek does not apply physically.

Nevertheless, in the spiritual life of the soul there is the aspect of Amalek, namely coarseness of spirit with brazenness and haughtiness, as it is written, "Though you soar aloft like the eagle," etc. And from it come bad traits, within and without. Within, in the inner dimension (pnimiyus) of the soul: coarseness of heart, the urge to win, and the like.

And without, in the outer dimension (chitzoniyus): the conduct of the body in actual deed, in the 6
pursuit of honor, dressing in garments of honor and splendor, conducting oneself with honor and splendor, and the like.

And for this purpose the priestly garments were made "for honor and for splendor" for Aharon and his sons, etc.: to be the level of transformation (is'hapcha) away from self-existence (yesh) and from [living] for oneself, which is the level of Amalek, that is, the aggrandizement of self-existence in all his ways and conduct.

And such was the trait of Amalek in the time of Moshe: for Israel had not come to fight him and had paid him no attention; 7

rather, he came of himself and on his own to stir up a war for nothing, because of the greatness of Israel and the signs and wonders, for he could not bear that there be anything great besides him.

And so it is in every person: he cannot bear that anyone be greater than he "in the eyes of G-d and man," etc., and at any rate, [he insists] that he himself not be small and lowly. Therefore he beautifies himself with garments of honor, etc.

Now, of this aspect of Amalek it is said, "kes Yah" ("the throne of Yah"): that the Name is not complete and the throne is not complete. A throne (kisei) is the indwelling of the King who sits upon the throne, so that there be "And I will dwell within them." 8

That is, at the level of kisei with an alef, for the Master (Aluf) of the world rests [there]; whereas when the alef departs, it becomes kes, from the term kisui (covering).

And this covering is over the Name Yah. For in each and every one there is the Name Yah, as it is written, "My strength and song is Yah, and He has become my salvation." 9

For the hei is the level of expansion, [in] length and breadth, etc.; and it is the level of the expansion and drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, to be the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

And the yud is the level of tzimtzum (contraction): "He made darkness His hiding place." For in order that there be an expansion of the flow, to fill and encompass all worlds (memalei and sovev kol almin): even the higher worlds have no comparison, etc., as in the analogy of a drop against the ocean, and infinitely more than that, etc. 10

Therefore there had to be the level of tzimtzum first, and afterwards expansion, etc. And therefore, in the shape of the letters in the writing of the Name Havayah, the shape of the first hei of the Name is also, by way of analogy, [made so] that one first makes the yud and afterwards draws from it breadth, and length downward, etc. 11

And this level is drawn down into every person: to contemplate the greatness of the Infinite One (Ein Sof), blessed be He, how He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and how all this is only a level of tzimtzum, for there is no comparison, etc. 12

And from this he will turn to love G-d and to cleave to Him truly, with the level of the higher love. And this is the drawing-down of the vav, so that there be the level of vav-hei.

But Amalek is kes Yah: he is what covers over the level of yud-hei, so that it is not revealed in the level of vav-hei, so that it does not give birth to love in the revelation of his heart.

For even though his heart understands all this, the soul is not stirred and the light of love does not shine in it, because an iron partition has been formed that separates and withholds the light.

And the counsel given for this: in the war against Amalek it is written, "And Moshe said," etc., "Choose for us men." "For us" specifically: for to prevail in the war against Amalek, the men of Moshe specifically are needed. And the level of Moshe is as it is written, "And what are we?": the level of self-nullification (bittul) and complete inclusion in the Infinite Light (Or Ein Sof), blessed be He. 13

Now, the entire Torah is called by his name, "the Torah of Moshe": "Moshe commanded us the Torah," etc. That is, all the ways of Torah and of [divine] service should be according to the level of Moshe. 14

As our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' does not have even Torah." Rather, it must be the Torah of Moshe, in the level of complete self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He.

As it is written, "And you shall not profane (sechalelu)," [meaning] not to be in the state of a void (chalal), as in the saying, "pushing the feet of the Shechinah (Divine Presence)," as it were; but rather as in the saying, "You are He before the world was created, and You are He since the world was created": 15

truly He, without any change at all; for just as before the world was created He filled everything, including this very place in which the world was created, so [it is] now, etc.

But how is this so, when the world conceals, etc.? Rather, this is through occupation with the Torah, for the Torah comes forth from Chochmah (wisdom), and it is written, "Havayah founded [the earth] with Chochmah," etc.; 16

for the Infinite Light (Or Ein Sof), blessed be He, rests in Chochmah, since Chochmah is itself the level of self-nullification (bittul), ko'ach mah ("the potential of 'what'"). Therefore, also for a person who learns Torah: in every matter, whether halachah or aggadah, that he learns, the level of Chochmah is enclothed in it,

in which the Infinite Light, blessed be He, is enclothed. If so, at the time of occupation with the Torah he is in a state of self-nullification to His wisdom, may He be blessed, and nothing conceals and hides, since [the Torah] does not appear as a something (yesh), a thing separate unto itself, but [only] as His wisdom, may He be blessed, which is nullified to Him, and "there is nothing else besides Him."

17 And of this it is said, "And I have put My words in your mouth": My words, literally. And the meaning of "My words in your mouth" is the level of the inner [light] (pnimi); and "in the shadow of My hand I have covered you" is the level of the encompassing [lights] (makifim): that the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed in him at the level of inner [light] and the level of encompassing [light];

and thereby he prevails in the war against Amalek, which is the yesh, etc.; for this self-nullification (bittul) is the opposite of the yesh, and it is what subdues and breaks the iron partition, etc.

And this is [the meaning of] "And you shall make a tzitz," which refers to Moshe: he is the one who makes the tzitz, so that there be "his crown will shine (yatzitz)" of the light of great love (ahavah rabbah), to be "peering (meitzitz) through the lattices" and shining forth

through the making of lattices and windows, the breaking of the partition, which are thoughts of teshuvah from the level of the self-nullification of the men of Moshe, as it is written, "Choose for us," etc., as mentioned above.

18 And this tzitz is pure gold: [this] is the level of the superiority of gold over silver. And both of them are the level of love,

as it is written, "Mine is the silver and Mine is the gold," etc.; only, silver is the level of coolness, and gold is the level of the "flashes of fire" of love.

19 "And you shall engrave upon it, the engravings of a seal": these are the letters of the Torah, for "the seal of the Holy One, blessed be He, is truth," and "there is no truth but Torah."

And it is called the level of a seal because the Torah that is before us, which has become enclothed in physical matters, is itself the level of a seal, like letters impressed in wax, which are not of the order and essence of the letters in thought or in speech; but nevertheless they are the letters themselves, which have taken form and become physical, etc.

And so it is written, "In our image, after our likeness," which refers to the Oral Torah, which is merely the level of a likeness and resemblance, which is the level of a seal, by way of analogy, like letters impressed in wax, etc. 20

Nevertheless, "its foundation is in the mountains of holiness," the supernal Kodesh (holiness), the higher Chochmah (Chochmah Ila'ah) that is in every halachah, etc. And through this the level of the supernal Kodesh is drawn down through occupation with the Torah and the mitzvos, at the level of inner [light] and encompassing [lights]: for the Torah is inner, and the mitzvos are garments and encompassing [lights],

as in the saying, "Who has sanctified us with His mitzvos." Now, this drawing-down is the level of "Kodesh [and the letter] lamed below, and Havayah above": for the level of Kodesh is still called "below" the level of Havayah. For

there are two levels of Havayah, as it is written, "And Havayah passed before him and called: Havayah, Havayah," and the cantillation separates between them, for they are two levels. For the meaning of Havayah indicates that He brings all beings (havayos) into being from nothing to something, etc.,

through its having arisen thus in His will; and there is a source and root for this, for it to arise thus in His will and to be a source for bringing all beings into being: that is the first Havayah, which is "for ratzon (will) before" the second Havayah, and is called "the will of wills" (ra'ava dera'avin).

And this is [the meaning of] "And He called: Havayah, Havayah": the first Havayah calls and draws forth the second Havayah, so that the Thirteen Attributes of Mercy (yud-gimmel mechilin derachamei) are emanated and revealed, which are the sources of all beings and of the entire chain of descending worlds (hishtalshelus). And the level of the first Havayah is far, far above the level of Kodesh, and is called "the will of wills" (ra'ava dera'avin). 21

And through the occupation with Torah and mitzvos mentioned above, in the manner mentioned above, it comes about that there is "Kodesh [and the letter] lamed below," which is the level of the arousal from below (isarusa dilesata), "and Havayah above," which is the arousal from above (isarusa dile'eila). 22

For through occupation with the Torah, which is His wisdom and will, may He be blessed, "as water [reflects] the face," etc., and "spirit brings spirit and draws down spirit": the Supernal Will, the will of wills (ra'ava dera'avin).

And through this there comes about a revelation of the desire of the heart (re'usa deliba) and of the light of the higher love in the soul, without a separating screen [or] dividing partition, etc., until there is a revelation of this level upon Aharon's forehead too.

The explanation of the matter of the forehead: just as, by way of analogy, in physical terms, there 23
are three brains, Chochmah, Binah and Daas, in the three cavities of the skull, and there is a skull that covers the brain.

So too in spiritual terms: the intellect (mochin) is Chochmah, Binah and Daas, and Daas is the power that binds Chochmah and Binah, so that [the matter] be fixed firmly, never to be moved; so that, just as [the matter] has been concluded by the power of his Chochmah and Binah regarding the greatness of the Infinite One (Ein Sof), blessed be He, so his soul shall be bound to G-d alone.

Now, in the intellect (mochin) of Chochmah, Binah and Daas there is the revelation of the Infinite 24
Light (Or Ein Sof), blessed be He, through contemplation in the order of prayer and the like: how "Blessed is He Who spoke and the world came to be," and "Unique and singular, and Life of the worlds, King," and "May Your Name be praised," etc.

And so is the binding of Daas: with a revelation of the intensity of longing and delight (taanug). But there is the level of "the skull that covers the brain"; and corresponding to Daas is the forehead, which is the covering over Daas, to conceal the revelation of Daas and the binding.

Therefore, after prayer [the love] passes and fades, etc., and one must pray again every day to 25
arouse the love. And of this it is said, "And these words, which I command you today, shall be."

And our Sages, of blessed memory, said: "Every day they shall be in your eyes as new": to renew the love. For since He, may He be blessed, renews the work of creation every day, constantly, therefore the love too is renewed, etc.

Now, when his heart turns, "this one to his vineyard," etc., he can become one of the fallen 26
(nefilim), drawing his heart after the delights (taanug) of this world, which are the multiplication and aggrandizement of self-existence (yesh).

And it is written, "Every haughty heart is an abomination to G-d": even the outer level, which is the conduct of the garments mentioned above. And our Sages, of blessed memory, said: "I and he cannot dwell together."

As it is written, "There is no knowledge of G-d in the land": when he is sunk in earthiness and ma- 27
teriality, there is no knowledge of G-d and no bond [with Him] in him. But all this is at the level of the akum ("worshippers of stars and constellations"), who are so called because they are nations (umos) and sources for all the matters of this world.

Whereas at the level of Israel, there can be [fulfilled] the counsel of our Sages, of blessed memory, "Make your work casual," and secondary only, in a manner of coolness, as one compelled by a demon, etc.

And this is [the meaning of] "And it shall be upon Aharon's forehead": that even after prayer, when 28
the love passes and fades, nevertheless an impression (reshimu) remains on the level of the forehead, which is the covering over Daas,

that is, the level of the outer dimension (chitzoniyus) of Chochmah, Binah and Daas. And this is a simple will to cleave to Him, may He be blessed, without depth of contemplation as at the time of prayer, but only the heart's assent, from the outer dimension of Daas, after he has concluded thus in his Daas at the time of prayer;

for although the revelation of the intensity of longing and delight (taanug) that is in Daas has passed and gone after prayer, nevertheless a noticeable impression [remains]: to have a will and the heart's assent to cleave to Him, may He be blessed, and to make his work casual and secondary and his Torah fixed and primary.

And this will and this assent can be constant. And this is [the meaning of] "And it shall be upon his 29
forehead always, for favor (ratzon) for them before Havayah":

that through this arousal from below (isarusa dilesata) [there comes] an arousal from above (isarusa dile'eila), to arouse the Supernal Will, the will of wills (ra'ava dera'avin), and the revelation of the level of Havayah that is the source of the Thirteen Attributes of Mercy; for through this revelation of the Supernal Will it "bears the iniquity of the holy things," and [there is] transformation (is'hapcha), etc.

As is known, the Thirteen Attributes of Mercy, "compassionate and gracious," "bearing iniquity," etc., are drawn from the level of the Supernal Will. And this is when this revelation of will is also on the level of Aharon's forehead (for "one opposite the other": "a harlot's forehead"),

which is not so when the revelation of will is only in Chochmah, Binah and Daas, that is, only at the time of prayer, at the time of contemplation, and not the whole day long.

TORAH OHR • PARSHAS TETZAVEH • MAAMAR 4

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above. 1

Now, the "three cavities of the skull" (mentioned in the Zohar, Va'eschanan, page 262a) are the three brains (mochin): Chochmah (wisdom), Binah (understanding) and Daas (knowledge). And upon each physical part of the brain rests the light of the intellect that belongs to that brain 2

(and see the Mikdash Melech there: the meaning is that the brains are the Chochmah, Binah and Daas of Z'eir Anpin (the emotive attributes), and the light that is enclothed in them is from the Chochmah, Binah and Daas of Imma), as is known in the science of medicine. And just as it is below, in man, physically, so it is above, in Z'eir Anpin.

Now, the skull covers the brains and Chochmah, Binah and Daas. And at the end of the skull is the forehead (mitzcha). And the forehead is opposite the brain of Daas,

for the brain of Daas is in the middle: the brain of Chochmah and the brain of Binah are in front, and the brain of Daas is at the back, in the middle between the two brains, Chochmah and Binah.

That is why it is opposite the forehead. And Daas is the matter of binding (hiskashrus) in the inner dimension (pnimiyus): that just as [a matter] was concluded in Chochmah and Binah, so will it be upheld. And therefore, aligned opposite it, is the forehead, which, in the outer dimension (chitzoniyus) of the brains, is also this same level:

namely, the agreement, that it has been agreed to uphold what one willed according to the intellect. And it is a reshimu (impression) that remains after the departure of the mochin, as mentioned above.

(But Daas is the level of the inner dimension: while Chochmah and Binah are shining in their full strength, it binds them and draws them [down] in the level of its inner dimension, etc. And see Sha'ar HaYichudim, chapter 7, where it is explained how Daas shines in the forehead. And so it is in Etz Chaim, and in Zohar HaRakia on the Idra Rabba, regarding the forehead, etc.; see there.)

Now, Aharon is one of the seven shepherds, who draws down the yearning of the heart (re'usa d'liba), etc. But in truth, afterward it passes and goes away, for there is an iron partition that interposes; only at times is there "peering through the lattices." 3

That is, thoughts of teshuvah (return). If so, sometimes it is this way and sometimes that way. And the remedy, for it to be "upon his forehead always" specifically, etc., is through Moshe: "Moshe commanded us the Torah"; "Choose men for us," etc.

For the opposing side ("one opposite the other"), which is the iron partition that interposes, is the level of Amalek, "Though you soar aloft like the eagle": brazenness and arrogance, obstinacy and contentiousness, etc.

(For Amalek knows his Master and intends to rebel against Him, which is the kelipah (the husk) that stands opposite Daas (knowledge) and does not let Daas spread into the emotive attributes (middos), through brazenness without reason or knowledge. As is explained elsewhere, in the Biur on [the verse] "Remember," regarding Amalek. And see the Ramaz at the beginning of Parshas Vayakhel on this matter), as is known.

And what nullifies this level is the level of Moshe, Mah ("what"), self-nullification (bittul). And the Torah is study in a state of self-nullification, etc. For one who says, "I have nothing but Torah," etc.

Rather, [it must be] the Torah of Moshe, and "you shall not profane," for "You are He before [the world] was created," etc.: He is exactly [the same], without change.

Yet seemingly, thought and speech are yesh ("something"), etc. Rather, the self-nullification is in the lower Chochmah (wisdom), which is the Oral Torah, "from world to world": the Malchus (sovereignty) of the World of Yetzirah (Formation) [is] Atik for the World of Asiyah (Action), and the Chochmah of the Nukva (the feminine) of Asiyah is the Torah that is before us, the forbidden and the permitted, etc.

And this is the meaning of "And you shall make a tzitz (headplate)": a masculine form, a radiance that is drawn from above. Whereas tzitzis is a feminine form: it is from below upward, at the level of prayer (see Taamei HaMitzvos of Rabbi Chaim Vital, Parshas Tetzaveh, the mitzvah of the tzitz, etc.). 4

But Torah is from above downward: the self-nullification (bittul), and "you shall not profane." And this is the "one opposite the other" that stands against Amalek. And through this there is drawn down a revelation of the Name Yah in vav-hei, that is, in love and awe. And this is [why] Moshe is the one who makes the tzitz.

(And this fits well with what Rabbi Chaim Vital writes there, that the tzitz is drawn from the intellect (mochin) of Abba, which is the level of Moshe. Also, higher still, in the forehead of Arich Anpin, there shines the level of the Daas (knowledge) of Arich Anpin, and this too is the level of Moshe, whose root is the level of the higher Daas.

And this is what nullifies the level of Amalek, which is only opposite the lower Daas: there it conceals and covers, etc. And higher still, the Name Mah that shines in the forehead of Adam Kadmon: this too is the level of Moshe. And this is [the meaning of] what is written, "And what (mah) are we?" as is explained elsewhere on [the verse] "Moshe would speak," etc.

Therefore it was said to him specifically, "And you shall make a tzitz," which is a radiance that shines in the level of the forehead mentioned above, in the level of the higher Daas, which is above comprehension. And likewise the Name Mah, the self-nullification of [one's very] being.

For it is specifically this that nullifies the level of Amalek, etc. And see what is written elsewhere, in the Biur on [the verse] "Let them bring royal apparel," on the matter of Haman, who is the level of yesh ("something"); and that what opposes this level is the nullification of will, his eyes downward, and "And what are we?" etc.)

And "pure gold" is also the level of "flashes of fire," whereas silver is love like water, etc. "And you shall engrave upon it engravings of a seal."

Now, "engravings of a seal" are the letters of Binah (understanding), the Yesod (foundation) of Imma, in which the letters took form. For Chochmah (wisdom) is the level of a flash of lightning, and there is no form whatsoever in it.

Only Binah is yesh ("something"), and the level of letters applies to it. For "the Torah issues from Chochmah," and it was enclothed in Binah, for they are "two companions," etc.

And this is the matter of "scribe" and "telling" (sofer and sippur) (see what is written on [the verse] "This is My Name," and below, on "He said, with the letter"). And these letters are like the likeness of a seal engraved in wax, in which the name Avraham, for example, is engraved, yet it is not of the order and essence of Avraham himself.

And so too, as to there being Chochmah: "You have made them all with Chochmah," for Chochmah is considered the level of asiyah (making) in relation to the Holy One, blessed be He.

As is known from the matter of engaging in Torah lishmah, for the sake of the Torah itself: that the Torah be the enclothing of the Infinite One (Ein Sof) in Chochmah. Therefore it is called a seal, like the seal of the letters that are on the wax, etc.

"Holy to Havayah." And our Sages, of blessed memory, said: "Kodesh [and the letter] lamed below, Havayah above." For through Torah an inner light (Or Pnimi) is formed: "And Your Torah is within my inward parts." And this is the "engravings of a seal" mentioned above. 5

And through the mitzvos, encompassing [lights] (makifin) are drawn down. And this is the meaning of kodesh-lamed, as in the words "Who has sanctified us (kideshanu) with His commandments": kadosh (holy) [means] set apart, which is the level of the encompassing (makif).

And the lamed: these are the three encompassing lights of Keser (the Crown), Chochmah (wisdom) and Binah (understanding) (as is known from the matter of tzelem Elokim, "the image of G-d": the tzadi is the nine Sefiros of the inner light, and the lamed is the level of the encompassing, etc.; see what is written on [the verse] "When you go out"). Nevertheless, all this is "below," for this is what, through an arousal from below, from below upward, becomes an arousal from above.

And "Havayah above" is the level that an arousal from below does not reach. For there is "Havayah, Havayah," with the cantillation dividing between them. For in the Havayah in the World of Atzilus (Emanation), the yud and the tip of the yud allude to Keser and Chochmah.

But there is a Name Havayah that is above Atzilus, which is the source for there to be the Name Havayah that is in Atzilus. For the coming into being of Atzilus [was] when it arose in His will, etc.

And this is the Keser of Atzilus, the tip of the yud. But for there to be a will for this will, this is from the level of the Will of all wills (ra'ava d'chol ra'avin), and it is the level of Atik. And this is "And He called, Havayah, Havayah."

That is: the Name Havayah of Atzilus called the level of the Havayah that is before Atzilus (see below, at the end of the discourse, an explanation in another way: that the first Havayah is the tikkunim of the head, etc., and all of it is above and before the Thirteen Attributes of Mercy; and both explanations are true).

And this level is the one that an arousal from below does not reach. Therefore the level of kodesh-lamed is called "below" relative to the level of this Name Havayah.

And therefore it is said regarding the tzitz, "for favor (leratzon) before Havayah," that is, before the Name Havayah of Atzilus. Or, "before" (lifnei) is a term of innerness: that it is the inner dimension (pnimiyus) of the Name Havayah, etc.

As it is written regarding Yom Kippur, "Before Havayah you shall be purified." And therefore there it is "always for favor." And so too in a person, in the service of G-d, 6

in the level of the forehead (mitzcha), which is the outer dimension (chitzoniyus) of the will, without reason, only from the reshimu (impression) that remains after prayer, from the contemplation of Binah (understanding) and Daas (knowledge) that he had at the time of prayer.

And this is [the meaning of] "always" specifically: that is to say, all day long, even when he is not contemplating, and even when he is occupied with the needs of the world, it should be 7

in the manner of "his Torah fixed and his work occasional": that is, that the main intention be so that there will be free time to engage in Torah and to pray,

and with this intention he goes about all his affairs, at this level, so that it be "always for favor," etc. And this is through Moshe, who is the one who makes the tzitz, so that it be "always for favor" upon the level of the forehead.

For Moshe is of the level of Daas (knowledge), and he draws down from the level of the Will of all wills into the level of the forehead, which is aligned opposite the brain of Daas

(for Daas rises, etc., [Daas] in which there is a revelation of the level of Atika; and see what is written on [the verse] "Arm men from among you"). And in every soul there is [something] of this level of Moshe, who is the unique one of the seven shepherds.

However: "And it shall be upon Aharon's forehead," for Aharon is great love (ahavah rabbah), and in the level of the forehead within him, which is the agreement drawn from love, there the tzitz must be, so that it be "always for favor," without changes.

Whereas in Moshe himself there is no need for this, for Moshe is within (milegav), being Daas itself, which is the level of the inner dimension (pnimiyus); therefore it does not apply to speak of it as the level of agreement, outer dimension (chitzoniyus) and will, but only as the level of Daas and desire (chefetz).

As is known, desire (chefetz) is higher than will. It is only that Moshe is the one who makes the tzitz on Aharon's forehead. And this is the counterpart (l'umas zeh) against the level of Amalek, for there too there is a forehead: 8

"the forehead of a harlot," arrogance and obstinacy, in the level of yesh ("something") specifically: for although he knows his Master, nevertheless, etc. And the tzitz, which is from the level of Moshe, nullifies this, as mentioned above.

"And Aharon shall bear the iniquity of the holy things": the level of "bearing iniquity" (nosei avon). (And as mentioned above, the Name Havayah on the tzitz is above the level of kodesh-lamed, and therefore "And Aharon shall bear," etc.) 9

which are from the thirteen measures of mercy (yud-gimmel mechilin d'rachamei), that is, the radiance of the second Havayah, so that there be "G-d, merciful and gracious," etc.: the Thirteen Attributes of Mercy, the thirteen tikkunim of the beard (tikkunei dikna).

And the second Havayah is the corners (pe'os) of the head, and the first Havayah is the tikkunim of the head (just as the tzitz on the forehead is from the level of a tikkun of the head, the Will of all wills), etc., as is known.

And this is so that there be "Havayah, Havayah," and so that there be the World of Atzilus (Emanation), the Ten Sefiros, from the thirteen measures: "Abba nurses from the mazal," etc. And all this is drawn down through the tzitz, which draws from the level of the Will of all wills, the Keser (the Crown) within Keser, the most hidden of all hidden (stima d'chol stimin).

TORAH OHR • PARSHAS ZACHOR • MAAMAR 1

זכור את אשר עשה לך עמלק בדרך וגו׳

"Remember what Amalek did to you on the way"

◇

"Remember what Amalek did to you on the way," etc. Now, it is written, "G-d has war with Amalek from generation to generation": for the Name is not whole and the Throne is not whole until the seed of Amalek is blotted out. 1

And this war is in each and every generation, on the level of every soul of Israel. For in each and every generation, and on each and every day, a person is obligated to see himself as if he had gone out of Egypt.

Therefore we mention the Exodus from Egypt every day, morning and evening: for the level of the Exodus from Egypt is in every soul of Israel every day, and after the Exodus from Egypt the war of Amalek stands against him, 2

as it is written, "what Amalek did to you on the way, as you went out of Egypt"; and it is written, "how he set upon him on the way, as he came up out of Egypt."

The explanation of this matter: the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called by the name "My heart." 3

As it is written, "You have captured My heart, My sister, bride." For just as the heart is the dwelling place and receptacle for the principal spirit of life, since the source of life, and its general and collective expression (klalus), is drawn to the heart, into its interior, and from its interior spreads through the whole body,

and in it and through it the spirit of life goes round and round through the whole body, for the life-force is "running and returning": so the source of the souls of Israel is called by the name Knesses Yisrael, 4

on account of the gathering and the entering (kenisah), for into it are gathered and collected the main life-force and flow from the level of "Israel" above, the level of "for you have striven with Elokim," etc.,

which is the level of the illumination of the Name Havayah that is above the level of Elokim, as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc.

Now, in each individual soul, this is the very point of the heart that is in every soul of Israel, which by its nature is like a flame that rises of itself, to cleave to Him, may He be blessed. 5

It is the very essence and being of the soul, whose foundation is "in the holy mountains," truly "a part of G-d above." All its desire and longing is to be nullified and subsumed in the light of Havayah. And from it spread forth the powers of the soul, intellect and emotive attributes (middos), etc.,

until it spreads into thought, speech and action, which are garments that are not of the soul's own being, as is known. And the intellect and emotive attributes too, which are of the soul's own being, are clothed in the garments of intellect and emotive attributes of the animal soul, which is from Nogah, good and evil, etc.

Now this point of the essence and being of the soul, though it is equal in every soul of Israel, nevertheless is not revealed equally. 6

But concerning any revelation whatever that there may be, it is said, "You have captured My heart with one of your eyes"; that is, even with one of whatever aspect is revealed in each soul.

For there must be some revelation of illumination in every soul, and this revelation is from the root of the soul, which is the level of the heart. Therefore it is said, "You have captured My heart," etc.

Now, the exile of Egypt means that the revelation of the point of the heart was then in exile, which is the state of smallness (katnus), the level of faith alone. 7

As it is written, "And the people believed"; and "Israel are believers, the children of believers." But afterwards it is written, "I will bring you up out of the affliction of Egypt to a good and broad land," which is the broadening of Daas (knowledge).

As it is written, "And you shall know that I am G-d": through the broadening of Daas there will be a broadening of the revelation of this point, with surpassing force, so that the point of his heart will flare up and blaze until it is revealed and spreads through all the powers of the soul, on the level of the inner dimension (pnimiyus). 8

Whereas with faith alone, it is only on the level of makif (encompassing). And the broadening of Daas is as our Sages, of blessed memory, said, "Whoever prolongs [the word] Echad (One)," etc.

That is, to prolong and broaden, in his Daas and in the depth of his heart, as far as the hand of his intellect and understanding reaches, [on] how "I, Havayah, have not changed," truly, just as before the creation of the world.

For now too, "in the heavens above and on the earth below there is nothing else," for "all before Him are considered as truly nothing," since only the splendor and radiance of His Name alone shine upon the earth and the heavens, etc.

Therefore all are nullified before Him, may He be blessed, and for Him the soul of every living thing yearns, and "the Ofanim and the holy Chayos, with a great noise," etc. 9

And the more he dwells at length on this, and on the like, in breadth and in depth, with the eyes of his intellect, [the more] his heart will understand that he should have no other desire and will except for G-d alone,

as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." Only for Him alone will his soul yearn, to cleave to Him, may He be blessed.

And through this: "You shall love Havayah" — that He be "your G-d" — "with all your heart." That is, that the heart be a dwelling and a receptacle filled with the revelation of Havayah, 10

that He dwell and be revealed "within a man, and a deep heart," with a flaring and blazing of fierce "flashes of fire"; and to stand against every obstacle, to give himself up and cast away his soul and his will that are from the animal soul, and to set his heart only on Him, from the point of his inner being.

And this is the level of Knesses Yisrael above. For "Israel" above is the level of Havayah, and Knesses Yisrael is the one that receives and gathers into itself the life-force and flow from this level, etc. 11

"And with all your soul": that this revelation be in all the powers and extensions of the soul, in all three kinds of garments, thought, speech and action.

That is, through the enclothement of the supernal thought in his thought, etc., and speech in speech, etc. As it is written, "And these words which I" — I, Who I am — "command you," etc., "and you shall speak in them when you sit," etc. 12

"In them," literally: that the supernal thought and the supernal speech be truly clothed within his thought and his speech. And although it is written, "For My thoughts are not your thoughts," how then can thought be truly clothed in thought, etc.?

But the end of the verse [says], "nor are your ways My ways." That is to say: when is it that "My thoughts are not," etc.? At a time when "your ways are not My ways."

But when your ways are My ways, that is, through his taking to heart, in contemplation and deepening of Daas, "G-d is One," etc., which is the way of Havayah, and the drawing down of the revelation of "G-d is One" into "And you shall love," then through this there will also be the drawing of My thoughts into your thoughts, in the enclothement of thought in thought, etc.

Now, the essence of this revelation of the point of the heart in the Shema, and of there being a revelation of "Havayah is One" in his heart, is "And you shall love Havayah": that there be a revelation of the level of "love in delights" (ahavah betaanugim), 13

which is the supreme love that rises above them all: to delight in Havayah, etc. As is written in the Zohar, "I have eaten my honeycomb with my honey": in the Shema.

"My honey" means sweetness and delight. For once there is a revelation in his heart of "Havayah is One," that "there is nothing else besides Him," and there is no other life and no other delight at all, only "for He is your life," for He is the source of life and the source of delights. 14

Therefore his love for Havayah will be like a man who loves his very life, for this love comes from the essence of the soul. So will the love of G-d be fixed in his heart. 15

Therefore he will delight in G-d, the source of delights, and be glad and rejoice in His service, for "nearness to G-d is good" for him. As it is written, "Taste and see that G-d is good."

And this is [the meaning of] "to a good and broad land, to a land flowing with milk and honey": that is, that there be "honey," the level of "I have eaten my honeycomb with my honey," in fulfilling the Shema, with the revelation of "Havayah is One" and "And you shall love" with love in delights, through "a good and broad land," which is the broadening of Daas, etc.

But how will a person reach the revelation of this level, since at first he was in the state of the exile of Egypt, in which the point of the heart is 16

in a state of smallness, hidden and covered by the garments of the animal soul, drawn after the life of the body and its delights, which for him were complete life and delight, each one according to what he knows in himself?

And how will his heart be turned from one extreme to the other, from one opposite to the other entirely, so that the love of G-d is fixed in his heart like his very life? 17

On this it is said, "And G-d led the people around by the way of the desert of the Sea of Reeds": they did not travel from Egypt straight to the Land of Israel, but by way of the desert.

And it is written, "your going after Me in the desert": the level of the desert is the level of "after G-d" (acharei). The explanation is that in holiness there is a level of front and back (panim and achor). 18

As it is written, "And you shall see My back," etc. And it is written, "a flying scroll, written front and back," etc. And, as is known to those versed in the hidden wisdom (yodei chen), there are Names that are on the level of achorayim (the back), and they are holy Names.

So too in the G-dly soul there is front and back. The front is the inner dimension of the heart, in which "Havayah is One" dwells and is revealed in actual revelation, so that this is his life and his existence, and this itself is his joy and his delight, and "the joy of G-d" truly "is his strength." 19

And the back is when it is not revealed in him so much, as life and delight; he only compels and forces his heart to incline his heart toward Him, may He be blessed, and to love Him. 20

And this is "to do it (la'asosah), to love": it is a love made (asuyah) in the heart, also through contemplation, in that he contemplates and deepens [his] Daas in "G-d is One," and how He is the Life of all life and the source of delights, so that therefore it is fitting, etc.

Nevertheless, not because of this will this love alone fill all the inside of the heart, so that there is no other desire or will at all; 21

rather, this love rules in the heart through the mind that rules over the heart — "rules," specifically. This is the level of subduing (iskafya) the sitra achra (the other side), and not the level of transformation (is'hapcha), as mentioned above.

The discerning will understand that there are several levels in this, one above the other. That is: although he may arouse the love in his heart until it truly wishes to divest itself of the garments of Nogah, so that there be "with all your heart and with all your soul," the enclothement of thought in thought, as mentioned above, 22

nevertheless it has not yet entirely divested itself of the garments of Nogah, so as to despise evil. Only, through the contemplation of the intellect, he compels and obliges the soul to come out of its sheath, until the garments of Nogah are,

for him, at that time, in a state of sleep, so that the evil is bent and nullified in him. This is called "with all your heart: with both your inclinations": "with the good inclination," through the natural love that is in the root of his soul, "and with the evil inclination," to subdue (iskafya) the sitra achra, etc.

But he is not yet on the level of transforming (is'hapcha) darkness into light, as mentioned above, that is, of having only one heart, etc.

Now, our Sages, of blessed memory, said that the tribes said to Yaakov, "Just as in your heart there 23
is only One, so in our heart there is only," etc.

For Yaakov is Israel, which is the highest level and rank, who has only one heart and delights in Havayah, as mentioned above.

And so the tribes, who are the souls as a whole until the end of all the generations, including the 24
level of the beinonim (intermediate ones), who are below this level: even so, "in our heart there is only One."

This is the level of iskafya (subduing), through which there also comes about the revelation of "Havayah is One" "with all your heart and with all your soul," and the enclothement of thought in thought, as mentioned above.

And this is the very path that a person should choose for himself: to contemplate, in the depth of 25
his intellect and understanding, "G-d is One," as much as his soul is able to bear, so that through this he will bend and incline

his heart to love G-d, and to stand against every obstacle, breaking the desires and suppressing them by means of the mind that rules over the heart, to subdue (iskafya) the sitra achra. And from this he will rise and come to the level of transformation (is'hapcha), as mentioned above.

And there will be a revelation of the inner dimension of the point of the heart, and "G-d will make 26
His face shine," etc. And this is [the meaning of] "And your ears shall hear a word behind you, saying, This is the way," etc.: from the level of the achorayim (back) of holiness it is drawn down to a person that he have a way and an entrance to the revelation of Havayah in the inner dimension.

Therefore the Shema is called "accepting the yoke (kabbalas ol) of the Kingdom of Heaven": a "yoke," specifically, which is the level of iskafya (subduing), and the level of "They shall walk after G-d; He will roar like a lion," etc.

Now, this yoke is the acceptance of the attribute of His Kingship (Malchus), may He be blessed: the 27
Kingdom of Heaven. For it is known that "there is no king without a people (am)": [am as in] omemos (dimmed), etc. And this is only as it is written, "To make known to the sons of man His mighty acts (gevurosav), and the glory of the majesty of His Kingship."

For, in order that there be "the glory of the majesty of His Kingship," this is precisely "His mighty acts": many and powerful contractions (tzimtzumim), to hide and conceal the Infinite Light (Or Ein Sof), blessed be He, so that something will appear to be existent and separate (yesh), and a people that is omemos, etc., in order that His Name be called King over them,

for in truth "all before Him are considered as nothing." And this arousal from above must come through an arousal from below that is also on the level of contractions and withdrawal; and these are the level of the might (gevurah) of man, to overcome every obstacle, in "turn away from evil," "and you shall not stray after your heart," "he shuts his eyes," etc.,

and in "do good": "one who reviews his chapter a hundred times is not comparable to" [one who reviews it] "a hundred and one times," and he is called "one who serves G-d" because of the one [time] beyond his habit, etc. And through this he fulfills "You shall surely set a king over you," etc.

Now, through all this the Name becomes whole and the Throne becomes whole. For the Name is the 28
level of Havayah, blessed be He,

that is: yud-hei is above the chain of descending worlds (hishtalshelus) and is called "the hidden world" (alma de'iskasya), "wise, but not with a known wisdom; understanding, but not," etc. Vav-hei is the level of "the revealed world" (alma de'isgalya), for the vav is a drawing down, to become the hei, which is the revealed world.

Now, it is written, "The heavens and the earth I fill, says G-d": that with which He fills the heavens 29
and the earth is the "saying (ne'um) of G-d,"

which is the level of the word of G-d. And this comes through an arousal from below: "You have avowed G-d (he'emarta)": you made Him One who says (omer), as mentioned above.

That is, through the revelation of "Havayah is One" "with all your heart and with all your soul," the 30
enclothement of thought, etc. And this is the revelation of Havayah below, in the heart, as above, in the mind. For at first the mind ruled over the heart — "over," specifically;

and afterwards the Daas that is in the mind spreads and descends into the inner dimension of the heart and its inside, so that its inside, and the inside of its inside, and its inner dimension, are "inlaid with love" for G-d alone: the level of transformation (is'hapcha), etc.

And with this arousal from below [comes] an arousal from above: the Name Yah (yud-hei) descends and spreads from concealment into revelation, to the revealed worlds (almin de'isgalya), which are drawn from the level of vav-hei. And this is "the Name is whole."

And the meaning of "the Throne is whole" is the level of the throne of His Kingship: "You shall surely set a king over you," etc. As it is written, "He seats kings on the throne"; and it is written, "And G-d sits as King forever," as mentioned above. 31

And "sitting," as said of Above, is the level of lowering and bringing down from level to level, just as a person, by sitting physically, by way of analogy, lowers his back, as mentioned above.

So too is the descent and drawing down of the revelation of Havayah to the level of achorayim (the back), through his forcing his heart, as mentioned above; and the fulfillment of all the commandments of the King, which are physical and are called by the name achorayim,

as it is written, "a flying scroll, written front and back," etc. Nevertheless, they are the 248 limbs of the King, like a person who grasps his fellow by one of his limbs and pulls him and draws him along, as mentioned above.

But "G-d has made one opposite the other": there is front and back in kelipah (the husk) too, as in holiness, and their nurture and hold are in the achorayim (back) of holiness. 32

Now, "the first of nations is Amalek," which is the level of the nape (oref) of kelipah. Therefore he is called Amalek: am malak (a people that nips), for melikah (nipping) is from the nape.

The explanation of the matter: the virtue of Israel is "for it is a stiff-necked people," for which reason Moshe asked, "and You shall forgive," since they are of the level of the nape of holiness: they have the power to prevail, the level of "They shall walk after Havayah," 33

for they can force the heart, breaking the desires and suppressing them, and stand against every obstacle with strength and firmness. And this is called the level of the nape, for the nape is what joins and connects the intellect (mochin) in the head, so that it has an extension

into the body, so that through this it is drawn into the heart, to incline the heart of a man and turn it entirely from one opposite to the other; since from the revelation of the level of "after G-d" he will afterwards come to the revelation of the inner level, etc.

And opposite this is the level of Amalek, the hard nape of kelipah: that is, even if his heart understands, regarding the service of G-d, that thus it is fitting, etc.,

not only does he not compel his heart, to force it and incline it to the love of G-d, but beyond this, he does the complete opposite. And this is "and he struck at your rear, all the stragglers behind you" — "behind you," specifically: the level of the achorayim of holiness.

Now, this is only a level of brazenness (chutzpah) without reason and without Daas, acting contrary to Daas. And this is the meaning of the word Amalek: am malak, 34

which is the level of nipping and cutting "opposite the nape" of holiness, for it is what severs and interrupts the bond and connection between the head and intellect (mochin) and their extension into the heart.

And so it was with Amalek: he knew and saw all the miracles that had been done for Israel, and nev- 35
ertheless "his heart emboldened him" to approach them in battle.

Not so Pharaoh: he said, "I do not know G-d," and with the wonders Pharaoh's heart would have yielded, were it not that G-d said,

"For I have hardened his heart"; and this was his punishment, etc., as is explained in the books. And so too all those who worship stars and constellations: the kelipos hide and cover the holiness of G-d from them, because they are sunk in those kelipos.

But "the first of nations is Amalek," and "the seed of Amalek" means his sowing, which he sowed in Israel, so that they would have this trait,

and there must be a war with Amalek "from generation to generation," for in every generation there is the level of the Exodus from Egypt, and one must go first in the manner of "after G-d."

Now, in the time of exile, when the going is in the manner of "after G-d," it is written, "I will surely 36
blot out the memory of Amalek." "Havayah has war with Amalek": the war is not man's, that he could conquer him so that there would be a revelation and stirring of the inner dimension of the point of the heart,

but "the war is G-d's." Man's power lies only in the toil of the soul, in contemplating "G-d is One" as much as his soul can bear, and he should ask mercy of G-d; for this is what we ask for in every prayer of the Shemoneh Esreh, "Blessed are You," etc., "Blessed are You," etc., as is known.

But "And it shall be, when He gives rest," etc., "in the land," etc.: that is, when he reaches the level of "a good and broad land," and "milk and honey," the level of love in delights, then on your own "you shall blot out the memory of Amalek," and "you shall not forget."

[That is,] that there not be the level of forgetting, which is the level of achorayim (the back), etc.; and their nurture and hold are only in the level of achorayim, as it is written, "all the stragglers behind you," etc.

And this is "on the way, as you went out of Egypt," specifically. This is not so with "when G-d your G-d gives you rest from all your enemies around, in the land," etc., which is the level of the inner dimension (pnimiyus).

