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The Alter Rebbe, Rabbi Schneur Zalman of Liadi



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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



Likkutei Torah

THE CHASSIDISHE PARSHA

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18 of the 83 maamarim of this volume: those translated so far. The rest follow in later editions.

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ושאבתם מים בששון ממעיני הישועה

And you shall draw water with joy from the wellsprings of
salvation



“And you shall draw water with joy from the wellsprings of salvation.” It is written, “On the eighth 1
day, there shall be an atzeres (a gathering-in) for you.” The explanation: throughout the year they
would offer upon the altar bulls, rams, lambs and goats, and fire from

above would descend upon the altar in the likeness of a crouching lion and consume them. On the
festival of Sukkos they would pour water upon the altar, the water libation, all seven [days]. But on
the eighth day, “there shall be an atzeres for you” for all these levels.

The explanation of this matter: now that we have no Holy Temple and no altar, each person must 2
find “words of delight” in his soul,

and understand how all the supernal levels above are [present] below, in the service of G-d that is
in the heart of each and every one. And in every generation a person is obligated

to see in his soul the matter of the level of fire that burns and consumes the offerings, the bulls,
rams, lambs, etc.; the level of the water libation of the festival; and the level of the eighth day, on
which is the atzeres (gathering-in) of all the levels mentioned above.

Now, our Sages, of blessed memory, said: “The prayers were instituted to correspond to the daily 3
offerings.” The matter is that “the service of the heart — this is prayer,” and the heart alludes to the
altar. And just as there were two altars, an inner one and an outer one, so there are two levels in the
heart: the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the
heart, as is known

(as is written in Zohar III, Parshas Tzav, p. 30b, that the inner altar is called “a still, small voice,”
which is the level of the inner voice; it is also called the golden altar, and it is the level of great love
(ahavah rabbah), which is of the level [that surpasses the other] as gold surpasses silver, etc. See
also on this in Zohar III, Parshas Behaalos’cha, p. 151b, and in Pardes, Erchei HaKinuyim, the en-
try “Mizbe’ach” (altar).

The matter of these two levels will be further understood from what is written in the discourse beginning “Shir HaShirim,” concerning the two levels of “bride”; see there. And this itself is the matter of the two levels of altar mentioned above.) And just as they would offer upon the outer altar all the offerings, bulls, rams, lambs, etc.,

so must each person, in his prayer, arouse the natural love in his heart, which is the level of the outer dimension of the heart alone, so that it blaze like flashes of fire in the revealed [part] of the heart. This is the level of the fire from above that descends in the likeness of a lion to burn the offerings (see there, Parshas Tzav)

(p. 32b and p. 33a), on “And fire went out” — “this is Uriel,” and in the commentary of the Ramaz there. And on p. 27 he writes that Uriel is numerically equal to Avraham.

It is known that the natural love in the G-dly soul is an inheritance to us from the level of “kindness to Avraham”; and in the same way it is explained here that the level of the arousal and revelation of the natural love is the level of the fire from above.

See further in the Zohar, Bereishis (p. 6b), and in the commentary of the Ramaz there, that the level of “aryeh” (lion) is numerically two hundred and sixteen, and it is from the level of “the spirit that he left in her”; see there.

In this way too the connection of this level to the natural love will be understood. It follows what is written elsewhere, in the discourse beginning “Vayelaket Yosef” in Parshas Vayigash, concerning the aftergrowths, that this is like the matter of “the spirit that he left in her,” etc.

See what is written about the natural love in the discourse beginning “To explain the matter of Yom HaKippurim,” and what is written about the lion in the discourse beginning “And the lion, like cattle, shall eat straw.”

It is in the manner of what is written, “They shall walk after G-d; like a lion He shall roar” — this is a love that flares and blazes in a person’s heart when he remembers G-d, for he does not want to be separated [from Him], G-d forbid.

And it is written, “For the L-rd your G-d is a consuming fire.” He is a consuming fire: a fire that 4 burns and consumes all the fires that are not for G-d, which are called by the name “strange fire,” so that the fire be for G-d alone and nothing else.

Therefore our Sages, of blessed memory, said that it is forbidden to eat before prayer. For since he wants to eat something, such as physical bread, he must necessarily be on a level higher than and superior to

the bread, so that by virtue of his superiority over it he is fit to rule over it and eat of it. But since it is before prayer, when he has not yet cleared away and burned his excesses with the fire from above,

and he is bound up in worry over his livelihood, he is bound below and falls to the levels of other physical things; he is then on the same level as the bread that he eats, and he is not fit to rule over it and eat of it

(see what is written about this in the discourse beginning “Thus shall you bless,” in Parshas Naso). This is a person’s service in prayer: to burn up the worry over livelihood, just as they would offer upon the altar fine wheat flour for the meal-offerings.

Not the matter of livelihood itself, for that is needed, and Scripture praises it, saying, “When you eat of the labor of your hands, you are fortunate,” etc.

But the worry, when a person is distressed and worries about it — this comes from the element of fire and heat in his animal soul, which is a strange fire, and it must be burned up with the fire from above, in prayer, as explained above.

2. Now, our Sages, of blessed memory, said: “Although fire descends from above, from heaven, it is a mitzvah to bring [fire] from an ordinary [source],” in order to make a preparation for the fire from above, that it descend through this. 5

To understand this matter in the service of G-d: the Holy One, blessed be He, is called “He who sows righteousness and makes salvations sprout.” The explanation of this will be understood by first introducing what is written, “His left hand is under my head, and his right hand embraces me” (see what is written on this verse in Parshas Ki Sisa).

The explanation: “and his right hand embraces me” means that the levels of Chesed, “the right arm,” are drawn down so greatly — and the right hand draws near all the sparks and all the souls of Israel, to be united with G-d, the One and Unique, alone,

as it is written, “the people near to Him” — until it is the level of an actual embrace, like a man who embraces his friend, who cannot be separated from him

in any way. And so, below, great love for G-d alone is drawn down and revealed, not to be separated from Him, G-d forbid (see what is written on this in the explanation on the verse “Set me as a seal,” concerning “the straps that hang upon the heart”).

But to merit the quality and level of this great love, there must first be the level of “his left hand is under my head,” for “the left pushes away.”

The explanation: it pushes away and humbles a person, when he takes to heart and deepens his mind and thought [on] how utterly far he is from G-d, G-d forbid, and similar matters, all of which come from the left side, as is known.

It is not that the level of the left of the Holy One, blessed be He, Himself is what pushes away, G-d forbid, for “none who is banished shall be banished from Him.”

Rather, [it is] when he takes to heart, etc., and it is drawn down and descends below in the level of “under my head.” The explanation: when I take this level to draw it down below, “under my head,”

that is, into the depth of my thought, then I myself am the one who pushes away and humbles myself from my level, at which I had at first held myself in my own eyes

(see what is written on this in the discourse beginning “A person is obligated to become intoxicated on Purim”). In this manner our Sages, of blessed memory, arranged all the confessions of Yom Kippur, in which they confess for their souls and say, “We have rebelled, we have acted abominably,” and the like, humbling themselves greatly before the Holy One, blessed be He, and saying how

very far they are from Him, may He be blessed. And these are the very things that arouse the love and the thirst, that one’s longing be toward Him, may He be blessed.

Through this he will come to attain the level and quality of great love that is on the festival of Sukkos. This is [the meaning of] “He sows righteousness,” for

the Congregation of Israel is called by the name tzedakah (righteousness), after the verse, “Through righteousness you shall be established”; and also the collective of Israel below are full of the mitzvah of tzedakah and of kindness; and in the Ten Days of Teshuvah this is in the state of sowing.

For just as the seed that is sown must be sown in soil that has been well plowed, whereas hard soil will not be sown and will not sprout at all,

so all the mitzvos of tzedakah and kindness that Israel do and acquire all the days of the year will not be sown and will not sprout at all

nor bear fruit above except through the Ten Days of Teshuvah, when they break their hearts and push away and humble themselves like plowed earth, in the manner of plowing that “loosens the soil”

(see what is written on this at length at the end of the discourse beginning “Listen, O heavens”: how this plowing begins, in general, on Rosh Hashanah — this is the matter of the shevarim [blasts], etc. — and that the sprouting is the festival of Sukkos; see there).

And so we see plainly in those who give tzedakah that one gives only by making himself like dust, whereas if he considers

himself something, an existing entity, he will give only some surplus of what he has, but not his toil and his labor and the very life of his soul.

For this he must break the desires of his heart that come from his haughty spirit, and regard himself as equal to his fellow who receives from him — “What makes you think that your blood is redder,” etc.,

that he should have what to eat and drink while the poor man has nothing? What is the difference, and why should he be lacking? “Have we not all one Father,” etc.

And see what is written in the discourse beginning “A land of hills and valleys.” Through this, the 6 level of tzedakah mentioned above is sown; the days between Yom Kippur and Sukkos are the level of sprouting, until on the first day of the festival of Sukkos there grows and sprouts the level of Avraham, supernal Chesed, the level of “and his right hand embraces me” mentioned above.

The level and quality of Avraham, too, came through his saying, “I am but dust and ashes,” that is, the level of dust in which one sows and which makes [things] sprout, as mentioned above. This is “He makes salvations sprout,” and it is in the manner of what is written, “Save [with] Your right hand.”

For it is written, “He drew back His right hand”: the level of Chesed and the right is clothed in the level of the back, in external things, and His hand must be saved for Him, to return to holiness

(see what is written in the discourse beginning “And I was with Him as a nursling,” concerning “a time to embrace and a time to refrain from embracing.” And see on the matter of “He drew back His right hand” in the Zohar, Parshas Vayetze, p. 163b, at the end of the column; Parshas Beshalach, p. 57a,

at the end of the column; and Parshas Terumah, p. 143b, and in Mikdash Melech there. The matter that the right is clothed in the level of the back refers to below, when a person lowers his love into physical matters, to be drawn after the desires of the body and the animal soul, etc., and he says of the left that it is the right.

Through this they cause, G-d forbid, the flow [of divine influence] to be lowered to the external forces. And see what is written at the beginning of Parshas Beshalach on the matter of “how very long-suffering,” etc. The level of “He drew back His right hand” is also like the matter explained elsewhere on the Zohar’s statement in Parshas Vayikra, p. 20b, “The Holy One, blessed be He, when in exile, ascended above,” etc.

The explanation in the Zohar, Parshas Beshalach, p. 57a, at the end of the column, also implies this; see there. And see further on the matter of “He drew back His right hand” in the Zohar, Parshas Balak, p. 201a, at the end of the column; Parshas Pinchas, p. 237a; Parshas Vayakhel, p. 203a, at the end of the column; and Parshas Acharei, p. 74a.

Now, the matter of saving His hand for Him is as it is written, “Save [with] Your right hand and answer me,” in Psalms, chapter 60. This is as explained in the discourse beginning “Listen, O heavens,” mentioned above, concerning “And a sukkah shall be for shade by day.”

For “by day” is the level of “kindness to Avraham,” the level of the right; and “shade by day” is the level of a supernal encompassing light that is drawn over the Chesed. This drawing-down is from the level of “abundant in kindness” and from the level of “for He desires kindness.” And see what is written on the verse “Havayah — His adversaries shall be shattered.”

Through the revelation of the level of “abundant in kindness” within supernal Chesed, the judgments are sweetened. And see what is written at the end of Parshas Shelach, in the explanation on “I [am the L-rd your G-d]” of the passage of tzitzis, concerning “the kindnesses of G-d”: two levels of Chesed, etc.; see there.

This is “Save [with] Your right hand”: that the level of the supernal encompassing light is drawn to the level of Chesed, “the right arm.” This drawing-down is from a very lofty place, from the level of “there is no left in this Atika.” And through this, “answer me” — that there be “and his right hand embraces me.”

This is the matter of the sukkah, according to what is written in Pri Etz Chaim, Sha’ar Chag HaSukkos, ch. 4: the walls of the sukkah — two as the law prescribes, and the third even a hand-breadth — correspond, by way of analogy, to the three joints of the right arm, etc., and this is the level of “and his right hand embraces me”; and the covering (sechach) is the level of “shade by day” that encompasses the level of the right, etc.; see there.

The explanation of the revelation of the level of the right hand of the Holy One, blessed be He, in a person’s soul will be understood from what is written in the discourse beginning “Go out and see,” concerning “Lift up your hands in holiness,” etc.; see there. In the Rabbah [Midrashim], the matter of “Save [with] Your right hand” is mentioned in Midrash Eichah, at the end of [the section] “He cut down in fierce anger”; and in Zohar I

(in Parshas Vayetze, p. 163b, at the end of the column, and in Parshas Pekudei, p. 235a), and in Parshas Shemini (p. 37a), in Parshas Chukas (p. 181b) and in Parshas Terumah (p. 169a), concerning “the cup of salvations,” etc.,

“Save [with] Your right hand,” etc. Also connected with this is what is written in the Zohar, Parshas Tisa (p. 189b), and in the commentary of the Ramaz there, and in Parshas Noach (p. 62b),

concerning “the end of the right.” And see in the Zohar, Parshas Chayei Sarah (p. 123a, at the end of the column, and p. 123b, at the end of the column), concerning “His right hand saved for Him,” etc.,

and in Parshas Beshalach (p. 58a, at the end of the column): “‘Your right hand, O L-rd, glorious in power’ — this is the Torah.” It may be said [that this is] as is written below, in the discourse beginning “On the day of Shemini Atzeres,” concerning “I have placed My words in your mouth, and in the shadow of My hand I have covered you”: that from the Torah there comes to be the level of a sukkah, the level of shade, etc.

It follows that this is like the level of “shade by day,” the level of “Save [with] Your right hand,” etc. In the soul, too, this level will be understood: the Torah gives strength and might to the level of the right and to the love of G-d, according to what is explained in the discourse beginning “In the third month,” in Parshas Yisro, concerning the Torah being called “might,” etc.; see there.

This is also [the meaning of] “Your right hand, O L-rd, shatters the enemy”: that is, all the desires of the evil inclination and the animal soul. And tir’atz (shatters) has the letters of atzeres, for Shemini Atzeres is the level of “so that all the peoples of the earth may know,” as is written in the discourse beginning “The L-rd is for me among my helpers.” 7

This is what our Sages, of blessed memory, said: “It is a mitzvah to bring from the ordinary.” The explanation: “ordinary” means lowly, simple things, and “ordinary matters,”

that is, when a person takes to heart to be one of the “masters of reckoning,” [reckoning] all the ordinary matters and all the thought, speech and action that were not for G-d, which were in him all his days, and how utterly far he is from G-d, and loathsome and abominable, etc.,

which is the level of “the left pushes away,” etc. And he is made still more lightly esteemed than this, and is lowly and despised in his own eyes, and loathes his life. Then he will become very bitter and cry out to G-d in his distress,

as it is written, “Their heart cried out.” This bitterness is what brings him to make a preparation for the fire from above, which is the level of the love of G-d in his G-dly soul, that it be aroused and blaze in his heart, as mentioned above.

(See further what is written on the matter of “It is a mitzvah to bring from the ordinary” in the discourse beginning “The matter of Chanukah,” in Parshas Miketz, where it is explained somewhat differently: that this is the love a person takes from [contemplating] the worlds, from the level of His sovereignty, may He be blessed, etc.;

see there; and in the discourse beginning “To explain the matter of Yom HaKippurim.” According to this, it may be said that the matter mentioned here — being one of the “masters of reckoning,” etc., and how far he is, etc. — is the matter of the mitzvah of removing the ashes, which is a preparation for the revelation of the fire, etc. And see what is written at the end of the discourse beginning “And it was, when Pharaoh sent out.”)

3. Now, all this is the level of the fire upon the altar. But there is another level, greater and higher 8 than this,

and that is the level of the water that was poured upon the altar on the festival of Sukkos; for water quenches the thirst that comes from the element of fire, as it is written, “Ho, everyone who thirsts, go to the water.”

Within the level and degree of water, too, there are several different levels, one above the other. As 9 it is written, “You have been shown, to know that the L-rd is G-d; in the heavens,” etc., “there is none else besides Him” — with sensory sight, which is the level of complete self-nullification (bit-tul) of existence, in the manner of sight, as is written elsewhere.

This level is called the level of water, which cools and extinguishes the heat of the fire. For since he 10 is in the level of complete self-nullification of existence before Him, may He be blessed, then of itself the heat of the natural fire in his G-dly soul cools, and the thirst like flashes of fiery flame.

It is like, for example, the love of a son for his father: when he wants to come close to him and is still somewhat far, the love is seen and revealed outside the heart, as he cries, “Father, Father!”

But when he is actually beside his father, the heart within is inlaid with love, yet it is not seen and revealed outside the heart. Therefore it is called the level of water, which cools the level of fire, so that it is not revealed outwardly but hidden within the heart

(as is written elsewhere on the matter of “the covered kindnesses,” etc.; and see what is written in the discourse beginning “Know this day” on the matter of “and all my innards and kidneys shall sing,” and what is written at the end of the discourse beginning “And it shall be on that day that a great shofar shall be sounded,” concerning “on the holy mountain”).

This is the matter of the Shemoneh Esrei prayer being [said] in a whisper, silently. For in Pesukei DeZimrah he arouses the love like flashes of fire, to burn and consume the fires that are strange fire, as mentioned above.

There he is as though still far from the king; whereas in the [Shemoneh Esrei] prayer he is as though standing before the king and saying, “Blessed are You,” etc.

The explanation: “blessed” is the level of drawing down, for he draws His unity, may He be blessed, down below, so that he be in the state of self-nullification before Him, may He be blessed. In the same way they instituted “We give thanks to You,” which is the level of self-nullification, as is written elsewhere.

This is the matter of the bowings and prostrations, etc. Therefore it is in a whisper and silently (see in the Zohar, Parshas Terumah, p. 137a; Parshas Bereishis, p. 50b; and Parshas Shemini, p. 39a).

But for this level and degree to be fixed and planted in a person’s heart all day, so that he not be moved from it, a person must devise counsels in his soul; for we see plainly that after the Shemoneh Esrei prayer he goes back to being as before.

The true counsel is the study of Torah and its laws. Although they are clothed in lowly physical 11 things, as in the matters of [the orders] Zeraim, Moed, etc., they

are the ultimate unity and cleaving to Him, may He be blessed, as is written elsewhere. A person must nullify himself and be absorbed in Him, may He be blessed, to be a fitting place for His unity, may He be blessed, and must nullify and relinquish himself from all his wishes and thoughts.

As is written elsewhere on the verse “A land that consumes its inhabitants,” etc. In this respect, the 12 study of Torah is exactly equal

to the Shemoneh Esrei prayer, and a person can make the impression of the self-nullification of the Shemoneh Esrei prayer fixed and planted [as] with nails, never to be moved, all day long, as he studies Torah.

This is “On the eighth day there shall be an atzeres for you”: that there be for you an atzeres, a holding-in and absorbing of the level of water mentioned above, that it be absorbed and held within you, so that you not expel it, G-d forbid

(see the Omissions to the Zohar, vol. I, at the end of section 25, that this is the matter of “For the earth shall be full of the knowledge of G-d as the waters cover the sea”; and see what is written on this in the explanation on the verse “Know this day,” in Parshas Va’eschanan).

For a person can, after prayer, go back to being as before; and [the remedy] is through the level of “on the eighth day,” which is the level of “Binah is the heart,”

that is, that there be in him the level of self-nullification in the depth of the point of the heart, as mentioned above. This is because the revelation of Atik is in Binah, the world of delight.

Therefore through this there comes to be an atzeres, a holding-in and absorbing, of the level of water mentioned above, which is the level of “love in delights,” etc., like the parable of the son when he is beside his father, etc., as mentioned above.

This is [the meaning of] “And you shall draw water with joy from the wellsprings of salvation”: the **13** level of water mentioned above must be in the manner of a wellspring, as it is written, “Me they have forsaken, the source of living waters,” etc.

That is, by way of analogy, like a source that springs forth from beneath the ground: nothing is seen and grasped but the outflow, whereas the source itself is “deep, deep; who can find it?” [See on this in the Ra’aya Mehemna, at the end of Parshas Bo

(p. 43b). See further on the matter of “Me they have forsaken, the source of living waters” in the Zohar (end of Parshas Va’eschanan, p. 266a)

and in Mikdash Melech and the Ramaz there; and in Parshas Vayelech (p. 286a), “to sanctify the Name of the Holy One, blessed be He, with Amen.” And see on the matter of Amen in the Ra’aya Mehemna, Parshas Ekev (p. 271a)

and in the commentary of the Ramaz there; and see further in the Zohar, Vayikra, p. 12a.] So too a person, through an arousal from below, must dig into the depth of the wellspring, in that it springs from the source “deep, deep” beneath the dust;

that is, that he be in the level of “and let my soul be like dust to all,” and also that he deepen the study of his intellect in the study of Torah and its laws (and see what is written at the end of the discourse beginning “Listen, O heavens,” concerning “like showers upon the grass”),

which is the level of supernal Chochmah, “the beginning of all,” drawn from the source of the supernal living waters; and it descended and came down very far below, until they are in the level of “beneath the dust,” physical matters, Zeraim, Moed, etc.; and from there they spring forth to be “wellsprings of salvation.”

This is [why it says] “wellsprings” — two, for they are two levels: the level of “and let my soul be like dust to all,” and the level of the Torah, which is clothed in physical dust, as mentioned above. Through this specifically it is called the level of “living waters,” for the waters that are on the face of the earth are not called living waters, as is known.

(The explanation of the matter of the two levels of dust that are the source of the two wellsprings mentioned above: the level of “and let my soul be like dust to all” is what is written in the Zohar, Parshas Vayishlach (p. 170a), “What is the difference between dust and powder?” etc.:

“dust, from which all fruits come forth.” And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning “And a man wrestled with him,” and in the discourse beginning “And Yehudah approached him,” concerning “in thought, the land came first,” etc.

Therefore, through this, he can draw down the level of “a well of living waters,” which is the love in the level of water, which is the level of self-nullification.

The second level of dust is as written in the explanation on the verse “Who has counted the dust of Yaakov,” which refers to the study of Torah, which is called “dust,” being something that is not within the bounds of number — the level of “and before One, what do you count?” etc.; 14

see there. And see what is written elsewhere on the matter of “Go forth from your land” concerning Avram, which is the revelation of the drawing-down of supernal Chochmah from its source, etc.; and see in Likkutei Torah there, and in Pardes, Erchei HaKinuyim, under the entry “Eretz” (land), that the supernal land is Binah; and so he writes under the entry “Afar” (dust).

So too he writes in Me’orei Or, under the entry “Afar,” that this is the matter of “dust of gold”; and this is “all came from the dust,” even the sphere of the sun, as mentioned in the Rabbah on Koheles. See on this also in the Zohar (Parshas Tzav, p. 34b)

and see what is written at the end of the discourse beginning “And Yaakov dwelt in the land of his father’s sojournings,” and what is written in the explanation on the verse “Those who come, He will cause to take root,” concerning “a desirable land,” etc.

It is called the level of dust in the manner of “He made darkness His hiding place”; for even Keser, the source of supernal Chochmah, is drawn from the lowest level of the Emanator, the Malchus of Ein Sof, etc.

And of this it is said, concerning the study of Torah, “Who has counted the dust of Yaakov,” etc. This is the matter of the two levels of Chochmah, “Chochmah at the beginning and Chochmah at the end,” which are drawn from the two levels of dust mentioned above.

This is what is said: “And let my soul be like dust to all; open my heart to Your Torah” — the one depends on the other, for “their end is embedded in their beginning.” 15

In the Zohar, at the end of Parshas Balak: “‘From the wellsprings of salvation’ — these are Abba and Imma.” That is, the two wellsprings mentioned above are the levels of mayin nukvin and mayin duchrin (feminine and masculine waters), and their root is from the two Yesods of Abba and Imma, and they receive from two mazalos, “Notzer” and “Venakeh.” See in M.Ch., p. 21a-b.

ושאבתם מים בששון ממעיני הישועה (בישעיה י"ב)

“And you shall draw water with joy from the wellsprings of
salvation”



“And you shall draw water with joy from the wellsprings of salvation” (in Isaiah 12). Now, through- 1
out the whole year there was the libation of wine upon the altar, and this is stated explicitly in the
Written Torah in a number of places.

And on the festival of Sukkos there was, in addition, also the libation of water upon the altar, all
seven days of the festival. And this is a law [given] to Moses at Sinai (Sukkah 34a; Zevachim 110b),

which is not stated explicitly in the Written Torah; only, the Rabbis supported it on a verse. And the
drawing of the water was [done] with great joy, on account of [the verse] “And you shall draw water
with joy,” etc., as explained in Tractate Sukkah, at the end of chapter 4 and the beginning of chap-
ter 5.

And the reason must be understood: why is it not stated explicitly in the Written Torah, etc.? (And
see on this in the Zohar, at the end of Part I, in the Hashmatos, folio 11b and folio 12a and b.)

Now, first the matter of the wine libation must be explained. For of wine it is written (Judges 9),
“Shall I leave my wine, which gladdens G-d and men?” It being known that Binah (understanding),
“the mother of the children,” is joy, as it is written, “The mother of the children is joyful.”

For joy is the revealing of what is hidden; therefore it is drawn specifically from the level of Binah.
That is, when one understands and grasps the hidden things of Chochmah (wisdom), so that it is
drawn into revelation, into actual understanding and comprehension, so that he grasps it well,
then there will be joy.

Whereas when he does not yet grasp the matter well in comprehension, but it is still hidden in the
power of his Chochmah and is not truly revealed to him, he will receive no delight or joy at all.

However, Binah is called Gan Eden, “the hidden world” (alma d’iskasya), as is written in the Zohar,
Part I, Vayeitzei (153b, 154, and in other places).

And this was the service of the Levites, as it is written, “And the Levite, he shall perform the service”: that they draw down the level of “he” (hu), that is, the hidden world—“‘He’: this is Atika,” which is encloded in Binah—from concealment into revelation. That is, through the song that they would sing over the wine, which is the level of Binah.

And this is the meaning of “wine that gladdens G-d and men”: that it brings G-dliness into revelation for men; that is, through Binah, when one understands and grasps the greatness of G-d, his soul will be set aflame for G-d.

And this is also the quality of physical wine, which likewise causes joy and the revealing of what is hidden: “Wine enters,” etc. (And see further on the matter of “And the Levite, he shall perform the service” in the maamar beginning “Then Moses and the children of Israel sang,” and on the matter of “He” in the maamar beginning “Lech Lecha,” regarding “He made us.”)

However, the difference between the wine libation of the whole year and the level of “festivals for joy,” and especially Sukkos, “the season of our joy,” when there was also the wine libation, is

as, by way of analogy, a person who is stirred and gladdened by something: even so, the joy and the stirring can be hidden within him from others, so that his inside is “inlaid” with gladness and joy, and it is not revealed to every eye.

But when he is stirred and gladdened very greatly by something, then his joy is seen by every eye, and he sings and dances with his feet and claps with his hand, for it cannot stay hidden, because of the sheer greatness of the joy.

So [too] all year long: even though one is stirred by the G-dliness of the Infinite One (Ein Sof), blessed be He, who fills all worlds and encompasses all worlds (memalei kol almin and sovev kol almin), nevertheless it is hidden within him, for the light of joy is concealed in the vessel, and the vessel limits it.

But on the festival of Sukkos his joy is seen by every eye, for the light breaks through the vessel, because of the sheer greatness of the light of joy and the abundant revealing of what is hidden.

(And see what is written in the maamar beginning “Havayah is for me among my helpers,” and what is written at the beginning of Parshas Shelach, in the maamar beginning “The matter of the spies,” on the explanation of “flowing with milk and honey”: that because of the added light and revelation, the vessels will not be able to conceal, etc.)

And this joy is “the great noise”: just as one sings and dances when gladdened by something physical, so, and even more than that, is the singing and dancing in spirituality, in songs and praises before G-d, as it is written, “And the Ofanim, with a great noise.”

This is the matter of the wine libation of the whole year; and on Sukkos too they would also pour a libation of wine. And the water libation was on the festival of Sukkos alone: they would pour wine into this bowl and water into that bowl—"the western one of water," etc.

And the wine libation is the level of Binah, and the water libation is the level of Chochmah, and it is far higher and loftier than the wine libation.

The explanation is that this is the level of Kohanim and Levites, as is written in the Zohar (Part III, 39a): "Wine comes from the side of the Levites," etc., "and the side of the Kohen [is] from clear, shining water."

For the nature of water is to descend from a high place to a low place, and this is the level of the Kohen: the flow descends to the High Priest and from there to all the Kohanim, as our Sages said, "The High Priest takes a portion first"; by the measure of a head, he bestows. And wine is the level of the Levites,

which is ascent from a low place to a very high place; and it is also "to raise the voice," with noise and song, which is the level of revelation, as our Sages said, "All that wear a shir (a chain) may go out with a shir."

Whereas water is in silence, like the level of the Kohanim, "whose service is in silence," etc. And just as the level of the Kohanim is higher than the level of the Levites, as it is written, "And they shall be joined to you and serve you," so the water libation is far higher and loftier than the wine libation

(and especially since it was living water, whose level is known to be very high and lofty, in the level of Chochmah, as is written elsewhere regarding the living water of the sanctification of the waters of purification, etc.; and also as is written in the discourse "And you shall tell your son,"

on the difference between Yom Tov and Shabbos: that this too is the intellect of Imma and the intellect of Abba (mochin d'Imma and mochin d'Abba). And elsewhere it is explained that this is also the difference between blessing and holiness. Also, that is why of the Kohanim it is said, "And you shall sanctify him," while of the Levites it is written, "to purify them," as is written elsewhere, in the maamar beginning "A Shabbos of complete rest" and on [the verse] "And I will make ... of kadkod").

2. Now, the matter of the Written Torah and the Oral Torah is known: the Written Torah is only the level of letters and their combinations, as our Sages said, "The whole Torah is the Names of the Holy One, blessed be He."

Therefore all its letters are counted, so that one may neither add nor subtract, and every letter must be in its [proper] form and shape, and [letters] touching disqualifies. Now, the letters are in the level of Binah (understanding), as is written elsewhere on [the verse] “And you shall engrave upon it the engravings of a signet”; and see the Ramaz at the beginning of Parshas Vayikra.

As is seen by experience: when an idea comes to the point of understanding and comprehension, the level of letters in thought becomes revealed in it. But in the level of Chochmah (wisdom), which is above comprehended intellect, there is not yet the level of letters.

And this is the matter of the letters of the Torah: that the Written Torah is in the level of Binah, and Binah is called a Torah scroll, as is written in the Zohar (Vayakhel, folio 210).

That is, the level of the letters of thought. And although “the Torah comes forth from Chochmah,” [that is,] in relation to the Emanator it is the level of Chochmah, but in relation to the created beings it is the level of Binah. (Therefore [there are] fifty days from the Exodus from Egypt until the Giving of

the Torah, corresponding to the fifty gates of Binah, and on the fiftieth day, the fiftieth gate, the Torah was given; and see the Zohar, Tetzaveh, 183a.) And the Oral Torah is the level of Chochmah, and there the letters are not so much the main thing,

but rather the idea and the intellection are the main thing, revealed within the letters. Therefore one is not so exacting with its letters, for in the Oral Torah the main thing is the wisdom and the intellection,

as they say in the Gemara, “What is the reason of Rabbi Meir?” etc., which is the level of reasons (te’amim), and that is the level of Chochmah, as is known.

(And although below, the Written Torah is the level of Z’eir Anpin and the Oral Torah is the level of Malchus, on the contrary, in truth, “With Chochmah He founded the earth,” which is Malchus, the Oral Torah; and “He established the heavens,” Z’eir Anpin, the Written Torah, is “with understanding” (tevunah). And see what is written on [the verse] “The heavens are My throne and the earth is My footstool,” etc.)

And with this the matter mentioned above will be understood: that the wine libation is written in the Torah, while the water libation is not written in the Torah but is only a law [given] to Moses at Sinai.

That is, because wine is the level of Binah, the Written Torah; and this is the meaning of “the wine of the Torah,” as [explained] below. Therefore it can be written in the Written Torah.

Whereas the water libation, which is the level of Chochmah, cannot be written in the Written Torah, to spread out in the form of written letters. And this is the level of the intellect of Abba and the intellect of Imma (mochin d'Abba and mochin d'Imma).

(And according to what is written in Etz Chaim, Sha'ar 26, end of chapter 1, it is understood that as Atzilus is above Beriah, so Chochmah is above Binah within Atzilus itself; that is, Binah is Beriah of Atzilus, whereas Chochmah, and in particular the level of Chochmah that is called "living water," is the level of Atzilus of Atzilus.

That is, the level of Binah is called Mi ("Who?"), which stands to be asked about; for though it is a level of concealment, it is the concealment of revelation. As in the matter of what is written, "He forms light and creates darkness": Yetzirah (formation) is revelation, and Beriah (creation) is concealment; that is, the concealment that pertains to revelation, [to] thought and speech. Whereas the level of Chochmah, which is Atzilus—

in relation to Atzilus, Beriah and Yetzirah are equal, and "darkness is as light," as is written elsewhere. That is, because the level of Atzilus is above the order of the chain of descent (hishtalshelus) of Beriah, Yetzirah and Asiyah.

Therefore the concealment and the revelation within the order of hishtalshelus, which are the levels of Beriah and Yetzirah, are both truly equal in relation to Atzilus. And so, through the water libation on the festival, one draws down the revealing of the concealment that is above the order of hishtalshelus, that is, the level of Chochmah, which is Atzilus, the level of mochin d'Abba.

Therefore it is far higher and loftier than the wine libation, mochin d'Imma, which is the revealing of the concealment within the order of hishtalshelus. And see what is written in the maamar beginning "The Song of Songs," on the explanation of "For your love is better than wine." And this is like the splitting of the Sea of Reeds:

for sea and dry land are the concealment and revelation of the order of hishtalshelus, the hidden world and the revealed world (alma d'iskasya and alma d'isgalya). But through "the east wind" (ruach kadim), the Primordial One (Kadmono) of the world, who is above the order of the hishtalshelus of the worlds, then "He turned the sea into dry land," for there both are equal, and "darkness is as light," as [explained] above.)

And with this will be understood what our Sages said on [the verse] "For your love is better than wine": "The words of the Scribes (soferim) are more pleasing to Me than the wine of the Torah." And it must be explained: what are "Scribes," and what is "the wine of the Torah"?

The explanation is that it is explained in Sefer Yetzirah: “With three things the Holy One, blessed be He, created His world: with sofer, sefer and sippur” (scribe, book and telling). Sofer is the level of Chochmah, which bestows upon sefer, which is Binah, the level of thought.

And sippur is the level of speech, which receives from sefer, which is Binah (understanding), for 3 without thought it is impossible to speak. And this is [why] with these three things the Holy One, blessed be He, created His world:

for the coming into being of the worlds is from the level of “the word of G-d,” which is the level of sippur; and speech receives from thought, which is called sefer, which is drawn from the level of Chochmah (wisdom), “Where is the sofer?” And this is “Bereishis bara” (“In the beginning He created”): that is, through [the flow] being drawn from Chochmah to the level of thought, and from thought to speech.

And this is “The words of the Scribes (soferim) are more pleasing to Me”: the level of sofer, which is 4 Chochmah (wisdom), and there is the root of the Oral Torah and of the water libation, “more than the wine of the Torah,” which is the level of the Written Torah, called sefer,

which is the level of Binah (understanding) and the wine libation. For the level of Chochmah, which is the level of sofer, is far higher and loftier than the level of Binah, which is the level of sefer. (And see what is written in the maamar beginning “Where is the sofer?” and on [the verse] “I am black,” etc., on the matter of sofer and the words of the Scribes, etc.)

However, although Chochmah is above the level of Binah, nevertheless Chochmah and Binah are “two companions that never part,” and if so, they must always be joined below; and through an arousal from below [comes] an arousal from above.

And this is “And you shall draw water with joy (sassion)”: water is the level of Chochmah; “you shall draw” it “with joy,” which is the level of Binah. And through this the levels of Chochmah and Binah will be joined, to be “two companions that never part.”

(And see what is written elsewhere, in the maamar beginning “See, I set before you,” etc., on this matter: how also in the service of G-d below, in man, the two levels of Chochmah and Binah must always be together, the level of “a point in its palace,” and it is impossible to have endurance with one level alone, etc.; see there.

And see what is written in the maamar beginning “Know this day,” regarding “Peace, peace, to the far and to the near.”) And for this [reason] the men of deeds would sing and dance at the time of the water libation.

(Also, that is why they would pour the water at the time of the wine libation, as is written in the Rambam, end of Hilchos Temidin uMusafin. And this is also the matter mentioned in the Zohar (Parshas Balak, 189a, bottom) on [the verse] “And he brought him wine”: that he cast water into that wine.

3. And in order to understand the matter of “from the wellsprings of salvation,” one must first [ex- 5 plain] the verse “I will raise the cup of salvations.” For King David, peace be upon him, said this about his attribute, which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is called “the cup of salvations.”

As is written in the Zohar (Vayechi, 250a): “For into this cup blessings are drawn from those salvations above, and it takes them and gathers them to itself,” etc.

Just as speech, by way of analogy, is the vessel into which the powers of the soul, intellect and emotive attributes, etc., are drawn and en clothed, so Malchus is the vessel into which the flow from all the ten Sefiros is drawn, etc.

And this is what Hillel said at the rejoicing of the Beis HaShoevah: “If I am here, all is here,” as the Zohar explains (in the Hashmatos belonging to Part I, folio 12a): “If the Shechinah, which is called ‘I,’ dwells here, all is here,” etc.; see there.

And “salvations” is explained in the Zohar (Terumah, 169a): “What are ‘salvations’? This is the right, as it is written, ‘His right hand saved for Him,’” etc.

And in Parshas Bereishis (folio 1) it explains that they are the “five strong leaves that surround the rose,” which are the five Gevuros; and the point is that they are the five Gevuros sweetened by the five Chasadim, etc., as explained in the Zohar HaRakia at the beginning of Bereishis, there.

And the matter of the salvation is that Malchus of Atzilus descends to give life to Beriah, Yetzirah and Asiyah, as it is written, “Her feet go down to death”; therefore it needs the level of “salvations” to save it, so that there be no nurture of the external forces.

And about this David said, “I will raise the cup of salvations”: that the level of the cup be raised, to lift it up into Atzilus, where “evil shall not dwell with You.” (And see the Ramaz at the beginning of Bereishis, who explains that the raising of the cup is to draw down to the level of Malchus from the five Gevuros of Atik Yomin, etc.)

And this is the meaning of “from the wellsprings of salvation”: it is the wellspring from which the salvations are drawn to the cup of blessing, etc., in the manner of what is written elsewhere on the explanation of “Let us bless” (nevarech) in the blessing of the zimmun, which is as is written in the Raaya Mehemna, Parshas Bo

(42b), on the matter of source, wellspring and excavation; and this is the level of a pool (berechah), to which the wellspring that flows from the source is drawn; see there.

And this is “Let us bless” (nevarech): to draw down this level of a pool, to draw from it to the cup of blessing, which receives from the level of the pool mentioned above.

And this is the meaning of “the wellsprings of salvation” (and that is the level of the Yesodos of Abba and Imma. And as is written in the Zohar) (end of Parshas Balak, 212b, bottom): “‘From the wellsprings of salvation’: these are Abba and Imma,” etc.,

“and all of it is from the deep flowing springs,” etc. And see what is written in the explanation on [the verse] “There are sixty queens,” on the matter of what is written of the Time to Come, “And a wellspring shall come forth from the House of G-d and shall water,” etc.

For now, when the flow is drawn from the level of “And a river goes forth from Eden,” which is the level of Binah, then in the descent below it is said, “and from there it separates,” so that it becomes the level of a “something” (yesh) and a separate thing.

But when there will be the revelation of the level of a wellspring, which is the level of “And wisdom (Chochmah), from nothingness (ayin) it is found,” then it will “water” even the level of “the Valley of Shittim,” etc.: that below too there will be the revelation of self-nullification (bittul), etc.

And from this too will be understood, with added explanation, the matter of the superiority of the water libation: that it is from the level of a wellspring, the level of Chochmah, which is far higher and loftier than the wine libation, which is from the level of Binah, the level of “And a river goes forth,” etc. (And see the Zohar, Part III, 39a, mentioned above.)

And one may also say that “the deep flowing springs” are the two mazalos, “He preserves” (notzer) and “He cleanses” (venakeh), from which Abba and Imma receive. And according to the Ramaz’s explanation of “I will raise the cup of salvations,” that the salvations are drawn from the Yesod of Atik Yomin, which is en clothed in Arich Anpin, if so, the wellsprings of salvation are Atik Yomin and Arich Anpin, etc.

It is further explained there in the Zohar, Balak, that the wellsprings of salvation are Netzach (victory) and Hod (splendor); and in the Pardes he raised a question on this: how does [the name] “wellsprings of salvation” pertain to Netzach and Hod? But according to what is written elsewhere on the matter of “And the Netzach: this is Jerusalem,” this will be understood, etc.

Now, according to what was explained above about the water libation, that it was not given to be written in the Written Torah because it is from the level of sofer, which is above the level of sefer, as [explained] above, 6

in this way one will further understand the matter of the hakafos on Shemini Atzeres, which were not written even in the Oral Torah and are only a custom. For

they are the encompassing lights (makifim) of Abba, and therefore they were not given to be written even in the Oral Torah, which is the level of the inner light of Chochmah (wisdom), etc.

And something close to this is explained elsewhere, on the matter of the evening prayer being optional: this is because this drawing-down is from a very high place, so high that the arousal from below does not reach there so much; therefore it is optional, not truly obligatory, for the reason mentioned above. See the Zohar, Part I, 133a.

And one may further say, on the matter of “And you shall draw water with joy,” that there was great joy at the drawing of the water: this is understood from what is written elsewhere on [the verse] “On the eighth day, Atzeres,” that the level of Chochmah shines in a state of distance, as it is written, “I said, ‘I will become wise,’ but it is far from me.”

And this is also the meaning of “And his sister stood from afar,” and it is written, “Say to Chochmah, ‘You are my sister.’” And see the Mikdash Melech, Parshas Toldos (142a), on the explanation of “From afar G-d appeared to me.”

But from the level of Binah (understanding) it is drawn in a state of closeness; and this is “As a man whom his mother comforts,” etc. Therefore specifically “the mother of the children” is “joyful,” for joy is the level of revelation, which is drawn specifically from the level of Binah.

And this is the meaning of “wine that gladdens,” etc. But on the festival of Sukkos the souls of 7 Israel have the power to draw down the level of Chochmah (wisdom), so that Chochmah too will shine in a state of closeness and revelation, exactly like Binah (understanding).

And about this it is said, “A wise son gladdens a father”: specifically “a wise son.” And see on this in the maamar beginning “On the eighth day, Atzeres.” And this is the matter of the joy of the Beis HaShoevah: that the level of “living water,” supernal Chochmah (Chochmah Ila’ah), is drawn in a state of revelation and closeness, in the manner of “the mother of the children is joyful,” for joy is revelation.

That is, that then the intellect of Abba (mochin d’Abba) is drawn down and revealed as much as the revelation of the intellect of Imma (mochin d’Imma), etc. And this power comes through the teshuvah of Yom Kippur, “before Havayah you shall be purified,” etc.; see there.

That is, through teshuvah one arouses the level of Keser (the Crown), which is above Chochmah; and then, through the revelation of Keser in Chochmah, it is drawn down that Chochmah be in a state of revelation.

And see what is written on [the verse] “I have gathered my myrrh.” And this is, by way of analogy, 8
[like] a wise man: when very many new ideas occur to him, he is compelled to reveal a little of his wisdom,

because he cannot bear the abundance of light. And it is like the matter of what is written elsewhere on [the verse] “Then your light shall break forth like the dawn,” etc. And see what is written elsewhere on [the verse] “I will exalt You, G-d,

for You have drawn me up,” etc.; this matter is explained there. And see what is written in Parshas Shemos, at the end of the maamar beginning “Who gave man a mouth?” And this is the matter of “And Your pious ones shall sing for joy” in the Zohar, at the beginning of Parshas Vayeitzei (148b).

Also, just as teshuvah is the level of “to the far one who has become near,” so through this there is drawn from above that what is the level of “I said, ‘I will become wise,’ but it is far from me” will shine in a state of true closeness. And see what is written in the explanation on [the verse] “And I pleaded,” etc.

And one may further say: it is explained in the maamar beginning “And you shall tell your son” 9
that on Yom Tov joy is mentioned, because it is the intellect of Imma (mochin d’Imma), the level of comprehension;

but on Shabbos, [which is] the intellect of Abba (mochin d’Abba), which is what is above comprehension, joy does not apply, only self-nullification (bittul). And in the same way, [with] the level of the “clear water” of supernal Chochmah (Chochmah Ila’ah), joy does not apply.

But through the “Shabbos of complete rest” of Yom Kippur, which is a level above Shabbos and above supernal Chochmah, therefore it is drawn down on Sukkos that Chochmah shine in closeness, in the level of comprehension; and therefore there was joy at the water libation.

And it is a joy that is in the level of self-nullification (bittul), in the manner of what is written at the 10
end of the maamar beginning “And it came to pass, when Pharaoh sent,” regarding “And [G-d] did not lead them,” etc., on the matter of the land of Canaan.

And therefore this is “the wellsprings of salvation”: that there be no nurture of the external forces, for Chochmah (wisdom) repels them, and so [does] the joy that is in the level of bittul, etc.