TORAH OHR • PARSHAS ZACHOR • MAAMAR 2

ביאור אין השם שלם

An Explanation of "The Name Is Not Complete"

◇

An explanation of "The Name is not complete." 1

An explanation of the words "The Name is not complete, and the Throne is not complete," etc. Now, the Name Havayah is in Z'eir Anpin (the emotive attributes), and the Throne is in Malchus (sovereignty). For the level of Havayah to be complete means that there be a division of the intellect (mochin) into Chochmah (wisdom) and Binah (understanding), 2

and afterwards Daas (knowledge) divides into the levels of Chesed (kindness) and Gevurah (restraint). This is from the level of the tip of the hairs (kutza d'sa'arei) of Arich Anpin, which descends as far as the shoulders of Z'eir Anpin, behind him; it is this that divides, etc.

Now, this is the level of the six extremities (vav ketzavos), vav-hei: the Malchus of Z'eir Anpin, too, is of the partzuf (configuration) of Z'eir Anpin itself, as is known from the kavanah (mystical intention) of the lulav and the esrog, etc. And the Throne is the partzuf of Malchus. And vav-hei is called mochin, even though it is the emotive attributes (middos) of Chesed and Gevurah, Avraham and Yitzchak, etc. 3

But there are middos that are natural, and they are the level of katnus (smallness), which can be [present] all day; and there are those that are in the gadlus (greatness) of the mochin, as at the time of prayer, when his heart flames up through his contemplation, etc.

Now, Malchus is called "heart," [as in] "You have captured my heart," etc., for it is the core of the life-force (chayus). In the soul below, it is the level of the very point of the heart, which is the essence of the soul's very being, 4

whereas the extension of the soul's power into garments, thought, speech and action, etc., these are from [the worlds of] Beriah, Yetzirah and Asiyah, which are not G-dliness; moreover, they are the level of the Tree of Knowledge of good and evil, etc.

Now, the main revelation of the heart is to be in the level of the inner dimension (pnimiyus), so that she [Malchus] receives from the level of the Supernal Israel face to face. For "He is your life," the source of life, the source of delights, "a land flowing with milk and honey," "my honeycomb with my honey," to delight in G-d. 5

But the exile of Egypt takes place every day: for every night she descends to Beriah, Yetzirah and Asiyah "and gives food to her household," and the point remains beneath Yesod (foundation). Afterwards she returns and ascends, and at first a back-to-back partzuf is formed,

and afterwards face to face. And this is the way of the wilderness, after Havayah: that first there must be back to back. This is the drawing down of the mochin in completeness, except that it is only by way of the back (achorayim).

The explanation of this in the soul of a person: [a soul] that reasons and contemplates how it is fitting thus, and the intellect compels and obligates the love. For of himself he remains where he stands; only, the brain rules, etc., to subdue, etc. 6

"With all your heart," with both your inclinations, "and with all your soul," etc., so that there can be complete service, and the drawing down of the makifim (encompassing lights): "Who has sanctified us with His commandments,"

for it is the King's command. And nevertheless, all his service is on the level of obligation and compulsion of the intellect, for the delight is not yet felt so as to be, etc.

Now, from the level of back to back it afterwards becomes face to face. For since the drawing down of the mochin is from the level of the tip of the hairs of Arich Anpin, [it is] "may He make His face shine," etc.; and in the level of the inner dimension the Name becomes complete, etc. 7

And the Throne of the Name [becomes] complete, etc. The Throne is Malchus; the building of Malchus is from the gevuros (powers of restraint), for "there is no king without a people." For in truth there is no one over whom to reign; but so it arose in His will, that there be tzimtzum (contraction), and that [creation] appear as an existing thing (yesh), etc.

And there must be an elevation of mayin nukvin (feminine waters) through tzimtzum, also the level of gevuros: "one who serves G-d," "who reviews his chapter," etc. This is the level of a throne and of sitting, in which one lowers the level of the back, etc. 8

And likewise the Torah: "it is written front and back," for there is an inner dimension (pnimiyus) and a physical outer dimension (chitzoniyus). The mitzvah is outer, like the four sections in the tefillin, on parchment; and the inner dimension is Chochmah (wisdom) and Binah (understanding), which are alluded to in [the section] "Kadesh," etc.

And likewise with the sechach of the sukkah: the sechach is the outer dimension, and the inner dimension is the makifim (encompassing lights). The general rule is that the outer dimension is that in which there is no delight, while in the inner dimension the delight is revealed, etc., "May you see your world in your lifetime," etc. And this comes from this: that from back to back it is drawn to become face to face, etc.

And this is [why] Moshe found the merit of Israel [in] "a stiff-necked people, and You shall forgive": 9
for the people had sinned a great sin, and they were not worthy of forgiveness in terms of the drawing down and the chain of descent (hishtalshelus) of the middos; only, Moshe drew down from above the level of "slow to anger" (erech apayim), etc.

But why are they worthy of this drawing down? To this Moshe said, "it is a stiff-necked people": that they have hardness, firmness and fortitude in the middos of the nape (oref), etc. And there [at the nape] is the level of the tip of the hairs from Arich Anpin, through which the Thirteen Attributes of Arich Anpin will be drawn down, as mentioned above.

Now, on the opposing side (zeh le'umas zeh) is the level of Amalek, [read as] am malak, "a people 10
that nips," etc. "Amalek was the first of the nations," for all the idolatrous nations are from the seven days of building, and he is in the Daas behind the shoulders. But Pharaoh was from the upper Daas, and he [Amalek] was in the lower Daas.

Now, the drawing down of the mochin into the middos is by way of the level of the neck; from there is Mitzrayim (Egypt), the strait of the throat (meitzar hagaron). All this is the level of the back: Pharaoh is the back of the nape. This is why the descent of the mochin into the throat is called by the name "descent."

And their drawing down from there downward, into the body, is called "ascent," as it is written, "And Yosef was brought down to Egypt," and it is written, "I will go down with you to Egypt, and I will bring you up," etc. And what is their ascent? It is in their spreading out, in the body, "a good and spacious land"

(as is written in the Likkutei Torah of the Arizal, Parshas Vayeshev; see what is written above in the explanation on the verse "Therefore say," Parshas Va'eira). And this is because the throat is the level of the back, and therefore it does not depend on whether the place is high, etc.

Now, in the drawing down by way of the back, there Amalek stands. He is the level of hardness in reverse: "he knows his Master," etc. Whereas Pharaoh [said], "I do not know," etc., and through the wonders he would have been nullified, were it not that "I have hardened," etc. But Amalek knew all the miracles.

Now, "one opposite the other": against the back of holiness, [which is] strength [and] fortitude out of the obligation of the intellect, this is the reverse: fortitude against the intellect, even though the intellect obligates; and it is with brazenness, without reason or sense. 11

And this is "all the stragglers behind you": that they are in the level of the back, etc. And "G-d has war [with Amalek] from generation," etc., for every day there is the going out of Egypt, and this war must be every day.

Now, in the time of exile, "I will utterly blot out," etc., "Havayah has war": that is, the level of the back. But "And it shall be, when [He] gives rest," etc., "to a good and spacious land," "love in delights," "you shall blot out" on your own, etc. This suffices for one who understands.

TORAH OHR • PARSHAS KI SISA • MAAMAR 1

שמאלו תחת לראשי וימינו תחבקני

His Left Hand Is Under My Head, and His Right Hand Embraces Me

◇

"His left hand is under my head, and his right hand embraces me." Now, as in the matter of the worlds, so is the way of G-d with "the children of Israel, the people near to Him": when the level of "the left [hand] that pushes away" is aroused above because of the deeds of the lower beings, "He becomes their Savior," and brings it about that, on the contrary, through this they will have an uplifting of the head. 1

And this is [the meaning of] "When you lift up the head of the children of Israel lifkudeihem (according to their numbering)": that is, through some visitation (pekidah) that is visited upon them for ill, G-d forbid, as in the expression of our Sages, of blessed memory: "There is no visitation at all that does not contain [something] of the sin of the Calf." 2

Now, through this, on the contrary, "you lift up the head of the children of Israel"; for the level of "the left [hand] pushes away" is not a complete pushing away, G-d forbid, but rather "and the right [hand] draws near." And this is "and his right hand embraces me": that "though he fall, he shall not be cast down," G-d forbid.

To understand this matter in the service of G-d: it is written, "The voice is the voice of Yaakov," [the word] "voice" twice, one without a vav and one with a vav; for there are two voices, one for Torah and one for prayer.

Now, at one time [the Sages] said that "the study of Torah is equal to them all," and at another time they went to very great lengths in praise of the virtue of prayer, and [said] that it corresponds to the sacrifices. 3

But both are true, for they differ in their nature: prayer is on the level of "from below upward," and Torah is on the level of "from above downward."

The explanation of this matter: the substance of prayer is the fulfillment of the commandments of the Shema, "And you shall love," etc., as is explained elsewhere. And along these lines they also instituted the whole order of prayer before the Shema, so that in the Shema one will take upon himself "And you shall love" in truth, as will be explained below.

Now, the way that brings a person to this love is what is written: "See, I have set before you today life and good, and death and evil," "and you shall choose life"; "to love Havayah your G-d, for He is your life," etc. 4

For in everything in this world there is physicality and spirituality. The spirituality and the G-dly life-force (chayus) are "life" and "good," and the physicality is "death" and "evil," for it comes to an end and decays.

From this a person will see that just as the physicality of every thing is nullified before the spiritual [force] that gives it life—and so too in man himself, the body is secondary and nullified before the spirituality and life-force within it, and therefore he loves the life of his soul very, very greatly— 5

so, and even more than that, a person ought to love G-d, when he looks with the eye of his intellect, with sensory sight, [and sees] that "He is your life," truly, for He is the source and the Life of all life.

And this is the meaning of "And all the host of heaven bow down to You," as our Sages, of blessed memory, said: the sun sets in the west and bows to its Maker, and so do all the constellations, because they see and apprehend their life-force and existence, which brings them into being, gives them life and sustains them. 6

And this is "See, I have set before you," etc.: that a person will see this with his eyes, with sensory sight, for he sees his own life-force and existence,

and likewise sees the bowing of the host of heaven. And through this he will come to the level of "And you shall love Havayah your G-d with all your heart"—"with both your inclinations," so that even the evil inclination is subdued and nullified before the love of G-d,

as our Sages, of blessed memory, said, "Nullify your will before His will." The explanation: because this love, which comes from such sensory sight, has nothing comparable to it, nor is

its like found at all in physical things, as it is said, "Who can be likened to You, who is equal to You, and who can be compared to You?"

This level of sight must be enduring and constant; and of one who does not look at this constantly it is said, "And the fool walks in darkness." 7

Not so "the wise man, whose eyes are in his head": his life-force and existence from the Infinite Light (Or Ein Sof), blessed be He, will always be before his eyes. And thus the love of Havayah will be fixed in his heart always, and his soul will be bound to the living G-d with a wondrous and strong bond, forever and to all eternity.

And this is the meaning of "the greater and constant strength of teshuvah (return)" mentioned in the holy Zohar for repairing the blemish of the covenant (bris). For bris (covenant) means a bond: in holiness, it is the binding of one's soul to its root and its life-force; and in the opposite [realm], "one opposite the other," it is the binding to the desires of this world and the pleasures of human beings. 8

Therefore the repair is to turn his heart over from one opposite to the other, truly from one extreme to the other extreme, to make his soul cleave to its root and its life-force, which is drawn from Him, may He be blessed,

Who is "the living and enduring G-d," the level of the covenant (bris) that binds and draws the life-force from the level of the light that encompasses all worlds (sovev kol almin) to become the light that fills all worlds (memalei kol almin), to give life to "the soul of every living thing and the spirit of all human flesh"; so that there will be a true and constant cleaving.

And this is "greater and constant": it is not enough that he arouses the love at the time of prayer and the like, and afterwards it passes and goes away,

as it is written, "G-d is near to all who call upon Him, to all who call upon Him in truth"; and it is written, "The lip of truth shall be established forever," which is not so of "but for a moment," etc.

Now, this level of sensory sight, which brings one to this love, is drawn down to Israel from above, as it is written, "And G-d will be seen over them, and His arrow will go forth like lightning." This is a drawing-down and illumination that shines and comes to Israel, so that 9

"over them [He] will be seen": to see, by the light of G-d, the Life of all life, may He be blessed, with sensory sight, and to cleave to Him. And along these lines they instituted before the Shema the whole order of prayer and the morning blessings, "Blessed are You," etc.,

in which we ask that the light of Havayah shine for us openly, so that in the Shema one will take upon himself the commandment "And you shall love" in truth. And this is "Havayah our G-d." For our Sages, of blessed memory, said: Israel are greater than the angels, for [the angels] wait to say "Holy" until Israel say it below.

At first glance it is not understood how man could have this advantage while he is in this world, clothed in a physical body. And there is no person to whom alien thoughts do not come—at any rate, a thought 10

that is alien for him relative to his level: the great one according to his greatness, and the small one according to his smallness. Whereas the angels all stand in the heights of the world, divested of the matter of a physical body, and all of them do the will of their Maker in dread and awe, from the six days of Creation, without any cessation or interruption, even for a single moment.

But the angels do not say "Holy" on their own account, but only by virtue of the life-force (chayus) 11
that spreads forth and is drawn into them; only

that they take up no room before the G-dly life-force that rests within them, and the drawing-down and spreading forth of the life-force within them is itself what speaks and acts in them according to its will, without hindrance.

Therefore it is written of Hagar, "And she called the Name of G-d who spoke to her," and it was the 12
angel who spoke with her. And likewise of the angels who came to Avraham it is written, "And he said, 'I will surely return to you'"; and it was as the emissary of the Omnipresent that he said this to him, as though the Holy One, blessed be He, had said it in His own glory and Person.

That is, because they take up no room relative to the G-dly life-force that speaks within them, and they are only a passageway through which the speech and the action are drawn down below.

This drawing-down and flow is by way of the chain of descending worlds (hishtalshelus), as it is written, "And one called to another and said, 'Holy,'" and its Targum [reads], "And they receive from one another." But the language of Scripture is said of the givers, for one calls and draws down the flow to the other; and the language of the Targum is said of the recipient, the level of Nukva (the feminine / Malchus).

Now, from the standpoint of the life-force, it is not applicable to say of the Holy One, blessed be He, 13
that He is holy and separate; for that implies that there is another separate thing, something existing besides Him, only that He is holy and separate from it.

And indeed they say, "Where is the place of His glory?" etc., as is explained elsewhere—until the life-force is drawn down below to Israel, who are clothed in the physical body, which is a separate thing and an entity in its own right, and which covers and conceals the holiness of the life-force. And then,

through an arousal from below (isarusa dilesata), in the nullification of the physical body before the spirituality and the source of the life-force within it, when the light of G-d is revealed below as we say "Blessed are You," etc.,

from the standpoint of the body it is applicable to say of Him, may He be blessed, that He is holy and separate. And therefore the angels too say, "Holy," etc.,

for this illumination and drawing-down that Israel draw below passes through the angels. And "Holy" three times corresponds to the three contractions (tzimtzumim) that there are in general, until this illumination is drawn down and spreads below so as to be called by the Name "Havayah Tzeva'os"; for in all these contractions He is holy and separate.

Now, the illumination and drawing-down that spreads below into Israel, to nullify the body to Him, may He be blessed, has an advantage over the light and life-force that spreads into the angels, like "the advantage of light that comes from darkness": it has added light and joy, for the body too becomes a chariot (merkavah) for His unity, may He be blessed. 14

Therefore we say "Havayah our G-d": ours, truly. Just as, by way of analogy, a person prides himself on what is his own, even on the level of the foot that is in him, 15

whereas in what belongs to others he takes no pride, even in a hand, which is more important, since it is not his—so too, this illumination and drawing-down, although it is only a mere radiance and illumination that has descended very far down,

and it is the level of a foot relative to the main light above, which cannot spread into the body, that light being called the level of the head relative to this one—nevertheless, behold, this is "our G-d," truly ours, as it is written, "You are children to Havayah your G-d."

And "a son is his father's foot" (bera kar'a da'avuha), for he becomes like the level of a foot relative to the person, which is one essence [with him]. And therefore our Sages, of blessed memory, said, "Nullify your will before His will": 16

that is, to be the level of a foot to the Holy One, blessed be He, and to be nullified before Him and to do His will; for just as the foot is nullified before the person—"wherever he wishes, he turns it"—and it has no other will or desire at all.

And this is what we say at the beginning of the morning blessings: "Who gives the rooster (sechvi) understanding to distinguish between day and night." For the arousal 17

of the level of love and awe that comes to a person does not come of itself; rather, it comes to him from above, through the level of a spiritual "rooster" that exists above, which is what distinguishes between day and night,

that is, between the chassadim (kindnesses) and the gevuros (severities), through the drawing-down of the higher Binah (Binah Ila'ah). And so too, along these lines, all the rest of the blessings and the whole order of prayer: one who contemplates them "and considers the matter will find."

However, in order to draw down to himself the love that will come to him from above, one must first crush the body, subdue it and humble it with bitterness,

as is explained elsewhere; as it is written, "Havayah is near to the brokenhearted, and saves those crushed in spirit"; and as it is written, "The sacrifices of Elokim are a broken spirit."

For in order that the level of Havayah be drawn down into the level of our Elokim, one must first make "the sacrifices of Elokim," for by that way the level of Havayah is drawn down.

Now, all this is called an arousal from below (isarusa dilesata), from below upward, and it is the matter of prayer. But the matter of Torah is the level of "from above downward." 18

And it is the level of "and with all your soul": that is, that it be drawn down and spread through all the powers of the soul, in thought, speech and action. And it is called an arousal from above (isarusa dile'eila), for through it one arouses above the level of His wisdom and will, "[He is] wise,

but not with a known wisdom"; for the Torah is His wisdom and will, may He be blessed, only that it is clothed in physical matters. And this is the matter of reading (korei) in the Torah, as is explained elsewhere.

"And with all your might (me'odecha)" is the matter of teshuvah (return), for "great is teshuvah, for it brings the redemption near." And me'od is a term of abundance, much more than its proper measure. 19

For the love "with all your heart and with all your soul" is drawn from the spreading-forth of the revelation of His G-dliness that dwells in the lower beings, which is nothing but a radiance and illumination alone; as it is written, "And His arrow will go forth like lightning," for it is nothing but a single thought; as it is written, "He fashions their hearts together," etc.

By way of analogy: just as a single thought counts for nothing relative to the being and essence of a person, who can think thoughts without end or number, 20

so, how much more so, this thought counts for nothing compared with His essence, may He be blessed; for "You are He before the world was created, and You are He," etc.

and "I, Havayah, have not changed." And all the days of this world and of the World to Come, the lower and the higher Gan Eden, the days of Mashiach and the Resurrection of the Dead, are accounted by Him 21

as no more than a brief moment, as is explained elsewhere. And this is the service of the spark of the soul that spreads forth and is clothed in the physical body; for not all of the soul, in its entirety, is clothed within the body,

but only a spark and illumination from it, while its main part and its root remain above, on the level of makif (encompassing). And the spark that spreads below is called a "foot" relative to the higher level above, which is called the level of the "head,"

whereas the level of "with all your might" is the level of the service of the main part of the soul, the level of the head within it: that is, the self-nullification (bittul) of the soul in its very existence, to pour itself out into the bosom of its Father, truly, from the standpoint of His being and essence,

Who is exalted and uplifted without end; and of Him, from His own standpoint, it is not applicable to say either [that He is] the light that fills all worlds (memalei kol almin) or the light that encompasses all worlds (sovev kol almin), for He is not within the category of worlds at all, as is explained elsewhere.

Now, the one who merits such a great and mighty level of love is the baal teshuvah (one who returns): for since he had been in the opposite [state], and his soul was "in a parched and weary land," "and they cried out to Havayah," etc., 22

then such a great and mighty love will be revealed, to the point of his soul's very expiring. And this is [the meaning of] "And Pharaoh drew near," of which our Sages, of blessed memory, said that he drew the hearts of Israel near to their Father in Heaven.

Therefore this level of love is called me'od ("very"), as our Sages, of blessed memory, said: "'And behold, it was good'—this is the angel of life; 'very'—this is the angel of death." For through this the yearning of the love will increase and grow, "with greater exaltation and greater power," and the strength of his cleaving will increase.

And this is "His left hand is under my head": through the level of "the left [hand] pushes away" that was in him at first, "therefore [his] head is lifted up," and he is raised up in the level of the service of the "head" of the soul, as mentioned above. And this is the matter of the superiority of gold over silver mentioned in Likkutei Amarim. 23

And the level of "return" (shov) that comes after this is the level of "and his right hand embraces me." For "his right hand" is Torah and mitzvos, the level of Chesed (kindness) and of water, which descend from a high place to a low place; and they embrace the person, the way a person embraces his fellow from behind and does not let him fall. 24

So too, by way of analogy, the Torah and the mitzvos descend to the level of the back (achorayim), to be clothed in physical matters, to hold on to the person so that he will not fall when he turns after prayer to his affairs, and he will "turn from evil and do

good." And they descend from a high place: tzitzis, accepting the yoke (kabbalas ol) of the Kingdom of Heaven, and the four sections of the tefillin, corresponding to the Chochmah (wisdom), Binah (understanding), Chesed and Gevurah (restraint) of the Holy One, blessed be He. The first section, "Sanctify to Me every firstborn," alludes to Chochmah;

the second section, "When your son asks you, 'What is this?'," is the matter of contemplation, which "stands to be asked" (dekayma lishe'eilah); the section of Shema states explicitly, "And you shall love"; the section "And it will be, if you listen" states explicitly, "Beware for yourselves," etc.

And for this we say, "Who has sanctified us with His commandments," as is explained elsewhere. 25
And this is [the meaning of] "And Mount Sinai was all in smoke, because G-d descended upon it in fire."

And of Mount Sinai our Sages, of blessed memory, said that hatred descended [upon it] toward the idolaters, which is the level of evil, of which it is said, "I hate them with utmost hatred," and "despising evil."

This is drawn from "because G-d descended upon it": He descended and drew down below "in fire," as it is written, "From His right hand, a fiery law for them"; and it is to come down upon the head of the wicked: "As wax melts before fire, they shall perish," etc.

And in this manner are all the mitzvos, both in "turn from evil" and in "do good." And charity 26
(tzedakah) is equal to all of them, for "charity uplifts a nation," to be in the level of an embrace, so that he will not be parted and will not turn back, but will only be with Him face to face,

as it is written, "May Havayah make His face shine to you," etc., as is explained elsewhere. And this is [the meaning of] "And each man shall give a ransom for his soul when you number (bifkod) them."

That is to say: when there is something missing and lacking (yipaked veyechsar), a blemish of their sign (os), then the repair is through charity, for through it he binds and raises his soul to Havayah. And see what is written elsewhere on the verse "Lift up the head," etc., "by their polls."

TORAH OHR • PARSHAS KI SISA • MAAMAR 2

זה יתנו כל העובר על הפקודים מחצית השקל...

This they shall give, everyone who passes over among the counted

◇

"This they shall give, everyone who passes over among the counted: half a shekel, by the holy shekel — the shekel is twenty gerah — half a shekel as an offering to G-d," etc. 1

It is written, "Her husband is known in the gates": that the Holy One, blessed be He, is the husband of every soul of Israel, Who bestows upon each and every one. For every love or awe that any soul of Israel has, all of it is from Him, may He be blessed, and to each one according to his own measure.

And according to how he enters into the gates — which are four gates: love and awe, Torah and mitzvos, as is known — corresponding to the four letters of Havayah, blessed be He.

Now, to understand this: if everything is from Him, may He be blessed, then what is man's free choice? And there is certainly something that depends on a person's choice. 2

To explain this — what depends on his choice and what comes from above: it is written, "Hear, O Israel, G-d is our G-d, G-d is One. And you shall love," etc.

Now, in "And you shall love" there are two interpretations. One is the language of a command: that you should love Him. And one is the language of the future: that the love will come of itself. And the first love is from contemplation. 3

That is: to understand in one's mind His unity, may He be blessed, in the seven heavens and in the four directions, and "I, Havayah, have not changed" — that He has no change whatsoever;

just as before the creation of the world, so is He exactly now. For all the worlds are nullified in complete nullification (bittul) before Him, as is known [from] "For a sun and a shield," etc.

And even though the worlds appear to us as something that exists (yesh), this is an utter falsehood. For "By the word of G-d the heavens were made, and by the breath of His mouth," etc.

"And from my flesh I behold," etc.: as with a person — at first, when he thinks, his thought is in complete unity with him, without any division at all; 4

and afterwards, when it comes out of his mouth, it is separate from him. So [too], all the worlds, before the creation, were in complete unity with Him, may He be blessed.

And just as speech is nullified before thought in complete nullification — for in a single moment one can think of things without end —

so [too] all the worlds, which are only a single utterance; and it is drawn from His Chochmah (wisdom), may He be blessed, as it is written, "And it shall go forth like lightning," etc. And "In His goodness He renews every day," etc.

And even after they were created, with the Holy One, blessed be He, His speech is not separate from Him, may He be blessed, G-d forbid; for there is nothing that is outside Him, etc.

As is written in the Tanya (ch. 21): "And therefore before Him all is considered as truly nothing." And the worlds, too, are nullified one to another: that which above is

the level of speech is called, below, relative to the lower world, the level of thought, and [the lower world] is nullified before it — just as the teacher's speech becomes the level of thought for the student, etc.,

as is known (and see what is written on [the verse] "As You have spoken, saying," in Parshas Shelach). And this is [the meaning of] "No thought can grasp Him at all": that is, even very high worlds, which are the level of thought, are nullified before Him, may He be blessed, and do not grasp Him at all, for He is above thought.

And this is [the meaning of] "the Hidden of all hidden ones, concealed," etc.: even from the worlds that are called "hidden" and "concealed," He is hidden and concealed, and no thought

can grasp Him. And of this the command was said, "And you shall love Havayah your G-d": that he should contemplate the true One so deeply that Havayah be "your G-d" (Elokecha), "with all your heart and with all your soul and with all your might" —

that is, thought, speech and action: that he should have no thought, speech and action at all, but only [that they be] nullified in the One, Who is above thought, and "no thought can grasp Him." For a person can think only of a physical thing, and this is an utter falsehood, etc.

And this is "with all your soul": self-sacrifice (mesirus nefesh). For a person's soul is thought, speech and action, and all of it is to be given over and to be nullified in the One, truly. 5

But since it is impossible for there to be no thought at all, therefore one must bind his thought, his speech and his action to be a chariot (merkavah) for the Supernal Will, blessed be He, in the Torah and in the mitzvos; for "the Torah comes forth from Chochmah (wisdom)," which is above thought.

And this is [the meaning of] "Whoever performs one mitzvah according to its halachah," etc. And even though the Torah has been clothed in physical matters — the forbidden and the permitted, and the like — and all the more so the performance of the mitzvos, which are in truly physical things, such as charity with money, and the like, 6

it is like the analogy of the hairs drawn from the brain, though in the brain there is no aspect of hair at all. So it is with the Torah and the mitzvos: even though they are physical things, nevertheless "the Torah comes forth from Chochmah," etc.

And this matter is an obligation upon every person: to contemplate it well. And this depends on his choice. And the second interpretation of "And you shall love Havayah," the language of the future — [a love] that comes of itself — is the level of great love (ahavah rabbah) that comes from above, from Him, may He be blessed. 7

And accordingly, "Hear" (shema) is interpreted in the sense of hearing: something in which there can be no contemplation at all, for it is above contemplation.

And this is called "the holy shekel," silver (kesef), from the language of "you longed greatly" (nichsof nichsafta): the level of great love that comes from above, by weight, each one according to his own measure in the level of "do good and turn from evil," [which] must be to the utmost. And it is the level of "passing to the merchant" (over lasocher), from the language of "around, around" (s'chor s'chor): the light that encompasses all worlds (sovev kol almin). 8

And this is "four hundred shekels of silver": the level of the four hundred worlds of longing (kisufin) in the World to Come. And this is "the shekel is twenty gerah." 9

For each one of the two levels of love mentioned above comprises ten, intellect and the emotive attributes (middos), as is known; and the level of great love that comes from above also comprises ten.

And this is "the shekel is twenty gerah." And this is "When you lift up the head of the children of Israel lifkudeihem (according to their count)": that is, the souls, which are called "head"; lifkudeihem is from the language of 10

"And G-d remembered (pakad) Sarah," etc. "And they shall give each man a ransom for his soul to G-d." But the great love mentioned above does not come to every person.

Nor [does every person come] to be at the level of "twenty gerah," etc. But the level of the first love is an obligation upon all; and this is the level of the half-shekel: to give over one's soul, which comprises ten. 11

And this is [the meaning of] "This they shall give, everyone who passes over the pekudim" — the 248 commandments (pekudin): that is, even one who transgresses (over), G-d forbid, some mitzvah, nevertheless it is an obligation to give the half-shekel, the level of his ten [powers], in the manner of the first love mentioned above. And the half-shekel is "an offering to G-d."

(And see what is written below, on [the verse] "Vayakhel," on the subject of "there is will and there is will." And see further in Likkutei Torah, Parshas Ki Savo, in the discourse beginning "Because you did not serve."

And there, in chapter 2, on what is written there — "and of this it is said, 'Rejoice, righteous ones, in G-d'; and see the end of the discourse beginning 'This they shall give,' etc., 'the half-shekel'" — end of quote. And from there it will also be understood that the level of serving with joy, which is an obligation on all Israel, as it is written, "Because you did not serve," etc., "with joy,"

and so it is said, "Serve G-d with joy": this is the level of the half-shekel, which every one of Israel is obligated to give. And the level of "Rejoice, righteous ones, in G-d" — this is the second half.)

TORAH OHR • PARSHAS VAYAKHEL • MAAMAR 1

ויקהל משה את כל עדת בני ישראל ויאמר אליהם וגו׳

"And Moshe assembled the whole congregation of the children of Israel"

"And Moshe assembled the whole congregation of the children of Israel and said to them," etc. "Six days shall work be done, and on the seventh day there shall be to you a holy [day], a Shabbos of complete rest (Shabbos Shabbason) to G-d." 1

[We need] to understand the saying of our Sages, of blessed memory, on this: why the section of Shabbos was placed next to the work of the Mishkan. We must also understand why, in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, in Parshas Terumah and Tetzaveh, the work of the vessels of the Mishkan, namely the Ark, the Table and the Menorah, etc., is stated first,

and afterwards the work of the Mishkan itself, namely the curtains of the Mishkan; and afterwards, last of all, it is said in Parshas Ki Sisa, "But My Shabbosos you shall keep," etc. Thus He put the vessels first, afterwards the curtains, and afterwards the keeping of Shabbos. 2

But in the command of Moshe our teacher, peace be upon him, to Israel, that is, in this section of "And Moshe assembled," he reversed the order: he told them first [about] the keeping of Shabbos, 3

afterwards the work of the Mishkan, and afterwards the vessels. The explanation is this. It is written, "And they shall make Me a Sanctuary, and I will dwell within them." It does not say "within it," but "within them,"

that is, within the souls of Israel as a whole the glory of Havayah, may He be blessed, will dwell, through the Mishkan; and now, too, this is through their occupation with Torah and mitzvos. For the Torah is like the level of the vessels of the Mishkan,

and the mitzvos are the level of the curtains of the Mishkan. For through the mitzvos the aspect of garments is made for the soul, as it is written, "And your righteousness shall go before you; the glory of G-d shall gather you in." 4

This is like the level of the curtains, which are the level of encompassing [lights] (makifim). And the Torah is the level of food for the soul, as it is written, "And Your Torah is within my innards." This is the level of the vessels of the Mishkan, which are the level of inner [lights] (pnimiyim).

To understand this, we must first understand what is written, "I, G-d, have not changed": that there 5
is no change or being affected in Him, may He be blessed, G-d forbid, through the creation of the world; that just as He was singular and unique before the creation of the world, so is He also after the creation of the world,

as in the saying, "You are He before the world was created, and You are He since it was created," etc. By this it means that the creation of the worlds brings about no change at all in Him, G-d forbid.

That is, because the life-force (chayus) drawn from Him, may He be blessed, to give life to the 6
worlds, this light and life-force as a whole, is only the level of a mere illumination (he'arah) from His being and essence, may He be blessed, which He shone forth and drew from Himself, by way of analogy, as a mere illumination.

And through this illumination He, may He be blessed, gives them life and brings them into being from nothing to something. But He, may He be blessed, in His being and essence, is exalted and uplifted beyond the bounds of worlds.

This is why He is called "the Holy One, blessed be He": for He is holy and set apart. And although it 7
is said, "And You give life to them all," the principal [source] of their life and existence is only the level of a mere illumination, as mentioned above.

And this illumination is the level of the attribute of His Malchus (sovereignty), may He be blessed, as it is written, "Your kingship is a kingship of all worlds": the life-force of all the worlds is from the level of "Your kingship." That is, from the very fact that He, may He be blessed, is called King over them, from this itself they live and exist.

And this is [the meaning of] what is said, "May Your Name be praised forever, our King." That is, 8
the spreading forth of the attribute of His Malchus, may He be blessed, which is also called His Name, is "forever,"

that is, without end or limit; for the attribute of His Malchus is also truly the level of the Infinite One (Ein Sof), since it is an illumination from Him, may He be blessed.

And this is [the meaning of] what is said in the blessing of Yotzer, "And they proclaim in awe, together, with a voice (bekol), the words of the living G-d and King of the world": they grasp only the drawing forth that is drawn from "the living G-d and King of the world," for a voice is a drawing forth, as is known. 9

But His essence and being, may He be blessed, is holy and set apart, so that no thought can grasp Him at all; and therefore "I have not changed," as mentioned above. And this is [the meaning of] "And the living creatures (Chayos) carry the Throne," etc., "trembling with dread of the Throne":

for awe and dread of the attribute of His Malchus, may He be blessed, fall upon them, which is the level of "a King sitting upon a high and exalted throne"; and therefore they accept upon themselves the yoke of the kingdom of Heaven, etc.

Now, from the level of the attribute of His Malchus, may He be blessed, the light and life-force are also drawn in two levels, namely the level of the light that encompasses all worlds (sovev kol almin) and [that of] the light that fills all worlds (memalei kol almin). 10

That is, since the level of Malchus is also truly the level of the Infinite One (Ein Sof). And this is the meaning and the matter of the "Infinite Light" (Or Ein Sof) mentioned in the books: for light is the level of revelation and drawing forth from His essence and being.

As is known, the sun itself is called a "luminary" (maor), whereas "light" (or) is the radiance drawn from the luminary of the sun that shines upon the earth and upon those who dwell on it. 11

So too the level of the Infinite Light (Or Ein Sof) is, by way of analogy, a radiance drawn from His being and essence, may He be blessed; but to His actual being and essence, may He be blessed, the term "light" does not apply at all.

And since the light, too, is truly the level of Ein Sof, therefore it is impossible for the worlds to contain the light within themselves without being utterly nullified out of existence.

Therefore the principal [part] of the light is the level of encompassing (sovev) and surrounding (makif) them; only, through a great and mighty contraction (tzimtzum), some contracted flow is drawn from the light to be enclothed within the worlds, and this is called the light that fills all worlds (memalei kol almin), etc.

With this one will also understand the good reason why the Kabbalists called the drawing forth of the life-force from the Creator, may He be blessed, by the name "light," as mentioned above regarding the term "Infinite Light" (Or Ein Sof). 12

(And similarly in the Tanya (chapter 48) he used the term "illumination" (he'arah) for the matter of the sovev, etc.; see there.) And although there are many reasons for this,

yet one of the reasons is this. That is: just as, in physical terms, illumination is the drawing of the sun's radiance upon some object,

the radiance is only [in] the aspect of encompassing (makif) that object, and does not enter its interior. It follows that the illumination is a drawing forth and a revelation out of concealment.

For when there is a cloud and the sun does not shine, that is complete concealment; when the radiance is drawn forth and shines upon the earth and those who dwell on it, that is revelation.

Nevertheless, this revelation is [in] the aspect of encompassing (makif), for the radiance does not 13
enter the inside of the earth and of man, etc. So too one will understand the matter of the Infinite Light (Or Ein Sof), which is the level of the light that encompasses all worlds (sovev kol almin),

for it is a revelation, to give life to the level of worlds. And before the creation of the world, His Name was included in the level of "He alone," in His being and essence.

This is [the meaning of] the saying of our Sages, of blessed memory, "Before the world was created, there were only He and His Name": His Name was in the level of "He alone." And with the creation of the world it was drawn forth to become a revelation, so as to be the level of sovev kol almin.

But nevertheless this revelation is only [in] the aspect of encompassing, and therefore it is called "illumination" (he'arah), like the analogy of the sun's illumination, where the illumination surrounds, etc.

And this is [the meaning of] "I will exalt You, my G-d the King, and I will bless Your Name forever 14
and ever (le'olam va'ed)." For at first glance the expression "forever and ever" is not understood, since "the days of our years are seventy years."

Rather, the meaning of "I will bless Your Name" is to draw the revelation of His G-dliness into the worlds themselves, and this is "forever and ever" (le'olam va'ed). But for this drawing forth to come from its source and root, it is through [there being] first "I will exalt You," etc.

For the meaning of "I will exalt You" is the exaltation and elevation of the level of the King, which is the level of sovev kol almin, as in the analogy of a king's elevation over his people, which is [in] the aspect of encompassing, etc.;

and from there it will afterwards be drawn down, to become "and I will bless Your Name forever and ever," in the level of the light that fills all worlds (memalei kol almin), etc. And this is [the meaning of] "with a voice, the words of the living G-d and King of the world": a voice is a drawing forth into the inner [dimension], etc.

Now, just as in the light and life-force as a whole, which is drawn from the Infinite One (Ein Sof), blessed be He, to give life to the worlds, there are two levels, sovev and memalei, as mentioned above, 15

so too in the drawing forth of the revelation of G-dliness, may He be blessed, which we draw down through Torah and mitzvos, there are likewise these two levels.

For through the mitzvos the aspect of garments is drawn down, which is the aspect of encompassing (makif); and through the Torah the aspect of food is drawn down, which is the aspect of inner light (or pnimi), as mentioned above.

The explanation is this. The 248 positive commandments are called "the 248 limbs of the King" (ramach evarin demalka), and they are also called "the commands of the King." The meaning of "limbs of the King" is this: just as a limb is a garment in which the soul is enclothed, for the power of action is enclothed in the hands 16

and the power of walking is enclothed in the feet, and that limb becomes a vessel and garment specific to that power which is enclothed within it,

so, by way of analogy, above: the 248 positive commandments are the level of vessels and garments for the level of the Infinite Light (Or Ein Sof), blessed be He, which is drawn into them and through them.

For it is written, "You shall surely set a king over you." The meaning is to draw upon oneself the yoke of the kingdom of Heaven, and this is through the doing of the mitzvos, which are the commands of the King;

just as, through putting on the tallis, one draws upon himself the yoke of His kingship, may He be blessed, and through this a flow is drawn from above, from the attribute of His Malchus, may He be blessed, upon the soul.

And this flow is the aspect of encompassing (makif). This is [the meaning of] "set over you" (tasim alecha): in the aspect of encompassing, which is enclothed in the doing of the mitzvos, which are called "the limbs of the King." 17

And through this it is drawn upon the soul in the aspect of encompassing, from above, as it is written, "Let them bring a garment of kingship (levush malchus)," etc.; and so too, "And Mordechai went out from before the king in a garment of kingship," etc.

For the attribute of His Malchus, may He be blessed, is called the level of "a garment of Malchus," because it is not enclothed entirely, in a revealed way, within the worlds, in the manner of actual inwardness; it is only enclothed in the manner of a garment, and encompasses them from above;

that is, through the doing of the mitzvos, which are the garments in which and through which the attribute of His Malchus, may He be blessed, is drawn down and enclothed, to become the level of "a garment of Malchus" and the aspect of encompassing, etc.

For when a person fulfills one mitzvah, he draws upon himself the level of "a garment of Malchus," which will be drawn upon him in the aspect of encompassing;

as, for example, through putting on tefillin on his arm and on his head, which contain four sections, he draws upon himself the level of the four supernal mochin (intellectual faculties). For the section "Sanctify" (Kadesh) corresponds to the faculty (mo'ach) of Chochmah;

[the section] "And it shall be when He brings you" is the level of Binah, etc. But this flow is only the 18
aspect of encompassing, for through

putting on the tefillin, which are written on physical parchment with physical ink, the light of the four supernal mochin does not enter the person's intellect in an actually revealed way; it only rests upon the brain in the aspect of encompassing alone.

In the same way, through all the mitzvos, [a flow] is drawn from the level of His Malchus, may He 19
be blessed, upon the soul in the aspect of encompassing. And the mitzvos are called "limbs,"

as, by way of analogy, with the limbs of the body: when one takes hold of his fellow by one of his limbs, by the hand or by the foot, he can draw the whole body of the person to himself

by holding him by one of his limbs. So, by way of this analogy, with the mitzvos, which are called "the 248 limbs of the King": through fulfilling each mitzvah, one draws upon himself the Infinite Light (Or Ein Sof), blessed be He.

(In all the discourses it is explained that the mitzvos are flows drawn from the level of "I am who I am" (Anochi mi she'Anochi), which is above the level of Malchus. But in truth here, too, the flow meant is from the level of sovev kol almin, which is the level of Keser, which is also called "the Crown of Malchus" (Keser Malchus), etc.)

And this is [the meaning of] "I will exalt You, my G-d the King," in the aspect of exaltation and encompassing; through this, "and I will bless Your Name," in the aspect of inner revelation. And this is [the meaning of] "And David made a name": through the doing of the mitzvos the level of His Malchus, may He be blessed, is drawn down to be "a kingship of all worlds," in time and space, etc.

Now, this drawing forth of the level of encompassing [lights] (makifim) through the mitzvos is also the matter of the curtains of the Mishkan. For although in detail they are 248 positive commandments, 248 limbs, etc., 20

yet in general they divide into seven parts, as it is written, "She has hewn out her seven pillars." The meaning: "her pillars" are the mitzvos, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are called "the 620 pillars of light."

Their general and collective expression (klalus) is seven levels, which are the seven supernal attributes (middos); and therefore in the curtains of the Mishkan there were seven kinds: blue wool, purple wool, scarlet wool, fine linen, goats' hair, rams' skins and tachash skins, etc. 21

For the curtains are the level of the encompassing [lights] (makifim), in the manner of the encompassing [lights] drawn down through the doing of the mitzvos, which are the level of "She has hewn out her seven pillars," etc.