להבין מ"ש ביום השמיני עצרת תהיה לכם

To understand what is written, "On the eighth day there shall be an atzeres for you"



To understand what is written, "On the eighth day there shall be an atzeres (assembly) for you," ¹ while of the seventh day of Pesach it is written, "an atzeres to Havayah your G-d." Now, it is written, "You shall love Havayah your G-d with all your heart (levavcha), with all your soul and with all your might (me'odecha)."

And on the meaning of "with all your heart (levavcha)," our Sages, of blessed memory, said: "with both your inclinations, with the good inclination and with the evil inclination." That is: all the force and intensity of the flame, the sparks of burning fire, from every kind of evil inclination in this world, the whole flame shall be turned over into love of G-d.

As it will be in the time to come, as it is written, "For then I will turn to the nations a pure language, ² that they may all call upon the Name of G-d, to serve Him with one shoulder (shechem echad)."

That is: even all the nations, the idol-worshippers, who are the roots of the physical lusts, He will turn to them a pure language, that they may all call, etc. And this is the matter of "darkness being turned into light" (is'hapcha chashocha linehora); and [so] "to serve Him with one shoulder."

The meaning of shechem (shoulder) is the level of the back, "behind the shoulders" (basar kasfin); that is, like the matter of what is written, "and You turned their heart backward." It will be turned over to be at the level of "one."

(And this is also the matter of "And I have given you one shechem above your brothers": that the refinement (birur) of Yosef, to be from the level of shechem, the level of "one," is at a level higher than the refinement of the tribes; as is explained at the end of the discourse beginning

"And behold, we were binding sheaves"; and see below on the matter of "with all your might.") And this is the meaning of ve'ahavta ("you shall love"), which is a term of command

and also a term of the future, saying that in the time to come, "in the end you will love" G-d with all your heart; for "none that is banished will be banished from Him."

“And with all your soul” is the level of a love greater than this, which cannot be grasped in the heart of man, because in physicality there is nothing like it or comparable to it at all; [it is] only for G-d alone. 3

And it is the love of the G-dly soul (nefesh ha'Elokis) alone, as it is written, “My soul, I have desired You.” And this love flames and blazes in the souls of the tzaddikim, for “they are the Sanctuary of G-d” and “the vessels of the House of G-d.”

“And with all your might (me'odecha)” is the level of a love that surpasses them all, which is the level of “great love” (ahavah rabbah) in the extreme (bim'od), which cannot be grasped even in the souls of the tzaddikim; “its ways are high,” exceedingly high, higher and higher than the level of created beings: it is to cleave to Him, may He be blessed, truly, to the Infinite One (Ein Sof), blessed be He. 4

Now, it is written, “Great is G-d and exceedingly (me'od) praised, and His greatness is unsearchable.” So too the love drawn from this is at the level of me'od, without measure or limit; and the soul cannot attain it, since the soul is at the level of a created being, at the level of a vessel and a limit.

But those who merit this great love are the baalei teshuvah (those who return), in the manner of the saying of our Sages, of blessed memory: “In the place where baalei teshuvah stand, perfect tzaddikim cannot stand.”

The matter is as it is written, “as the advantage of light over darkness.” The meaning is that there is an advantage and superiority to light when it comes from darkness specifically. 5

That is: when a person takes to heart all his deeds, words and thoughts which were not for G-d, in all the days of his vain life, which are actual darkness and the hiding of His face, may He be blessed; and nevertheless this is what he desired and craved, etc.

How much more so, and by an argument from the lesser to the greater, is there an advantage and superiority to the light of G-d; so that because of this the love will increase and grow exceedingly (bim'od), with greater intensity

and higher without end, to bring his soul out of its prison, to pour itself out into the bosom of its Father, the Infinite One, blessed be He, truly, and to cleave to Him truly (and see what is explained on this in the discourse beginning “His left hand is under my head,” in Parshas Ki Sisa).

And this is the matter of “deliberate sins become like merits” through teshuvah: for he will rise and come to reach the level of great love mentioned above.

Therefore even perfect tzaddikim (tzaddikim gemurim) cannot stand [there], because they are at the level of gemurim ("completed"), from the expression "a vessel whose making has been completed"; and they are still at the level of a vessel.

For this reason our Sages, of blessed memory, cautioned with [the word] me'od ("very"): "Be humble of spirit before every person," so as to be broken, crushed and subdued, with a lowly spirit, so that the light of love may shine upon him, as "the advantage of light" mentioned above. 6

And this is what our Sages, of blessed memory, said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come"; and they said that one should be in teshuvah all his days.

For the World to Come is nothing but a radiance and illumination from Him, may He be blessed, as our Sages, of blessed memory, said, "The tzaddikim sit and enjoy the radiance of the Shechinah"; and they said, "With the yud the World to Come was created," as mentioned above.

And the meaning of "with the yud" is: with the illumination that is drawn forth and spreads out from the level of the yud. For the yud itself is the level of the letters of His great Name, and He and His Name are one. 7

As it is written, "For His Name alone is exalted; only His glory (hodo) is upon earth and heaven"; and "His glory" is a radiance and illumination from His Name, which alone is exalted.

And Israel are "the people near to Him," to His very being and essence, as it were, truly, through teshuvah out of the great love mentioned above, to cleave to Him truly, to the Infinite One, blessed be He, alone.

Now, this matter of teshuvah out of love is the matter of the level of the Exodus from Egypt (yetzias Mitzrayim). And the meaning of yetzias Mitzrayim is to go out of the straits (meitzarim) and limits that limit the love; that is, to go out of the level of a tzaddik into the level of a baal teshuvah mentioned above. 8

But in each and every person too, according to his level, there is a level of the Exodus from Egypt; even among the common people, in the plain sense: to clear himself of his business and his affairs in the matters of the world. And especially businesspeople need to set times to clear their minds of their business, according to the free time they have.

And so there is an Exodus from Egypt in [every] degree, one level after another, up to the highest of levels, until he reaches the level of great love mentioned above (and see what is explained on this in the explanation on the verse "I, etc., who brought you out of the land of Egypt, etc."):

2. And this is the matter of the seven days of Pesach, the days of the Exodus from Egypt: it is the 9
time of the arousal of the level of great love mentioned above, from below upward, etc.

But on the seventh day, which is the level of great love in revelation, [it is] “an atzeres to Havayah your G-d.” And the meaning is like the matter of “If your heart runs, return to the One.”

As it is written, “My flesh and my heart pine away (kalah); the rock (tzur) of my heart...” The mean- 10
ing is: at first, “my flesh and my heart pine away,” in an actual expiry of the soul (kelos hanefesh). And afterwards, “the rock of my heart”: tzur is a term of strength, as it is written, “The Rock (haTzur), His work is perfect.”

That is: that he strengthen himself in His stronghold, to be [in the manner of] “against your will you live,” etc., so that there may be for Him, may He be blessed, a dwelling place among the lower realms. And one needs to make a Sanctuary and a place for His dwelling, through occupation with the Torah and the mitzvos, so that Havayah be at the level of “your G-d” (Elokecha)

that is, that He rest and be vested in the lower realms. (And see what is explained in the discourse beginning “When you go out,” regarding “and Havayah your G-d will deliver him into your hand”: “Havayah” is Torah and “your G-d” is mitzvos; see there.

And see what is explained above in the discourse beginning “For this commandment,” on the 11
meaning of what was said at the Giving of the Torah, “I (Anochi) am Havayah your G-d”: that is, for the level of Havayah to be drawn forth from the level of Anochi, the matter depends on an arousal from below, through the Torah and the mitzvos, etc.; see there.

And see what is explained in the discourse beginning “You are standing,” on the meaning of “For Havayah your G-d is a consuming fire”: it means [that He is] like the nature of fire, which, by way of analogy, withdraws upward and does not descend and spread out, etc.,

and therefore He is called “G-d Most High” (Kel Elyon), etc.; see there. But through an arousal from below, in “running and returning” (ratzo vashov), we draw down [so] that there be “I have called You, Havayah.”

In the same way one will understand here too the meaning of “an atzeres to Havayah your G-d”: it 12
is the matter of the drawing down from the Infinite One, blessed be He, “Anochi, the One who is I,” so that it be drawn down to become “Havayah your G-d”; that is, that He be vested in Torah and mitzvos, etc.

"The Holy One, blessed be He, sits and occupies Himself with Torah," etc.; and see what is explained on this in the discourse beginning "The Song of Songs.") And as our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)"; for Torah scholars are called builders, since they are occupied with the building of the world.

For the Holy One, blessed be He, has in His world only the four cubits of halachah alone; and it is written, "If not for My covenant by day and by night, I would not have set the laws of heaven and earth."

And so too with the mitzvos, and especially the mitzvah of tzedakah, as it is written, "The world is 13 built by kindness (chesed)," and it is written, "The earth is full of the kindness of G-d."

And this is the level of the atzeres of the seven days of Pesach: to hold back and restrain the spirit and the soul so that they do not leave their sheath and become nullified from their existence in this great love,

but only to be "like a fire held back (atzur)" in his heart, in the mode of "running and returning." And see what is explained on the subject of "running and returning" in the discourse beginning "And all the people saw the voices," and in the discourse beginning "In the section of the libations it is written":

But the level of the atzeres of the festival of Sukkos is the matter of what is written, "My tongue shall 14 respond (ta'an) with Your word, for all Your commandments are righteousness (tzedek)." It is that through the Ten Days of Teshuvah Israel merits the level of teshuvah out of love mentioned above, and deliberate sins become for him like merits.

Therefore there is also drawn from above to below a very great love, "love in delights," throughout all the days of Sukkos, at the level of "and His right hand embraces me," which is

like, for example, one who embraces his friend: he does not let him turn away from him. So too, as it were, they are raised in this love to cleave to Him truly, so as not to be separated from Him, G-d forbid.

And this is [the meaning of] "For His kindness has prevailed (gavar) over us." The meaning is that 15 the kindness of G-d is mightier and stronger than we are, and does not let us turn aside

to another side, G-d forbid. And this love too is without measure or limit, to the point of an actual expiry of the soul, as it is written, "My soul pines (kalsah)." (And it must be said that this level is higher than great love;

and this will be understood from what is explained in the explanation on the verse "His eyes are reddish (chachlili einayim)," on the matter of "love in delights," that it is above the level of great love, etc.) Now, it is written, "Righteousness (tzdek) shall walk before Him, and He will set [it] on the way of His steps."

The meaning is: tzdek, the attribute of the Congregation of Israel (Knesses Yisrael), "shall walk before Him": through the level of "and His right hand embraces me" mentioned above, it is raised in a great elevation to be truly "before G-d" (and see what is explained at the end of the discourse beginning "And the king extended to Esther," on the meaning of "and she stood before him," and in the discourse beginning "He will revive us after two days," on the meaning of "and we shall live before Him"). And then "and He will set on the way of His steps"

is the drawing down of His G-dliness from above to below, down to the level of "the end of action," as it is written, "How beautiful are your steps in sandals": that through the Torah, which is called "a way," the revelation will be drawn down below. (And see what is explained in the discourse beginning "I will sing to Havayah," on the meaning of "and they shall keep the way of Havayah," etc.; and see in the Zohar, Shelach (p. 161b):

"Come and see, etc., in the way of pleasantness, etc."; and in Parshas Mikeitz (p. 197b), on "Her ways are ways of pleasantness." And see what is explained in the discourse beginning "And I will make your windows of rubies (kadmah)," on the matter of "and all your borders," etc.

And see in the Zohar, in the Idra Zuta (p. 290a), on "Elokim understands her way," and what the Arizal wrote on this in the commentary on Sifra DiTzeniusa, ch. 4 (p. 118b, at the end): that "her way" means the mazal of Arich Anpin and the thirty-two paths, etc.

And see further in the Zohar, Parshas Beshalach (p. 57b, at the end); and see what is explained in the discourse beginning "For the mountains shall depart," on the meaning of "G-d is righteous in all His ways," and what is written in the Siddur on this.

And see in Iggeres HaKodesh, section 4, what is written: "And this is [the meaning of] 'Righteousness shall walk before Him,' etc.: that one draws the inner dimension of the heart to G-d; and afterwards 'He will set on the way of His steps,' as it is written, 'and you shall walk in His ways,' etc.,

in the performance of all the mitzvos, and the study of Torah is equal to them all; for they all ascend to G-d through the inner dimension of the heart with greater intensity, and far, far higher than their ascent to G-d through the outer dimension of the heart." End of quotation.

This is like what we say in the prayer of Shabbos and Yom Tov, "Sanctify us with Your commandments," even though we [already] bless, "who has sanctified us with His commandments," [meaning] that He has already sanctified us. 16

But [we say it] because the ascent of the performance of the mitzvos to G-d has levels and gradations, one above the other. And see what is explained in the explanation on the verse "And I will betroth you to Me."

and in the discourse beginning "Binding his foal to the vine," on the meaning of "as the commandments of Your will"; and at the end of the discourse beginning "And you shall make holy garments." And from this it will be understood how, through the inner dimension of the heart, which is the level of "Righteousness shall walk before Him," then also the level of "and He will set on the way of His steps," from above to below, is from a higher level, etc. 17

And see what is explained in Parshas Vayeishev on the verse "And I will give you places to walk (mahalchim)," etc. And in the same way one will understand why Moshe asked to enter the Land: so that all the mitzvos would be fulfilled through him specifically,

as is found in the Gemara at the end of the first chapter of Sotah. And at the end of the book Pri HaAretz they raised a difficulty on the wording "and they will all be fulfilled through me," for he should have said, "and I will fulfill all the mitzvos," etc.

But according to what is explained [here], it is well: for the mitzvos themselves, when they would be done through Moshe, would be from a higher level, etc.; as is understood from what is explained at the end of the discourse beginning "And you shall make holy garments," mentioned above, on the matter of the three levels there are, in general, in the performance of the mitzvos, etc. And see what is explained in the explanation on the verse "And your appearance is comely."

From Iggeres HaKodesh mentioned above it is implied that "and He will set on the way of His steps" refers to the ascent of Torah and mitzvos from below to above; and this is in the manner of the Arizal's second explanation in the commentary on Sifra DiTzeniusa there (p. 119a, at the beginning),

that "her way" means the source from which the level of the mocha setimaah (the hidden brain) of Atik is drawn, etc. However, according to what is written [here], that the meaning of "and He will set on the way" is from above to below, down to the level of the end of action,

this follows the Arizal's first explanation mentioned above.) And this is [the meaning of] "For His kindness has prevailed over us, and the truth of G-d is forever": that the truth of G-d is drawn from above to below, to be vested in the world. And there is no truth

but Torah. For the attribute of love, even though it is to cleave to Him truly, is nevertheless only the truth of man, and this is not yet the truth of G-d.

For the truth of G-d is that He is One and there is nothing else, and there is no one to love at all; and no thought can grasp Him (leis machshavah tefisa bei) in His very self, as it were, except as He is grasped in the Torah,

which is His will, may He be blessed; and “the Torah and the Holy One, blessed be He, are entirely one.” (And see what is explained at the end of the discourse beginning “And I appeared to Avraham,” on the meaning of “but by My Name Havayah I did not make Myself known to them,” and what is explained on this there, in the discourse beginning “And Elokim spoke, etc. And I appeared, etc.”)

Therefore it is written, “G-d is near to all who call upon Him, to all who call upon Him in truth”: this is Torah specifically (and see Sefer Shel Beinonim, ch. 35, in the gloss; and see what is explained on the verse “And Moshe wrote”).

And this is [the meaning of] “My tongue shall respond (ta’an) with Your word.” The meaning of ta’an is like the matter of what they said, “he responds after him what he says”: because he does not say it himself

but only responds after others. So David, the king, peace be upon him, prayed on behalf of the whole of Israel, who are rooted in his soul: “My tongue shall respond with Your word”; for the Torah is “Your word,” which You have said and which has already gone forth from Your mouth.

And so it is now as well; for every day we bless “who gives the Torah,” for He gives it to us every day, as it is written, “And I have placed My words in your mouth,” etc.

Only that I respond after You what You bring forth from my mouth, which is the revelation of the word of G-d in the utterances of my mouth, the level of “and the truth of G-d is forever”; and I do nothing at all, but am like one who responds to what others say.

(And this is an additional and tremendous virtue in occupation with Torah, and not everyone merits it; as is explained in the discourse beginning “Who is enthroned on high,” that this is the matter of Rav Yehudah: that there are two levels in occupation with Torah, the level of a servant, etc.; see there.

But on Shemini Atzeres the souls of Israel merit and receive this level, that there be truly “And I have placed My words in your mouth.” And see in the Zohar, Bereishis (p. 4b), on the matter of “And I have placed My words in your mouth,” in the commentary of the Ramaz there.)

And this comes about through the fact that first, “and in the shadow of My hand I have covered you,” the seven days of Sukkos, “the shade of faith” (tzila dimeheimenusa) (and see nearby). And from where do I merit this? Because “all Your commandments are righteousness (tzedek).”

For all the mitzvos are drawings-down to the level of tzedek, so that it be raised to the level of “before You shall walk”; and in particular through the mitzvos of sukkah and lulav, as mentioned above.

And from there is drawn the level of “and He will set on the way of His steps,” that the end of action and the word of G-d be revealed at the level of “and the truth of G-d is forever.” And this is the level of “And G-d has caused you to declare (he'emircha) this day”: that He brings about the saying in you and brings it forth from your mouth:

3. And this is [the meaning of] “on the eighth day,” after the days of Sukkos, in which there was drawn to them the level of great love in delights mentioned above, the level of “For His kindness has prevailed over us.” 18

And then on the eighth day, which is a higher and loftier level, “there shall be an atzeres for you”: that it will draw down to you the level of “and the truth of G-d is forever,” the level of “And G-d has caused you to declare,” etc.

And this is the matter of the level of “kisses,” which is the bonding of Chochmah, Binah and Daas with Chochmah, Binah and Daas in complete unity. And this is a great principle and sound counsel also in all occupation with Torah: to know faithfully that the Mishnah or the Gemara or the codifiers that one studies

have already been said, and it is the very word of G-d, and he is only like one who responds, as mentioned above. Only that on Shemini Atzeres this drawing-down is brought about to this level, as mentioned above.

Only first there must be fulfilled what is written before it, “You have caused G-d to declare (he'emarta) this day,” also a causative form: that we cause and draw down the saying of the Torah and its descent to the lower realms, through the cleaving of our souls to the Infinite Light, blessed be He, in the great love mentioned above, as mentioned above regarding “an atzeres to Havayah your G-d.”

The matter is as our Sages, of blessed memory, said: “Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.” The meaning is that through an arousal from below [there is] an arousal from above; and “spirit brings spirit” from below upward “and draws down spirit,” and the word of G-d, from above to below; and this is called “opposite him.” 19

Because the speech and thought of a person in occupation with Torah bear no comparison to the word of G-d that he draws down at that time; therefore it is not truly vested in it, but is at the level of “opposite him.”

The meaning is that it hovers over him in the mode of an encompassing [light] (makif) (and as several explanations are given elsewhere on the matter of how He encompasses the worlds).

And through this will be understood the saying of our Sages, of blessed memory, “The Torah pre- 20
ceded the world by two thousand years.” For according to its plain sense it is not understood, since before the world was created there was no level of time at all; so how can one speak of two thousand years?

But the matter is that “the Torah and the Holy One, blessed be He, are entirely one,” for it is His will, may He be blessed, and He and His will are one, He who encompasses all worlds (sovev kol almin). And in order to be vested in the world, it needed to be vested in the level of Chochmah and Binah, which are themselves the level of “two thousand (alpayim) years”: “I will teach you (a’alephcha) Chochmah, I will teach you

Binah,” etc. (And the explanation of the matter, regarding Shemini Atzeres being the level of “there shall be an atzeres for you” in actuality, [as against] what is said of the seventh day of Pesach, “an atzeres to Havayah your G-d”: the matter is as it is written, “And he is like a bridegroom (chasan) coming out of his canopy.” Chasan is in the singular. And sometimes it says “the jubilation of bridegrooms (chasanim),” in the plural.

And the matter is that “on the day of his wedding” is the Giving of the Torah. For chasan [means] “going down a level” (nachis darga): the descent and drawing down of the Infinite Light below. Therefore the Torah was given with five voices; a voice (kol) is a drawing-down.

For in order for the Torah to be drawn down from above to the very bottom, there are in this five levels of drawing-down, one after another: the first, the drawing of the Infinite Light into Chochmah, “I will teach you Chochmah, I will teach you Binah”; the second, from Chochmah to the emotive attributes (middos); and afterwards into thought, speech and action; as is explained elsewhere.

But in general there are two levels of chasan. The first is the drawing of the light into the Chochmah of Atzilus; this is the Torah as it is above, and the Chochmah shines throughout the whole World of Atzilus.

The second is a further, second descent: what is drawn down to be vested in the Torah of Beriah, which is only the level of “the fallen fruit (novlos) of the supernal Chochmah”; whereas of the very essence of supernal Chochmah it is said, “but My face shall not be seen”; as is explained in Iggeres HaKodesh on the verse “He wraps Himself in light.”

And so it is written in Likkutei Torah at the beginning of Parshas Bereishis, that the Torah that is before us is called “the Torah of Beriah.” And see what is explained on this in Parshas Eikev, regarding the blessing for the land [in Grace after Meals], that this is the matter of “for Your Torah that You taught us”: for “Your Torah” means the Torah as it is in Atzilus, and “that You taught us” means as it was drawn down into Beriah.

And see what is explained on this subject in Parshas Shelach, in the discourse beginning “I [am Havayah your G-d]” of the section of tzitzis, on the meaning of “His desire is in the Torah of G-d, and in his Torah he meditates.” And see what is explained on the subject of the two levels of chasan in the discourse beginning “The Song of Songs,” and in the discourse beginning “You have captured my heart,” in Parshas Pinchas.

But there is yet a further, surpassing virtue: to be at the level of “And he is like a bridegroom,” namely the revelation of the inner dimension of the Torah in the time to come, when that very drawing-down that is in the inner dimension of the supernal Chochmah of Atzilus, which is above the order of hishtalshelus, will be revealed also truly below, in Beriah, Yetzirah and Asiyah.

It follows that there will be only one level of chasan, for the revelation will be below truly as it is above. And see what is explained in the discourse beginning “When you hearken to the voice,” [on] what is vested within the voice,

which is what is above the level of the five voices themselves, etc. And in exactly the same way one will understand the difference between the level of ordinary occupation with Torah and the level of “My tongue shall respond with Your word”: the level of “shall respond,” etc., means that “Your word” itself,

as the Torah is above, is drawn down and vested in the mouth of the one who studies; and this is the matter of truly “And I have placed My words in your mouth,” only that I respond after You. Whereas in ordinary occupation with Torah, it is only the level of an illumination from the supernal speech that is drawn down below.

And this is the difference between the seventh day of Pesach, of which it is said, “an atzeres to Havayah your G-d,” which is the matter of the drawing-down into the Torah that is above: that from the level of “For Havayah your G-d is a consuming fire,” which, like the nature of fire, withdraws, etc., there will be drawn a drawing-down into Torah and mitzvos.

But even so, this drawing-down itself, as it is above, is not drawn down and revealed below, but only the level of “fallen fruit,” etc. But on Shemini Atzeres, of which it is said, “there shall be an atzeres for you,” it means that this very drawing-down that is above is drawn down and revealed below, to you, truly.)

ביום השמיני עצרת תהיה לכם

On the Eighth Day, There Shall Be an Atzeres for You



“On the eighth day, there shall be an atzeres (assembly) for you.” Now, regarding all the festivals it is written, “You shall make the Pesach to Havayah your G-d,” [and] “You shall make the festival of Shavuos to Havayah your G-d.” But regarding Sukkos it is written, in Parshas Emor, “And you shall celebrate it as a festival to G-d.” 1

This means that [we] bring joy to the Holy One, blessed be He, as in the saying, “And Israel, who sanctify Your Name, will rejoice in You”: that Israel, who sanctify Your Name, bring the joy into You. And there is no joy except with wine, as it is written regarding wine, “which gladdens G-d and men,” etc.

And [we need] to understand this: how is there joy above, in Him, may He be blessed, who has no bodily form, etc.? (See also what is written on the verse “I will greatly rejoice in Havayah,” and, regarding Purim, in the explanation of “Sing joyfully, you righteous, in Havayah.”) Now, it is written, “A wise son makes a father rejoice.”

Meaning, by way of analogy: a father who wishes to understand his son’s wisdom hides himself from him, in order to know and recognize the son’s wisdom: [whether] he will understand that this hiding and concealment is not

[for any purpose] except that the son should seek him and find him. And then the father’s joy grows great because of his son’s wisdom and his recognition of this, for he will search for him with a thorough search, to pursue him.

So too, it is written, “In the concealment (bakeseh), for the day of our festival”: that He hides and conceals Himself on Rosh Hashanah so that the joy will grow great at the festival of Sukkos.

And the explanation of this matter: Rosh Hashanah is the day of judgment, “a judgment for the G-d of Yaakov,” when He shows Himself as though His indwelling departs, and He wishes only that there be judgment and justice concerning His G-dliness, may He be blessed, [as to] how [it is] to dwell in Yaakov. And all of a person’s deeds are scrutinized, 2

to bring into judgment all the drawings-down of His G-dliness that each and every one drew down upon his soul, according to the level of his standing, in the past year, and all that he will yet draw down upon himself in the future, in this year, and whether he is worthy of it. And so it is as though He hides Himself from him, etc.

However, [regarding] “And I will surely hide My face on that day,” written in Parshas Vayeilech: the hiding and concealment in this is not a true hiding and concealment, for the sake of the concealment itself, as if to say that it is the ultimate aim of what is intended, G-d forbid, like true anger, G-d forbid.

Rather, it is so that one will seek His face, and so that a revelation of G-dliness, may He be blessed, will be revealed on the festival of Sukkos, that He did so: so that it be [the time of] our joy, that the joy grow great through the revealing from concealment to revelation.

And this is “And I will surely hide My face on that day”: that is, the level of “And the Levite, he (hu), 3 shall perform [the service],” which is the level of “wine that gladdens G-d and men,” as is explained elsewhere.

Therefore we seek His face in all the prayers and supplications from Rosh Hashanah until Yom Kippur, with Malchiyos, Zichronos and Shofaros, and we cry out, “King, King,” to draw His kingship upon us, from Rosh Hashanah until Yom Kippur;

that is, the revelation of His will (ratzon), as it is written, “May G-d make His face shine upon you.” By way of analogy, it is like when a man sins against another man: [the other] is angry with him, and when he seeks his face, he forgives him

and removes from him his face of wrath and shows him a face of love and favor (ratzon), to reveal his love to him. So too G-d, may He be blessed, forgives the sins of His people and removes from them the face of anger and concealment,

openly revealing to them the light of His face, as it is written, “May G-d make His face shine upon you,” until on the festival of Sukkos the glory of G-d is revealed from concealment to revelation; and therefore it is “the time of our joy.” And this is what is written, “May G-d lift up His face to you.”

“Lift up” (yisa) is from the term for withdrawal and lifting His face upward; that is to say, He withdraws Himself, as it were, from him, and appears with His face of anger and judgment. And why all this? For the sake of “to you”:

that is, so that the revelation of His G-dliness, may He be blessed, be drawn down from concealment to revelation; and then the joy will be all the greater. [See also what is written

in the discourse beginning “You shall draw water,” on the matter of “A wise son makes a father rejoice,” etc., and in the Zohar, Part I, folio 22a and folio 60b; Part III, folio 74b, and folio 279, end of side b.]

2. Now, the cause that brings about the concealment and hiding is what is written, “Your iniquities separate between you, etc.” And [we need] to understand this, for it is written, “Even darkness is not dark for You, and night shines like day; darkness is as light.” So how can sin, which is darkness, be a separation over against the light of G-d? 4

But there are two levels: the level of the outer dimension (chitzoniyus) and the level of the inner dimension (pnimiyus). The outer dimension is what brings all the created beings into being from nothing to something and gives life to all of them, which comes from the level of the outer dimension of His kingship (Malchus), may He be blessed, as is explained elsewhere.

And on this level there is no separation or concealment that hides and conceals His light, may He be blessed, as it is written, “The whole earth is full of His glory,” and it is written, “And His kingship rules over all.” 5

But the inner level is the matter of the drawings-down of His G-dliness and holiness upon us from the level of the inner dimension of His will, may He be blessed; and it is specifically on this level that “your iniquities separate between you,” so that it is not revealed and does not shine among you, within the innermost point of the heart.

(See Iggeres HaTeshuvah, chapters 4-5; and see also what is written in Parshas Tetzaveh on the verse “And you shall make a tzitz,” in the explanation, and the matter of the iron partition that separates between Israel, etc.; and see also what is written at the end of the discourse beginning “For the conductor, on the Sheminis.”) For it is written, “Face to face, etc.”

[This means] that in a person, too, there are levels of the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). The outer dimension is what is written, “For they have turned their back to Me, etc.,” as is explained elsewhere; and the inner dimension is the name for what

is the essence of his will, his aim and his desire. And these two levels exist both in “turning from evil” and in “doing good.” For regarding turning from evil it is written, “Your iniquities separate, etc.”; and regarding doing good,

we say, “Every knee shall bend to You, and every stature shall bow down before You”: that there are two levels, the level of bending the knee (kri’ah) and the level of bowing down (hishtachavayah). For all of them accept upon themselves the yoke of the kingdom of Heaven and declare His oneness in the Shema.

But not all faces are alike: there is one who is not so gripped in his heart, “in the inward part of a man and a deep heart,” to the point of

the soul’s expiring (klos hanefesh), to nullify his will completely, until he has no other will at all apart from His service, may He be blessed, and the Torah of G-d, [so] that his desire be only [in it]; rather, he stays where he stood, and in his [former] state he remains,

as before the Shema; and it is only the level of acknowledgment (hodaah), in which he acknowledges and agrees in his heart that there is nothing else besides Him and nothing apart from Him, and that “everything before Him is considered as nothing.”

But the sitra achra (the other side) is not subdued, such that all the will of the body and its powers would be subjugated to do the will of his G-dly soul in absolute truth. And this level is called bending the knee (kri’ah). (And this is what is said in the Zohar) (Bereishis, folio 42b), “Here is bending,”

that is, in the Chamber of Hod, which is the level of acknowledgment (hodaah): he bends on his knees, which are “outside the body,” for the body stays standing in its place. By contrast, the complete nullification of his will and the soul’s expiring toward Him, may He be blessed,

to cleave to Him in the innermost point of his heart: this is the level of bowing down (hish-tachavayah), in which he bends his stature and his head, where the source of Daas is. For the desire of the heart (re’usa deliba) is drawn forth because he binds his mind (daas) firmly to the greatness of G-d,

and then it enters into the depth of the heart and touches the soul, the level of the very innermost point of his heart, until the sitra achra is subdued and he has no other will at all. And this is “And every stature shall bow down before You”: for an upright stature depends on the lifting of the head, which is the matter of Daas.

(And see on the virtue of bowing down in [Bereishis] Rabbah, [Parshas] Vayeira, chapter 56; and see also what is written at the end of the discourse beginning “And it shall be on that day, [a great shofar] shall be blown,” on the matter of “and they shall bow down to G-d,” and at the end of the discourse beginning “And it shall be, from one new moon [to the next],” on the matter of “to bow down before Me.” And [we need] to explain what is said in the Zohar) (Bereishis, folio 43b), “Here is bowing down,”

that is, in the Chamber of Netzach. And it can be explained that Netzach is a branch of Chochmah, which is the level of sight, from which bowing down and self-nullification (bittul) are drawn, for hearing is not comparable to seeing.

And this is because Hod is a branch of Binah, which is the level of hearing, etc. And this is what is written in Pri Etz Chaim, on the kavanah of the evening prayer of Shabbos: that on weekdays she is in Hod, and in the evening prayer of Shabbos she is also in Netzach.

And this is because regarding Shabbos it is written, “And G-d blessed the seventh day,” and, as is known, blessing is higher than the level of acknowledgment (hodaah); as is written on the verse “Zion shall be redeemed with justice”; see there.

And it seems more [correct to explain this] according to what is written in the discourse beginning 6
 “A psalm, a song of the dedication of the House”: that there are two levels in bowing down. That is, an outer bowing down, which subdues the body so that it will not rebel against the King in actual deed,

but the essence of the will and the inner dimension of the soul are not nullified, etc.; whereas bowing down on the level of the inner dimension is the level of “Nullify your will before His will,” so that he has no other will or desire at all.

3. And this is the matter of the whole order of service from Rosh Hashanah until Yom Kippur, with 7
 Malchiyos, Zichronos and Shofaros, and the prayers and supplications from Rosh Hashanah until Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

And then, on Yom Kippur, the inner dimension (pnimiyus) of His will and His love, may He be blessed, is revealed, and He makes His face shine toward us, into the innermost point of the heart; as it is written, “On Your behalf my heart said, ‘Seek My face’; Your face, G-d, I will seek”: “Your face” specifically,

which is the level of the inner dimension of His love, may He be blessed, and of His will, may He be blessed. And this is through teshuvah (return), for the essence of teshuvah is regret in the heart,

that is, to uproot the will, so that he will no longer want at all to return to his folly. And through this the sitra achra (the other side) is subdued, and “the glory of G-d is revealed”: “May G-d make His face shine,”

for “G-d desires His people”; as in the parable of a person who forgives his fellow after [the other] regrets and shows him that he no longer has any will or desire for the thing in which he wronged him; and through this he will win his favor, and he will again have compassion on him.

And this is “Every native (ezrach) in Israel shall dwell in sukkos.” Meaning: “the native” is that which shines (zore’ach) and gives light in Israel, within the innermost point of the heart.

(See also what is written on the verse “See, I [set before you],” in the explanation of “Of Eisan the Ezrachite,” and in Iggeres HaKodesh, at its end, on the verse “And charity like a mighty (eisan) stream.”) “Shall dwell in sukkos,” “the time of our joy,” through the illumination and revelation that was revealed on Yom Kippur, as mentioned above.

And this is the matter of the order of taking the lulav and the esrog. For our Sages, of blessed memory, said (in Midrash Rabbah, Parshas Emor, chapter thirty):

“‘The fruit of a beautiful tree (pri etz hadar)’: this is the Holy One, blessed be He, etc.” And they also said, “‘The fruit of a beautiful tree’: [a fruit] that dwells (hadar) in its tree, etc.”; for “man is a tree of the field.”

Meaning: “man” — this is the Holy One, blessed be He, as it is written, “And upon the likeness of the throne, a likeness like the appearance of a man”; He is likened to a tree of the field, and this is the matter of the Tree of Life, as is explained elsewhere. (And see on this in the Zohar, Emor, folio 96b and folio 97a.)

And “dwells in its tree”: this is the level of the inner dimension of the tree, which is the matter of the inner dimension of the love that Havayah has for us, as it is written, “You have captured my heart, my sister, [my] bride, etc.” For the love is, by way of analogy, on the level of the innermost point of the heart: “Israel dwell in the chamber of the heart,” and His love for them is wondrous.

(And this is what is written in Mishnas Chassidim, Tractate Oros Z’eir Anpin, chapter 3, mishnah 7: “And in its inner dimension, etc.” This was explained above in Song of Songs, on the verse “There are sixty, etc.; one is my dove, my perfect one”; see there the explanation of the words of the Mishnas Chassidim cited above. And “my perfect one” (tamasi) [is read] “my twin” (teomasi): to this the twin leaf (tiyomes) of the lulav also alludes.)

And the esrog is joined with the lulav, which is the tallest of its kind; that is, the root that is rooted above, which makes fruit below in Israel: the level of lo lev (“a heart for Him”), to be one heart

for Him alone, may He be blessed, and to cleave to Him, that is, to the level of His very Essence and Being, may He be blessed, with cleaving and passionate desire from the depth of the heart, to call Him “my heart,” as it is written, “the Rock of my heart”:

for He is, as it were, the innermost point of his heart, and he has no other heart but “the Rock of my heart.” And we wave the lulav to the six directions, for the waving is the matter of arousal

(as is written in the book Emek HaMelech, Sha’ar Sha’ashuei HaMelech; and see also what is written in Parshas Shelach on the verse “I [am Havayah your G-d], etc.,” of the section of tzitzis, in the explanation of the matter of the saying of our Sages, of blessed memory, “When Israel say, ‘Amen, yehei shmei rabba mevarach,’ the Holy One, blessed be He, nods His head, etc.”)

And [the waving] is to arouse, in the extending outward, the level of the inner dimension of Daas, which is the root and sustenance of the emotive attributes (middos) that are revealed in the heart, for they are drawn from it; and in the bringing back to a person's chest, [to arouse] the innermost point of the heart of the person himself, so that it have "the native in Israel," that it shine and give light in the revelation of his heart.

And this is the matter of "festivals for joy": that there be joy before Him, may He be blessed, in the revelation of His love from concealment to revelation; and as it is written, "And you shall celebrate it as a festival to G-d," as mentioned above.

4. But "On the eighth day, there shall be an atzeres for you": for the eighth day is Simchas Torah. 8 And the Torah is called a crown (keser), as in the saying of our Sages, of blessed memory, "the crown of Torah." And likewise, the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis add up to 620 [the numerical value of keser].

And so too our Sages, of blessed memory, said, "One who makes use of the crown (taga) passes away": this refers to one who makes use of someone who studies halachos, which is called "the crown of the King." And this is, by way of analogy, like a king who loves someone very much, and because of his love he takes his crown off his head and gives it to the one he loves. So too,

in G-d's love, and in His joy with which He rejoices, He takes His crown, as it were, off His head and gave it to them (and see also what is written at the end of the discourse beginning "Let them bring royal garments"). And this is the crown of Torah: the Torah comes forth from Chochmah, but its root is far, far higher than the level of the supernal Chochmah.

And this is "And He has raised up a horn, etc.": that He gives a great exaltation, without end, far, far above the level of the revelation of the light of His countenance, etc.

(For the level of the shining of the countenance is a mere glimmer, drawn from this level of the crown of Torah. See what is written elsewhere in the explanation on the verse "These are the journeys, etc.," [on] "And Moshe wrote": that the level of the light of His countenance is called the tikkun "and truth," which is called "the seal of the Holy One, blessed be He"; and the seal is the level of Asiyah (action) relative to the essence of His great Name.

And in this way, Shemini Atzeres is above the level of the seal of Hoshana Rabbah; as is written elsewhere on the verse "The righteous acts of His open cities, etc." And see also what is written in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," [on] the level of "a helmet of salvation," to draw down the level of "the splendor of the countenance."

That is, the level of “a helmet of salvation” is the source of the splendor of the countenance, and it is called “A crown of glory is old age, etc.”; a crown (ateres) is the level of keser and atarah.) And this is because Israel are “the people near to Him.”

And this is “there shall be an atzeres for you.” Meaning: atzeres, as its Targum [renders it], kenishu (gathering): that the acceptance of His kingship, may He be blessed, through the crown of Torah, is gathered and collected to be for you a keeping for the whole year.

And this is as it is written, “You shall surely set a king over yourself”: which is through the Torah and the mitzvos, for it is the King’s command.

(And see the Zohar, Emor, folio 96, end of side b; and see below, on the verse “On the eighth day he sent away, etc.”) And the joy for G-d will be great, greater than the joy of the soul in its cleaving to the living G-d, until the joy is called

only by the name gilah (see the Zohar, end of Parshas Pinchas, folio 259b). Meaning: simchah is from the term for the revealing of gladness, while gilah is the matter of the joy that is within him.

As it is written, “The children of Zion will exult (yagilu) in their King”: for out of the awe of the king the joy is gathered within him, and the gladness is not seen. (And see also what is written on the verse “I will greatly rejoice, etc.; my soul will exult, etc.”; and see also what is written at the end of the discourse beginning “And it was, when Pharaoh sent.”)

And this is “And all hearts shall fear You, and all innards and kidneys shall sing to Your Name”: because the hearts fear You and accept Your kingship upon themselves, there is joy and song only in the innards and kidneys. (See also what is written on this in Parshas Va’eschanan, on the verse “And you shall know this day.”) 9

And this is atzeres: that the joy and gilah are absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, which one accepts upon oneself for the whole year, to fulfill the 620 commandments of the King with love and good will.

(And the drawing down of awe from the level of the crown of Torah will be understood further from what is written in Parshas Mikeitz, in the explanation of the verse “For You are my lamp,” and regarding Shavuot, in the discourse beginning “And G-d spoke, etc.,” and from what is written in the discourse beginning “Blow the shofar on the new moon,” in the explanation of “For with You is forgiveness, so that You may be feared.”)

Now, it must be explained: above, on the verse “I will greatly rejoice,” it was explained that the level of gilah, “my soul will exult,” is the level of Rosh Hashanah. But one who studies the Zohar (Parshas Pinchas, folio 214b) will understand the matter:

for since the Ten Days of Teshuvah are the level of “His left hand is under my head,” from this there is drawn trembling and awe, so that it is “exult with trembling”; and Sukkos, since it is the level of “and His right hand embraces me,” is therefore the level of “I will greatly rejoice” and simchah.

But Shemini Atzeres, since then is the union of the body (zivuga degufa), is the level of Tiferes, which includes Chesed and Gevurah, which are the two arms, as is written in the Zohar, Terumah (175b),

that it “holds on to this one and holds on to that one.” And therefore, because it includes the two levels together, the joy is the level of gilah, etc., like “And all hearts shall fear You, and all innards and kidneys shall sing to Your Name,” as mentioned above.

(And see the Zohar, Part I, 64b, on the matter of “On the day of Shemini Atzeres,” and folio 208b; and at the end of Part I, sections 24 and 25; Part II, 135a; Part III, 96b, 104b, 259b, and folio 214b.)

An abridgment on [the verse] “On the eighth day, an atzeres, etc.,” [beginning] “And regarding all the festivals.” 10

(1) The explanation of “A wise son makes a father rejoice”: when the son understands that the hiding in which his father hides himself from him is only so that he will search for him. 11

And this is “in the concealment”: Rosh Hashanah, the day of judgment. And this is the matter of the nesirah (sawing apart) on Rosh Hashanah, which is the withdrawal of the inner dimension of the intellect (mochin) from the emotive attributes (middos). But the purpose of the covering, “for the day of our festival,” is the revelation on the festival of Sukkos,

that is, through searching for and seeking His face during the Ten Days of Teshuvah. And this is “makes a father rejoice”: that [we] bring joy to the Holy One, blessed be He, as it is written, “a festival to G-d.”

And in this way it is said, “And I will wait for G-d, who hides His face from the house of Yaakov.” (2) And what causes the hiding is the level of “your iniquities separate”: relative to the level of revelation from the inner dimension, this is a separating screen. It is something like what our Sages, of blessed memory, said regarding the light that was created on the first day: since He looked at the deeds, etc.,

He arose and hid it away from them. And something similar will be understood regarding the revelation of the inner dimension. For it must be in the manner of “Face to face He spoke”: that in a person, too, there are an outer dimension and an inner dimension.

That is, even in “doing good.” And this is the difference between the level of “And every knee shall bend to You,” which is only the level of acknowledgment (hodaah), 12

and he bends on his knees, which are “outside the body”; and “And every stature shall bow down before You,” in which he bends his stature and his head, where the source of Daas is.

And in this way our Sages, of blessed memory, said that the Shechinah (Divine Presence) rests only on people of stature: the intent is that all ten Sefiros of the soul be revealed in him, on the level of “And every stature shall bow down before You.” (3) And this is the order of service from Rosh Hashanah to Yom Kippur: to rise from the level of bending the knee to the level of bowing down.

And this is the matter of the prostrations in the order of the [Temple] service in the Musaf of Yom Kippur; and through this there is drawn down “May G-d make His face shine upon you.” “Before Havayah you shall be purified”: the inner dimension of the Name Havayah.

And this is “And you shall take for yourselves on the first day the fruit of a beautiful tree”: this is the Holy One, blessed be He, etc.; and also “a beautiful tree” is the level of “man is a tree of the field.” 13

And the fruit of the tree is the source of the souls of the tzaddikim, which is the level of “dwelling in its tree.” And the lulav: lo lev (“a heart for Him”), the level of “the Rock of my heart and my portion is G-d forever.” And also “This, your stature, is like a palm tree” is the level of “And every stature shall bow down before You.”

“And you shall rejoice before G-d”: the joy through the revelation of the intellect (mochin), Chochmah, Binah and Daas, etc., for “A wise son makes a father rejoice”: that the mochin of Abba also come into revelation, etc. And this is “And you shall rejoice,” as when one grasps a new idea he is filled with delight and joy.

(4) But “On the eighth day, an atzeres,” which is Simchas Torah: that is, the level of the crown of Torah, which is above the intellect (mochin), shines, 14

like the skull (gulgulta) that covers the brain, since it is from a level that is above graspable intellect. See what is written in the explanation on the verse “I am Havayah your G-d,” of the section of tzitzis.

And this is “And He has raised up a horn.” And then, “there shall be an atzeres for you”: the entering and gathering of the mochin under the skull (gulgulta) and the crown that hovers over them, on the level of “Nullify your will” completely. 15

And see also what is written in the discourse beginning “You shall keep My Shabbosos,” on the matter of keser as in the term “Wait (kaser) for me a little”; and what is written at the end of the discourse beginning “And [G-d] spoke, etc., in the wilderness of Sinai,”

on the matter of “Lift up the head, etc.,” “by their skulls, from twenty years old, etc.”; see there. And the meaning of atzeres is that the joy is absorbed and hidden within the level of the awe of the yoke of the kingdom of Heaven, until the joy is called

only by the name gilah, in the manner of “And all hearts shall fear You, and all innards and kidneys shall sing”; and see also what is written on this in the discourse beginning “And you shall know this day and take to [your heart].”