And this is also the matter of Mordechai's garments, as it is said, "And Mordechai went out in a garment of kingship, blue and white," etc. (This needs examination, for here only six garments are mentioned. Perhaps it is along the lines of what is written elsewhere in explaining the Zohar's expression, "Six they are, seven they are," etc.; see there.)

All this is the level of the doing of the mitzvos, which are the drawing forth of the level of encompassing [lights], the level of curtains, etc. And the revelation in the soul is not in the manner of an actual inner light (or pnimi);

but through the Torah the level of inner light is drawn down, to enter the soul, into its very inside, in the manner of food and life-force, as it is written, "And Your Torah is within my innards," etc.; and this will be explained below, G-d willing.

Now, before the level and rank of the Torah is explained in detail, we must explain in general what the matter of the level of Shabbos is 22

(for it was placed next to the work of the Mishkan: both in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, and in Moshe's command to Israel these three things are mentioned, the curtains and vessels of the Mishkan, and Shabbos; only that Moshe our teacher, peace be upon him, put Shabbos first, etc., and changed the order, as [explained] above).

For it is known from the saying of our Sages, of blessed memory, that on Shabbos an additional soul (neshamah yeseirah) is added to each and every one of Israel. At first glance it is not understood what the additional soul is, for a person does not feel in his soul any addition to his life-force on Shabbos more than in the whole week.

The explanation is this. It is written in the first section of the Shema, "Hear, O Israel," etc., "One," "And you shall love with all your heart," etc. That is, this love is born and drawn forth from contemplating His greatness, may He be blessed: how Havayah is One.

As our Sages, of blessed memory, said, "Make Him King in the heavens and the earth and the four directions of the world"; this is what the ches and the dalet of echad ("One") indicate. The ches is the level of the seven heavens and the earth,

and the dalet is the four directions of the world, which are nullified to His unity, may He be blessed, 23
which is alluded to in the letter alef.

And so too above, up to the highest heights, there is the level of seven spiritual heavens and earth, the level of "Yours, G-d, is the greatness," etc.; and all of them receive life-force only from the level of "the Name of the glory of His kingdom," etc.

And through this contemplation one will come to the level of "And you shall love with all your 24
heart," in the manner of what the tribes said to Yaakov: "Just as there is nothing in your heart but One, so there is nothing in our heart but One." That is: "just as there is nothing in your heart

but One," for Yaakov's root was very high and exalted, for he was truly the level of a chariot (merkavah) for His unity and oneness, may He be blessed;

"so there is nothing in our heart but One": although we are below, in the world of separation (alma deperuda), nevertheless, through the nullification of the will, to subdue the sitra achra (the other side), so that one desires nothing whatsoever in the world except G-d alone, they too come to have one heart for their Father in Heaven

(and see the Zohar, Parshas Terumah, page 134b, on this), that is, a single, simple will fixed in the heart, to desire nothing whatsoever in the world except G-d alone. Therefore "there is nothing in our heart

but One" alone: although we are below, below becomes one as above (in Atzilus, where it is the level of the private domain (reshus hayachid); and this is [the meaning of] "Israel, one nation in the earth": that there be a revelation of One also in physical Asiyah).

And this is what it says, "And you shall love with all your heart (levavcha)": with both your inclinations, so that the will of the animal soul, which is called the evil inclination, also be transformed to be for G-d alone.

And this will and this love are born and drawn forth from the intellect, that is, through the contemplation in which one contemplates His greatness and exaltedness, may He be blessed: how "all before Him is considered as nothing," and there is nothing besides Him; from this the nullification of the will will come.

Therefore the verse "And you shall love" is placed next to the verse before it, "Havayah is One": for through contemplating how He, may He be blessed, is One in the seven heavens and the earth, as mentioned above, the spiritual and the physical, will come "And you shall love with all your heart," etc.

Now, all this is during all the six days of work, of which it is said, "Six days you shall labor." And the 25
labor is the level of "service out of love" (pulchana derechimusa),

for it is the level of labor and toil: it is impossible for love to be born and drawn forth from contemplation unless one toils to bind his mind with strength; and for this all the thirty-nine labors are needed, in the spiritual sense, sowing and plowing, etc., as written elsewhere.

And this level of love on weekdays is only the love drawn from the intellect and contemplation, etc. 26
But on Shabbos an additional soul is added in each one; that is, something truly new is born in the Congregation of Israel (Knesses Yisrael), which is not found in them on weekdays:

namely, the level of love and will for G-d that is above intellect and contemplation. For there is will and there is will (is ratzon ve'is ratzon).

That is: there is a will that is born of intellect and contemplation, and it is called the lower will, because this level of will is born of the intellect; if so, it is below Chochmah and Binah, and is born and drawn from them. But there is the level of the supernal will, which is far above Chochmah.

And the revelation of this level in a person's soul is the level of the love that is not born of the intel- 27
lect's contemplation, but is a simple love above the intellect; this is the level of yechidah in the soul, which is above Chochmah;

as, for example, when a person desires, with desire and will, something that touches the very essence of the soul, and it causes him to do things not

according to reason and intellect at all, for this will is deep, deep beyond the intellect, etc. As is known, there is a level of will above the intellect, in the manner of their saying, "So it arose in thought," and "there is no reason for will."

And this level of love and will for G-d is revealed in a person's soul on the day of Shabbos specifically. It is the level of great love (ahavah rabbah), which comes from above to below into the G-dly soul on Shabbos; 28

that is, the love is not only in proportion to the intellect and contemplation; rather, it is above the intellect and is drawn from the level of the supernal will (ratzon ha'elyon), which is above Chochmah.

(And this is what is explained in the Pri Etz Chaim: that the Chamber of Love (heichal ha'ahavah) that shines in the Shema of Shabbos is far above the level of the Chamber of Love that shines in the Shema of the weekdays; see there.) For the revelation of the level of the supernal will is on Shabbos specifically. For it is written, "The gate of the inner court that faces east (kadim)," etc.

The meaning: "With ten utterances the world was created," in the six days of Bereishis; and "In the beginning" (Bereishis), which is the higher Chochmah (Chochmah Ila'ah), "is also an utterance"; and the higher Chochmah and the attributes (middos) descended to be enclothed in the level of speech, to say "Let there be light," etc.; by way of analogy, like a person who writes or draws, etc.

Therefore they are called the six "days of Bereishis" (yemei Bereishis), for they receive from the level of reishis ("beginning"), which is the higher Chochmah. And of Shabbos it is written, "and He rested" (vayinafash): for the work was finished, and Chochmah and the attributes ascended to the level that is above Chochmah, which is the level of the supernal will and delight. 29

And this is the level of "that faces kadim": the level that is above Chochmah is called kedem ("before"), which is above the level of reishis ("beginning"), etc.; for a "beginning" has a second to it,

which is not so with the level of "the Primordial One of the world" (Kadmono shel olam), etc.; and as is also known on [the verse] "Declaring from the beginning," etc., "and from before," etc.; see there. And on Shabbos the gate that faces kadim is opened, which is the revelation of the supernal will and the supernal delight; because "He ceased and rested" (shavas vayinafash) is the ascent of Chochmah into what is above Chochmah,

which is not so in the six days of work, which are called the six days of Bereishis, for they receive from Chochmah and not from the level of kedem that is above Chochmah, which is not then in a revealed state; as, by way of analogy, while work is being done the delight is not yet revealed, only when it is finished, etc.

Therefore the revelation of the level of the supernal will is also drawn into a person's soul, which is the revelation of the great love (ahavah rabbah) that is above the intellect, etc., as is explained on [the verse] "For your love is better than wine."

And the saying of our Sages, of blessed memory, "They are sweeter to me," etc. (And this is what we say in the Kiddush of Shabbos, "and He has desired us" (veratzah vanu), on account of the revelation of the supernal will in us ourselves.)

And this is the matter of "a Shabbos of complete rest (Shabbos Shabbason) to G-d." For the drawing 30
down of the supernal will, which is the level of the will that is above the intellect, which is drawn down and revealed on Shabbos, is specifically when there is a vessel for the revelation of this light;

and the vessel is the level of the lower will, born of the intellect and contemplation during all six days of work. For this lower will becomes the level of a vessel for this supernal will, so that it will be drawn into it, actually, in the manner of resting (hashra'ah), as light rests within an actual vessel.

For the lower will, although it is below the level of the supernal will, is at any rate a vessel for the revelation of the supernal will, so that it will be enclothed in it, in a true joining and union, on the day of Shabbos.

And of this it is said, "a Shabbos of complete rest (Shabbos Shabbason) to Havayah." The meaning: 31
"Shabbos Shabbason" is the two wills mentioned above, which join as one and become truly one. And the expression "Shabbason to Havayah" is because, in the Name Havayah,

the yud is the level of Chochmah, etc.; and on Shabbos it is the level of "Shabbos to Havayah," for the supernal will, which is above the Name Havayah, is revealed, etc.

And this is [the meaning of] what is written, "For Havayah is a G-d of knowledges (de'os)": there are 32
two levels of Daas (knowledge), the first the higher Daas, and the second the lower Daas.

That is, daas is a term for will, for knowledge and will are all one matter, as it is written, "Only you have I known of all the families," etc.;

the intent is: I have chosen and willed you, to choose you for Myself as a treasured people. For knowledge is a matter of recognition, which is the level of attachment that brings about will, etc.

And similarly, "And the man knew" is a term for attachment and union, etc. And the meaning of "a 33
G-d of knowledges" is the joining of the two levels of knowledge mentioned above, which are the two wills mentioned above.

And then it is the level of "Shabbos Shabbason to the Name Havayah"; and this is also the meaning of "Havayah is a G-d of knowledges": that the two wills join, so that the supernal will, which is above Chochmah, shines and is revealed also in the lower will, etc.

And this is the matter of the additional soul of Shabbos: it is the revelation of the supernal will from the level of yechidah, as mentioned above. And this is what is called "Nishmas kol chai" ("the soul of every living being").

And as it is written, "and You satisfy every living being [with] will (ratzon)": that the revelation of the supernal will is drawn into the level that is called "every living being" (kol chai), etc.; and from there it is drawn to be "He does the will of those who fear Him," that the supernal will be revealed in them.

Now, when the supernal will is drawn down to be enclothed in the lower will on the day of Shabbos, then an illumination is also drawn from it into all six days of work, so that there is found in a person the level of an illumination from the supernal will, which is above the intellect. 34

And the revelation of this illumination is at the time of weekday prayer, when one is aroused with love and desire for G-d, may He be blessed; which is the level of an illumination from the holiness of Shabbos that shines in the weekdays,

as it is written in the holy Zohar, "This day gives strength to the other days," etc. Therefore it can shine in them from the level of the supernal will mentioned above.

(As he brought in Reishis Chochmah, Sha'ar HaKedushah, chapter 2, the sayings of the Zohar that explain how one must sanctify oneself and draw upon oneself, every day, from the holiness of Shabbos. And this is the meaning of what is written, "You shall be holy," etc.: to draw upon oneself from the level of Shabbos, which is holy in essence.

And so it is written in the Pri Etz Chaim: that the additional nefesh, ruach and neshamah that shine on Shabbos do not depart on the weekdays either; only the level of the additional chayah and yechidah departs at the close of the holy Shabbos, etc. But one must prepare oneself to receive this level of additional nefesh, ruach and neshamah; and this is through thought, speech and action in Torah and mitzvos, which are vessels for the level of nefesh, ruach and neshamah.

As will be explained below regarding the seven branches of the Menorah, how through Torah and mitzvos one draws down the revelation of the level of the supernal will, etc. And this is the matter of "ordinary food prepared in the purity of holy things": that is, when on the weekdays, too, something of the holiness of Shabbos shines, etc.)

Now, weekday prayer is the level of the intermediary between Shabbos and the weekdays, which draws the illumination from the level of the supernal will that is revealed on Shabbos into all the weekdays, etc.

Therefore prayer is likened to a ladder, as it is written, "And behold, a ladder set up on the earth, and its top reaching to heaven," etc.; as in the analogy of a ladder, on which and by which one who is below goes up from the ground below onto the roof.

And likewise by it one who is above comes down from above to below. So, by way of analogy, prayer 35
is likened to a ladder: through prayer the soul ascends from below to above, in higher steps and levels, level after level (darga bassar darga), up to the highest heights.

That is, through the cry of the heart, with the heart's desire (re'usa deliba), for one's soul to expire [in longing] for Him, may He be blessed; this is the level of raising mayin nukvin ("feminine waters") from below to above, to rise from elevation to elevation up to the highest heights, to be included in the Infinite Light (Or Ein Sof), blessed be He.

And likewise there is found in it the level of descent from above to below; that is, when one has al- 36
ready risen to the utmost elevation, in the highest heights, on reaching the level of the supernal will, blessed be He,

then they will arouse and draw [it] down, so that it descends through the chain of levels (hishtalshelus) from above to below, to be enclothed in the lower will; and from it the illumination will spread through all six days.

And this is [the meaning of] what is written, "And angels of G-d were going up and coming down on it": on the ladder there are found two different aspects and levels, the aspect of ascent from below to above and the aspect of descent from above to below.

And this is the level of prayer, etc., which joins the holiness of Shabbos with the six weekdays, so that the illumination of the supernal will that is on Shabbos shines in all the weekdays, for them to be "ordinary food prepared in the purity of holy things."

And this is through ascent and descent. (And see what is written on the verse "My dove," etc.: how there is the level of the soul within the body, and there is the level of the root of the soul; and it is explained there that the root of the soul is in the level of the primordial thought (machshavah hakedumah), which is above even the level of Torah, and this is the level of the supernal will mentioned above. And it is also explained there that through prayer the soul within the body ascends to its root mentioned above.

If so, it appears regarding the addition of the additional soul of Shabbos that it is also from the level of the root of the soul mentioned above. And so it is implied in the Pri Etz Chaim, Sha'ar HaShabbos, chapter 19: that on Shabbos the encompassing [lights] (makifim) enter in the manner of inner [lights], and an illumination from it shines every day, etc., through prayer, as mentioned above.)

Now, through the Torah, too, one draws down the supernal will to be enclothed in the lower will, for the Torah is drawn from the level of the supernal will. And although "the Torah comes forth from Chochmah," 37

it is specifically "comes forth": its emergence from concealment into revelation is from the level of Chochmah, but its root is from the level of the supernal will, may He be blessed (for the 613 commandments of the Torah, with the seven of the Rabbis, equal Keser in gematria),

only that below it was enclothed in the level of the attributes, Chesed, Gevurah and Tiferes of Atzilus: from the level of Chesed comes leniency, that a thing be kosher, permitted and innocent, and from the level of Gevurah comes stringency, etc. And the level of the attributes is below Chochmah.

It follows that the Torah is the drawing of the supernal will, which is above, into the lower will, which is the level of the lower Daas, which is the level of the inner dimension (pnimiyus) of the attributes, as is known

(only that this drawing down through the Torah cannot be drawn except by prayer coming first, which is the level of the ladder, to ascend from below to above; and also only by the level of Shabbos coming first, whose letters are also those of tashev ("return"): the ascent of the lower will into the supernal will, and the descent of the supernal will into the lower will;

and this is like the level of an arousal from below (isarusa dilesata), through which one will afterwards be able to draw down through Torah and mitzvos, etc., from above to below, as [explained] below, G-d willing). Now, the Torah corresponds to the level of the vessels of the Mishkan, which are the Menorah and the Table.

(And all the more so the Ark, in which the Tablets themselves lay; only that the level of the Ark, which was in the Holy of Holies, is like the Torah in its root, and the level of the Menorah, which was in the Sanctuary (heichal), is the level of the revelation of the Torah in the attributes.

And this is [the meaning of] what is written of the Torah, "She opens her mouth with wisdom (Chochmah), and the Torah of kindness (Chesed) is on her tongue": it is called the level of Chochmah and the level of Chesed. For "the Torah comes forth from Chochmah," and this is the level of the Ark; and it is enclothed in the attributes, whose general and collective expression is Chesed, and this is the level of the Menorah, which was in the south, the level of Chesed, etc.) For

just as in the Menorah one kindles light, so too of the Torah it is written, "and the Torah is light." And the meaning of the light of the Torah is as it is written, "A man's wisdom makes his face shine."

For our Sages, of blessed memory, said, "'Wisdom' (chochmas): this is the Order of Kodashim"; for through studying the Order of Kodashim one arouses and draws down the revelation in the level of the higher Chochmah (Chochmah Ila'ah), so that "a man's wisdom makes his face shine."

38 And the matter of the shining of the face above is, by way of analogy, like a person below: when he grasps a new insight his face glows, as our Sages, of blessed memory, said of Rabbi Abahu, that his face glowed because he had seen a new teaching (tosefta chadta).

This is because of the revelation of the delight that is revealed and enclothed in the new insight; it is drawn and revealed in the face itself, until his face glows and shines.

So, by way of analogy, above: through occupation with the Torah one draws down the revelation of the light of the supernal delight, to shine and be drawn into the higher Chochmah; and this is the level of a new light from the essence of the Infinite One (Ein Sof), blessed be He, which is enclothed in the wisdom of the Torah.

39 And this is the matter of "May G-d make His face shine upon you," etc. And this is also the matter of the light of the Menorah. And with this one will also understand the seven branches of the Menorah:

namely, the middle branch, which is the body of the Menorah, and three branches going out of its one side, and three branches out of its other side, and "a knob under two branches of it," etc.;

that is, at the place where two branches go out from the middle branch, one to this side and one to that side, there is a knob, etc.; and so too under the second two branches, and under the third two branches.

40 The explanation is that all this alludes to the Torah as a whole, which is the Written Torah and the Oral Torah. And this is the matter of the six branches that go out from the middle branch: they are the six orders of the Mishnah, which receive from the middle branch, which is the level of the Written Torah.

For everything is learned from Scripture, as is said in the Gemara, "What is the reason? Because the verse says," etc. It follows that the Oral Torah comes forth and is drawn from the level of the Written Torah, just as the six branches go out from the Menorah, etc.

And the matter of the knob under two branches: the point is that any flow drawn from a giver (mashpia) to a receiver (mekabel) can only come about through an arousal from below, from the receiver toward the giver; and through this an arousal from above is drawn from the giver. These are called mayin nukvin and mayin duchrin ("feminine waters" and "masculine waters"). 41

So too in the flow from the Written Torah to the Oral Torah there are likewise these two levels. For it is known that the Written Torah is called "the instruction of your father": the level of father is the level of the masculine (dechura), the giver;

and the Oral Torah is called "the Torah of your mother," the level of the feminine (Nukva), which receives from the Written Torah, only that there the flow grows, etc. If so, there is in this the level of raising mayin nukvin and drawing down mayin duchrin, which are called an arousal from below and an arousal from above. 42

And this is the matter of the knob under two branches: at the place where the branch goes out from the middle branch, there is the joining of the mayin nukvin and the mayin duchrin, where the arousal from below and the arousal from above join;

therefore there is a double light there, by way of analogy, from the joining of the two levels. Therefore there was a knob, which is thicker than the rest of the Menorah, since at this level the two levels of giver and receiver join, etc.

And this level is called "knots" (kishrin) in the Zohar: by way of analogy, a knot that ties two things together is thicker at the place of the knot, because there two things are joined together. And so too the Table also alludes to the level of the Torah, for upon it the showbread (lechem hapanim) is placed. 43

And the Torah is called bread: "Come, eat of my bread"; for it is the level of food for the soul, to draw the revelation inward: one grasps the wisdom within himself, for his intellect grasps the wisdom of the Torah, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed, etc. 44

Therefore from this there is made for him actual food and life-force for the soul. And so too above, it is the level of "Israel sustain," etc.: that there be an enclothing of the Infinite One (Ein Sof) in the higher Chochmah (Chochmah Ila'ah), etc.

But the mitzvos are the level of garments and encompassing [lights] for the soul, for they are flows from a level whose revelation cannot be enclothed within him; only the light of G-d encompasses him from his head to his foot. And they are the level of the curtains of the Mishkan, as was explained above

(and there it was explained that in the mitzvos, too, there are seven levels, "She has hewn out her seven pillars," and likewise seven kinds in the curtains, only that they are encompassing; and in the Torah, the seven branches of the Menorah are the level of inner [lights]).

And according to all that has been said in explaining the level of the curtains and vessels of the Mishkan, which are the level of Torah and mitzvos, as mentioned above, and in explaining the matter of Shabbos, which is the level of the additional soul, the joining of the supernal will with the lower will, 45

one will understand with good reason the connection of the command of the mitzvah of Shabbos, placed next to the command of the work of the Mishkan, as it is written in Parshas [Ki] Sisa, "But My Shabbosos you shall keep," etc.

And also [why] Moshe our teacher, peace be upon him, put the command about Shabbos before the work of the Mishkan, the reverse of what is mentioned in the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him. 46

The explanation is this. Although through Torah and mitzvos one draws down the level of encompassing and inner [lights], which are the level of garments and the level of food for the soul, so that there will be a revelation of the supernal will in the soul, in an inner manner through the Torah and in an encompassing manner through the mitzvos,

yet in truth, since a person is below, in a physical body, it is impossible for him to reach the level of the supernal will, which is far above all the worlds, to draw the light down from there.

Therefore there must first be the level of an arousal from below: that one arouse his soul and ascend, to reach the revelation of the level of the supernal will. And this ascent is the level of 47

Shabbos, whose letters are tashev ("return"): the ascents of the worlds from below to far above, up to the highest heights, which is the level of the supernal will that is revealed at Minchah on Shabbos, as it is written, "And as for me, my prayer is to You, G-d, at a time of will (eis ratzon)," etc.

And in a person's soul, too, there is this level of ascent and this revelation, which is the matter of the additional soul, as [explained] above. 48

And afterwards [a flow] is drawn from this level of illumination to all the weekdays through prayer, which is called a ladder; and through this they will afterwards be able to draw down, through Torah and mitzvos, the revelation and flow of the light from above to below;

which is not so without the level of ascent through Shabbos coming first: then it is impossible to draw down. As our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.

Therefore, in the command of Moshe our teacher, peace be upon him, to Israel concerning the making of the Mishkan, he put first the command about Shabbos, and afterwards he commanded about the curtains of the Mishkan, which are the level of the encompassing [lights] drawn down through the mitzvos, and afterwards about the vessels of the Mishkan, which is the level of inner [lights]. 49

The point is that in every drawing down from above to below, the light is first drawn in an encompassing manner upon the receiver, and afterwards an illumination from it flows and is drawn into his interior, etc.,

and the rest remains encompassing. Therefore he put the curtains before the vessels. And this is what our Sages, of blessed memory, said: "Whoever recites the Shema without tefillin is as though he gives false testimony about himself." 50

For in the tefillin, too, are the sections "Shema" and "Vehayah" of the Shema; only that in the tefillin they are the aspect of encompassing, while in the Shema, when one says "One" and "And you shall love," it is the aspect of revelation within.

Therefore first there must be the encompassing and afterwards the inner. And when one recites the Shema without tefillin, to draw down the inner without the encompassing, this is false testimony, etc.

All this order is in the matter of a person's divine service, and this is the command of Moshe our teacher, peace be upon him, to Israel in Parshas Vayakhel. But in the order of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the worlds, it is the reverse: first there must be the vessels, afterwards the curtains, and afterwards the level of Shabbos. 51

For for there to be a drawing down from the Infinite Light into the worlds, there had to be a great and mighty contraction (tzimtzum), so that the revelation would be only a small illumination, so that the worlds could receive [it] and not be nullified out of existence; and this level of revelation is the matter of the vessels of the Mishkan, which are the level of inner [lights].

And afterwards, from this level of revelation, it is then drawn to be the level of encompassing and surrounding the worlds; and this is the matter of the curtains of the Mishkan. 52

And this is why in Parshas Terumah and Tetzaveh, which is the command of the Holy One, blessed be He, to Moshe our teacher, peace be upon him, the vessels are stated first and afterwards the curtains, for such is the order of the drawing down from above to below; and afterwards the command of Shabbos is stated, in Parshas [Ki] Sisa.

The point is that the vessels and the curtains are the order of the drawing down from above to below; and afterwards, at the completion and end of the descent of the supernal flow, there is then the level of Shabbos, which is the rest and the withdrawal into His essence, 53

as it is written, "for on it He ceased and rested": like a person who ceases [work] and rests, which is the level of the ascent of the powers of the soul from their lowering back to their essence, etc.

Therefore the command of Shabbos is stated afterwards. For the level of ceasing and of returning light (or chozer) applies only if first the level of direct light (or yashar), a drawing down from above to below, has been drawn through the vessels and the curtains; then afterwards there must be returning light, through Shabbos; 54

which is not so in a person's service from below to above: there must first be the ascent, that is, the level of Shabbos, to rise far above, up to the highest heights.

And afterwards he will draw the flow from above to below, that is, from the level of the supernal will that is revealed on the day of Shabbos; and the drawing down from this level is first in the manner of encompassing and garment, which is the matter of the curtains of the Mishkan, 55

and afterwards the level of the vessels, that is, the level of the Torah, which is His wisdom (Chochmah), may He be blessed; and from Chochmah is drawn the attribute of Chesed, which is likened to water:

as water descends from a high place to a low place, so the Torah was drawn from a very high place and descended below; therefore it is likened to water.

And this is [the meaning of] "She opens her mouth with wisdom, and the Torah of kindness is on her tongue": the Torah is called "the Torah of kindness" on account of the drawing down, etc.,

for His wisdom, may He be blessed, was drawn down far below. As is known, Chochmah and Chesed are one line; and this is the level of Torah and acts of kindness (gemilus chasadim).

TORAH OHR • PARSHAS VAYAKHEL • MAAMAR 2

קחו מאתכם תרומה להוי' כל נדיב לבו יביאה...

"Take from among you an offering to Havayah; whoever is generous of heart"

"Take from among you an offering (terumah) to Havayah; whoever is generous of heart (nediv libo), let him bring it, the offering of Havayah." [We need] to understand the matter of these two offerings: one is "to Havayah," and the second is "the offering of Havayah." 1

Now, terumah is a term of exaltation (romemus), [as in] "I will exalt You, my G-d the King," etc. And terumah is also a term of separating, [as in] "to separate terumah." And to understand the matter of exaltation: it is known that there are two levels in the chain of descending worlds (hishtalshelus), the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

The level of memalei kol almin is like the analogy of the soul, which gives life to the body and clothes itself in it to give it life in the mode of division: thought, speech and action, and the enclothing of the intellect (mochin) in the head, etc.

And likewise in each limb [there is] a particular life-force. (For the life-force clothes itself in each limb according to its temperament and character: that is, the revelation of the soul's life-force as a whole is in the brain, and from there a radiance is drawn to each vessel and limb according to its level.

In the eye the power of sight is drawn and clothed; in the ear the power of hearing is drawn and clothed; and the power of action is drawn and clothed in the hands, down to the power of walking, which is drawn and clothed in the feet. It follows that the light and life-force shines and clothes itself in each vessel according to its level and its nature.

Therefore a greater radiance and life-force shines in the brain, because the vessel is more refined and more elevated. Therefore it can receive a greater radiance, and this is the revelation of intellect and thought.

This is not so in the hands: the vessel cannot receive this level of revelation, and therefore nothing is drawn and clothed in them but the revelation of the power of action. Nevertheless, there is in them a greater radiance than in the power drawn and clothed in the feet, in which there is only the power of walking.

Whereas with the hand one can do every work of skilled design (meleches machsheves) and write words of wisdom. Thus the intellect, although it is not clothed in the hand in a revealed way, is drawn and revealed through the medium of the power of action in the hands. Whereas to the power of walking in the foot, this drawing-down does not apply.

Nevertheless, in another respect the foot has an advantage, in that it carries the head. This is because "their end is wedged in their beginning," and in the end there is something of the level of their beginning. Nevertheless, the foot is called the end, which is not so of the hand.

That is, in the hand there is more revelation of the life-force than in the foot, as mentioned above from the example of writing down the intellect specifically by the hands. And all this is because the life-force is drawn and clothed in each limb according to its measure and its character.)

From this the parallel will be understood, in the matter of the order of the chain of descending worlds and the drawing down of the life-force from the Infinite Light (Or Ein Sof), blessed be He, which is drawn within all worlds: in each world and in each creature according to its own measure, as much as it is able to bear.

This life-force as a whole is called in the holy Zohar memalei kol almin ("filling all worlds"). In the Upper Gan Eden, the abode of the great tzaddikim, it shines in greater revelation, and this is like the analogy of the intellect, which is revealed in the brain in the head.

Afterwards, in the world of the angels, whose essence lies chiefly in natural love and awe, and who have no comprehension like the souls of the great tzaddikim: this is like the analogy of the life-force drawn and clothed in the hands. Chesed (kindness) is "the right arm" (dero'a yemina), the level of love, the camp of Michael; and Gevurah (restraint) is "the left arm" (dero'a smala), the level of awe, the camp of Gavriel. 2

Nevertheless, they too have comprehension, just as the intellect is drawn through the hands; and also just as the intellect is drawn and clothed in the emotive attributes (middos) in the heart, which is a more inward revelation than in the hands, 3

for the hands are the outer dimension (chitzoniyus) of the emotive attributes. So too, there are angels from the level of the inner dimension (pnimiyus), Michael and Gavriel, fire and water, which are the emotive attributes in the heart.

And there are [angels] from the level of the outer dimension of "the right arm," that is, for the flow to go below: "He sustains the living with kindness," etc. And so the life-force descends further, into the level of making (asiyah), in each world according to its measure. 4

And so it is written, "You have made the heavens and the heavens of the heavens," etc., "the seas and all that is in them, and You give life to them all."

For that life-force, from the level of "and You give life to them all," clothes itself within the worlds, and it fills each world according to its measure: in the heavens of the heavens [there is] a revelation of a higher level than in the heavens.

And likewise in the heavens there is a revelation of a higher level than on the earth, as is seen with the senses. (This will be understood further from what was seen with the senses in the matter of the drawing down of the manna, as it is written, "Behold, I will rain down for you bread from heaven," and it is written, "And when the dew descended, the manna descended."

Now, the manna is also called "the bread of the mighty (lechem abirim)," on which the ministering angels are nourished. And this is puzzling: how would the angels, who are spiritual, eat the manna, which was a physical thing, as it is written, "And they ground it in mills, or pounded it in a mortar"?

But the explanation is that the root of the manna is very high, for it is drawn from the level of "the dew of the heavens," which is the level of "the crystalline dew" (tala di'vedolcha), the level of the actual supernal lights, as it is written, "For your dew is a dew of lights." It follows that it is actually the spiritual supernal lights.

In the holy Zohar it is called "the dew that drips from Atik to Z'eir Anpin," and this is "the dew of the heavens." These very [lights] were drawn down and clothed in the manna. And how could this drawing down be from so high a place to below? It is certainly not that the light itself, [as it is] above, is drawn down and revealed below.

For the level of "a dew of lights" is the actual supernal lights, which are above even the level of the vessels of the Ten Sefiros of the World of Atzilus (Emanation); that is why it is called specifically "a dew of lights." If so, how could it be drawn down below as it is?

Rather, it is certainly through being clothed in the order of the chain of descending worlds (hishtalshelus), from level to level: [from] the heavens of the heavens to the level of heavens, and afterwards to the level of earth. Therefore, while it is still above, the ministering angels are nourished by it, for then it was still spiritual food and not physical at all.

Afterwards it became physical and turned into physical food. Nevertheless, the actual supernal lights are clothed in it. Therefore below, too, it is "the bread of the mighty (abirim)," which is absorbed into the 248 limbs (evarim) and has no waste. And therefore on Shabbos the manna did not descend.

Whereas other kinds of influence are drawn down on Shabbos as well: although "there is no blade of grass that does not have a mazal above that strikes it and says to it, 'Grow'" on Shabbos as well. Not so with the manna.

This is because in the manna there was drawn down [light] from the level of "a dew of lights," and this level cannot descend on Shabbos, because that is the time of the ascent of the worlds above. Only, since this ascent is only in the inner dimension (pnimiyus) and not in the outer dimension (chitzoniyus),

therefore the other kinds of influence do descend on Shabbos, since they are from the level of the outer dimension. If so, it is understood from this how in the manna there was an enclothing of "a dew of lights," and this was through a chain of descent from level to level.

Therefore the manna below is not like [the manna] as it is above: below it became physical, whereas while it is still above, in the spiritual world, it is spiritual, bread on which the ministering angels are nourished. That is, the manna as it still is above, in the level of loftiness, before their descent below.

From this, then, a person can comprehend the matter of the level of the light that fills all worlds (memalei kol almin): it is the descent of the life-force from the highest of heights, so that it descends, is drawn down and clothes itself in each world according to its measure and its level. And this is what is written, "And You give life to them all," etc.)

This will be understood further from what is written in Parshas Shelach, "Is there a tree (etz) in it or not (ayin)?" The holy Zohar there explains that they wanted to know the nature of the flow drawn down into the Land of Israel: whether it is only from the level of "tree," which is the level of the Tree of Life, the level of Chochmah (wisdom),

as it is written, "And wisdom gives life," etc.; and also etz ("tree") is a term for etzah ("counsel") and sound wisdom, which is the level of Chochmah; or whether it is drawn from the level of ayin ("nothing"), which is a level far above the rank of Chochmah, as it is written, "And wisdom, from ayin (nothing) it is found."

And the sign was: if they would see the growth of the fruit in the manner of other lands only, then it is only from the level of "tree," 5

as it is written, "You have made them all with wisdom; the earth is full of Your possessions": for the whole world and its fullness has its root in the level of the higher Chochmah (Chochmah Ila'ah): "In the beginning (bereishis)," and the Targum Yerushalmi [renders it] "with wisdom" (bechochmesa).

But if they would see the growth of the fruit and the flow in a great superiority, beyond comparison with all the lands, as is mentioned in the words of our Sages, of blessed memory, at the end of the tractate Kesubos,

then it would be understood that the flow there is drawn from the level of ayin, which is above the level of Chochmah, from where it is drawn in greater revelation, not through contractions (tz-imtzumim), etc.

From this it is also understood how even in an actually physical flow, [something] from the level of ayin, which is above even the level of Chochmah, is drawn down and clothed. And how is this?

It is certainly only through a chain of descent (hishtalshelus) through many levels without end; only that nevertheless [something] from the level of ayin itself is clothed in it, and from this comes the added blessing and growth, with great increase.

If so, from all this the discerning person will understand the matter of the level of the light that fills all worlds (memalei kol almin): the flow is drawn from the very highest of heights, only that it is drawn and clothed in each world and in each creature according to its measure.

Therefore in this light and life-force there is a division into many levels, truly without end: even in each world it divides into four levels, inanimate, vegetative, animal and speaking. 6

And also within each of these four levels there are different gradations without end or number; and to each level, according to its measure, so is the drawing down. This is [the meaning of] "to each one according to his own measure."

And the level of the light that encompasses all worlds (sovev kol almin) is a G-dly light and life-force that does not actually clothe itself within the worlds. The meaning of "encompasses" is not that it rises and encompasses from above; rather, it too is within the worlds, 7

only that it does not clothe itself in them, as it is written, "Do I not fill the heavens and the earth?": "I" specifically, for in that life-force there is no level of division at all: "I am first and I am

last," "primordial before all that is primordial," etc. Whereas the level of the light that fills all worlds (memalei kol almin) is in the mode of limitation: "a journey of five hundred years," etc., "the feet of the Chayos," etc.

And this is [the meaning of] "I will exalt You": His essence and being is exalted and uplifted without end or limit. "My G-d": the level of the light and life-force drawn from the level of the light that encompasses all worlds (sovev kol almin) is through "the King," for "His name was called King" over them, like the analogy of a king, of whom only his name and his extension [rest] over the provinces of his dominion. 8

And this drawing down, from the level of sovev kol almin to become the level of Malchus (sovereignty), "a kingship of all worlds," is through Israel: "There is no king without a people," etc.

And David said this verse on behalf of the whole of Israel: "I will exalt You, my G-d" is through "the King," etc. (The explanation of the matter is that the level of sovev kol almin is a drawing down from the Infinite One (Ein Sof), blessed be He, that is drawn down so as to be exalted over the worlds.

And through this exaltation He gives them life, and this is the life-force in the mode of makif (encompassing). For the exaltation and loftiness with which a king is exalted and uplifted over his people is not a drawing down into their inner dimension (pnimiyus), but is rather like a radiance from outside, in the manner of makif.

And above, through this, life-force and existence are drawn to them from this level of exaltation and makif. And this is what is called sovev kol almin, and it is the level of "Your kingship is a kingship of all worlds."

And the life-force that clothes itself in their inner dimension, which is the level of the light that fills all worlds (memalei kol almin), is from the level of "the word of G-d," "and You (ve'atah) give life to them all," that is, the letters from alef to tav and the five places of articulation; and this is the meaning of atah ("You"): it is what clothes itself in their inner dimension.

Whereas the level of "Your kingship," and the exaltation, is the level of sovev kol almin. But His being and essence, may He be blessed, is far, far above the level of sovev kol almin. It is like the analogy of a king, whose being and essence is not what is exalted over a people, for this exaltation is only an extension of a radiance from him, no more.

And this is [the meaning of] "I will exalt You, my G-d the King": the level of exaltation is the level of sovev kol almin, since this level is a matter of exaltation and uplifting, which encompasses all worlds and gives them life through this; and it, too, is only from the level of "the King," the attribute of His kingship, may He be blessed.

And "my G-d" is the level of the radiance that clothes itself within all worlds, and it is a radiance from the level of Malchus. Therefore the meaning of "I will exalt You" is the drawing down from His being and essence, may He be blessed, to become the level of sovev kol almin. And David the King, peace be upon him, who was a chariot (merkavah) for the attribute of His kingship, said this, as mentioned above.)

But for there to be this power in the soul, through which the level of the light that encompasses all worlds (sovev kol almin) will be drawn down to become the level of Malchus (sovereignty), to give life to finite creatures, it is according to what is written, "Seven days you shall eat matzos, bread of poverty," etc.: 9

for in order to receive the Torah on Shavuos "face to face," etc., after their going out of Egypt, which was in the mode of "the back" (achorayim), they were commanded to count the counting of the Omer, seven weeks.

And in the first week [they were commanded] to eat matzah specifically. The explanation is that in the animal soul there are seven bad traits (middos), etc., and each one is comprised of all of them: seven times seven, they are forty-nine. 10

And this is the matter of the counting: that the traits come to the level of transformation (is'hapcha), etc. And this is the matter of the Omer, which comes from barley, the food of animals, the level of the animal soul, etc.

And in these seven weeks one transforms them little by little, Chesed (kindness) of Chesed, etc., by shining and drawing into them the level of light, like the analogy of a candle that pushes away the darkness, etc. And this is [the meaning of] u'sefartem ("and you shall count"), a term of illumination and light; and each day we say, "Today is," etc., "Today is," etc. 11

And the drawing down of the light is from above the level of the traits (middos), through which the traits are transformed, from the level of the love that is on the opposing side to love of G-d, etc. 12

As it is written, "And you shall count for yourselves from the morrow of the Shabbos": from above the level of the traits. But there cannot be the level of transformation (is'hapcha) unless the level of subjugation (iskafya) first precedes it, which is the level of self-nullification (bittul): "Nullify your will," etc.

As is known, there cannot be the coming into being of something from something, as in the analogy of a seed sown in the earth: it first rots and becomes the level of "nothing" (ayin), and then it can grow, even with great increase, through the power of growth in the earth. 13

This is not so before the rotting, while it is still at the level of "something" (yesh). Therefore our Sages, of blessed memory, said, concerning the emergence of a chick from the egg, "for when it takes shape, it is mere dust," etc.

So too, there cannot be, from the level of the love that is on the opposing side, the level of love of G-d, unless the level of self-nullification (bittul) first precedes it. 14

As it is written in the Shema, "One," [and then] "And you shall love": first there must be self-sacrifice (mesirus nefesh), the level of self-nullification, to give over one's soul in [saying] "One"; and through this, "And you shall love with all your heart," with both your inclinations, etc.,

which is the matter of transformation (is'hapcha), etc. And this is the matter of the matzah, which they were commanded to eat in the first week of the counting and also before the counting: for matzah is the level of subjugation (iskafya) and self-nullification.

For matzah has no self-elevation, to swell and rise, and it also has no taste like chametz. And the one depends on the other, as is known: one who has no level of self-elevation does not want to find taste in his service, etc.

And this is the matter of matzah, "bread of poverty," before the receiving of the Torah, as it is written, "And let my soul be like dust to all," and afterwards, "Open my heart to Your Torah," etc.: through "my soul like dust" there can afterwards be the level of transformation, and to be face to face.

Now, in this respect, the level of subjugation (iskafya) is above the level of transformation (is'hapcha): for although one does not yet transform the traits (middos), nevertheless this is self-nullification (bittul) utterly and completely. 15

And through this arousal from below (isarusa dilesata), in the mode of self-nullification, in which one removes oneself from everything in the mode of subjugation, [there is] an arousal from above (isarusa dile'eila), so that there is drawn from the level of the light that encompasses all worlds (sovev kol almin) the level of Malchus (sovereignty), which is also the level of a withdrawal (histalkus) of His essence and being, may He be blessed, "to revive the spirit of the lowly and the heart of the crushed," etc.

And this is [the meaning of] "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": that there be the level of blessing and drawing down into the level of His kingship forever and ever. For va'ed, by an interchange of letters, is echad ("One"). 16

And our Sages, of blessed memory, said, "Wherever it says va'ed, there is no interruption": that is, that it be "[G-d] reigns, [G-d] reigned, [G-d] will reign," without end, etc.

And in the soul, this means that there not be the level of changes [between] during prayer and after prayer, the whole day; for changes come from the level of "and he reigned... and he died," etc. And this is the matter of "an offering to Havayah," which is the level of self-nullification (bittul) from below upward.

(The explanation: this drawing down, so that there be "Blessed be the Name of the glory of His kingdom forever and ever," comes through an arousal from below (isarusa dilesata) that is also of this kind, which has no interruption, namely the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim). For a yoke is the level of subjugation (iskafya) and nullification of the will, and this level has no interruption, for this level can be the same the whole day long.

That is, even after prayer, although one is not occupied in deep contemplation, nevertheless one can be in the mode of subjugation by virtue of the resolve that remained with him [from] the time of prayer.

Whereas in the level of love there is change between the time of prayer and after prayer, etc. So it emerges that the quality of nullification of the will and subjugation has an added superiority in this respect as well, namely that it has no changes.)

The explanation is that, as is known, all changes come from the level of the shattering of the vessels (sheviras hakeilim), as is written in the holy Zohar on "and he reigned... and he died," etc., [said] of the seven kings of Tohu: whoever falls from his level is called "dead."

And the meaning of this fall of theirs is that they were in the mode of ratzo (running forth) alone, and the level of shov (returning) was not in them. Therefore this level has no permanence.

So too in the human soul there must be specifically ratzo and shov (running and returning), as it is written, "And you shall love," and afterwards, "And you shall speak of them," in words of Torah, etc., as is known.

Now, because of the level of the shattering of the vessels mentioned above, all the changes are drawn into man as well: although he prays with love, nevertheless after prayer he can be drawn, G-d forbid, after the desires of this world. Rather, the safeguard against this is the level of shov (returning), "And you shall speak of them," and the keeping of the mitzvos, etc. 17

But, as is known, the shattering was in the seven emotive attributes (middos) alone; in the level of Malchus (sovereignty) there was no actual shattering at all, as is written in the Sifra DeTzniusa and in the commentary of the Arizal, of blessed memory, there.

And this is why the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), which is the level of nullification of the will, has no change: it is the level of va'ed, which has no interruption. 18

And through an arousal from below (isarusa dilesata) in this level, one also arouses above, that there be "Blessed be the Name of the glory of His kingdom forever and ever": that is, that there be blessing and drawing down from the essence of the Infinite One (Ein Sof), blessed be He, to become the level of "the Name of the glory of His kingdom."

This is like what was explained above on the meaning of "I will exalt You, my G-d the King." And this is the matter of the first offering, "to Havayah": the lamed ("to") indicates elevation from below upward. 19

That is because the drawing down of the exaltation and of the level of Malchus (sovereignty) from His being and essence, may He be blessed, although this is a drawing down and descent from His essence to become the light that encompasses all worlds (sovev kol almin),

yet the nature of this drawing down is not an enclothing in the worlds, but only the level of exaltation and uplifting over them, which is like an elevation from below upward.

Therefore the Zohar calls this drawing down by the expression "the glory of the Holy One, blessed be He, istalek (is raised up)," as in the well-known saying, "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, is raised up (istalek) in all the worlds."

This is not an actual withdrawal of the light, G-d forbid, for if so, what virtue is there [in it]? Rather, on the contrary, it is certainly a drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He, 20

only that it is the level of the revelation of the light that encompasses all worlds (sovev kol almin), which cannot be revealed inwardly, within the vessel, but only in the mode of exaltation. Therefore it is called istalek, as though the light is revealed only a little and withdraws.

Therefore it is said, "an offering to Havayah": that it be in the mode of exaltation and uplifting, and this is the drawing down of the light of sovev kol almin from its source; for this drawing down is like an elevation.

Moreover, this drawing down comes through an arousal from below (isarusa dilesata), which is in the mode of elevation and self-nullification (bittul) from below upward, as mentioned above. And this is the matter of the one offering [of the two], which is from below upward.

And afterwards it is written, "Whoever is generous of heart, let him bring it, the offering of 21
Havayah." This is the level of drawing down from above to below, terumah as a term of separating, as mentioned above: "two out of a hundred," etc.

That is, that there be drawn [down] from the level of Havayah, which is the level of the light that encompasses all worlds (sovev kol almin), constantly bringing into being (mehaveh); for the yud at the beginning indicates action, as in "Thus would Iyov do," etc. [Whereas] in the level of Havayah that is [in] the level of the light that fills all worlds (memalei kol almin), the yud is tzimtzum (contraction), etc.

And this drawing down is through "the generous" (nedivim), the level of the Patriarchs, who are 22
called "generous ones" and "shepherds." For a generous giver (nadvan) is the level of one who bestows of his goodness on another.

And likewise a shepherd tends his flock in good pasture and feeds them and gives them drink. And as it is written, "The generous of the peoples are gathered, the people of the G-d of Avraham," etc.;

"to seat him with the generous, with the generous of His people," etc.; "the generous of the people dug it." For the work of the Patriarchs was to dig wells: "And Avraham dug," etc.

"And all the wells that they dug in the days of Avraham," etc. For a well is the level of the revelation 23
of the water out of concealment within the earth; for all their deeds were to bring the level of the light that encompasses all worlds (sovev kol almin), the level of concealment, into revelation, the level of the light that fills all worlds (memalei kol almin). This was the purpose of all their deeds and their service.

And they are called "generous of heart" (nedivei lev), because the Holy One, blessed be He, is 24
called by the name "heart," by way of analogy, as it is written, "the Rock of my heart," etc. For the heart gives life to the whole body through the blood of the soul, which is closed up within it,

and afterwards it is opened and goes out to all the limbs; for it constantly closes and opens, opens and closes, etc., which is the level of ratzo and shov (running and returning), giving and receiving.

So too, the life-force of all the worlds is in the manner of ratzo and shov, etc.; and this drawing down, that there be the level of ratzo and shov, is through the level of the Patriarchs,

and therefore they are called "generous ones." For the attribute of Avraham is the attribute of love, "going on and journeying," running and returning; through this he arouses above, "as water [reflects] the face," etc., in the level of supernal love.

And the attribute of Yitzchak is in awe: "And the Fear of Yitzchak was with me," through the level of awe, etc. Therefore we say, "the G-d of Avraham, the G-d of Yitzchak," etc., 25

[saying] "G-d of" with each and every one, because the attribute of this one is not like the attribute of that one. And both levels must be: for "His left hand is under my head, and His right hand embraces me."

For even through the level of "the left [hand] pushes away," the lifting of the head is brought about, etc. And this is [the meaning of] "Whoever is generous of heart, let him bring it, the offering of Havayah":

that is, the drawing down from above to below of the Torah, which is called "wine and oil," etc.; and it is the level of "rich matzah," kneaded with wine and oil, which does not come to leavening at all, as mentioned above. And this suffices for one who understands.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 1

יביאו לבוש מלכות אשר לבש בו המלך וסוס...

"Let them bring royal apparel that the king has worn"

"Let them bring royal apparel that the king has worn, and the horse that the king has ridden upon, and on whose head a royal crown has been set." 1

Now, the meaning of "royal apparel" is the meaning of what is written, "G-d reigns; He has clothed Himself in majesty": He clothed Himself in a garment of majesty in order to be King of the world.

And "the horse that the king has ridden upon" is the meaning of what is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots are salvation." 2

And "on whose head a royal crown has been set" is the meaning of what is written, "with the crown with which his mother crowned him on the day of his wedding": this is the Giving of the Torah.

For all the levels that were revealed at the Giving of the Torah were also revealed on Purim, in the days of Mordechai, as it is said, "And the Jews accepted that which they had begun to do,"

for at the Giving of the Torah, when Israel said, "We will do and we will hear," they "began to do": it was only a beginning; and in the days of Mordechai came the completion of the acceptance.

The explanation of these matters will be understood by first explaining the saying of our Sages, of blessed memory: "The goal of wisdom is teshuvah (return) and good deeds, as it is said, 'The beginning of wisdom is the fear of G-d; a good understanding to all who do them': 'to those who learn them' is not said," etc. 3

And "one who learns not in order to do, it would have been better for him had his afterbirth been turned over upon his face," because the main thing is the deed. That is, in the case of a mitzvah that cannot be done by others.

But concerning a mitzvah that can be done by others, our Sages, of blessed memory, said on the verse, "And all desirable things cannot compare to her": even the desires of Heaven; for all the mitzvos are not equal even to a word,

one of the words of Torah. For there is a level of superior quality in words of Torah over the fulfillment of the mitzvos, and there is a superior quality in the fulfillment of the mitzvos over words of Torah.

Let us now explain the aspect and superior quality that the fulfillment of mitzvos has over words of Torah, along the lines of the saying "The goal of wisdom...," mentioned above, and "One who learns not in order to do...," etc. 4

The explanation is this. Chochmah (wisdom) is the beginning of the chain of descending worlds (hishtalshelus). And hishtalshelus is like a chain (shalsheles) of many rings linked one to another. So Chochmah is in the category of hishtalshelus, for from it the emotive attributes (middos) descended, link by link.

And Chochmah (wisdom) itself is clothed within them, and the emotive attributes (middos) are clothed in thought, and thought in speech and action. And although "Chochmah is found from ayin (nothingness)," 5

and it is the level of source and root of the entire chain of descending worlds (hishtalshelus), nevertheless, since it is called the beginning of revelation, it has a second and a third; for even the first is counted in the count, so that one counts a second and a third after it.

Therefore Avraham, whose attribute was the attribute of Chesed (kindness), is called "a limb of mah" (eiver mah), for he is at the level of a limb and vessel for the clothing of the level of Chochmah, "the power of mah" (koach mah); for Chochmah itself is what is clothed within the emotive attributes. And therefore it is written, "And Chochmah is found from ayin," and not [that it is] true ayin.

And Moshe our teacher, peace be upon him, who was at the level of "and what (mah) are we," that is, at the level of true ayin (nothingness), said, "Heavy of mouth and heavy of tongue am I": heavy of mouth with regard to the Oral Torah, and heavy of tongue in the Written Torah. For the rank of his soul was above the level of the Torah, for the Torah comes forth from Chochmah (wisdom), 6

which is at the level of "beginning"; and the clothing of the Infinite Light (Or Ein Sof), blessed be He, within it is at the level of the light that fills all worlds (memalei kol almin), according to the order of the chain of descending worlds (hishtalshelus), in which it is clothed in the level of "worlds," in each world according to its rank.

But the radiance and drawing down of the Infinite Light, blessed be He, in the deed of the physical mitzvos, terumos and tithes, etc., is at the level of the light that encompasses all worlds (sovev kol almin), not by way of gradation and hishtalshelus, but by way of a leap.

As it is written, "The voice of my beloved knocks," etc., "leaping over the mountains," etc. For that radiance is not actually clothed in the physical things with which the mitzvos are done, as Chochmah is clothed in the emotive attributes (middos) and the attributes in thought, etc.; rather, it is the level of a mere radiance.

The explanation is this. If the drawing down of the Infinite Light (Or Ein Sof) that is within the worlds were only by way of extension and clothing, at the level of the light that fills all worlds (memalei kol almin), in the order of the chain of descending worlds (hishtalshelus), by way of cause and effect, the created beings could not have come to be from nothing to something at all; 7

rather, they would be nullified in their source and root. And even the coming into being of the level of the higher Chochmah (Chochmah Ila'ah), to be "wise, but not with a known wisdom": nevertheless, since it is called by the name Chochmah, it is the level of "something" (davar mah), to the point that it is designated by a name of its own,

and this could not have come from the Infinite Light, blessed be He, for as its name is, so is it: it has no end, as mentioned above; rather, it would have been included in its source and root,

like the inclusion of the emotive attributes (middos) in the intellect, by way of analogy. For the emotive attributes were born and came into being from the intellect that gives birth to them, and they were certainly included in the intellect first, before they were born and came into being as felt attributes in their own right;

but while they are still included in the intellect, they are not designated by the name "attributes" at all, only after they have been born and revealed to be an attribute in its own right.

So too, the level of the higher Chochmah (Chochmah Ila'ah) is not designated by the name Chochmah except after its emergence from concealment into revelation. And this emergence from concealment into revelation is not in the manner of the chain of descending worlds (hishtalshelus); rather, "Chochmah is found from ayin (nothingness)": from the level of true ayin, by way of a find. 8

That is, [it comes] from the radiance of the level of the light that encompasses all worlds (sovev kol almin). And all the more so for there to be a coming into being of physicality from nothing to something; for the coming into being of physical things from spiritual ones is not by way of a chain of descent (hishtalshelus) of cause and effect, since there is no comparison at all between spirituality and physicality. 9

For [the fact] that the soul of the animals is drawn from the level of "the face of an ox" in the Chariot, and [that of] the birds from "the face of an eagle,"

and the animal soul in man, etc., this refers to the level of the soul, which is the spiritual [element] and life-force; but the physical body of man and beast, wild animals and birds did not come into being from spirituality at all. 10

Rather, the coming into being of the physical is from the radiance of the level of the very Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin); for He, may He be blessed, is omnipotent, and before Him "darkness is as light," and spirituality and physicality are equal before Him. From there a radiance and drawing down is drawn

to bring about the level of "something" (yesh) and entity in the chain of descent of the worlds, until even a physical "something" of the materiality of this world comes into being. And the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds, shines and draws life-force to all of them equally, at the level of surrounding and encompassing them from above.

Therefore creation is called "from nothing to something." For since it was not in the manner of the chain of descent (hishtalshelus), by way of cause and effect, but by way of a leap, that radiance is not actually clothed within the worlds, but is a mere radiance; and so this is truly something from nothing. 11

Therefore they said, "The goal of wisdom is teshuvah (return) and good deeds," etc. For Chochmah (wisdom) is in the category of the chain of descending worlds (hishtalshelus), the level of the light that fills all worlds (memalei kol almin), except that it is counted first, 12

since it is the beginning and source of them all. Nevertheless, since it is called "beginning," it is part of the count, and it is fitting to count after it a second and a third, etc. Whereas teshuvah and good deeds are the drawing down of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin).

And although it is not within the bounds of "all worlds," and nothing is drawn but a mere radiance, the level of true ayin (nothingness), nevertheless, since its radiance 13

and drawing down are the very Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), it is of a level and rank higher than the drawing down of the Infinite Light, blessed be He, that is drawn through the chain of descent (hishtalshelus), by way of cause and effect, which is the level of the light that fills all worlds (memalei kol almin).

But not all deeds are equal; only good deeds specifically, which are things with which the mitzvos are done, which are the Supernal Will, blessed be He: that there be tzitzis of wool and parchment for tefillin. And in them the Infinite Light, blessed be He, the light that encompasses all worlds, shines in actual revelation, without any concealment of the Face or garment.

Whereas all other deeds, which are not for G-d: although the Infinite Light, blessed be He, is the light that encompasses all worlds and surrounds all

the worlds equally, and is what brings into being the "something" (yesh) and [the World of] Asiyah (Action), something from nothing, nevertheless, in their case there is a garment and a concealment of the Face that covers and hides the light of G-d and His holiness, and they appear as a "something" and a thing separate in its own right.

Whereas the things with which the mitzvos are done, which are His will, may He be blessed, are nullified to the light of G-d and His holiness, and the Infinite Light is revealed in them without concealment of the Face or garment, even though they are clothed in physical things.

Now, since there is in them a revelation of the Infinite Light, blessed be He, the light that encompasses all worlds and surrounds them all equally, then whatever

is lower and lower in rank, and especially the lowest rank, which is in physical Asiyah, has in it a greater revelation of the radiance of the Infinite Light, blessed be He, the light that encompasses all worlds, from which the "something" is made, as mentioned above.

Now, it is of this radiance and drawing down from the level of the light that encompasses all worlds (sovev kol almin), which is only a mere radiance, that it is said, "G-d reigns; He has clothed Himself in majesty." 14

The explanation is as in the saying, "Unique One, Life of the worlds, King," etc.: that He, may He be blessed, is unique and singular; He is alone, as before the world was created, etc.

And as it is written, "You are G-d, You alone," etc. And this is the difference between the meaning and explanation of the word echad (one) and the meaning and explanation of the word yachid (unique). For the word echad indicates the drawing down of His unity, may He be blessed, 15

which is drawn into the seven heavens and the earth and the four directions of the world, so that they are nullified and included in His supernal unity, may He be blessed, in a state of actual self-nullification (bittul) and inclusion, and do not occupy space and [are not] a "something" and a separate thing, etc.

Whereas the level of yachid indicates His true unity, may He be blessed, before it is drawn into the worlds: that He alone is. And therefore, after the creation of the worlds, "there is none else besides Him" is written, for all before Him is truly considered as nothing;

but that He is drawn to be "Life of the worlds" is only the level of "King," the level of Malchus (sovereignty), "a kingship over all worlds." That is, like a king who rules over a country, by way of analogy, whose essence and being are not grasped and spread through the whole country,

but only his name, that he is called king over them; and the glory of his kingship and the splendor of his greatness are what spread through his country, and from this they accept the yoke of his kingship and his rule over them. So too, this drawing down from the light that encompasses all worlds (sovev kol almin), for the existence, life-force and coming into being of something from nothing, is at the level of the spreading forth of His kingship and His exaltation, may He be blessed.

For because He is "the King Who alone is raised on high from of old, and is exalted since days of old," from this is drawn the life-force and the coming into being of all the created beings as something from nothing; that is, from the level of exaltation, which is the radiance of true ayin (nothingness).

And this is [the meaning of] "For He alone is on high and holy, works mighty deeds," etc., "to the King, the living and enduring G-d, high and exalted," etc. 16

And this is "G-d reigns; He has clothed Himself in majesty": He clothed Himself in the attribute of majesty and exaltation in order to be at the level of King over the world. For this majesty and exaltation is what shines and spreads forth so that the worlds come to be from nothing to something, and it is the cause of the existence of the physical "something."

And this is "The world also is established, that it cannot be moved": in order for there to be a physical world, He clothed Himself in the attribute of majesty, to draw down the level of His kingship, may He be blessed, from which the existence of the physical "something" is drawn, as mentioned above.

And this is "Let them bring royal apparel," etc.: it is the level of the majesty and exaltation of the Infinite Light (Or Ein Sof), blessed be He. And "let them bring" is written, for the level of majesty and exaltation, to draw down the level of His kingship, may He be blessed, depends on an arousal from below (isarusa dilesata). 17

For since all before Him is considered as nothing, over whom would the term "kingship" apply and be fitting? Rather, it is because the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin), will be drawn down and shine in actual revelation in the things with which the mitzvos are done, which are themselves His will,

may He be blessed. From there the very Infinite Light, blessed be He, will shine and be revealed openly, without any concealment of the Face [or] garment, so that those physical things, which are placed under the dominion of kelipas nogah, are nullified to the light of G-d and His holiness that is drawn and shines in them.

And this drawing down depends on an arousal from below (isarusa dilesata), as it is written, 18
"which man shall do them": that man makes them into mitzvos, etc., as is explained elsewhere.

However, this is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into the things with which the mitzvos are done, such as tzitzis of wool, tefillin of parchment, and esrog.

And the like; for the coming into being, from nothing to something, of the physical [substance] in 19
them is from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which surrounds them all equally.

However, the fulfillment of the mitzvos through the action of a person, which he does with his body and his means, such as putting on the tallis and tefillin, taking the esrog, giving charity and the like,

which is the drawing down of light and the revelation of life-force from the Infinite Light, blessed be He, into the very soul of the person: although this radiance and drawing down is also at the level of an encompassing [light] (makif), nevertheless this radiance is not drawn only from the Infinite Light, blessed be He, the light that encompasses all worlds and surrounds them all equally.

For that radiance is from the level of exaltation alone, [as in] "Who is exalted since days of old"; and exaltation, in itself, is the level of the withdrawal of the life-force from the Infinite Light, blessed be He, so that it should not shine and be revealed in a great and intense revelation, in order that the worlds not be nullified out of existence entirely.

Only after He is exalted above the level of "worlds," in order to show His kingship and His exaltation over all the worlds, is the revelation of the radiance of His kingship and exaltation, may He be blessed, drawn forth; and this is the level of the light that encompasses all worlds, which surrounds them all equally.

But the radiance that is drawn upon a person through fulfilling the mitzvos in deed, in actual practice, is the level of the "royal crown" (keser malchus), and it is the level of "with the crown with which his mother crowned him." And a crown that is made

for the head of the king, by way of analogy, is of precious stones, which are the level of the inanimate, the lowest of the four levels: inanimate, vegetative, animal and speaking.

And even so, they become a diadem and a crown on the head, for delight and for glory, etc. So too 20
with the fulfillment of the mitzvos that a person does: although they are clothed in physical things, nevertheless this becomes the level of a crown, a diadem, above,

that is, the level of the Supernal delight, blessed be He: "It is gratification before Me that I spoke and My will was done." And this delight and gratification are revealed in the soul of a person when it does one of all the mitzvos of G-d; and Torah study is equal to them all,

for the halachos are "the ways of the world" (halichos olam), which are the drawing down of the very Infinite Light (Or Ein Sof), blessed be He, into the world; and the Holy One, blessed be He, has in His world only the four cubits of halachah.

Therefore our Sages, of blessed memory, said (in the Jerusalem Talmud, Megillah): "The Prophets and the Writings are destined to be nullified, but the Megillah of Esther and the halachos are not destined to be nullified." And the explanation: what they said, that the Prophets and the Writings are destined to be nullified, does not mean that they will be nullified entirely and there will be no revelation of the Prophets at all, G-d forbid; 21

rather, the Infinite Light (Or Ein Sof), blessed be He, will be in so great and intense a revelation that the revelation of the Prophets will be nullified, as the radiance of the sun is nullified within the sun. For although the radiance certainly has great light in its source, far surpassing the light that shines upon the earth and those who dwell on it,

yet in its source it is nullified because of the light of the sun, which is the source of the light. So too, all the Prophets are destined to be nullified in the light of the revelation of the Infinite One (Ein Sof), blessed be He, which will be revealed in the Time to Come, [as it is written,] "and all shall see," etc.

Now, about this they said that the Megillah of Esther will not be nullified. The explanation is this. Our Sages, of blessed memory, said, "Where is Esther [alluded to] in the Torah? As it is written, 'And I will surely hide (haster astir) My face on that day.'" For the Shechinah (Divine Presence) is hidden in exile, at the level of "on that day," the level of the hidden worlds that are not revealed. 22

For of the Time to Come it is written, "And it shall be said on that day, 'Behold, this is our G-d; we hoped for Him,'" meaning that the level of hu ("that"), the hidden level, will be at the level of zeh ("this"),

which is the level of revelation, as though He were directly present; that is, the Infinite Light (Or Ein Sof), blessed be He, which is hidden and concealed at the level of the hidden worlds, will shine so as to be revealed in the revealed worlds.

Whereas the level of Esther, which is the level of "I will surely hide (haster aster) My face on that day," is such that even at the level of "on that day" it is in a state of hiding and concealment, because its root is from the level of the most hidden of all hidden; and about this it is said, "Truly, You are a G-d who hides Himself."

Now, such a light is very great and abundant in power, so that it has no nullification like that of the radiance of the sun within the sun; for this light is not a radiance, but the luminary itself.

And so too the halachos, which are the level of Mordechai. For "Where is Mordechai [alluded to] in the Torah? As it is written, 'pure myrrh' (mar dror), which we translate [into Aramaic] as mira dachya," etc. 23

The meaning of mira dachya is bitterness that is in a pure place: that is, the halachos, which are the word of G-d and whose root and source is in the higher Chochmah (Chochmah Ila'ah), clothed in the level of bitterness, which is the physicality, coarseness and materiality of this world, such as terumos and tithes, and even in impure things, such as creeping and crawling creatures, from which He has separated us.

And about this it is said, "six months with oil of myrrh": oil is the level of the higher Chochmah (Chochmah Ila'ah), clothed in the level of bitterness: these are the halachos, which are clothed in physicality. 24

And this verse speaks of the entry of the soul into Gan Eden, which must be with "oil of myrrh," as our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand."

That the halachos are clothed in physicality is like the analogy of a torch, which shines to a very great distance; and likewise a full barrel, which has been filled over all its brims with great and intense abundance until it spills outside, to waste; and likewise procreation, which does not occur in a child until he is grown and the mature intellect (mochin degadlus) has entered him. 25

And through this, power is added to him to beget [offspring] like himself. So too, the halachos that are clothed in physicality: that is, they have come from the light of the torch that shines far away, and from a barrel that has been filled over all its brims, with an abundance so great and intense that it spills outside. 26

And this is [the meaning of] "A house in which wine is poured like water is a sign of blessing," etc. On the contrary: from this light and revelation in physicality one understands the source and root of the light, that it is at the level of the great torch.

For although, had one lit a candle in its place, it would shine more than the light that comes from the torch from afar, nevertheless, since it shines at a very great distance, it testifies about the place of the light and its source,

that it is very great and that the torch is a great one. Therefore this light and revelation in the halachos has no nullification like the nullification of the radiance of the sun.

(And this is [the meaning of] what is written, "that they bring to you pure olive oil, crushed, for the luminary (maor)," which is the level of a luminary and not merely light and radiance; and as our Sages, of blessed memory, said, "the luminary (maor) in it": specifically a luminary.) And likewise the Megillah of Esther: although the miracle of Purim was clothed in the way of nature, through Achashverosh,

on the contrary, from this one understands that the root of the light and revelation above is from very high levels, as in the analogy of the light of the torch, and of a barrel of wine so full that it overflows all its brims to the outside. Therefore it is written, "And these days of Purim shall not pass from among the Jews."

Now, in order to draw down so great a light and revelation, which has no nullification as a radiance 27
does, Israel said at the time of the Giving of the Torah, "We will do and we will hear." This is

the nullification of the will to the Master of the will Himself. That is the meaning of "we will do": they were ready to do before they would hear, which is the level of ascent and the nullification of will. And afterwards "we will hear," which is the level of the drawing down of the Torah, to hear [it].

And this is the meaning of the "royal crown" (keser malchus): for the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis are, in numerical value (gematria), 620 (tarach). And these are the 620 pillars of light in Keser (the Crown), like a pillar that connects above and below.

So too, the drawing down of the Torah and the mitzvos is a drawing down from a very high place, from the very Infinite Light (Or Ein Sof), blessed be He, to a very low place, which is this lowly, physical world.

But both levels, the royal apparel and the royal crown, still need the level of "the horse that the 28
king has ridden upon." And this is so because it is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots," etc.

The explanation is this. Our Sages, of blessed memory, said: "[In] the first three hours of the day the Holy One, blessed be He, sits and sustains," etc., "and at night He rides upon His swift cherub and roams through eighteen thousand worlds."

The explanation of these matters: our Sages, of blessed memory, instituted the eighteen blessings 29
of prayer corresponding to the eighteen vertebrae of the spine. At first glance this is not understood.

But the explanation is this. The spine is what extends from the brain to the thighs, which are the end of the levels. Therefore in the first blessing one bows at "Blessed," for the bowings and prostrations are a bowing of the head,

which is the drawing down of the level of the higher Chochmah (Chochmah Ila'ah). And afterwards, in the later blessing, one says, "We give thanks to You," the level of acknowledgment, which is from the level of the thighs.

Now, the souls of Israel draw down the eighteen blessings three times a day. But the time of the angels' song is at night, for then "she gives food to her household," 30

and then the level of the eighteen blessings is drawn down into the angels, and there it is divided into eighteen thousand worlds; for "The chariot of G-d is myriads, thousands of shinan."

[Read] "thousands that are not (she'einan)": two thousand are lacking from the "myriads," which is twenty thousand, so that eighteen thousand remain. And so the flow is divided in each and every level according to its grasp, in all the eighteen thousand levels.

And this flow and drawing down is at the level of "His swift cherub"; it is at the level of combinations of letters, which are called by the name "cherub."

Now, right after this verse, "The chariot of G-d is myriads," etc., it is written, "the L-rd is among them, Sinai, in holiness." That is to say: just as flow and revelation are drawn down through combinations of letters and drawings-down into the angels, 31

so it is drawn down at the level of "Sinai in holiness": these are combinations of letters and drawings-down of the revelation of the very Infinite Light (Or Ein Sof) into the very Torah that was given at Mount Sinai.

And also after Moshe's descent from the mountain at the end of forty days, it is written, "And they shall make Me a Sanctuary, and I will dwell within them," so that there be an actual revelation of the Shechinah (Divine Presence) in the physicality of the things with which the Mishkan was made: gold, silver and copper, curtains and beams, etc. 32

And this is "When You ride upon Your horses": these drawings-down, so that there be a great revelation, are called by the name "horses," for they are combinations of letters that are called by the name "horses." For there are letters that are called by the name "horses,"

and there are letters that are called by the name "cherub," for there are many kinds of letters: letters of speech, letters of intellect and letters of thought; and even in the stage that precedes intellect there is a level of letters.

And this is the meaning of "and the horse that the king has ridden upon": in order for there to be a revelation of the level of the royal apparel and the royal crown, it must be through the level of a horse, which is the level of combinations of letters and drawings-down, to draw down the revelation of the Infinite One (Ein Sof), blessed be He, below as above. 33

Now, all these levels were revealed also on Purim, in the days of Mordechai, for then "the Jews accepted that which they had begun to do" at the Giving of the Torah. For at the Giving of the Torah 34

they said, "We will do and we will hear," which was the level of the nullification of will; and in the days of Mordechai and Esther [there was] actual self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name, for Haman wanted to kill only Jews (Yehudim).

As in the saying, "Whoever repudiates idolatry is called a Yehudi (Jew)." And therefore Mordechai is called "a Jewish man" (ish Yehudi), even though he was of the tribe of Binyamin.

And even the Kohanim and Levites of that generation are called by the name Yehudim, because they gave themselves over in self-sacrifice for the sanctification of G-d's Name and did not change their faith to save their lives. And because of this self-sacrifice it was merited that there be a revelation of the level of royal apparel, a royal crown, and the horse that the king has ridden upon.

But we need to understand what is written, "And Haman took the apparel and the horse," etc.: from where did Haman merit these levels? 35

Now, our Sages, of blessed memory, said, "Where is Haman [alluded to] in the Torah? As it is written, 'Is it from the tree (hamin ha-etz)...?'" etc. The explanation is this. It is written, "Amalek is the first of the nations": for all the nations are from the level of the Tree of Knowledge of good and evil, and Amalek is above them.

And this is [the meaning of] "hamin ha-etz" as a question: that he is above the level of the Tree. Nevertheless, since "hamin ha-etz" is written, even in the form of a question, he has at any rate some connection to the Tree;

for otherwise, why mention him alongside the Tree? But the explanation is that he is at the level of an encompassing [aspect] (makif) to the Tree, touching and not touching; and this is the level of brazenness and arrogance.

Now, corresponding to this there is [a level] in holiness that is also called the level of Haman, after refinement. For some of Haman's descendants taught Torah in public. 36

Thus there is a level of Haman, after refinement, that is included in holiness; and this is "his heart was lifted up in the ways of G-d," and as our Sages, of blessed memory, said, that one's eyes should be downward and one's heart upward. The eyes are the level of Chochmah (wisdom), "the power of mah" (koach mah), the level of Moshe, who was "more humble than any man," the level of self-nullification (bittul).

And the level of the heart must be upward, for there is the element of fire and of thirst, and the nature of fire is to rise and ascend upward. And a person must be composed of both. 37

For if he has no level of elevation at all, his heart will not venture to approach the service [of G-d], as he says, "Who am I, and what is my service?" Therefore he needs elevation of the heart, in the longing and thirst within it.

And also the level of eyes downward, to be at the level of actual self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He, through drawing down the higher Chochmah (Chochmah Ila'ah), "the power of mah" (koach mah), in the study of Torah, for the Torah comes forth from Chochmah; and as it is written, "and My words that I have put in your mouth," etc. 38

And this is the meaning of [the teaching] that a Torah scholar must have in him an eighth of an eighth. For in the level of Chochmah there are thirty-two paths of wisdom, and lev (heart) is also thirty-two in numerical value, and the two of them together come to sixty-four.

And an eighth of an eighth is one part of sixty-four; that is, the elevation of the heart that is joined to the mind of Chochmah (wisdom). For the main thing is Chochmah, the drawing down of the level of self-nullification (bittul), 39

but it needs an ascent first, at the level of elevation of the heart, in order to draw down afterwards; for if there is no ascent, there is no drawing down.

And this elevation and ascent is the level of the exaltation of holiness, the level of Haman after refinement; and its source and root above is in supernal lights, which are the level of the garment and the horse. 40

For the garment is "G-d reigns; He has clothed Himself in majesty," at the level of majesty and exaltation. And sus (horse) is in numerical value twice Sag (63).

Whereas the level of the royal crown is specifically the level of "with the crown with which his mother crowned him," for in the opposing side, at the level of Haman, there is none of this level at all; rather, it is the level of actual nullification of will, "we will do" before "we will hear," etc. And this suffices for one who understands.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 2

ביאור על הנ"ל

An Explanation of the Above

◇

An explanation of the above-mentioned [maamar]. 1

Now, the Torah is the interpretation and explanation of the mitzvos. It is the level of the higher Chochmah (Chochmah Ila'ah), which is above the wisdom that can be grasped, and its source is the level of Mocha Stima'ah (the hidden brain), the Chochmah within Keser (the Crown); and there it has not yet come to the revelation of "wise," 2

like the higher Chochmah, which, although it is "not with a known wisdom," nevertheless has in it a revelation of "the thirty-two paths that open out," etc.; whereas Mocha Stima'ah is "concealed," etc. But the mitzvos are the level of Keser within Keser.

That is, in the aspect of the outer dimension (chitzoniyus). For the inner dimension (pnimiyus) of Keser is not of the count of the ten Sefiros, since it is included in the Infinite One (Ein Sof), and it comes to revelation only in the outer dimension, like the analogy of the torch, which shines far away. 3

And although there the light is not as revealed as if one were to light the light of a candle there, nevertheless, since the light shines far away and is seen there, it is recognizable and evident that in its own place it is the great light of a torch.

In the same way, too, it is plainly seen that the illumination of a wondrous and deep wisdom cannot be grasped except through a simple analogy. Therefore Rabbi Meir would expound "a third [in] parables," for Rabbi Meir was the greatest in his generation; and he was called Rabbi Nehorai, because he illumines the eyes of the sages. 4

Therefore his wisdom came to revelation only through many parables. So too the Mishlei (parables) of Shlomo: because the wisdom of Shlomo was very great and wondrous, when he would speak words of Torah, to reveal the wisdom in it, it is written, "And he spoke three thousand parables." 5

That is, three thousand times a parable for a parable, until he understood one thing of the words of Torah. That is: according to the depth of the wisdom, so one multiplies the parable,

for a small wisdom, which is grasped as it is, needs no parable at all. So too the revelation of the Infinite Light (Or Ein Sof), which is as its name [says] and has no end, is specifically in the aspect of the outer dimension.

Now, over Keser and Mocha Stima'ah the level of a garment clothes [them]: "G-d reigns; He has clothed Himself in majesty," etc. As, by way of analogy, a tallis that is placed over the head and [over] the crown that is on the head, for the tallis surrounds him from his head to his feet, 6

and the level of the crown, too, is included [in it]. And this is the Infinite Light: the last level, which is the Malchus (sovereignty) of the Infinite One (Ein Sof) Himself, which shines to all the worlds equally and is not within the bounds of the chain of descending worlds (hishtalshelus) at all. For

the chain of descent is after the tzimtzum (contraction) and the empty space into which a kav and chut (line and thread) were drawn, and from there is also drawn the level of Keser and crown, to become Keser and Mocha Stima'ah, etc.; whereas the Infinite Light itself is what encompasses the entire vacated space (chalal), as it was before the tzimtzum.

From this comes about the coming into being of the vessels: for the surrounding light (Or Makif) shines from outside and the inner light (Or Pnimi) from within, and polishes the vessel. For the coming into being from nothing to something (yesh) is specifically from the Infinite Light itself, which is omnipotent; 7

whereas from a chain of descent by way of cause and effect, there would have been no yesh at all. Rather, as with Chochmah, which is the level of the beginning of the yesh and is called by the name Chochmah: it would not have risen to [bear] a name at all, but would have been in a state of real self-nullification (bittul),

and so too the coming into being of the emotive attributes (middos) from Chochmah, etc. All the more so the coming into being of the wholly physical yesh: it did not come into being from the spiritual, but only through the level of the Infinite Light itself, which surrounds and encompasses the place of the vacated and empty space

into which the kav and chut were drawn to all the worlds, in the aspect of the light that fills all worlds (memalei kol almin); and the Infinite Light encompasses everything equally, and because it is omnipotent, therefore from it the level of the vessel comes to be a yesh and a separate physical thing, etc.

Now, [as for] the root of the mitzvos, which are drawn from the level of Keser within Keser, in the aspect of the outer dimension, as mentioned above, and there the Infinite Light shines: therefore they are clothed in actual physicality, 8

that is, in physical asiyah (action), which came into being from the level of the royal garment (levush malchus), which is the garment of the Infinite Light itself, which encompasses them all equally. It is called the royal garment

because this garment is from the level of the Malchus of the Infinite One, which is the last level, as mentioned above, which clothes and encompasses all the worlds, as mentioned above. Whereas the Torah, which is the level of Mocha Stima'ah, has its root in the level of the inner dimension of Keser, where there is no revelation of the level of the light that encompasses all worlds (sovev kol almin).

Therefore the Torah has an added superiority over the mitzvos, in that it is from the inner level; and the mitzvos have a superiority, in that they are from the outer level, because there specifically is the revelation of the Infinite Light itself, in the aspect of

sovev kol almin. (See Mishnas Chassidim, at its beginning, Tractate Adam Kadmon, chapter 1, section 3: "in its inner dimension," etc., "and in its outer dimension," etc.; see there. And [so] what was said is well [understood]: that in the outer dimension of Keser is the revelation of the Infinite Light, the sovev kol almin, whereas in Mocha Stima'ah, which is the level of the inner dimension of Keser, there is no revelation of the level of sovev kol almin.

But there is a difficulty: for here, above, he said that the inner dimension of Keser is not of the count of the ten Sefiros; if so, it is clear that the inner dimension of Keser is taken from a higher place than its outer dimension, and this seemingly contradicts what was said. It is also against what is written there in Mishnas Chassidim, section 4.

In truth, however, there is no difficulty at all. The inner dimension of Keser that is not of the count of the ten Sefiros, of which he spoke above, refers to what is written in Etz Chaim, Sha'ar 41, chapter 3. These two levels are those called Atik and Arich Anpin, etc., and it is explained there that specifically the level of Arich Anpin is of the count of the ten Sefiros,

whereas the level of Atik, which is the lowest level of the Infinite One, is not in the count of the ten Sefiros. Of this he said above that the inner dimension of Keser is not of the count of the ten Sefiros, for the level of Atik is certainly the principal inner dimension of Keser, etc.

Whereas Mocha Stima'ah, though it too is the inner dimension of Keser, is the inner dimension of the second level in Keser, called Arich Anpin, and is called Mocha Stima'ah, the Chochmah within Keser. Therefore he said that there is no revelation of the level of sovev kol almin there,

that is, the level of Atik. For although the Gevurah of Atik Yomin is clothed in Mocha Stima'ah, this means that the illumination comes through the level of Gevurah and the contraction of the measuring line (kav hamiddah); but in the outer dimension of Keser, that is, the Skull (Gulgalta), which is called Keser within Keser, there is clothed the Chesed of Atik, which is above the level of the measuring line.

And this is along the lines of what the above-mentioned Mishnas Chassidim wrote; only that, nevertheless, the revelation is not in an inner way, as in Mocha Stima'ah, but only in an outer way. And see Etz Chaim, Sha'ar Mochin deTzelem, end of chapter 6: "its outer dimension," etc., "and this is the skull," etc.

And see the Ramaz (Rabbi Moshe Zacuto) on Parshas Emor, folio 88; these are his words: "The matter is that the Keser of Arich, too, is reckoned as [part] of the world of Ein Sof, as is the way of every Keser, which is related to what is above it; and the essential [part] of the World of Atzilus (Emanation) begins from Mocha Stima'ah, which is the Chochmah of Arich." End of quote.)

"And the horse that the king rode upon": this is what is written, "When You ride upon Your horses." 9
For our Sages, of blessed memory, said that at night He rides upon His swift cherub and roams through eighteen thousand worlds. These are

the level of the eighteen blessings of prayer, which are in the aspect of the eighteen vertebrae of the spine, through which the brain of Chochmah is drawn down to the thighs and legs; for the [spinal] cord reaches down to the sciatic nerve (gid hanasheh), and the sciatic nerve spreads through the thighs and legs.

Therefore whoever bows, bows at "Baruch" (Blessed) in the first blessing; for bowing is the bend- 10
ing of the head, that is, the drawing down of Chochmah, by his bending his head and his Chochmah that is in it.

Only, the eighteen blessings are in Atzilus, and this is through the souls, whose ascent is by day; whereas [as for] the angels, their song and their nourishment are specifically at night.

"She rises while it is yet night and gives food to her household": these are the angels; "and a portion to her maidens": these are the chambers (heichalos), "the seven maidens fit to be given," etc.

And to them it is drawn in the aspect of eighteen thousand, for "The chariot of G-d is twice ten thousand, thousands of shinan": thousands that are not (she'einan) [there], out of the twice ten thousand. That is, it is divided into eighteen thousand kinds of comprehension, to each one according to his measure.

Now, this drawing down and flow is in the aspect of a cherub (keruv), "like a child" (ke-ravya), that is, the aspect of a man (adam); only, the face of a man is "a large face," and the cherub is "a small face." 11

The explanation of this: adam (man) is the Name Mah (45), whose spelling-out (milui) is with alefs; and the alef is [made of] yud, vav, yud,

that is, the vav that joins the upper yud with the lower yud, as in "He makes peace in His heights," etc.; and this is through the level of self-nullification (bittul) that is drawn to them.

Now, a large face means that more is drawn from the level of the intellect (mochin); for this is the difference between an adult and a minor, since "a man is praised according to his intellect," as is known. And the intellect is the level of self-nullification (bittul) drawn to him. 12

Therefore an old man's mind is settled, because he has more of the quality of self-nullification; whereas a young man has the boiling of youth, because the quality of self-nullification is not drawn into him so much.

This is the matter of a small face, and it is in the aspect of Metatron, who is called "a youth" (na'ar); and in the aspect of this cherub, the flow is drawn into the eighteen thousand worlds.

Now it is written, "The chariot of G-d is twice ten thousand," etc., "the L-rd is among them, [as at] Sinai, in holiness," etc. That is to say: just as it is drawn into the level of angels in the eighteen thousand worlds, so it is also drawn into the level of "Sinai, in holiness," so that there be a drawing down of G-dliness into the level of physical action, in the Torah [given] on Mount Sinai. 13

This drawing down is in the aspect of horses: sus (horse) in gematria is twice gimmel-samech (63), which is from the Name Sag (63), which is above the Name Mah (45). For in order to draw light into physical action, there must be an illumination from very high above, like the analogy of the torch mentioned above.