And it can be explained that from Rosh Hashanah until Shemini Atzeres there are three crowns. **16** That is: on Rosh Hashanah, “Say before Me [verses of] kingship (Malchiyos)”: this is the drawing down of the crown of kingship.

And on Yom Kippur, the crown of priesthood, for the High Priest enters the innermost sanctum and draws down [the level of] “And every stature shall bow down before You.” And the ascents of the souls, in the manner of “When you raise up the lamps, toward the face of [the menorah], etc.”;

and afterward the crown of Torah, on Shemini Atzeres, is the drawing down from above to below. And “Study is great, for it leads to action”: the level of the crown of a good name.

And one may note, regarding the matter of “There are three crowns, etc.,” and the crown of a good name, something similar to what was explained in the discourse beginning “Who can count, etc.,” regarding the explanation of “the fourth part of Israel.”

ביום השמיני עצרת תהיה לכם

“On the Eighth Day, There Shall Be an Atzeres for You”



“On the eighth day, there shall be an atzeres (assembly) for you.” Now, it is written, “His left hand is under my head, and his right hand embraces me.” [We need] to understand what “under my head” means. 1

Now, our Sages, of blessed memory, said: “One hour of teshuvah (return) and good deeds in this world is finer than all the life of the World to Come.” This has already been explained many times elsewhere.

And now it will be understood by first introducing the saying of our Sages, of blessed memory: “Study is great, for it leads to action.” The well-known question is: since the main reason study is great is that it leads to action, then, on the contrary, for this very reason action is greater. 2

However, one needs to understand the essential nature of action, for “the 248 commandments are the 248 limbs of the King,” and one needs

to understand what is meant by the term “limbs”: surely He has no bodily form, etc.! And it is written, “For My thoughts are not [your thoughts], etc., nor are your ways [My ways], etc.

... so are My thoughts higher, etc.” But the explanation is that it is written, “You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from the days of old.”

And [we need] to understand what this truth is, for which the prophet gives praise, that the attribute of truth was given to Yaakov. (See also what is written on this in Iggeres HaKodesh, in the discourse beginning “And one who sows charity, a reward of truth.”)

Now, it is written, “For G-d is a G-d of knowledges (de’os),” meaning that He includes two [kinds of] knowledge. For from below to above, according to what

is seen by eyes of flesh, the physical world appears as something existing and real (yesh), while the spiritual realm above is the level of ayin (nothing), and what is higher still is even more the level of ayin, because it is even less graspable.

As it is written, “And wisdom (Chochmah) comes from ayin (nothing).” All this is relative to us, who dwell below. But in relation to the Holy One, blessed be He, before whom everything 3

is considered as nothing, it is the reverse: from above to below is the level of ayin, and whatever evolves and descends lower and lower is all the more the level of ayin, and truly considered as nothing, etc.

And this is why [the Sages] instituted that at the beginning of Pesukei deZimrah we say, “Give 4 thanks (hodu) to G-d, etc.,” and likewise at the end of the Shemoneh Esreh we say, “We give thanks (modim) to You”;

for the term hodaah (acknowledgment) is, by way of analogy, like a person who concedes to his fellow: at first he disagreed with him and held another view, and afterwards he concedes that the truth is with his fellow.

So too, when a person contemplates that the truth is that “before Him everything is considered as 5 nothing,” and that the world’s appearing as something existing and real is only relative to us, who are clothed in a physical body and see with physical eyes of flesh, but the truth is the opposite of what appears to eyes of flesh, then he will concede (yodeh) to the truth.

And this is what is said in Hallel, “And the truth of G-d is le’olam (forever)”: olam is from the term he’elem (concealment) and tzimtzum (contraction), such that to eyes of flesh there appear east and west, etc.;

and every time at which [the Sages] instituted the saying of Hallel is a time of the revelation of the truth of G-d [as seen] from above to below, which is that what is below is called ayin and what is above is called the level of yesh (something). As it is written, “To cause those who love Me to inherit yesh.”

(For the two levels of knowledge mentioned above are the level of the higher unity (yichuda ila’ah), which is the Name Havayah, and the lower unity (yichuda tata’ah), which comes from the level of the Names Elokim and Adnus (Ado-nai), which contract and separate so as to bring into being the level of yesh; as is written at the end of the discourse beginning “If you will listen to the voice.” Now, Hallel is to draw down and shine [light] into Malchus, which is the Name Adnus, as the Ramaz writes on Parshas Emor)

(beginning of folio 96). And this illumination is the drawing down and revelation of the Name Havayah, the level of the higher unity; as is written on this at the end of the discourse beginning “On the twenty-fifth of Kislev.”

It is also like the matter of “And now, let the power of Ado-nai be great.” See also Pri Etz Chaim, Sha’ar Rosh Chodesh, chapter 2. And therefore, through this there is drawn down the revelation of “And the truth of G-d is le’olam.”

And therefore we say afterwards, “Give thanks to G-d”: the level of acknowledgment to Him, may He be blessed, [that the truth is] not as it appears to our eyes of flesh. And this is “You will give truth to Yaakov,” for Yaakov is the level of yud-akev (yud [and] heel):

that is, the yud is the level of tzimtzum, which descended and spread into the heel (akev) and end of the levels, which have become physical; and nevertheless the Holy One, blessed be He, gives truth, that there too the truth of G-d be revealed, etc., as mentioned above.

(See also what is written on the matter of “You will give truth to Yaakov” in the explanation on the verse “These are the journeys,” regarding “And Moshe wrote.”) And from this is drawn down [the level of] “kindness to Avraham,” etc.

Meaning: kindness is the drawing down of the mitzvos, whose general principle is charity and kindness; and the level of the truth of G-d is drawn down and clothed in the performance of the mitzvos, so that they have the strength and power for the arousal from above to depend on the arousal from below: that through the deed of charity and lower kindness, the power of the supernal kindness is aroused;

and so too, in the same way, with all the mitzvos. (For truth is Torah, and this is “For by the light of Your countenance You gave us a Torah of life,” for the level of the shining of the countenance is truth, as is written in the Idra Rabba) (folio 33b).

And the Torah is what gives the power for there to be, through the arousal from below by means of the mitzvos, an arousal from above, as will be written below. Thus, from the level of “You will give truth to Yaakov” is drawn down the level of “and kindness to Avraham”; and this is the meaning of “kindness of truth,” chesed dikshot (true kindness); see there in the Idra Rabba.

And this is “All the paths of G-d are kindness and truth”; see there (folio 129a). See also what is written in the discourse beginning “And I pleaded,” regarding “You have begun,” and on the subject of the blessing over the mitzvos; see there.

2. But [we need] to understand: from where does this power come, for the arousal from above to depend on the arousal from below? And how does a created being have any relation or connection, 6

being brought into being anew from nothing to something, to arouse the supernal kindness of the Creator, blessed be His Name? Surely there is no comparison to Him, and no thought can grasp Him at all!

Now, the verse explains this afterwards, as it is written, “As You swore to our fathers.” Meaning: “our fathers” is the natural love hidden in the heart of each and every Jew, in potential,

and also truly in actuality, in self-sacrifice (mesirus nefesh) for the sanctification of G-d's Name. This love is called by the name "father," for from it comes the offspring: the doing of mitzvos and good deeds;

for all the mitzvos are in order to cleave to Him, may He be blessed. And this love is also an inheritance to us from our fathers.

And through this love there is drawn down to us the strength and power for the arousal from above 7 to depend on the arousal from below; and through this the power is given to draw down [light] through the performance of the mitzvos: that through practical mitzvos,

such as tzitzis of wool below, one arouses the supernal tzitzis, and likewise through tefillin below one arouses the supernal tefillin.

This is not so with an idolater: even if he wraps himself in tzitzis and puts on tefillin, he will draw down nothing and arouse nothing. (See also what is written on this in the discourse beginning "Habaim yashresh" ["In days to come, he will take root"].)

For each and every Jew has this natural love in his soul, even those liable to kares (excision), of whom it is written, "That soul shall be cut off from before Me; I am G-d," etc.:

[meaning] that that soul has been cut off from its root, and this natural love is not revealed in his soul; nevertheless, in its root above the level of natural love remains in it, only it does not rest and become revealed in their souls below, for "it shall surely be cut off," etc.

Rather, it is hidden within him, and he has the level of "our fathers," and "the merit of the fathers has not ended"; for "even though he does not see, his mazal sees." Meaning: his mazal is the root of his soul above, the level of ayin, which is the mazal of Israel (ayin mazal l'Yisrael), etc., as is written elsewhere on the verse "Listen, O heavens."

And of this the verse says, "For my father and my mother have forsaken me, but G-d will gather me 8 in." That is to say: even one from whom the level of father and mother within him has been lost,

that is, who has become liable to kares, and the level of natural love within him has been lost from resting and being revealed in his soul, nevertheless "G-d will gather me in": through the level of his root above, the level of "our fathers" will fall upon him too.

But how are strength and power drawn to this natural love, to arouse the supernal love? The verse explains: "As You swore (nishbata) to our fathers." Nishbata is in the passive (nif'al) form,

and likewise every term of oath is expressed in the passive form, meaning that one has bound oneself by an oath, as it is written, "Or swears an oath," etc.

The explanation: one needs to understand this oath, what its nature is, why the Holy One, blessed be He, needed to swear, and how the term “oath” applies to Him, may He be blessed.

Rather, the explanation is, by way of analogy, like a person who swears to his fellow: this is so that he will not change even if something should come about that would require him to change; for if it were revealed and known before him that nothing would cause a change, he would not need his oath.

So it is, by way of analogy, with the oath of the Holy One, blessed be He, to Avraham at the Covenant between the Parts, “To your seed I have given the land,” etc.:

that is, even if sin should cause [it], it will not hold [it] back; though according to reason and wisdom it would not be attained that the land be given to them, nevertheless, because of the oath, He acts against His wisdom and will, as it were. (See also what is written on this on the verse “You are standing ... to pass into the covenant,” etc.)

And this itself is the essence of the oath: that He promised against His wisdom and will; that is, that it not be according to the order of the chain of descending levels (hishtalshelus), the descent from level to level according to the level of will and wisdom,

but rather that the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory, spread forth and shine in great revelation, above will and wisdom. And this illumination and drawing down was drawn from “the days of old,” [from] the Primordial One of the world:

that is, from the level of the light that encompasses all worlds (sovev kol almin), above the level of the light that fills all worlds (memalei kol almin), which is the level of hishtalshelus and the descent of the levels. And this is the level of “When it arose in His will,” etc., “Be silent! So it arose in thought,” etc., which is the level of the primordial thought, etc.

And since this illumination and drawing down was drawn to our fathers from the Infinite Light, blessed be He, in His very Self and glory, therefore they have strength and power for the arousal from above to depend on the arousal from below. (See Zohar, vol. 3)

(folio 134b) on the subject of “As You swore,” etc., (and folio 130a) on the subject of “By Myself I have sworn,” and in Parshas Acharei (folio 66b), and in the Ramaz at the beginning of Parshas Shemini.

And in the Midrash Rabbah (Parshas Emor, section 29): “Another explanation: ‘In the seventh month.’ Rabbi Berachiah would call it ‘the month of His oath,’ for in it the Holy One, blessed be He, swore to Avraham our father, as it is written, ‘And He said: By Myself I have sworn, says G-d.’ Why did He need an oath?” etc. See there for the answer; it is along the lines that have been explained.

Now, in the seventh month, Tishrei, there shines the seventh of the thirteen tikkunim (adornments) of the beard, which is the tikkun “and truth,” from which come oaths of truth. See Zohar, vol. 1 (Mikeitz, folio 204b; Vayeira, 112b).

And in the Raaya Meheimna (Parshas Yisro, folio 91b). And the meaning of “asher nishbata” (as You swore) can be explained along the lines of what is written below on the meaning of “asher kiddeshanu” (who has sanctified us), etc.

Now, “the days of old” can also be explained as the seven tikkunim of the Gulgalt (the Skull). See also what is written on the subject of “If your sins be like scarlet, they shall be white as snow, etc., ... they shall be as wool,” and what is written on the verse “He gives snow like wool,” and see also what is written at the end of the discourse beginning “Zion shall be redeemed with justice.”

3. And this is [the meaning of] “asher kiddeshanu bemitzvosav” (who has sanctified us with His 9 commandments), etc. Meaning: asher is from the term “be’oshri” (in my happiness), “for the daughters have called me happy (ishruni),” etc., “Ashrei (happy are) those who dwell,” etc.,

which is a term of praise and acclaim; that is to say, there is something so good and very beautiful that one praises and acclaims that goodness, which has no end or limit.

And this is the level of the supernal delight, in the revelation of the Infinite Light, blessed be He, in His very Self and glory, through His mitzvos, which are the level of the supernal will.

As in “From my flesh I shall perceive”: the soul is seven middos (emotive attributes) and three intellectual [faculties], and above them is the higher will, which directs its Chochmah, Binah and Daas; so too the mitzvos are called the supernal will, which is above Chochmah.

And this is the level of Keser: the 620 pillars of light; for the 613 mitzvos of the Torah and the seven of the Rabbis are 620. And they are, by way of analogy,

like pillars, one end of which is on the roof and the other on the ground, and in them and through them the roof is joined with the ground and they become one.

So, by way of analogy, the mitzvos are the inner dimension of the supernal will, which is above the level of Chochmah; and the level of Chochmah, too, is “wise,

but not with a known wisdom,” and the supernal will is loftier still, for it is drawn from the level of asher, which is the supernal delight. (See also what is written on this in the discourse beginning “And behold, a menorah of gold.”)

And it spreads and descends in the hiddenness of the levels, from level to level, until it is clothed in the performance of the physical mitzvos, in the deeds of the lower beings: mitzvos and good deeds.

And this is “vetzivanu” (and has commanded us), a term of connection and companionship (tzavta): “to wrap ourselves in tzitzis,” that is to say, in the supernal tzitzis. And so too, in the same way, all the mitzvos: that the arousal from above depend on our arousal from below; which is not so with star-worshippers, etc.,

as mentioned above. And this is because of the revelation of the supernal delight and the supernal joy, like the analogy of the king who, on the day of his rejoicing, reveals himself to every eye.

So, as it were, through the supernal delight and the supernal joy, the Infinite Light, blessed be He, is revealed and spreads down below, to give this power to the lower beings, which a person would not have been able [to have] otherwise.

(See also what is written on this in the discourse beginning “To My mare among Pharaoh’s chariots,” regarding “For over all the glory there shall be a canopy,” “like a bridegroom coming out of his canopy”; and see what is written in the discourse beginning “I will greatly rejoice” on this matter: how, through the revelation of the supernal delight and the joy drawn from it, it causes [light] to be

drawn from the level of sovev kol almin to the level of memalei kol almin; and there the reason is explained, that joy is what brings about humility and lowliness, which is the matter of this drawing down, etc.; see there.) And this is “One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come.”

For the matter of the World to Come is known: there is a higher Gan Eden and a lower Gan Eden. The level of the lower Gan Eden is that the souls take pleasure in the radiance and spreading forth of the illumination, blessed be He; and although it is a delight without end and exceedingly wondrous,

which is why our Sages, of blessed memory, said in the Gemara concerning Elisha Acher, “Better that he be judged and come to the World to Come,” for all the sufferings of Gehinnom are worthwhile to save his soul, so that it may delight in the radiance of the glory of G-d, since the delight is wondrous without end, etc.,

and afterwards, through the river of fire (nehar dinur), they ascend from elevation to elevation without end or limit, etc., nevertheless all this is through the level of tzimtzum: “with the yud the World to Come was created,” etc., according to the measure of the created beings’ comprehension, etc.

This is not so through good deeds, which are the mitzvos: through them is drawn the supernal delight, which is the revelation of the Infinite Light, blessed be He, in His very Self and glory, which is not according to the measure of the created beings' comprehension; and created beings cannot receive this great delight.

Rather, the delight is before Him, may He be blessed, as it were: the delights of the King in His very essence. (See what is written at the end of the discourse beginning "To My mare among Pharaoh's chariots," mentioned above, and in the discourse beginning "A menorah of gold.") And this is more than all the life of the World to Come, where the delight is given for human beings, the souls of created beings, to take pleasure in.

And with this the matter of Shabbos will be understood, as it is written, "And you shall call the Shabbos a delight": that is to say, that you draw down the level of the supernal delight to rest and be revealed on the day of Shabbos. Then "you will delight upon G-d (al Havayah)," above

the level of Havayah, whose yud is the tzimtzum with which the World to Come, the delight of the souls, was created, as mentioned above. And all this is the matter of mitzvos and good deeds, which are better than all the life of the World to Come.

4. And in order to understand the matter of teshuvah, which is finer than all the life of the World to Come, for concerning both of them it says, "One hour of teshuvah and good deeds," etc.: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands. 10

And the second is when he sees his son who has come from a distant land, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight. 11

So too in the analogue: although a person has become distant through his sins, nevertheless, through teshuvah he is brought near to his source and root. And even concerning those liable to kares it is written,

"For my father and my mother have forsaken me, but G-d will gather me in," which is through the level of the root of his soul above, the level of mazal, etc., as mentioned above; and through teshuvah with self-sacrifice (mesirus nefesh) he reaches as high as the level of the mazal, ayin, as mentioned above and as is written elsewhere.

And this is "Peace, peace, to the far and to the near": there are two levels in peace. One is the revelation of the supernal delight "to the far," that is, the baal teshuvah, when he comes from a distant land,

[as in] “From afar G-d appeared to me,” etc. And the second is “to the near,” through the king’s commands, etc., as mentioned above. (See on the matter of “to the far” in Zohar, vol. 1) (folio 6a): “‘To the far,’ as it is said, ‘From afar G-d appeared to me,’” etc.;

and see there in the Mikdash Melech and in the Ramaz. See also what is written in the discourse beginning “Arm from among yourselves” on the matter of peace in the household above and in the household below; and this is the matter of the two levels of peace, “to the far and to the near.”

And this is also the matter of the two levels of peace in the verse, “Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me” (Isaiah, chapter 27, [verse] 5).

And see on this in the Midrash Rabbah, Naso, section 13, regarding “and for the peace-offering” in the offering of Nesanel ben Tzuar: two [kinds of] peace, peace above and peace below. And in Zohar, vol. 3 (Bamidbar, folio 118a).

And in Parshas Vayikra (folio 20, end of side b), on the verse “For behold, I will save you from afar” (and folios 21a, 54a, 76b, 109a).

And the explanation is: it is written, “I will become wise, but it is far from me”; and see on this in the Midrash Rabbah, Parshas Chukas. And through teshuvah the revelation of this level is drawn down.

And this is the matter of “peace to the far,” that it become near. See also what is written at the end of the discourse beginning “For this commandment,” on the matter of “It is not far”; and see what is written below, at the end of the discourse beginning “On the day of Shemini Atzeres,” regarding “This has come from G-d.”

And this is the matter of “In the place where baalei teshuvah stand, perfect tzaddikim cannot stand”: for there are two levels of “place,” namely, the level of the household above and the household below mentioned above; these are the two levels of place.

And this is what is written in Zohar, vol. 2 (Vayakhel, folio 207a), on the matter of “Blessed be the glory of G-d from His place,” and it is written, “Behold, there is a place with Me”: a place that is not revealed.

And this level is through teshuvah; for regarding “Behold, there is a place with Me,” the Thirteen Attributes of Mercy were said, which are the level of teshuvah, etc.

And this is the level of Yom Kippur: for throughout the Ten Days of Teshuvah one is like someone drawing near before the King and departing from a distant land,

that is, from his thoughts of the whole year, when he was drawn after this world and its pleasures. And in the Ten Days of Teshuvah we say “Avinu Malkeinu” (our Father, our King), for we want to draw near to Him, may He be blessed,

until on Yom Kippur, “before G-d you shall be purified”: above the level of Havayah and the yud with which the World to Come was created, because of the great delight, as it were, the delight of the King who has seen his son come to him from a distant land.

And so it is written, “And in far places they will remember Me,” etc. (Zechariah 10:9). And this is “His left hand is under my head.” Meaning: through the “left [hand] that pushes away” during all the Ten Days of Teshuvah, that is, he would push himself away, being in his own eyes very far from G-d.

And for this all the confessions were instituted, “We have sinned, we have been guilty,” etc.; and all that the mouth can speak and tell to one’s discredit they say about themselves. This is what brings about the drawing near through teshuvah, because of the bitterness of his soul, as it is written, “And they cried out to G-d in their distress,” etc.

And this is “From all your sins, before G-d you shall be purified”: through teshuvah the supernal delight is revealed, which is the level of “my head.”

And therefore on Yom Kippur there is no eating or drinking, etc. (Now, the two levels of delight mentioned above are like direct light and returning light (or yashar and or chozer), the levels of Avraham and Yitzchak, that is, Chesed and Gevurah within delight. See also what is written on the verse “Spring up, O well,” on the matter of “a fountain of gardens” and the matter of “a well of living waters.”

And it will be understood further along the lines of what was explained in the discourse beginning “I will greatly rejoice,” mentioned above, on the matter of the shofar, which is the revelation of the inner dimension of the supernal delight, which is above the level of the supernal delight that is drawn down all year through Torah and mitzvos, [of which] He said, “And My will was done.” And the revelation of that inner dimension of the supernal delight

is drawn down specifically through weeping and the arousal of compassion, which is the matter of the blasts, “groaning, groaning, wailing, wailing,” etc. See there at length, where the reason is explained: that through the weeping one draws down the Thirteen Attributes of Mercy, which are themselves the inner dimension of the supernal delight. And according to what has been written [here], the reason will be understood further, for

weeping and the arousal of compassion are the level of teshuvah, “Out of the depths I have called You”; and teshuvah is the matter of the far becoming near. And the delight from this above is, by way of analogy, the delight of the king when his son comes to him from a very distant land,

which is the level of the inner dimension of delight, more than the delight in the king’s commands, [in] that He said, “And His will was done.” See also what is written in the discourse beginning “You are standing,” on the matter of “and weighed the mountains with a scale and the hills with a balance.”

And this delight, it can be said, is the level of “asher nishbata (as You swore) to our fathers”; for asher is the level of delight, as mentioned above regarding “asher kiddeshanu bemitzvosav.” But “asher kiddeshanu bemitzvosav” is the delight drawn down through the mitzvos, while the level of “asher nishbata” is in the Thirteen Attributes of Mercy of Micah,

which is what is drawn down through teshuvah, and it is the inner dimension of delight, as mentioned above. And this is “His left hand is under my head”: “my head” is the inner dimension of delight. It is like the matter of “When Israel respond, ‘Amen, yehei shmei rabba mevarach,’ the Holy One, blessed be He,

nods His head”: this is a drawing down from the level of “shmei rabba,” His great Name. See also what is written on this in the discourse beginning “I am G-d your G-d who brought you out of the land of Egypt.” Also, lerashi (under my head) has the letters of “Yisrael,” [and reads] li rosh (a head for Me). See also what is written on the saying of the Zohar, vol. 3, Korach)

(folio 178b) on the matter of “And the Levite shall perform [the service]”: “Were it not for judgment, [perfection] would not be found in the world,” etc.; see there on the matter of “His left hand.”

(See further on the matter of “His left hand is under my head” in Zohar, vol. 2, 138b, 154b; vol. 3, 148b; and further in vol. 1, 112a, 136a; vol. 2, folio 30b, 114a, 238b; vol. 3, 54b, 55a, 118b, 119b, 120b.)

Now, the level of the revelation of this delight is the level of joy, “G-d will rejoice in His works” and “Israel will rejoice in its Maker”; for joy is the revelation of delight. And this is the level of Sukkos, “the season of our rejoicing.”

And then the supernal delight is revealed, the revelation of the Infinite Light, blessed be He, to hover over us all the days of Sukkos. And this is the level of “and his right hand embraces me,” like the analogy of one who embraces his fellow from behind; so too “and his right hand embraces me”: that even the level of the back,

which is the level of a person's outer dimension (chitzoniyus), which is drawn after this world and is called "the back" and the level of "the nape," as it is written, "For they have turned to Me the nape," etc.,

nevertheless He encompasses and surrounds him, so as to turn darkness into light, etc., and to nullify his will before the will of G-d. And this is because

the right hand of the Holy One, blessed be He, is the revelation of the Infinite Light, blessed be He, in His very Self and glory; it is what gives strength and power for there to be, through the arousal from below, an arousal from above. As it is written, "And Israel saw the great hand," etc.

(See also what is written on the matter of "the great hand," etc., in the discourse beginning "In the section of the libations," and what is written on the verse "Your hand is on the nape of your enemies." And this is also "And I have given you one shechem (portion)": to make, from the level of shechem, which means shoulder and back,

as in "upon the shoulder (shechem) of both of them," [that it be] turned into the level of one, as in "to serve Him with one shoulder (shechem echad)," as is written elsewhere.) But this revelation upon us is in the manner of an encompassing light (makif), far above the level of the comprehension of created beings.

And this is "G-d is your shade upon your right hand": in the manner of shade and an encompassing light; and it is far above, "upon your right hand." Meaning: "your right hand"

is the natural love in a person; and the supernal love rests upon this natural love in the manner of an encompassing light, for it cannot be clothed within this natural love of the person, since the natural love cannot contain it.

Nevertheless, the effect of the encompassing light is to give strength and power to the natural love in a person's soul (see also what is written on this in the discourse beginning "On the eighth day he sent away"),

so that the arousal from above will depend on the arousal from below throughout the year. And this is the effect of the festival of Sukkos on the entire year as a whole.

5. And in a particular way, each day, this is the matter of Torah study; and of this they said, "Study **12** is great, for it leads to action."

The explanation: it is written, "And I have put My words in your mouth, and in the shade of My hand I have covered you": from the Torah is made the level of a sukkah, the level of shade; for from the breath of speech an encompassing light (makif) is made for the soul. And this is the level of "what comes out of the mouth of G-d";

for “not by bread alone,” which is the level of the Torah itself, “does man live, but by everything that comes out of the mouth of G-d,” which is through uttering them with the breath of the mouth, from which an encompassing light is made for the soul. (See also what is written at the end of the discourse beginning “And I will betroth you to Me,” and in Zohar, vol. 1)

(Bereishis, folio 4b), on the verse “And I have put My words in your mouth,” and in the commentary of the Ramaz there. And this is what gives strength and power to the arousal from below in the performance of the mitzvos, so that the arousal from above will depend on it.

And this is “Study is great, for it leads to action.” Meaning: the study that one studies with the breath of the mouth, even when one studies a subject that is not needed for practice,

such as the order of Kodashim, [the laws of] sacrifices and meal-offerings; and even in matters relevant to practice, there are several things that one need not study within the Gemara,

especially since now there is a summary of the laws in the Shulchan Aruch, which is also a revelation of the supernal will relevant to practice; nevertheless one must study the Gemara, 13

for the point is not that it is relevant to practice, but that one utters words of Torah with the mouth, from which an encompassing light is made for the soul, so that the supernal delight is drawn down.

And this is in the level of the Torah, as it is written, “And I was [His] delight day [by] day.” Meaning: “day [by] day” is the Written Torah and the Oral Torah, which are the level of delights before Him, may He be blessed, which is the level of the supernal delight; and this delight is drawn down below, as it is written, “And My delights are with the children of men.”

(And this is the meaning of “that leads to action”: that is to say, that it gives strength and power in the performance of the mitzvos and the arousal from below, so that through it an arousal from above will be drawn down; for the power for this is drawn from the level of the supernal delight, as mentioned above, which is the level of the Torah, of which it is said, “And I was [His] delight,” etc.

And also, the two levels of peace mentioned above, “to the far and to the near,” are also drawn down through engaging in Torah, as in the saying of our Sages, of blessed memory) (Sanhedrin, folio 99b): “Whoever engages in Torah makes peace in the household above and in the household

below, as it is said, ‘Or let him take hold of My strength, [that] he may make peace with Me; peace he shall make with Me’”; and as [cited] above also in the name of the Midrash Rabbah, Naso, section 13. And it has already been explained that the two levels of peace, of the household above and [the household] below, are the matter of “Peace, peace, to the far and to the near.”

And this will be understood further with what is written on the verse “This is the statute (chukas) of the Torah”: it is the matter of the engraved letters (chakikah), which are higher still than the level of the Written Torah; and of this it is said, “I said, I will become wise, but it is far from me,” for it is in the level of the hidden wisdom (Chochmah Stima’ah).

And from there one draws down the light into the Written Torah and the Oral Torah; this too is in the level of “peace to the far,” for one draws down from the level of “but it is far,” 14

that is, that it is the supernal delight, the level of “And I was [His] delight”; and from there one draws down that there be “And My delights are with the children of men,” and this is through “peace ... and to the near.”

Now, in the Gemara at the end of the first chapter of Kiddushin, there is one who says that action is greater; this is because action is a person’s arousal from below, in which he exerts himself in substantial action. This is not so with Torah, which is the level of speech, and it is the level of an arousal from above, which is higher than an arousal from below, as is written in the discourse beginning “And I pleaded.” 15

And since action is the work of a person’s hands, his own doing and his own arousal from below, then, by way of analogy, a person takes pride in what is his own, even in the level of the foot in him; whereas in what belongs to others he does not take pride, even in a hand,

which is more important, since it is not his. And in this proportion, action is truly an arousal from below, whereas the Torah is essentially a gift from above. And see Zohar, vol. 2 (Terumah, 128a),

that therefore concerning engaging in Torah it is said, “Come, buy and eat, etc., without money and without price, wine and milk,” whereas in engaging in the mitzvos it must be specifically “for full payment”; see there. Therefore he said, “Action is greater.”

And nevertheless there is one who says that study is greater, that is, even in its own right; since, on the contrary, it is an arousal from above, from a level which the arousal from below of performing the mitzvos does not reach. And further,

because it is also a level of engagement of a person’s thought and speech, and also “the moving of his lips is an action,” only it is not substantial action like actual action; see the Gemara, chapter 7 of Bava Metzia (folio 90, end of side b),

and the Chiddushei HaRashba (beginning of chapter 3 of Shevuos, folio 21a), and see the Tosafos there. And there they took a vote and concluded that study is greater, for it leads to action; that is, that even the power in the performance of the mitzvos to arouse an arousal from above is drawn through engaging in Torah, as mentioned above.

And this is “On the eighth day, there shall be an atzeres for you.” Meaning: “on the eighth day” is the eighth level from below upward, the level of Binah, that is, through the level of contemplation;

just as from above to below, whatever is below is the level of ayin and considered as nothing in relation to what is above, so from below to above one will be as nothing and naught; and this is the level of understanding one thing from another. (See what is written in the discourse beginning “The heavens are My throne.”)

And likewise “Binah is the heart”: it is the level of the joy of the heart, “the season of our rejoicing,” when the two joys come close together, “G-d will rejoice in His works” and “Israel will rejoice in its Maker”;

and this is through the Torah; for this is why it is called Simchas Torah, for the Torah is supernal delight and lower delight, as mentioned above.

And then “there shall be an atzeres for you,” as the Targum renders it, “kenishin tehei lechon” (there shall be a gathering for you). Meaning: that the level of the encompassing light, which spreads and hovers

from above in the manner of without end or limit, is gathered and collected together, to be contained within the souls of Israel and to be in the manner of an inner [light], so that afterwards there will be the level of the mitzvos, [such that] through the arousal from below [there is] an arousal from above, etc.,

as mentioned above. (See on the matter of “On the eighth day, an atzeres” in the Midrash Rabbah on Koheles, on the verse “Give a portion to seven and also to eight,” and on the verse “On the day of good, be in good”; and on Shir HaShirim, on the verse “How beautiful are your steps in sandals”; and on Parshas Naso, section 10, regarding “And Manoach said,” etc., “Let us detain (ne’etzhah) you.”)

And at the end of Parshas Pinchas. See also what is written in the discourse beginning “For the conductor, on the Sheminis,” and what is written elsewhere on the matter of “sevenfold, like the light of the seven days.” And see Zohar, vol. 3, Balak) (185b), on the matter of “Who shall stand,” and in the commentary of the Ramaz there.

Summary

16

(1) The meaning of “You will give truth to Yaakov” is [as in] “For G-d is a G-d of knowledges,” which includes two [kinds of] knowledge; and that the revelation be below 17

as it is above: this is “And the truth of G-d is le’olam,” and of this it is said, “You will give truth to Yaakov.” And see on the matter of truth in the Midrash Rabbah, Parshas Vayishlach, section 81.

And from this is drawn [the level of] “kindness to Avraham,” that is, that through the arousal from below an arousal from above is drawn down; this is “the charity and kindness that G-d has done with us.” See also what is written

on the verse “I am G-d your G-d” in the section of tzitzis, on the meaning of “the kindnesses of G-d” in the plural, two levels of kindness; and see what is written in the discourse beginning “When you light the lamps,” on the matter of the level of Avraham and the level of Aharon.

(2) And the power for the arousal from above to depend on the arousal from below is “as You swore 18 to our fathers,” that is, what He promised against the order of the chain of descending levels (hishtalshelus).

And this is “from the days of old,” [from] the Primordial One of the world: what is above the level of “the days of the world,” which are in the order of hishtalshelus. (See Midrash Rabbah, Emor, section 29; Zohar, vol. 3, Parshas Acharei, 66b; Naso, 130a, 134b.)

(3) And this is “asher kiddeshanu bemitzvosav” (who has sanctified us with His commandments): 19 asher is the supernal delight, from which is drawn “vetzivanu” (and has commanded us), companionship and connection, so that an arousal from above be drawn down through an arousal from below.

And therefore “One hour of teshuvah and good deeds in this world,” etc. (4) And the matter of teshuvah: by way of analogy, there are two kinds of delight before the king. The first is in the carrying out of his commands,

as in “It is a satisfaction before Me that I spoke and My will was done.” See what is written in the discourse beginning “Command the children of Israel and say to them, My offering.”

And the second is when he sees his son coming from afar. And this is “Peace, peace, to the far and to the near,” and this is also the level of “he may make peace with Me; peace he shall make with Me,”

that is, the union of yud-hei and the union of vav-hei. See what is written on the verse “These are the accounts of the Mishkan” and on the verse “And the number of the children of Israel shall be.” And this is the matter of “His left hand is under my head”: from Rosh Hashanah until Yom Kippur,

which is the level of the far becoming near, the level of teshuvah. And through this, correspondingly above, there is drawn down the level of the supernal encompassing light, which is above hishtalshelus: the level of “the days of old,” which is above “the days of the world,”

as in the saying, “Who is exalted from the days of the world”; [so that it] shine closely, in the manner of “the days of the world.” And this is “Seek G-d when He can be found,” when He is near. And the revelation of this delight is the level of “the season of our rejoicing,” “G-d will rejoice

in His works” and “Israel will rejoice in its Maker.” And the effect of this supernal delight, although it is in the manner of an encompassing light, is to give strength and power to the natural love in the soul, so that the arousal from above will depend on the arousal from below.

And this is “as You swore to our fathers from the days of old.” And this is the matter of the seven days of the festival of Sukkos: that “G-d is your shade.” (5) And in a particular way, each day, it is the level of Torah, as it is written, “And I have put My words in your mouth, and in the shade of My hand I have covered you.”

And it is also said of it, “She has hewn out her seven pillars,” as is written in the Midrash Rabbah at the beginning of Parshas Shemini. And therefore, “Study is great, for it leads to action,”

for it is from the level of supernal delight, “delights day [by] day”; therefore it is what leads to action, for it gives strength and power to the performance of the mitzvos, so that the arousal from above be drawn down in them and through them. And this is “Or let him take hold of My strength (ma’uzi),” for it is called oz (might), which is power.

And now, “on the eighth day”: the eighth level from below upward, the level at which the revelation **20** can be below as it is above, the level of “And the truth of G-d is le’olam.”

And this is Simchas Torah, and there the two joys are joined, “G-d will rejoice in His works” and “Israel will rejoice in its Maker”; and this is through the Torah, which before Him, may He be blessed, is “delights,” and “My delights are with the children of men.” Therefore it is called Simchas Torah.

And then “there shall be an atzeres for you”: that the encompassing light be gathered and collected together, to be in the manner of an inner light (pnimiyus), like “Let the waters be gathered to one place”; and in the same way it is said, “The mikveh (hope) of Israel is G-d.”

(See Zohar, Bereishis, 18a, 33a.) And therefore on Shemini Atzeres we say “He causes the rain to fall,” so that through this there will be, in the level of the mitzvos, through the arousal from below, an arousal from above.

ביום השמיני עצרת תהיה לכם

“On the Eighth Day, an Atzeres Shall There Be for You”



“On the eighth day, an Atzeres shall there be for you.” And Onkelos translates: “A kenishin shall there be for you.” The meaning of kenishin is an assembling and a gathering together into one place; that is, that all the children of Israel will gather, all of them, to be included in one place, in their source and root. 1

The explanation is this: On Rosh HaShanah we say, “This day is the beginning of Your works, a remembrance of the first day.” And the explanation of the matter is that

the chain of descent (hishtalshelus) of the worlds, and their descent level after level from “the Head of all levels,” etc., are many and vast, beyond searching out and beyond number.

For from the Infinite One (Ein Sof), blessed be He, who is as His Name [says], having no end and no limit, worlds could not have come to be as created worlds,

which are bounded and have an end and a limit, except after a great multiplicity of hishtalshelus [through] intermediaries, likewise without end or limit. And the matter of the intermediaries is

like the lower Gan Eden, which is the intermediary between the spiritual worlds and this physical world, as is written in the Zohar, that “all the forms of above and below are found there”; that is, because it is composed of above and below.

Now, there is a river of fire (Nehar Dinur) between this world and the lower Gan Eden, into which even the completely righteous must go down and immerse, 2

in order to purify themselves of the physicality and coarseness of this world; for one must forget, so that he has no power of memory of the physicality of this world, which is a separating screen, and [with it] the soul cannot be in Gan Eden.

It is like the matter of a foreign thought in prayer, which confuses a person in his prayer. (See what is written about this in the discourse beginning “Vayehi mikeitz,” and in the discourse beginning “Mar’eihem uma’aseihem” in Parshas Yisro; see there.) 3

And likewise, from the lower Gan Eden to the higher one, one must also forget the matter of the lower Gan Eden, for relative to the higher Gan Eden it is considered actually physical. And so on, up to the loftiest heights, there are many kinds of such intermediaries, beyond searching out and beyond number.

As the saying [goes], “All shall exalt You, Selah,” and “All the living shall thank You, Selah”: without 4 interruption; and as is known from the matter of the Shemittos and the Jubilees, etc.

And all of it is ascent after ascent, until the lower level, relative to the higher one, is considered as physicality. (See what is written in Parshas Vayeitzei on “and of all that You give me, I will surely give a tenth to You.”)

Now, “the beginning of Your works” is the lower Gan Eden, which is the beginning of the World of Asiyah (Action); and it is mentioned because it is the purpose and the main point of the creation of man, for whose sake he was created,

as it is written, “And He placed him in the Garden of Eden, to work it and to guard it,” etc.; and in it is the completeness of the deed, as it will be in the days of Mashiach, which is not so in this physical world at the present time, etc., as is written about this in the discourse beginning “Osrei lagefen.”

Now, for there to be “the beginning of Your works” is through “a remembrance of the first day,” 5 [the day] that precedes the hishtalshelus, for “their beginning is wedged in their end.”

For what causes the descent and the chaining-down of the levels is that the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically.

2. But it is known that this descent is for the sake of an ascent. And one must understand: the descent is exceedingly great, for the soul descended into this physical world, to the point that when it rises even to the lower Gan Eden it must immerse in the river of fire in order to forget everything, etc. 6

And likewise from the lower Gan Eden to the higher Gan Eden, etc. If so, the ascent too must be exceedingly great, so that the whole descent was worthwhile for the sake of this ascent. And by what does a person merit so great and wondrous an ascent through this great descent specifically? 7

This will be understood from what is written, “I am Havayah; that is My Name.” For the Name 8 Havayah indicates that He brings all the worlds into being through tzimtzum (contraction), expansion and drawing-down, etc.

And this is only the level of a “Name” alone, like the analogy of the radiance of the sun, etc. And about this our Sages, of blessed memory, said, “The righteous sit and delight in the radiance of the Shechinah (Divine Presence),” etc.

“In the radiance” specifically. That is, since they actually delight, [this is] because there cannot be enjoyment and delight for the intellectual soul, according to its intellect and comprehension in the light of G-d,

except in the level of radiance alone, to which the soul’s comprehension and intellect can rise; whereas the Infinite Light (Or Ein Sof), blessed be He, itself is not grasped, for He is holy, etc.

Rather, He, may He be blessed, is the Source of life and the Source of delights, etc. And there is the nullification of the comprehension of created beings, and the self-nullification (bittul) of the souls and their union with their Emanator, blessed be He, beyond the measure of their power of comprehension; as it is written, “Then you shall delight upon Havayah.”

“Upon Havayah” specifically, as is written in the Zohar (Vayechi, p. 219a); that is, above the level of the Name Havayah, which is only radiance, etc.

And the revelation [by which one comes] to merit this level, in the mode of this bittul, is through the revelation of the Infinite Light, blessed be He, in this physical world specifically, in the mode of the nullification of comprehension, which is revealed in the mode of teshuvah (return), with the desire of the heart,

“from the inward part of a man and a deep heart.” And about this our Sages, of blessed memory, said, “One hour of teshuvah and good deeds is better,” etc. The meaning is not teshuvah in the physical sense, from sins, that is, merely abandoning the sin, for if so, why [say] “one hour”?

Rather, “teshuvah and good deeds” means that for the deeds to be good and shining with the light of G-d, the Infinite Light, blessed be He, there must be the level of teshuvah

(as is written at the end of the discourse beginning “Yonasi bechagvei”), which is to return the soul to its source and root and to make it cleave to Him, to the Infinite Light, blessed be He, itself.

For teshuvah preceded the world. The “world” is what is drawn from the Name Havayah, which is only radiance, etc. (and see what is written in the discourse beginning “Vayar Yisrael es hayad”); and teshuvah is above the level of radiance,

for it is self-nullification and inclusion in the Infinite Light, blessed be He, itself; as it is written, “Whom do I have in heaven? And besides You I desire nothing on earth”: that one does not desire a revelation of comprehension and delight that is grasped in the intellectual soul according to its power of comprehension, for this is called [serving] “in order to receive a reward (peras).”

Peras is something sliced off and separate; that is, the level of radiance, which is separate and considered a thing unto itself relative to the essence of the Infinite Light, blessed be He, to which there is no comparison, etc. Rather, “the Rock of my heart.”

Tzur (“rock”) is from the term for a partition and a separating screen, which separates and conceals the light and the revelation of the radiance, [so] that there is no revelation of comprehension in it;

rather, it is in the mode of self-nullification and inclusion in the Infinite Light, blessed be He, itself, of which it is said, “He made darkness His hiding place,” and “before Him darkness is as light”: spiritual and physical are equal; “He equalizes and makes equal small and great,” etc.

“And my portion is Elokim forever”: this is the Infinite Light, blessed be He, itself, the root and source of the Name Havayah; for the Name Havayah in its source is considered as the level of Elokim relative to His essence and being, may He be blessed, as is written in the discourse beginning “Shuvah Yisrael,” etc.

(And in this way one can also explain what is written, “And I will place you in the cleft of the rock,” etc.: since there was to be a drawing-down of the Thirteen Attributes of Mercy, which are the level of “before Havayah,” it is therefore through the level of “rock,” which is a partition and screen, etc., from the level of “He made darkness His hiding place.” And see the Zohar

(Beshalach, p. 57a) on “When you come to see My face,” etc.: “What is ‘to see’? Rather, all those faces of the King are hidden in the depth, in a place

of darkness, as it is written, ‘He made darkness His hiding place.’” But the Mikdash Melech there explains it in another way. And see what is written further on “And I will place you in the cleft of the rock” at the end of the discourse beginning “Ki vayom hazeh yechaper,” in Parshas Acharei; see there.

And see what is written on “teshuvah preceded the world” in the discourse beginning “Haazinu hashamayim”: that this is the meaning of “until Your people pass over, Havayah,” and that about this it is said, “and the spirit shall return to Elokim who gave it”; see there at length. And this is as is written here in explaining “and my portion is Elokim forever.”

And see the commentary of the Ramaz on the Zohar (Bereshis, p. 4b, at the bottom) on the matter of “No eye has seen, Elokim, except You.” And see what is written further on “teshuvah preceded the world” in the discourse beginning

“To understand the meaning of the verse ‘Who is a G-d like You.’” And the community of Israel as a whole merits this level of teshuvah on Yom Kippur, when at Ne’ilah we say, “Havayah, He is the Elokim,” through

“before Havayah you shall be purified”: above the level of Havayah, etc. And through this they merit that there be “Then you shall delight upon Havayah”: “upon” specifically.

3. Now, by the power of this teshuvah, there is drawn down on Shemini Atzeres [the ability] to have 9 Simchas Torah. The explanation is this: the Torah as a whole is two Torahs, the Written Torah and the Oral Torah.

Now it is written, “Hear, my son, the instruction of your father”: this is the Written Torah; “and do not forsake the teaching of your mother”: this is the Oral Torah.

The Written Torah is the level of a father. By way of analogy, it is like a father to a son: although the son’s brain is drawn from the brain of the father himself, nevertheless the main part of his growth is through his remaining nine months in gestation in the mother’s womb and his nursing from the mother’s milk.