This is the strength of the horse, to run to a place that the rider cannot reach; and the running of the horse is greater than the running of a man, which is the level of the cherub that is drawn into the angels, which does not run as much as the horses.

Now, the level of the garment and the horse can come about through the level of Haman. "Hamin ha-etz" ("from the tree?"): the level of coarseness that was refined into holiness, "of the grandchildren of Haman," etc.; that is, the elevation of the heart: "And his heart was lifted up," etc. 14

The explanation: one must direct his eyes downward and his heart upward. "His eyes" are the level of Chochmah, the level of Moshe, who was humble; for Chochmah is lowliness, koach mah (the power of "what").

But as for "his heart," it is written of Yehoshafat, "And his heart was lifted up," etc. So too the level of the horse, twice Sag (63), which is a matter of coarseness (gas);

and also the level of the horse, to run, comes from the level of Haman; for descent is for the sake of ascent, so that there be penitents (baalei teshuvah), and willful sins become like merits, etc.

But the royal crown (keser malchus) is specifically the level of "the crown with which his mother crowned him," that is, through "we will do and we will hear," in the aspect of "we will do" first: the level of action, which is from the level of the encompassing light (makif), the sovev kol almin, equally.

And afterwards "we will hear": the drawing down of the Torah inwardly. This is only in the level of 15
Israel, "who sanctify Your Name," who have self-sacrifice (mesirus nefesh).

Therefore it is specifically they who draw down the level of Keser, the six hundred and twenty pillars of light, like a pillar that joins above and below. On Purim, too, there was this revelation: "And the Jews took upon themselves what they had begun to do."

"The Jews" specifically, that is, through self-sacrifice, etc., through Mordechai and Esther, etc. For Mordechai is "mor dror" (free-flowing myrrh), which we translate [into Aramaic] as "mira dachya" (pure myrrh). Above, in the world of freedom, it is called "mor dror."

And below it is called "mira dachya": the level of mor (myrrh), which is bitterness and severities 16
(gevuros), drawn into the realm of the pure and the impure. This is the Torah, which is drawn down and clothed in this physical world; it is in a state of exile and bitterness in the matters of this world.

Of this our Sages, of blessed memory, said: the Prophets are destined to be nullified, like the nullification of the radiance of the sun. For although the radiance shines and has much light, nevertheless in its source it is nullified, so that it is not seen or felt at all.

So too the Prophets, who are from Netzach (victory) and Hod (splendor), will be nullified, so that they will not be seen and revealed as an added and great superiority, when the Infinite Light (Or Ein Sof) itself is openly revealed, and "the glory of G-d will be revealed," truly, "and all flesh will see," etc.

But the Megillah of Esther is the level of "I will surely hide My face on that day," that is, the level of Malchus, which hides itself at the head of [the World of] Beriah (Creation) and becomes the Atik of Beriah.

And "that day" is the level of Binah (understanding). Therefore the level of Atik is called "I will surely hide [My face] on that day," for the revelation of Atik is in Binah. 17

That is, the level of "My face" is the level of the Keser of Malchus; for Malchus has nothing of its own at all, and it receives from ten Kingships (malchiyos)

(which is why on Rosh HaShanah we say ten [verses of] Kingship), and the Keser [of Malchus] receives from the Malchus within Keser. This is the level of "My face," and this is what hides itself at the head of Beriah and becomes Atik.

Therefore, even in the Time to Come, of which it is said, "And he will say on that day: Behold, this is our G-d," [meaning] that the level of "that day" will be in the level of "this," the level of revelation, nevertheless the level of Esther,

which is the level of Atik, is the level of the Hidden of all hidden ones; for the "hidden ones" are Abba and Imma, and Atik is hidden even in relation to the hidden ones,

and therefore it has no nullification. So too the halachos, which are the level of Mordechai, "mira dachya." "And he raised Hadassah, that is, Esther": she is the one who elevates the souls in Gan Eden.

"Six months with oil of myrrh": oil is the level of Chochmah; myrrh has a strong scent; and this is the matter of elevation in the aspect of severities (gevuros), namely, the gevuros of Abba.

"And six months with spices" are the gevuros of Imma. "And with this," that is, the pillar that joins above and below, "the maiden comes," etc. 18

For just as in the lower Gan Eden one must forget the sight of this world, so in the Upper Gan Eden one must forget the delight of the lower Gan Eden, for there is a matter of another, wondrous delight there, which is far higher.

And all this delight is from the reasons of the Torah: "Let him kiss me with the kisses of his mouth." And the intent of the mitzvos is that they should know and grasp the reasons of the halachos and their mysteries,

and in this they will delight with a wondrous and mighty delight. This is the level of Mordechai, "mira dachya." Therefore the halachos, too, are not nullified, like the analogy of the torch mentioned above.

However, "Haman took the garment and the horse, and clothed Mordechai," for the level of the encompassing light (makif) is drawn into Haman too, as is known: there are eleven spices of the incense, and the frankincense is the makif, which they call "the G-d of gods." 19

Therefore there is drawn into it, too, the level of the supernal garment, the Malchus of the Infinite One (Ein Sof), and likewise the horse, from the Name Sag. Whereas the Keser (crown), which is a drawing down from the kav and chut into the inner dimension: Haman has no dominion there,

and it comes about only through Israel, who "sanctify Your Name," through "we will do and we will hear," the level of self-nullification (bittul) to the Infinite One specifically; and not through coarseness, the level of Haman, even after the refinement, when it will be refined into holiness.

[And see Etz Chaim, Sha'ar 10, chapter 2: "Know that the inner light (Or Pnimi)," etc.; and this is specifically in the aspect of "through" (al yedei). See there.] 20

TORAH OHR • MEGILLAS ESTHER • MAAMAR 3

תוספת ביאור ע"פ יביאו לבוש מלכות

An Additional Explanation on "Let Them Bring Royal Apparel"

An additional explanation on the verse "Let them bring royal apparel." 1

To understand the difference between the mitzvah of Torah study and the mitzvos of action, as our Sages, of blessed memory, said: "The goal of wisdom," etc.; "'To those who study them' is not said," etc. 2

And the reason, as explained elsewhere, is that the Torah is the level of the inner dimension (pnimiyus) of the light that fills all worlds (memalei kol almin), for "the Torah comes forth from Chochmah," and Chochmah (wisdom) is the beginning of the revelation of the chain of descending worlds (hishtalshelus);

whereas the mitzvos of action, which are [performed] with physical things — their illumination is from the level of the light that encompasses all worlds (sovev kol almin), which is not within the bounds of the chain of descending worlds. For the coming into being of physicality out of spirituality is not by way of cause and effect, etc., as mentioned elsewhere at length.

Now, Chochmah too — that it should be in the state of something (yesh) and the beginning of revelation — is it not so that "from ayin (nothing) it is found," from the level of the light that encompasses all worlds (sovev kol almin)? For otherwise Chochmah would not bear the name of something (yesh) at all, 3

but would be included in the Supernal Emanator, the Infinite One (Ein Sof), blessed be He, Himself, etc., as mentioned there at length. If so, we still need to understand the distinction and the difference between the illumination of the light that encompasses all worlds in the level of Chochmah, that it should be something (yesh),

and the illumination of the light that encompasses all worlds in actual physical things, which are something (yesh) and an actual thing. And it is impossible to say that the illumination of the light that encompasses all worlds shines more in a physical something (yesh), since the light that encompasses all worlds encompasses all four worlds equally.

But first we must understand the matter of the difference between the inner [lights] (pnimiyim) and the encompassing [lights] (makifim). For the inner [lights], too, are from the kav and the chut (the line and the thread), which is drawn from the light that encompasses all worlds (sovev kol almin). 4

For at first the Infinite Light (Or Ein Sof), blessed be He, filled the entire space (chalal); afterwards He contracted [it], etc., and the kav and the chut were drawn forth, etc. So this drawing-forth, too, is from the level of the light that encompasses all worlds.

We must also understand what was said, that the coming into being of the physical something (yesh) is from the level of the light that encompasses all worlds (sovev kol almin), the level of true ayin (nothing). But surely it is written, "By the word of G-d the heavens 5

were made," and "By ten utterances the world was created" — which are combinations of the letters of speech: "Let there be light," "Let there be a firmament." From them the physicality of the world was made and came into being: "Let there be a firmament," "Let the earth sprout forth," etc.

And the word of G-d and the breath of His mouth are the level of the vapor (hevel) in the chain of descent of the worlds (hishtalshelus), in the level of the light that fills all worlds (memalei kol almin). For speech is drawn from the level of the emotive attributes (middos): the first day is Chesed (kindness), meaning the enclothement of Chesed in speech. 6

And likewise the second day is Gevurah (restraint), etc. And "Israel arose in thought" — meaning the level of spirituality that is within the level of the light that fills all worlds. However, to explain all this, two introductions must first be given.

The first introduction: there are two kinds of drawing-forth from the Infinite Light (Or Ein Sof), blessed be He. The first is in the level of the truly infinite (Ein Sof),

and the second is in the level of limit and measure. The explanation is this: as for the meaning and explanation of what the illumination of the light that encompasses all worlds (sovev kol almin) is — "illumination" and "radiance" are not meant as they sound, in their plain sense; 7

rather, the light is the very life-force (chayus) that gives life to the created beings. This life-force spreads forth and is drawn from the level of the light that encompasses all worlds; only, it does not give life by way of enclothement, by way of cause and effect,

but gives life to all the worlds equally, even the materiality of this world and its coarseness: "There is no place empty of Him" — of Him, truly.

The explanation is this: as to what is said, that this life-force is from the level of His sovereignty and His exaltedness — like the analogy of a king who rules over a country, whose essence does not spread through the country at all, but [its people] receive the extension of his sovereignty and are nullified before him — the analogy is not truly like the thing it illustrates. 8

For from the king no life-force at all is drawn forth and spreads; the people of the country are merely nullified before him. But from the Infinite Light (Or Ein Sof), blessed be He, the life-force of the created beings is drawn forth and spreads.

On the contrary: the life-force is drawn to all worlds equally, even into coarse matter, as is known. For "the light that encompasses all worlds (sovev kol almin)" does not mean that it surrounds and encompasses from above; rather, the life-force that spreads forth is from the level of "encompassing" (sovev), which is not in a state of revelation but in a state of concealment. 9

That is: the light that encompasses all worlds, too, is in the level of thought, which is the level of life-force — namely, the level of the primordial thought, "I will reign," which is the level of the Will of all wills.

That is to say, a will for will: it arose in [His] thought that He should have a will to create the worlds; for this will, which is for the creation of the worlds, is because it arose in [His] thought.

And this arising of thought is the level of the Will of all wills, so that there be "I will reign," which is the revelation of the level of the Malchus (sovereignty) of the Infinite One (Ein Sof). 10

And this Supernal Will is what truly gives life: because it so arose in His will, the life-force is drawn thus. And it gives life to all the worlds equally, for it so arose in His will that there be the World of Atzilus (Emanation)

just as Beriah, Yetzirah and Asiyah; for even the lowest level and rung, in the level of physical Asiyah, arose in His will and in His primordial thought, "I will reign," so that in all of them is the extension of His sovereignty equally. For before Him, may He be blessed, spirituality and physicality are equal.

That is: since it was His will that there be physical Asiyah just as it was His will that there be the higher Chochmah (Chochmah Ila'ah), then physical Asiyah, too, receives life-force from His will. Only, His will is in the level of the infinite (Ein Sof), and it is not actually revealed and enclothed in the worlds.

Therefore it is called the light that encompasses all worlds (sovev kol almin). That is, because the life-force that is drawn forth is in the level of the truly infinite (Ein Sof), and the worlds cannot receive the life-force by way of an actual drawing-forth and enclothement. 11

And this is [the meaning of] what King David, peace be upon him, wrote: "Why should the nations say, 'Where, now, is their G-d?'" — that He is in the level of "Where?", which is not grasped except in the higher worlds.

For in truth, "whatever He desired, He has done": with the Supernal desire He made everything, and it includes all levels equally. And this is [the meaning of] what is written: "Whatever G-d desired, He has done, in the heavens and on the earth, in the seas and all the depths."

Now, from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will that is in the level of the infinite (Ein Sof), there was no drawing-forth by way of the kav and the chut (the line and the thread) to become the ten Sefiros, whose beginning is Chochmah. For since the Infinite One, blessed be He, is not within the bounds of counting (sefirah), 12

therefore the will, too, which is in the level of the infinite and is called "Who bears iniquity and passes over transgression," etc., would draw forth myriads upon myriads of Sefiros — and also of another manner and nature, which are not within the bounds and nature of the emanated Sefiros.

And as for the ten Sefiros having been emanated in number, and ten, [each] comprised of ten, etc. — this is in the level of the kav and the chut (the line and the thread), which came about through tzimtzum (contraction) and a vacated space; that is, the withdrawal of the level of the infinite (Ein Sof), so that the level of the infinite should not be revealed, 13

but rather the level of limit and measure; and this is the beginning of revelation, in Chochmah. And "You have made them all with wisdom": in all the things in the world there is an aspect of wisdom, as in "Who formed man with wisdom" —

that is, the anatomy of the limbs, which follows the science of anatomy; and likewise the science of astronomy, which is a great wisdom, concerning the revolution of the celestial spheres, of which the astronomers have grasped only the barest edge, and in truth it is a lofty wisdom.

And so too, in the same way, the other sciences, which [extend] upward without end and downward without limit. For even in the worm and in the fly there is an aspect of wisdom in their creation; nevertheless, it is a level of limitation in relation to the Infinite One (Ein Sof), blessed be He. 14

And for this drawing-forth to be from the Infinite One, blessed be He, Himself, there had to be tzimtzum (contraction) and a vacated space. But this is [only] with respect to the coming into being of Chochmah as a power (koach), to be the power and essence of Chochmah.

But for there to be the limitation of Chochmah in the level of a vessel — "up to here you shall come" — so that from it there may be the drawing-forth of another Sefirah,

such as Chesed (kindness), the branch of Chochmah — for this drawing-forth comes about because the measure of Chochmah has ended and is concluded, and another Sefirah begins —

this limitation of a vessel is due to the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), not by way of the kav and the chut, but because it so arose in His supernal will.

For the Supernal Will was that there be a limiting vessel for the level of Chochmah, so that there be the drawing-forth of another Sefirah, so that there be "I will reign," etc.

It follows that the power and essence of Chochmah are from the level of the kav and the chut (the line and the thread), which is through tzimtzum (contraction); but for it to be in the level of limit, and a limiting vessel [that makes it] to be something (yesh), is specifically from the illumination of the light that encompasses all worlds (sovev kol almin). 15

And although the illumination of the light that encompasses all worlds is from the level of the Supernal Will, which is in the level of the infinite (Ein Sof) — regarding this, the second introduction must first be given: that the vessel is made from the striking of the encompassing light (Or Makif) against the inner light (Or Pnimi), and from both of them together the vessel is made.

And this is [the meaning of] "By the word of G-d the heavens were made," and "By ten utterances the world was created": from the very letters of the Ten Utterances the heavens and the earth and all their host were created; only, this was done by the power of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) and surrounds all the worlds equally, 16

for it is what gives each and every level the power to have a limiting vessel — as, by way of analogy, the power of hyle (hiyuli), which is not grasped and does not bear a name, and nevertheless from it comes the revelation of all the powers, all the wisdoms and all the crafts, once it is trained, etc.

And likewise, by way of analogy, the illumination of the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin) is what gives power to the level of Chochmah, after it has come into being as power and essence, to have a vessel that limits it: "up to here you shall come." 17

Whereas before it came into being, its coming into being could not have been from the Infinite Light that encompasses all worlds, even in the level of Chochmah as a power, but only through tzimtzum (contraction) and a vacated space, as mentioned above.

With this we will understand the difference between the coming into being of the something (yesh) and the limiting vessel for Chochmah from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin), and the coming into being of the physical something (yesh) from the Infinite Light that encompasses all worlds. 18

For from the spirituality of Chochmah is drawn the level of the wisdom that is enclothed in physicality, like our intellect, for we grasp nothing but the physicality of matters.

But nevertheless, nothing came into being [from it] except the spiritual, which is the intellect and the wisdom, but not the physical things themselves; for physicality does not come into being from spirituality at all.

For the soul of the pure animal, which is from the face of the ox in the Chariot, and the forbidden animals, which are from the chariot in Parshas Shemini — the camel, the hare, the hyrax, etc. — this is only in the level of the soul alone,

but not the actual physicality. Rather, the nature of physicality and its very essence also came into being from the Infinite Light that encompasses all worlds, to be an actual physical something (yesh), in order to be a limiting vessel for the spirituality.

And by way of analogy: an esrog, which grows from the tree — the power of growth is from the supernal mazal, "There is no blade of grass," etc.; 19

but the esrog itself, which is the very essence of the something (yesh) and its coarseness, is drawn specifically from the Infinite Light (Or Ein Sof) that encompasses all worlds (sovev kol almin). Therefore, through the physical esrog one will arouse very, very high above, etc.

And if you will ask: if so, how did impure physical things come into being, since the coming into being of physicality is specifically through the light that encompasses all worlds (sovev kol almin)? And surely no evil descends from above! Rather, it came into being through the shattering of the vessels, and all this is in the level of the light that fills all worlds (memalei kol almin), 20

that is, the seven attributes (middos), etc. But the explanation is that the illumination of the light that encompasses all worlds does not shine by itself; rather, it is drawn and shines within the light that fills all worlds.

And the main revelation of the bestowal is drawn from the level of the light that fills all worlds (memalei kol almin); only, the light of sovev gives it power and strength — as in the analogy of the hyle (hiyuli), etc. 21

So it follows with impure things, too: since their life-force is drawn by way of the chain of descent (hishtalshelus), from combinations of the letters of the Ten Utterances, through substitutions and permutations, the light of sovev is only what gives power and strength for the physicality to come into being, for all the levels of drawings-forth and spiritual souls that are drawn from the Ten Utterances, etc.

From what has emerged we may understand the performance of the mitzvos: the mitzvos themselves, such as tefillin — what is written in them, the section "Kadesh," the mind of Chochmah, and the section "Vehayah," the mind of Binah; and on kosher parchment, with ink, and tanned according to law and halachah, which is in the higher Chochmah (Chochmah Ila'ah) — 22

through this, the body of the parchment, which is from a pure animal that is under the dominion of Nogah, becomes a vessel that limits holiness. And the power of the vessel is superior; for since

the power of the limiting vessel is specifically from the light that encompasses all worlds (sovev kol almin), this is an added superiority in physical things over the higher Chochmah: in physical things, even the nature of the something (yesh) and the physical thing is also drawn from the illumination of the light that encompasses all worlds,

whereas in the higher Chochmah there is no illumination of the light that encompasses all worlds except to limit the something (yesh), but its nature and essence are drawn from the kav and the chut (the line and the thread), as mentioned above.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 4

ומרדכי יצא מלפני המלך כוי

"And Mordechai Went Out from Before the King"

◇

"And Mordechai went out from before the king," etc. Now, Purim is the level of Yom Kippur, for "Yom HaKippurim" means "like Purim." 1

And Yom Kippur is teshuvah (return), in which one returns from below to above. And of Purim, too, it is written, "pur, that is, the lot": from below to above. And so too on Yom Kippur [there were] "lots upon the two goats," etc.

But how is it possible to ascend above? Are there not sins that separate and hold back? To this [the Kohen Gadol] said, "To G-d, a sin-offering": that even the sin, when it ascends to G-d, does so because above, "even darkness does not darken"; for there, there is no darkness, since all is one there.

Indeed, it is true that above there is no darkness; but how is it possible to ascend above? But it is known that on Yom Kippur there was the Giving of the Torah of the second Tablets.

And therefore it was chosen to be Yom Kippur. And at the time of the Giving of the Torah it is said, "Face to face G-d spoke with you." But seemingly, surely He has no likeness of a body! 2

But [the explanation is] that, as is known, what is willed is called "face," and what is against one's will is called "back." And at the time of the Giving of the Torah, all the will of Israel was toward Him, may He be blessed, and all matters of the body were in the aspect of "back."

As our Sages, of blessed memory, said, "At every utterance their souls flew out." Yet in truth they had bodies. But because all matters of the body were in the aspect of "back,"

it turns out [to be] as though they had no bodies, and so, of itself, they were in the aspect of "face," [as in] "As in water the face," etc. And as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man." But how can "like the appearance of a man" apply to Him, may He be blessed?

But, by way of analogy: when a person loves his fellow, [his fellow's] image is engraved in his heart, as though that image were upon him.

And now, too, every bodily thing must be in the aspect of "back," as our Sages, of blessed memory, said concerning marital union: "as though a demon compelled him." And all the more so with other things. And not 3

as people imagine, that this is a repulsive thing because immersion is required after it. It is not so, for it is a great thing,

and above, too, it is a great thing. And all the more so with eating and other things, which must be "as though a demon compelled him," and not to say that this one cannot eat, etc. And then, of itself, it will be face to face. And on Purim, too, [it was] through their hanging him [Haman] and his sons above fifty, as is known.

Now, it is known that each and every one, in general and in particular, always wants to cleave to the Creator, may He be blessed, and exerts himself in every way possible, yet attains nothing. And there are fools who fall because of this. 4

But this is great foolishness, for one must know this: that in exile we cry out, "For Avraham did not know us, and Yisrael does not recognize us," and it does not say Yitzchak.

And it is found in the Gemara that Yitzchak will in the future redeem us. As is known, formerly everything was in open revelation: whatever they asked for, they were given, both in the physical and in the spiritual; and they also had prophets. And all this is because the attribute of Avraham and Yisrael was in open revelation, in the aspect of the light that fills all worlds (memalei kol almin). 5

And because of this they were able to see miracles in open revelation, such as the Splitting of the Sea of Reeds and the Exodus from Egypt. But in this exile, "Our signs we have not seen": we are unable to see the signs, and not because there are no signs, G-d forbid; it is only that we are unable to see the signs. 6

On the contrary: these very things are His awesome deeds; these very things are His mighty deeds, etc. And "there is no longer a prophet, and none among us knows how long." 7

And this is because "Avraham did not know us," for "You, Havayah, are our Redeemer": He was, is and will be. And this is above Avraham, for even the supernal Avraham and Yisrael are of the level of created beings,

as it is written, "For six days G-d made": even the six supernal days are, in relation to Him, may He be blessed, of the level of making.

But when [it is] "You, Havayah, are our Redeemer," it is impossible to see the miracles in open revelation. But in truth, even nowadays, when livelihoods are hard-pressed, it is truly like the Splitting of the Sea of Reeds; only it is clothed in the way of nature.

And therefore Yochanan the Kohen Gadol (High Priest) abolished the "awakeners," who would say, 8
"Awake! Why do You sleep, O G-d?" He abolished [this], since there is no need to awaken Him; for

"behold, He does not slumber and does not sleep"; it is only that we do not see, as mentioned above. For in truth, "I, G-d, have not changed."

But because it is said of this exile, "She has fallen, she shall rise no more," which is the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin): that it is impossible to rise above, but it is possible to be close.

And because of this, the miracle is clothed in the way of nature. And so on Purim, the whole story of 9
the Megillah was in the way of nature. And likewise, when we cry out and are not answered, it is not that we are not answered,

but only that we do not see. On the contrary, our Sages, of blessed memory, said, "They were exiled to Babylon: the Shechinah (Divine Presence) was with them." And it is also said, "And I was in the midst of the exile," for Knesses Yisrael (the Congregation of Israel) is called "I"; and it is written, "And I am prayer."

And in the earlier generations, when they would pray, they would be answered; but now, "And I am 10
prayer": that I myself am prayer, [tefillah] in the sense of naftulei.

And therefore it is written, "And when her father and mother died": this is the level of Avraham, as is known. "Mordechai took her": he who is abundant in kindness. But

as it is written, "and the maiden was beautiful of form and fair to look upon," that is, when her will is done, "he took her to himself as a daughter." Do not read "as a daughter" but "as a house," for Atik Yomin (the Ancient of Days) was revealed, as is known. And the revelation comes because of "And Mordechai went out from before the king in apparel," that is, through the Shas (the six orders of the Mishnah).

"Malchus" (sovereignty): this is the order of Zeraim [Seeds], as it is written, "For as the earth brings forth her growth," and it is written, "Truth will spring up from the earth." "Techeles" (blue): this is the order of Moed [Appointed Times], a term for time.

“And white”: this is the order of Nashim [Women]. “And a great crown of gold”: this is the order of Nezikin [Damages]. “And a mantle of fine linen”: butz, a term for “bad” [linen]; this is the order of Kodashim [Holy Things]. 11

“And purple”: this is the order of Taharos [Purities], because it has several colors. And afterwards it will come into open revelation: “And the city of Shushan rejoiced and was glad; the Jews had light,” etc.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 5

כי אברהם לא ידענו כו' אתה ה' אבינו כו'

"For Abraham Has Not Known Us … You, G-d, Are Our Father"

"For Abraham has not known us," etc.; "You, G-d, are our Father," etc. To understand what is written in Pri Etz Chaim, in the discourse on Purim: the illumination of the Yesod of Abba in Nukva (the feminine / Malchus), not through Z'eir Anpin (the emotive attributes), "on this night [the king's sleep] was disturbed," etc., 1

and its illumination went out below, into Beriah, Yetzirah and Asiyah, as it is written, "And Mordechai passed," and "And Mordechai went out," etc.; see there. Now, it is known that between the Emanator and the created beings there must be an intermediary.

And these are the Ten Sefiros of Atzilus, which are intermediaries between the level of the Emanator, the Infinite One (Ein Sof), blessed be He, and the level of created beings — Beriah, Yetzirah and Asiyah, [and] the higher Gan Eden. And the revelation of His attributes (middos), may He be blessed, at the level of Atzilus, where "He and His vessels (ihu vegarmohi) are one," was not needed 2

except for the sake of created beings. And "from my flesh I behold G-d": when a person is by himself, there is no need for the revelation of his wisdom and his attributes, but only when he reveals himself to another.

And it is known that the Chochmah (wisdom) of Atzilus is the beginning of revelation; in it is the chief revelation of the Infinite One, blessed be He, in all the worlds, higher and lower, as it is written, "G-d founded the earth with Chochmah." 3

And it is explained elsewhere why [it is] specifically through Chochmah. And the higher Chochmah (Chochmah Ila'ah) of Atzilus is the level of an intermediary, and it comprises the level of the Emanator, the Infinite One, blessed be He, in that it is the level of a vessel for the Infinite Light (Or Ein Sof), blessed be He.

And there is also in it the level of a created being, and it is called the lower Chochmah (Chochmah Tata'ah), that is, the root of the level of the Life of life, the Infinite One, blessed be He, for all levels of created beings, higher and lower, that are in Beriah, Yetzirah and Asiyah, 4

which is the level of His speech and the breath of His mouth, may He be blessed, that gives life to all the worlds. And it is also called the lower Imma, Rachel, the mainstay of the house, who directs all the worlds, as it is written, "And she gives food to her household," etc.: the level of the light that fills all worlds (memalei kol almin).

And it is known that it is called the Congregation of Israel (Knesses Yisrael), meaning the general and collective expression (klalus) of the souls of Israel, since its vessels are inner, middle, outer: the inner is the root of the neshamah that is in Beriah; and the middle, the root of the ruach that is in Yetzirah; 5

and the outer, the root of the nefesh that is in Asiyah. And each one of Israel, even the lowest of the low, has in him a spark of the nefesh of Asiyah, in which is clothed an illumination from the Malchus of Atzilus, from its outer vessels.

Therefore the level of speech and the lower Chochmah, the light that fills all worlds (memalei kol almin), depends on the deeds of Israel, as it is written in the Zohar, "It either ascends or descends on account of Israel," etc. And this is the matter of the exile of the Shechinah (Divine Presence).

Now we must understand how the level of speech came into being, to give life to the worlds, from the level of the higher Chochmah (Chochmah Ila'ah) mentioned above, which is Havayah, the level of the light that encompasses all worlds (sovev kol almin). 6

Now, it is explained in Etz Chaim that the level of the Nukva (the feminine / Malchus) of Z'eir Anpin (the emotive attributes) begins from the chest of Z'eir Anpin. And the explanation is: Z'eir Anpin is the attributes of Chesed (kindness) and Gevurah (restraint); love is the light for the vessel of Chesed,

for "He desires kindness"; and from the brain a flow goes out through the veins to the heart, which are the attributes; and from the heart, where the lungs are, the level of speech begins to be, for breath goes out from the lungs and becomes voice.

It follows that the enclothing of the life-force from Chochmah into speech is through the attributes in the heart, by means of contractions (tzimtzumim), by way of apertures and windows.

Now, when Israel were on a lofty level, in the time of the [Holy] Temple, the level of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) was face to face — as in the face, where the main life-force in a person is, and most of his senses, sight and hearing, etc.; 7

whereas behind him the spiritual life-force is small and very slight. And even in the sense of touch the difference is noticeable: on the side of his face he will feel even something slight, whereas behind him the spiritual life-force is small.

Now, as for His attributes (middos), may He be blessed, human intellect has no grasp of them whatsoever, for they are not at all of the nature and the measure of human attributes — even His level of speech, etc.; and this is 8

only to accommodate the ear, and "from my flesh I behold." As in the known analogy: from the burning of wood, ash is made — so the level of Abraham, "My beloved," who was a chariot for the Chesed (kindness) of Atzilus, is called "dust and ashes" relative to the Chesed of Atzilus; and Michael of Beriah is the outer level of the soul of Abraham, etc.

Now, the higher attributes, Chesed (kindness) and Gevurah (restraint), used to shine the flow that comes to them from the higher Chochmah (Chochmah Ila'ah) into the level of Nukva (the feminine / Malchus) in the manner of the face, the main 9

life-force, as mentioned above; and the level of the attributes that exist in this world — day and night, east and west, etc. — came by way of the chain of descent (hishtalshelus) from the higher attributes to the level of Nukva, the light that fills all worlds (memalei kol almin), and she bestows [it], etc.

And as it is written regarding Moses, when he performs a miracle — the level of a revelation of what is above nature, as will be explained: "Who led the arm at the right hand of Moses," etc. — Chesed (kindness) is at his right, the level of Abraham, as mentioned above. And when Israel sinned, it is written, "For they have turned their back to Me." 10

For through their deeds they caused the withdrawal of the illumination of the face of the higher attributes toward the level of Nukva (the feminine / Malchus), the light that fills all worlds (memalei kol almin), and they shine only in the manner of the back, as mentioned above, where the life-force is small and slight, etc.

And the division of the attributes that exists in the lower worlds — day and night — is only from the level of the back of the higher attributes, back to back. 11

And when a person turns [his] face to G-d — that is, the wondrous longing and desire, when it is only to cleave to G-d alone, and no stranger is with Him;

and in the matters of this world he is at the level of the back, with diminished life-force, as mentioned above — he causes the joining of the hei with the vav, and the cleaving of it to G-d face to face; and through the arousal from below (isarusa dilesata), the arousal from above (isarusa dile'eila) [comes] also in the manner of the face: "May G-d make His face shine"

and "the maiden was beautiful of form and fair to look upon," and "goodly to behold." He also causes "as the appearance of a man": the delight and the longing from above to below.

Now, it is mentioned in Etz Chaim that now, in the time of exile, Nukva (the feminine / Malchus) re- 12
ceives the intellect (mochin) not through Z'eir Anpin (the emotive attributes), but from the higher mochin — the higher Chochmah (Chochmah Ila'ah), the Yesod of Abba, the level of the light that encompasses all worlds (sovev kol almin). [It is] not that the Netzach, Hod and Yesod of Z'eir Anpin become mochin for her,

but rather the mochin of Z'eir Anpin itself, which it used to take from the Netzach, Hod and Yesod of Abba and Imma — now that it is in the state of dormita (slumber), Nukva takes those mochin. (And see Pri Etz Chaim, Sha'ar HaPurim, chapter 5.)

And the matter, by way of analogy: just as a person can speak words of wisdom and knowledge that are in his mind without the mediation of the attributes in the heart, so too, by way of analogy, [with] the level of the light that fills all worlds (memalei kol almin), which is clothed within all worlds to give them life and to sustain them: there comes, to give life to

it, the flow of life-force from the Life of life, the source of the higher life, which is called the higher Chochmah, the light that encompasses all worlds, without first being clothed in the attributes called Z'eir Anpin and descending through many contractions by way of apertures and windows. And this is what Israel said in exile:

"For Abraham has not known us," etc., "for You, G-d, are our Father," etc. For [with] every spark of the soul of each and every one of Israel, "the G-d of his father is his help," even before he has turned in the manner of the face mentioned above, when he believes with a true faith

that "You are our Father" — the level of the light that encompasses all worlds, before whom "all is considered as nothing"; and "in every [gathering of] ten the Shechinah (Divine Presence) rests"; and at the level of the light that encompasses all worlds, sins do not separate and interpose between Israel, etc.;

"for G-d — a sin-offering"; "bearing iniquity"; "willful sins become as merits," etc. For at the level of the light that encompasses all worlds, the world does not interpose at all,

as our Sages, of blessed memory, said: "These are His mighty deeds" — idolaters dance in His Sanctuary; and as the analogy of the fly walking at the edge of the house, which takes up no space. And even this analogy is only for the human intellect;

but in truth there is no comparison at all [to] the absence of taking up space of the levels of the worlds, higher and lower, relative to the level of Havayah, the light that encompasses all worlds, the higher Chochmah. And of the Time to Come it is written, when He will take vengeance: "He will put on garments of vengeance as clothing."

That is, He will contract Himself through several contractions until He is clothed in the higher attributes, and from there He will be able to descend through many contractions, so that there can be the level of vengeance against the idolaters who dance in His Sanctuary, etc.

And this is [the meaning of] what is written, "And I am prayer." "And I am in the midst of the exile": 13
when it is in the state mentioned above, she herself is the level of prayer, for there is no need to draw down by way of the higher attributes, since "You are our Father" — "Abba founded the Daughter."

But when she is not in the midst of the exile, then she is at the level of face to face, asking her needs from Z'eir Anpin (the emotive attributes), her husband, as it is written, "my life at my request."

And Z'eir Anpin is called "the husband of prayer" (baal tefillah). But in exile, "And I am prayer": she herself is prayer — a term for the bond of the lower Chochmah with the higher Chochmah.

And this is [the meaning of] "For Abraham has not known us": above the level of love and awe. 14
Except that afterwards, through this contemplation — "For You are our Father" — he will come from it to love and awe at the level of face to face, flames of fire of longing for Havayah alone, which is the matter of the nesirah (the "sawing" apart), to return her face to face — the six attributes — until Yom Kippur.

And this is why Yochanan the Kohen Gadol (High Priest) abolished the "awakeners," who would say, 15
"Awake! Why do You sleep?" — for in truth, "For You are our Father," as mentioned above; only Z'eir Anpin (the emotive attributes) is in the state of dormita (slumber).

And this is [the meaning of] "For I have fallen, I have risen": that is, at the very time of the fall I have risen, for she receives the intellect (mochin) not through Z'eir Anpin.

Also, "She has fallen, she will not rise any more": that is, there cannot be a rising greater than at the time of the fall, etc.

Only, the intent of creation was for the revelation of G-dliness, and this is [when it is] not the time of exile, for then there is more revelation, visible to the eye. And in the Future, two kings will use one crown.

That is, Z'eir Anpin and Nukva (the feminine / Malchus) will be equal in their stature, so that she will receive the mochin from Abba and Imma just as Z'eir Anpin receives — and although now too she receives from Abba, then she will be in the mystery of "a woman of valor is the crown of her husband," and the attributes too will not be in the state of dormita.

And this is the mystery of the inverted Havayahs, which are called the five Gevuros, back to back. 16
But when the mystery of the five Chasadim comes, they separate them, to be face to face. And in man himself as well: the vital soul desires the matters of this world — the level of back to back;

but in the intellect, the will toward Havayah, it is at the level of the nesirah, face to face. And in the matters of this world everything must be at the level of the back; for even regarding matters of marital union our Sages, of blessed memory, said, "as though a demon compelled him"; and all the more so in other matters.

Now, Purim and Yom Kippur are on one level: the illumination of the Yesod of Abba in Nukva (the 17
feminine / Malchus), and its illumination goes out all the way down to Beriah, Yetzirah and Asiyah. For all the festivals are to be nullified except Purim and the halachos (laws).

For it is known from the analogy of the lion, which is among the unclean beasts, yet in the holy Chariot "the face of a lion [is] on the right": because, owing to its very high level, it does not yet have vessels in which to be clothed

except in the lowest place, which is in an unclean animal, in the place of the kelipos (husks); whereas in a clean [animal] the vessel would be nullified before the light.

So too, the illumination of the higher Chochmah (Chochmah Ila'ah) must be clothed in the lowest 18
place, that is, the matters of the halachos — unclean, fit, etc. — which are the revelation of the supernal will that is in the higher Chochmah, in the matters of this world.

And this is [the meaning of] "And Mordechai went out from before the king." Mordechai is the higher Chochmah; he went out from the level of Malchus in "the apparel of Malchus" — these are physical matters; and "And Mordechai passed," as is explained in Etz Chaim, that he goes out, etc.

Now, it is written, "We have not seen our signs; there is no longer any prophet, and there is none 19
among us who knows until when." For in the time of exile, for the most part, all the miracles and wonders are done by way of nature,

as with Achashverosh, where there was nothing visible to the eye that was above nature, only through the love of Esther; and nevertheless it is plainly seen that all the causes were only above nature. And this is because the miracle descended and came

by way of nature; for when the higher attributes shone face to face, there was a revelation of the higher attributes in Beriah, Yetzirah and Asiyah, as it is written, "Who led at the right hand of Moses."

Therefore there were prophets — that is, emissaries of the attributes of holiness — and it came into their speech: "Who creates the speech of the lips." And all the prophets are from the Netzach and Hod of Atzilus. 20

That is, Netzach and Hod are "the two halves of the body," "the kidneys that counsel," which ripen the seed — how the flow will be from the level of Yesod, as is known; and they are "outside the body."

That is, they are not of the essence of the body, which is the attributes Chesed and Gevurah, but only emissaries to send forth a word from before them; and this is the matter of prophets. And when the attributes withdrew, and there remained the illumination from the place of the Yesod of Abba, etc., it must be clothed in lower things, according to nature, which is the level of Elokim, equal in gematria to hateva (nature).

Now, we must understand the conduct of Esther, who did everything on her own, without Mordechai's counsel, and made a feast twice. [It is] since Rachel is the mainstay of the house: all matters of the conduct of the world belong to her. 21

And her husband, Mordechai — the Yesod of Abba — who "took her for himself as a daughter": "the heart of her husband trusts in her," that she will certainly not do anything improper, G-d forbid.

Therefore she herself made a feast twice, until she raised Haman up and brought him too close to holiness, and then his downfall came of itself; 22

for the kelipah (husk) cannot receive life-force and nurture, to be a "something" and a thing in its own right, except when it is distant from holiness; and whatever is closer to holiness is nullified of itself, "as wax melts before fire."

Therefore she brought Haman to the utmost closeness, seating him at the feasts of the king and the queen, as our Sages, of blessed memory, said: "When the lion and the lioness stand [together], woe to whoever passes between them." And when she saw at the first feast that he was still a "something," she made a second feast, until "Haman's face was covered." 23

And this is [the meaning of] "Let the king and Haman come today": for when they went into exile to Babylon, the Shechinah (Divine Presence) was with them, and she was in exile within him. And Esther is the mainstay of the house in holiness, 24

according to the plain [meaning]; and regarding the kelipos (husks) it is said, "Let there be no tikvah (hope)": a tik (sheath) and case for vav-hei, to separate [it] from yud-hei. And she brought Haman so close that he was nullified of himself, and the combination of Havayah remained; and him they hanged on the gallows,

for "Haman cast pur, that is, the lot." "Before Haman": that they cast it before him, and not he himself; for the kelipah wants to liken itself to holiness, like a monkey before a man.

And the matter of the lot in the Sanctuary is that the one who casts the lot, before the lot falls, does not know how it will fall, to this one or to that, and he agrees in his mind regarding the goat that is for Azazel; 25

and if the lot "for G-d" falls on it, it will be a sin-offering for G-d; for there sins do not separate, and willful sins become as merits.

Therefore the lot is "before G-d," specifically in the Sanctuary, for this level is high. And this is why Haman, the root of Esau, wanted to raise himself up like the eagle, in coarseness of spirit and haughtiness, to liken himself to holiness and to cast a lot "before Haman"; 26

therefore he made a gallows of fifty cubits, of the impurity of the kelipah (husk) of Beriah, corresponding to the fifty (nun) cubits of the Mordechai of holiness — the fifty gates of Binah — and he wanted to hang Mordechai and to take the life-force of the Mordechai of holiness into the house of Haman.

And it is written, "when man ruled over man to his harm." "He has swallowed wealth and will vomit it up": the base man wants to snatch nurture from holiness, "and it was turned about," so that the house of Haman was given to Mordechai specifically.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 6

ויושט המלך לאסתר את שרביט הזהב ותקם אסתר...

"And the king extended to Esther the golden scepter"

◇

"And the king extended to Esther the golden scepter, and Esther arose and stood before the king," etc. [We need] to understand the differences between this passage and the passage above, for there it says, "And the king extended the golden scepter that was in his hand." 1

Also, there it says, "and she touched the top of the scepter," while here the implication is that he gave her the whole scepter. And [we need] also to understand what this matter is at every time.

Now, the Congregation of Israel (Knesses Yisrael) is called by the name Esther after [the verse] "And I will surely hide (haster astir) My face on that day." For the face of G-d, which is the revelation of His Shechinah (Divine Presence),

as it is written, "May G-d make His face shine upon you," is now, in the time of exile, hidden, at the level of "on that day" (for "that day" indicates a day that is not seen and revealed, which is not so with "this day").

And in particular, in every soul of Israel: when the aspect of the spark of his G-dly soul is covered and clothed in the physical garments of thought, speech and action, and the light of G-d does not rest and become revealed in him, so that the love of G-d, to cleave to Him, would be grasped and fixed in his mind and heart in a revealed way in the heart,

but only in the aspect of something encompassing (makif) over him from above, this level of love is called by the name Esther, for it is hidden, at the level of "on that day," in that it is not in revelation.