Thus the son’s growth is with the mother actually included and united with him, while the father is only the root and source of his coming into being, and all his growth is at a distance from the father.

So too, the Written Torah is the root and source of all the laws that are in the Oral Torah. 10 Nevertheless, all the main points of the laws are well explained in the Oral Torah specifically, and in it they are included

and actually grow; whereas in the Written Torah they are only hinted at in a mere allusion, by an extra letter or word, and from this a whole tractate is made in the Oral Torah, explaining all the details of the laws and their fine points.

Thus the Oral Torah is the level of a mother, in which all the laws are included, and they nurse from it at an actually close distance; whereas the Written Torah is the level of a father, which draws [them] forth in the mode of distance, by allusion, etc., because it is the level of Chochmah (wisdom): “The Torah comes forth from Chochmah.”

And it is written, “I said, ‘I will become wise,’ but it is far from me”: for it shines in the mode of distance. (As is written in the Zohar, Parshas Shemos (p. 12a, at the bottom),

on “And his sister stationed herself from afar,” and on “From afar G-d appeared to me”; and in Parshas Bereshis (beginning of p. 6), and in the Mikdash Melech (there and there); and in Parshas Vayeira (p. 120a), and the end of Parshas Terumah (p. 125b, at the bottom), and in Parshas Vayikra (p. 20b, at the bottom).

And it is further noted above, in the discourse beginning “Hayom hazeh” in Parshas Tavo. And see the Raaya Mehemna, Parshas Pinchas (p. 223a), on this [verse], “I said, ‘I will become wise,’ but it is far from me.”

And in Parshas Toldos (p. 135a), and in Parshas Vayechi, p. 225b, at the bottom.) The Oral Torah, however, is the level of Binah (understanding), “the broad spaces of the river,” etc.

And the explanation of this matter in the service of G-d: just as there are these two levels in the Torah, so are they in [divine] service. Now, “Binah is the heart,”

that is, to set the heart aflame and ablaze through the broadening of the mind and contemplation of the Name Havayah: tzimtzum, expansion and drawing-down, etc.,

and how praised and glorified is His great Name forever and ever, “and may Your Name be praised forever, our King,” etc.; so that through this “the mother of the children

is joyful”: to be in the level of a mother who gives birth to the children, which are love and awe; and the joy is their growth, with increase and abundance, so that they be with joy and gladness of heart, etc., as is written in the discourse beginning “Va’eira el Avraham.”

Now, the growth of the flaming and blazing of the heart is through prayer, with the broadening of the mind and contemplation, as far as the soul is able to bear in its comprehension, for it is actually included and united with this comprehension, which is actually grasped within his heart, so as to give birth from it to love and awe, etc. 11

But the level of Chochmah is the level of koach mah (“the power of ‘what’”), that is, to be [in the mode of] “and what are we,” which is the nullification of comprehension. About this it is said, “And Chochmah is found from ayin (nothing)”: from the level of ayin,

that is, from the level of the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, “no thought can grasp Him”; for since He is not grasped, and He is holy and set apart, etc.,

and He is the Source of life and the Source of delights, therefore the soul yearns for Him and expires for Him, to be nullified in actual existence. (And see what is written about this in the discourse beginning “Re’eh anochi nosen,” that these two levels of Chochmah and Binah are called “two companions” and are called “the point in its palace”; and see there.)

Now, through the teshuvah (return) of Yom Kippur, which is the level of “before Havayah,” etc., the souls of Israel rise and are bound to their source and root above, and become united with their Emanator, blessed be He, in the mode of gestation, like a fetus in its mother’s womb, which eats of what its mother eats, etc.

(See Pri Etz Chaim, Shaar Yom HaKippurim, beginning of chapter 3: “from the place where Binah itself,” etc. And see what is written in the explanation of “And I shall be sanctified among the children of Israel,” on the matter of the first “Kadosh,” and in the explanation of “Set me as a seal,” on the matter of the level of gestation, which is the level of utter self-nullification (bittul), and through this there is afterward drawn a very lofty drawing-down, etc.; see there.)

And through this they have this power to draw down the level of Chochmah and the level of ayin into revelation, so that there be the level of ani (“I”): that the level of a father shine at a close distance, in revelation, like the level of a mother.

And see what is written above on “A wise son makes a father rejoice.” And this is what is written, “Today I have given birth to you,” and not “I have begotten you”: that is, that there be the revelation of ani from the level of ayin in the mode of a mother who gives birth, and not in the mode of a father who begets.

However, the birth and the actual revelation are on the seventh [day] of Pesach, of which it is written, “an Atzeres to Havayah your G-d,” from above to below (and this is the level of the Splitting of the Sea; see below); while on Shemini Atzeres it is written, “an Atzeres shall there be for you,” from below to above.

For atzeres is a term for absorption: that is, to be grasped and well absorbed in this level, in the mode of gestation, like a fetus in its mother’s womb, which eats of what its mother eats, etc.; and not only of what its mother eats,

but also of what its father eats: that the drawing-down of the level of ayin be rooted and absorbed within the Congregation of Israel, so that they cleave to the Infinite One (Ein Sof), blessed be He, Himself. And this is the meaning of Simchas Torah.

That is, to gladden the Torah through the joining of the two levels, the Written Torah and the Oral Torah (see what is written below in the discourse beginning “Torah tzivah”); and this is through the revelation of the level of ayin.

As it is written, “I have made Your Torah [my] delight” (sha’asha’ti): sha’asha’ti is a transitive verb, that is, that he makes the Torah into delights, as it is written, “And I was delights,” etc.

(And see what is written about this in the discourse beginning “Va’ehyeh etzlo amon,” on “And I was delights.”) And this is through the revelation of ani from ayin, which is the drawing-down of the Infinite Light, blessed be He, so that there be the Chochmah [of which it is said], “The Torah comes forth from Chochmah.”

And this is [the meaning of] “From Havayah was this”: that from the level of Havayah it is the level of Chochmah, as it is written, “Havayah founded the earth with Chochmah,” etc.,

which is the level of a father; “was this (zos)”: this is the level of Nukva, the level of the mother who gives birth, through “it is wondrous in our eyes”: “wondrous” (niflas) is the level of the Supernal Wonder,

the level of ayin; it becomes “in our eyes,” in the mode of a seeing eye and revelation, that is, the revelation of ani from ayin. Therefore the level of Chochmah becomes the level of a mother who shines at a close distance.

4. And this is what is written of the Future to Come: “As a man whom his mother comforts, so will I (Anochi) comfort you.” For at the present time it is the level of “the mother of the children is joyful,” whereas in the Future to Come there will be the revelation of the level of Anochi, etc. 12

(And one may explain that “whom his mother comforts” is the Oral Torah, in which we have comprehension, whereas the Written Torah is only allusions;

and also that the inner dimension (pnimiyus) of the Torah is not grasped at all; and in the Future to Come there will be “so will I comfort you”: that the inner dimension of the Torah will be revealed. And see what is written about this regarding the Splitting of the Sea, in the discourse beginning “Levaer inyan krias Yam Suf,” that this is the matter of the revelation of the level of Eden, which is above the level of “And a river goes out,” etc.;

see there. That is, that the level of Eden itself, of which it is said, “No eye has seen,” etc., will shine in the mode of closeness of place, like the level of “And a river goes out,” etc. And this is the meaning of “And a spring shall go out from the House of G-d,” and as is written in the explanation of “There are sixty queens.”

And see what is written further on the matter of the revelation of the level of Eden in the discourse beginning “Ka mipalgi bemesivta derekia: im baheres kodmah,” etc. And see what is written further in the discourse beginning “Ki Avraham lo yeda’anu,” in the name of Pri Etz Chaim, etc., and on the matter that Purim and Yom Kippur are on one level.

From this one will understand somewhat more of this matter mentioned here, that the level of Chochmah (wisdom) becomes the level of a mother who shines at a close distance. And see what is written similarly regarding Moshe, who was “heavy of mouth” with respect to the Oral Torah and “heavy of tongue” with respect to the Written Torah, because he was from the level of “and what are we,” the essence of supernal Chochmah;

but the Holy One, blessed be He, said to him, “And I (Anochi) will be with your mouth”: that through the revelation of the level of Anochi, “who I am,” through this the level of supernal Chochmah will be drawn to shine below. And see what is written in the discourse beginning “Aromimcha Havayah

ki dilisani,” etc. And see what is written in Parshas Behaaloscha on the matter of the quail, on “Is the hand of G-d too short?” etc. And see what is written in Parshas Va’eira at the end of the discourse beginning “Vayedaber Elokim el Moshe,”

on “And I will be to you for Elokim”: the meaning is that the level of Havayah alone, He Himself, will be to you in the level of Elokim that rests upon you. And this was Yaakov’s intention in his prayer, “and Havayah will be to me for Elokim”: the meaning is that Havayah alone, He Himself, will be to me in the level of Elokim.

And this is exactly like the matter mentioned here in explaining “From Havayah was this.” And see what is written in Parshas Yisro at the end of the discourse beginning “Zachor es yom haShabbos lekadsho,” on the matter that “Remember” and “Keep” were said in one utterance through the revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus), etc.; see there.

Now, to bring this matter closer to the intellect, that the level of Chochmah will shine at a close distance, etc.: it is because Chochmah is what is above comprehension.

And it is called “the intellect that is hidden from all conception”; and what is drawn from it in the mode of understanding and comprehension is only a mere glimmer, like lightning flashing from the power of the intellect into comprehension; whereas the very essence of the power of the intellect is not grasped at all.

And in this way the analogue above will also be understood, in the levels of Chochmah and Binah (understanding) of the World of Atzilus (Emanation): that the level of Chochmah is above every level of comprehension, etc. Now, it is explained in Pri Etz Chaim)

(Shaar 16, chapter 1) that the Arizal grasped in one hour what, were he to sit and expound for eighty consecutive years, would not suffice to explain.

And how did he grasp this in one hour? Rather, the matter is that his comprehension was in the manner of the level of sight, into the essence and being of the level of Chochmah;

except that his comprehension was in the Chambers of the World of Yetzirah (Formation), as is known. Nevertheless, in this way it will also be understood regarding the level of Chochmah of Atzilus: that Chochmah itself actually shines in the mode of closeness is the revelation from above the order of hishtalshelus;

that is, what is above the bounds of comprehension will also shine in the mode of closeness, etc. And about this it is said of the Future to Come, “Eye to eye they shall see,” etc.

And in this way is also the matter of the Splitting of the Sea of Reeds, which is the level of the revelation of the World of Atzilus (Emanation) itself in [the World of] Beriah (Creation), as is written elsewhere. And Atzilus is, in general, the level of Chochmah (wisdom), and Beriah is the level of Binah (understanding). If so, the Splitting of the Sea 13

means that the sea of Chochmah shines in the mode of actual closeness, like Binah. And this is the meaning of “For the earth shall be full of the knowledge of G-d, as the waters cover the sea,” etc.

And for there to be this revelation, it is through the level of the Supernal Wonder, the level of ayin, as is written in the Zohar regarding the Splitting of the Sea, that “it depends on Atika.”

And as mentioned above on the matter of “Today I have given birth to you,” etc. And see what is written further elsewhere on the saying of the Zohar at the beginning of Parshas Vayetztei (p. 148b) on “And Your pious ones shall sing for joy”:

“It should have said, ‘And Your Levites shall sing for joy,’” etc. And this is also mentioned in the Zohar, Parshas Pinchas (p. 242a), and it too is somewhat related to the matter above.

5. Now, all this is by the power of the teshuvah (return) of Yom Kippur, “before Havayah you shall be purified.” And this is [the meaning of] “This is the day Havayah has made,” 14

for “the day” is the matter of teshuvah, as Mashiach said to Rabbi Yehoshua ben Levi when he asked him, “When will the master come?” and he said to him, “Today”; that is, “Today, if you will listen to His voice.”

And the meaning of “the day” is “a remembrance of the first day”: the first, which precedes the chain of descending worlds (hishtalshelus); and as is written in M.A., “on the first day” (bayom harishon) is numerically equal to Keser (the Crown), which is called “the day,” “[the day] that is entirely day,” etc.

(See what is written in the explanation of “And the number of the children of Israel shall be,” on “For great is the day of Yizre’el.” And see the Raaya Mehemna, Parshas Teitzei)

(p. 278a) on “On his day you shall give,” etc., up to “Today, if you will listen to His voice,” and the commentary of the Ramaz there. And see what is written in the discourse beginning

“Ki sishma bekol” in Parshas Re’eh, that the meaning of “bekol” (“to the voice”) is what is en-clothed in the level of the voice, etc.; see there. And this is [why] for there to be the revelation of the level of “the day that is entirely day,” it is through “if you will listen to His voice,” etc.,

in the manner stated above. And see what is written at the end of the discourse beginning “Be’etzem hayom hazeh nimol Avraham.” And this is also the meaning of “today, im”: that is, in the manner of what is written in the Zohar, Parshas Terumah (p. 163a),

on the matter of im, that it is the level of the left included in the right, as the Mikdash Melech explains there, that it is the level of Chochmah (wisdom) and Binah (understanding); and they are what clothe the level of “the day.” And all this is drawn through “if you will listen to His voice,” etc. And the explanation of this enclothing is set out elsewhere, at the end of the discourse beginning

“Lehavin mipnei mah Yom Tov dePesach.” And this is the level of teshuvah, which preceded the world, and the level of “the day”: “This is the day Havayah has made.”

(And see what is written in the discourse beginning “BaParshas nesachim kesiv,” on the matter of “the great hand that Havayah did in Egypt”; see there.) For it is written, “All that Havayah desired, He made,” etc.:

that He made and drew down the level of Havayah into the whole hishtalshelus, from the level of “all that He desired,” etc. And this is through “this day,” that is, the first day, which precedes the hishtalshelus, which is the matter of teshuvah,

for “their beginning is wedged in their end” specifically: in this physical world specifically, the Infinite Light (Or Ein Sof), blessed be He, which is above the hishtalshelus, shines; therefore there can be the level of teshuvah, to turn one’s heart from one extreme to the opposite extreme.

Like Rabbi Elazar ben Durdaya, who acquired his world in one hour, etc.; whereas in the World to Come each one is already set apart in his place, and every righteous person has a dwelling of his own. (And see what is written about this in the discourse beginning “Tzav es Bnei Yisrael ... es korbanai lachmi.”)

And this is “Today I have given birth to you”: “today” specifically can there be the revelation of ani from ayin, and “it is wondrous in our eyes”: “this is the day” specifically; and it is what causes there to be “made Havayah.”

“And therefore let us rejoice and be glad in it.” (And in the Zohar it is mentioned on “You are my son, today I have given birth to you,” in Parshas Balak) (p. 191b and p. 203b); and see there. And it is further mentioned in Parshas Mishpatim (p. 98a and p. 101a) in another connection.

And on “This is the day [Havayah] has made,” etc., in Parshas Emor (beginning of p. 105); and see there. And Parshas Bechukosai, p. 114b.

ולתוספת ביאור ענין שמחת תורה דהיינו שהתורה תהיה שמחה כו'

To further explain the matter of Simchas Torah



To further explain the matter of Simchas Torah, namely, that the Torah should be joyful, etc.: It is written, “Wrapping [Himself in] light as a garment”; for the light of the Torah is the level of a garment that joins the spiritual with the physical. 1

(See what is explained about this on the verse “And you shall see it and remember,” etc., and in Iggeres HaKodesh, section 19. And on the theme of “Wrapping [Himself in] light,” see the Midrash Rabbah on Vayakhel, chapter 50; Zohar I, 31b at the end of the column, and 142b; Zohar II, 164b.)

For the existence of all physical things, and their coming into being from nothing to something, is through the Torah of the World of Asiyah (Action): all the physical things written in the Torah, those [words] themselves are their life-force and their existence. And there are some of them that are not written explicitly,

but are alluded to by some hint, or through combinations of the letters of the Torah; and through that hint or combination they receive their life-force and existence.

And this is [the meaning of] the expression of our Sages, of blessed memory, “The Sages spoke bahoveh (of the usual case),” that is, of the hishtahvus (coming into being) of the thing: the coming into being of that thing is through the Sages’ having spoken of it in our Torah, etc.

Now, just as there is a Torah of Asiyah, for the being of physical things, so there is a spiritual Torah, which is studied in the Higher Garden of Eden, as our Sages, of blessed memory, relate in the story of Rabbah bar Nachmani: “If the baheres (bright spot) preceded the white hair,” etc.

For this is certainly not a physical baheres, which is tzaraas of the body; for if so, why would they need to study this in the Heavenly Academy?

Rather, the matter is this: a baheres is “intense as snow” because in that place there is no redness from the blood, which is the soul; and the baheres is what holds back the circulation, the flow and the spreading of the soul and the life-force in that place.

And so, too, is the matter of all four appearances of nega'im (afflictions) and their derivatives. And that from this point it is pure, "It is a bohak (dull spot) that has broken out on the skin; it is pure," is because there is already some flow there of the blood, which is the soul, etc.

Now, spiritually, this matter is segiru dinehora (the shutting-off of light), which holds back the flow of influence and the life-force from above; and in this there is a study of what thing holds back the flow, to the point that one cannot enjoy the radiance, etc. 2

And so, too, with the whole Torah, spiritually; as it is written, "As an apple tree among the trees of the forest, so is my beloved among the sons," where the beloved is likened to an apple because of its colors, etc. And so with all the matters. The upshot is that the Torah is the garment that joins from world to world.

Now, by way of analogy: a person's garment, when he is dressed in it, becomes an adornment for him, and there is also an advantage and elevation in his wearing it; but when it lies in a corner and the person does not use it, decay takes hold of it. So too, as it were, with the Supernal Man, 3

[of whom it is said,] "And upon the throne, a likeness like the appearance of a man," etc.: when He clothes Himself in the Torah, that is, when the Infinite Light (Or Ein Sof), blessed be He, is drawn into it, then the Torah is in a state of joy and delight: "And I was (va'ehyeh) delights"; and eh'yeh is the language of the future, etc.

(The explanation of the matter that the Torah is a garment is as explained in Sefer Shel Beinonim, chapter 52): that it is impossible for the worlds to bear and receive the light of the Shechinah (Divine Presence), etc.,

without a garment that conceals and hides, etc. And what is the garment that can hide it and yet not be nullified out of existence in its light? It is His will and His wisdom, may He be blessed, which are clothed in the Torah and its mitzvos, etc. And this is the chamber of the Holy of Holies in each world, etc. And see what is explained at the end of the discourse beginning "You shall keep My Shabbosos," on the theme of "and revere My Sanctuary."

A summary [of the discourse] on the verse "On the eighth day, [there shall be] an assembly (atzeres)." 4

(1) On Rosh HaShanah we say, "This day is the beginning of Your works." The chain of descending worlds (hishtalshelus), one from another, is through many intermediaries. 5

The lower Garden of Eden is the intermediary between the spiritual worlds and this world; therefore it is called "the beginning of Your works," that is, the beginning of the World of Asiyah (Action).

“A remembrance of the first day”: [the day] that is before the hishtalshelus, namely the level of Keser (the Crown), which is the intermediary that joins the flow of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated [levels], as is explained about this in the discourse beginning “Elijah opened,” in Parshas Vayeira, and in the Siddur, in the explanation of the verse “You have set all the borders of the earth.”

(2) Now, the descent of the souls into this world is for the sake of an ascent. That is: for “I am Havayah, that is My Name”: [Havayah is] the level of a name alone, as explained in the explanation of the verse “Return, O Israel.” 6

And this is [the meaning of] “Then you will delight upon Havayah”; and see what is explained on the verse “And Hannah prayed upon Havayah,” in the discourse beginning “None shall miscarry.”

And those who merit the revelation of this delight do so through teshuvah (return), for teshuvah preceded the world, which is drawn forth from the Name Havayah; and this is the matter of Yom Kippur: “Before Havayah you shall be purified.” (3) And by the power of this teshuvah, it is drawn down on Shemini Atzeres to become Simchas Torah,

that is, to gladden the Torah through the joining of the levels of the Written Torah and the Oral Torah; that is, that the Written Torah, which is from the level of Chochmah (wisdom), of which it is said, “I will become wise, but it is far from me,”

and which is called “the instruction of your father” (see the Ramash at the beginning of Parshas Pinchas), and which is the level of “and what are we,” the level of “And wisdom, from where (me’ayin) shall it be found,” should shine in a revealed way, like the level of the Oral Torah, which is called “the teaching of your mother,” which is from the level of Binah (understanding). 7

And this is the matter of joy, which is revelation. And this is [the meaning of] “From Havayah,” which is Chochmah, “this (zos) came to be,” [zos being] the level of the Oral Torah. And this is through the power of teshuvah, which is the level of “Before Havayah you shall be purified.”

And see what is explained on the theme of Chochmah, the intellect (mochin) of Abba, which is the superiority of Shabbos, which is called “holy” (kodesh), over Yom Tov, which is called “a holy convocation” (mikra kodesh), which is the intellect of Imma; for the festivals are “for joy,” from the level of “the mother of the children is joyful”; in the discourse beginning “This matzah,” etc. 8

And see what is explained in the discourse beginning “Listen, O heavens,” on the theme of Yom Kippur, the day of teshuvah, which is called “a Shabbos of Shabbosos” (Shabbos Shabbason); and as explained in the discourse beginning “It is a Shabbos of Shabbosos for you” (see there), that it is the level of the Holy of Holies, which is above the level of “holy” and the intellect of Abba.

From this it will be understood how, through this power, it is drawn down to become Simchas Torah, to gladden the Torah; that is to say, that the level of Chochmah and the intellect of Abba, too, should shine in a revealed way, which is the matter of joy, just as “the mother of the children” is joyful; and as explained above, at the end of the discourse beginning “You shall draw water with joy.”

(4) And this is [the meaning of] “As a man whom his mother comforts,” that is, the Oral Torah, “so will I comfort you”: that in the time to come there will be a revelation of the inner dimension (pnimiyus) of the Torah, the level of Eden, and “a spring shall go forth from the House of G-d”; and see what is explained in the discourse beginning “You shall draw water with joy.” 9

And see what is explained on the verse “And I pleaded,” on the theme of “Let me cross over, please, and see,” etc. And this is the matter of “to the far one” who has become near, as explained in Zohar I (Toldos, 142b): “From a distant place He drew him near”; see there, in the Mikdash Melech.

Therefore this is drawn down by the power of teshuvah (return), which is also the level of “the far one” who has become near. (5) And this is [the meaning of] “This is the day Havayah has made.”

The level of “today” (“Today, if you will listen to His voice”), which is the level of “the first day,” is what is drawn down into this world specifically through teshuvah; like the matter of “the beginning of Your works,” which is “a remembrance of the first day,” for “their end is wedged” specifically “in their beginning.”

And this is [the meaning of] “I have this day begotten you”: specifically “this day.” And from the level of “this day” it is drawn down so as to be “made,” [namely,] the Name Havayah; and see Iggeres HaKodesh on the verse “And David made a name.”

Now, the Torah is called “Wrapping [Himself in] light as a garment,” for the light of the Torah is the level of a garment that joins the Infinite One (Ein Sof), blessed be He, to the worlds; 10

for the Supernal Chochmah (wisdom) is also the level of an intermediary that joins the Infinite Light (Or Ein Sof) with the worlds, as mentioned in the discourse beginning “For Abraham has not known us.”

And through teshuvah (return), one brings it about that the Infinite Light (Or Ein Sof), blessed be He, is drawn down and clothed in the Torah, in the way that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He; and see what is explained in the discourse beginning “My dove, in the clefts [of the rock].” Therefore, through this, the Torah is joyful because the Infinite Light, blessed be He, is clothed in it; and this is Simchas Torah. 11

And through this joy one also brings about the revelation of the Torah, the level of “the far one” **12** who has become near. And this is [the meaning of] “It shall be an assembly (atzeres) for you”: a gathering and coming together to their root, which is the Supernal Chochmah (wisdom) and Binah (understanding), called “the instruction of your father,” etc., and “the teaching of your mother,” etc.

Accordingly, “This day is the beginning of Your works” is the intermediary between the spiritual worlds and physical Asiyah (Action), and it too is drawn down through “a remembrance of the first day.”

And from this, on Shemini Atzeres, the drawing down of “Wrapping [Himself in] light as a garment” is completed: this is the Torah, the intermediary that joins the revelation of the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, upper and lower.

And on the theme of “Wrapping [Himself in] light as a garment,” see the Midrash Rabbah on Bereishis (chapter 1; the beginning of chapter 3), on Parshas Bo (chapter 15, [folio] 131d; the beginning of chapter 17),

on Vayakhel (the beginning of chapter 50); Zohar I, Bereishis (31b, at the end of the column), Lech [Lecha] (90a), and in S.H.M. (sections 120 and 146), Toldos (142b), and in the Mikdash Melech there;

Zohar II, Parshas Bo (39b), Mishpatim (98a, at the end of the column), Terumah (164b), Pekudei (245b). And on the theme of salmah (garment), see M.A.A., the letter Shin (section 65).

ביום השמיני שלח את העם ויברכו את המלך...

“On the eighth day he sent the people away”



“On the eighth day he sent the people away, and they blessed the king and went to their tents joyful and glad of heart,” etc. (See on this in the Gemara, chapter 2 of Shabbos, folio 30a; chapter 1 of Moed Katan, folio 9a; in Midrash Rabbah, Parshas Noach, chapter 35; and in Megillas Esther, on the verse “when the king’s heart was merry.”) 1

Now, on Shemini Atzeres all Israel receive the flow [of influence] for their conduct in their Torah and their divine service for the whole year. This is the matter of “He causes the rain to fall,” which is said from Shemini Atzeres until Pesach; and from then on, “He causes the dew to fall.”

Now, every single year there must first be Rosh HaShanah, Yom Kippur and Sukkos, and afterwards Shemini Atzeres.

The explanation is as follows. It is written, “Then the maiden shall rejoice in the dance,” etc. “The maiden” is the level of Knesses Yisrael, the source of all the souls of Israel.

(See Tanna deVei Eliyahu, Part 1, chapter 26; the Zohar, Parshas Emor, folio 89a and the end of side b, on “without blemish,” etc.; see the end of Parshas Pinchas, folio 258, the beginning of side b, on “You shall offer a burnt offering” and “You shall make a burnt offering”; and see Me’orei Or, letter Beis, section 44.)

“In the dance” (bamachol) has two meanings. The first is in the sense of forgiveness (mechilah) of sin. The second is its plain sense: dancing in circles (mecholos). (See Rabbah on Song of Songs, on the verse “like the dance of the two camps.”) That is to say, the joy of Knesses Yisrael in her Maker is

like, by way of analogy, those who dance in a circle: one moves away from the other and comes back and draws near, and the moving away is the cause of the drawing near, since it is not a true distance, for the distance is not the inner intent; rather, this is simply the way of dancing.

(See what is explained in the maamar beginning “On the day of Shemini Atzeres,” on the verse “A wise son makes a father glad.”) And so it is with the joy of Knesses Yisrael: it is in a mode of distance and nearness, yet not actual distance, G-d forbid, but in the mode of ratzo and shov (running and returning), since it is impossible to be always in the state of ratzo.

As the saying goes, “If your heart runs, return to the One,” for even in the state of shov she is bound to the One G-d, etc. This will be understood by first introducing what is written, “You shall love Havayah your G-d with all your heart (levavcha)” — with both your inclinations.

Now, to understand how there can be love of G-d with the evil inclination, which is called “evil” (see what is explained on this in the maamar beginning “Who is enthroned on high”): the explanation is that there are two hearts in a person, namely the right chamber and the left chamber.

The right one always turns to the love of G-d and to cleaving to Him, and the left is the opposite: to love foreign, physical things. This is because the soul, in the source from which it was hewn, has two aspects,

as it is written, “Behind and before You have formed me.” (See on this Midrash Rabbah at the beginning of Parshas Tazria, “If he is worthy,” etc.; Zohar II, Beshalach, folio 55a; and the Mikdash Melech there.)

This means: “behind” — with regard to the work of creation, for man was created last of all the creatures; and “before” — for Israel arose in [G-d’s] thought, and “Bereishis” [means] for the sake of Israel, who are called “reishis” (first), etc.

As our Sages, of blessed memory, said: “With whom did He take counsel? With the souls of the righteous” — and not the righteous alone, but as it is written, “And your people are all righteous,” etc.

And it descended step by step and came down to be at the level of the last of all created beings in [the order of] action. Moreover, [man] is lower in rank than all the creatures, to the point that man receives his life-force from the inanimate, the vegetative and the animal; and “last in deed, first in thought.”

This is because the source from which the soul was hewn is at the level of “their beginning is wedged in their end,” which is drawn from the level of the light that encompasses all worlds (sovev kol almin), etc.

(See what is explained on this in the maamar beginning “When you go out,” on the matter of “Whoever kills the snake is given the king’s daughter,” and what is explained in the maamar beginning “These are the journeys,” on the matter of “And these are their journeys according to their goings forth.”)

Now, this level is revealed in the right chamber of the heart, which is full of the spirit (ruach) of life, whereas the left chamber is the dwelling place of the blood, which is the nefesh; and ruach is higher than the level of nefesh. And it is written, “The spirit of man that ascends upward” — this is what is explained in the maamar beginning “Give ear,” regarding “and the spirit returns,” etc.

And the meaning of “that ascends” (ha’olah) is like what is written, “You shall offer a burnt offering (olah).” See the commentary of the Ramaz on the Zohar at the beginning of Parshas Tzav, where he writes, “In my view, this is the mystery of ‘the spirit of man that ascends upward’”; and see Rabbah at the beginning of Parshas Tazria, there, on the matter of “and the spirit of G-d hovered,” etc.)

From this it follows that in the heart of every person there is ratzo and shov. The state of ratzo is at the level of the inner dimension of the point of the heart, in the right chamber: that his soul pines for G-d, and pours itself out into the bosom of its Father from the depths of the heart.

(See on the matter of “And the chayos ran and returned” in the Idra Zuta (folio 288, the beginning of side b, and folio 293b), and in the Sifra deTzniusa in the Zohar, at the end of Parshas Terumah (folio 176b and folio 177, the end of side a),

and in Parshas Vayetztei (folio 177b), in the Sisrei Torah, and in the Raaya Mehemna, Parshas Pinchas (folio 255b). From the passage in the Idra Zuta it is understood that the level of ratzo and shov is drawn from a very high and exalted place.

See what is explained on this elsewhere, in the maamar beginning “And the Jews undertook.” In the same way it is explained here that because of the source from which the soul was hewn, from the level of sovev kol almin, it follows from this that in the heart of every person there is the level of ratzo, etc.

in the inner dimension of the heart. As is known, the inner dimension of the heart corresponds to the inner altar, which is the golden altar; and the quality of gold is love like “flashes of fire,” a fierce flame that rises upward until it comes to the expiry of the soul.

This is [the meaning of] “For with You I run upon a troop, and with my G-d I leap over a wall,” etc.; and as explained above on the matter of “The rock of my heart and my portion is G-d forever.” See what is explained in the maamar beginning “The golden scepter,” and in the maamar beginning “His left hand is under my head,”

on the matter of “as the advantage of gold over silver,” and in the maamar beginning “Your cheeks are comely with rows.” It is called “the hidden things of the heart” because it is hidden and concealed within the heart and does not come to the point of revelation in comprehension through reason and knowledge (daas),

but is above knowledge, because its root is very exalted, from a high and exalted place, above reason and knowledge and the comprehension of created beings. This is the level of “before” (kedem), which is taken from the level of

“For My thoughts are not your thoughts,” etc., and the level of “He made darkness His hiding place.” Of this it is said, “He who dwells in the hiding place of the Most High abides in the shadow of the Almighty,” and it is written, “G-d is your shade” — which is the level of shade and not a revelation of light, etc.,

as is explained elsewhere. [See what is explained in the maamar beginning “I am black but comely,” on “black fire”; and see the Raaya Mehemna, Parshas Pinchas, folio 255b, mentioned above.] This level endures forever: it is certainly present, hidden, in the heart of every single Jew, so that he can arouse the love at the time of prayer and the like.

But afterwards it can pass away and vanish, etc., because it is clothed and hidden in the outer dimension of the heart, the level of “behind.”

Nevertheless, an impression (reshimu) of it is discernible and remains present in concealment, as 2 an encompassing [light] (makif) alone, to be a shelter and a cover, so that one can “turn from evil and do good” all day long, even when the inner point of his heart is not with him in revelation, [as] flashes of fire, as at the time of prayer.

Therefore it is called the level of “shade”: just as shade protects, to be a shelter and a cover from the heat of the sun and from storm and rain,

so too this love, which comes from the inner point of the heart, although it is hidden and concealed and does not come to the point of

revelation all day long, after prayer and the like, nevertheless it is as an encompassing [light] over the outer dimension of the heart, the level of “behind,” so that one should not fall behind altogether into an evil love, G-d forbid.

This is because this love is certainly hidden in the inner point of the heart and endures forever, never to be moved, forever and ever, since it is in the very nature of creation from the six days of creation, as said above.

However, the essence of a person’s service, for it to be called by the name “the service of a servant” — and the essence of service is in the heart, as it is written, “and to serve Him with all your heart” — is this: to bring the love out of the state of concealment into the state of revelation in the heart, and to draw the level of darkness,

that is, the level of “He made darkness His hiding place” mentioned above, so that it be in a state of light and revelation, as it is written, “Though I sit in darkness, Havayah is a light to me.”

This is the matter of the utterance “And G-d said, ‘Let there be light,’” for “the earth was darkness,” **3** etc. For this there must be wholehearted service; and “there is nothing new under the sun”

except to bring out from concealment into revelation. For this a set measure was given to the days of man — “the days of his years, in them, are seventy years” — in order to toil in this service. And the verse explained the matter of the seventy years: “the days of our years, in them” — “in them” specifically,

for they are the level of the public domain; and in order that there be the level of the private domain for His unity, may He be blessed, much service and toil are needed, [through] many levels and stages, until the level of seventy years is completed, etc.,

as is explained elsewhere. (See what is explained on this in the maamar beginning “If you walk in My statutes.” Now, in order to draw down a revelation from the level of “He made darkness His hiding place” to come into a state of light and revelation, this is through an arousal from below, by turning darkness into light, as is explained at the end of the maamar beginning “Know this day.” And this is what is said in Zohar II, Beshalach)

(folio 57a): that by breaking through all those walls of darkness — that is, the darkness of the animal soul and the body — one thereby draws down the revelation from the level of “He made darkness His hiding place.” And this is the meaning of “to see My face.”

In the same way it is explained elsewhere, on the statement of Zohar III, Parshas Pinchas (folio 249, the beginning of side b), regarding “and she entered into the mountain of darkness,” etc.:

that through the raising of mayin nukvin (feminine waters) from the refinement of kelipas nogah, which is called “the mountain of darkness,” one draws down from the level of “He made darkness His hiding place,” which is also called “the mountain of darkness” — that which is far, far higher than the mountains of light; as is explained on this in the explanation of “A candelabrum all of gold.”

From all this will be understood what is said in the Sifra deTzniusa (folio 176, the end of side b): “And the chayos ran and returned,” as it is written, “And G-d saw the light, that it was good.” This means: through the ratzo one draws down from the level of “He made darkness His hiding place” so that it be in a state of light and revelation, as said above.

But “that it was good” means “that it is good to hide it away”; and this is the level of shov, which is to hide away the light in vessels, from the various vessels of Torah and mitzvos, for specifically through this the light endures, whereas light without a vessel [does not].

This is what our Sages, of blessed memory, said: “‘Keep’ — this is Mishnah.” And see Zohar III, Parshas Balak (folio 204), on “In the morning I will set [my prayer] before You and will watch,” as it says, “and he overlaid it,” etc.; see there. And this is the level of the light, “that it is good to hide it away.”

2. Now, the order of service must be, first, Rosh HaShanah, of which [it is said], “This day is the be- 4
ginning of Your works, a remembrance of the first day.”

The level of Rosh HaShanah is the level of “His left hand is under my head,” the level of “the left hand pushes away,” etc. [As explained above in the maamar beginning “You shall draw water with joy,” and in the maamar beginning “Give ear, O heavens.”]

So too, the order of a person’s service is at first in the mode of “the left hand pushes away,” etc., in the mode of distance: that is, he should picture himself as though he were far from G-d.

As our Sages, of blessed memory, said, “Be in your own eyes like a wicked person” [see Sefer Shel 5
Beinonim, chapter 13]; and in this way all the confessions and selichos were instituted before Rosh HaShanah

and in the Ten Days of Teshuvah: to see in himself all his shortcomings, so as to be lowly in his own eyes, with a heart broken and crushed over how very far he is from G-d. And especially when one is among “the masters of accounting,” who reckon all the words and thoughts, etc.,

then his heart will be broken within him and he will be humbled before the Omnipresent. And this level of “the left hand pushes away” is to be “under my head,” the level of the head, as explained elsewhere in the maamar beginning “His left hand is under my head,” in Parshas Ki Sisa.

Until on Yom Kippur, “before Havayah you shall be purified”: “before Havayah” is the level of “face to face,” through the power of teshuvah from the depths of the heart, as it is written, “Out of the depths I have called You, Havayah.”

And it is written, “Seek My face; Your face, Havayah, I will seek”: the level of the inner dimension 6
of the heart, that is, that his aim be toward G-d and His Torah with all his heart and soul, and that his involvement in the affairs of this world be in a manner of coolness, etc.

For the place in which a person’s heart is fixed with all his heart and soul is called the level of “face.” And this is the meaning of “face to face”: that the whole inner dimension of his heart and soul be directed only to the inner dimension of His will, may He be blessed.

Of the opposite, however, it is said, “For they have turned the back of the neck to Me”: they turn to G-d and to His mitzvos with coolness, while their inwardness, in heart and soul, is directed to the level of “the back,”

which are physical matters, etc., that are far from the light of His face, may He be blessed. And since, with regard to G-d, may He be blessed, it is not applicable to speak in terms of distance in space —

for is it not [written], “The whole earth is full of His glory”? — it is said in terms of “the back of the neck,” which is, by way of analogy, like a person standing right next to his fellow, but with the back of his neck turned toward him;

for this is the utmost distance. [As explained on this above in the maamar beginning “Return, O Israel.”] And on Yom Kippur, “from all your sins, before Havayah you shall be purified,” because then the levels of the Thirteen Attributes of Mercy are revealed.

Therefore it is written, “If your sins be like scarlet, they shall be white as snow; if they be red like 7 crimson, they shall be as wool.” [See what is explained on this in the maamar beginning “Give ear, O heavens.”]

For snow and wool are the Thirteen Attributes of Mercy, after the verse, “His garment was white as snow, and the hair of His head like clean wool.” Therefore all Israel are raised up to be face to face, at the level of the inner dimension of the point of the heart.

Therefore Yom Kippur has neither eating nor drinking. For throughout the year a person is nourished by physical eating and drinking, from which blood is made, which is the nefesh — the outer dimension of the heart.

On Yom Kippur, however, the level of the inner dimension of the heart is revealed, which is not nourished by physical eating and drinking. [See Pri Etz Chaim, Shaar Yom HaKippurim (chapter 1 and the beginning of chapter 3);

and see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 241b), regarding “In the World to Come there is no eating and drinking” — yet it is written, “I have eaten my honeycomb,” etc.; see there. And this is

because the inner dimension of the heart is taken from the level of “before You formed me,” before the work of creation; this level does not receive from the inanimate, vegetative, animal and speaking, as does the level of “behind” in the work of creation, which receives from the refinements, etc.; rather, “by everything that comes forth,” etc.]

3. Through this level of higher teshuvah, which is from the depths of the heart, there is revealed on Sukkos the level of “and His right hand embraces me”: the supernal right, which is the level of “great love” that is above reason and knowledge, is revealed below in the revelation of the heart, so that one should not be in a state of separateness, G-d forbid, from Him, may He be blessed.

This is “embraces me,” like the analogy of one who embraces his fellow so that he will not go away from him. This comes through the sukkah, the level of “shade,” which is the level of “G-d is your shade,” etc. (See what is explained in the maamar beginning “Give ear, O heavens,” on the meaning of “And there shall be a sukkah for shade by day,” etc.)

And through the waving of the lulav: for the four kinds in the lulav allude to the Name Havayah, and one waves them and brings them to the heart, for every bringing-in is to the heart, so that [the Name] may shine and be revealed in a person’s heart.

This is why one waves in six directions, up and down and to the four directions, for He, may He be blessed, is One in the heavens and on earth and in the four directions; and because He is the place of the world, as it is written, “Behold, there is a place with Me,” etc., as explained elsewhere.

And one must draw down and bring the level of “One” into the heart, so that the One G-d rests and is revealed in it, and “to be one with the One,” etc.

(See what is explained on this in the maamar beginning “On the eighth day, an assembly,” in the first discourse.) Now, of this it is said, “He casts forth His ice like morsels.” For

first it is said, “He gives snow like wool,” etc., which is the level of the revelation of the Thirteen Attributes of Mercy, “His garment white as snow,” etc., which are revealed on Yom Kippur.

Through this there is drawn and revealed on Sukkos the level of “and His right hand embraces me,” and from this is drawn the level of “He casts forth His ice like morsels.” For this level of great love and supernal Chesed, which is likened to water, congeals and becomes ice.

That is to say, it became corporealized and descended through the concealment of the levels, from “the head of all levels,” a place that “no thought can grasp,” to clothe itself so as to be grasped in the comprehension of human beings, “each one according to his own measure.”

This is “He casts forth”: in the manner of being cast from level to level; “like morsels”: the level of separation and division into myriads of levels, so that the level of “One” may be drawn down below as well, “that all the peoples of the earth may know,” etc.

(This is like what is written, “And over the heads of the chayah there was the likeness of a firmament, like the color of the awesome ice.” And it is explained elsewhere in the name of the holy Rav, Rabbi Avraham, son of the Rav the Maggid, of blessed memory, that kerach (ice) has the letters of chirik, and chirik is the level of Netzach, the branch of Chochmah.

From this is drawn the parsa (partition) that divides between Atzilus and Beriah, which is the level of the firmament over the heads of the chayos, “like the color of the ice,” etc.

The reason it is called by the name “ice” is that the matter of the parsa is, by way of analogy, like a teacher who wants to explain a great concept to his student, which the student cannot receive, so he must convey it by way of parable and riddle, like the Proverbs of Solomon, etc.

In the same way, in order that there be drawn from the level of supernal Chochmah — “He is wise, but not with a known wisdom” — to the level of Chochmah, Binah and Daas of the World of Beriah, since created beings have no capacity to receive the radiance of Chochmah as it is in Atzilus,

therefore the level of a parsa is made, through which Chochmah is drawn into created beings, as, by way of analogy, the concept that the student grasps through the garment of the parable; and like the matter of “And he spoke three thousand parables,” etc. And as explained on this in the maamar beginning “Eliyahu opened,” in Parshas Vayeira, and in the maamar beginning “And the curtain shall divide.”

This is why it is called “a firmament like the color of ice.” Just as, by way of analogy, ice is itself water, only it has congealed and become ice, so it is with the clothing of a concept in a parable: the very concept itself is clothed in it, only it is clothed in a physical parable, and this is

like the physicality of ice relative to water. This is the matter of “a firmament like the color of ice” over the heads of the chayos of the Chariot: through it comprehension is drawn to them from above, that is, through its first being drawn specifically in the form of ice.

Through this the level of self-nullification (bittul) is also drawn into them. This is the matter of kerach having the letters of chirik, which is the level of bittul. See what is explained on this at the end of the maamar beginning “And all the people saw the sounds.”

Now, it is explained shortly below that the level of ice is the level of shov that follows the ratzo. And the matter of this level’s resemblance to ice is

that the level of shov is to make for Him, may He be blessed, a dwelling place among the lower realms through the performance of the mitzvos and the study of Torah, which is equal to them all. For the mitzvos are called “the 248 limbs of the King”: just as, by way of analogy, the life-force of the soul is clothed in the limbs, so the Infinite Light (Or Ein Sof), blessed be He, is clothed in the performance of the mitzvos.

That is: in tefillin there is drawn and clothed the level of the four mochin, which are the levels of Chochmah and Binah, Chesed and Gevurah of the Holy One, blessed be He, etc.; and in tzedakah and acts of kindness there is drawn and clothed the level of Chesed, “the right arm,” etc. And as explained on this in the maamar beginning “Moshe would speak.”

Now, this clothing of the supernal mochin in the physical performance of the mitzvos is likened to the level of ice, which is, by way of analogy, the clothing of a concept in a physical parable, as said above; and so it is with the clothing of the supernal lights in the performance of the mitzvos in physicality.

Likewise, in the service of G-d, the awe and love of prayer clothe themselves in the performance of the mitzvos; and in general, love is the root of the 248 positive commandments and awe is the root of the 365 prohibitions. This too is the level of “He casts forth His ice,” etc.

See what is explained on the verse “And Avraham was old, advanced in days,” in Parshas Chayei Sarah, on the matter of “And Moshe came into the midst of the cloud,” etc.: so too Torah and mitzvos, etc.; see there. And the matter of “like morsels” may be explained: this crumbling and division is drawn through the five Gevuros, and this is the matter of the seal. See what is explained in Parshas Re’eh, in the maamar beginning “And He will bless you,” etc.; see there.)

However, it is written, “Before His cold, who can stand?” For the drawing down of this revelation below, in the level of “His cold,” is a level of coolness, so that from it is drawn the level of shov, the opposite of the level of ratzo,

which is the level of flashes of fire, a flame that rises of itself. And not every person merits to stand in the level of “return to the One,” so that even in the state of shov he remains cleaving to G-d, etc.

Although the level of embrace, “and His right hand embraces me,” is drawn from above, it is like the analogy of one who embraces his fellow from behind: that is, the love is drawn also to the level of the “back parts,” in the manner of “not like Avraham, from whom Yishmael came forth,” etc.

And also, on Sukkos they would offer seventy bulls for the seventy nations, to draw down influence to them, as is written in the Midrash on Song of Songs on the verse “Behold, you are fair, my beloved.”

Now, in the state of shov, when one moves away from the ratzo, there can be a complete falling into the level of the “back parts.” (Of this it is said, “And Avraham rose early in the morning and saddled his donkey”: that is, every morning supernal Chesed is aroused to overcome the level of the “donkey,” etc.,

which is the matter of “the donkey — even in the season of Tammuz it feels cold”: that is, when a person is not stirred by the greatness of G-d. In the same vein it is said, “who chilled you on the way,” etc. And the level of the light of Avraham’s love is “and he saddled his donkey,” etc. And see Zohar I, Vayishlach)

(folio 166b); and see Zohar II, Terumah (folio 166b), how the waste is sifted out from the level of ice, and these are the level of “bad waters,”

which is the matter of physical pleasures. Therefore one must again arouse the love like flashes of fire, the level of ratzo, to enlarge the blaze of the fire of love.

This is “He sends forth His word and melts them,” in the manner of what is said in Zohar I, Bereishis (folio 29b): “The strength of the north congeals the waters, and the strength of the south releases the waters”;

that is, through the intensified heat of the sun the ice melts and becomes water; and so, through the intensified flashes of the fire of love, the level of ratzo, supernal Chesed is drawn down, and it is transformed from the level of ice to the level of water.

This is the matter of “the might of the rains,” which descend with might, through the level of Gevurah, the level of flashes of fire. (And according to what was explained above, that the level of ice is the level of the parsa that divides, the transformation from the level of ice to the level of water means that the revelation below, in Beriah, Yetzirah and Asiyah, be

as it is above. And the matter of this level on Shemini Atzeres is as explained above on the meaning of “This was from Havayah”: that the level of supernal Chochmah, which shines in a mode of distance, now comes to be in a mode of nearness, etc.; see there.)

And these waters are drawn and flow down through “He causes His wind to blow”: this is the level of the holy spirit, a spirit drawn from the supernal “holy,” which is the level of supernal Chochmah (see Zohar, Chukas, folio 183b).

And then “the waters flow,” which is the level of Torah, so that there be “He tells His words to Yaakov, His statutes and His ordinances to Israel,” which are all the Mishnayos and halachos in the Oral Torah that were drawn from the level of supernal Chochmah, the level of the Written Torah; [for] “the Torah comes forth from Chochmah,” etc.

And this is the matter of Shemini Atzeres. (That is: on Yom Kippur it is the level of “He gives snow like wool,” so that “if your sins be like scarlet, they shall be white as snow,” etc.

And afterwards, “He scatters frost like ashes; He casts forth His ice”: this is the drawing down of supernal Chesed on Sukkos, which congeals and becomes frost and ice, as it is written of the manna, “fine as frost”; and the manna is from the level of “the crystal dew,” which is also the root of the level of Sukkos, as explained above at the end of the maamar beginning “Give ear, O heavens.”

And afterwards, “He sends forth His word and melts them; He causes His wind to blow, the waters flow”: this is the level of Shemini Atzeres, which is the matter of “He causes the wind to blow and the rain to fall,” as said above.)

4. And this is [the meaning of] “On the eighth day he sent the people away, and they blessed the king.” For there is no king without a people, and it does not apply before Him, may He be blessed, that His Name be called “King,”

for over whom is He king? After all, He brings everything into being, and “He was, He is and He will be” equally, “in the heavens above and on the earth below — there is none else.” Rather, through our service we draw His kingship upon ourselves,

as in the saying, “Recite before Me [verses of] Kingship, so that you make Me King over you,” as explained elsewhere. And see what is explained on this in the maamar beginning “You are standing,” regarding “in order to establish you today as a people to Him,” etc.; see there.

Now, the drawing down of the level of His kingship is not in the mode of ratzo, which is for one’s soul to pour itself out, etc.; rather, it is the level of shov, as it is written, “You shall surely set a king over you,” etc., and as explained elsewhere.

This is “he sent the people away”: to be in the state of shov, so as to be the level of “a people.” (For further explanation of the matter of “sent”: it is as it is written, “He sends forth springs into the streams,” etc., “they give drink to every beast of the field” — which is the level of the drawing down from the level of supernal Chochmah,

which is the level of a spring flowing from the source of living waters; it is the level of “the most hidden of all hidden,” from which is drawn “they give drink to every beast of the field, the wild asses quench their thirst” — which is the level and rank of shov that follows the thirst and the ratzo. And see what is said on this verse in the Zohar, Parshas Chukas)

(folio 181a). And see what is explained above on the verse “You shall draw water,” etc., “from the wellsprings of salvation.” And the meaning of “into the streams” may also be explained along the lines of what is explained at the end of the maamar beginning

“To understand the meaning of the verse ‘Who is a G-d like You,’” regarding “for the remnant of His inheritance” — “a stream has passed over our soul” — which is the level of the drawing down to the souls of Israel, etc.; see there. And as it is written, “How goodly are your tents, O Yaakov,” etc.,

“like streams stretched out,” etc. And see the Zohar, Vayikra (folio 16, the end of side a), regarding “like cedars beside the waters.” And this too is what is said, “and sends waters upon the open places.”

Further, the matter of “sent” will be understood along the lines of what is explained elsewhere, in the maamar beginning “And it was when Pharaoh sent the people”: that through their exile in Egypt they brought about the elevation of the sparks of G-dliness that had fallen there in the shattering of the vessels;

and this is the very level of the power of growth, to make the salvations of Israel sprout, as it is written, “And Pharaoh drew near,” and our Sages said that he drew Israel near to their Father in heaven. Of this it is said, “when Pharaoh sent the people”: that he was sending forth boughs and branches and making fruit above — “the people,” etc. See there at length.

And it is explained elsewhere that in this growth, which is the performance of the mitzvos, the level 10 of “He makes salvations sprout,” there are two aspects: elevation and drawing down.

That is: the elevation of the sparks of G-dliness from the shattering of the vessels through the refinement of kelipas nogah — namely, the wool of tzitzis and the parchment of tefillin — and this is called the raising of mayin nukvin (feminine waters).

The second is that through this a revelation of the Infinite Light is drawn from above to below, from the level of the 620 pillars of light; and this is the matter of “the royal garment” and “the royal crown” in the verse “Let them bring the royal garment,” as explained elsewhere.

Now, of the level of the refinement of the sparks from the shattering of the vessels it is said, “when 11 Pharaoh sent the people,” as said above. But of the drawing down from above to below, from the level of “the royal crown,” it is said, “On the eighth day he sent the people away,” etc.

This is why it is specifically “on the eighth day” that “he sent the people away”: for the power for this drawing down, from the highest heights also to the lowest depths, is drawn from a supernal place, as is known from the matter of “Who is enthroned on high, who looks down low,” etc.

That is, from the level of “on the eighth day,” which is the level that is above the seven supernal attributes; and along the lines of what is said in the Zohar, Parshas Vayechi (folio 246b), on the verse “Naftali is a hind let loose,” etc.:

“And that voice is sent forth from the deep place above,” etc., which is the level of Binah, for in Binah there is the revelation of Atik; and this too is the matter of “On the eighth day he sent,” etc.

Elsewhere it is explained that the level of “on the eighth day” is the level of the eighth king, Hadar, who is the one who rectifies, [bringing] from the level of Tohu to become the level of Tikkun, etc.

And see what is explained on the verse “For the conductor, on the Sheminis,” regarding circumcision, which was given specifically on the eighth [day]. All this is a very high place, from which this level of sending, “he sent the people away,” is drawn;

that is, after the level of “in order to establish you today as a people to Him,” which on Rosh HaShanah and Yom Kippur was in the mode of ratzo, this level will be drawn down also in the mode of “return to the One”; and this is specifically “on the eighth day.”

Now, although ratzo is a very high level, nevertheless the purpose of creation is that He have a **12** dwelling place among the lower realms, that the revelation be below; and this is the level of shov.

See what is explained in the maamar beginning “Return, O Israel, unto,” on the meaning of the verse “For with You is forgiveness, that You may be feared”; and what is explained elsewhere on the statement of Zohar III, Emor (folio 100b), on the matter of “she is the daughter of my father,”

“but not the daughter of my mother.” For Yom Kippur is from the level of “Let the mother come and wipe away,” etc., while on Shemini Atzeres Knesses Yisrael is called “the daughter of my father,” etc.

And see what is explained above on the matter of “on the eighth day,” regarding “This was from Havayah; it is wondrous in our eyes”; and see what is explained elsewhere on the matter of “the eighth [day] of the inauguration.”

Now, (in Divrei HaYamim II, chapter 7) it is written, “And on the twenty-third day of the seventh month he sent the people away.” This may be explained as an allusion to the second festival day of the Diaspora; and see what is explained below on the matter of the second festival day of the Diaspora. And then, “they blessed the king”: to draw down the level of His kingship, may He be blessed.

That is, through the study of Torah, with the cleaving of spirit to spirit, the level of “Let him kiss me with the kisses of his mouth,” etc.; and then, “I have put My words in your mouth,” etc.; “the Mishnah is the queen,” etc., as explained elsewhere.

And our Sages, of blessed memory, said: “Do not read ‘your children’ but ‘your builders,’” for they are occupied with the building of the world (see what is explained on this in the maamar beginning “And all your children shall be taught”). The meaning of “the building of the world” is the level of His kingship, may He be blessed,

for it is written, “Your kingship is the kingship of all worlds,” and “we call it the Oral Torah,” for it is built from the Written Torah: from a single letter of the Written Torah an entire chapter of the Oral Torah is drawn;

as, for example, from the letter vav of “And if [a person] borrows” — [since] a vav adds to the preceding subject — the chapter HaSho’el was made. For through the Oral Torah there is the revelation of His kingship, may He be blessed, in a state of revelation.

And this is “and they blessed the king”: the level of blessing and drawing down in great revelation. And this is what we request: “Reveal the glory of Your kingship”

(see what is explained elsewhere on the matter of “The life of Sarah was a hundred years,” which are the hundred blessings, etc.; and what is explained in the maamar beginning “Give ear, O heavens,” on the matter of “And the ofanim,” etc., who say, “Blessed be the glory of G-d from its place”;

and at the end of the maamar beginning “See, I set before you this day a blessing”; and in the maamar beginning “I am Havayah your G-d who brought you out of the land of Egypt,” on the matter of “May His great Name be blessed”; and in the maamar beginning “And now, let the power of Adonai be great”)

“and appear in the splendor of the majesty of Your might.” “Appear” is an expression of shining forth and radiance in revelation, as it is written, “He appeared from Mount Paran, and shone forth from Seir,” etc.

And this is “and they went to their tents”: they drew down the level of His kingship, may He be blessed, to make for Him a tent and a tabernacle and a dwelling place among the lower realms, the level of vessels, etc.

(See what is explained on the matter of “tent” in the maamar beginning “In the wilderness of Sinai, in the Tent of Meeting,” and on the verse “How goodly are your tents, O Yaakov,” etc.) And through this they become “joyful and glad of heart.”

This means: “joyful” in the level of love that is above reason and knowledge, as it is written, “Then (az) shall [the maiden] rejoice” — in the level of az, which is the level of “before” (kedem).

(See what is explained in the maamar beginning “See, I [set],” mentioned above, regarding the meaning of “of Eisan the Ezrachite”; and see Midrash Rabbah, Beshalach) (the beginning of chapter 23), on the verse “Your throne is established from then”; and Zohar II (Beshalach, folio 54b),

on the verse “Then (az) [Moshe] sang.” And “glad of heart”: that this love, which is from the level of the inner point of the heart, be in revelation, in the level of light and not in the level of darkness, as it is written, “And G-d saw the light,

that it was good.” (And see the Midrash Ruth Rabbah on the verse “and his heart was merry”; and see what is explained in the maamar beginning “The matter of Chanukah,” on the matter of “when he trims the lamps.”)

“For all the goodness that G-d had done for David His servant” — that is, the level of His kingship, may He be blessed — “and for Israel His people,” who are “your children,” “your builders,” etc.,

as said above. And one who reflects on this order of service will see that there is in it distance and nearness, and distance: for one must always arouse the level of ratzo, and it is not enough to be in the level of shov alone; and yet in the level of ratzo, too, it is impossible to remain, as said above.

This matter is found in the order of prayer, in all the blessings: “Blessed” is in the third person, as 13 though one were speaking with someone who is not before him

but far away; and “are You” is the level of revelation, in the second person. “Havayah our G-d” is also in the third person; “King of the world” is the revelation of His kingship, may He be blessed.

Likewise, in this manner, throughout the order of prayer there is, within a single verse, both third person and second person, which are the levels of distance and nearness.

(See Midrash Shemos Rabbah, section 1, on the verse “And his sister stood from afar”; see there: “From afar G-d appeared to me.” And see what is explained at the end of the maamar beginning “You are standing,” on the matter of “and weighed with a balance,” which is also the level of distance, etc.; and what is explained at the end of the maamar beginning “Know this day,” on the matter of “Peace, peace, to the far and to the near.”)

And this is what is written in the holy Zohar and [in the teachings of] the Arizal, of blessed memory: that Knesses Yisrael and the Holy One, blessed be He, are at times in a state of face to face, at times in a state of back to back, and at times Knesses Yisrael descends to Beriah, Yetzirah and Asiyah, etc.

Summary of [the maamar on] “On the eighth day he sent” 14

(1) “In the dance”: an expression of forgiveness of sin, and an expression of dancing. In dancing 15 there is distance and nearness, and this is the level of ratzo and shov.

“Behind and before You have formed me.” “Before”: the level of “With whom did He take counsel”; sovev kol almin. From this the ratzo in the right chamber is drawn, “the hidden thing of the heart,” which is drawn from the level of “He made darkness His hiding place.”

(“I am black”: black fire.) “In the shadow of the Almighty he abides”: the level of makif. And the service is to be “Let there be light” (that is, through the transformation of the darkness of the animal soul).

Elsewhere it is explained that the ratzo is [the Name] Mah and the shov is [the Name] Ban; and what is said, that its root is from the level of “before,” means Adam Kadmon, Adam of Mah, “which is the path of Atzilus.”

(2) Now, the order of service must be, first, Rosh HaShanah, “the left hand pushes away,” in the mode of distance; and through this, “His left hand is under my head,” until on Yom Kippur, “before Havayah you shall be purified,” the level of face to face. (And this is the distance and nearness in the dance; and then it is also machol in the sense of forgiveness of sin.) 16

And through this, “If your sins be like scarlet, they shall be white as snow,” etc. “His garment white as snow.” And it has no eating or drinking.

(3) From this there is drawn on Sukkos “and His right hand embraces me”: great love. “G-d is your shade”; and the four kinds in the lulav, to draw the Name Havayah into the heart. 17

And this is “He gives snow like wool,” the level of Yom Kippur; and afterwards “He casts forth His ice,” that is, the level of great love mentioned above, which congealed and became ice.

(And it is like the matter of “a firmament like the color of ice.”) Parsa; curtain; three thousand parables. And likewise the level of shov, the clothing in the performance of the mitzvos; and this is “For I desire kindness, and not sacrifice.”

(And see what is explained at the end of the maamar beginning “For you shall hearken,” on the matter of “for in these I delight”; and what is explained in the maamar in the section on libations.) But “before His cold, who can stand?”

Therefore there must be “He sends forth His word and melts them”; and this is the matter of Shemini Atzeres. (And these two levels, of ice and of “the waters flow,” are also distance and nearness.) (4) And in this level, “he sent the people away,”

for there is no king without a people. (“He sends forth springs.” And see what is explained on “when Pharaoh sent.” That is: that even in the shov there be ratzo included is drawn from “on the eighth day.” And the shov, [the Name] Ban, is refined and ascends into [the Name] Sag, which is higher than Mah.)

“And they blessed” (in the manner of “Blessed be the glory of G-d from its place”; also in the manner of “In the multitude of people is the King’s splendor”: the level of the splendor of His kingship is drawn from the level of “the multitude of people,” and this is “he sent the people away and they blessed,” etc. And see what is explained in the maamar beginning “These are the journeys,” on the matter of “Let not the blessing of a commoner [be light in your eyes]”).

“Your builders.” “Joyful,” in the manner of “Then (az) shall she rejoice,” the level of “before” (see Zohar II, Beshalach, folio 54a, on “Then [Moshe] sang”). And this is: the seven days of Sukkos are the zayin (seven) of az, and the alef (one) is Shemini Atzeres, Atik, which is revealed in Binah.

And this is “Then (az) shall she rejoice.” And this is “And Yaakov went out from Be’er Sheva,” which is Binah; from there he sent [himself] toward Charan, to become song (rinah). And this is the eight days of Chanukah: az — into the seven the alef is drawn.

And this is “And Yaakov went out from Be’er Sheva”: Binah, which is the well (be’er) and source for the seven (sheva) attributes, in the manner of az; from there is drawn “and he went toward Charan,” to refine the refinements, the level of “he sent the people away.” In the same way the matter of the eight days of Chanukah, az, will be understood: that the miracle was that they lit for eight days.

ה' לי בעוזרי ואני אראה בשנאי

“Havayah is for me among my helpers, and I shall look upon my enemies”



“Havayah is for me among my helpers, and I shall look upon my enemies.” Now, the wording of the verse seemingly makes no sense, for it implies that there are other helpers and the Holy One, blessed be He, is also among them; but in truth He, blessed be He, is Himself the Helper. 1

To understand this, and also to understand the saying of our Sages, of blessed memory, “One who comes to purify, they assist him”: what is [meant by] “they assist him,” in the plural? Is it not so that there is no helper and assister other than the Holy One, blessed be He, alone?

One may also ask about the word “to purify” (letaher), which is a transitive verb and implies purifying others; it should have said “to become pure” (litaher). But, as is known, the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

The meaning of “fills all worlds” is that He is enclothed within the worlds to give them life and sustain them and to bring them into being from nothing to something; nevertheless He is not actually grasped and enclothed within them, as in the analogy of the soul, which is enclothed within the body to give it life,

for the soul is affected by what happens to the body, whereas concerning Him, may He be blessed, it is written, “If you are righteous, what do you give Him?” etc.

[And] “I, Havayah, have not changed.” It is written, “For You are He before the world was created, and You are He after,” etc.

Rather, He is the level of “encompassing all worlds,” that is, He is holy and set apart from the category of worlds, etc.; and the life-force that spreads within the worlds comes from the level of His Malchus (sovereignty), may He be blessed, alone: because “King,” His Name, is called upon them,

they live and exist. Therefore the worlds occupy no place with Him, may He be blessed. And this is [the meaning of] “Hear, O Israel, Havayah is our G-d, Havayah is One.” “Hear” means making [something] heard in the heart: that one should take to heart how the Name is One (echad), the alef within the ches and the dalet,

that is, that the seven heavens and the earth [numbering eight, the ches] and the four directions of the world [the dalet] are nullified to the alef, the One Unique Being of the world, and occupy no place at all, because “Blessed be the Name of the glory of His kingdom forever and ever.”

This means that all the worlds, from world to world, are nullified to the level of His Malchus, may He be blessed, which is only the level of a name, like the analogy of a person’s name, which is

only for others, who need to call him by his name; whereas when he is by himself, on his own, the name is nullified and subordinate to him and has no being of its own.

So too, the life-force that spreads in the worlds is only from His attribute of Malchus, may He be blessed, which is the level of a name: that His attribute of Malchus spread over the worlds, so that “King,” His Name, be called upon them.

But in relation to the Infinite Light (Or Ein Sof), blessed be He, Himself, in His own glory, it occupies no place at all, just as before the world was created, when there was He and His Name alone. Therefore “And you shall love Havayah” should be at the level of

“your G-d”: that He be your G-d, that you be nullified to Him, may He be blessed, “with all your heart (bechol levavecha)”; that is, that the revelation of His G-dliness, may He be blessed, be drawn within your heart, for the prefixed letter beis of “bechol levavecha” means “within,”

that is, that your will be nullified before, etc., with the good inclination and with the evil inclination, so that the sitra achra (the other side) be subdued, and to be at the level of “es,” that which is subordinate, “to Havayah,” etc. (And see what is written about this in the discourse beginning “Know this day,” in Parshas Vaeschanan.)

And this is “the whole of man,” who was created only for this; and all “the days of our years, in them seventy years,” are in order to draw the revelation of His G-dliness, may He be blessed, down below, into our hearts, each day

little by little, until it is transformed from one extreme to the other, to incline our hearts to Him, may He be blessed, so that the physical heart be moved and drawn to cleave to Him, may He be blessed. For the soul needs no rectification for itself, etc.

And this is the meaning of the union of the Holy One, blessed be He, and His Shechinah. “The Holy One, blessed be He” is holy and set apart, etc., and “His Shechinah” is the level that dwells and is enclothed in the worlds, etc. 2

That is, that the indwelling of His holiness, He who is holy and set apart, etc., [and of whom it is said,] “I, Havayah, have not changed,” be revealed within the worlds, in the point of the physical heart. And this is what is said in Rabbah, Naso, chapter 12, on “its inside inlaid with love”: this is the Shechinah, as it is said, “And you shall love Havayah your G-d.”

(See there, 247b.) And see the Gemara (chapter 5 of Yoma, 54a). And see what is written in the discourse beginning “And you shall make holy garments,” on the explanation of “that the Name of Heaven become beloved through you.” And see Zohar III, Vaeschanan (267b), on the subject of love.

2. Now, at a time when the Holy Temple is not standing, the Congregation of Israel is called by the name “barren,” as it is written, “Sing, O barren one, who did not bear” [and see the Zohar, Mishpatim, page 103b at the end, and Mikdash Melech there]; but of the Future to Come it is written, “As soon as Zion travailed, she also bore her children.” 3

The explanation is this. Every day we bless, “Blessed are You, Havayah”: that the level of Havayah is “blessed,” that is, drawn down in revelation, in the aspect of “You,” as though He were present before us. Nevertheless, the heart is not so greatly moved in every person; yet one should not say because of this 4

that the blessing is in vain, G-d forbid, [meaning] that no revelation of G-dliness at all is drawn down. For in truth, each and every day a revelation of G-dliness is drawn down below, and “Havayah is blessed from world to world” each and every day.

But it is not drawn down below so far as to be so much “within man and a deep heart,” and it is not absorbed and grasped into his very innermost core and inwardness

(see what is written in the discourse beginning “The eyes of all,” in Parshas Matos); rather, it is in the state of a barren woman, who expels the seed, which is the flow of the revelation of His G-dliness that is drawn down from world to world.

And this is [the meaning of] “Every citizen (ha’ezech) in Israel shall dwell in sukkos.” Ha’ezech denotes the future, as if to say: what I will cause to shine (lehazriach) within Israel and in their inwardness in the Time to Come, now “they shall dwell in sukkos,” [meaning] that it is revealed upon them in the manner of sukkos and an encompassing light (makif) from above.

But the revelation of G-dliness does not shine within them and in their inwardness, because she is in the state of a barren woman who expels, etc. (And see the Zohar, Parshas Emor, 103a, on “And about this it is written, ‘Every citizen,’” etc., and the commentary of the Ramaz there; and see what is written on the meaning of ezech in the discourse beginning “See, I set before you,” on the subject of “Eisan the Ezrachite.”)

But what causes this, that she expels and does not absorb [it] into the heart so that it be moved, etc., is the body and the animal soul, which surround the G-dly soul and clothe it; they are what hold back and obstruct

from outside, so that this illumination and drawing-down is not revealed in the soul. And they are what distract it and cast it down into the affairs of this world and the pleasures of men, “each according to what he knows in his soul”; and the love is hidden and covered in a garment of sackcloth. And all this is now, in the time of exile.

Whereas of the Time to Come it is written, “As soon as Zion travailed, she also bore her children”: that it will be in the state of birth and the revelation of the love.

But now, in exile, it is in the state of pregnancy and concealment, like a fetus lying in its mother’s womb, which is hidden. (And see what is written in the discourse beginning “And I appeared to Avraham,” etc., also on the subject of pregnancy and birth; and see Zohar II, end of Parshas Vayakhel, 220a, and Parshas Pinchas, 249b.)

And about this it is said, “So that all the peoples of the earth may know”: for “the peoples of the earth” are the body and the animal soul, and “know” (da’as) is related to “and with them he made the men of Sukkos know (vayoda)” (in Judges, chapter 8),

which the Targum renders “and he broke them,” etc. That is, that “the peoples of the earth” should be broken and nullified; and this is through the drawing down of actual da’as,

for “as wax melts before fire, they shall perish,” etc. (And see what is written in Parshas Bechukosai, in the discourse beginning “An explanation of ‘If in My statutes,’” on the subject of engraving, to remove the screen of the animal soul, etc.; see there.)

And this is also “Give thanks to the G-d of gods (Elokei ha’elokim)”: for Elokim is the level of tzimtzum and concealment, which hides and conceals; that is, when He is enclothed within them.

But when He is revealed as “the G-d of gods,” that is, as ruling over them, then He breaks and tears apart all the separating screens, and then “for His kindness endures forever” is drawn down, which is the revelation of G-dliness without hindrance.

And this is “that Havayah is the G-d (ha’Elokim), there is none else”: that there will no longer be a state of hiding and concealment, and there will no longer be anything besides Him. (And see the Zohar, Parshas Korach, 178b.)

3. Now, the general [source of] this revelation for the whole year is on Shemini Atzeres. And this is 5 [the meaning of] “On the eighth day, there shall be an atzeres for you”:

atzeres denotes absorption (kelitah): that the seed which pours forth the revelation of G-dliness is absorbed, so that there be the power for the state of birth and the revelation of the love. (And see what is written elsewhere on “and the stronger ones for Yaakov,” in the discourse beginning “And if a woman vows a vow.”) That is,

because the eighth day is the level of “the mother of the children [is] joyful,” and it is “the time of our rejoicing,” in the plural, for the two joys are joined together: the joy from above downward, “Havayah shall rejoice in His works,” with the joy from below upward, “Israel shall rejoice in its Maker.”

The explanation of the matter, to understand the joy from above downward: joy is the revelation of 6 what was hidden. As in the analogy of a king whose way is to sit in the innermost chambers of his palace (“and in His palace all say, ‘Glory’”; and “all his glory is within”),

but at the time of his rejoicing he shows himself and is revealed to every eye. In this manner [the Sages] instituted in the festival prayer, “You have chosen us,” etc., for [the festivals are] “seasons for rejoicing,” which is the level of revelation.

(And see Pri Etz Chaim, Sha’ar Mikra’ei Kodesh, end of chapter 1: “However, etc., more revealed, etc., and in this respect the joy of a festival exceeds [that of] Shabbos”; see there.)

And [the prayer] makes this revelation the main thing, and expands on it, as the strength of His love is openly revealed: “You have chosen us,” etc., “and You, Havayah our G-d, have given us,” etc. And afterward we say, “And Israel shall rejoice in You,” etc.

And it is like “and the ofanim, with a great noise,” etc.: the noise is because of the novelty of the revelation, as they grasp the life-force drawn to them from His holiness, may He be blessed; therefore they thunder and resound with a great, mighty and powerful sound of noise, etc.

So it is also regarding joy, which comes from breadth of mind and contemplation: as one considers 7 deeply and broadly in his mind the great magnitude of the revelation, how He has made His kindness wondrous, so will he increase the strength of joy in his heart, and his heart will rejoice and exult, “yes, with exultation and song,” etc.

Whereas throughout the year, although [He] is blessed and drawn down so that the level of Havayah be in the aspect of “You,” as though He were present before us, it is not in a state of revealed joy; rather, the joy is hidden within the service.

As it is written, “Because you did not serve... with joy,” etc.: one makes the service the main thing (and see what is written in the discourse beginning “And now, let the strength be great”), and the joy is the joy of a mitzvah (and see what is written in the discourse beginning “Binding to the vine”).

But on a festival the joy is revealed. (And see Zohar III, Parshas Korach, 176b, on “And when? At the time that a festival is at hand in the world,” etc., and the commentary of the Ramaz there; and it is explained elsewhere.)

And this is what is written, “They passed through the river on foot (baregel); there we rejoiced in Him.” “River” means the level of “And a river goes forth from Eden”; and our Sages, of blessed memory, said, “Yuval is its name”; and this is the level of Binah.

And it is the level of “the mother of the children [is] joyful,” as written in Zohar II, Parshas Yisro (84a and 85b), and in Parshas Vayechi (219a), and in other places. And “children” means Torah and mitzvos.

And “the mother of the children” is the level of Binah, as explained in Zohar III, Parshas Shemini (40b, at the end), and it is what is drawn down through the joy of a mitzvah.

And it is known that Binah is called “the hidden world” (alma d’iskasya), as written in Zohar I (Vayetzei, 158b) and in other places. Therefore throughout the year the joy must be hidden within the service, for the hidden world is enclothed in the revealed world (alma d’isgalya).

And this is “and the revealed things are for us and for our children”: the vav and the hei are the “revealed things,” which are Torah and mitzvos, which are called “children.” And this is “for us and for our children.”

And this is “You shall surely send away the mother, and the children you may take for yourself,” as the reason is explained in the Zohar (Vayetzei, 158a): “because she is the hidden world and is not revealed at all.”

That is, one should not make joy alone the main thing, for it is a very high level, and they could not reach it alone,

but rather “and the children you may take for yourself,” which is the level of service in Torah and mitzvos. And then the joy is called specifically “the joy of a mitzvah,” for its revelation is through the mitzvah, which are the “children.”

And this is the level of Binah as it is en clothed in Z'eir Anpin and Nukva. And although the main meaning of “You shall surely send away the mother” concerns the level of comprehension, that it is a level above comprehension, as written in Zohar II, Parshas Yisro (93b), and in Parshas Pinchas (254b),

nevertheless the above explanation is also true. And it is in the manner of what is explained in Iggeres HaKodesh on “How beautiful and how pleasant are you, love, in delights.”

However, on the three pilgrim festivals, which are “seasons for rejoicing,” there is then a revelation of the level of the hidden world, in the manner of “and the mother is sitting upon,” etc.

And about this it is said, “They passed through the river on foot (baregel)”: on each and every one of the three pilgrim festivals (regalim), the souls of Israel pass through the level of the river that goes forth from Eden, which is the level of “the mother of the children,” as above.

Therefore “there we rejoiced in Him,” actually in Him, that is, in the very essence of the Infinite Light itself, which is drawn down and shines in the hidden world; as is known, the revelation of Atik is in Binah.

Therefore they are “seasons for rejoicing.” And in particular, the festival of Sukkos is called “the 8 time of our rejoicing,” for there was in it a joy greater than on the other festivals.

And this is through the teshuvah of the Ten Days of Teshuvah, and especially on Yom Kippur, through which there is the revelation of Imma Ila'ah (the supernal Mother) over the children; and this is the essence of teshuvah, as written in Zohar III, Vayikra (15b at the end, and 16a at the beginning).

Through this, afterward, on Sukkos, the level of “the time of our rejoicing” is drawn down. Now, on the festival of Sukkos the level of joy is drawn down from above downward, in a revelation of G-dliness in the manner of a sukkah and an encompassing light (makif), etc.

But on Shemini Atzeres the level of inner revelation is drawn down, the level of “and he is like a bridegroom (chasan) coming forth from his canopy”; chasan is related to “descending a level” (nachis darga) (and see what is written about this in Shir HaShirim, in the discourse beginning “To my mare”),

for every revelation of the Infinite Light, blessed be He, that comes from above downward is through the descents and the chain-like progression of the levels (hishtalshelus), from cause to effect, etc.,

and it comes forth from the level of a canopy and a sukkah, from the level of an encompassing light, to be absorbed and grasped into the source of the souls of Israel, in their inwardness, through the joy from below upward; for through an arousal from below [comes] an arousal from above.

(See Pardes, in Erchei HaKinuyim, the entry “Joy,” that “joy” means Binah; and this is in the manner of what was explained above on “the mother of the children [is] joyful.” However, he also wrote there in the name of the Zohar, Vayikra

(page 8b): “And some teach: which is ‘joy’? This is the Congregation of Israel,” etc.; and about this it is said, “For with joy you shall go out,” etc.

And according to what is written, this is the matter: the joy from above downward is the level of Binah, and the joy from below upward is the level of Malchus, the Congregation of Israel,

and it is the level of “the joy of a bride” (and see what is written in the discourse beginning “And it shall be like the rejoicing of a bridegroom,” etc., on the subject of the joy of a bride); and then the two joys are joined together: “Israel shall rejoice” and “Havayah shall rejoice in His works.”

4. (Now, on the meaning of “Havayah shall rejoice in His works,” it is explained in the Midrash, 9 Vayikra Rabbah, Parshas Acharei, chapter 20, that it refers to the Time to Come; and so it is also in Zohar I, in the Midrash HaNe’elam, Parshas Toldos

(135a), that it is at the time of the Resurrection of the Dead; and about this it is said, “These are the generations of Yitzchak,” [Yitzchak] denoting laughter, joy and delight that the souls will have then.

And the Ramaz there expanded at length in explaining this matter, and the gist of the matter is that joy is in Binah and comes from the sweetened Gevuros, and it is the level of the Gevurah of Atik.

However, then the flow will come from the inner dimension of Atik; and this is the meaning of “Havayah shall rejoice”: that it is the revelation of the level of the inner dimension of Atik.

And the meaning of “in His works” is the refinement (birur) of the Name Ban, which is the level of 10 Asiyah (action), so that it be elevated into the level of [the Name] Sag, etc. And see what is written in the explanation on “Who has counted,” on the subject of “I have also (af) made it,” [that] af includes a fourth level,

which is the Supreme Keser, which is revealed specifically in the level of Asiyah, the refinement of the Name Ban, etc.; see there at length. And this is the meaning of “Havayah shall rejoice in His works” specifically.

And see what is written in the explanation on “For over all the glory, a canopy,” on the subject of the revelation of the inner dimension of Atik, which is specifically after the refinement of the Name Ban, etc.; see there.

And see more on this in Zohar I, Midrash HaNe’elam, Parshas Vayera (102b and 114a); and see what is written in the discourse beginning “And I will return in peace to my father’s house,” on the subject that in the future they will say to Yitzchak, “For you are our father.”

Now, it is explained there in the Ramaz that from this revelation new souls will be drawn down, to be a crown for the souls of the righteous; and about this it is said, “with their crowns on their heads,” etc.,

as is found in Zohar I, end of Parshas Vayera (119a, at the end); and see Parshas Vayishlach (182a). And see what is written on the subject of the revelation of these souls, that they are from the level of the Infinite Light that encompasses all worlds (sovev kol almin), which is above the kav, etc.; it is in the discourse beginning “And you shall eat, eating.”

And in Zohar III, Vayikra (16a, at the end), it is implied that “Havayah shall rejoice in His works” refers to after the seventh millennium, which is the level of “one [millennium] desolate,” when He will renew His world, as it is written, “the new heavens and the new earth.”

And see also Zohar II, Beshalach (57b), and Parshas Pekudei (259a); and see what is written on this subject in Parshas Vayetzei, concerning “and all that You give me, I will surely tithe to You.”

Now, the simple meaning of “Havayah shall rejoice in His works” is that joy is drawn to Him, as it were, may He be blessed, from His works, which are the creatures, as Rashi explains in Chullin, chapter Eilu Tereifos (60a, at the end). And according to the approach above, it is as the Ramaz explained, that “His works”

means the refinement of the Name Ban; and this refinement is the whole of [the meaning of] “today, to do them.” And about this it is said, “which G-d created to do,” for “to do” means to rectify; that is, the refinement of the Name Ban and the 288 [sparks], etc., which is the level of Asiyah in the general sense, as above.

And when the level of “today, to do them” is completed, from this will be drawn that “Havayah shall rejoice in His works,” that He spoke and His will was done. And the joy is the revelation of the inner dimension, 11

that is, the inner dimension of Atik, which is the inner dimension of the supernal delight; and this is in the manner of the saying of our Sages, of blessed memory, “It is a gratification before Me that I spoke and My will was done.”

And this is the joy from above downward, that is, the inner revelation is drawn from above downward. However, the cause of this revelation comes, on the contrary, from His works, as it were, which is the level of “today, to do them.” 12

This can also be understood from the opposite, that is, from what is written concerning the generation of the Flood, “And He was grieved to His heart,” etc.; and that was because

“the evil of man was great on the earth,” etc. From this the opposite can be understood: that “Havayah shall rejoice in His works”—this joy is drawn through the fulfillment of “today, to do them.”

And concerning “Israel shall rejoice in its Maker,” in Zohar III, Vayikra (23b), it is explained that this is the meaning of what is written, “Where is Elo’ah my Maker?” If so, one may say that this is what is said in the Sava of Mishpatim (96b)

on “bevigdo vah” (in his betraying her): “And He spreads over her His precious garment. And what is it? The holy Name that is called Elo’ah. And this is ‘bevigdo vah,’” etc.

And so it also wrote there (97b) on the meaning of “her covering” (kesusah): “the spreading of the King’s garment which He spread over her: Elo’ah.” And see the commentary of the Ramaz there, and Etz Chaim, Sha’ar Mayin Nukvin and Mayin Duchrin, discourse 8.

And see what is written on the meaning of “her covering” in the discourse beginning “Declaring the end from the beginning.” And in Zohar III, Parshas Pinchas (219b), be’osav (“its Makers”), in the plural, is explained as the three partners in a person: father, mother and the Holy One, blessed be He.

And it was explained elsewhere that likewise in the soul itself there are these three levels. And [this is] in the manner of what was explained above, in the discourse beginning “On the eighth day, an atzeres,” on the subject of “For my father and my mother have forsaken me, and Havayah will gather me in”:

that the natural love in the G-dly soul is called “father,” from which is born the doing of mitzvos and good deeds, etc.; see there. And that is because its root is from the level of “kindness to Avraham,” which is Z’eir Anpin of Atzilus.

It follows that Z’eir Anpin and Nukva of Atzilus are called the father and mother of the soul, for from them is the root of the love and awe in the soul. And that the Holy One, blessed be He, gives the soul 13

means the level of a soul to the soul, which is the level of yechidah, the root of the soul, that is, the level of its mazal. And about this it is said, “and Havayah will gather me in.”

And this is the meaning of be'osav ("its Makers") in the plural. And from this one can understand "Israel shall rejoice in its Maker," which is on Sukkos, "the time of our rejoicing."

For through sins it is said, "For my father and my mother have forsaken me," etc.: that the natural love is not revealed in the soul.

But through the teshuvah of the Ten Days of Teshuvah, about which it is said, "and Havayah will gather me in," and it is written, "which You swore to our fathers from days of old," which are the Thirteen Attributes of Mercy that precede Atzilus, then from this is drawn the level of "Israel shall rejoice in its Maker":

[in] what had been distant from them until now, like the analogy of a king's son who was in captivity, when he returns and comes to his father, etc.

And see the discourse beginning "Return, O Israel, to [Havayah]," where the subject of "my father 14 and my mother" is explained in a somewhat different way: that is, the levels of Chochmah and Binah in the G-dly soul, which are called "father

and mother" because they give birth to the emotive attributes (middos), love and awe, which are called "son and daughter." And the root of Chochmah and Binah in the soul is drawn from Chochmah and Binah above, which are the Written Torah and the Oral Torah. And one who has blemished the Torah, which is His wisdom and understanding, may He be blessed, is called "my father and my mother have forsaken me."

But nevertheless "and Havayah," which is the revelation of the very Infinite Light, blessed be He, "will gather me in"; and this is through teshuvah with self-sacrifice (mesirus nefesh), which is above reason and understanding.

And this is "Return, O Israel, to Havayah your G-d." Therefore, through the teshuvah of the Ten 15 Days of Teshuvah and Yom Kippur, which is the level of "and Havayah will gather me in," that He gathers and collects all the parts of the soul, etc.,

through this [comes] "Israel shall rejoice in its Makers": that is, the three partners mentioned above that are in the soul: father and mother, the Written Torah and the Oral Torah; and the Holy One, blessed be He, who is the very Infinite Light, blessed be He. And this is the joy on the festival of Sukkos, of the level of "Israel shall rejoice in its Makers."

And in the Raya Mehemna, Parshas Pinchas (238b), be'osav in the plural is also explained: that it is in the manner of what is written, "Let us make man," etc. And this matter is explained elsewhere, in the explanation on

“For this commandment,” etc.: that “let us make” is in the plural because he comprises the entire chain of descent (hishtalshelus), the ten Sefiros, and is not one particular level alone; that is, his root is from the level of Adam Kadmon, which is a general light.

And in Mikdash Melech, Parshas Beshalach (55a), he wrote in the name of Rabbi Chaim Vital that Adam does not allude to a particular level, such as to Z'eir Anpin alone or to Malchus alone,

but rather it alludes to the five partzufim, like Arich, etc. And this is close to what is written, that in the general scheme of the worlds Adam Kadmon is the level of Arich, etc.

And through teshuvah, which is the level of “and Havayah will gather me in,” it is drawn down that there be “Israel shall rejoice in its Makers” at the level of the general light mentioned above. **16**

However, the level of “Israel shall rejoice in its Makers” reaches up to the root and source of the souls, which is from the level of Adam Kadmon, the general Keser;

but the level of “Havayah shall rejoice in His works” is the level of the revelation of the inner dimension of the Infinite Light, blessed be He, which is above the level of Adam Kadmon.

For Adam Kadmon is called “the Adam of Beriah” in relation to the Infinite Light. And from the level of this joy and revelation are drawn the new souls that will be revealed in the future, which are above the root of the soul of Adam, the first man, as written in the explanation on “And you shall eat, eating.”

Now, through the “Israel shall rejoice in its Makers” that will be in the future, there will be drawn the revelation of the level of “Havayah shall rejoice in His works,” which is the joy from above downward. **17**

And something similar can also be understood regarding “the time of our rejoicing” of Sukkos: that through “Israel shall rejoice in its Makers,” which reaches the root and source of the souls, which is from the level of their mazal,

the level of “Havayah shall rejoice in His works” is drawn down, which is a revelation from a level above the root of the souls of Israel and their mazal; as written at the end of the discourse beginning “Listen, O heavens,” concerning “and the Holy One, blessed be He, answered them, ‘I will be like dew,’” etc.; see there.

According to this, the verse “Every citizen in Israel shall dwell in sukkos” is well understood: that is, what I will cause to shine within Israel and in their inwardness in the Time to Come, now “they shall dwell in sukkos,” [meaning] that it is revealed upon them in the manner of a sukkah and an encompassing light, etc., as explained above. **18**

Now, it was explained above that in the meaning of “Havayah shall rejoice in His works” there are two aspects. According to the explanation of Zohar I (135, 119 and 182), it implies that it refers to the Resurrection of the Dead and the seventh millennium,

when the new souls will be revealed, as the Ramaz wrote there. And according to the explanation of Zohar III, Vayikra (16a, at the end), it implies that this is after the seventh millennium, which is the level of “one [thousand] desolate,” and afterward the Holy One, blessed be He, will renew His world;

and this is the level of “the new heavens and the new earth that I make,” as is also implied in the Gemara, chapter 11 of Sanhedrin (92b), on the subject of “when He changes the earth,” etc.;

about this it is said, “Havayah shall rejoice in His works.” And perhaps, according to this, “in His works” means the level of the new heavens and the new earth, which are the level of “that I make” specifically, as written about this in Parshas Bereshis; and this is the meaning of “in His works,” etc.

And although it was explained above that “in His works” means the refinement of the Name Ban, one may say that both explanations are true: for after the refinement of the Name Ban, which is the level of “today, to do them,” the revelation of the level of “that I make” is drawn down.

For the one depends on the other. And see Zohar I, Vayera (115a), on “And Havayah did for Sarah”: “doing is above.”

And the level of “that I make” is a still higher level, as is known from the matter of “I am Havayah,” for “I” (Ani)

is the essence of the Infinite Light, the source and root of the Name Havayah, etc. And the difference between the revelation at the time of the Resurrection and the seventh millennium and what will be afterward, when the Holy One, blessed be He, renews His world,

is that what shines then, in the seventh millennium, only as an encompassing light will afterward be drawn down, so that this level is revealed as truly internal, and still higher encompassing lights will be drawn down; for such is the nature of ascents.

Now, the Ramaz explained in Parshas Vayera (135) that about the new souls that will be revealed at the time of the Resurrection of the Dead it is said, “with their crowns on their heads”: that they will be the level of a crown upon the souls of the righteous who came into the world.

And so he wrote there in the name of Rabbi Chaim Vital. And it is known that a crown is the level of an encompassing light. However, when the Holy One, blessed be He, renews His world, then these encompassing lights will be drawn down into the level of the truly internal.

Now, in this manner one can also understand the matter of Sukkos and Shemini Atzeres. On Sukkos 19 the joy that is revealed from above downward, the level of “Havayah shall rejoice in His works,” is in the manner of a sukkah and an encompassing light; and on Shemini Atzeres it comes forth from the level of an encompassing light to be absorbed and grasped in the inwardness of the souls of Israel.