It is the level of "a point within the chamber" (nekudah beheichala), in the inner dimension (pnimiyus) of the point of his heart. Assuredly the love is hidden in every soul of Israel, and there is no person who lacks this inner dimension; only, bringing it out from concealment into revelation is not the same in every person. 2

Therefore, in the days of Mashiach, when man will be refined, then it will be at the level of "And the glory of G-d shall be revealed, and all flesh shall see," etc. And "It shall be said on that day, 'Behold, this is our G-d; we hoped for Him,'" etc.

That is, the light of G-d will shine in revelation until it is grasped and fixed even in his mind and human intellect, and "all flesh shall see," with physical, sensory sight, that "our G-d" is at the level of "this," for which "we hoped," and not at the level of "that."

Now, our Sages, of blessed memory, said: "All the festivals will be abolished in the Time to Come, 3
except Purim, as it is said, 'And the days of Purim,' etc., 'and their remembrance shall not cease from their seed.'" Our Sages, of blessed memory, also said: "The halachos will not be abolished in the Time to Come."

The explanation is this: the significance of Shabbosos and festivals is that on them there is the aspect of the ascent of the worlds and of the sparks, for every spark of a soul of Israel rises a level because of the light of G-d

that is revealed at those times. On them there is added light, joy and the gladness of G-d, to set the souls aflame to cleave to Him, may He be blessed, with surpassing intensity. In particular, on Pesach the light of love, the supernal Chesed (kindness), is revealed in the inner dimension of the souls.

Through this all the sparks of the souls of Israel are elevated, to arouse the great love for G-d and to 4
push away all that hinders and obstructs [it],

that is, the things that are the opposite of, and against, the love of G-d, namely physical desires, so as to subdue the sitra achra (the other side). As it is written, "To Him Who struck Egypt through their firstborn, for His kindness is forever."

That is: in order that the light of the supernal Chesed should shine to the world, He struck the firstborn of Egypt, who are the very opposite of this. As it is written, "Who is this coming up from the desert like columns of smoke, perfumed with myrrh and frankincense, from all the powders of the merchant?"

That is: the Congregation of Israel is called "this" (zos). She is "coming up from the desert," that is, [from] the physical things that are not for G-d, which resemble a place of desert and desolation;

and also, midbar (desert) is related to dibur (speech), that is, idle words. She rises from them on Shabbosos and festivals, and then it is "like columns of smoke."

For just as physical smoke comes into being because the fire burns something that is the opposite of its nature, namely the moisture in the wood or in the wick on which the fire takes hold,

for the amount of smoke is according to the amount of moisture in that thing; so too, as it were, when the light of G-d is revealed on Shabbosos and festivals, it burns and consumes the manifest opposing thing, so as to subdue the sitra achra.

She is also "perfumed" (mekuteres): kitur is the name for a fine smoke, like the smoke of burning spices (mugmar) and of the incense; and because it is so fine, the Torah does not call it "smoke" but "cloud," as it is written, "And the cloud of the incense shall cover." 5

This is because it does not burn and consume a thing that is truly opposite, since in the thing on which the flame takes hold there is nothing of what is

opposite except a very little. Nevertheless, she must be at this level, the level of "perfumed," to burn and consume, each according to his level and according to the stature of his soul, ascent after ascent.

Afterwards there will be the level of myrrh. This is what is said in the Megillah, "When the turn of each maiden came to go in to the king": for all the sparks of Israel are at the level of Nukva (the feminine) in relation to the Holy One, blessed be He, to rise and to behold the light

of G-d, each according to his level: "six months with oil of myrrh." Oil is the level of Chochmah (wisdom): to be at the level of myrrh (mor), the level of bitterness (merirus). For once one rises from the desert and crumbles and separates the evil, so that it is consumed and burned in the smoke and the fine smoke,

then one will understand well the bitterness over the opposite, how and what it is. Afterwards one will come to the level of frankincense (levonah), which is the level of joy in the gladness of G-d: "Let Israel rejoice in its Maker."

This is [the meaning of] "six months with spices": for just as a scent is absorbed and enters into one's body and delights one's soul with richness, although it is something that has no substance and is not seen or revealed to the eye; the scent is only absorbed into the body. 6

So too, joy in G-d is from the hidden world (alma de'iskasya); only, it gladdens the heart and kindles it to glow and blaze with the light

of G-d. "From all the powders of the merchant" are all the kinds of fervor that are in every soul of Israel, each one according to his own measure. And this is [the meaning of] "with the women's cosmetics," for with all these "the maiden comes to the king."

Now, all the kinds of ascent and drawing near of the Congregation of Israel to the Holy One, blessed be He, on Shabbos and Yom Tov, and however much they rise, ascent after ascent, to the loftiest heights, are called "touching the top of the scepter." 7

For the golden scepter is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and it is itself the life-force of all the worlds, higher and lower, as it is written, "...the golden scepter, and he shall live." And she cannot rise and see and receive her life-force from the whole scepter;

rather, the scepter remains in his hand, and only a glimmer reaches her, at the top of the scepter. This glimmer is the level of a fierce love like flashes of fire and a flame that rises upward: the higher gold, "the gold of the wave offering."

Its lower end is when this fierce love burns and blazes from his contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, [as] the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). Its upper end is when it blazes and glows from his contemplation of His very being and essence, may He be blessed, and "no thought can grasp Him at all";

and the term "greatness," memalei kol almin and sovev kol almin, does not apply to Him. Only of the glimmer and the drawing down of life-force from Him, may He be blessed, can one say "filling" and "encompassing"; but "His greatness," specifically, "is unsearchable."

That is, it is not at all applicable to search out and contemplate His greatness, how He is "very great and praised," except in [relation to] the Name Havayah, blessed be He, which denotes the drawing down of life-force to the worlds.

But before Him they are truly considered as truly nothing, and as if there were no worlds there at all, as it is written, "I, G-d, have not changed"; and "You are He before [the world] was created, and You are He after the world was created," all equally;

and before Him, may He be blessed, the aspect of worlds does not apply, neither at the level of "filling" nor at the level of "encompassing," for He is not within the bounds of worlds at all.

As it is written, "Great is G-d and highly praised, in the city of our G-d, His holy mountain." And our Sages, of blessed memory, said, "When is He called great? When He is in the city of our G-d," etc. 8

For before Him, may He be blessed, the term "greatness" does not apply, since all the worlds, higher and lower, are all considered as nothing before Him. Rather, the attribute of His greatness is His humility: that He clothes Himself in the level of greatness so that His kingship may be "a kingship of all worlds."

As it is written, "G-d sits as King forever." And this is [the meaning of] "And You are holy, sitting [upon] the praises of Israel." That is: Your being "the praises of Israel" is the level of "sitting," which is a lowering and a humility for You, for in truth You are holy and set apart from this bound. 9

But in the Time to Come the light of G-d will be revealed in a great and mighty revelation, that is, the drawing down of His G-dliness, may He be blessed, and His essence and being, from the level of "I, G-d, have not changed": was, is and will be in one instant; and "all flesh shall see," with the eyes of the physical intellect, that "our G-d" will be at the level of "this," as mentioned above.

This revelation will be in the lower realms specifically, below. As our Sages, of blessed memory, 10
said on the verse "At the time it shall be said to Yaakov and to Israel, 'What has G-d wrought'":

that the ministering angels will ask this of the tzaddikim; and in place of what the ministering angels used to say, "Where is the place of His glory?", they will say, "The whole earth is full of His glory."

This is [the meaning of] "A woman of valor is the crown of her husband": the light of G-d that is re- 11
vealed in her now is called "her husband," but in the Time to Come [she] will be at a higher level.

Therefore it is written, "She has fallen; she will no more rise, the maiden of Israel." That is: the aspect of rising and ascent will not apply to her, for the light of G-d will be in great revelation below specifically.

This is because darkness is transformed into light, and not only the subduing of the sitra achra, to nullify them and humble them, as in the other exiles, of which it is written, "To Him Who struck Egypt through their firstborn," etc.,

"And He slew mighty kings," etc. Rather, [it is] that then, too, "I will turn to the peoples a clear language," etc., and "many peoples shall go," etc.

Now, the miracle of Purim was a semblance of this: the heart of Achashverosh was turned to good. 12
That very same mouth that said, "and the people,

to do with it as seems good in your eyes," is the very one that said, "And you, write concerning the Jews as seems good in your eyes." This is the transformation of darkness into light, and "the glory of G-d is revealed" below, in the place of darkness specifically.

Therefore our Sages, of blessed memory, said that the halachos too will not be abolished. The ex- 13
planation of the matter: our Sages, of blessed memory, said on the verse "Flee, my beloved, and be like a gazelle," etc.: "Just as a gazelle turns its head backward..."

That is, by way of analogy: just as in a person, within the bone of his head are placed his brain, his intellect and his understanding, and when he turns the bone of his head backward,

the brain within it, and the spirit of his intellect and understanding, are also drawn after it; so too, as it were, the Holy One, blessed be He, drew down and clothed His will and His wisdom in the place of His "back," which is the level of the outer dimension (chitzoniyus), namely in physical matters, as with animals in the Order of Kodashim

and with money in the Order of Nezikin. For the inner dimension (pnimiyus) of His will and His 14
wisdom, may He be blessed, is clothed in them, and His emotive attributes (middos), may He be blessed, are also drawn after them of themselves, as a matter of course, as it is written, "He has turned His right hand backward," etc.

And "through Chochmah (wisdom) they are sorted out." That is: the term "sorting out" applies only to something that is mixed in, such as a kind within its own kind, and is not recognizable. So, by way of analogy, a broker who exchanges "a cow for a donkey," as compared with one who studies this mishnah and halachah.

Likewise, a butcher who busies himself with cutting the limbs of the animal into pieces, and with 15
the entrails, etc., is a butcher. But one who busies himself with knowing all the details of the laws that depend on the limbs of the animal, to distinguish between treifah and kosher,

and likewise with one who exchanges a cow, to know, distinguish and sort out between the liable and the exempt, and likewise in the Order of Taharos, between impure and pure, etc.;

and likewise in all of Shas, Mishnah and Gemara, and all the halachic authorities, early and later, 16
the supernal will and His wisdom, may He be blessed, are revealed and made clear, and through this the evil is sorted out and separated from the good,

that is, the invalid from the valid, and the liable from the exempt. And likewise with practical mitzvos that depend on the emotive attributes (middos), such as one who guards a lost object, who is exempt from giving a perutah to a poor man, for one who is engaged in a mitzvah is exempt from [another] mitzvah.

That is, if he is occupied with it for its own needs, to spread it out and to shake it out; and there is 17
no difference whether it is the lost object of a rich man or of a poor man.

Whereas if he guards his own garment, even if he is not as rich as the owner of the lost object, there is no mitzvah in it.

The same applies to charity and acts of kindness: when one does kindness to people, this is a mitzvah; but if he does it for his own need, there is no mitzvah in it.

If so, when one does a mitzvah with a physical thing, this is the transformation of darkness into light; for the light of G-d is the revelation of His will, may He be blessed, and [it is] light in the place of physical darkness specifically.

And this is [the meaning of] "Behold, this one stands behind our wall." That is: the level of His wis- 18
dom and will, may He be blessed, is the level of revelation, at the level of "this," in the matters of the Torah;

only, it "stands behind our wall," for the light of G-d does not rest and become revealed in him, because "your iniquities separate," and stand opposite him as a wall.

The counsel offered for this: "He gazes through the windows, He peers through the lattices." For a 19
window is an opening made in a wall.

So too the lattices, except that lattices are small cracks, while a window is a larger opening. So, by way of analogy, our Sages, of blessed memory, said, "Open for Me [an opening] like the point of a needle," etc.

That is, that he break his heart, the heart of stone, so as to have "a broken spirit, a broken heart." For all the screens, the wall and the partition that divide between him and his Father in Heaven are the level of coarseness of spirit, because of which he considers himself something (yesh), and his own desires are dearer in his eyes than the desires of Heaven.

With all the above, the matter of Esther will be well understood and explained: at first, "when he 20
saw the queen standing in the court," it was the level of "this one coming up from the desert," mentioned above.

For even the level of the inner court is considered a desert compared with the king's house itself, since the king does not dwell permanently in the court as in the house; then there is revealed a glimmer and drawing down of the light of G-d.

And then, "Esther drew near": she rises and draws near to the king, in longing for her Beloved. But 21
all the ascents and drawing near are no more than "and she touched the top of the scepter."

But afterwards it is written, "And Esther continued," etc., that is, when she was with him in the house, "and she wept and pleaded with him to avert the evil of Haman the Agagite, which he had devised against the Jews."

For the weeping is to arouse great compassion upon the spark of G-dliness that has been clothed in garments of coarseness of spirit, from the level of Haman, who "devised against the Jews"; for from him such thoughts come to the Jews.

And then darkness will be transformed into light. Therefore, "the king extended to Esther" the whole of "the golden scepter," that the light of G-d should shine in revelation below specifically. 22

And then, "Esther arose": that is, she rose up in her place and her station, so that she would no longer need the level of "coming up from the desert."

And this is [the meaning of] "and she stood before the king": that she will be at a great level before him, as it is written, "A woman of valor is the crown of her husband." (And see, on the matter of "And the king extended," etc., what is written in Parshas Re'eh on the verse "When you hearken to the voice," etc.; and in the Mikdash Melech, Part I, Parshas Vayechi) (228b).

Also there, in the discourse beginning "When you hearken," mentioned above, the matter of the inner court and the matter of the house were explained. And see further on the matter of the house above, Parshas Bereishis, in the discourse beginning "The heavens are My throne," etc.,

"Where is the house," etc. And see further above, Parshas Vayeshev, in the Haftarah of Chanukah, on the verse "You shall guard My courts," [explained] in another way.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 7

ותסף אסתר ותדבר לפני המלך ותפל לפני רגליו...

And Esther Again Spoke Before the King

"And Esther again spoke before the king, and fell before his feet, and wept and pleaded with him to avert the evil of Haman the Agagite and his scheme that he had devised against the Jews." 1

Now, how can one say of Him, may He be blessed, "before His feet"? Surely He has no likeness of a body, and is not a body!

But the matter is to explain the essence of prayer, and how it is within the ability of every person to pray. For the Community of Israel (Knesses Yisrael) is called by the name of the level of Esther,

for she has many names. She is called by the name of the level of Rachel when she is in a state of revelation, [namely,] that the life-force be included in its source, as it is written, "like a ewe (rachel) before her shearers, she is silent," and also, "like sheep for the slaughter": for she stretches out her neck to the slaughter with a simple will.

And so it is with each and every one of Israel: that his will should be to be nullified and included in His light, may He be blessed, "to become one with the One," as it is written, "His splendor is over earth and heaven," "And the earth shone with His glory," "The whole earth is full of His glory," which is the level of extension 2

and radiance, whereby the world and all that fills it are nullified to its source. And as long as this is in a state of revelation and fervor, it is called the level of Rachel, "like sheep for the slaughter," etc.

But at a time when the matter is not revealed, it is called the level of Esther, as it is written, "And I will surely hide (haster astir) My face on that day." And it is not as people think, that whoever is not in a state of revelation does not have this thing.

This is not so, for each and every one has it. But it is the level of Esther, and one must reveal it from its hiding place and from its concealment. And the concealment is called "like a rose among the thorns,"

that is, the thorns are what hold back and hide the rose. And all the affairs of the world and the doings of this world that are done with all the heart and soul are called thorns, and they hide this level from being revealed.

And the level of Esther mentioned above is hidden "on that day," as it is written, "And I will surely hide (Esther astir) My face on that day." Understand this.

For there is a level called "on that day," and there is a level called "on this day," and there is a level called "on that night," 3

and there is a level called "on this night." For it is written, "This is the day that G-d has made; let us exult and rejoice in it." And it is written, "And G-d saved on that day."

And it is written, "This night is a night of watching." And it is written, "On that night the king's sleep fled." The explanation is that the level of "this" is [what is] in direct view, 4

as it is written, "This is my G-d, and I will glorify Him," which is the level of revelation; as in the analogy of a king of flesh and blood, all the provinces of whose kingdom are nullified before him because their eyes see the king. That is, that he be at the level of the revelation of His G-dliness, may He be blessed, as though his eyes see Him, etc.

And that the world be considered as nothing before Him, may He be blessed. And as for what has been explained elsewhere, that the world is called "something from nothing" (yesh me'ayin): the Torah spoke in the language of human beings, for to our physical eyes the "nothing" is not visible, 5

as Rabban Yochanan ben Zakkai said to his disciples, "May it be [His] will that the fear of Heaven be upon you like the fear of flesh and blood."

And this is the level of "This is the day," etc. But the level of night is the level of darkness and gloom, in which one sees nothing; 6

for even though he knows His G-dliness, may He be blessed, yet [it is] with the intellect (mochin) withdrawn, and it is not grasped in his mind; this too is the level of night.

But even though he is at this level, he can come to the level of "this night," so that he will be at the level of "this," that is, in direct view. For it is written, "The whole earth is full of His glory," which is radiance and extension.

And it is written, "Do I not fill the heavens and the earth?" And both are true: for He does fill the heavens and the earth; 7

only the body is what conceals this. And "the whole earth is full of His glory" is the level of His radiance and extension, may He be blessed, to give life to the worlds; and it is the level of a grasp that can be attained, to be nullified and included, and "all before Him is considered as nothing."

And even though he is at the level of night, he can be at the level of "this," that is, in direct view, through the greatness of the faith: that he believe with a complete faith, clear and pure, as though his eyes actually see.

But for this one needs the level of "mortar and bricks," as it was in the land of Egypt for two hundred and ten years, and their labor was "in mortar and in bricks." So too one needs [it] today: "in mortar (chomer)" — this is the kal vachomer (a fortiori inference).

"And in bricks (levenim)" — this is the clarification (libun) of the halachah; "and in all labor in the field" — this is the Baraisa. And in truth, "whoever accepts upon himself the yoke of Torah, the yoke of worldly affairs (derech eretz) is removed from him." 8

But "whoever throws off," etc., "the yoke of worldly affairs is placed upon him." Yet even though he is occupied with worldly affairs, nevertheless he can come to the level of "this night."

And the explanation is that the Holy One, blessed be He, asked of the higher worlds, "What is the sound of the kid?" And they answered that it is the sound of the children of Israel. But how can it be said of Him, may He be blessed, that He asked them? Surely before Him [everything] is revealed, etc.! 9

But the explanation is that just as the kid cries after its mother without any intellect or Daas (knowledge), so the outcry at that time was without Daas or contemplation; only out of the greatness of their distress "their heart cried out to G-d,"

as it is written, "They cried out to G-d in their distress." And they answered that the outcry is without Daas, and it is above Daas; for it is not like the cry of an animal, which is without Daas and is below Daas.

But relative to the Holy One, blessed be He, who is above Daas, their outcry was without Daas, like the cry of the kid and the animal; as it is written, "I was [like] beasts with You," that is, when I am with You. Understand this.

Now, when "their heart cried out to G-d" and "they cried out to G-d in their distress," because of this one can come to the faith that is the level of "this night," "like sheep for the slaughter." 10

And this was the miracle of Purim, which is the level of Bavel (Babylon), "for there G-d confounded (balal)"; understand this. And it can be "on that day," as it is written, "neither day nor night, and at evening time there will be light." Understand this.

Now, [with] the level of Amalek, "G-d has war from generation to generation." For all the idolatrous 11
nations are the level of kelipah and of evil traits (middos),

as it is written, "the Hittite and the Amorite and the Perizzite," etc. And they in themselves are nullified before holiness, "like the advantage of light over darkness," and it is easy to be rid of them.

But the brazenness and haughtiness of every evil trait is the level of Amalek, and "G-d has war from generation to generation"; for brazenness is "kingship without a crown." For all the traits have their root and source in the body, which is called "the serpent's skin" (mashcha dechivya), and [they] can come into being in everyone.

But the brazenness and haughtiness — from where does it come to each and every one? It is what is written, "the scheme of Haman that he devised against the Jews": that is, there are chambers of the kelipos that are called the level of Haman, and he imparts thoughts of haughtiness of spirit and brazenness.

And the remedy for this is "and she fell before His feet," that is, the angels, who are called by the 12
name "His feet," as it is written, "Seraphim standing above," "boards standing."

And this is "and she wept and pleaded," to avert the evil thoughts, etc. And this is "and they hanged him and his sons on the gallows," "fifty cubits high," as it is written, "G-d reigns; He has clothed Himself in grandeur."

TORAH OHR • MEGILLAS ESTHER • MAAMAR 8

חייב אינש לבסומי בפוריא עד דלא ידע בין...

A person is obligated to become intoxicated on Purim

◇

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'" It is written, "For a hand is upon the throne (kes) of Yah," etc. And our Sages, of blessed memory, said that the Name is not whole and the throne is not whole, etc. 1

To understand this: it is written, "Amalek is the first of the nations, and his end shall be unto destruction," [meaning] that within the level of Amalek there is a level of 'first' (reishis) and a level of 'end' (acharis).

For "G-d has made one opposite the other": just as in holiness there is a level of 'first' and 'end,' as it is written, "I am first and I am last."

That is, "first" is the light that encompasses all worlds (sovev kol almin) and the source of all, etc.; and "I am last" is the level of the light that fills all worlds (memalei kol almin), "in the heavens above and on the earth below," and "beneath are the arms of the world."

So too in kelipah (the husk) and the sitra achra (the other side) there is the level of Amalek, the level of "the first of the nations." [The nations] are the seven nations, "the Canaanite and the Hittite," etc., which are seven evil traits (middos), etc.;

and their 'first' is the level of Amalek. And the level of Amalek's 'end,' "unto destruction," is the end of the levels of the kelipos and their concentrated essence, which is the intensifying of the force of evil within each trait, its revelation and its strength.

This is the meaning of "a wicked man who has evil" (rasha vera lo). That is, "evil" in the sense of "evil toward Heaven and evil toward people," which is wrath, anger and a cruel heart 2

that comes from the intensity of the evil's dominance, which has venom like a snake. This too is the level of Amalek, who is the primordial serpent, and it is called the 'end' of Amalek.

And the level of its 'first' is "the first of the nations" mentioned above: the source from which the evil traits come into being, and the cause of their birth. It is called the level of amal (travail), and of this it is said, "Nor has He seen travail (amal) in Israel," for amal is the level of Amalek, 3

for עמלק (Amalek) is [made of] the letters עמ"ל (amal) [and] לק"ה, etc. And the level of amal is what conceals His G-dliness, may He be blessed, and separates, so that the Name is not whole, etc.

The explanation of the matter: it is written, "For G-d's portion is His people," [meaning] that in every Jewish soul there is the level of Havayah. For the vav of the Name is the level of the six extremities: "Yours, G-d, is the greatness," etc. 4

So too in a person's soul, "greatness" is the level of Chesed (kindness), "the right arm," the level of "Avraham, who loved Me," whose love is an inheritance to his descendants after him, so that every person can arouse love for Him, may He be blessed, to be drawn after Him and to cleave to Him; and this is the natural love, etc.

And Gevurah (restraint), "the left arm," is the level of "the Fear of Yitzchak": when one wishes to cleave to Him, may He be blessed, and sets his heart upon Him to contemplate His greatness, may He be blessed, 5

"terror and dread will fall upon him" as his heart understands that "His Name alone is exalted," and only "His splendor is upon the earth and the heavens," etc., as is explained elsewhere.

It is like the angels, who "respond with dread and say with awe, 'Holy'": their dread and awe come from their grasp of His holiness, may He be blessed, that He is holy and set apart, and "no thought can grasp Him" at all. 6

So too at the Giving of the Torah, as it is written, "And all the people saw the sounds and the flames," etc. What is written after it? "And the people saw, and they trembled and stood at a distance," because of the awe. This is the level of "the left pushes away,"

for, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, and His holiness, may He be blessed, that He is high and exalted without end, he pushes himself away and makes himself low, saying, "Who is he whose heart would dare to approach?" etc. But the left does not push away entirely, G-d forbid, as it is written, "And Your dread will not terrify me."

That is, the dread will not cause [him] to be terrified and to fall entirely, G-d forbid; rather, this descent is for the sake of an ascent, through the attribute of Yaakov, which is compassion over the distance and the great descent.

That is why the attribute of Yaakov is called "running through from end to end": that is, it raises and connects from the lower end to the upper end. 7

As it is written, "To Yaakov, who redeemed Avraham," etc.: through the attribute of Yaakov one arouses the love again. And as it is written, "From afar G-d appeared to me," that is, because of the compassion over the distance, etc.

Now, these three attributes are the six attributes corresponding to the vav of the Name. For in the chain of descent (hishtalshelus) of the attributes, down to the final deed, there are also three 8

of these levels. They are the levels of Torah, service (avodah) and acts of kindness: that is, preparing the heart and arousing the emotive attributes (middos), so that the deed may attain its ultimate perfection, for it must be "with joy and with gladness of heart."

Acts of kindness: this is charity, as it is said, "And your heart shall not be grieved," etc. Service: it is written, "Because you did not serve with joy," etc. Torah: as our Sages, of blessed memory, said, "And so too for a matter of halachah."

They are three lines, right, left and middle, as it is written, "From His right hand, a fire of law (eish das) for them (lamo)." "From His right hand" is acts of kindness and charity, Chesed (kindness), "the right arm"; "fire" is the level of Gevurah (restraint), "the left arm," 9

and it corresponds to service, which is the service of prayer, whose essence is accepting the yoke (kabbalas ol) of the Kingdom of Heaven: that is, awe before His sovereignty, may He be blessed, as before a king who stands over him, etc.

As it is written, "You shall surely set a king over you": that is, he should set [it] in his heart as though [the King] were standing before his eyes, and through this awe will fall upon him. 10

For awe comes from being near the awesome thing. So too, when he sets his heart upon the greatness of the Infinite One (Ein Sof), blessed be He,

that He is without end or limit, and nevertheless the fullness of all this physical earth is His glory, then awe will be fixed in his heart, and "the fear of G-d before his eyes."

Now, as for accepting the yoke (kabbalas ol) of the Kingdom of Heaven, which is drawing His sovereignty, may He be blessed, down below into the lower realms: although after accepting the Kingdom of Heaven in the Shema it is said, "And you shall love," 11

nevertheless, after this the second paragraph is said, "And it shall be, if you will hearken," etc., "Take heed for yourselves," etc. It is only that at first love is drawn from it, so that he wishes to cleave to Him.

Afterwards, when he wishes to cleave to Him and sets his heart to contemplate His greatness, may He be blessed, and that He is below just as above, then awe is drawn from this. 12

As it is written, "Avraham begot Yitzchak." What does the verse come to teach us? Has it not already said, "Yitzchak, son of Avraham"?

Rather, it is to teach you that the attribute of Yitzchak was born and drawn from the attribute of Avraham. For the attribute of Yitzchak, which is awe, is not an attribute in its own right, and the attribute of Avraham [another] in its own right; rather, all the attributes of holiness are a single unity, and there is no separation among them, G-d forbid.

So too with the offerings, "a lion of fire that consumes the offerings": [the lion is] the level of "the face of a lion on the right," [and] "of fire" is the level of the Gevuros (the powers of restraint), etc. 13

So too the service of the Levites in song is in the manner of the Gevuros withdrawing from below to above, "and the Chayos were running and returning," and it is called the level of "reaching and not reaching," etc.

All this is the level of "fire." And the level of "law" (das) is the middle line, which is the level of the Torah, called "the Torah of truth" because the letters of emes (truth) are alef, at the head of the letters, 14

mem in their middle, and tav at their end; they are the level of "running through from end to end." This is the attribute of Yaakov, as it is said, "You will grant truth to Yaakov."

And this is [the meaning of] lamo: it means "to Him." That is, "from His right hand, a fire of law" is drawn forth "to Him" (lamo), in order to return and connect to Him, may He be blessed, through the attribute of Yaakov, "running through from end to end."

Now, all six attributes mentioned above are the level of the vav of the Name Havayah, blessed be He. As for the level of the hei of the Name: the shape and form of the hei is three lines, two lines joined together, which are the levels of thought [and] speech, 15

and the third line is the level of action, as it is written, "I have even made it," and as is explained elsewhere. The point is that one must draw the level of the vav into the level of the hei, that is, [the attributes] must be clothed in thought, speech and action, so that these are filled with the attributes of holiness.

Now, there is [the letter hei spelled out as] ה"ה, with a filling of another hei. The filling, which is the concealed [part], is the level of the hei of thought; for just as there are five organs of articulation in speech, so are they in thought, for what one thinks, one speaks. 16

And there is [hei spelled out as] ה"א, with a filling of alef, which is the level of the very lofty concealment, the level of אל"ף (alef), פל"א (pele, wonder), etc. However, the root of the level of the vav-hei of the Name Havayah, blessed be He, is drawn from above, from the level of the yud-hei of the Name.

The yud is the level of the supernal point; it is the level of what is written, "And His arrow shall go forth like lightning," that is, the beginning and source of the coming-into-being of worlds and their renewal from nothing to something, and from absolute nonexistence. For "with one thought He created the world": all the levels, the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), are nothing but one thought.

And the first hei is the level of the spreading out of the worlds in length and breadth. And the yud is called "a point in the palace," which is the level of self-nullification (bittul), etc.

Now, all the attributes, and the thought, speech and action of holiness, which are the level of the vav-hei of the Name, are drawn from the level of self-nullification (bittul). 17

That is, when one contemplates the nullification of the created beings' grasp before the Creator, may He be blessed, that they occupy no place and are accounted as truly nothing, being nothing but one thought, etc., then he will set to Him his heart, his spirit and his soul, to be G-d's alone.

But if a person wants to arouse love for G-d merely with his natural attributes, he separates the Name Yah from vav-hei; for with him the attributes are in a state of yesh (being something), and in a love that is felt there is someone who loves, and that is all, etc.;

and through this the kelipos (husks) and the sitra achra (the other side) have a hold and draw nourishment, to suck and receive life-force (chayus), so that seven evil traits also come into being, G-d forbid.

This is the level of Amalek, which is the level of yesh ("something"): it is what makes and magnifies the yesh, the opposite of the self-nullification (bittul) drawn from the Name Yah. It is what covers and conceals the revelation of the Name Yah, and through this it is the beginning of the coming-into-being of the seven evil traits. 18

As our Sages, of blessed memory, said, "A person does not commit a sin unless a spirit of folly has entered him": this is a spirit that covers and conceals the level of self-nullification. For "Who is wise? One who sees what is born": from nothing (me'ayin), etc.

And this is [what is meant by] "the Name is not whole." And as for what they said, that the throne is not whole: the level of כסא (kisei, throne) is כס א' (kes, alef). 19

That is, the level of alef, "I will teach you (a'alefcha) wisdom, I will teach you understanding," which is the Torah, descended and was covered in physical coverings, like all the matters of [the orders] Zera'im and Mo'ed, etc.

It is called by the term kisei (throne) as, by way of analogy, a chair (kisei) on which a person sits, lowering his back to sit on it: so it is with the Torah,

which is in the level of the back (achorayim) and the level of the outer dimension (chitzoniyus): it descended and was clothed in the physical matters of this world. And the throne is the level of a chariot (merkavah) for the level of the back, which descended and was lowered.

Now, occupation with Torah must be lishmah (for its own sake): that is, for the sake of the Torah itself, to draw into it the level of the alef, as it is written, "And who is like Your people Israel, one nation on earth," for they draw down the level of His unity, may He be blessed, even on earth. 20

This is not so with one who says, "I have nothing but Torah," etc.: this is the level of Amalek, which separates the alef, etc.

But the counsel prescribed against Amalek is what is written, "For a hand is upon the throne (kes) of Yah," etc. The meaning: 21

that the level of "hand" is above the level of kes and above the level of Yah. The point is that there are three hands: the great hand, the strong hand, the high hand.

Now, of the great hand it is written, "And Israel saw the great hand," with the hei of knowing (the definite article), for it is known and grasped: the great hand is the love that a person arouses to cleave to Him, may He be blessed, which is grasped and felt in the heart. 22

So too of the strong hand it is written, "and all the strong hand," with the hei of knowing, for the strong hand is awe, Gevurah (restraint), "the left arm," and "the left pushes away": through accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, he pushes himself away and makes himself low.

Therefore we say in the Shemoneh Esreh, "Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed." As for transgression (pesha): we are not dealing with fools; 23

rather, "transgressions (pesha'im) are rebellions." And rebellion is casting off the yoke; that is, casting off the yoke alone is counted for him as transgression.

Therefore, before the Shema he does not feel it in his soul, and says, "I am innocent, without transgression." Only after accepting the yoke (kabbalas ol) of the Kingdom of Heaven in the Shema, when he fulfills "You shall surely set a king over you," truly over you, 24

then the thoughts of his heart all day long, in which he did not draw this awe upon himself and turned his mind away from it, seem in his eyes as though he had transgressed and rebelled and cast the yoke of the Kingdom of Heaven off his neck.

This is [the meaning of] "Pardon us, our King, for we have transgressed": that is, because You are our King, for we have accepted the yoke of Your sovereignty upon ourselves, therefore we say, "for we have transgressed."

Now, the left that pushes away, in this respect, is in the mode of a feeling in his soul. But of the level of the high hand it is written, "And the children of Israel were going out with a high hand," without the hei of knowing. 25

For it is written "going out": that is, they go out of the vessel and the limit. This is the level of the lifting up of the soul, to fulfill what is written, "To You, G-d, I lift up my soul." And it is the level of the higher teshuvah (return), of which our Sages, of blessed memory, said, "Teshuvah preceded the world";

for through teshuvah from the depth of the heart, and with self-sacrifice (mesirus nefesh), "the spirit returns to G-d who gave it": it is [the spirit] that rises to the very source from which it was hewn.

Now, Israel "arose in thought." That is, "with one thought He created the world," and Israel came first, being in that very thought. 26

As our Sages, of blessed memory, said, "He took counsel with the souls of the righteous," etc. Thus they are above the level of thought, and therefore the teshuvah (return) of the souls of Israel to the source from which they were hewn precedes the level of the world in rank.

That is why it is called "a high hand": it raises and lifts up to a very, very high level, to a place that is not known or grasped by the comprehension of created beings. 27

This is [the meaning of] "For a hand," without the hei of knowing: that is, the level of the high hand is above, over kes and over the level of Yah,

for "with Yah, G-d formed the worlds," which is the beginning of creation: "with one thought He created the world." But the level of the high hand is far, far above them.

Therefore there is a special superiority in this: that from there should come "G-d's war with Amalek," so that Amalek will not stand to set himself against the level of Havayah, to cover, conceal and separate; rather, there will be revelation: the Name whole and the throne whole.

Now, "from the root of the snake," which is Amalek, "came forth a viper": this is Haman, who is himself the level of Amalek, and his hold and his nourishment are from the Name Yah. 28

This is [the meaning of] "And Haman took the garment and the horse, and dressed Mordechai." For our Sages, of blessed memory, said, "'My Name' (shmi) with Yah [equals] 365," etc.,

[meaning] that keeping the negative commandments is the revelation of the level of the Name Yah, for the essence of the negative commandments is that there be no covering and concealment of the Infinite Light (Or Ein Sof), blessed be He.

And the 248 positive commandments are the drawing down of the Infinite Light, blessed be He, and His dwelling place among the lower realms. But the power of uncovering the covering (kisei) and concealment of the essential light is greater than the drawing down of the chain of descent (hishtalshelus) of the light, which is merely a radiance and a glimmer.

Now, Haman is the kelipah (the husk) that covers and conceals the level of the Name Yah, which is the source of the negative commandments. 29

Therefore, when the sitra achra (the other side) is subdued and darkness is turned into light, they become the level of garments and horses for the level of Mordechai, which is the level of the source of the drawing down of the positive commandments; for the garment is drawn from a higher level, as is explained elsewhere.

And this is [the meaning of] "Hurry, take the garment and the horse," etc. For our Sages, of blessed memory, said, "If they merit, 'I will hasten it'; if they do not merit, 'in its time.'" 30

Now, when the time of the Messianic end arrives, speedily in our days, it is written, "He will swallow up death forever," and "I will remove the spirit of impurity," etc.: they will be utterly consumed and lost, so that there will be no ascent from them to holiness.

That is not so through the teshuvah (return) of Israel in the days of exile, when the sitra achra (the other side) is subdued and darkness is turned into light: from them is made the level of garments, as mentioned above.

That is why he said "Hurry," meaning that it should be in the manner of "I will hasten it," for then the garment and the horse can come from this; whereas when it is "in its time," it will be utterly lost.

Now, Purim and Yom Kippur are a single level. (Yom Kippurim means "like Purim.") It is called Purim after the pur, because the self-exaltation of Haman, who cast "pur, that is, the lot," was that he wanted to imitate that lot which is on Yom Kippur, etc. 31

For just as Yom Kippur is the level of the higher teshuvah (return), "before G-d you shall be purified," so on Purim Israel merited the higher teshuvah through "the matters of the fasts and their cry," with actual self-sacrifice (mesirus nefesh), through sanctifying the Name;

for Haman sought only to destroy the Jews, and had they renounced [their faith], G-d forbid, he would not have done anything to them.

And as our Sages, of blessed memory, said, in the days of Achashverosh they accepted the Torah willingly; and through this their souls were lifted up to the source from which they were hewn, very high above, in the level of "arose in thought" and "teshuvah preceded the world."

Now, as for the revelation of this level in the soul: on Yom Kippur there is no eating or drinking; but on Purim, which is in the time of exile, it comes specifically through drinking wine, which is the level of "intoxicating wine," that is, the nullification of Daas (knowledge) and comprehension, etc., as is explained elsewhere. 32

And this is [the meaning of] "A person is obligated to become intoxicated on Purim," with the level of "intoxicating wine," "until he does not know [the difference] between 'cursed is Haman' and 'blessed is Mordechai.'" 33

For "cursed is Haman" is the kelipah (the husk) that covers and conceals the Name Yah, the level of the negative commandments; and "blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

And through the level of "intoxicating wine," which is the level of the nullification of comprehension, etc., and the level of the higher teshuvah (return), one rises above the level of yud-hei and above the level of vav-hei.

On Purim this level is revealed in every soul in general; and a glimmer of this level is revealed a little every day, in particular in the Shema, with self-sacrifice (mesirus nefesh) at "One" and at "And you shall love," for each one according to his own measure.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 9

ובבואה לפני המלך אמר עם הספר וגו׳

"And when she came before the king, he said with the book"

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"And when she came before the king, he said with the book (sefer)," etc. Now, our Sages, of blessed memory, said: "The world exists for six thousand years, and for one [thousand] it is desolate," which is in the aspect of rest (menuchah), in which there are no ascents and descents; 1

for all the days of this world, six thousand years, are in the aspect of descents and ascents, both in souls and in bodies; for many times Israel were at peace, and afterwards they descended, etc.

Now, descent is for the sake of ascent. And this ascent, as a whole, divides into two which are four: that is, two for the souls, which are the lower and the upper Gan Eden, and two for the bodies, which are the days of Mashiach and the Resurrection of the Dead. 2

And of these ascents it is said, "They go from strength to strength," for there are many kinds of different levels in the ascents of the souls.

And [there are] many kinds of chambers (heichalos): "the house of the women" and "the second house of the women" — the lower Gan Eden and the upper Gan Eden. And there is a river of fire (nehar di-nur) that separates between ascents; 3

for in the ascents of the soul from this level to another level and rung above it, it immerses in the river of fire, which is the aspect that nullifies [it] and makes [it] forget its former standing, so as to regard it as nothing and as naught, in order that it be in a state of self-nullification (bittul) and inclusion in another ascent, which is above it.

As it is written, "And with this the maiden came to the king." And "with this" is the pillar between one world and another, in which and through which the souls are included, so as to be in a state of self-nullification (bittul); for "this is the gate to G-d," etc. 4

And so too, in the same way, with the ascents of the bodies, to the days of Mashiach and the Resurrection of the Dead. But "and one [thousand] desolate" is the seventh millennium, in which is the ultimate perfection of all the ascents, to the point that there is no further ascent above it;

for it is the end and limit of all the levels and ascents that can be, according to the temperament and nature of that shemitah [cycle]: "six thousand years, and one [thousand] desolate." And in each and every shemitah, according to what it is, so is the ascent of its seventh millennium,

which is the ultimate perfection of all the ascents, and it is called the level of rest (menuchah), which is the level of an ascent above which there is no further ascent. And this is "and one [thousand] desolate," which is in the aspect of rest.

Now, it is written, "Go, behold the works of G-d, Who has set shamos (desolations) on the earth," 5
and our Sages, of blessed memory, said: "Do not read shamos, but shemos (names)."

The explanation is that the level of shamos (desolations) is the matter of "one [thousand] desolate," that is, the level of rest, the end and culmination of all the ascents. And even so, all this is

only the level of shemos (names), for this is only from the level of His Name, the attribute of His Malchus (sovereignty), may He be blessed, as in the saying: "Unique, Life of the worlds, King," etc.

That is to say, He is unique and singular, alone, as [He was] before the world was created, for He is not within the bounds of worlds at all; and as for His being "Life of the worlds,"

the life-force that spreads through the worlds is only on the level of "King." And it is written, "Your kingship is a kingship of all worlds": for all the ascents and all the worlds, up to the very highest of levels, in each and every shemitah, and many shemitos and jubilees, etc.,

are only the level of His Malchus, may He be blessed, in that they delight in and enjoy the radiance of the Shechinah (Divine Presence); and in this delight there are many levels and ascents, up to the very highest of levels; and all this is

only the spreading forth of the radiance of the glory of His Malchus, may He be blessed. But as for Him, may He be blessed, in His own glory and essence, no thought can grasp Him at all.

Now, this aspect of delight, as a whole, is the aspect of "tomorrow, to receive their reward"; and in 6
"today, to do them" is the aspect of the spreading forth of the will. For will is the outer dimension (chitzoniyus) of delight, as is known from experience: whatever holds delight, toward that the will inclines.

That is, the spreading forth of His will and wisdom, may He be blessed, in the 613 mitzvos of the Torah and the seven of the Rabbis, which are the 620 pillars of light that are drawn from the supernal delight.

And all mitzvos require the intention of the heart, which is the point of the inner dimension (pnimiyus) of the will that is in the heart: to cleave to Him, may He be blessed, through His mitzvos, as in the words: "Who has sanctified us with His mitzvos."