Therefore this level is on “the eighth day, atzeres,” which is a level above the seven days of the cycle; that is, it alludes to the level above the “six thousand years that the world exists, and one [thousand] desolate,” which correspond to the six days of Creation and the Shabbos day. 20

But the level of “on the eighth day” alludes to the level of the new heavens and the new earth, which will be revealed after the level of “and one desolate,” as written in the Responsa of the Rashba, part 1, end of section 9.

And something like this was also explained in the discourse beginning “For the conductor, on the sheminis,” on the subject of circumcision, which was given on the eighth [day], that therefore it is above the level of Shabbos, etc.; see there. Thus far the gloss.

5. Now, when the two joys are joined together on Sukkos and Shemini Atzeres, then there will be no 21 hindrance or obstruction from the body and the animal soul, which hide and conceal, etc.

For joy is a revelation of G-dliness, which breaks all “the peoples of the earth.” And so we see tangibly, in physical terms, that when a person is steeped in joy, in “the joy of Havayah, which is your strength,” he is far from physical desires, etc.

Now, throughout the year it is said, “And G-d saw the light, that it was good”: good to be hidden away (see Rabbah, end of Parshas Shelach Lecha, on “Light is sown for the righteous,” and Parshas Terumah, beginning of chapter 35,

on this verse; and see Zohar II, beginning of Parshas Pekudei, 220b, and the commentary of the Ramaz there, and Parshas Balak, 204b; and see what is written in the explanation on “And the Jews accepted,” concerning “We will do and we will hear”),

that is, in Torah and mitzvos, in which and through which a revelation of G-dliness is drawn down below into the soul of man; for the 248 positive commandments are 248 vessels and are called “the limbs of the King,”

which is, by way of analogy, like a person who grasps one of the limbs of another person, through which he can draw him and lead him to go wherever he wishes. So too, through Torah and mitzvos one draws the Infinite Light, blessed be He, which is en clothed within them, to rest upon one’s soul.

Therefore one is called “one who reads (korei) in the Torah,” for he calls and draws down, etc., as written elsewhere (and see Parshas Beshalach, in the discourse beginning “To my mare”). And “the study of Torah is equal to them all,” for the mitzvos are the level of the outer limbs, and Torah is the level of the inner organs, etc., as written elsewhere.

And this is “And Israel, who sanctify Your Name, shall rejoice in You”: for “Your Name” is the level of His Malchus, may He be blessed, which is only the level of a name, which is the drawing down of the life-force of the worlds;

but Israel draw down the level of the supernal holiness through “Who has sanctified us with His commandments,” so that the indwelling of the Infinite Light, blessed be He, Himself, in His own glory, which is en clothed in His commandments, rests and is revealed below. (And see what is written on “who sanctify Your Name” in Shir HaShirim, in the explanation on “Go out and see,” and in Parshas Vayechi, in the discourse beginning “Binding to the vine.”)

And this is “for the sake of the union of the Holy One, blessed be He, and His Shechinah”: that the Holy One, blessed be He, who is holy and set apart, etc., be in the level of His Shechinah, which is His attribute of Malchus, may He be blessed, in complete union, so that “their beginning is wedged in their end,” etc.

Therefore they are worthy of this, to be [in the state of] “and they shall rejoice in You”: that there be a revelation of the joy in You, in Your essence, above the level of a name.

For since it is they who draw the Infinite Light down below, therefore it befits them to rejoice as the Infinite Light, blessed be He, is openly revealed.

And this is the distinction of Israel specifically, for “He has raised up the horn of His people,” 22 whereas the angels ask, “Where is the place of His glory?” etc.

And this is “One who comes to purify (letaher)”: that is, to purify and refine His attribute of Malchus, may He be blessed, and to illuminate it with additional light from the Infinite Light, blessed be He, Himself, in His own glory, from the level of the supernal holiness. And see what is written

at the end of the discourse beginning “Your cheeks are lovely with rows [of ornaments],” on “Thus says Havayah, the King of Israel and his Redeemer, Havayah of Hosts: I am the first and I am the last”; and what is written in the discourse beginning

“For You are my lamp,” on the explanation of the verse “I will exalt You, my G-d the King.” And this is through His commandments, may He be blessed: “they assist him” means that the mitzvos themselves assist him, for they are the vessels in which

and through which the Infinite Light, blessed be He, is drawn down below; only that the mitzvos require intention from the person who does them, that his intention be to cleave to Him, may He be blessed, with the desire of the heart; and “a spirit

brings a spirit and draws down a spirit,” so that the drawing down of the Infinite Light, blessed be He, which is en clothed in His commandments, be in revelation below. (And this level is called “to purify,” even though it is the drawing down of the level of the supernal holiness, as above.

But since the level of Malchus is the source of [the worlds of] Beriah, Yetzirah and Asiyah, where there is the level of the Tree of Knowledge of good and evil, pure and impure, the level of “like a ewe (rachel) that is mute before her shearers,” and through this drawing down from the level of the supernal holiness there also comes about purification from the side of impurity, so that there be no nurture for the external forces, etc., therefore it is called “to purify.”)

(And see what is written in the explanation of the maamar of the Zohar III, Parshas Tazria, on “And if a man’s hair falls out, he is bald; he is pure”; see there, in the explanation of the matter of “pure”; and see what is written on “This is the statute of the Torah,” on the subject of “Who can bring a pure thing out of an impure one?”)

And in this manner too, the drawing down of the Thirteen Attributes of Mercy is called “And I will sprinkle pure water upon you.” And see Zohar III (49a),

that they are from the level of “the crystalline dew” (tala di’ve dolcha), which is the Gevurah of Atik Yomin that is en clothed in the Mocha Stima’ah (the hidden brain); and see there in Mikdash Melech, in the name of a gloss of Rabbi Chaim Vital, that it means a drawing down from the Yesod of Arich Anpin, etc.

And they are called “pure water” because in them and through them purity is drawn down, as it is written, “Who can bring a pure thing out of an impure one?” etc.

And also “you shall be purified (titharu),” which is said concerning Yom Kippur, the Ramaz explained at the end of Parshas Acharei, is numerically equal to Keser. Thus this supernal drawing down is also termed “purity.”

And that is for the reason stated above. And see the Zohar (102a; Part II, 69b; Part III, 48b). And one may further say [this] in the manner of what the Ramaz wrote in Parshas Kedoshim (page 80b, at the end),

on the meaning of “The fear of Havayah is pure,” that it is the level of the Gevurah of Atik, en clothed in the Mocha Stima’ah; and see there in the Zohar, “it is called holiness,” etc. And in this manner

it is found further in Zohar I (184b), concerning the washing of the hands: “once it has been sanctified, it is called pure,” etc.; and in Part III (42a):

“once they are purified, they are sanctified,” etc.; see there. And according to what is written in Pardes, in Erchei HaKinuyim, the entry “Purity,” purity is principally in the mystery of Gevurah.

But this is not in the ordinary Gevurah of Atzilus, but rather the drawing down of the Gevurah of Atik, as above, the source of purity and of the supernal holiness; and this is also the meaning of “you shall be purified,” etc.

And since Malchus is rooted in the level of Gevurah, and the ultimate goal of its ascent is to receive from the level of the Gevurah of Atik, which are the Gevuros that are utterly sweetened; and this is also the matter of “like the superiority of gold over silver”;

and also concerning gold, the Torah says in many places “pure gold,” as it is written, “a menorah of pure gold,” and concerning the tzitz it is written, “And you shall make a tzitz of pure gold,” etc., “Holy to Havayah.”

And one may further say, regarding “One who comes to purify (letaher),” that it is in the manner of **23** what is written, “and like the essence of the heavens for purity (latohar)”;

and see what is written on this in Parshas Mishpatim, that it is the refinement of the Name Ban until it is included and elevated into the supernal purity (tehiru ila’ah).

And in this manner one can understand the meaning of “One who comes to purify” and to refine His attribute of Malchus, may He be blessed: that it be in the state of “their end is wedged in their beginning,” that is, in the level of the supernal purity, which is from the Malchus of the Infinite One (Ein Sof); and that is, that “I am the first and I am the last” be equal, as written elsewhere.

And moreover, this level applies to the soul as well. For the saying is known, “The soul that You **24** have placed within me, it is pure”: that the root of the souls of Israel is from the level of the supernal purity. And see what is written on this in the explanation on “If you walk in My statutes.”

But from there it descended wondrously, through “You created it, You formed it,” etc. And the service of man is to be in a state of teshuvah (return), [as in] “and the spirit shall return,” etc.,

as the soul was in its root, in the level of the supernal purity. And this is the meaning of “One who comes to purify”; and through this one likewise draws [this] into the source of the souls of Israel, which is His attribute of Malchus, may He be blessed.

One may also say, on the meaning of “to purify,” [that it is] in the manner of what is written (in Job, chapter 37, [verse] 21), “and a wind passes and clears them (vatetaharem)”: that is, the clouds that darken and hide the revelation of His G-dliness, may He be blessed, which is the level of “a sun is Havayah,” etc.;

and to clear them away is through a drawing down from a higher level, like the matter of “and passes over transgression”; and in this manner is the matter of “and a wind passes and clears them,” as written in the Idra Rabba (133a);

and it is a drawing down from Arich Anpin. And one may further say, on the meaning of “One who comes to purify”: tihara is the Aramaic translation of tzohorayim (noon), which means the time when the daylight is strong. And in Zohar III (129a): “In the parting of the hair goes one path,” etc.;

as it is written, “But the path of the righteous is like the gleaming light, shining ever brighter until the day is established.” And in the explanation of the Idra there, [it is explained] that the level of the path mentioned above, of Arich Anpin, in the parting of the hair, is likened to midday, when the daylight is at its full strength. And in this manner is the matter of noon, which is also when the daylight is strong.

Now, Malchus is called a lamp, as is known; therefore the light of a lamp is beautiful specifically at night, whereas by day, “a lamp at noon (tihara), what use is it?” And as written in Zohar I, Vayechi (232a, at the end):

“A lamp that is lit is seen at night; by day it is hidden.” And the meaning of “One who comes to purify (letaher)” is to refine and illuminate His attribute of Malchus, may He be blessed, so that it be at the degree of the supernal purity, which is the level of “the day established,”

and that is by drawing down the union of the Holy One, blessed be He, and His Shechinah. And in this manner it is said of the Time to Come, “And the light of the moon shall be like the light of the sun,” etc.

And this is what is said (in Isaiah, chapter 58), “Then your light shall shine in the darkness, and your gloom shall be like noon”; and that is through the fulfillment of [the mitzvah of] charity, as it is written there.

6. And this is “Havayah is for me,” etc. The meaning of “Havayah is for me” is that the Infinite Light, blessed be He, is drawn down upon one’s soul; and that is through “my helpers,” which are the mitzvos. 25

(And see what is written on this verse in the Zohar, Part III, 139b; Part II, 95a.) [And to explain the matter, how the mitzvos are “my helpers”:

the meaning and matter of “help” (ezer) is explained in the Zohar on “I will make him a helper”: that it is so that Z’eir Anpin and Nukva be face to face, as written in the Zohar, Bereshis (35a): “But support: this is help.

And this is help from above, that turns above, face to face,” etc., “supported forever and ever,” etc.; see there. And [see] Zohar III (44b, 83b, and 5a at the end).

Now, through this higher union there comes about the level of “help” above as well, in the higher unity (yichuda ila’ah); and this is through the raising of mayin nukvin (feminine waters) from the lower unity (yichuda tata’ah) of Beriah, Yetzirah and Asiyah; and through this specifically, the revelation of the Infinite Light is drawn into Z’eir Anpin. And see the Zohar, Vayikra (7b): “And when is He called One?” etc.

And in Pardes, in Sha’ar 27, Sha’ar HaOtiyos, chapter 18, on the letter samech, the matter of “supported” (semuchim) is explained: that Tiferes is supported by Malchus, and Malchus is supported by Tiferes.

Now, the explanation of this matter, the turning to face to face in the souls of Israel below, is given in the discourse beginning “For the mountains may depart.”

That is, when the souls of Israel by their nature are drawn to the service of G-d, to love Him and to cleave to Him out of their true will and desire, which is the essence and life of the soul, etc.; which is not so when they are in the state of “they have turned their back to Me,” etc.

Now, since the turning to face to face is through the fulfillment of the mitzvos, which draw down **26** the revelation of the supernal will, through this there is also drawn into the soul the will to love G-d with true will and desire, etc. And this is the matter of “and satisfies every living thing [with] will,” etc.; see there.

And likewise this matter was explained in the discourse beginning “And the number of the chil- **27** dren of Israel shall be,” concerning “You have remembered the earth and made it long [for You],” and in the discourse beginning “And Moshe spoke to the heads of the tribes,” concerning the meaning and matter of holiness, etc.,

which is the level of great love (ahavah rabbah) that is drawn down and revealed in the soul through “Who has sanctified us with His commandments,” which is the drawing down of the supernal will that encompasses all worlds (sovev kol almin), etc.; see there.

And [see] in the explanation on “After Havayah your G-d you shall walk,” at its end. And therefore the mitzvos are called “my helpers,” for they are what cause the help, so that [the union] be “supported” in the level of face to face. And this is “May He send your help from the Sanctuary (kodesh)”: that is, through “Who has sanctified us with His commandments,” etc.

And this is also what is written, “From where (me’ayin) will my help come?” And it is explained in the Zohar, Parshas Yisro (83a, at the beginning), that me’ayin means from the level of Atik Yomin, etc.]

“And I shall look upon my enemies”: the meaning of “and I shall see” is that it will be in a state of 28 revelation, and this is through “my enemies” specifically, that is, through the transformation of darkness into light, and “so that all the peoples of the earth may know,” etc.,

for then there comes about the level of sight. [As written elsewhere, from the analogy of the power of sight, which is en clothed specifically in the black of the eye: that is, the matter of the transformation of darkness into light, the refinement of the Name Ban; there specifically the level of sight is revealed. See on this in the explanation on “As an eagle rouses [its nest],” etc.]

And the revelation of joy is through the nullification of every hindrance and obstruction from the kelipos and the sitra achra, as it is written, “And when the wicked perish there is song.” (And see what is written on this in Parshas Vayetzei, in the discourse beginning “And I will return in peace”; and see Zohar I, Parshas Noach, 61b, and the commentary of the Ramaz there, and Parshas Chayei Sarah, 121b.)

And the joy that comes from the nullification of the sitra achra is a great joy, with “greater exaltation” than the joy of the soul of the righteous in G-d, etc., like the analogy of one who goes out of captivity, etc. And about this they said, “In the place where penitents (ba’alei teshuvah) stand,” etc., for “the advantage of light is that which comes from darkness,” etc.

(And one may say that this is in the manner of what is written in Parshas Bereshis on “I will make him a helper against him (kenegdo)”: that the help is drawn from the level of “against him,” and this is greater than the level of “among my helpers,” the performance of the mitzvos; for the level of teshuvah is higher, being the level of “with all your might (me’odecha).”

And as written elsewhere on “Show me your appearance,” etc. And see what is written in Parshas Miketz, in the discourse beginning “Our Rabbis taught: the Chanukah lamp,” on the matter of the luminous speculum (aspaklaria hame’irah), which is the level of the performance of the mitzvos, and the matter of the non-luminous speculum (aspaklaria she’einah me’irah), etc.; and this is the level of the help that is drawn from the level of “against him” specifically.

And this is “And I shall look upon my enemies” specifically; and as written in the discourse beginning “Binding to the vine,” on the matter of “his garment” (susso), etc. And one may also say that [in] “May He send your help from the Sanctuary (kodesh)”:

kodesh is the supernal Chochmah, [for] “the Torah comes forth from Chochmah”; this is the help drawn through the performance of the mitzvos, which are the level of the supernal will en clothed in the supernal Chochmah, etc. But “From where (me’ayin) will my help come?” is from the level of the supernal will that is above Chochmah, as it is written, “And Chochmah, from where (me’ayin) is it found?”

And this is what is drawn through teshuvah, etc. Therefore it is said about this, “I lift up my eyes,” etc., the level of “And I shall see,” etc. And this is also what is said, “from Havayah, Maker of heaven and earth”: for it is found in Pardes, in Erchei HaKinuyim, the entry “Heavenly assistance” (siyata di’shemaya),

that it is the assistance whose drawing down is rooted in the supernal attributes and in Chochmah; whereas the level of “From where will my help come?” is from a level that is above the level of “heaven,” and this is “Maker of heaven and earth,” etc. And see what is written on “For You are my lamp, Havayah, and Havayah illuminates my darkness,”

that this is like the matter above: “For You are my lamp, Havayah” is like the matter of “Havayah is for me among my helpers,” and what is said, “and Havayah illuminates my darkness,” is like the matter of “From where will my help come?” And one may further say about this, according to what was written above, that the level of help is for the Congregation of Israel to be with the Holy One, blessed be He, face to face; and it is explained in Zohar III, end of Parshas Acharei

(77b), that the joining and union of the level of vav and hei is through the level of Chesed, but the joining and union of yud and hei: “their joining does not depend on Chesed,

but it depends on the mazal,” etc. And see what is written on the matter of these two unions on “These are the accounts of the Mishkan, the Mishkan of Testimony.”)

And this itself is the matter of the two levels of help mentioned above: for “Havayah is for me 29 among my helpers” is the matter of heavenly assistance, where the drawing down is from the level of supernal Chesed, so as to be face to face, in the manner of the union of vav and hei. However,

“From where will my help come?” is the level of the mazal, which is above the order of the chain of descent (hishtalshelus), so that from there, too, it be drawn into the level of vav and hei; and this is as on Shabbos, when Z’eir Anpin and Nukva ascend to the actual place of Abba and Imma,

and they also receive from the level of the mazal, etc. And in this manner it is said of the Future, **30** “On that day it shall be,” that vav and hei too will be at the level and degree of yud and hei.

And see Pri Etz Chaim, Sha’ar Krias Shema, end of chapter 27, on the intention of “The help of our fathers”; and these are his words: “Ezras (‘The help of’) is the mystery of the lowering of the chamber of the Holy of Holies below, into the chamber of Will,

and it is called ‘the help of our fathers’; and there we also say ‘true’ four times, for there the first four [Sefiros] of Z’eir Anpin are hidden.” End of quote.

A summary of the discourse on “Havayah is for me among my helpers”

31

It is known that the Holy One, blessed be He, fills all worlds (memalei kol almin) and encompasses **32** all worlds (sovev kol almin). “Filling all worlds” is from the level of “Your kingdom is a kingdom of all worlds,” the level of a name and a light; and the Infinite One (Ein Sof), blessed be He, Himself is holy and set apart, and this is the level of “encompassing all worlds.”

Therefore “And you shall love Havayah”: that there be a revelation of “encompassing all worlds,” so that it be grasped “with all your heart”; see what is written in the discourse [in Parshas] Vaeschanan. And this is called the union of the Holy One, blessed be He, and His Shechinah.

(2) And now the Congregation of Israel is called barren, [a woman] who expels the flow. And that is **33** because of the body and the animal soul; therefore there must be “so that all the peoples of the earth may know.” (3) And that is [what happens] “on the eighth day, atzeres,” which denotes absorption; through

[the fact] that the eighth day is the level of Binah, “the mother of the children [is] joyful,” in which the higher level and degree of “He did not cease cherishing her until He called her ‘my mother’” is joined and shines in the level and degree of “He called her ‘my daughter,’”

which is the level of the soul en clothed in the body (see what is written in the discourse beginning “The Song of Songs,” on the matter of the two levels of “bride”); and from there the power is drawn for there to be absorption.

And that is because joy is the revelation of what is hidden; therefore [the festivals are] “seasons for **34** rejoicing.” And that is because “they pass through the river” that goes forth from Eden on each foot-festival of the three pilgrim festivals;

therefore “there we rejoiced in Him.” Whereas all the year it is “You shall surely send away the mother,” because she is the hidden world. And on Sukkos, “the time of our rejoicing,” [there are] two joys, “Havayah shall rejoice in His works” and “Israel shall rejoice in its Maker”; and on Sukkos it is in the manner of an encompassing light, and on Shemini Atzeres it shines in an internal manner. (4)

And the main meaning of “Havayah shall rejoice in His works” refers to the Time to Come; therefore they will then say to Yitzchak, which denotes laughter,

“For you are our father”: the revelation of the inner dimension of Abba, which is the inner dimension of Atik. And from this revelation new souls will be drawn down. And all this is drawn down through “in His works,” the refinement of Asiyah, “I have also made it.”

And this is the joy that is revealed from above downward, in the manner of “He did not cease cher- 35
ishing her until He called her ‘my mother.’” And the joy from below upward is “Israel shall rejoice in its Makers”: “its Makers” means the source and root of the souls, whose root is from the higher levels and degrees of the level of Keser, Chochmah and Binah,

and this is “Let us make man.” And through this it is drawn down that “Havayah shall rejoice in His works,” which is a revelation from above the root and source of the souls; and the two joys are joined.

Therefore “then our mouth will be filled with laughter (s’chok)”: s’chok is numerically [equal to] twice or (light), and numerically [equal to] mekor chaim (the source of life), and numerically [equal to] Or Ein Sof, as written elsewhere.

And it is written, “Every citizen in Israel shall dwell in sukkos”: for on Sukkos, “the time of our rejoicing,” there shines an illumination from both levels of joy mentioned above, and especially on Shemini Atzeres. And through this the power is drawn that the body and the animal soul should not conceal, so that there be the level of absorption.

(5) And all this is drawn down and revealed on Sukkos and Shemini Atzeres through the service 36
throughout the year: the light [of which it is said] “that it was good,” [good] to be hidden away in Torah and mitzvos, the 248 commandments, which are the 248 limbs of the King.

Therefore, through this, “And Israel, who sanctify Your Name, shall rejoice in You.” And this is “One who comes to purify,” to refine the attribute of Malchus: “they assist him”—the mitzvos. And the meaning of “to purify” is that there be no nurture for the external forces, the chambers of the kelipos, which are the root of the evil inclination.

And this is “Who can bring a pure thing out of an impure one?”, “Before Havayah you shall be purified,” “The fear of Havayah is pure.” And see what is written on “And you shall make a tzitz of pure gold.”

(6) And this is “Havayah is for me”: that the Name Havayah be absorbed in the inwardness and innermost core of the heart; this is through “my helpers,” which are the mitzvos. 37

And “help” is the matter of “supported forever,” the level of face to face, the level of “To You my heart has said, ‘Seek My face’”; it is through “Your face, Havayah, I will seek,” that is, through the mitzvos (in the discourse beginning “When you go out,” etc., “and Havayah your G-d will deliver him,” etc.).

And “I shall see” is through “my enemies,” that is, the evil inclination, when it becomes the level of the transformation from darkness to light; and this is the help that is drawn from the level of “against him.”

And this is “May He send your help from the Sanctuary”: that is, through “Who has sanctified us with His commandments.” And the level of “From where will my help come?” is through teshuvah; see what is written in the discourse beginning “Listen, O heavens.”

טוב לחסות בה' מבטוח באדם

It is better to take refuge in G-d than to trust in man



“It is better to take refuge in G-d than to trust in man.” We need to understand what “better” ¹ means, for it implies that one is also permitted to trust in man, only that it is better to trust in G-d. But is it not written, “Do not trust in nobles, in a son of man,” etc.?

And [we] also [need] to understand why regarding the Holy One, blessed be He, it is written “to take refuge” (lchasos), while regarding man [it is written] “than to trust” (mibe'toach). But the matter is that ba'adam (“in man”) is written with a kamatz under the beis, in place of the heh [that marks] the known, meaning “in the known man,” which is the level of the Supernal Man, as it is written,

“And upon the likeness of the throne,” etc. And mibe'toach (“than to trust”) is from the expression “and he shall plaster (ve'tach) the house,” which denotes plastering and cleaving: that this level cleaves in his inner dimension (pnimiyus) and his innermost core. And lchasos (“to take refuge”) is that one shelters in the shade and the encompassing [light] (makif) that is from above.

And this is [the meaning of] “It is better to take refuge”: in the encompassing level that is from the level of Havayah, more than in the level of the indwelling of the inner dimension of the level of the Supernal Man, etc.

(It is stated in the Idra of Nasso) (page 139b) that “wherever ‘man’ (adam) is mentioned here, it is mentioned only as the Holy Name,” etc.

And it is stated there in the commentaries that “It is better to take refuge in Havayah” means the illumination of Arich Anpin, [while] “than to trust in man” is the level of Z'eir Anpin; see there, in the book Ruach David.

And to understand the explanation of this in the service of G-d, what the level of the Supernal Man is, etc.: it is that there are several kinds of contemplation. There is [contemplation] that enters “into the inward part of a man and a deep heart,” so that the heart is stirred and set aflame, and nevertheless it is not thereby transformed from its essential nature;

rather, the love is lodged in his heart in the place where he is, for the heart is a vessel that receives this love, as much as it can bear.

And there is contemplation that is higher, in the grasp of his mind and his understanding, and the heart is too small to contain this contemplation, for were it to reach the heart, his flesh and his heart would be consumed in the expiry of the soul (kelos hanefesh), etc. 2

And there is [contemplation] that even his mind cannot bear, etc., and this is the matter of prayer in a whisper and in silence, etc., which is self-nullification (bittul) of

the soul's grasp, beyond what his soul can bear, etc. (See what is written at the end of the maamar beginning "Yehudah atah" and at the end of the maamar beginning "Hashamayim kis'i," and see what is written in the maamar beginning "Eileh pekudei" and in the maamar beginning "Simeni chachosam.")

Now, the contemplation that enters a man's heart, so that the heart becomes a vessel prepared as a dwelling for it, is called the level of "man" (adam), possessor of intellect and emotive attributes, etc.; whereas the level of Havayah is that which is beyond what the soul can bear, etc.

(And it may be that contemplation on the level of the light that fills all worlds (memalei kol almin) is called "man," whereas the level of the light that encompasses all worlds (sovev kol almin) is the level of Havayah. And see what is written in the maamar beginning "Veyadata hayom" on the matter of Daas (knowledge) and faith, etc. And it is possible to say that this is the matter of the intellect (mochin) of the hand-tefillin and the intellect of the head-tefillin.)

And this is [the meaning of] "It is better to take refuge in Havayah": even though it will be in the manner of an encompassing [light] from the level of Havayah, and cannot enter into the heart in a revealed way, nevertheless it is better than to be trusting in the level of "man," because "All nations surround me," etc.

For there is the aspect of "nations": these are the body and the animal soul, which are from kelipas nogah, and it is they that surround and clothe the soul, and it is they that disturb [a person] and cast in alien thoughts even in the middle of prayer.

For they draw their nurture from the combinations of the letters of speech: between one combination and the next, which is the aspect of an empty space, etc., there they are able to draw nurture and take hold of a person, to cast extraneous thoughts into him.

And likewise the emotive attributes (middos) of the body and the animal soul clothe the emotive attributes of the G-dly soul, for the love that is in the G-dly soul is hidden and clothed in the body and the animal soul.

Therefore, even though he arouses the love for G-d in his prayer "in the inward part of a man and a deep heart," as much as his soul can bear, nevertheless after the prayer there remains only the reshimu (impression), etc. 3

But the contemplation that is higher and higher, above what the soul can bear, which is the self-nullification (bittul) of the soul's grasp, even though it is in the manner of an encompassing [light] from above, concerning this it is written, "In the Name of Havayah, I will surely cut them down (amilam)."

The explanation: amilam has two meanings. [One is] a term for cutting off, that is, "turning away from evil" in the literal sense, [evil] which is from the three wholly impure kelipos. And [the other is] a term for circumcision (milah),

that is, the cutting away of the covering foreskin, etc., namely the level of superfluous things (mosaros), which are from kelipas nogah, and to "sanctify yourself in what is permitted to you." And the reason [is this]:

for the encompassing level is such that it encompasses and surrounds the soul from every side, like the example of someone who is very preoccupied with a thought,

a single one, that surrounds him and envelops him very, very greatly, so that he does not take his mind off it at all; even while he does other things and goes here and there, nevertheless this thought does not budge from him.

And so it is with the encompassing level from above: it is eternal, never to be moved, forever and ever. Therefore it [stands firm] even though "All nations surround me," etc. (And see what is written in Parshas Emor, in the explanation on the verse "And you shall count for yourselves.")

Whereas regarding the level of "man" it is written, "A time when man rules over man," that there is dominion and rule, G-d forbid, to another "man" who is from kelipah, even though it is "to his own harm" after a time, etc.

But nevertheless, the level of "man" is also needed, for the main thing is that "Havayah be mine," etc., which is the level of absorption (kelitah) mentioned above, which is the level of "man," for "Male and female He created them, and He called their name Adam (man)."

"And every native-born (ezrach) in Israel": the explanation is, within Israel and in their inner dimension, etc., as mentioned above. For that which is in the level of the encompassing [light] from above is called the level of "shade," and not revealed light, as it is written, "G-d is your shade at your right hand; by day the sun will not smite you," etc. 4

For the shade, which is the level of the encompassing [light], is a protection from the external forces, etc. Only, because "All nations surround me," etc., therefore "it is better to take refuge in G-d," etc.; for in this respect the encompassing [light] is better, etc., and in another respect the level of "man" is better, as mentioned above.

טוב לחסות בה' וגו'

It Is Better to Take Refuge in G-d



“It is better to take refuge in G-d, etc.” Now, in the prayer of Shabbos and Yom Tov we say “Sanctify 1 us with Your mitzvos” first, and afterwards “and grant us our share in Your Torah.”

For it is impossible to have a share in the Torah of G-d unless one fulfills His mitzvos; [hence] “Sanctify us with Your mitzvos” [comes] first. The explanation of the matter: the theme of “grant us our share in Your Torah” is as it is written, “On the eighth day there shall be an atzeres for you.”

The meaning of atzeres is retention: the Community of Israel (Knesses Yisrael) retains the drop of Chochmah, that is, the Torah, which descended from His will and His wisdom, may He be blessed, except that it became physical (nigashmah), as it is written, “He causes the rain (geshem) to descend.” And when every Jew studies the Torah, reviews his learning and holds it well in his memory, this level is called the level of “retaining.”

So too with prayer, which is through Daas and binding [oneself] in one’s mind and heart, so that it be fixed firmly in his thought, in a felt way; as in what our Sages said, “Recognize your Creator”: that it be grasped within his mind and also within his heart, so that he have “the desire of the heart,” from the depth of the heart, for G-d alone.

Now, by way of analogy: when a man takes a wife, he must first betroth her, giving her one perutah or the value of a perutah,

only that it be something with which she can buy herself the sustenance of her life. So too, it is impossible for the Community of Israel to be in the state of “retaining” unless He draws down to her G-dly life-force from above.

(See also what is written at the end of the section beginning “And I will betroth you to Me, etc.... and you shall know.”) And the concept of kiddushin (betrothal) is as it is written, “And you shall be holy, etc.... and I have separated you to Me, etc.,

to be Mine, etc.” And this is the meaning of “Behold, you are betrothed (mekudeshes) to me”: that you shall be set apart and separated for me, for my name.

And this is the intention of all the mitzvos, for “mitzvos require intention”: that is, to know what is intended by them; and what is intended is to be separated from the cravings and from all bad traits.

Therefore our Sages instituted the saying of “Who has sanctified us with His mitzvos” in the blessings over the mitzvos; and through this one can have the above-mentioned “retention” in Torah and prayer. Without the above-mentioned level of kiddushin, however, it is impossible for him to have the above-mentioned “retention,” and he is called “one who expels,” G-d forbid. 2

Now, the drawing down of the above-mentioned kiddushin is from above, from the level of the light that encompasses all worlds (sovev kol almin), the level of the ring of kiddushin, where everything is equal before Him: “was,”

“is” and “will be” in one instant, and there is no change in Him whatsoever, G-d forbid. As it is written, “Great is G-d and exceedingly praised, and His greatness is unsearchable”: that is, the greatness of G-d is “exceedingly” [great], without measure or interruption,

as our Sages said, “From the earth to the firmament, etc.... the feet of the Chayos are equal to all of them, etc.” But “and His greatness is unsearchable” means: to His greatness itself, the term “greatness” does not apply.

And this is what our Sages said, “Wherever you find the greatness of the Holy One, blessed be He, there you find His humility”: for with Him, may He be blessed, greatness is reckoned as humility,

because the term “greatness” applies to the spreading forth of His light in the manner of the infinite and the endless, etc., and not to the Source of the light and the Life of all life, who [would thereby] be made great over something that is truly as nothing and naught.

And this is what is written, “Yours, Havayah, is the greatness”: that is, the attribute of greatness is only Havayah, which came into being from You, namely through contraction, spreading forth and drawing down, which the letters of the Name Havayah indicate: the yud, contraction, etc. 3

And through this contemplation a person also comes to have a broken and crushed heart, so that all the matters of the world that fall under time, past, present and future, and are transient, will be equal in his eyes; he will not crave them and will not set his heart to them at all,

for he will say to his heart: “Behold, several years ago it did not occur to me at all to think and ponder about this matter, and after several years the thing will not exist and will not come [to mind] at all.”

Therefore now too it will seem in his eyes as if it were before this time and after it. And this is [the meaning of] “Who is wise? One who sees what will be born”: who sees, in a manner of 4

actual seeing, what will be born afterwards: that the evil thing will not exist, as it is written, “And I will remove the spirit of impurity from the land, etc.”; and also that the end of every thing is worms and maggots, transient and perishing.

And this is [the meaning of] “You crumbled the sea with Your might.” That is: several levels are 5
called “sea,” namely “the depths of the sea,” as it is written, “And You will cast all their sins into the
depths of the sea”; and You crumble and scatter them with Your might,

that is, through the above-mentioned contemplation, [the thing] has no standing at all to be
reckoned as a “something” (yesh), but he will crumble it through a broken and crushed heart. And
this is the mnemonic of Shemini Atzeres: PaZeR KaSheV.

That is: first “scatter” (pazer), in the manner of the above-mentioned crumbling, and afterwards
“hearken (kashev) to His words.” For when one lacks the above-mentioned scattering and crum-
bling, our Sages said, “I and he cannot dwell in one world”: that is, when he takes up place in the
world.

Now it is written, “And all wickedness will be entirely consumed like smoke”: that it can easily be 6
driven away, like smoke, which the wind comes and uproots even when it blows

only a little, as it is written, “Come from the four winds, and breathe into these slain, that they may
live”; because in truth they have no substance at all, provided only that he sets his heart to the
above-mentioned contemplation.

And this is [the meaning of] “It is better to take refuge in G-d than to trust in man; it is better to take 7
refuge in G-d than to trust in nobles.” The Zohar explains that the intent is not to the physical man
and physical nobles, for if so, it would not say “It is better to take refuge in G-d, etc.,”

which implies that to trust in man and in nobles is also good, only that it is better to take refuge in
G-d; yet it is written, “Cursed is the man who trusts in man,” and it is written, “Do not trust in no-
bles, etc.”

Rather, the intent is to the Supernal Man. This is what is written, “And upon the likeness of the
throne, a likeness like the appearance of a man”; and this is the level of the Written Torah, which
has 248 positive commandments and 365 prohibitions, “like the appearance of a man,” who has
248 limbs and 365 sinews.

(As is explained about this in the section beginning “And He fed you the manna,” in Parshas
Eikev.) And certainly it is good and fine to cleave to His Torah, may He be blessed; but better than
this is to take refuge in G-d.

“To take refuge” (lachasos) is from the term “shelter” (machseh) and “cover.” It is like, by way of
analogy, the covering of the chuppah: in our countries they betroth under a canopy, and in several
places they spread a tallis over the groom and bride.

And our Sages said, "Once he has spread his tallis over her, he can no longer betray her." So too, of Him, may He be blessed, it is written, "He wraps Himself in light as in a garment."

And He spreads His tallis, the wrap of His garment, from the level of the light that encompasses all worlds (sovev kol almin), "to revive the heart of the crushed." (And see what is written in Iggeres HaKodesh on this verse, "He wraps Himself in light"; and see what is written in the explanation on the verse

"For on this day He shall atone," regarding "His garment is white as snow," which refers to the Torah, which is the level of the supernal Chashmal, above Atzilus, etc. And see further on the theme of "He wraps Himself in light" in Shemos Rabbah) (chapter 15 and the beginning of chapter 17), Terumah (chapter 33),

Vayakhel (chapter 50), Emor (chapter 31); and in Zohar, volume III (245b, 59b; volume I, 31b at the end, 90a, 142b; volume II, 39b, 98a at the end, 164b, 209a).

And in the book Emek HaMelech, Gate of the World of Beriah, chapter 3, he explains "He wraps Himself in light as in a garment" as the World of the Garment, etc.; that is, the letters of the Torah, which are the level of His garment, may He be blessed.

And see what is written above, at the end of the section beginning "On the day of Shemini Atzeres," and in the explanation on the verse "You shall keep My Shabbosos." And the matter of "nobles" is what is written, "to seat me with nobles": for all the sparks of the souls of Israel are elevated on Yom Tov.

"To seat me with nobles": these are the Patriarchs, who are themselves the Chariot, as it is written, "The nobles of the peoples are gathered, the people of the G-d of Abraham."

(And see what is written on the verse "which the nobles of the people dug," and in Parshas Vayakhel on the verse "everyone whose heart is generous (nediv)," and in the section beginning "How beautiful are your steps," regarding "O daughter of the noble.") And nonetheless it is better to take refuge in G-d, for

behold, David said, "All nations surrounded me": that is, in the level of "man" and "nobles" there can be a level of falling, so that "all nations surrounded me, etc."

But "in the Name of G-d," which is the level of the light that encompasses all worlds, "I will cut them off" (amilam): I will cut off and circumcise the foreskin of the heart, as it is written, "And you shall circumcise the foreskin of your heart," and as it is written, "He revives the dead, etc.,"

as it is written, “and breathe into the slain, that they may live”; and this is the level of dew. (And see Vayikra Rabbah, Emor, chapter 30; and see what is written about this in the section beginning “And He fed you the manna”: that of this it is said, “which your fathers did not know, etc.,” and it is above the level of the Supernal Man.

And the matter of taking refuge in Havayah, it may be said, is the theme of the first verse of the Shema, “Hear, O Israel, Havayah is our G-d...”: to give over one’s soul at [the word] “One,” which is above the level of the Torah, as is explained in the section beginning “How beautiful are your steps,” mentioned above, and in the explanation on the verse “My dove is but one,”

and in the explanation on the verse “And I shall be sanctified among the children of Israel,” and at the end of the section beginning “For the matter is very near to you.” And through this the souls of Israel are called “the first of His harvest,” for they are the ones who draw down the revelation of the Infinite Light into the Supernal Chochmah, which is the Torah, which is the level of His garment.

And as is explained at the end of the section beginning “And you shall make holy garments,” and above, at the end of the section beginning “On the eighth day, an atzeres,” on the meaning of Simchas Torah: that the Torah, which is the level of “light as a garment,” is in joy because the Infinite Light, blessed be He, is drawn down and clothed in it; see there.

And see what is written in Parshas Yisro, in the section beginning “‘Remember’ and ‘Keep’ in a single utterance”: the matter is that the souls of Israel, through self-sacrifice (mesirus nefesh) in the Shema, draw down a revelation of the Infinite Light, blessed be He, which is above the level of “man,” of which it is said,

“for He is not a man”; it is drawn down and clothed in their occupation with Torah and in their service in fulfilling the mitzvos, which are in the level of “man.” And this is the matter of “because they did not recite the blessing over the Torah, etc.” And see what is written in the section beginning “And all your children,” and in the section beginning “The heavens are My throne,” on the meaning of “to do and to fulfill.”)

To understand the matter of the second day of Yom Tov of the Diaspora: every Yom Tov is a level of 8 joy, a revelation of the inward. As in the analogy of a king whose way is to sit in innermost chambers, and at the time of his joy he reveals himself and is seen; and this seeing brings about love. As in the analogy of love for the king,

which comes from seeing his face, through which their love for him grows precious; whereas through hearing from afar, upon hearing of the king there falls [upon one] a level of awe, and not love.

And this is “the face of a lion to the right”: aryeh (lion) has the letters of re'iyah (seeing), from which [something] is drawn “to the right,” which is the level of love. (And see what is written in the section beginning “Yehudah, you,” regarding Reuven and Shimon.)

Now, the essence of this revelation, in which the King reveals Himself and is seen, was in the time of the Holy Temple, at the pilgrimages of the festivals, when Israel would receive the level of seeing the King,

as it is written, “All your males shall appear”; and “he shall see / he shall appear”: in the way he comes to see, etc. There was a level of seeing and revelation from above, and from this the attribute of love was drawn to “all your males,” as it is written, “He remembered His kindness, etc.”

(And see what is written on the theme of “Three times a year... shall appear” in the section beginning “When Israel put ‘we will do’ first,” and in the section beginning “How beautiful are your steps in sandals,” and in the section beginning “A psalm, a song for the dedication of the House,” regarding “and we cannot go up and appear, etc.”

And see further what is written on the theme of “And G-d will appear over them” in the section beginning “His left hand is under my head,” in Parshas Ki Sisa. And see further what is written in the section beginning “Va'eschanan,” regarding “Let me cross over, please, and see, etc.” 9

And see what is written in the section beginning “When you kindle the lamps,” and in the section beginning “And you shall make holy garments,” regarding Aharon [having] the letters of nireh (“will be seen”), etc., from which the level of the light of great love is drawn, etc.

And this is the theme of “all your males shall appear”: it is great love, which is called “male,” as is explained in the section beginning “I will greatly rejoice,” in Parshas Tazria; and see the Zohar (at its beginning, page 2a).

And see what is written in the section beginning “And it shall be for you as tzitzis,” regarding the meaning of “so that you shall remember”: that you shall be in the level of males. And this is through “and you shall see it,”

for tzitzis also comes from the term “peering (metzitz) through the lattices” (below). And see what is written in the section beginning “And you shall make a plate (tzitz) of pure gold,” and see what is written in the section beginning “The eyes of all look hopefully to You,” and see the Zohar, Pekudei (225b),

on the verse “The eyes of G-d are toward the righteous”; and see what is written about this in the section beginning “If you will listen to the voice,” and at the beginning of Parshas Bechukosai (112a, at the end): “and watch over us, etc.,” and in the commentary of the Ramaz there and there.)

(And see on the theme of “all your males shall appear” in the Midrash Rabbah on Song of Songs, on the verse “My dove, in the clefts of the rock,” that this is the theme of “Show me your appearance”; Zohar volume II, Bo 38a; end of Mishpatim 124a; Tetzaveh 183a; Parshas Shelach 165b at the end, 168a.)

Now it is written, “The voice of my Beloved! Behold, he comes, etc.... watching through the windows, peering through the lattices.”

Meaning: “the voice of my Beloved” is a drawing down; and “watching” is the drawing down of sight, which comes from above “through the windows,” through the level of a window that is open. And this is, by way of analogy, the level of joy, the opening of the heart, etc.

And this is [what took place] in the time when the Holy Temple stood, when the joy was in its proper 10 place and they received the level of seeing with a revealed heart, in the manner of an open window.

And this is “your eyes are doves”: like doves, which gaze at one another, and this is their delight. And see what is written about this in the section beginning “I am asleep, etc.,” regarding “my dove.”

But in the time when the Holy Temple does not stand, He “peers through the lattices,” through a small hole and crack in the wall. (And see the Zohar, Parshas Bechukosai) (page 114b), on this verse.

And on the theme of “window”: in the Zohar (volume I, 140b), on the verse “And he looked out, etc., through the window,” it explains: through his astrology. And at the beginning of Parshas Balak (184b): “What is ‘through the window’? This is the window of wisdom.”

And see there in the Mikdash Melech, and in the commentary of the Ramaz there in the name of the Ramak; and from there we will learn [it] also for the side of holiness. And along these lines it is explained elsewhere that the window is the chasadim that are in Yesod, and the lattices are the gevuros that are in Yesod.

And in the Pardes, in Erchei HaKinuyim, under the entry “Window,” on the verse “the window of the ark,” he explains that the window is Daas, which draws forth and joins Chochmah and Binah, or that it is the level of Tiferes, etc.

And see what is written on the verse “And I will make your windows (shimshosayich) of kadkod”: the meaning of shimshosayich is windows, and it is the revelation of the level of “sun (shemesh)... Havayah,” etc.

And in Etz Chaim, at its beginning, Shaar HaKelalim, at the beginning of chapter 1, he writes, and **11**
this is his wording: “Know that ‘a sun and a shield is G-d of Hosts’; and just as the sun is a great su-
pernal light, and one cannot gaze at it except when it is diminished, through a window, or through
a screen, etc., or through a small hole, etc.

“Now, in the World of Atzilus the light comes not through any screen at all, etc., but it comes **12**
through a window, that is, from the Yesod of Arich Anpin, which is called a window, so that the light
is diminished from the measure

that it has. Also from Chochmah to Binah it comes through a window, that is, from the Yesod of
Abba, which is another, smaller window, etc.

Afterwards, from Yesod to Malchus, the light comes from a window that is small and very narrow,
that is, from the Yesod of Z'eir Anpin, which is also called a window and is very narrow, like a small
hole, etc. But from Beriah downward the light comes through a complete screen, and the light
passes through it and shines.” End of quote.

And see about this also in Etz Chaim, Heichal 7 (Shaar 41, beginning of chapter 1 and end of chap-
ter 2; and Shaar 47, chapter 1): that the Malchus of Atzilus breaks and splits the screen between
Atzilus and Beriah, and descends and is clothed in the Keser of Beriah.

And according to this it may be said that this is the meaning of “peering through the lattices”: it is
when the wall is broken and a lattice-opening, a small hole, is made. And so it is that Malchus
breaks the screen, etc.

And this is not like a window, which is an actual revelation of the light, without a screen and wall
that would need to be broken; and as is written there at the end of chapter 1, that it no longer has
any comparison with Atzilus, etc.; see there at length.

And one may understand this matter a little in light of what is explained in the explanation on the **13**
verse “If you will listen to the voice,” in Parshas Re'eh: that there are two kinds of providence.

The first is in the manner as it is from above to below, where “all before Him is considered as noth-
ing”: the higher unity (yichuda ila'ah). And at times He watches as it is in [the worlds of] Beriah,
Yetzirah and Asiyah, etc.

And this is the matter of windows and lattices. The level of windows is as it is in Atzilus, where the
light comes without any screen at all; that is, the revelation as “all before Him is as nothing, etc.”

Whereas lattices are a hole and crack in the wall, the wall being the separating screen, which is
what causes there to be a level of “something” (yesh). And even though the Malchus of Atzilus splits
the screen and there comes to be

something like a hole and crack, from which the self-nullification of the “something” is drawn, nonetheless this is a “something” that is nullified: the lower unity (yichuda tata’ah). And the providence that is in this level and manner is called “peering through the lattices.”

And according to this the Midrash on Song of Songs on this verse will be explained: “‘Watching 14 through the windows’: this is the merit of the Patriarchs; ‘peering through the lattices’: this is the merit of the Matriarchs.”

For it is explained in the section beginning “You have captured my heart, etc.,” [that in] “with one of your eyes” it is written be’achad [masculine] and read be’achas [feminine]. That is: in the Community of Israel, whose sages are called “the eyes of the congregation,” who are in the level of “gazing at the glory of the King,” there are

those who are in the level of be’achad, a masculine term, who gaze in the self-nullification of the higher unity, as “before Him all is as nothing, etc.”; and there are those who are in the level of the self-nullification of the lower unity, etc.

And this is the matter of the Patriarchs and the Matriarchs: male and female, from above to below 15 and from below to above. And in this way the providence from above is also drawn: “through the windows,” through the merit of the Patriarchs, and these are the Yesods of Atzilus, as above; and “through the lattices,” which is Malchus breaking the screen, etc., through the merit of the Matriarchs.

And this is what is said in the Zohar, Vayechi (247a), on the verse “Daughters stepped upon the wall (shur)”: “That eye of which it is written above, etc.”

For shur is a term of looking, gazing and watching; and this watching is drawn through the angels of the chambers of Beriah, and this is the matter of the lattices, etc.

Alternatively, it may be said that there are windows and lattices also in the enclothement in Beriah, Yetzirah and Asiyah, along the lines of what is written in the section beginning “Let me go down, please, and see,” regarding the two levels: at times it is written, “the eyes of G-d, they roam” [meshotetim], and at times it is written, “His eyes roam” [meshotetos], a feminine term.

And close to this is found in the Ra’aya Mehemna, Parshas Mishpatim (117a, at the end): “His eyes are upon the ways of man,” and through them “He watches through the windows,” through the seven openings of a person: through the two eyes and two ears, etc.; see there.

And in the Zohar, Pekudei (250a): “Twelve wheels, etc., and they are called Seraphim, etc. These stand to watch constantly, etc., and they are called windows; and this is what is written, ‘watching through the windows,’ etc.”

And there, at the beginning of side b: “From these go out four supports to those twelve we mentioned, etc., and these are called lattices, as it says, ‘peering through the lattices,’ etc.

‘Peering’: like one who watches from a narrow place, who sees and does not see all that is needed; and afterwards, ‘watching through the windows,’ a place of greater watching.”

(And 251a): “Above, the Great Assembly has twelve supernal windows, etc.” And see there in the Mikdash Melech, that they are the twelve letters of the Name Ado-nai spelled out in full.

And see in the Mikdash Melech at the beginning of Bereshis, at the end of the passage “Like a rose among the thorns”: “I found in the words of the Arizal that the point of Malchus that descends to Beriah is called by the Name Ado-nai.”

And from this will be understood the connection of this matter to what is written shortly afterwards 16 regarding “like a rose among the thorns.” For in the Zohar HaRakia there, at the beginning of Bereshis, on the passage “What is the rose, etc.,”

he explains: the lower Shechinah, which stands upon the twelve oxen, with the sea standing upon them from above; thus they are thirteen, and they are its thirteen petals. And just like this, exactly, is the matter of the above-mentioned twelve windows of the Great Assembly above, etc.; and this suffices for the understanding.

Now, one may understand this matter of windows and lattices within Beriah, Yetzirah and Asiyah 17 themselves: how it resembles the manner explained above, that windows are in Atzilus, where the light is drawn without a screen, and lattices are the breaking of the screen.

The matter is that just as there is a screen between Atzilus and Beriah, Yetzirah and Asiyah, so that in Atzilus there is true self-nullification, while in Beriah, Yetzirah and Asiyah, because of the screen, a level of “something” (yesh) comes into being, except that nonetheless it is a nullification of the “something,”

so too, in the same way, there is a screen that separates between holiness and the sitra achra: a completely dividing screen, which hides and conceals the light until it becomes actually separate,

like the outer chambers. And all this is explained in Parshas Lech Lecha, in the section beginning “And your name shall no longer be called Avram.”

Now, through teshuvah, a broken heart and a broken spirit, one breaks the above-mentioned 18 screen, so that the level of the mundane too comes to be done in the purity of holiness, etc.

And this is the matter of the lattices, that is, the breaking of the above-mentioned screen. The windows, however, are the revelation as it is in Beriah, above the level of the screen that separates between holiness, etc.

And this is through the opening of the heart, that is, “joy and gladness of heart from the abundance of everything,” which comes after the level of the broken heart, etc. And in this way the saying of the Zohar in Parshas Bechukosai (114b) will be explained:

“And He goes up the walls to look and to watch over them between the holes of the wall.” And the meaning of “goes up” is that on Yom Tov the drawing down is drawn through the World of Beriah, [for] Yetzirah and Asiyah rise there, etc.

And the matter of “windows” in the plural may be understood along the lines of what is written in the Zohar (volume II, 37a), explaining “who lowers [Himself] to see”: “from crown to crown, etc., from light to light, etc.”; that is, as above, from the Yesod of Arich Anpin to Supernal Chochmah, and from the Yesod of Abba, etc., as above. And see there in the Mikdash Melech.

And in the book Emek HaMelech, Second Gate, chapter 1, he explains the windows as five windows, that is, the five levels of Havayah, the five partzufim, with the upper tip of the yud; and they are “the windows of heaven,” which flow with wisdom, etc. And in the same way the lattices are five lattices, the five gevuros; and see there, that this is also above Atzilus.

Now, in the revelation of the King there are many distinct levels, as it is written, “on his royal throne, which is in Shushan the capital, etc., he made a feast for all his princes and his servants, etc. 19

and the princes of the provinces before him, etc.” And afterwards, “for all the people who were present in Shushan, from great to small, etc., in the court of the garden of the king’s palace, etc.”

So it is with the level of seeing from above: the level of “his princes and his servants” (as is explained elsewhere regarding the saying of Rabbi Yochanan ben Zakkai about Rabbi Chanina ben Dosa, “I am like a minister before the King, and he is like a servant before the King” (in the Gemara, end of chapter 5 of Berachos);

and see what is written on the verse “A well that princes dug, etc.,” and, on the matter of “servant,” in the section beginning “And now, please, let the strength be great”) is the level of the lofty souls, who in the time of the Holy Temple would receive the level of seeing from “his royal throne,” etc.

That is: in the revelation, he was revealed in the level of “his royal throne,” “in the royal house, opposite the entrance of the house,” etc., which is a lofty level, a very high and exalted rank. (See Etz Chaim, the Gate of the Throne of Glory, that it is the Chamber of the Holy of Holies of Beriah; and see Sefer shel Beinonim) (Part I, chapter 53).

Alternatively, the Malchus of Atzilus itself is called a “throne,” as is explained in the explanation on Parshas Zachor. And this is “which is in Shushan”: the level of “the rose (shoshanas) of the valleys,” “Shushan, the valley of the awesome one,” etc.

Whereas in the time when the Holy Temple does not stand, there is need for the revelation of the second level and rank, which is “in the court of the garden of the king’s palace,” which is “for all the people who were present in Shushan,”

that is, everyone who has a spark of G-dliness from the source of the Community of Israel, which is in the level of “like a rose among the thorns,” in exile, etc.

It is a revelation after a revelation, a rank after a rank. (See the Zohar at its beginning, “because there is a rose and there is a rose, etc.,” and the Zohar HaRakia there;

and the Zohar, Vayechi (221a), and the Mikdash Melech there, that “the rose of the valleys” is the supernal rose; and Parshas Ki Sisa (189b, at the beginning of side b),

and in the commentary of the Ramaz there: “And know that the supernal rose, etc.”; and see the work abbreviated ט”מ (section 156), and the Zohar, Parshas Pinchas, 233b.)

And one must make a second day of Yom Tov to receive the level of seeing also in this level, when the Holy Temple does not stand and “we cannot go up and appear, etc.,” and as it is written, “Who shall ascend the mountain of G-d, etc.”

Now, the discerning will understand how much greater, with added eminence, the joy becomes at the revelation of the King in a revelation after a revelation, also to “all the people, etc.,”

more than at the first revelation, which is to “all his princes, etc.” alone; as in the parable of a villager who saw the king, etc.

(And this is like the matter of “And the Ofanim, with a great noise,” compared with the Seraphim: because the Ofanim and the Chayos are in Asiyah and Yetzirah, their noise is greater than that of the Seraphim, who are in Beriah, as is explained elsewhere in several places; and see about this above, in the section beginning “Give ear, O heavens.”)

And as is found in the Tikkunim: “Many waters cannot extinguish the love”: in exile, etc.; “they would utterly scorn him.”

And this is because then the love is in thirst and lovesickness, as it is written (Psalms 63), “My soul thirsts for You, etc.,

in a parched and weary land without water.” “Without water,” precisely: because there is no water, the level of thirst grows, etc.

(And see on this verse the Zohar, Parshas Vayikra, 21b, and Parshas Terumah, 140a at the end; and see what is written above, in Parshas Noach, in the section beginning “Many waters.”) And this is “And I shall see my foes,” precisely: that is, the evil inclination, when it is subdued, etc.

But for this David, the king, peace be upon him, prayed, “So in holiness have I beheld You” (see the Zohar, Terumah, 140, the beginning of side b): that there be such a love also in holiness,

that is, in the virtue and rank of the righteous; for this love is from the level of penitents, and “in the place where penitents stand, the perfectly righteous do not [stand], etc.”

Except that Moshe our teacher, peace be upon him, attained the level of teshuvah before his passing. And the virtue of Mashiach is “to bring the righteous to return in teshuvah,”

that is, that the virtue and rank of teshuvah be revealed in the perfectly righteous, and this depends on the coming of Mashiach specifically. And this is “So in holiness have I beheld You”: that there be the level of “bringing the righteous to return, etc.”

For the Jewish people as a whole must return in teshuvah before the coming of Mashiach, and the coming of Mashiach depends on this, as our Sages said, “If Israel do teshuvah, they are redeemed, etc.” But that the righteous attain the virtue of teshuvah will be only after the coming of Mashiach.

It may further be said regarding the second day of Yom Tov: the matter of “all your males shall appear, etc.” is that there be a level of seeing and revelation from above. 20

And this is through a person coming to see the place with his two eyes, etc. (beginning of the first chapter of Chagigah; see there). Now, all the prophets saw through an aspaklaria (a lens),

except that Moshe our teacher prophesied through a luminous aspaklaria, and the other prophets prophesied through an aspaklaria that does not shine. And see in the Eight Chapters of the Rambam, chapter 7, what he wrote on this according to the way of philosophical inquiry.

But according to the Kabbalah there are, in actual fact, two levels of the above-mentioned seeing, as is explained about this in the section beginning “Our Rabbis taught: The mitzvah of the Chanukah light... Beis Shammai say, etc.,”

regarding the two levels of aspaklaria mentioned above. And this is the matter that all the prophets prophesied with “thus” (koh), and Moshe prophesied with “this” (zeh), as is explained about this at the end of the section beginning “The heads of the tribes,” and in other places.

And it is explained there, in the above-mentioned section beginning “Our Rabbis taught,” how in every person, in the service of G-d, there are also the two levels of aspaklaria mentioned above. That is: occupation with Torah and mitzvos is like the level of the aspaklaria that shines,

for regarding occupation with Torah it is said, “and My words which I have placed in your mouth.” This is like “Moshe prophesied with ‘this,’” and as is explained in the section beginning “The heads of the tribes,” on the meaning of “saying: This is the thing.”

And the level of the Shema and prayer, “with all your heart,” with both your inclinations, is the matter of the aspaklaria that does not shine, which is through a covering and coating of thin silver, through which reflected light comes about, etc., so as to be “with all your might.” 21

And see what is written about this in the explanation on the verse “Go out and see,” regarding “From your dwellings you shall bring, etc.” Now, the essence of this level of the aspaklaria that does not shine is now, when the Holy Temple does not stand,

and as is explained about this at the end of the section beginning “My dove, in the clefts of the rock,” on the meaning and matter of “Show me your appearance, etc.” (see there at length), and as is explained at the end of the section beginning “It is not good for the man to be alone,” on the meaning of “I will make him a helper opposite him.”

And according to this it may be said that this is the matter of the second day of Yom Tov: for on the first day of Yom Tov, which is from the Torah, the level of “shall appear before My face” is drawn down from the level and rank of the aspaklaria that shines; 22

but the second day of Yom Tov is made to receive the level of seeing from the level of the aspaklaria that does not shine, etc. And as is written in the Midrash Rabbah, the level of “all your males shall appear” is the matter of “Show me your appearance.”

And it is explained at the end of the above-mentioned section beginning “My dove, in the clefts of the rock,” that the level of “Show me your appearance” is in the manner of teshuvah, which is the level of a mirror (mar’eh),

like (a “shpigel”), which is called the aspaklaria that does not shine. And in this there is a surpassing virtue in one respect, etc., like “And the Ofanim, with noise, etc.”

It may also be noted, regarding the first day of Yom Tov and the second day of Yom Tov, what the sages of truth wrote explaining the First Temple and the Second Temple: that they are the upper hei and the lower hei. And as is explained about this in the section beginning “The Yom Tov of Rosh Hashanah that fell on Shabbos”; see there, letter hei. 23

And therefore this level is called “second,” because the letter hei is doubled, [appearing] twice in the Name Havayah. And in the same way one may explain regarding Yom Tov: that on the first day of Yom Tov the Community of Israel receives from the level of the upper hei, and on the second day of Yom Tov from the level of the lower hei. 24

Or it may be said that in the level of the last hei too there is the filling of the hei, and this is the level of the doubling, as is explained regarding “the field of Machpelah” in the section beginning “Let its reason be revealed to us, etc.” And it may be said that this is the matter of the second day of Yom Tov, etc.; and it may be that these are also the two levels of aspaklaria mentioned above.

And according to this it may be said that this is what the Ramak wrote in the book Or Ne'erav: that **25** in the Diaspora they cannot receive the illumination in one day as they receive it in the Land of Israel,

but there must be a second day, etc. For every Yom Tov is a drawing down and revelation of supernatural holiness from above time into the level of time,

as in the blessing, “Who sanctifies Israel and the times.” Therefore it is made a “good day” (yom tov), in the manner of “the light, that it was good,” and in the manner of “the gate of the inner court, etc., on the day of Shabbos it shall be opened.”

And therefore it is said, “A psalm, a song for the day of Shabbos: It is good to give thanks.” And see what is written on the meaning of “good,” briefly, on the verse “Va’eschanan.”

Now, in the Land of Israel, of which it is said, “a land which the L-rd your G-d seeks out,” they can receive that light, “that it was good,” in one day; and in the Diaspora there must be two days. And it may be explained

that every drawing down of the light below is through the last hei of the Name Havayah, and in it there is the filling of the hei, as above.

Now, as with the filling of the hei: when one writes the letter in writing, there is no need at all for the filling, for one grasps the letter well through the essence of the letter alone;

only when one needs to say the letter in speech is it through the filling of the letter, etc., for it is not possible without it.

And it is known, regarding the matter of the read and the written, that the written is in a higher **26** world; and as our Sages said at the end of chapter 3 of Pesachim on this matter: “‘My Name forever’: not as I am written am I read, etc.” And so in the Land of Israel they can receive the flow from the essence of the letter hei of the Name Havayah.

And just as in the Temple they would say the Name as it is written, but in the Diaspora it is impossi- **27** ble to receive from this level alone, only through its enclothement in the filling of the hei.

And as, by way of analogy, with the light and radiance of the sun: the nearer the light and radiance are to the luminary, the smaller its quantity appears; and once it has been drawn to a distance from the source, it appears greater.

And as with a spring and a river: the spring, because of its nearness to its source, is smaller, etc. **28**
And in truth this small amount of the spring is like the whole river, in the manner of “the feet of the Chayos are equal to all of them”; and therefore a spring purifies in any amount, etc.

And see what is written at the end of the section beginning “Many waters,” in Parshas Noach, and **29**
what is written in Song of Songs at the end of the section beginning “There are sixty queens,” on the matter of spring and river.

And this is what is said in the Midrash Rabbah on Song of Songs, on the verse “They made me keeper of the vineyards”: the Community of Israel said, “In the Land of Israel I kept one day; now, two days. I thought I would receive reward for both, but I receive [reward]

only for one day.” For in truth that same illumination which shines in the Diaspora in two days shines in the Land of Israel in one day, because of its nearness to its source. And see Zohar volume I, end of Noach (76b). Also,

just as in the essence of the letter hei its filling is also included, the second hei too is included, in concealment, in the essence of the letter, etc.

And nonetheless, what was said above, that there is a surpassing virtue in this revelation of the second day of Yom Tov, is also correct, according to what is explained elsewhere in a similar way regarding the filling: that this is the main intent, that there be

the revelation below; and as the Arizal wrote explaining “One who answers ‘Amen, may His great Name be blessed’ with all his strength (koach)”: and the meaning of “koach” of Ado-nai is the strength of the letters of the filling of the filling of the Name, etc.

להבין ההפרש דבפסח כתיב והקרבתם אשה עולה ריח...

To understand the difference: on Pesach it is written, “You shall offer a fire-offering, a burnt-offering”



To understand the difference: regarding Pesach it is written, “And you shall offer a fire-offering ¹ (isheh), a burnt-offering (olah), a pleasing fragrance (rei’ach nichoach) to Havayah,” while regarding Sukkos it is written, “a burnt-offering, a fire-offering.” For

behold, [the Name] Havayah is the level of contraction and expansion, etc. For the yud is the level of tzimtzum (contraction), a mere point, since the yud is the level of supernal Chochmah (wisdom).

And although it is called “the sea of wisdom,” nevertheless it is no more than a mere glimmer relative to what is above wisdom, to the point that it is reckoned as the level of Asiyah (action), physicality, etc.

Therefore it is the level of the yud, which is only a small point, etc., relative to His very being and essence, for whom [the light that] fills all worlds and [the light that] encompasses all worlds is

no more than the level of a single thought before Him. And in order that He contract Himself, as it were, to such an extent, one must arouse [Him] from below through an arousal from below (is- arusa dilesata), by way of the self-nullification (bittul) of the will of the souls of Israel, as it is written, “And besides You I desire nothing [on earth],” etc.:

that there be a complete nullification of their very selves, so that there is no other will at all but the will of G-d. Through this they arouse [a response] above as well, that He contract Himself, as it were, to shine only as a very slight glimmer.

For “spirit brings spirit and draws down spirit,” etc., so that there be contraction and expansion, etc., which is called Havayah; and this comes about through the arousal from below mentioned above. (See also what is explained on this in the maamar beginning “But Havayah your G-d would not listen to Bilam.”)

This is [the meaning of] “a fire-offering, a fragrance,” etc.: it is the level of the ascent from below to above, through the arousal from below mentioned above. Through this there comes about an arousal from above (isarusa dile’eila), so that there be nichoach, which is a term related to nachis darga (descending a level): that there be a descent of His essence, etc.,

to contract Himself into the level of the Name Havayah. This is “nichoach to Havayah,” etc. It is like the analogy of fragrance, which restores the soul: the fragrance is smelled from below and rises to one’s brain,

yet through this the soul is restored, spreading through the body. So too, through the arousal from below, from below to above, which is called “a fire-offering, a fragrance,” there comes about a drawing down from above to below, so that there be “nichoach to Havayah,” etc. (See also what is explained on this in the maamar beginning “You have captured my heart, my sister, [my] bride.”)

But all this is only an arousal from below in the mode of love and “flashes of fire,” etc. And it is known that love is specifically from a distance (see on this the maamar beginning “And you shall know this day”),

for toward oneself a person feels no love at all, since he is in a state of complete unity [with himself]. So too, the hidden love in every Jewish soul is to be united with Him, blessed be He, in utter unity, not in the mode of love and longing, but in the mode of

a person with his own very life-force. (As is explained in the maamar beginning “Israel will be redeemed only through tzedakah,” that this is the meaning of “And Havayah your G-d will circumcise [your heart],” etc., “to love Havayah your G-d with all your heart and with all your soul, for the sake of your life”; that is to say, for the sake

that G-d alone is all your life; therefore this love is from the depth of the heart, from the very innermost point. See also what is explained on the subject of “And Havayah your G-d will circumcise your heart” in the maamar beginning “See, I set [before you],” see there, in what is said there: “and there will be no feeling of love, because it is the point of the very self,” etc.)

This is because [Israel] “arose in [G-d’s] thought,” etc., and as it is written, “She is one,” etc., for she is united in utter unity. And this is [the meaning of] “my perfect one” (tamasi): Rabbi Yannai said, “my twin” (te’omasi), in Shir HaShirim Rabbah.

Now, the revelation of the love is only on Shemini Atzeres, which is the level of the union of groom and bride, as is explained in the maamar beginning “The Torah that [Moshe] commanded.”

The meaning of this union is to be united with G-d in utter unity, in the mode of “to love,” etc., “for 2 the sake of your life,” as explained above.

That is: bringing the hidden love mentioned above out of concealment into revelation comes about only through a revelation and drawing down from above to below, beforehand, to every soul; and through this one has the power to bring the love out of concealment into revelation. The drawing down is through the level of “and His right hand embraces me,” which is during all the days of Sukkos.

But during all the days of Sukkos it is in the mode of a makif (an encompassing light), while the revelation within is on Shemini Atzeres. And this revelation of the drawing down is called “He causes the rain to fall.”

For just like the rain, which comes from above to moisten the earth, and through it the power of growth that is in the earth emerges from concealment into revelation, so that “it makes it bring forth and sprout, and gives seed,” etc.,

so too the revelation and drawing down that comes from above to each person is in order to bring the love hidden in every soul out of concealment into revelation, so that there be the level of utter union with G-d. And therefore we mention the “might of the rains” on Shemini Atzeres.

Now, just as the descent of the rains from above cannot reach the earth except by the rains first being held back and covered in clouds, 3

and also by their dividing afterward into drop after drop—which is why it is called “the might [gevuros] of the rains,” because they descend with might [gevurah]; for water is expansion, and the fact that they are held back in clouds and afterward divided into drops, etc.,

is from the level of gevuros (restraints), and it is the level of the inclusion of gevuros within chasadim (kindnesses) (see also what is explained in the discourse on “The voice of my beloved” and on “And He will give strength to His king”)—

and without this they could not come down to the earth to moisten it and bring out of it the power of growth that is hidden within it; so too the revelation and drawing down of G-dliness that comes from above on the festival of Sukkos, which is from the level of Chesed (kindness) and expansion, etc.,

in order to bring out the hidden love mentioned above, cannot be except through being included also with Gevurah (restraint), so that the flow first be held back and restrained.

That is why it is called Atzeres, etc., for it was the level of holding back the flow (as is written in Rabbah, Nasso, chapter 10, that it is from the language of “Please, let us detain you”), like the rain, which is first covered in clouds and afterward divided into drops, etc.

And then the union takes place, which is the level of the revelation of the hidden love mentioned above; and this level of love is called by the name olah (burnt-offering, [literally, “ascending”]),

because it ascends upward of its own accord, in the mode of utter union, since “Havayah’s portion,” etc., “She is one,” etc.; and it is not in the mode of love and “flashes of fire,” as on all the [other] festivals.

Therefore we say “a burnt-offering, a fire-offering,” etc. Afterward we once again draw down the 4 Name Havayah anew, until the festival of Pesach; for in all the six months of winter there is no festival at all, since all three festivals are in the summer, etc.

See on the subject of olah in Zohar III, at the beginning of Parshas Tzav, where the Ramaz remarks on the subject of the spirit of man that ascends upward. See also what is explained in the maamar beginning “Listen, O heavens,” on “and the spirit returns to

G-d who gave it”; from there it will be understood that this ascent is to the very highest, the level of “until Your people pass over, Havayah.” See also what is explained on “When you raise up the lamps.”

Now, isheh (fire-offering) is also esh H’ (“fire of H’”). See Zohar III, Pinchas (252b, end of the column), and as is explained in the maamar beginning “My offering, My bread” and in the maamar beginning “And it shall be to you as tzitzis,” on “this one shall be called woman (ishah),” etc. Nevertheless, the level of olah is higher, as explained above.

And perhaps it is in the manner of what our Sages said regarding “When you raise up”: “By your life, yours is greater than theirs”; that is, the raising of the lamps, the level of a flame that rises of its own accord, is greater than the offerings, which are called “a fire-offering, a fragrance,” etc.

See also what is explained in the maamar beginning “Because you did not serve.” It may also be 5 said that the level of isheh, esh H’, is chiefly the refinement of the element of fire in the animal soul,

whereas olah comes from the hidden love in the G-dly soul itself, the level of “the crown with which his mother crowned him,” a level that does not exist at all on the opposing side, even after the refinement, as is explained at the end of the maamar beginning “Let them bring royal apparel.”

One should also note, regarding isheh and olah, the subject of the two levels, the outer dimension (chitzoniyus) of the heart and the inner dimension (pnimiyus) of the heart, mentioned in the maamar beginning “And you shall draw water,” which are the two levels of “bride” mentioned in the maamar beginning “Shir HaShirim.”

It is also stated in the Raaya Mehemna, Parshas Pinchas, there, that the wood of the olah is the Tree of Life and the Tree of Knowledge. If so, the level of olah itself is “above the wood,” that is, above even the level of the Tree of Life. See also what is explained on the meaning of “above the wood” in the maamar beginning “And you shall know this day.”

See further on the subject of olah in Zohar III (258b). See also what is explained in the maamar beginning “On the eighth day he sent,” on “Then the maiden shall rejoice in the dance”: the level of az (“then”), which is the level of kedem (“before”), etc.

And this is the meaning of “A locked garden,” etc., “a locked spring, a sealed fountain” (in Shir HaShirim, chapter 4, 13): that is, the level of “and you shall not stray after your heart,” etc.,

so as not to be in the state of a harlot, G-d forbid. See Zohar III, Emor (89a), on “and for his sister, the maiden,” etc. And this is the concept of the closed mem, as is explained there in Parshas Acharei (62b): “the closed mem,” etc.,

“a sealed fountain.” For the open mem means that there is an opening and entrance for the external forces to draw nourishment, by way of being enclothed in the animal soul.

Not so the closed mem: it means “when darkness is subdued before light.” See also what is explained in the maamar beginning “When you go out,” on the meaning of “against your enemies”: that the enemy has no dominion or hold there.

Now, through being in the state of “and you shall not stray,” etc., one will come to the level of “so that you remember” (tizkeru), that you be in the state of males (zecharim), as is explained elsewhere.

And this is also the meaning of olah, of which it is written, “he shall offer a male without blemish.” See on this Zohar I (Vayechi, 246a, end of the column). That is, as is explained elsewhere, in the maamar beginning “I will greatly rejoice,” that when love is for the sake of receiving a reward, the level of [love] for oneself, it is called female, [as in] “women are of light mind”;

whereas the level of the male is the great love for His very being and essence, blessed be He, as it is written, “Besides You I desire nothing”; see there. And this is the meaning of the olah, which ascends to the very highest, as explained above.

Now, what is said of the two levels, namely isheh olah or olah isheh, means the joining of the two 6 levels together, as is explained elsewhere on the meaning of “and unite our hearts to love.”

The matter is the union of the two levels, the outer dimension of the heart and the inner dimension of the heart, so that the level of the outer dimension be included in the level of the inner dimension. [See] the maamar beginning “Who can count the dust of Yaakov.”

In the same way is the matter of “you shall offer a fire-offering, a burnt-offering” or “you shall offer a burnt-offering, a fire-offering”: to unite the two hearts together. See Zohar I, Vayeshev (183b, end of the column), on the meaning of “that is joined together to it”; and this is the matter of “and unite our hearts.”

Nevertheless, the level of “you shall offer a burnt-offering, a fire-offering” is a higher level. For since the level of olah comes first, this level is the principal one, and the level of isheh is included in it and nullified to it; which is not so with the level of isheh olah.

As is explained, in a similar vein, elsewhere, on the difference between the intertwining of Ado-nai 7 within Havayah and the intertwining of Havayah within Ado-nai: that the first letter is the dominant one, etc. See also what is explained on this in the maamar beginning “Return, O Israel.”

See also what is explained in a similar vein about the level of “and unite our heart” (lev beinu), in the matter of mizmor (psalm) and shir (song), which are also two levels, outer and inner; sometimes each is said by itself, and sometimes both are joined together.

And also regarding their joining, sometimes it says “mizmor shir” and sometimes “shir mizmor.” See on this the maamar beginning “A psalm, a song for the dedication of the House.”

(See Zohar III, beginning of Parshas Vayikra, page 5a, on “A song, a psalm of the sons of Korach,” etc., and page 56b.)

In the same way it will likewise be understood in the matter discussed above. Now, when the ascent is of a very lofty level, so too the drawing down that is drawn down through it, “a pleasing fragrance to Havayah,” is likewise of a

most lofty level. This is like what is explained elsewhere on the meaning of “From the depths I call You, Havayah”: that the level of “from the depths” is the level of “He made darkness His hiding place,” “the most hidden of all hidden,” and from there “I call You,” so that there be a revelation of the level of Havayah.

ואתה מרבבות קדש

And He Came from the Holy Myriads



“And He came from the holy myriads.” For there are units, tens, hundreds, etc. [This is the pattern] ¹ Ayak Bechar (אי”ק בכ”ר), as is written in the book Sha’arei Orah by Rabbi Yosef Gikatilla, Gate 1, on the subject of the tithe and the tithe from the tithe, etc.,

and on the subject of the hundred silver sockets, etc.; see there. And the great number is a myriad, as it is written, “Become thousands of myriads,” and it is written, “And a hundred of you shall pursue a myriad.” For there is no number above it in the Holy Tongue, since whatever is more than a myriad has no name of its own in the Torah, but only

that it is called so-and-so many thousands or so-and-so many ten-thousands, as it is written, “the myriads of the thousands of Israel,” and it is written, “more than twelve ten-thousands of people” (in Jonah, end of chapter 4). And therefore we find in the Mishnah, at the beginning of chapter 7 of Berachos: “With three, what does one say?” etc., up to “With ten thousand, what does one say?” etc.

Now it is written, “And the life of Sarah was a hundred years and twenty years and seven years.” Seven is the level of the seven supernal emotive attributes (middos) in the verse, “Yours, G-d, is the greatness,” etc.,

up to “the kingdom,” etc. For the attributes are in the mode of the division of the levels from one another, since Chesed (kindness) and Gevurah (restraint) are opposing attributes.

And therefore of them it says shanim (“years”), in the plural, whereas of Chochmah (wisdom) and Binah (understanding) it says esrim shanah (“twenty year”), in the singular, for they are “two companions that never part.” As, by way of analogy, in a person: when he understands a halachah by means of the power of intellect within him, Chochmah and Binah are automatically included in this.

And see the Zohar, Parshas Chayei Sarah (123a). Now, in any case it is understood from this that of the attributes, each attribute is only the level of a unit.

For the seven attributes in the verse are called “seven years”; if so, each attribute is counted as only one level.

The intellect, however, is the level of tens, for Chochmah and Binah are called “twenty years.” And the reason is that, in order for the attributes to be revealed from the intellect, it is impossible for the light of the whole intellect to be drawn into the attribute, but only from the level of the tenth within the intellect.

As is known, the intellect that is en clothed in the attributes, to be the reason and the intellect 2 (mochin) of the attribute, bears no comparison to the essence of the intellect, which has no relation to the attributes.

And see what is written about this in the discourse beginning “I have come into My garden,” and on the verse “My offering, My bread,” that this is the matter of the sinews that join the bones with the flesh, etc.; see there. Therefore each attribute is the level of the tenth within the intellect.

And similarly it is stated concerning the Name Kel, that it is “the radiance of Chochmah,” meaning that Chochmah and Binah shine in the attributes, as it is written, “the kindness of Kel.”

And it is the tithe of the letters yesh: [the words] “Acquire wisdom, acquire understanding,” “acquire” [twice] equals yesh in numerical value; and it is the level of Malchus (sovereignty) within Chochmah, as is written elsewhere on [the verse] “Before Me no Kel was formed.” See the Zohar, Kedoshim (end of 86a).

Now the intellect, which is Chochmah and Binah, is likewise a tenth of what is above the intellect, which is called the level of a hundred. And this is the meaning of what our Sages said, that the stature of Adam, the first man, was a hundred cubits.

And above the intellect, too, there are many levels. Nefesh, Ruach, Neshamah, etc., and Chayah [and] Yechidah are above the intellect.

And corresponding to the five levels of Nefesh, Ruach, Neshamah, Chayah and Yechidah are the 3 five levels mentioned above: units, tens, hundreds, thousands, myriads. For the level of Nefesh receives only from the level of the tenth within Ruach, and likewise Ruach from the level of Neshamah, etc. And see what is written about this in the discourse beginning “How goodly are your tents.”

Now the level of the supernal will is above the intellect and Chochmah, and in it, too, there are two levels: will (ratzon) and desire (chefetz).

Will is without reason and delight: “Be silent; thus it arose in thought,” etc. And desire is in the mode of reason and delight.

And see what is written about this in the explanation on [the verse] “And I was beside Him as a 4
nursling,” regarding “David, you called them songs,” etc. And this is the meaning of “preserving
kindness for thousands”: from the level of notzer (“preserving”), [whose] letters [are] ratzon
(“will”), it is drawn down and spreads into the level of alafim (“thousands”): “I shall teach you
(a’alefcha) wisdom, I shall teach you understanding.”

And similarly our Sages said: the Torah preceded the world by two thousand years. And see what is
written on the subject of “for thousands” in the discourse beginning “Their appearance and their
work,” and see Pri Etz Chaim, Sha’ar HaShabbos, chapter 8, on the subject of “Moshe rejoices,”
etc., a thousand parts of light, etc.; see there.

Now it is explained elsewhere that we see, by way of analogy, in a person, that delight is what is 5
drawn down and spreads out in length and breadth and in multiplicity more than all the powers of
the soul.

For delight is present in sight and in hearing and in all the senses, and in the intellect and in the
emotive attributes, etc. And the essence of the delight in sight is of a different style from the es-
sence of the delight in hearing,

such as a melody and musical instruments; and likewise in the intellect [there is] an essence of de-
light of its own, etc. And similarly, many kinds of multiplicity of delights.

And it is known that all delight below is only from what fell in the breaking of the vessels. And
therefore the Garden of Eden is delight without end, and “it is better that he be judged,” etc. And it
is known that the Garden of Eden is only a mere glimmer.

(Therefore, in the same way it will be understood that the radiance and spreading of the supernal
delight is called “a myriad” relative to the radiance of the will, which is the level of “for thousands.”
For it is greater and more exalted, to the point that from the level of the tenth within the delight,
etc. And this is what is written, “And the Ancient of Days sat,” etc.,

“a thousand thousands served Him, and myriads of myriads stood before Him.” For from the level
of the Ancient of Days, which is the source of life, the source of delight, even what is drawn down
and spreads from it as a mere glimmer, at the level of “served Him” and “stood before Him,” is at
the level of a thousand thousands and myriads of myriads, etc.

And as is written in the Idra Rabba on the subject of the multitude of worlds: in the skull (gulgalta)
there dwell thirteen thousand myriads of worlds, etc. And this is also the meaning of “Praise Him
according to the abundance of His greatness.”)

Now Sarah is the level of the Matronita, the level of Malchus. At first she was called Sarai, meaning “my master,” without spreading out; and afterward she became Sarah, [mistress] to the whole world: “Your kingdom is a kingdom of all worlds.” And in order for the spreading below to be greater, the drawing down of the power for this must be from higher above.

Therefore she was given the letter heh, which is the power of spreading out in length and breadth. And see what is written on the subject of the heh of Avraham in the discourse beginning “Behold, Avram,” etc.

And see the Zohar, Parshas Balak (191a): “she made herself small,” etc., “and what is she? A yud,” etc., until “she was built and made,” etc.,

“a heh as before,” etc.; see there, and it is explained elsewhere. And from this the matter of Sarai with a yud and Sarah with a heh will be understood. Now “the life of Sarah” is from the level of a hundred.

And this is the meaning of “A person is obligated to recite a hundred blessings every day,” and therefore our Sages said, “Do not read mah (‘what’) but me’ah (‘a hundred’).” 6

That is, Malchus is called mah, and into it is drawn from the level of a hundred, which is the level of Keser (the Crown); for in order for there to be spreading below, there must be drawing down from above, as mentioned above. Yet even so, the drawing down is

only from the level of a hundred. But the level of the Torah has its root in the level of myriads, which is far, far above the level and rank of a hundred.

And this is the meaning of “from the holy myriads.” And specifically from there it can be drawn down and descend even below, into physical things: sukkah and tefillin, etc. And see what is written at the end of the discourse beginning 7

“Behold, Avram,” and at the end of the discourse beginning “See, the fragrance of my son is like the fragrance of a field.” And see what is written in the discourse beginning “Give ear, O heavens,” on the subject of “[My speech] shall flow as the dew,” etc., “and as showers upon the grass.”

For revivim (“showers”) is the matter of the drawing down from the level of the holy myriads (revavos). (That is: “the life of Sarah,” which is the spreading of the life-force (chayus) of the worlds, “And You give life to them all,” “Your kingdom is a kingdom of all worlds”: the root of this drawing down is called the union of the outer dimension (chitzoniyus) of Chochmah and Binah, Ayin and Yesh.

But through Torah and mitzvos there is drawn down from the level of the union of the inner dimension (pnimiyus) of Chochmah and Binah, the root of which drawing down is from the level of Atik and the Infinite One (Ein Sof) itself. And in the same way one can explain “How abundant is Your goodness, which You have hidden away,” for rav (“abundant”) and revavah (“myriad”) are one concept.

And this is what is written, “abundant in deeds,” etc. And see what is written on [the verse] “They shall utter the remembrance of Your abundant goodness,” that the Yesod of Arich Anpin, meaning the level of bestowal, is called “Your abundant goodness.” And therefore the first generations, from Adam the first man until Noach, lived exceedingly long lives; that is, because at that time it was drawn down from the level of Arich Anpin.)

(As is written in the Zohar, Part I, 37b.) And afterward it is written, “And his days shall be a hundred and twenty years”; and this is along the lines of what is written, “And the life of Sarah was a hundred years,” etc.

And from all this one will also understand the meaning of “And great shall be the peace of your children”: the peace in abundance, etc., in the discourse beginning “And all your children.” Nevertheless, even so, the revelation and drawing down now, through the Torah, from the level of the myriads mentioned above, is

only ve’asa (“and He came”), a term of the Aramaic translation (Targum), which is the level of the back (achorayim); for the reasons of the Torah, which are the inner dimension of the Torah, have not yet been revealed, and this will be in the Time to Come.

And this is the meaning of what is said, “Let Him kiss me with the kisses of His mouth”: the level of 8 kisses, the cleaving of spirit with spirit, the level of breath, which is the revelation of the inner dimension (pnimiyus) of the reasons of the Torah. But now it is only in the level of the back, “ve’asa,” etc., as is explained at length on [the verse] “Torah [Moshe] commanded [us].”

And this is [the meaning of] “And He shone forth from Se’ir to them”: that it is only the level of hairs (se’aros), the surplus of the brain, as is known in the physical, that the hairs are not of the essence of the brain, for they are cut and one feels nothing at all.

And similarly above: the Torah is the fallen fruit of the supernal wisdom. (And one could also say that this is the matter of the three levels: blessing, holiness, union. That is: blessing is the matter of the hundred blessings, and it is the level of “And the life of Sarah was a hundred years,” as mentioned above,

and it is the matter of the blessing at the level of “And You give life to them all.” But holiness is the drawing down from the level of the holy myriads through “Who has sanctified us with His commandments,” which is the drawing down of the light that encompasses all worlds (sovev kol almin). Yet even so, kiddushin is still only the level of betrothal (erusin), and it is the level of “ve’asa,” etc.

But union is the drawing down in the mode of the inner dimension. It can also be said that there are indeed the holy myriads, yet nevertheless, far, far above this is the level of “You are One, but not in number.”

And this is the matter of union: to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, singular and unique, “One but not in number,” so that “the glory of G-d shall be revealed,” etc., “eye to eye they shall see,” etc. And see Pardes, in the Erchei HaKinuyim, the entry “Yabok,” and in Me’orei Or)

(letter gimmel, section 66, and letter yud, section 23), and in the Ra’aya Mehemna, Parshas Mishpatim (end of 116a, 119a), and in Parshas Pekudei (262a), and in the Ramaz, Parshas Teitzei (277a),

in the passage beginning “and blesses with it.” And see what is written about this at the end of the discourse beginning “The matter of the libations.” And see further what is written on the subject of blessing and holiness, on what is stated in the Zohar, Part III, Parshas Balak (190b), on the verse “Bless G-d, His angels,” etc.:

“but ‘holy’ was not handed over to them on their own, but only together with Israel, for they do not sanctify with holiness except together with Israel”; see there. And in the Gemara the subject of “ve’asa from the myriads” is mentioned (in Chagigah 16a):

“He is a sign (os) among His myriad.” And so it is in the Midrash Rabbah on Song of Songs, end of [the section] “What is your beloved.” One can say the explanation is along the lines of what our Sages said in the Midrash Rabbah, Seder Mikeitz, section 90: “‘You shall be holy’: could it be like Me? The verse says, ‘for I am holy,’ etc.: My holiness is above your holiness.” And this has been explained elsewhere.

And along these lines it can be said that “from the holy myriads” is the level of “You shall be holy,” 9 for this is drawn down through the Torah. However, the level of “A sign

is He among His myriad” is the level of “My holiness is above your holiness,” and far, far above even the level of the holy myriads, for “You are One, but not in number.” And similarly it is said, “His understanding is beyond number.”

For relative to something that is not within the bounds of number, the myriads are equal with the others. And this is [the meaning of] “And the Ancient of Days sat,” etc.,

“a thousand thousands served Him, and myriads of myriads stood before Him,” etc. And this is the meaning of “A sign is He within the holy myriads.”

[So it is] in the Midrash Rabbah on Song of Songs, there. And see further on the subject of “And He came from the myriads” in the Zohar, Part II, Shemos 3a, Terumah 131a.

תורה צוה לנו משה מורשה קהלת יעקב

The Torah that Moshe commanded us is the inheritance of
the congregation of Yaakov



“The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of 1
Yaakov.” (This verse is cited in the Gemara: Berachos, chapter 9, 57a; Pesachim, chapter 3, 49b;
Sotah, chapter 3, 42;

Sanhedrin, chapter 11, at the end of 91b; Makkos, chapter 3, at the end of 23b; [in Midrash]
Rabbah: Terumah, at the end of chapter 33; Tisa, chapter 40; Tzav, chapter 9; in Shir HaShirim
[Rabbah] on the verse “Let him kiss me with the kisses of his mouth”; Zohar II, Yisro, 83b.)

Now, our Sages, of blessed memory, said in Pesachim there: “Do not read morashah (inheritance)
but me’orasah (betroted),” for the Torah is called a bride; and so it is in Rabbah, Terumah, there.
And this needs to be understood,

for our Sages, of blessed memory, said in the Mishnah at the end of chapter 4 of Taanis: “‘On the
day of his wedding’ — this is the Giving of the Torah.” And the meaning of “on the day of his wed-
ding” implies that the Community of Israel is called the bride; and if so, the Torah is called the
groom.

(It is true that in Rabbah, on the portion of Acharei, at the end of chapter 20, a parable is set out of
a king who was marrying off his daughter, etc.: “His daughter — this is the Torah,” as it is written,
“on the day of his wedding”; and so it is in the portion of Bamidbar, at the end of chapter 2.

If so, according to this one may say that in the meaning of “on the day of his wedding” as well,
Israel is the groom, and the Torah, which is His daughter, is the bride.

But in truth, in several places it is also implied that the meaning of “on the day of his wedding” is
that Israel is the bride, as Rashi explains on the verse “G-d came from Sinai”: “He went out toward
them, etc., like a groom who goes out to greet the bride”; and this is from the Mechilta on the por-
tion of Yisro.

And so it is also implied in Rabbah, Naso, chapter 12: “‘On the day of his wedding’ — this is Sinai; it was a wedding, as it is said, ‘And sanctify them today, etc.’” — which implies that Israel are the ones who receive the kiddushin. And see Zohar II (58a, 84a, 22a), [and Zohar] III (61b), on the subject of “with the crown with which [she] crowned [him],” etc.