Now, just as in delight there is elevation after elevation, up to the very highest of levels, so in the will — the inner point of the heart, the depth of the heart (umka d'liba), which is called by the name Knesses Yisrael (the Congregation of Israel), 7

as is explained elsewhere — there is also elevation after elevation, until the revelation of the will that is drawn down below into the soul, in the depth of the heart, is in the state of me'od me'od ("very, very [much]"), up to the very highest of levels, so as to be in the state of "Whom have I in heaven? And with You I desire nothing on earth. My flesh and my heart pine away."

"On earth" is the level of "names on the earth": that this desire should not be [something] mixed in "with You," but only for Him alone, may He be blessed: "my soul and my heart pine away." 8

And this is [the meaning of] "Better one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come." For all the life of the World to Come,

which are ascents without end in the level of supernal delight, to delight in Havayah and to enjoy the radiance of the Shechinah (Divine Presence), which is the level of "King" alone, from the level of "names on the earth";

but teshuvah and good deeds — for the essence of teshuvah is in the point of the inner dimension (pnimiyus) of the heart, from the depth of the heart, from the inner dimension of the heart — it is clothed in good deeds,

which are the 613 mitzvos of the Torah and the seven of the Rabbis, which are themselves the revelation of the Supernal Will, blessed be He; it is this that rises higher and higher above the level of delight. For the delight that comes to the souls is through being clothed in the soul's comprehension, so that the soul delights according to its comprehension;

but the will is above comprehension, for it is in the level of the gulgalta (skull) that covers over the brain, as is explained elsewhere on the verse "A woman of valor is the crown of her husband."

And this is [the meaning of] "And when she came before the king": it is the ascent of Knesses Yisrael (the Congregation of Israel) before the level of "the King," and above it, through the elevation of the will to cleave to Him, may He be blessed, in His own glory and essence, far above the level of His Name and His Malchus (sovereignty). And then "he said with the book (sefer): his scheme shall return," etc. 9

The explanation of the matter: all of a person's service in this world is to sift out the good from the evil, and there is sifting (birur) after sifting, up to the very highest of levels. 10

The sifting is through Chochmah (wisdom), koach mah (the potential of "what"), which is the level of self-nullification (bittul): to be nullified and included in Him, may He be blessed. And this is "before the king,"

for the level of "king" is in the level of olam (world), a term related to he'elem (concealment) and the hiding of the Face, there being many contractions (tzimtzumim), numerous and mighty, so that there be the level of am (people), a term related to omemus (dimness): things foreign and separate, etc.

For there is no king without a people. And the level of Chochmah is koach mah: that is, to raise [things] up from the world of separation (alma d'peruda), to bind and unite [them] with Him, may He be blessed, in a state of bittul to Him alone.

Now, sifting is in thought, as is seen plainly in physical matters: when some matter comes to a person, he thinks and reflects on it, and the good he accepts, 11

and it is absorbed in his mind and his thought, to the point that he concludes thus in his mind that the thing shall come about and be so in actual deed; and the evil he pushes outside. And the level of thought is called sefer (book), the level of combinations of letters.

Now, through an arousal from below — "when she came before the king" in the level of Chochmah (wisdom) and in the level of sifting, as mentioned above — then [comes] an arousal from above, so that there be "he said with the book": that there be a sifting of the level of Chochmah in the supernal thought, the level of sefer (book), 12

combinations of letters, so that it push the evil outside, and the waste and dross — the agents of judgment and of accusation that hinder and hold back a person in the service of G-d, from within and from without, in physical and in spiritual matters — and "his evil scheme shall return upon his own head."

And their sifting is through raising them specifically to the level of supernal thought; for this ascent brings upon them the descent and the expulsion outside. For 13

when they are below, they take up no place at all: "The spider can be grasped with the hands," etc. And they are like the analogy of the dregs that are in wine.

As it is written, "He pours out from this; but its dregs they shall drain," etc.: for it is they who are the level of dregs: when they are below, it is well for them so. 14

And this is the reason that all the wicked raise themselves up before their downfall, as it was with Haman, "whom [the king] promoted and advanced above all the officials," etc.

As it is written, "Pride goes before a fall." And this is what is written: "Though you soar as high as 15
the eagle," etc., "from there I will bring you down, says G-d" — "from there," specifically:

for their being raised high and their ascent above is what causes their abasement and their downfall, since they cannot stand in a high place and in the supernal level, the level of sefer (book). Therefore it is written, "Let them be blotted out of the book of life."

Whereas when they are below, they take up no place at all — like the analogy of excrement: when it is in the privy and on the dunghill, that is its proper place; whereas when it is brought into a house, it is pushed outside.

Now, their being raised to the level of sefer (book) and supernal thought comes after the elevation 16
of Knesses Yisrael (the Congregation of Israel), which is the level of the point of the inner dimension (pnimiyus) of the heart, to the level and rung of "before the king";

whereas when it is below and itself needs to be sifted, there cannot yet be another sifting, on the level of the dregs.

And so it is exactly with the animal soul in each person individually: it cannot be sifted — that is, to 17
separate the evil in it from the good, and to transform the good in it from darkness to light, etc.,

to the side of holiness — unless the G-dly soul is first sifted and elevated higher and higher, through the sifting of the garments of holiness, which are thought, speech and action, which are sifted through occupation with the Torah and its mitzvos, which are the spreading forth and step-by-step descent (hishtalshelus) of the Supernal Will, blessed be He.

And this is [the meaning of] "The soul of my lord shall be bound up in the bundle of life with G-d," etc.: this is the Supernal Will, which clothes the soul and raises it higher and higher, to the level of gulgalta, as mentioned above. And as is explained elsewhere on the verse "Lift up the head of all the congregation of the Children of Israel," etc., "by their skulls (legulgelosam)," etc.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 10

וקבל היהודים את אשר החלו לעשות

"And the Jews Accepted What They Had Begun to Do"

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"And the Jews accepted what they had begun to do." The meaning is: they began at the Giving of the Torah, when they said "we will do and we will hear," and at that time it was still called by the name "beginning." 1

But in the days of Haman, "the Jews accepted," etc.: a complete acceptance. To understand this, one must understand the matter of the Giving of the Torah, that it was given to Israel.

But did not Avraham our father, peace be upon him, fulfill the entire Torah before it was given? So what is the advantage of its being given?

However, the distinction of Avraham our father, peace be upon him, was that he was "going and journeying"; that is, he was in the mode of "running and returning," because his attribute was the attribute of love, in a state of self-nullification (bittul) toward Him, may He be blessed, for Avraham [is] ever mah ("a limb of mah"), etc. 2

And this self-nullification comes through contemplation, as it is written, "Let them praise the Name of G-d," etc.: the level of a name alone, which is not in the category of His essence and being, etc.

For "He" — that is, His essence and being, may He be blessed — "commanded, and they were created"; for it does not apply to Him, may He be blessed, to say that He created the worlds, as mentioned above.

For the term "created" (bara) implies that the power of the maker is in the thing made, and this applies only to His Names, may He be blessed, as it is written, "In the beginning Elokim created": that is, the Names of the Holy One, blessed be He.

But [as for] His essence and being, as it were, it is only as though "He commanded, and they were created" of themselves, for they have no comparison or relation to Him, may He be blessed, at all,

for "exalted is His Name alone." The meaning is: even the level of "exalted," that is, the level of the light that encompasses all worlds (sovev kol almin), is only the level of "His Name alone."

Accordingly, the soul becomes nullified to Him, may He be blessed, in a state of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, itself; for the soul has no power to contain the light of this love except in the mode of "running and returning." And this was the distinction and rank of Avraham: "going and journeying." 3

But of the Time to Come it is written, "for eye to eye they shall see," because of that time it is said, "with weeping they shall come"; for the weeping is

because of receiving the great joy and the abundance of delight that is revealed, far, far beyond what the soul can bear; and therefore one weeps and sheds tears, because there is no restraint at the level of vessel and limit, as is known.

Now, Avraham's distinction was very great by virtue of the root of his soul, and not every person merits this. Therefore the Torah was given: 248 positive commandments and 365 negative commandments, which are the very level of "running and returning." 4

"Running" is in the positive commandments, and "returning" in the negative commandments. For the mitzvos are vessels for the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in them.

As it is written, "G-d descended upon Mount Sinai." For the 248 commandments are the 248 limbs of the King. Just as a limb 5

is a vessel in which the life-force from the brain is enclothed, so the mitzvos are vessels and limbs for the life-force drawn from Chochmah (wisdom), for "the Torah comes forth from Chochmah," in which the Infinite Light (Or Ein Sof), blessed be He, itself is enclothed; and through this there will be a revelation of the Infinite Light, blessed be He, itself in the soul of man.

And this is the meaning of "we will do and we will hear." "We will do" is the level of a vessel, in the doing of the mitzvos in actual deed. And "we will hear" (nishma) is from the expression "and Shaul assembled (vayeshama)," a term of gathering: that into them there be gathered and collected drawings-down from the Infinite Light (Or Ein Sof), blessed be He. 6

For the drawing down of the Infinite Light, blessed be He, into Torah and mitzvos depends on the doing of the mitzvos and their fulfillment in actual deed, since there is no light without a vessel, as is known from the matter of the element of fire,

by way of analogy: it is the highest, above all the four elements beneath the sphere of the moon, and nevertheless it does not shine at night, because the light that comes from it does not shine

unless there is something below that it takes hold of and burns, such as a wick and wood; and after the wood and the wick are consumed and burned up, it departs and is as though it had never been, and does not merit the name "light" at all.

And this is [the meaning of] "nor is an unlearned person a chasid." A chasid is one who possesses the emotive attributes (middos) of love, and this is the very level of light (for twice or, "light," equals ve'ahavta, "and you shall love," in numerical value); and there cannot be a revelation of the light of love

unless there is the level of a vessel below that is affected by it. And this level of a vessel comes through Torah and mitzvos; which is not so with an unlearned person.

Moreover, the main cause of drawing down the Infinite Light, blessed be He, so that it be enclothed in Torah and mitzvos, and so that there be [the level of] "You are wise, but not," etc., is none other than the essence of the Torah and of the doing of the mitzvos themselves; for the level of the vessel precedes the light in its root and the source from which it is hewn.

As is explained elsewhere on the verse, "And these are the kings who reigned in the land of Edom before any king reigned," etc. 7

And as is known, the root and life-force of food, from the inanimate, the vegetative and the animal, is higher than the life-force and vital soul of man; which is why food gives life to a person and restores his soul, etc.

Therefore the main drawing down of the Infinite Light (Or Ein Sof), blessed be He, depends on the level of a vessel: through the doing of the mitzvos and their fulfillment in actual deed, by which one makes the level of a vessel, from this the light is drawn down and enclothed in them. 8

And this is also the meaning of "nor is an unlearned person a chasid": there cannot be a drawing down of the light of love from above except through vessels, which are the Torah and the mitzvos.

With this one can understand why we sometimes find that Avraham's distinction is reckoned great in that he fulfilled the entire Torah, as it is written, "and he kept My charge," etc.; and sometimes we find that it is reckoned to him as a deficiency that he did not merit the Torah. 9

For both are true: by virtue of the root of his soul he was exceedingly high, to the point that his soul was a chariot (merkavah) and the level of a vessel for the light of the Torah and for the Infinite Light (Or Ein Sof), blessed be He, which is drawn down and enclothed in the Torah.

For Avraham [is] ever mah: a limb and a vessel. But all the mitzvos themselves, which are more exalted levels, from "before any king reigned," etc., had not yet been given in the days of Avraham.

But concerning this drawing down it is said, "Let them bring a royal garment" and "a horse that 10
the king has ridden upon," "and let them clothe the man," etc.

The explanation: the royal garment is the level of Torah and mitzvos, as it is written, "He wraps Himself in light as in a robe," and "light" means nothing other than Torah; for the Torah comes forth from Chochmah (wisdom), and it is the level of a garment for the light

of the Infinite One, blessed be He, which is enclothed within it: "You are wise," etc. And the mitzvos are called garments, in which is enclothed "Chesed (kindness), the right arm," etc.

And the drawing down of this level of garment, so that there be an enclothing of the Infinite Light (Or Ein Sof), blessed be He, in Torah and mitzvos, in the doing of the mitzvos and their fulfillment in actual deed, is through the level of the horse; as it is written concerning the Giving of the Torah, "When You ride upon Your horses, Your chariots are salvation."

The explanation of this matter: sus (סוס, "horse") equals in numerical value twice gimmel-samech 11
(63), and this is the level of "for He is exalted, exalted"; that is, that through this one be in a state of self-nullification (bittul) toward Him, may He be blessed.

For mitzvos require intention, that is, the desire of the heart: "if he sets his heart to Him," etc. For the Infinite Light (Or Ein Sof), blessed be He, rests only upon one who is nullified to Him, etc.

Now, the matter of the horse is that the horse carries its rider to a place he cannot reach on his 12
own. And there are two aspects to this: it brings him up great mountains and brings him down into great valleys. So too,

in this level of self-nullification (bittul) there are two aspects. From below to above: to a place where the sitra achra (the other side) has no nurture and no hold, the world of freedom, "exalted over the haughty," where no abundance and life-force is given to them; "though you soar like the eagle," etc.

And this is what is written, "The horse and its rider He cast (ramah) into the sea." Ramah is a term 13
of loftiness and a term of casting, and both are true: because of the loftiness, the level of casting comes about, etc.

And from above to below: that the revelation of this level of self-nullification (bittul) be drawn down below, so that the sitra achra (the other side) is transformed and subdued, etc. For a transformation of the emotive attributes (middos) cannot come about through the holy emotive attributes themselves, since they are "one opposite the other."

As the saying goes, "Not like Avraham, from whom Yishmael issued"; rather, "until a spirit from on high is poured out upon him": the level of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He. 14

And this is alluded to in the words of our Sages, of blessed memory, "Let his mother come and wipe her son clean," etc.; and as it is written, "If G-d washes": do not read im ("if") but em ("mother"), etc.

"The mother of the children," that is, the mother and source of the emotive attributes (middos), is the level of contemplation of the Infinite Light, blessed be He, itself, in a state of self-nullification; and there all the attributes are transformed from one extreme to its opposite, because it is the level of the encompassing (makif),

as, by way of analogy, thought, which encompasses and bears two opposite things; and there the level of "one opposite the other" has no dominion.

And this is [the meaning of] "When You ride upon Your horses, Your chariots are salvation": that the level of salvation is drawn down, "to save from those who judge his soul," and to transform, etc. 15

Through this, the garment and the horse are given "into the hand of one of the king's noble princes": this is Michael, the High Priest, a branch of Chesed (kindness), who clothes the soul in Gan Eden, etc.

"And proclaim before him, 'Thus shall be done,'" etc. This will be understood in light of the saying of our Sages, of blessed memory, "The righteous are destined to have 'holy' said before them," etc. For kadosh ("holy") is the drawing down of the supernal kodesh ("holiness") by means of the vav, which indicates drawing down.

And in the Time to Come all the drawings-down will be from below to above, for the main revelation will be below, and the angels on high will receive illumination from below, etc.

Now, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the manner mentioned above, they began at the Giving of the Torah, for then was the beginning of the drawing down, like the matter of "little by little I will drive them out." 16

But in the days of Haman, "the Jews accepted": a complete acceptance, all at once. For Yehudim ("Jews") are so called after the level of hodayah (acknowledgment). For there is blessing and acknowledgment: blessing is the level of revelation, "from world to world."

But acknowledgment is not the level of revelation, since it is the level of acknowledging the Infinite Light, blessed be He, itself, which cannot come to revelation and is not grasped by any thought

except by way of acknowledgment; and this is the level of utter self-nullification (bittul). And at that time Israel merited the rank of the great self-nullification through self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name;

for had they wished to change their faith, Haman would have done nothing to them, since he decreed only against the Jews;

but they gave themselves over to death the entire year, and no thought of [going] outside, G-d forbid, arose in them. And through the level of self-sacrifice they merited the level of complete acceptance, so that the level of the Infinite Light, blessed be He, itself entered and was drawn down into them.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 11

ביאור על הנ"ל

An Explanation of the Above

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An explanation of the above. 1

Now, the matter of Avraham our father, peace be upon him, having fulfilled the whole Torah before it was given means that he drew down light from the level of the light that encompasses all worlds (sovev kol almin), which is the pivot and the principal foundation in the whole of the Torah and mitzvos: to draw down the revelation of the light that encompasses all worlds. 2

As is explained in many places. (See what is written on the verse "And this is the mitzvah," in Parshas Va'eschanan, and on the verse "You shall keep My Shabbosos.") And therefore his service was in the mode of "going on and journeying," which is "running and returning" (ratzo vashov).

For the drawing down from this level, which is above the chain of descending worlds (hishtalshelus), cannot possibly be drawn down except by way of ratzo vashov. And therefore Avraham's service of love too, which was drawn from contemplation of the light that encompasses all worlds, was

in the manner of ratzo vashov, for the soul has no power to contain the light of this love except in the mode of ratzo vashov. (And see what is written on the verse "It is better to take refuge," [that] there is a contemplation that is, etc., and the heart is too small to contain [it], etc.; see there.)

But to understand why it is sometimes counted as a deficiency in him that he did not merit the Torah and mitzvos that were given at Sinai: this will be understood through explaining the meaning of "We will do and we will hear."

It is this: "we will do" means the vessels, in the manner of "the 248 commandments are the 248 limbs of the King," which are the level of vessels for the revelation of the Infinite Light (Or Ein Sof), blessed be He, just as a limb is a vessel for the life-force drawn from the soul.

And "we will hear" means the light that is drawn into the vessel through the fulfillment of this mitzvah. And the fact that they put "we will do" before "we will hear" 3

is because the mitzvos, which are the vessels, are what cause the lights to come and to be drawn down and spread into the vessels; and were it not for the vessels, the lights would not be drawn down at all.

This can be understood in two ways. The first is according to what is written, "For Havayah your G-d is a consuming fire." For,

behold, there are four elements, fire, air, water and earth, and the element of fire is above air, water and earth, for it is [directly] beneath the sphere of the moon. And there is a debate among the philosophers concerning its nature.

Now, the question is: why is there darkness at night? And the answer is that the light and fire that takes hold in a wick and in wood is a glimmer and an outflow from the element of fire. 4

But the element of fire itself is the source of the light and the fire, and it is not at all like the nature of the fire in the wick; only the fire in the wick is a glimmer and a drawing-forth from it.

Therefore no light or glimmer at all is drawn down from the element of fire itself; only after the fire is drawn into the wick does it shine. 5

Now, we see what it is that causes the fire to be drawn from its source, the elemental fire: it is the wick and the wood, which are

the vessels in which the light takes hold, and then it is drawn down and shines and is revealed below; whereas in the absence of the wick, the fire withdraws to its source, the elemental fire, from revelation into concealment, and it becomes dark below.

The parallel [of the analogy] will be understood above: there is light and vessel in the Ten Sefiros. The light is a revelation and drawing-forth from the Supernal Emanator, blessed be He, and the vessel is the level of the Ten Sefiros, Chochmah and Binah, Chesed, Gevurah and Tiferes, etc., which are the level of vessels in which the light from the Infinite One (Ein Sof), blessed be He, is drawn and takes hold. 6

Now, the deed of the mitzvos, which are called "248 limbs": this is because they are the level of vessels of the Ten Sefiros, as is known. Therefore, through the fulfillment of the deed, which is the making of a multitude of vessels, that is: nine times nine comes to eighty-one,

and in each one there are head, middle and end, which comes to 243, and the five Chasadim that bring [them] to growth. It follows that this is the multiplicity of vessels: that each Sefirah is comprised of nine, and of three aspects, head, middle and end, 7

and also their growth through the five Chasadim. And this is the rectification and growth of the limbs and vessels of Z'eir Anpin (the emotive attributes), as is written in the writings of the Arizal, in the discourse on gestation (ibbur), nursing (yenikah) and the intellect (mochin).

And this is the meaning of "we will do": that through charity and acts of kindness we rectify and make the level of Chesed (kindness), "the right arm" of Z'eir Anpin (the emotive attributes), etc. And so too with all the mitzvos: we rectify the level of such-and-such a vessel. 8

And through this specifically [comes] "and we will hear": that the lights will be drawn into the vessels, that is, an addition of light and revelation from the Infinite One (Ein Sof), blessed be He, because of the multitude of vessels in which the light will be drawn and take hold. Whereas in the absence of the vessel, the light withdraws to its source and root in the Supernal Emanator, blessed be He.

And this is [the meaning of] "For Havayah your G-d is a consuming fire," like the analogy of fire, which in the absence of the wick withdraws to its root. (And see what is written on the Zohar in Parshas Balak, on the verse "I am black," etc.)

Therefore our Sages, of blessed memory, said, "Nor is an unlearned person (am ha'aretz) pious (chasid)." The meaning is that chasid is the level of the attribute of love, which is called Chesed.

Now, ve'ahavta ("and you shall love") is numerically twice or ("light"). And no light shines or is drawn down except specifically when it has a vessel in which to take hold;

therefore, for the lights of love to be revealed in the soul is specifically through vessels, which are none other than the Torah and mitzvos. And it follows of itself that an unlearned person, who is not [engaged] in Torah and mitzvos, cannot possibly have the light of love drawn into him.

And this is why they put "we will do" before "we will hear." And this is what is written (II Kings, chapter 4), "There is not another vessel; and the oil stopped." Had there been more vessels, there would have been still more drawing down of the lights, etc., and this is for the reason mentioned above.

And the second way of explaining why they put "we will do" before "we will hear," and "nor is an unlearned person pious," is that the root of the vessels is higher than the lights; and that is why it is in them and through them that the light is drawn down and revealed.

This is as is known from the matter of the shattering of the vessels of Tohu, and the 288 sparks, which are higher than the World of Tikkun. And therefore man is nourished by and receives life-force from the inanimate, vegetative and animal, although they are beneath him in rank; but [this is] because their root is from the World of Tohu, 9

and therefore they fell lower, by way of analogy, [like] a stone that falls from a wall: the greater the height from which it falls, the farther down it falls.

Now, all the practical mitzvos are all done with things that fell in the shattering of the vessels: such as terumos and tithes, with plants, etc.; sacrifices, with animals, etc. And also prayer and the study of Torah: speech is physical, and it is also taken from the life-force of what one ate and was nourished by, etc. 10

Therefore all this is the rectification of the vessels that shattered and of the 288 sparks mentioned above, so that they are included in the 248 limbs of the King, which is the level of Z'eir Anpin (the emotive attributes), which is from the World of Tikkun; and through this the lights are drawn into Z'eir Anpin, etc.

And the lights are from the World of Tikkun. If so, the root of the vessels, which are from the World of Tohu: they are higher in their root than the light; only, they descended to become vessels.

Therefore, nevertheless, it is specifically in them and through them that the light is drawn down; just as food gives life to a person, etc., because in its root it is taken from a higher place.

(And see what is written about this too on the verse "The heads of the tribes," and on the verse "For on this day He will atone.") Now, Avraham, who fulfilled the whole Torah, that is, he drew down the light that is drawn down through the mitzvos, drew it down through his service in "running and returning" (ratzo vashov), etc.;

but the vessels that are made through doing the mitzvos in actual deed, this he certainly could not fulfill, since the Torah had not yet been given at all in deed, etc.

And since in [its] root the rectification of the vessels is higher, through the fulfillment of the Torah and mitzvos in actual deed, this is higher than what Avraham fulfilled, etc. (And see what is written in the discourse beginning "Moshe would speak.")

Now, concerning this drawing down it is said of the Giving of the Torah, "When You ride upon Your horses," etc. Sus ("horse") is numerically twice the Name Sag (63). 11

And as our Sages, of blessed memory, said of the horse, that its spirit is proud within it. And it is two aspects: from below to above, and from above to below. And the meaning of "from below to above" is like the ascent of the worlds on Shabbos. For,

behold, on weekdays there is a descent of the vessels of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of the World of Atzilus (Emanation) into Z'eir Anpin and Nukva of Beriah, Yetzirah and Asiyah, in order to gather sparks and carry out refinements throughout the six days of work.

And through this, on Shabbos there is the ascent of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). This ascent is through the refinement of the sparks mentioned above, whose root is higher than Z'eir Anpin, which is the level of the Name Mah (45); 12

for they fell in the shattering from the seven lower [Sefiros] of Sag (63), and they fell into the Name Ban (52); and when they are refined they rise to their root in Sag, which is above the Name Mah.

And therefore in the Time to Come, when all the refinements are completed, Malchus (sovereignty), which is the Name Ban, will be "the crown of her husband," the Name Mah, by rising to the level of Sag.

And this is [the meaning of] the Time to Come, "the day that is entirely Shabbos." Yet something of this is present every Shabbos: through the refinement of the sparks of the Name Ban mentioned above during the six days of work, a great ascent takes place on Shabbos to the level of Sag. 13

And this is like the ascent [that brings about] a revelation of the lights of Tohu, which were greater than the lights of Tikkun, etc.

(For although it was explained above that in Tikkun there came to be a multiplicity of lights through the multiplicity of vessels, that is multiplicity specifically; but the very essence of the light was greater in Tohu, which is why the vessels could not contain them, because of the great strength of the greatness of the light, etc.)

And this is the level of the horse, which carries the man, Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), upward from below to above, to a place to which they could not rise by themselves, namely above the Name Mah of Z'eir Anpin.

And that is in Sag of Binah. Therefore Binah (understanding) is called in the Zohar "the world of freedom," and it is called "the supernal Jubilee" [and] "You shall proclaim liberty," because it is a very high level, where the external forces have no nurture at all

(for their nurture is only from Z'eir Anpin and Nukva, which are the seven emotive attributes (middos) in which the shattering of the vessels took place, which is not so in the first three [Sefiros], etc. And what was written above, that the shattering was in Sag, means in the seven lower [Sefiros], which are the attributes, the root of Z'eir Anpin and Nukva, etc., which is not so in Binah, which is [among] the first three, etc.)

And the meaning of "from above to below" is that this very thing, the refinement and transformation of the attributes, is through a drawing down from Binah, which is the level of Sag.

Like the Counting of the Omer, which is the refinement of the seven attributes of the animal soul: it is specifically through drawing down the encompassing [lights] of Imma, of which it is said, "And you shall count for yourselves from the morrow of the Shabbos," etc.; for Binah is called "the morrow of the Shabbos," as is explained elsewhere.

And this is the meaning of "Let his mother come," specifically, "and clean up," etc. And likewise 14
Yom Kippur, the forgiveness of sins, "bearing iniquity," is through "let his mother come," etc.

Also, as is written in Etz Chaim, the Gate of the Chashmal, chapter 1: according to the entry of the vessels of Tevunah within, so the level of her light is clothed outside, etc.

And see there that this whole rectification is in order to push the external forces away from Z'eir 15
Anpin (the emotive attributes) and Nukva (the feminine / Malchus), which is specifically through drawing down the light of Binah (understanding) within and without, etc.

And this is the garment of the chashmal of Binah, which clothes Z'eir Anpin and Nukva so that the external forces should not draw nurture from them. Thus all this is through Binah.

From this the matter of the "horse" from above to below will be understood: that it is drawn down 16
even below, into the place of the kelipos (husks), to refine and transform the emotive attributes (middos), because it specifically is able to push away the external forces, etc.;

whereas the attributes themselves have no power to descend so far, for the external forces could draw nurture from them, unless [it is] through the "horse," which is the drawing down of Binah (understanding) that carries them so far below.

This will be understood by way of analogy, for we see the difference between the intellect and the attributes: the intellect has it in its power to bear a thing that one utterly hates, and to examine and contemplate it just as one contemplates a thing one loves. And one can picture it in the imagination of one's thought even though one hates it utterly.

Now, contemplation of something is a drawing forth from the intellect and understanding to that 17
thing, in that the intellect encompasses that thing and that thing is encompassed in one's intellect

and thought. If so, when one thinks about and contemplates a hated thing, that thing too is encompassed in one's intellect; and so the vessel is drawn out to encompass that thing.

It follows that the intellect and thought can descend so far down, even into a thing that is very far from oneself, to the point that one hates it, and nevertheless one will encompass it in one's thought and contemplate it. This is not so with the emotive attributes (middos): the attribute of love cannot extend into a thing that one hates.

This is because the emotive attributes (middos) are a drawing forth in the mode of inwardness, but the intellect is encompassing; therefore it can descend even below. 18

And so it will be understood above: that specifically from the level of Binah (understanding) can [light] be drawn even below, even into the place of the kelipos (husks). For the Holy One, blessed be He, knows the deeds of the wicked too and contemplates them as [He does] the deeds of the righteous; whereas the attribute of love will not extend and be drawn into the place of the wicked, etc.

(This will be understood further according to what is written concerning the sin of the Tree of Knowledge, as it is written, "Behold, the man has become like one of us, knowing good and evil." Through this knowledge, in that he knew the Tree of Knowledge of good and evil, which are the chambers of nogah, he was enticed and drawn after them.

And this is because his knowledge is inward, for Daas (knowledge) is the source of the six attributes; therefore, through this knowing and closeness, in that he came close to them, he was drawn after them, etc.

This is not so with the level of supernal knowledge, which encompasses the thing; therefore, although this knowledge knows evil well, no nurture is drawn from it, etc. And this is [the meaning of] what is written, "Behold, the man has become like one of us, knowing," etc.: it is with the kaf of comparison, for his knowledge is in the mode of inwardness and emotional arousal, which is not so with supernal knowledge, etc. See there.)

Now, through the descent and drawing down of the level of the "horse" from above to below, to descend and refine the attributes, and darkness is turned into light during the six days of work,

and this is the idea of "A good thought, the Holy One, blessed be He, joins to the deed"; through this, correspondingly, the ascent from below to above then takes place on Shabbos, etc.

And this is [the meaning of] what is written, "And the mother is sitting upon the fledglings," etc., "You shall surely send away the mother," etc. The meaning: "and the mother is sitting" is the descent from above to below, [as in] "If [the L-rd] washes," etc.: do not read im ("if") 19

but em ("mother"). And through this [comes] the ascent from below to above: "You shall surely send away the mother," etc. And through this, afterwards, "and the children you may take for yourself": these are the Torah and mitzvos, so that the revelation be below as above.

Therefore it is said of the Giving of the Torah, "When You ride upon Your horses": for the mitzvos are clothed in physical things that are from kelipas nogah, as written above, and it is in them that the refinement must take place. Therefore this is through the "horse" that carries from above to below, and through this, afterwards, [comes] the ascent from below to above.

(And in the same way, the Counting of the Omer before the festival of Shavuos, the Giving of the Torah, is a refinement, so that through it there can be a drawing down of G-dliness into physical things, as is explained elsewhere on "And you shall count for yourselves," etc. And the refinement of the animal soul is through the encompassing [lights] of Imma, as mentioned above. And this is the meaning of "And the mother is sitting," etc.

And see what is written on the verse of the one "gathering wood," concerning "and it sends out its roots by the stream (yuval)," that there is the level of yovel with a cholam, and there is [yuval] with a melupum, and this too is the level of from above to below and from below to above. And these too are the two aspects mentioned above that are in Binah (understanding), for Binah is called "the Jubilee of liberty," etc.)

And so too on Purim it is said, "royal apparel," etc., "and the horse that [the king] rode," etc. "Royal apparel" is the garments made from the deeds of the mitzvos, which are from the refinements of nogah, as mentioned above; and this is through "and the horse that [the king] rode," etc.

(Also, "which the king has worn" is like the chashmal of Binah, which clothes Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) from their sides; and below it becomes a shoe beneath their feet. And something like this is the level of "and the horse," etc.

And see what is written elsewhere on the difference between a horse and a cherub, which are two kinds of letters, from the light that encompasses all worlds (sovev kol almin) and from the light that fills all worlds (memalei kol almin). And it will be understood with what was said above: the "horse" is the letters and drawings-forth of Binah, to encompass even a hated thing; and this is the level of the letters and drawings-forth of the encompassing [lights], the level of the light that encompasses all worlds. And the "cherub" is the letters of the light that fills all worlds, the drawing forth of the attributes, etc.

Also, to understand further how the refinement is specifically through the level of "and the horse that [the king] rode," it will be understood with what is written on the verse "My offering," on why teshuvah (return) is effective only in this world: because specifically in this world the level of the light that encompasses all worlds shines and is revealed, in which

and through which specifically is the power of refinement, so that there be transformation, etc.; and this drawing down and revelation from the level of the light that encompasses all worlds is through the level of "and the horse," etc. And see further what is written on the verse "To My mare," concerning masculine and feminine letters; and therefore in Binah there is the Name Havayah with the vowels of Elokim, which corresponds to the two aspects mentioned above.)

And this is the meaning of "And the Jews accepted what they had begun to do": for at the Giving of 20
the Torah they only began to do. For it was already explained above, concerning "we will do and we will hear," that the main thing is through "we will do," which is the level of the rectification and refinement of the vessels, and through this, afterwards, [comes] "and we will hear," the revelation of the light, etc.

And at the Giving of the Torah there was only the beginning of the rectification of the vessels and of 21
the drawing down of the light, as in "Little by little I will drive them out." As we see, there was not yet completeness in Israel, and all the days of the Judges were ascents and descents, and afterwards too.

But in the days of Haman, "and the Jews accepted," a complete acceptance: through the great self-nullification (bittul), through self-sacrifice (mesirus nefesh), the vessels were utterly refined, until the light was drawn into them, so that it would be "and [the Jews] accepted," etc.

Therefore vekibel ("accepted") is said in the singular. For at the Giving of the Torah it is said, "And Israel encamped there," in the singular, as though they were all like one man.

And through this they merited the Giving of the Torah, as in the words, "Bless us, our Father, all of 22
us as one, with the light of Your countenance," which is the light of receiving the Torah, as it explains, "for with the light of Your countenance You gave us a Torah of life."

For this revelation is specifically when all of us are as one, for there is no enclothing and revelation of the Infinite Light (Or Ein Sof), blessed be He, who is the true One, except in a place of oneness and inter-inclusion;

and therefore on Purim, when the completion took place, that they accepted what they had begun at the Giving of the Torah, it is therefore said vekibel, in the singular, as though they were one man. But how can this level come about?

The explanation is that the division of levels is only from Chochmah (wisdom) downward, as it is 23
written, "Her husband is known in the gates (she'arim)": "to each one according to what he measures (meshaer) in his heart," that is, each one according to his comprehension.

And this is in the emotive attributes (middos), which are drawn and born from the intellect: if so, when their minds are not alike, the attributes too are not alike.

Like the disciples of Shammai and Hillel, among whom opinions and divisions multiplied, one dis- 24
qualifying and the other declaring fit, because of the difference of opinions; although Shammai and Hillel disagreed in only three matters,

their disciples disagreed a great deal: one grasped the reasoning he had heard from his teacher this way, and the other that way. And in the same way in divine service: from the side of the comprehended intellect, a division of levels comes about.

But the level of the heart's desire (re'usa deliba), which is the will that is entirely above intellectual comprehension, namely the self-sacrifice (mesirus nefesh) in the days of Haman's decree, when they cleaved to Him, may He be blessed, with a simple will that is above intellect and comprehension:

at this level all are equal together in it, as though there were only one will of them all together, as one man

(and see what is written on the verse "Many waters," etc., in Parshas Toldos), for above Chochmah (wisdom) no division whatsoever applies. Therefore vekibel is said in the singular.

That is, it is through this level of self-nullification (bittul) and the heart's desire that they merited the revelation of the Infinite Light (Or Ein Sof), blessed be He, of which it is written, "For man shall not see Me," for it is not grasped by any intellect, but only by the heart's desire.

And this is [why it says] specifically "and the Jews (Yehudim) accepted": for acknowledgment (hoda'ah) relates to the level that is above intellect, which is not grasped by intellect, only through acknowledgment, etc. 25

And as in the words, "To You it is good to give thanks (lehodos), and to Your Name it is fitting to sing": for song is the arousal of the emotive attributes (middos) because of comprehension, as in "the masters of song go out with song."

And this belongs to "Your Name," the level of a name and a glimmer; but "to You it is good to give thanks," for no thought can grasp Him at all, as mentioned above.

Now, afterwards it is written, "The Jews established and accepted," and there, there is a keri and a kesiv: the kesiv (written form) is vekibel and the keri (read form) is vekiblu. For at the time of the decree, when the self-sacrifice (mesirus nefesh) was revealed, it was vekibel, in the singular. 26

But afterwards, when the time had passed and the self-sacrifice was not revealed, the keri vekiblu is said: each one receives according to his comprehension, and according to the vessels he prepares, so he draws down, and in proportion to the refinement of the vessels, etc.

Nevertheless, the kesiv is vekibel. For nevertheless, in each one there is self-sacrifice (mesirus nefesh) and the heart's desire, in potential at any rate, only that it is hidden; and from the side of this level there is no division of levels at all. 27

And this is the meaning of keri and kesiv: the keri, which is read, is the revealed, in voice and speech; and the kesiv is [what], although it is not revealed, is nevertheless present in him in potential at any rate. And of this level it is said, "The Jews established and accepted (vekibel) upon themselves and upon their descendants," etc.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 12

חייב אינש לבסומי בפוריא עד דלא ידע בין...

A Person Is Obligated to Become Intoxicated on Purim

◇

"A person is obligated to become intoxicated on Purim until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai.'" Now we need to understand why the joy of Purim is so much greater than the joy of Yom Tov 1

(for on [the festivals] we are obligated to rejoice by Torah law, and even so one certainly should not become intoxicated to such an extent, as the Rambam writes concerning the joy of Yom Tov, "one should not be drawn after wine," etc.), on which miracles were done for our fathers, such as on Pesach the Splitting of the Sea of Reeds, and on Shavuos the Giving of the Torah, etc.

And in stature, surely the festivals are holier, for on them the doing of work is forbidden, which is not so on Purim, for "Mordechai decreed, but they did not accept it upon themselves."

This will be understood by first explaining the matter of "And the Jews accepted what they had begun to do." For the meaning of "they had begun" is at the time of the Giving of the Torah.

As our Sages, of blessed memory, said on the verse "The Jews confirmed and accepted": "They confirmed what they had already accepted." For at the time of the Giving of the Torah, "He held the mountain over them like a tub," etc.

"And from here [comes] a great protest of duress (moda'a rabba) against the Torah," except that "they accepted it again in the days of Achashverosh," etc. Now we need to understand why His holding the mountain over them, etc., is considered more of a compulsion than the episode of Achashverosh.

Now first we need to understand what the matter of the Giving of the Torah is. And also what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." Surely in Gan Eden [the souls] delight in the revelation of the Infinite Light (Or Ein Sof), blessed be He. So what bearing does it have on this that one should specifically [come] with his learning in his hand, which consists of laws that have been clothed in physical matters? 2

And also what our Sages, of blessed memory, said: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "For he has scorned the word of G-d ... the soul shall surely be cut off." 3

At first glance this is puzzling. Since one who is not able to occupy himself with Torah so much fulfills his obligation with one chapter in the morning and one chapter in the evening, then why should the sin of one who is able to occupy himself and does not occupy himself be so great as to say of him, "shall surely be cut off," etc.?

But the matter is this: the Torah is called "the parable of the Primordial One," as it is written, "As the parable of the Primordial One says: From the wicked comes forth wickedness."

And this is what is written, "But G-d caused it to come into his hand." And so too King Shlomo, peace be upon him, said, "To understand a parable and an epigram," etc. And the matter is that the meaning of "the Primordial One" is the Primordial One of the world (kadmono shel olam), which is the Infinite Light (Or Ein Sof), blessed be He, itself. 4

For the level of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin) is what is drawn forth from Him, may He be blessed, as a radiance, to be life-force (chayus) for the worlds.

If so, this level is related to the worlds. For the level of the encompassing light (sovev), too, is a level that relates to the worlds, since it is what gives life to the worlds, only that it is the level of a surrounding light (Or Makif); and the light that fills all worlds (memalei kol almin) is the level of an inner light (Or Pnimi). 5

But His being and essence, may He be blessed, is not within the category of worlds at all, and it is not fitting to say of Him [that He is] sovev kol almin, etc. Therefore He is called the Primordial One of the world.

And the Torah, which is called "the parable of the Primordial One": that is, the Torah is a parable for the level of the Primordial One of the world. Just as through the parable the thing it illustrates is grasped, so through having his learning in his hand a person will merit a revelation from the level of the radiance and light of the Infinite One (Ein Sof), blessed be He: that which is above the level of sovev kol almin and memalei kol almin, 6

and is not within the category of worlds at all. For in the comprehension of Torah there are many levels without end, one ascent above another. For example, the nature of the comprehensions in the lower Gan Eden bears no comparison to the nature of the comprehension that is attained in the higher Gan Eden. 7

Therefore the comprehensions in the lower Gan Eden, relative to the comprehension in the higher Gan Eden, are only like the relation of a parable to the thing it illustrates.

In the same way there are levels without end even above the higher Gan Eden, as it is said, "And holy ones praise You every day, selah." 8

And as is written in Likkutei HaShas of the Arizal, of blessed memory, on the saying of our Sages, of blessed memory: "The righteous have no rest, neither in this world nor in the World to Come, as it is said, 'They go from strength to strength.'"

And every comprehension, relative to what is above it, is called a parable. And this is what is written of Shlomo, "And he spoke three thousand parables": that is, on every matter of the words of Torah. 9

That is to say: this matter is grasped in the lower Gan Eden in this way, and in the higher Gan Eden this very matter is in a more spiritual and more exalted form, until the first level is only

like a mere parable for this level. And in this way he grasped three thousand levels in every matter of the words of Torah. And in truth it is said, "they praise You, selah," without end, etc. And this is "And His understanding is beyond number."

Now, "the Torah comes forth from Chochmah (wisdom)," and it is the source and root of all the levels of comprehension mentioned above, as it is written, "And a river goes forth from Eden," etc. 10

And the level of the higher Chochmah (Chochmah Ila'ah) itself is the level of a parable for the very level of the Primordial One of the world. For although the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted without end above the level of Chochmah, and all the Ten Sefiros, the first of which is the level of Chochmah, are called in the Zohar "the mystery of the holy Name" (raza dishma kadisha),

like the name by which a person is called, which does not touch his essence and being at all (as explained above in Parshas Terumah, in the discourse beginning "Mi yitencha"), nevertheless the Infinite Light, blessed be He, rests and is clothed in the higher Chochmah.

As it is written, "G-d, with Chochmah ..." And therefore the Torah, which comes forth from Chochmah, is called "the parable of the Primordial One." For just as with a parable: although it is not of the nature of the thing it illustrates at all, nevertheless the thing illustrated is clothed within the parable, and in it

and through it specifically one grasps the thing illustrated; so Chochmah and the Torah are a garment for the Infinite Light, blessed be He, as it is written, "He wraps Himself in light as in a garment."

Therefore, through occupying oneself with Torah, a person can enjoy the radiance of the Infinite Light, blessed be He, itself, from the level of the Primordial One of the world.

(The matter is as is written in Iggeres HaKodesh, in the passage beginning "Eishes chayil ateres baalah": "Now, this light that is stored away for the righteous in the Time to Come, which is called by the name 'the pleasantness of G-d' and 'tzachtzachos' (dazzling radiances), to delight," etc.: that it is a radiance from the level of Atik, in which is the level of the tzachtzachos, as explained in Etz Chaim; and it is the level of the inner dimension (pnimiyus) of Keser (the Crown).

For the Supernal Will is called sovev kol almin (the light that encompasses all worlds), as explained elsewhere on the subject of "Whatever G-d desired, He did"; and the Supernal Will is called Keser. Therefore Keser is from the expression "they surrounded (kitru) Binyamin," which means encompassing, and that is sovev kol almin. But this is the level within Keser that is called the root of the emanated beings.

However, the level of Atik, which is the inner dimension of Keser, is above this level, for it is the lowest level within Ein Sof; therefore it is not fitting to call it even a root for the emanated beings.

And this is the meaning of Atik Yomin (the Ancient of Days): that it is removed (ne'etak) and set apart from the level of the days of the world, as it is said, "Who is uplifted from the days of the world." And this level is what is called the Primordial One of the world, which is not within the category of worlds, for it is set apart and exalted even from being called sovev kol almin, for that is

only the second level within Keser, which is called the root of the emanated beings, that is, the level of sovev kol almin. And Atik Yomin is also called the Primordial One of the world, for it is drawn from the Malchus (sovereignty) of Adam Kadmon, etc. And how do the righteous merit the revelation of this light? This is through the garments that are made from the Torah and mitzvos, as is written there in Iggeres HaKodesh.

And this is why the Torah is called "the parable of the Primordial One." And of this too it is said, "And the Ancient of Days sat; His garment was white as snow." "His garment" refers to the Torah, which is likened to snow: just as snow is, by way of analogy, the congealing of water, so is the matter of the parable, which conceals the thing it illustrates.

And as is written on the meaning of "His garment as snow" in Parshas Acharei, on the verse "For on this day He shall atone"; see there, in the discourse beginning "Hinei chayei," etc. And therefore the Zohar speaks of the four hundred worlds of yearning (almin dikesufin) that the righteous inherit, which are called "four hundred shekels of silver (kesef), current with the merchant (over lasocher)."

For socher (merchant) is related to sechor (around), which means encompassing, [referring] to sovev kol almin; and the worlds of yearning and the supernal delight that the righteous will inherit in the Time to Come are from the level that is above the level of sovev kol almin, as mentioned above. And this is "over lasocher.")

11 And this is what our Sages, of blessed memory, said: "Fortunate is he who comes here with his learning in his hand." For as with a thing illustrated and its parable: it is impossible to arrive at the thing illustrated unless one first understands the parable; then through this one arrives at the thing illustrated.

And if he falls short of grasping some things in the parable, he will not be able to grasp the thing illustrated at all (since there is no way to grasp the thing illustrated except through the parable, then when he does not understand the whole parable well, there is no way to arrive at the thing illustrated).

In the same way, since the Torah is itself the level of the parable through which the Primordial One of the world is grasped, therefore one's learning must be in one's hand when one comes here,

for through grasping the parable well, then specifically one can behold the thing illustrated, which is "the pleasantness of G-d," to "satisfy his soul with tzachtzachos," etc. Whereas when the parable is not in his hand, he has no way to grasp the level of the thing illustrated mentioned above.

12 With this, what our Sages, of blessed memory, said is resolved and understood: that whoever is able to occupy himself with Torah and does not occupy himself, of him it is said, "shall surely be cut off," etc.,

even though for one who is not able, one chapter in the morning and one chapter in the evening is enough. The matter is like the example of the thing illustrated and the parable here below, in the intellect of man.

Not all the ideas that are called the thing illustrated are equal with regard to parables. There is an idea, a thing illustrated, which one can arrive at through one parable that is simple and easy.

And there is a greater idea, which to grasp requires more parables; and the parable, too, is loftier and deeper

(as is known from the matter of the parables of Shlomo. And so too of Rabbi Meir they said, "When Rabbi Meir died, the tellers of parables ceased." For one whose wisdom is deeper needs more parables, so that through them [people] may arrive at the depth of his wisdom.

And when the wisdom is not deep, there is no need for a parable, and one can grasp it without a parable. Therefore, the deeper the wisdom is, the more it needs many parables until [people] arrive at it, to the point that Shlomo's wisdom required three thousand parables. And with Rabbi Meir, a third [of his teaching was] parables, etc.)

So too above: not all the comprehensions of the souls are equal, and among them there are levels and degrees without end, 13

as our Sages, of blessed memory, said, that each righteous person "is burned by the canopy of his fellow" (and therefore one for whom one chapter in the morning and one chapter in the evening is enough: this parable is enough for him, relative to the comprehension of the root of his soul).

And this is specifically when he is not able to occupy himself, etc., for this is an indication that this is enough for him.

(Or: since he is not able, and he occupies himself as much as he is able, the Holy One, blessed be He, will complete for him a garment and a parable through which to grasp what he needs to grasp. And something like this is found in the Zohar, Parshas Emor, page 101b: "The Holy One, blessed be He, completes it for him," etc.; see there.)

But one who is able to occupy himself with Torah: this is an indication that his soul is of a level that can grasp much above. Therefore the parable, too, must be very great and abundant, in the measure of the time in which he is able to occupy himself with Torah, which is the level of "the parable of the Primordial One."

And when he does not occupy himself for all the time that he is able to occupy himself, he falls short of the parable that is needed. And therefore of him it is said, "shall surely be cut off," etc.

That is: because of what he lacks in the level of "the parable of the Primordial One," he will not be able to grasp "the pleasantness of G-d," etc., which is the thing illustrated

(and the Holy One, blessed be He, will also not complete for him the garment and parable that is lacking, since he was able to occupy himself and did not occupy himself; and of this it is said, "For he has scorned the word of G-d," etc.).

Now, Israel merited the Giving of the Torah through the sufferings of the exile of Egypt, "with mortar and with bricks." And they put "we will do" before "we will hear," for there cannot be a revelation and drawing down of the Infinite Light (Or Ein Sof), blessed be He, 14

except in a place where there is specifically the level of self-nullification (bittul) (which is why the Infinite Light, blessed be He, rests specifically in Chochmah (wisdom): because it is the level of bittul, "the power of mah" (koach mah), as is known).

And this is the matter of putting "we will do" before "we will hear": it is the level of bittul, in which one nullifies his will utterly, as if he had no will of his own, but wills only whatever is the Supernal Will, blessed be He.

And this is the level of service, "and Him you shall serve": for a servant has no mind of his own, but does whatever his master tells him.

And through their putting first the level of "we will do," which is this bittul, there could be "and we will hear," that is, receiving the revelation and the light from the Infinite One (Ein Sof), blessed be He.

(And this is why they tied on them two crowns, corresponding to "we will do" and "we will hear": these are the two levels in Keser (the Crown) mentioned above. The higher level is called the Primordial One of the world, as mentioned above, and the second level is called the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).)

But in order for them to come to this level of bittul, of putting "we will do" before "we will hear": since at the Exodus from Egypt they were still in a state of smallness (katnus)

(as explained above in the discourse beginning "Remember what Amalek did to you," etc.); so how could they come to so great a level of bittul?

For this there was the matter of His holding the mountain over them like a tub, which is the level of "and His right hand embraces me": that is, the revelation of the supernal love from above upon Israel,

as it is written, "I have loved you, says G-d" (see in the discourse beginning "And you shall make holy garments" what is written there on the meaning of "I have loved you," etc.).

For this love "embraces" the Community of Israel (Knesses Yisrael) and surrounds it on every side, even on the level of the back (achorayim), until He does not let it turn away from Him, and it is compelled to stand with Him face to face.

That is: through this supernal love, love was also aroused in the souls of Israel, until they came to the stature and level of putting "we will do" first, etc.

As it is written, "As water [reflects] face to face, so is the heart of man to man." The meaning is: the heart of the supernal Man; this is what is written, "And upon the likeness of the throne, a likeness like the appearance of a man," which is the level of the 248 positive commandments, which are "the 248 limbs of the King."

And the 365 prohibitions are the 365 sinews. "To man" is the level of man in [the worlds of] Beriah, 15
Yetzirah and Asiyah, as it is written, "And the likeness of their faces was the face of a man."

It is "as water [reflects] face to face": that is, through the revelation of the light of love from above, the level of "I have loved you," through this the love from below upward is also aroused; and that is the ascent of the Community of Israel (Knesses Yisrael) in the expiry of the soul (kelos hanefesh) toward Him, may He be blessed (as it is written, "Draw me, we will run after You," etc.).

Therefore the Community of Israel is called a bride (kallah), on account of the expiry (kelos) of the soul, as it is written, "My sister, [my] bride, how much better is your love than wine," etc.

And this is the matter of "At each utterance their souls flew out": through the utterance and the revelation from above, their souls flew out, in a state of self-nullification (bittul) to the Infinite Light (Or Ein Sof), blessed be He.

(And see what is written along these lines in Parshas Lech Lecha, on the meaning of the saying of our Sages, of blessed memory, "When the utterance goes forth from the mouth of the Holy One, blessed be He, they are silent (chashos)." Chashos is the level of silence and bittul, etc.)

And this is the matter of His holding the mountain over them: it is the level of the supernal love, which is called a mountain (as is written elsewhere on the subject of Avraham, who called it a mountain; and on the subject of Aharon: alef, har (mountain), nun). "Like a tub": this is the level of something encompassing, "surrounding all worlds" (sechor kol almin), through which the love was aroused in them

(and with this, what we say will be resolved: "Who sanctifies His people Israel through chuppah and kiddushin." And they asked why the order was changed, putting chuppah before kiddushin. Rather, the chuppah is the level of the encompassing (makif), and it is the matter of His holding the mountain over them like a tub, which is the level of the revelation of the encompassing, as mentioned above.

Therefore the chuppah had to be put before the kiddushin: for their coming to the receiving of the Torah, which is the level of kiddushin, is through first drawing down the encompassing, through which they came to the level of bittul, putting "we will do" first, etc.; and then there can be the drawing down and revelation, the level of the Torah, as mentioned above).

And this is the meaning of what our Sages, of blessed memory, said: "From here [comes] a great protest of duress against the Torah." That is: this arousal in their hearts to receive the Torah in a state of self-sacrifice (mesirus nefesh) and bittul, to the point that they put "we will do" before "we will hear," did not come from their side, by choice and will from themselves alone,

but rather through the revelation from above, of the level of "I have loved you": through this specifically the will and the love were aroused in them, etc.

And even so, "they accepted it again" with complete willingness in the days of Achashverosh. For there was self-sacrifice in all of Israel, from themselves, not through an arousal from above first, in the manner of a revelation of the level of "and His right hand embraces me."

For then it was the level of the hiding of the Face (in the manner of "and a time to keep far from embracing"), as our Sages, of blessed memory, said: "Where is Esther in the Torah? As it is written, 'And I will surely hide (haster astir) My face on that day.'" If so, it was the level of an arousal from below (isarusa dilesata), from their own side; and this is "they accepted it again" with complete willingness.

The explanation of the matter will be understood in light of what is written, "A Jewish man (ish Yehudi)," etc., "and his name was Mordechai," etc., "a Benjamite man (ish Yemini)." Now we need to understand: since "Yemini" 16

means that he was of the tribe of Binyamin, as Rashi explains, then why does it call him "Yehudi," which is named for the tribe of Yehudah?

We also need to understand: concerning Haman's decree it is said, "to destroy, to kill," etc., "the Jews (haYehudim)." But surely in the hundred and twenty-seven provinces of the kingdom of Achashverosh there were also [Jews] of all the tribes, Ephraim and Menasheh.

Rather, all of them were called Yehudim because of the level of self-nullification (bittul) toward the Infinite Light (Or Ein Sof), blessed be He, that is in them, as we say in the Shemoneh Esreh, "We give thanks (modim) to You."

For on account of this one is called Yehudi, as it is written [that] Leah [said], "This time I will thank (odeh) G-d; therefore she called his name Yehudah."

(And in every one of Israel there is this level of acknowledgment (hoda'ah) and bittul, as explained above in Parshas Vayechi, on the verse "Yehudah, you ...": that this is the level and degree of the Shemoneh Esreh, which is the level of bowing and prostration, as it is said, "And we bow and prostrate ourselves and give thanks.")

Therefore Mordechai is called "ish Yehudi": the meaning is, a lord over the Jews, like "the ish (officer) of the Temple Mount," for he was the source of the bittul; as our Sages, of blessed memory, said: "Where is Mordechai in the Torah? As it is written, 'pure myrrh (mor deror),' which we translate [into Aramaic], 'mira dachya.'"

And this myrrh (mor), in the view of the Rambam and other commentators (only the Raavad and the Ramban explain it differently), is the musk mentioned in the Gemara in the chapter Keitzad Mevarchin, which is the blood of a certain animal (chayah yadua) that congeals in the hump on its neck and becomes a spice called mor.

And in the emotive attributes (middos) of the soul, this is the level of subjugation and transformation (iskafya and is'hapcha), from bitter to sweet. For the blood is the vital soul, the soul that desires; and when one transforms his animal desires from the pleasures of this world, so that all his desire and his delights are in G-d, this is the matter of a spice being made from it.

Along these lines one may explain the dispute of the halachic authorities concerning the myrrh 17
mentioned above: that Rabbeinu Yonah permits it even to be eaten, and some forbid it to be eaten, for they hold that only its fragrance was transformed

but its substance is forbidden to be eaten; while Rabbeinu Yonah holds that it has entirely become permitted, as is written in the Tur, Orach Chaim, section 216.

And according to Chassidus, their dispute depends on the matter mentioned in the Gemara in Yoma (page 86b) concerning teshuvah (return): whether deliberate sins become like unwitting ones or like merits. For both are one matter, namely, that the bad is transformed into good.

For the "certain" (yadua) animal mentioned above is the yid'oni mentioned in the Torah in Parshas Shoftim, which is of the impure kelipos (husks), as it is written, "or one who inquires of an ov or a yid'oni, or one who consults the dead."

Therefore, that this spice should be permitted even to be eaten is like [the case where], through 18
teshuvah out of love, deliberate sins become like merits, for the bad is entirely transformed into actual good.

And of this they said, "In the place where baalei teshuvah stand, perfectly righteous people cannot stand." But in teshuvah that is not out of great love, the deliberate sins are like unwitting ones,

but they have not been entirely transformed into good. And this is [the view of] the one who holds that the myrrh mentioned above, although its fragrance is good, nevertheless has not become permitted to be eaten, etc.

Now, Mordechai, who is called mira dachya (pure myrrh), is the source of the self-nullification (bittul), which is the level of Yesod (foundation) of Abba (Chochmah); for Chochmah (wisdom) is koach mah ("the power of mah"), and "through Chochmah they are refined." Therefore he is called specifically "ish Yehudi." 19

And Haman was the opposite of this, of this level specifically, as he said, "Whom would the king desire to honor more than me?" For he was a something and an entity (yesh vedavar) in his own eyes, and separate from His unity, may He be blessed, so as to say, "I am, and there is none besides me."

For he was of the seed of Amalek, and it is written, "Amalek is the first of the nations." For the seven nations in the verse, "the Canaanite and the Hittite," etc., are seven evil traits: lust, and murder, etc.

And Amalek is arrogance (gasus haruach), and it is first among them, for arrogance is the root of all the evil traits.

Therefore Haman, who is the level of arrogance, wanted to destroy and to kill all the Jews, who are in a state of self-nullification (bittul), the opposite of the yesh (sense of self) and of arrogance. 20

And had they renounced [their faith], G-d forbid, nothing would have been done to them, for he decreed only against the Jews.

But all of them, as one: no thought of [stepping] outside entered their minds, G-d forbid, and they gave over their lives for His unity, may He be blessed.

And this is the level of bittul mentioned above, and it is present in potential in every one of Israel; even the lowest of the low can give over his life in actual deed, so as not to be separated from His unity, may He be blessed, in any way in the world.

And that one commits other sins is because of the spirit of folly, which misleads him into thinking that he is not separated from the Holy One, blessed be He, through that sin, since he wears tzitzis and puts on tefillin.

Now, the level of self-sacrifice (mesirus nefesh) derives from the hidden love, which is above Daas (knowledge). Therefore no reason for self-sacrifice is mentioned in the Torah; only for love is a reason stated, as it is written, "to love Havayah your G-d … for He is your life." 21

And this is not a reason for self-sacrifice (mesirus nefesh), since the reason is "for He is your life," whereas self-sacrifice is to cast one's life away. 22

Rather, the matter is that reason and intellect do not apply to self-sacrifice, for self-sacrifice is taken from a level that is above Daas (knowledge). For

the meaning of "for He is your life" is that He, may He be blessed, is the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), through which He gives life to all worlds and brings them into being. And it was already explained above that the level of memalei and sovev is

only a mere radiance from Him, may He be blessed; but His being and essence, may He be blessed, is not within the category of worlds at all, even [so far as] to be sovev and memalei for the worlds.

For this is not the essence of G-dliness: that the worlds come into being from Him and receive their life-force (chayus) from Him, may He be blessed. For "You are He before the world was created," and after it was created, exactly the same.

And even if He had not created the worlds, all would be equal before Him, may He be blessed. 23
Rather, what gives life to the worlds and brings them into being is only a radiance from Him, may He be blessed; as is written elsewhere, that this is why creation is called "something from nothing" (yesh me'ayin).

For the level of the coming into being of the yesh (something) is only through a mere radiance, which is called ayin (nothing) relative to His being and essence, may He be blessed (as written above in Parshas Shelach, the discourse beginning "Vayar Yisrael"), and as it is written, "And You (ve'atah) give life to them all."

The meaning of "And You (ve'atah)" is the twenty-two letters of the word of G-d, from alef to tav, and the five points of articulation, for through the letters He gives life to them all.

And the letters are only a mere radiance, just as the letters in man are only garments of the soul, etc. If so, His being and essence, may He be blessed, is above even this level and degree spoken of [in]

"for He is your life," for this is only that He is memalei and sovev, and from this is drawn the love [of] "for He is your life," as it is written, "My soul, I desire You," as explained in the Tanya (chapter 44).

But self-sacrifice (mesirus nefesh), casting one's life away, derives from [the will] not to be separated from His being and essence, may He be blessed, which is above the Life of life, and before Whom [all] is considered as truly nothing, and "You are He before [the world] was created," etc.

And all this is within the power of every one of Israel (for the spark of G-dliness in the soul is also drawn from a level that is above intellect, as is written elsewhere; and see Etz Chaim, Shaar 41, chapter 3, and the intent is that there is a spark, etc.).

Therefore there was then self-sacrifice in actual deed among all of Israel, so as not to be separated from His unity, may He be blessed. And this is "And the word of Mordechai …",

for Mordechai was the source of the self-nullification (bittul), "ish Yehudi," as mentioned above. And this is "And the Jews accepted what they had begun to do":

for at the Giving of the Torah they put "we will do" before "we will hear," and at each utterance their souls flew out, which is the level of bittul and self-sacrifice; and this is why they merited the Giving of the Torah, the revelation of G-dliness.

And so in the days of Achashverosh there was this self-nullification (bittul) with even greater loftiness. For at the Giving of the Torah this bittul came about by the power of the arousal from above (isarusa dile'eila), in that He held the mountain over them, etc., and "as water [reflects] face to face," etc. 24

But in the days of Achashverosh the bittul was from their own side, the level of an arousal from below (isarusa dilesata) first. Therefore the drawing down that was drawn through this is also from a higher place, to the point that the revelation at the Giving of the Torah is called

only "they had begun," a beginning, relative to the light of the drawing down that was drawn to them on Purim, which is called "accepted," which is the completion. And this is "And the Jews accepted," etc.

(The matter is this: it is written, "what (mah) they had seen concerning this, and what (mah) had come upon them." Mah is the level of bittul, and mayin nukvin (feminine waters) came to them, as is known that there are Mah and Ban. Ban is the level of descent and the chain of descent (hishtalshelus), to bring about the coming into being of a something and an entity (yesh vedavar).

And Mah is the level of bittul, "the power of mah" (koach mah). And this Mah and bittul came to them: for although in the days of Achashverosh the bittul was through an arousal from below, from their own side, that is, the beginning was from them,

yet certainly, "were it not for His help," etc. If so, an arousal from above was also drawn down, to give birth to this bittul. And this is "what they had seen," etc., "and what had come upon them." Whereas at the Giving of the Torah the beginning was with an arousal from above.

The difference is along the lines of "[when] the woman emits seed first, she bears a male." For the Community of Israel is called "woman"; and when the beginning of the birth is through an arousal from below, and afterward, through the arousal from below, [comes] an arousal from above, then she bears a male, which is the level of Mah and true bittul.

Whereas at the time of the Giving of the Torah, when the beginning was through an arousal from above, in that He held the mountain over them like a tub: although through this arousal from above they were roused to an arousal from below and to bittul, to put "we will do" before "we will hear," nevertheless, since it is in the manner of "[when] the man emits seed first," therefore she bears a female, which is the level of Ban.

For the Name Ban, too, is the level of the nullification of the yesh, as is known from the matter of Moshe and Eliyahu: that Eliyahu is numerically equal to Ban (52), and in him there was the nullification of the body, to the point that he went up in a storm wind, etc.;

and nevertheless, the bittul of the level of Moshe, which is the level of Mah itself, as it is written, "And what (mah) are we," was greater than the bittul of Eliyahu, etc. Or it can be said that the difference between the bittul at the time of the Giving of the Torah and the bittul in the days of Achashverosh

is along the lines of what was explained elsewhere concerning Moshe and Aharon: that of both of them it is said, "And what are we," and nevertheless Moshe is Mah of Mah and Aharon is Ban of Mah; and the level of the bittul of Ban of Mah is the level called "she bears a female," relative to the bittul of Mah of Mah, which is a higher bittul, etc.

In any case, it is understood that the bittul and self-sacrifice (mesirus nefesh) of the Jewish people as a whole (klalus Yisrael) in the days of Achashverosh was greater in level than the level of the bittul of their putting "we will do" first, etc.; and this is the level of "the woman emits seed first, she bears a male."

And just as it is with the bittul, so it is also with the very revelation of the light above, which is the level of the Torah: at the Giving of the Torah it is called "they had begun to do," relative to Purim, which is called "accepted," etc., "they accepted it again," etc., which is a higher revelation, from the source of the Torah, which is called "the parable of the Primordial One," as mentioned above.

For "the woman emits seed first, she bears a male," which is not so when "the man emits seed first, she bears a female." And this is "Moshe commanded us the Torah, an inheritance (morashah)," [read] "betrothed" (me'orasah), etc. And this level applies also to the light of the Torah, according to what is written in Etz Chaim, Shaar 11, chapter 1, that Atik Yomin, etc.,

and the level of Mah within it, etc.; see there [and see what is written in the explanation on the verse "Set me as a seal"]. And this is "what they had seen," etc., "and what had come upon them": "what they had seen" is the level of the bittul, and "what had come upon them" is the level of the Torah, which comes forth from Chochmah (wisdom), koach mah, which is the level of "the parable of the Primordial One," as mentioned above.)

According to this, the saying of our Sages, of blessed memory, will be understood: "A person is obligated to become intoxicated on Purim until he does not know," etc.: that the joy of Purim is mightier and greater than the joy of Yom Tov. 25

For concerning every Yom Tov it is written, "Sing joyfully, O righteous ones, in Havayah," as is explained in the Zohar, Terumah (page 137b), that this is why this psalm is said on Shabbosos and festivals.

Now, Havayah is the level of the chain of descent of the worlds (hishtalshelus): yud is Chochmah (wisdom), hei is Binah (understanding), etc. And "sing joyfully in Havayah" means that they draw down an addition of light and revelation from above the chain of descent into the order of the chain of descent.

As I have written elsewhere on the verse "I will greatly rejoice in Havayah": that the meaning is that the Community of Israel (Knesses Yisrael) brings about the joy in the Name Havayah, etc.

In the same way is the meaning of "Sing joyfully, O righteous ones, in Havayah." And "righteous ones" means the supernal tzaddik and the lower tzaddik. Now, this additional light, too, is in a measure and dimension (according to the line of measure, etc.),

since it is drawn through the chain of descent of Chochmah and Binah, and it bears no comparison to His being and essence, may He be blessed, which is simple in the utmost simplicity; and the order of the chain of descent is only like a drop from the ocean, etc.

Therefore the mitzvah of the joy of Yom Tov, of which it is said, "And you shall rejoice in your festival," is within limit and measure: with the peace-offerings of joy, "there is no joy except with meat"; and now that the Holy Temple has been destroyed, "there is no joy

except with wine," and with a revi'is of wine one fulfills the obligation of the joy of Yom Tov, for the joy is within limit and measure (and just as above the additional light is clothed in Chochmah and Binah, etc., so it is below, that the joy is clothed in Daas (knowledge), etc.).

Whereas the joy of Purim is a greater joy, above Daas, "until he does not know," etc. And this is because of the matter explained above: that through the self-sacrifice (mesirus nefesh) that was in them then, the whole year, which is a level above reason and Daas,

through this arousal from below (isarusa dilesata) and self-nullification (bittul) they reached to the very heights, into the Essence of Ein Sof (the Infinite One), blessed be He, which is far above the bounds of the chain of descent, which is not within the category of sovev and memalei, etc.; and it is from this specifically that the level of self-sacrifice derives, as explained above at length.

Therefore the joy from this revelation is above Daas (knowledge); and this is "until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai,'" 26

for when the radiance of His essence, may He be blessed, is openly revealed, all are truly equal, and "the darkness is as the light," as it is written, "Even darkness does not darken."

As it is written, "If you are righteous, what do you give Him?" and "If your transgressions are many, what do you do to Him?" However, as for the prohibition of doing work, it is specifically on Yom Tov and not on Purim, as our Sages, of blessed memory, said: "And in the end it is written, 'to make them days of feasting and joy,' whereas 'Yom Tov' is not written." 27

The matter is that this itself is the reason. For the matter of the prohibition of doing work, which is the ascent of the intellect and the emotive attributes (middos) to their root, for this is the matter of resting, and it is the matter of the ascent of the worlds, as is known from the matter of 28

"for on it He rested," etc.: all this applies only to the radiance within the order of the chain of descent (hishtalshelus), where there is higher and lower in level.

Therefore, "six days you shall do work," and afterward, "on the seventh day," which is a much loftier level, "you shall rest," so that there be the ascent of the worlds from a lower level to higher levels. 29

And so too, in the same way, on all the festivals, in which an addition of light and revelation is drawn down: through this the prohibition of work applies, and rest from work, which is the level of doing, relative to the higher level that is revealed then. And all this is only in the order of the chain of descent (hishtalshelus), where there are spiritual levels of higher and lower.

But in His essence and being, may He be blessed, which is not within the category of worlds at all, the level of resting, which is the ascent of the levels, does not apply at all.

For higher and lower are entirely equal before Him: the physical [World of] Asiyah (Action) and the higher Chochmah (Chochmah Ila'ah) are both truly equal, considered as nothing.

Therefore regarding Shabbos it is said, "a Shabbos to Havayah," as mentioned above concerning "Sing joyfully, O righteous ones, in Havayah." And therefore on Purim the doing of work is permitted, etc.

(And see what is written in the discourse beginning "Lamenatze'ach al hasheminis," on the matter that a certain heretic asked Rabbi Yehoshua: "It is written, 'for on it He rested,' etc.; but surely the Holy One, blessed be He, makes the rain fall and the grasses grow," etc. And he answered him with a parable from eruv and carrying: that within a single domain there is no need for an eruv, nor [any question of] carrying; so too, the whole world is His.

At first glance the answer is not understood, for all the other thirty-eight primary categories of work, besides the work of carrying, do not depend on the distinction of domains at all, for it is forbidden to plow and to sow in the private domain just as in the public domain.

Rather, the answer is that the matter of resting applies only in the order of the chain of descent, where there are many levels, like the distinction of domains;

but at the level that encompasses all the worlds equally, the whole world is entirely His, and everything is in one state of equality before Him, "the darkness is as the light"; at this level the matter of resting does not apply, etc.; and see there. And from this, what was written about Purim's permitting the doing of work will be understood better.

But this still needs clarification: if so, that Purim's permitting the doing of work is because when the revelation is from a higher level the prohibition of work does not apply, then how did Mordechai decree regarding the doing of work, and wish that Purim be a Yom Tov, forbidden in work?

And certainly it did not enter his mind to diminish the level of the revelation, so that it should not be from so high a level. Furthermore, in several discourses above it is explained that Purim and Yom Kippur are on one level: for just as in the Temple on Yom Kippur there were lots, "one lot for G-d," etc.,

so Purim is named for the pur, "that is, the lot," etc.; see what is written above in the discourse beginning "Ki Avraham lo yeda'anu." And this is also implied by what is stated, that all the festivals will be nullified in the Time to Come except for the days of Purim and Yom Kippur.

And surely Yom Kippur is forbidden in the doing of work more than the other festivals. The matter is this: although "the thing is true and certain" that Purim's having no prohibition of doing work, as on Yom Tov, is because the light is from a level much higher than on Yom Tov,

nevertheless, in one respect there is an added superiority in the holiness of Yom Tov, which is not so on Purim. This [will be understood] by first introducing what was written above (in the discourse beginning "Ki Avraham lo yeda'anu")

on the reason why in the time of exile, for the most part, all the miracles and wonders are done by way of nature, like the miracle of Purim, in which there was nothing visible to the eye that was above nature,

whereas in the time of the Temple there were miracles that departed from nature. This is because the emotive attributes (middos) of Atzilus, which shone face to face in the time of the Temple, withdrew, and there remained the radiance from a higher place, above the middos; therefore it must be clothed in lower things,

which is according to nature: because, on account of the greatness of its high level, it has nothing at all in which to be clothed except in the lowest place.

As in the parable mentioned there, from the matter of "the face of a lion," etc.; see there. It follows 30
that although these miracles that are clothed [in nature] are from a higher place,

nevertheless there is certainly also an added superiority when the miracles are revealed, not through the garment of nature at all, for this is a revelation of G-dliness visible to the eye. And therefore the prophet laments, "Our signs we have not seen," etc.

And see in the Zohar at the beginning of Parshas Vayikra, on the verse "Ask for yourself a sign," 31
etc.: its intent is that the miracles that are clothed [in nature] come through the final letter hei of the Name Havayah, which is called "ask it deep," for it is clothed in concealing garments.

And the revealed miracles come through the letter yud of the Name Havayah, which is called "high above." If so, the miracles that are revealed are the level of "high above,"

as is also written below, with the help of Heaven, concerning Pesach (in the discourse beginning "Lehavin mipnei mah"). But this added superiority is only a matter of the revelation without a garment;

but as for the light itself, it is explained that in the miracles that are clothed [in nature] it is from a much higher place. And this is the meaning of "For You are our Father, for Avraham," who is the level of the supernal attributes, "does not know us," etc.; see there.

Similar to this is also the matter of the difference between the holiness of Yom Tov and Purim. For 32
the fact that Yom Tov is forbidden in work is because of the resting of a supernal holiness below: for on the six weekdays the light and the life-force (chayus) are drawn down through being clothed in [the World of] Asiyah (Action),

whereas on Yom Tov it is drawn from the World of Beriah (Creation), etc., as is written in Pri Etz Chaim, Shaar Mikra'ei Kodesh, chapter 3. And this is the level of resting from work and from doing.

If so, that on Purim the doing of work was not forbidden is because below there is not the revelation from the World of Beriah, as on Yom Tov,

but only through being clothed; and also what is written concerning Rosh Chodesh, that the doing of work is permitted (see the discourse beginning "Vehayah midei chodesh bechodsho," etc.).

If so, in this respect there is an added superiority to Yom Tov, in that the light comes in revelation, whereas on Purim it is in a clothed form; and this is like the superiority of the revealed miracle over the miracles that are clothed [in nature].

Therefore Yom Tov is called "a holy convocation" (mikra kodesh), which is not so of Purim. However, as for the light itself within the garment, it has been explained that on Purim it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, itself, through the mighty self-sacrifice (mesirus nefesh), far higher than the light of Yom Tov.

And this clothing, too, is not a complete concealment, but like the example of the miracle of Purim: 33
although there was nothing visible to the eye

that was above nature, only through the love for Esther, nevertheless it is plainly seen that all the causes were entirely above nature, except that it descended in a chain and came to be clothed in the way of nature.

If so, this is not a complete concealment. And so, in the same way, the revelation of the Infinite Light (Or Ein Sof), blessed be He, on Purim also shines upon every one of Israel: the level of "For You are our Father," etc.

An example of all this will be further understood from what is written in Parshas Shelach (at the end of the discourse beginning "Vehayah lachem letzitzis"): that the Arizal, of blessed memory, wrote that the holiness of the tallis is very, very much greater in stature than the holiness of the tzitzis, which are

only threads extending from the tallis; except that, because of the greatness of the stature of its holiness, it cannot be clothed in the actual physical tallis

as in the tzitzis; and therefore the physical tallis has no holiness at all, and it is permitted to use it for mundane things, which is not so with the tzitzis.

And so, in the same way, the light that is drawn down on Purim is very, very much greater in 34
stature than the light that shines on Yom Tov, and therefore the joy of Purim is very much greater than the joy of Yom Tov, as mentioned above;

only that, because of the greatness of the light, at the level of Ein Sof (the Infinite One) itself, it cannot shine openly like the light that shines on Yom Tov; and therefore there is no prohibition of doing work on Purim, which is not so on Yom Tov.

And Mordechai, who decreed regarding the doing of work on Purim, wanted both superiorities to 35
be on Purim: that this great light should also shine in revelation,

in the way that the light of Yom Tov shines in revelation; and like the level of Yom Kippur, which is on one level with Purim, in which there also shines the level of this great light.

And this is the matter of the lot in the Temple, etc., for there sins do not separate, and deliberate sins become like merits; and it is called "a Shabbos of Shabbosos" (Shabbos Shabboson), which is above the level of Shabbos,

as is written elsewhere (in the discourse beginning "Ha'azinu hashamayim"). And the light shines in revelation, which is why Yom Kippur is forbidden in the doing of work more than Yom Tov.

Therefore, in the same way, Mordechai wanted this level to shine in revelation on Purim too. And therefore he wanted to make a decree regarding the doing of work.

But they did not accept it upon themselves. For on Yom Kippur, which is from the Torah, who can prevent and who can hold back? And this too is through the Ten Days of Teshuvah that come before it, and "From the depths I have called You," etc.,

and a day forbidden in eating and drinking, etc. But on Purim we do not have the power to draw down this level in actual revelation.

And further, because the event was in the days of exile, which causes the level of being clothed, 36
etc., for "our signs we have not seen," just as the miracle, too, was clothed, etc., as mentioned above.

And although it was explained above that, as regards the light of Purim itself, the prohibition of doing work does not apply, because it is from a level above the bounds of division into levels of higher and lower: if you say that Purim and Yom Kippur are on one level, and Yom Kippur is forbidden in work, you are compelled to say that as regards the light

as it is above, it is so; but when it is drawn down to shine in revelation in Atzilus, Beriah, Yetzirah and Asiyah, certainly the way it shines in Atzilus is not the way it shines in Beriah, etc.

If so, with respect to its revelation in the worlds, the matter of resting applies, which is the ascent of the levels, etc. And this is the prohibition of work on Yom Kippur.

And Mordechai decreed on Purim too, but they did not accept it upon themselves, because on Purim [the light] does not shine below in revelation from the World of Beriah, as on Yom Tov, but only through being clothed, etc., as mentioned above.

Now, with all this the reason will be understood why the Name Havayah is not mentioned in the Megillah, nor the other names of the Holy One, blessed be He. The matter is 37

along the lines of the parable explained in the Zohar at the end of Parshas Bechukosai, concerning "lechalosam" ("to destroy them") as it is spelled: like the parable of the bridegroom who goes to lodge in a tannery for the sake of the bride, etc.;

see there. So Malchus (sovereignty) of Atzilus is lowered very far down in the lower worlds and is clothed in kelipas nogah, and lower still, as our Sages, of blessed memory, said: "They were exiled to Babylon; the Shechinah (Divine Presence) was with them."

And nevertheless the supernal Bridegroom, the level of the Chesed (kindness) above, is drawn and descends there. If so, on the contrary: then the love is seen and is more wondrous. And in the same way is also the clothing of the miracle in the garment of nature, etc., 38

for out of the intensity of the love He also goes to be clothed in the tannery, which is the garment of nature, etc. And therefore the Name Havayah is not mentioned in the Megillah, because then the bride, the perfected one (kelulah), was in the utmost lowliness, hiding, etc.

Therefore the revelation of the Chesed above must also be in a state of being clothed, to descend there, to the place where they are; and therefore the Names are not mentioned, for they are the level of the revelation that is without a garment, etc.

But just as in the parable this descent indicates the intensity of the love, as is written in the Zohar there, so too the light that is clothed in this Megillah is above the level of Names.

And know [that this is so]: for our Sages, of blessed memory, said that the Prophets will be nullified in the Time to Come, but the Scroll of Esther will not be nullified, even though there is no Name in it, while in the Prophets there are many Names. But the matter is 39

that the Name, which is the revelation of the radiance within the order of the chain of descent (hishtalshelus), yud Chochmah (wisdom), hei Binah (understanding), etc., is only like a drop from the ocean relative to the very essence of the Infinite Light (Or Ein Sof), blessed be He; just like a person's name, which is not his essence.

But on Purim, through the self-sacrifice (mesirus nefesh), they reached the Essence of Ein Sof (the Infinite One), blessed be He, which is above the level of the Name Havayah. And see what is written above in the discourse beginning "Uv'vo'ah lifnei hamelech," on the matter of "Do not read shamos (desolations) but shemos (names)," etc.;

see there. If so, the light that is clothed in this Megillah is above the level of the Names; except that nevertheless the clothing in the Megillah is through garments that are below the level of the Names, in the story of the events of Mordechai and Esther, Achashverosh, Haman and Vashti.

Esther is the level of Malchus (sovereignty) of Atzilus when it is hidden in the head of [the World of] Beriah; and "her seven maidens, fit to be given to her from the king's house," are the seven chambers (heichalos) of Beriah.

Mordechai is the level of Yesod (foundation) of Abba. And the matter of the reading of the Megillah is like one who reads in the Torah: he reads and draws down the revelation of the light.

TORAH OHR • MEGILLAS ESTHER • MAAMAR 13

ובזה הנערה באה וגו'

"And with This the Maiden Came"

◇

"And with this the maiden came," etc. "With this" means the pillar between the lower Gan Eden and the upper Gan Eden (see Zohar, Vayakhel 211a; Vayechi 219a), in which and through which the souls ascend from the lower Gan Eden to the upper Gan Eden. 1

And this is the meaning of "came to the king." (And as for what is written in the Zohar, Pekudei 261a, explaining "with this" as the level of Yesod (foundation), there is no difficulty at all; for in truth the level of the pillar is the Yesod that is in the Garden, as the Mikdash Melech writes on Parshas Vayechi, there.

That is because the level of Yesod is what connects the giver with the receiver. And see what is written above on [the verse] "And you shall command," that the pillar is also called "all" (kol), and this is the meaning of "from an abundance of all," etc.; see there.)

And the meaning of the pillar is the level of self-nullification (bittul), for no ascent can take place except through self-nullification first, since then there will be a vessel to receive.

(And as is explained on [the passage in] the Zohar, Vayera 112a, on the meaning of "the daughter of the higher Chochmah (Chochmah Ila'ah)," specifically.) And this is the meaning of what our Sages, of blessed memory, said: "Michael offers up the souls of the righteous." That is because the soul itself does not have the strength to ascend so far;

therefore it needs help and assistance from the angels, namely through Michael, the angel of Chesed (kindness). (And in the Zohar, Vayakhel, there, the arranging of "four faces of an eagle," etc., is mentioned; and see what is written on [the verse] "As an eagle stirs up its nest.")

And this is [the meaning of] what our Sages, of blessed memory, said (in Bava Metzia 85): "With all of them the angels go, etc., except for the chair of Rabbi Chiya, which ascends by itself." And this is truly a novel thing, that it does not need help and assistance from the angels.

That is because the level of self-nullification was in him to the utmost. And this is also what is written of Esther: "She did not ask for anything," [meaning] that there is no need for assistance from the angels, "except what Hegai would say."

The meaning of "Hegai": it is from the term "the meditation (hegyon) of my heart," which is speech within thought, and from it the angels receive. For "Hegai" is a transitive verb, which activates speech: that the angels, the masters of song, should speak and sing.

And it is also from the term "when he had been moved from the highway," meaning that it is drawn from thought to speech, as, by way of analogy, when one thinks how to speak. And it is the flow drawn down from the chamber of the Holy of Holies.

(And this is the expression "when he had been moved from the highway": for in the chamber of the Holy of Holies of Beriah (Creation), the light of Atzilus (Emanation) is drawn, in order to raise up Malchus (sovereignty), as is written in Pri Etz Chaim regarding the joining of redemption to prayer. And see what is written above in the discourse beginning "Sing and rejoice," on the meaning of "and they will sing of Your righteousness," and on the meaning of what is written in the Zohar, "song in the evening and joy in the morning."

And this is the meaning of "In the evening she would come," as it is written, "Come before Him with song," that is, elevation from below to above; this belongs to the attribute of night, which is the hiding and concealment of the Infinite Light (Or Ein Sof), blessed be He, etc., as is written there.

And the attribute of day is the drawing down of the Infinite Light, blessed be He, from above to below, the level of "Serve G-d with joy." And this is "and in the morning she would return"; for "coming" and "returning" are precisely the level of "running and returning" (ratzo vashov).)