Also in Rabbah, at the end of Va’eschanan, it says: “Rabbi Berechyah said: In ten places the Holy One, blessed be He, called Israel ‘bride,’ etc.” And some resolve [this by saying] that in relation to the Holy One, blessed be He, Israel is called the bride,

and in relation to the Torah, Israel is called the groom. And in this way one can interpret the verse, “And you shall not wander after your heart, etc., after which you go astray, so that you will remember, etc.”

Meaning: through “you shall not wander,” you will not be in the state of a zonah [a faithless woman], G-d forbid, but rather [in the state of] “and your desire shall be to your husband,” [and] “on that day you shall call [Me] ‘my Husband.’”

That is, that they be in the state of a bride (kallah) in relation to the Holy One, blessed be He, to be 2 [in the state of] “my soul longs, even pines (kalsah)” [and] “my flesh and my heart pine away (kalah)”; then, “so that you will remember (tizkeru)” — that you will be in the state of males (zecharim) and givers in relation to the Torah. And this is “and you shall do all My commandments.”

Yet even so, this does not sit well with the saying “Three bonds are bound one to the other: the Holy One, blessed be He, the Torah, and Israel,” in Zohar III, the portion of Acharei (73a), which implies that Israel receive from the Torah; and if so, the Torah is the groom, the one who gives, etc.

And so, too, it is implied by the saying of our Sages, of blessed memory, in the first chapter of Berachos (folio 6b), concerning one who gladdens the groom, that through this he merits the Torah, which was given

with five voices — which implies that it is measure for measure, because the Torah is called a groom, and of it too “five voices” is written. And although one could deflect [this proof], nevertheless, here it will be explained with a more ample resolution.

This will be understood by first introducing the matter of erusin (betrothal) and nisuin (marriage), 3 and what connection this has to the Torah. Now, erusin is when the groom gives the bride the ring of kiddushin,

and through this he draws to her a small measure of life-force, so that she becomes mekudeshes, a term meaning “set apart” for him, as it is said: “Behold, you are consecrated to me.”

And similarly Above: there is the Written Torah and the Oral Torah, and they are called heaven and earth, as will be explained. For the Oral Torah is the explanation of the Written Torah, 4

since in the Written Torah the details of the mitzvos are not clearly spelled out; only the Oral Torah clarifies and explains all the details of the Written Torah. As is known, on each and every matter in the Torah there are six hundred thousand interpretations in pshat (the plain meaning),

and likewise in remez (allusion) and in drush (homiletic interpretation), and likewise in sod (the esoteric meaning); and these are four times six hundred thousand. (See on the subject of pshat, remez, drush and sod in the Ramaz on the portion of Bereishis

(folio 4b and folio 5a), and at the beginning of the portion of Shemini.) Therefore the Oral Torah is called the level of Malchus, as in the saying, “Malchus is the mouth, the Oral Torah,” etc.

That is, the level of speech, which comes out into revelation at the level of speech, as our Sages, of blessed memory, said: “The word of G-d’ — this is halachah” (Shabbos 138b),

and “the word of the king is sovereign.” And Israel are the ones who draw the level of kingship down upon themselves, by accepting upon themselves the yoke of the kingdom of Heaven, as it is written, “You shall surely set a king over yourself, etc.”

But all this concerns the mitzvos of the Torah, which in the Written Torah are not clearly spelled out, and in the Oral Torah come into revelation, four times six hundred thousand [interpretations] on each and every matter.

But there are, besides, the cantillation marks, vowels, crowns and letters (ta’amim, nekudos, tagin, osiyos) of the Written Torah, that is, the form of the letters, which is a law given to Moshe at Sinai (so it is in the Rulings of the Maharai, section 45), for [the letters] are invalidated by a change in their form, in the manner of what our Sages, of blessed memory, said: “‘And even one letter holds them back’ — this was needed only

for the thorn of the yud, etc.” And each and every form alludes to myriads upon myriads of worlds, as is known; and also the cantillation marks, the vowels, the crowns, etc.,

none of which come into revelation at all in the Oral Torah; and they are what are called “hidden worlds that are not revealed.” (And see what is explained on this in the portion of Emor, in the maamar beginning “And the kohen shall wave them, etc.”)

Now, the Written Torah is rooted in the level of Supernal Chochmah, for “the Torah comes forth from Chochmah,” which is called the Supernal Sea, for “He is wise, but not with a knowable wisdom,” which is at the level of the Infinite One (Ein Sof), etc.

And from there the Written Torah was drawn down; and therefore the Written Torah is called shamayim, “heaven,” meaning sham mayim, “there is water,” for it was drawn down from the level of Supernal Chochmah. (And see what is explained in the portion of Yisro, in the maamar beginning “And all the people saw.”)

But it is only a mere glimmer; and therefore there are the twenty-four books of the Torah, called kad (twenty-four), which is, by way of analogy, like drawing a kad, a pitcher, of water from the great sea, which is only a tiny bit compared to the great sea.

So too, all twenty-four books of the Torah are only a mere glimmer from the level of Supernal Chochmah. (And see what is explained on the verse “And I will make your windows of kadkod,” kad kad, twenty-four twenty-four, etc.)

And even this is only from the level of the back (achorayim), as it is written, “with her pitcher (kadah) on her shoulder”: the shoulder is the level of the back. And this is “and He shone forth from Seir to them.”

Seir is related to se’aros, hairs: that is, by way of analogy, the hairs that grow out from the head, into which only a very small glimmer [of life] is drawn, so much so that one feels no pain at all when a hair is cut, as is known, because

they are very external. So too, the whole level of the Written Torah, as it is clothed in our physical Torah, is only the level of the back and the outer dimension of Supernal Chochmah, and is called the level of hairs; yet within the hairs there shines a glimmer from the level of Supernal Chochmah.

And this is the yud inside שַׁעִיר (Seir). And this is “and He shone forth from Seir”: se’ar (hair) [and] yud, etc. (See Likkutei Torah, beginning of Toldos.) “And He came (ve’asa) from the myriads of holiness”: asa means “came,” only it is in the language of the Targum, which is the level of the back, etc.

That is, when it comes into revelation in the Oral Torah, which is drawn from the Written Torah: these are the myriads drawn from the level of kodesh, which is the level of Supernal Chochmah, called kodesh (holiness). [And see on the subject of “from Sinai He came, and He shone forth from Seir” in the Gemara, chapter 5 of Berachos (33a),

and the beginning of [the chapter] Lifnei Eideihen (2b); Rabbah, Naso, beginning of chapter 11 (243a), [and] chapter 14, on the offering of the eleventh [day]

(beginning of column 4); Shir HaShirim [Rabbah], on the verse “He made a palanquin”; in Eichah [Rabbah], on the verse “I am the man”; Zohar II, 131a; III, 192.]

2. Now, the drawing down from the Written Torah, which is the level of Chochmah, to the level of the Oral Torah, which is the level of Malchus — there being no comparison [between them], etc. —

is impossible except through gevuros and tzimtzumim (restraints and contractions), to contract the light drawn from the level of Chochmah, etc. And this is “from His right hand, a fiery law (esh das), etc.”

Das (law), which is the level of the Oral Torah, is drawn from the Written Torah through fire, which is the level of tzimtzum: a contracting of the water, which is the level of the sea of Chochmah; just as it is the nature of fire to contract water, for the nature of water is to spread out, and fire contracts [it], etc.,

as in the saying, “It congeals by wind and is pressed by fire.” [And see in the Gemara, Beitzah (25b); and see further on the subject of “from His right hand, a fiery law” in the Gemara, Berachos (62a), Yoma (53b),

Sotah (end of 4b); Rabbah, Ki Sisa, chapter 41 (155d); Vayikra, beginning of chapter 4 (169a); Naso, beginning of chapter 12 (246d); Shoftim (295c); end of Matos;

Shir HaShirim [Rabbah], on the verse “To my mare”; end of “His head is finest gold”; Koheles [Rabbah], end of “What has been”; Zohar I, 243a; II, 81a, 84a;

[II,] 135a, 166b; III, 176a, 182a.] But who are the ones who arouse the fire Above,

so that there be contraction and tzimtzum in the level of Supernal Chochmah? It is the souls of Israel, through the level of “flashes of fire” from below, in self-nullification (bittul) of the will; and through this they arouse Above as well the level of fire, which is the level of gevuros and tzimtzumim.

This is like the fire on the altar: although fire came down from Above, it is a mitzvah to bring [fire] from an ordinary source, as it is written, “And the sons of Aharon the kohanim shall put fire on the altar.” The altar is the collective of the souls of Israel, each of whom slaughters his [evil] inclination, so that there be subjugation and transformation (iskafya and is'hapcha), etc.

It is like the bulls they used to offer upon the altar, a beast, to go up on high; so too in every soul of Israel, that there be self-nullification and subjugation of the animal soul through “flashes of fire,” and through this they arouse the fire Above, etc.

But the arousal of the level of “flashes of fire” in every soul of Israel was through Aharon, as it is written, “And the sons of Aharon the kohen shall put fire, etc.”

(Vayikra 1:7). (And see what is explained in the maamar beginning “And it shall be for you as tzitzis,” regarding “This one shall be called ishah (woman), for from ish (man) she was taken”: [ishah is] esh (fire) [and] hei; for from ish, esh [and] yud, she was taken.) So too it is written, “And His right hand embraces me,” which is the level of the drawing down of the encompassing lights (makifim), drawn down on Sukkos, so that there be “embraces me.”

Just as one embraces a person and does not let him turn backward, so too the drawing down of the encompassing lights from Above becomes a power for every soul of Israel to subdue the sitra achra, etc.

And this is “Do not read banayich (your children) but bonayich (your builders), etc.” “Your children” are Israel, as it is written, “You are children to G-d your G-d, etc.” 6

For “a son is his father’s leg”: that is, like the leg, which is utterly nullified to the head and has no other will at all. So too, the son has no other will at all; he only does his father’s will.

Not so the servant: he has another will as well, only he sets his will aside. Therefore the son is called “his father’s leg,” etc.

(And see what is explained on this in the maamar beginning “A song of ascents: From the depths.”) So too Above: the collective of the souls of Israel, when they are in the state of complete nullification of the will, as it is written, “And besides You I desire nothing, etc.,”

so that they have no other will at all, are called children, etc.; and then, through this, they become builders. As in the analogy of the leg: although [the legs] are utterly nullified to the head, nevertheless they carry the head from below to above and from above to below.

So too the collective of the souls of Israel, called children through the nullification of the will, become builders: they carry and draw the head, which is the level of Supernal Chochmah, called the head, from above to below and from below to above;

that is, to raise the level of the Oral Torah, which is the level of Malchus, called the bride, to the level of the Written Torah, which is Supernal Chochmah, called the groom.

And likewise to draw down from above to below, from the level of the Written Torah to the level of the Oral Torah, etc. And this is why the Oral Torah is called me’orasah, “betrothed”: 7

for it is the level of the bride, to whom the groom gives the ring of kiddushin, and through this he draws life-force to her, so that she becomes mekudeshes, a term meaning separation and setting apart for him.

So too it is written, “These are the commandments which a person shall do and live by them”: that is, they draw life-force to the level of the Oral Torah,

which is the level of Malchus, the level of the bride, to raise her upward to the level of the Written Torah, which is the level of Supernal Kodesh, the level of Supernal Chochmah.

And this is me’orasah, etc.: that the level of the Oral Torah, called the bride, is betrothed and con- 8
secrated to the level of the Written Torah, the level of Supernal Chochmah, which is the level of the groom, as explained above, through the life-force drawn to her, as explained above.

And this is like the level of erusin, in which the groom gives the bride the ring. And because Israel draw down the kiddushin, they are therefore called the groom in relation to the Oral Torah, which is called the bride.

3. But all this is the level of erusin, which is in the outer dimension alone: the groom, who is the 9
level of the Written Torah, draws life-force to the bride, who is the level of the Oral Torah, in the outer dimension.

But in order that there be drawn from the level of the groom to the bride from the inner dimension of the Written Torah, for this there must first be the level of nisuin; for after erusin comes the level of nisuin.

That is, the level of the chuppah, where the groom and the bride both stand under the chuppah, and the chuppah surrounds them both. And this is what we say in the Yom Tov prayer, “Vehasi’enu” (“bestow upon us”), which is the level of nisuin (marriage) of the groom and the bride. For

it was explained above that the level of erusin is that the level of the Oral Torah, which is the level of Malchus, called the bride, receives from the glimmer of the level of Supernal Chochmah, which is the level of the Written Torah, called the groom, called heaven, which is the level of the sea of Chochmah.

But there is yet [a level] higher than Chochmah, which is called “the most hidden of all hidden,” which is the level of “He made darkness His hiding place,” so much so that the level of Chochmah is considered

only a mere glimmer, and is considered physical asiyah (making) in relation to the level of “the most hidden of all hidden” mentioned above, as it is written, “You made them all with Chochmah, etc.”

And there, the level of Supernal Chochmah, which is the level of the groom, and the level of Malchus, which is the level of the bride, are both entirely equal, since the level of Chochmah too is considered physical asiyah. 10

Therefore this level is called the level of the chuppah: just as the chuppah surrounds the groom and the bride equally, so too the level of “the most hidden of all hidden” mentioned above is the level of an encompassing [light] over the level of Supernal Chochmah and the level of Malchus equally.

And this is “Vehasi’enu,” which is the level of nisuin of the groom and the bride: after the level of erusin, in which the bride is raised to the level of the groom, afterward both of them are raised to the level of the chuppah mentioned above.

(And see what is explained on the subject of the chuppah on the verse “For over all the glory, a canopy,” and in the maamar beginning “And as the groom rejoices over the bride.”)

And this is why we say on the festival, “the season of our rejoicing”: this is the level of joy through the revelation of the level of “the most hidden of all hidden” mentioned above, where above and below are truly equal.

It is like the analogy of the king’s rejoicing: at the time of the celebration the king goes out from concealment to revelation, and reveals himself and lowers himself to all the ministers and servants equally.

So too the level of the chuppah mentioned above is the level of joy. (And see what is explained on the subject of joy in the maamar beginning “On the day of Shemini Atzeres,” regarding “Who sanctified us, etc., as You swore, etc.”)

And this is “As You desired and said, etc.”: “You desired” means the level of the Supernal Will, which is the encompassing [level] mentioned above; and because “the end of the deed was first in thought,” [and] “their end is wedged

in their beginning,” therefore we say “As You desired, etc.” And “said” means that it then comes from concealment into revelation, at the level of saying and revelation, as mentioned above, since “their beginning is wedged in their end.”

And this is “As You desired and said, etc., to bless us”: that is, that there be an added blessing and revelation, as mentioned above, [of] “the blessing of Your appointed festivals.”

Now, on all three pilgrim festivals we say “Vehasi’enu” and “the season of our rejoicing,” because 11
on all the festivals there is the level of the revelation of “the most hidden of all hidden” mentioned above.

And this is why they are called regalim (literally, “feet”): for even the feet, which are the lowest level and rung, are raised and ascend equally with the head, since there above and below are truly equal, as mentioned above. And they are divided into three festivals,

which are the level of the three lines, right, left and middle, which are Torah, avodah (divine service) and gemilus chassadim (acts of kindness); Torah is the level of the middle line, which “runs through from end to end.”

(And see the maamar beginning “A psalm, a song for the dedication of the House,” and see Likkutei Torah, end of Tisa, in the maamar beginning “The mitzvah of appearing on the three festivals.”) Now, all this is on all three festivals, which are the level of nisuin.

But Shemini Atzeres is the matter of the union of groom and bride after the chuppah, in which the groom gives to the bride from the inner dimension. And see Zohar I, Vayigash (208b).

So too Above: after the groom and the bride, which are the level of the Written Torah and the Oral Torah, both ascend to the level of “the most hidden of all hidden,” etc.,

mentioned above, which is revealed over them, then afterward the flow is drawn from the level of the inner dimension of the Written Torah to the level of the Oral Torah, which is the level of Malchus of Atzilus.

And then, as a matter of course, it is drawn afterward from the level of Malchus to Beriah, Yetzirah and Asiyah, so that there be revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingdom of Heaven and drawing this level upon themselves. And see what is explained at the end of the maamar beginning “On the eighth day he sent.”

That is, even one who is not at the level of a son, which is the level of complete nullification of the will, having no other will at all, 12

but is only at the level of a servant, which is the level of accepting the yoke, in “turn away from evil and do good” — they too can draw down the flow from Above.

And this is “The Torah that Moshe commanded us is the inheritance (morashah) of the congregation of Yaakov.” Morashah is related to yerushah, inheritance: like a person who inherits his father, who did not toil and labor,

but it came to him of itself by inheritance, for his father had already prepared it. So too on Shemini Atzeres there is the level of the descent and drawing down of the flow, in the manner of an inheritance, to every one of Israel (see Sanhedrin, at the end of 91b, and Rabbah, the portion of Tzav, chapter 9)

who accept upon themselves the yoke of the kingdom of Heaven, even though he is at the level of a servant, as mentioned above, since it has already been prepared and drawn down from the level of the Written Torah, which is the level of Supernal Chochmah.

And this is “the congregation of Yaakov”: that the flow comes even to the level of the heels (akeivayim), which is the level of a servant. For at first it was drawn only to the level of Yisrael, which is the level of a son, and afterward it is drawn also to one who is at the level of a servant, which is the level of Yaakov.

And this is “It shall be an Atzeres for you”: that it is drawn “for you” specifically. And this is Simchas Torah, when all are in the joy mentioned above; and for one who is only at the level of a servant, the joy is all the greater.

4. (Now, the interpretation of morashah as a term of yerushah, inheritance, can be explained further in another way, and it is along the lines of what is said in the Zohar, Emor) 13

(folio 94), concerning Shabbos: “It is an inheritance of holiness; he inherits it, and not by invitation, etc., like a son who enters the house of his father and mother, etc.” That is,

inheritance belongs specifically to the level of a son, and this is the level of Shabbos. And see there in the Mikdash Melech, that Shabbos means that Z’eir Anpin, called Yisrael, clothes the very essence of Abba; and this is why it says “an inheritance” in the full sense, for he inherits the essence of Abba — which is not so on Yom Tov, which is only a glimmer of Abba, [and] is not called an inheritance, etc.

See there; and as is explained elsewhere. And along these lines the matter of inheritance is explained in the book Me’orei Or, letter yud, section 29. And along these lines one can understand here the interpretation of morashah: that on Shemini Atzeres all the souls of Israel merit to receive from the very essence of the level of the Torah;

that is, that even the level of Yaakov becomes truly united with the level of Yisrael, called a son, and they become truly one, as it is written, “You are children,” so that there be the level of morashah even for the level of Yaakov, etc.

And the matter is [as] it says in Likkutei Torah (on Tehillim, section 78), on the verse “He established a testimony in Yaakov, etc.”: that the level of Yaakov receives from the level of “the fallen fruit of the Supernal Wisdom is Torah,” which is called testimony (edus), for it is not the substance and essence of the Torah, which is Yesod of Abba,

but only a testimony, that is, a mere glimmer, like testimony about a thing, which is not the actual substance and essence of the thing.

But the Torah that is the essence of Yesod of Abba is in the inner dimension of Z'eir Anpin, called Yisrael. This is the gist of the words, with a change of wording for added explanation. And so it is also in Likkutei Torah, the portion of V'zos HaBerachah, on the verse “The Torah that [Moshe] commanded, etc.”; see there.

And the explanation of the matter is understood from what was explained above on the difference between the drawing down to the Oral Torah from the outer dimension of the Written Torah — this drawing down being from the level of the fallen fruit of Chochmah alone, as explained above, and called erusin — and the drawing down from the inner dimension of the Written Torah to the Oral Torah,

which is the very essence of Supernal Chochmah, hidden in Z'eir Anpin. And see on the superiority of this level, called the hidden light, in the Ramaz on the portion of Pekudei (folio 220b),

of which it is said, “How great is Your goodness, etc.”; see there. And this level is what is drawn down and revealed in Malchus of Atzilus on Shemini Atzeres.

As it is said in Zohar III, the portion of Pinchas (folio 214b): “Afterward, on the eighth day, it is the joy of the Torah, etc., so that all be one, etc., which is Yisrael,” end of quote.

And the Ramaz explains there that then Malchus receives the light of Chochmah, etc., and the levels of Yaakov and Yisrael become one, etc., end of quote. And see further in the Ramaz (portion of Emor, folio 104b), in the passage beginning “On the eighth day, etc.”; see there.

And this is the meaning of “the inheritance (morashah) of the congregation of Yaakov”: for the levels of Yaakov and Yisrael become truly one on Shemini Atzeres, as explained above; and therefore below as well, among the souls of Israel, all receive from the level of the essence of the Torah. And therefore it is called morashah, specifically a term of inheritance, and not only me'orasah.

And along these lines one can interpret what is said in the Zohar, Emor, there: “And this day, 14 Yaakov is the head of the joy, etc.”

And see further on the subject of erusin and nisuin in the explanation on the verse “For over all the glory, a canopy, etc.,” and at the end of Vayigash.

And in the maamar beginning “And I will betroth you to Me, etc.,” and in the maamar beginning “It 15 is better to take refuge”; and see further on the verse “For the fragrance of your oils, etc.,” and on the verse “The eyes of all look to You, etc.”

And from there it will be understood that likewise, in a person's service of G-d, in the service of the heart, which is prayer, these two levels of erusin and nisuin apply,

for the souls of Israel too are called a bride, etc.; see there. And in the portion of Matos, on the verse “And if a woman vows a vow in her youth, etc.”

And according to this, it will be well understood why specifically on Shemini Atzeres the souls of Israel draw down the level of the union of groom and bride, the Written Torah and the Oral Torah, which is the matter of bonayich (your builders). 16

And the matter is that this is through the teshuvah of the Ten Days of Teshuvah, [of] “From the depths I call You,” the depth of the heart: this is the matter of the G-dly arousal being drawn into the inner dimension and innermost core of the heart; and this level is what is called nisuin in the service of the heart, [as in] “And you shall know G-d.” And as is explained elsewhere on the verse

“When you go out, etc.,” [and] “and you see among the captives a woman of beautiful form, etc.,” which refers to the soul, until “and afterward you shall come to her and be her husband”: this is the level of Ne’ilah of Yom Kippur; and in particular, every day, it is the matter of nefilas apayim (falling on the face),

that is to say, this is when the arousal from the greatness of G-d is drawn into the depth of the heart, as it is written, “With all my heart I have sought You”; that is, to be [in the state of] “To You, G-d, I lift up my soul, etc.,” the higher teshuvah, etc. And since this is so,

therefore, through this, the souls of Israel have the power to draw down afterward, on Sukkos and Shemini Atzeres, the level of nisuin as well, and the union of the inner dimension of the Written Torah with the Oral Torah. And see what is explained on this in the maamar beginning “And as the groom rejoices over the bride”; see there. And see what was explained above in the interpretation of “And you shall not wander, etc.,

so that you will remember, etc.” And this union is the level of the revelation of the light of Abba, etc.; and this revelation of the light of Abba is drawn also into all the souls of Israel, as explained above. And this is “Do not read banayich (your children)

but bonayich (your builders)”: for at first, in the Ten Days of Teshuvah, they received from the light of Imma, as is known from the matter of “His left hand is under my head,” the left line, Binah, Gevurah, Hod;

and likewise on Yom Kippur all the ascents are through Imma, etc. (see Zohar, Emor, folio 100b); and this is the level of banayich (your children),

for Binah is ben yah (son of Yah), and as in the matter of teshuvah, tashuv hei (the hei returns), [the Name] spelled out with yuds, etc.; and also “Binah is the heart,” that is, to be [in] the depth of the heart; and this too is banayich, in the manner of “a son is [his father’s] leg, etc.,”

to be nullified as the leg is nullified to the head, etc.; and through this, afterward, on Shemini Atzeres, [comes] bonayich, that is, the drawing down of the light of Abba, as it is written, “With Chochmah a house is built.”

And see what is explained on this in the maamar beginning “And all your children.” And this is “And Yaakov journeyed to Sukkos,” and through this, afterward, “and he built himself a house”: this is the level of the Oral Torah, called a house, into which on Shemini Atzeres they draw from the essence of Supernal Chochmah, as explained above. And see Zohar I, Vayishlach (folio 172),

and there it explains “and he built himself a house” as in “the house of Yaakov”; that is, this revelation is drawn also into all the souls of Israel, who all receive from the revelation of this light, etc.

And this is “the inheritance of the congregation of Yaakov.” And see in the Idra (folio 130a) on the verse “House of Yaakov, come, let us walk in the light of G-d.” And see further what is explained on the subject of “the fallen fruit of the Supernal Wisdom is Torah” in Iggeres HaKodesh, in the section beginning “He wraps Himself in light as a garment,” in the name of Likkutei Torah, the portion of

Ki Sisa; and see there, that it is on a matter somewhat different from what was explained above according to Likkutei Torah (on Tehillim, section 78) and in the portion of V'zos HaBerachah. But the matters are close and go in one direction. And see below further on this subject.

ביאור ע"פ תורה צוה

An explanation of "The Torah that Moshe commanded us"



An explanation of [the verse] "The Torah [that Moshe] commanded [us]..."

1

Now, the Written Torah is the level of Chochmah (wisdom), for "the Torah issues from supernal Chochmah." And it is stated in Bereshis Rabbah, parshah 17: "Three are unripe fruits (novlos), etc.... the unripe fruit of the wisdom above is the Torah, etc."

2

This means: the supernal Chochmah of Atzilus is "wise, but not with a knowable wisdom," above comprehension, and it is called the level of "Ayin" (nothing), which is the level of utter self-nullification (bittul); for this reason the Infinite Light (Or Ein Sof) is enclothed, in a manner of closeness, specifically in Chochmah, as explained in Likkutei Amarim.

And what is drawn from the aforementioned level of supernal Chochmah to bring the letters of the Torah into being is only from the level of the back (achorayim) and the outer dimension (chitzoniyus) of Chochmah, which is "the unripe fruit of wisdom," as will be explained.

(And see the discourse beginning "And all the people saw," and in Iggeres HaKodesh, the discourse beginning "He wraps [Himself] in light.") Now, the Oral Torah is the interpretation

and explanation of the Written Torah; for in the Written Torah all the mitzvos are not clearly spelled out, since it is drawn from the level of supernal Chochmah, which is above comprehension; only in the Oral Torah does it come to revelation, to explain all the details of the mitzvos. And therefore the Oral Torah is called the level of speech: "Malchus [is called] mouth," etc.

However, what comes to revelation in the Oral Torah is only the level of the back and the outer dimension of the Written Torah, the level of a mere glimmer, which is the body of the mitzvos; but the inner dimension of the Written Torah, namely the cantillation marks, vowels, crowns and letters (taamim, nekudos, tagin, osiyos), does not come to revelation at all.

And these are what are called "the hidden worlds that are not revealed," for they do not come to revelation at all. And as is explained in Pri Etz Chaim, Shaar 16, chapter 1, about the Arizal, that he was sleeping

3

on Shabbos and his lips were moving, and when he awoke they asked him what he had learned, and he answered that if he were to expound for eighty consecutive years, day and night, he would not finish explaining what he had heard in those hours.

That is, because he saw and grasped, in the inner dimension of the Torah, what cannot come to revelation at all in speech. And see what is written about this in the explanation that begins “To explain the matter of the Splitting of the Sea,” and in the explanation on “Va’eschanan.” 4

And this is [the word] “ve’asa” [and He came], which is in the language of the Targum, because what is drawn down is only the level of the back and a mere glimmer, which are myriads of contractions (tzimtzumim) to conceal the essence of Chochmah, which is called “kodesh” (holiness), so that only a mere external glimmer is drawn down.

And this is [the meaning of] “And He came from myriads of holiness,” as [explained] above. And now it will be understood what is written, “And He shone forth to them from Se’ir,” which is said about the Written Torah, which is the level of supernal Chochmah, drawn from above Chochmah only by way of the level of hairs (se’aros). 5

For, as is known, the level of the supernal Chochmah of Atzilus is the beginning of revelation, which is the beginning of the chain of descent (hishtalshelus) to the level of Binah and the emotive attributes (middos) of Atzilus, down to the level of Malchus of Atzilus,

which is the source for bringing into being something from nothing — namely, the angels and souls of [the worlds of] Beriah, Yetzirah and Asiyah. And this is called the chain of cause and effect, as from Chochmah to Binah, which are comparable to one another.

And likewise from Binah to the emotive attributes of Atzilus, and so on. And all this will be understood in greater detail through an analogy — [in the spirit of] “From my flesh I behold, etc.” — from the powers of the soul. For 6

we see that the emotions are born from the intellect, so that according to the measure of the intellect’s revelation, so will the emotions be. And therefore a small child, whose intellect is very small, has emotions that are also for small things, whereas an adult, whose intellect is great —

therefore his emotions are also for great things. Thus it emerges that the coming-into-being of the emotions is from the intellect, and [the intellect] is called the mochin of the emotions; and this is the level of cause and effect

(for they are close in measure to one another, that is, between them there is no real leap of level; and this is called hishtalshelus, like a chain (shalshelus) made of many rings, where the head of one is tied and joined to the end of the other. So too the emotions are at first included in the intellect and afterwards are drawn forth into revelation, and the intellect enclothes itself in them; so it emerges that the last level of the intellect is actually enclothed in the emotion).

Whereas the coming-into-being of the intellect from what is above intellect is not in the manner described above; for the power of intellect in the soul, from which revelation in [particular] concepts is drawn forth, is not grasped at all — what it is — and it is above the essence of intellect.

And therefore the fact that intellect comes into being from it is called “something from nothing,” that is, a new coming-into-being, and not merely in the manner of cause and effect.

And see what is written in the discourse beginning “Who can count the dust of Yaakov,” in the explanation of “I created him, I formed him, etc.” And even more so is it in the analogue above: for from Chochmah onward is the level of the chain of cause and effect mentioned in the books [of Kabbalah]. 7

But the coming-into-being of Chochmah from what is above Chochmah is not by way of cause and effect, but only [as] something from nothing, as it is written, “And Chochmah is found from Ayin (nothing),” for what is above Chochmah is not of the essence of Chochmah at all.

And it is called “hidden Chochmah” (Chochmah Stima’ah), meaning that it is not grasped at all; 8 and this is the meaning of “Be silent — thus it arose in thought.” And the matter is not, G-d forbid, that there is no reason for it, for if so it should have said, “thus it arose in will.”

Rather, the level of “thought” is the level of hidden Chochmah, a concealed reason that cannot be grasped, so that it seems as though it were will without reason

(and see what is written about this in the explanation on “For over all the glory there shall be a canopy,” and on “If in My statutes,” and in the explanation on “These are the journeys, etc.... And Moshe wrote, etc.,” and in Parshas Va’eschanan, the discourse beginning “The matter of the Shema”). And it is called Chochmah because it is the source of Chochmah.

However, the coming-into-being of Chochmah from the level of hidden Chochmah is not by way of cause and effect, but [by] a leap of level. And this is what is said in Etz Chaim and in the Idra Zuta (292a): “Abba and Imma are included in the mazal and depend on it, etc.,”

that is, Abba and Imma draw nourishment from the level of the hairs of the configurations of the beard (tikkunei dikna), which are drawn from the hidden brain (mocha stima’ah) — just as, by way of analogy, below: although the hair is drawn from the brain,

nevertheless it is only the surplus of the brain and is not comparable to the essence of the brain; for if the membrane of the brain is pierced, [the animal] is treifah, since life depends on it, whereas the hairs can be shorn off entirely without any pain.

So too, by way of analogy, the drawing-forth and coming-into-being of the Chochmah of Atzilus from hidden Chochmah is likened to the level of hairs, which is a leap of level, and not like cause and effect, where the essence and substance of the cause is enclothed in the effect, as [explained] above in the analogy of the chain.

Now, the meaning of the hairs is also known: they are the Thirteen Attributes [of Mercy], and 9 “Notzer chesed” (He preserves kindness), etc. And the matter is that there are [the categories of] inanimate, vegetative, animal and speaking.

And within the speaking [being] as well, the inanimate, vegetative and animal are included: for the bones are the level of the inanimate and the hairs the level of the vegetative, etc.

And likewise there are also a spiritual inanimate, vegetative, animal and speaking in the powers of the speaking soul: the letters are the level of the inanimate, and the emotive attributes are the level of

the vegetative, for they have growth — at first the arousal is small and afterwards it grows; and the intellect is the level of the animal, as it is written, “Wisdom gives life”; and the source of the intellect, which is the level of hidden Chochmah, is the level of the speaking,

for the root of the coming-into-being of speech, which is the letters, is taken from the primordial [stage] of the intellect in the soul, which is above the revealed intellect, as mentioned in the discourse beginning “And David made a name.” (And though the letters are the level of the inanimate, [nevertheless] “their end is embedded in their beginning,” etc.)

Now, within the level of the speaking itself, which is hidden Chochmah, four levels are also included, as above in the analogy of the speaking soul, which is comprised of four levels,

and likewise the body of the speaking human being is comprised of four levels. And the level of the emotive attributes of hidden Chochmah is called “vegetative,” and therefore it is called “hairs,” which are the vegetative level in the body.

Now, in the physical analogy it is understood that the inanimate and the vegetative are close to one another, and are separated in measure from the level of the animal, which has a vital soul, and all the more so from the level of the speaking, etc.

And just as in the human body, too, the hairs, which are the vegetative level, are not comparable to the limbs of the body in which the vital and intellectual soul is enclothed, such as the heart and brain, and not even to the other limbs,

so the level of the attributes and “Notzer chesed” is not comparable to the essence of hidden Chochmah; and therefore they are likened to hairs, which are the vegetative level included in the speaking, etc.,

which is not comparable even to the vital soul in the speaking [being], and all the more so to the intellectual soul. And these very hairs are the source and root of the coming-into-being of the Chochmah of Atzilus; and if so, this is not the level of a chain of cause and effect, but a leap of level.

And this is what is said at the Giving of the Torah: “And He shone forth to them from Se’ir.” The meaning of “Se’ir” is se’ar yud (the hair of yud), for the Torah, which is the Chochmah of Atzilus, is drawn from the level of hidden Chochmah through hairs alone. 10

Now, the hair is the level of vav, and the light within the hair is the level of yud, as it is known that the hair is hollow and within it is enclothed nourishment from the brain

(and see about this in Likkutei Torah, at the beginning of Parshas Toldos, which the Ramaz cites on Parshas Emor, page 94). And the reason it is called yud is that, as is known, there are the levels of tens, hundreds, thousands and myriads.

Now, the thousands and myriads are in Arich Anpin, and sometimes also the hundreds, as mentioned in the maamar on “One hundred and twenty and seven years” of “the years of the life of Sarah.”

But what can be enclothed in the hair is only the level of tens, which is the level of yud alone (this needs examination; see below).

And this is the meaning of what our Sages, of blessed memory, said: “The unripe fruit of the wisdom above is Torah.” “The wisdom above” means the hidden Chochmah of Arich Anpin, which is called “wise, but not with a knowable wisdom,” as is known; and the Torah, which is the Chochmah of Atzilus, is drawn from hidden Chochmah only from the level of its unripe fruit,

that is, the level of hairs alone; and this is [the meaning of] “And He shone forth to them from Se’ir,” as above. (And above it was explained that the unripe fruit of wisdom is the level of the back of Abba; and one may say that it is all one, according to what the Ramaz writes on Parshas Emor

(page 94 there), that the existence of Abba is from the inner light in the beard, which is above the hairs themselves; see there. And see in Pri Etz Chaim, Shaar HaKerias Shema, chapter 15, that the inner dimension of Abba, etc.

If so, the level of “the unripe fruit of the wisdom above,” namely the level of the back of Abba, etc., is not far from the level of the hairs of the beard, etc. And understand [this].

2. And afterwards it says, “And He came from myriads of holiness; from His right hand, a fiery law 11 for them.” And this is so that there be a drawing-down from the Written Torah to the Oral Torah,

which is through the level of fire, “compressed by fire.” And the meaning of “ve’asa” [and He came] is the level of the coming-into-being of the letters of the Written Torah, which is through “compressed by fire,” etc.

And the matter will be understood by way of analogy from what we see in the nature of the intellect 12 in a person: when a person conceives some new idea that occurs to him in his mind, no letters at all are yet sensed in it;

but as soon as he contemplates it in the mind of Binah, the level of letters will be found in that intellect and idea — the letters are actually sensed. And one must understand from where the letters came to be and were born in the intellect.

But the matter is that in truth the letters were already included in the intellect at first as well, only they were not discernible as an entity in their own right; and afterwards, in the mind of Binah, they came to revelation so as to be sensed as well.

And the analogy for this: water, too, is composed of the four elements, and if so there is also actual 13 earth included in the water.

Yet it is not discernible or sensed at all that there is earth there; rather, it is as if there were only water alone. But through cooking, when the water is boiled over fire, the particles of earth separate and become discernible and sensed.

Now, the earth is the level of the letters included in the intellect, which is called water; and through 14 “compressed by fire,” which is the level of the five Gevuros, the existence of the letters comes into actual revelation. Only, there must also be a sweetening of the Gevuros, so that it not be a complete contraction. And this is [the meaning of] “which congealed by wind,” etc.

Now, from the letters of the Written Torah [teaching] is drawn into the Oral Torah; for example, the 15 chapter HaSho’el in Tractate Bava Metzia is derived from the vav of “And if a man borrows,” etc. — the vav adds to the preceding matter; whereas the cantillation marks, vowels and crowns did not come to revelation in the Oral Torah.

And this is what is said, “And He came, etc., from His right hand, fire, etc.”: that is, the coming-into-being of the letters of the Written Torah through “compressed by fire,” and from this the Oral Torah is drawn forth.

And see what is written in the discourse beginning “And you shall make a tzitz,” on “and you shall engrave upon it engravings of a signet.” And through this will be understood what is written, “and her pitcher (kadah) on her shoulder,” and afterwards it is written, “and she lowered her pitcher onto her hand”: for the meaning of “kadah” is the twenty-four (kaf-dalet) books of the Torah; and since “the unripe fruit of the wisdom above is Torah,” that is, from the level of hairs,

therefore it is said, “and her pitcher on her shoulder,” which is the level of the back: for only from the level of the back and the unripe fruit of the wisdom above were the twenty-four books of the Torah drawn — like the analogy of the nullity of a single pitcher compared to the sea or the spring.

And this is what is said about Moshe our teacher, peace be upon him: “But My face shall not be seen,” etc. However, in order that there be a further drawing-down from the Written Torah to the level of the Oral Torah — which is only a small glimmer of the level of the Written Torah, since it is an interpretation only of the essential mitzvos in the Written Torah,

but the cantillation marks, vowels, crowns and letters of the Written Torah, each and every one of which alludes to myriads upon myriads of worlds, do not come to revelation at all.

Only Rabbi Akiva would expound upon each and every thorn [of the letters] heaps upon heaps of laws, etc. (and see Menachos 29b);

but in the Oral Torah the cantillation marks, vowels, crowns and letters of the Written Torah do not come to revelation at all. (And what was explained above, that the Oral Torah is built from the level of the letters of the Written Torah, refers only to the plain meaning en clothed in the words and letters, and to extra or missing letters, as in “the vav adds,” etc.;

but the reason for the shape of the letters — why the vav has this shape, and what it alludes to — has not come to revelation in the Oral Torah) — only the interpretation alone, which is but a mere glimmer of the Written Torah.

And this is [the meaning of] “And the servant said, ‘Let me sip, please, a little water from your pitcher’”: for the servant is the level of Malchus, the level of the Oral Torah; and therefore he is called “his servant, the elder of his house” — [the house] of the level of supernal Chochmah, the Written Torah — “who ruled over all that he had,”

that is, the whole chain of descent of [the worlds of] Beriah, Yetzirah and Asiyah, which is drawn from the level of the servant, as it is written, “Your kingship is a kingship over all worlds.” And this is [the meaning of] “Let me sip, please, a little water from your pitcher”: that the revelation in the Oral Torah, which is drawn into it from the water of the twenty-four books of the Torah, is

only a little water from this pitcher, for only a mere glimmer is drawn into revelation in the Oral Torah, and not all the water in the pitcher of the Written Torah,

since the cantillation marks, vowels, crowns and letters did not come into revelation, as above. And this is [the meaning of] “And she hurried and lowered her pitcher onto her hand”: for this drawing-down is possible only by her lowering the pitcher onto her hand,

that is, that Chochmah be en clothed in the level of the emotive attributes, which are called “hands”; for then the flow can afterwards come down to the level of Malchus, which is the level of the Oral Torah, which receives specifically from the level of the hands.

(And perhaps this is the meaning of “kadmah” (ruby): two levels of kad (pitcher), namely the level of the pitcher on her shoulder and the pitcher on her hand.)

3. Now, it was explained above that the Written Torah and the Oral Torah are called groom and 18 bride, and all the above is the level of kiddushin and erusin (betrothal).

Just as kiddushin is only the giving of a betrothal ring, for example, which is a small thing, so the aforementioned drawing-down from the Written Torah,

which is only a mere glimmer of it — “a little water from your pitcher” — drawn to the Oral Torah, is called kiddushin. But on Shemini Atzeres, when Simchas Torah is made, is the level of the union that follows the marriage (nisuin).

And this is why we say “He causes the rain to fall”: the drawing-down of the drop of mayin duchrin 19 (the masculine waters), as our Sages, of blessed memory, said concerning rain, “once the groom goes out to meet the bride,” as the Aruch explains.

However, before this union there must be a chuppah (canopy), which is the ascent of both of them, the Written Torah and the Oral Torah, into the level of the light that encompasses all worlds (sovev kol almin), before which wisdom and action are equal

(and see the Zohar, Bereishis, page 8a, in the commentary of the Ramaz there: “And the secret of the chuppah,” etc., “and it seems to my humble opinion,” etc.; see there. And see what is written in the explanation on “For over all the glory there shall be a canopy”).

And this is what we say on the festivals: “And bestow upon us (vehasi’enu),” etc. Then, through this, there can afterwards be this union, which is an actual inward drawing-down and not a mere glimmer like the kiddushin mentioned above.

And the matter is that the level of the union, by way of analogy, is a drawing-down that is above the level of “the unripe fruit of the wisdom above,” but rather from the level of the wisdom above itself, that is, from its essence and being.

For it was explained above that what is called “novlos” is so because the coming-into-being of the Chochmah of Atzilus, called Torah, from hidden Chochmah, called “the wisdom above,” is by way of a great leap, from the level of hairs alone

and not from the essence and substance of hidden Chochmah — just as, by way of analogy, in a person, intellect relative to the power of intellect is something from nothing, for the essence of the power of intellect is not revealed or drawn at all into the revealed intellect; and [it is] not

like intellect relative to the emotions, where the essence of the intellect is enclothed in the emotions, as above. However, the drawing-forth of the drop from the father, which is also drawn from the brain, as is known —

although it is physical, nevertheless there is enclothed in it [something] of the essence and substance of the power of the brain, and not a mere glimmer; for from it a child is born, with intellect and emotions, who will resemble the father, and he has in him the actual essence of the power of intellect

as in the father, and not a mere glimmer as in the revelation of a particular idea; as is explained in Iggeres HaKodesh, near its end: “And moreover, for speech, etc., and the drop that was drawn, etc.”; see there.

And so will the analogue above be understood: the level of “the unripe fruit of the wisdom above” **20** is, by way of analogy, like the revelation of intellect from the source of intellect, which is only a glimmer;

and from this [a glimmer] is drawn into the Written Torah, and afterwards a glimmer of this is drawn into the Oral Torah, as above; and this is called kiddushin, a drawing-down from the level of supernal Chochmah, which is called “kodesh” (holiness), as it is written, “And He came from myriads of holiness.”

But in the level of the union of groom and bride, the drop — the root of its root is from the source and essence of hidden Chochmah, and not from the level of the unripe fruit alone.

And as is written in Etz Chaim, Shaar HaNesirah, at the end of chapter 3: “And so too this supernal 21 brain of Arich Anpin, etc., and afterwards Abba and Imma take the drop, etc.”;

see there. Except that, at first glance, this is not understood: since the coming-into-being of the Written Torah, which is called the groom, is only from the level of the unripe fruit of the wisdom above, if so, how can one say that the union is drawn from the inner dimension of hidden Chochmah?

But the matter is that this is the meaning of the chuppah that must precede the union, which is the level of the light that encompasses all worlds, the level of Keser, which is above Chochmah; and then, through this, a revelation from the inner dimension of the hidden brain (mocha stima'ah) is drawn into the Written Torah, which is called the groom, and from it to the Oral Torah.

And therefore the seven days of the festival precede Shemini Atzeres; they are, by way of analogy, the seven days of feasting after the chuppah, and encompassing lights are drawn down from the level of the light that encompasses all worlds.

And also the lulav and its species are the drawing-down of Daas; for a minor does not beget, and the drop is drawn specifically from the level of Daas, as it is written, “And Adam knew,” etc.

And then, through this, there can afterwards be the union on Shemini Atzeres, which is an actual inward drawing-down and not the level of the unripe fruit alone; and therefore it is Simchas Torah, for the Torah itself rejoices in this revelation, etc.

4. And this is the meaning of “He causes the rain to fall,” which we begin to say on Shemini Atzeres: 22 for the flow of rain upon the earth is like the analogy of the drawing-forth of

the drop; for just as from the drop a child is born, so the rain “waters the earth and makes it give birth,” etc. And also, just as the rain is drawn down drop by drop — and that is through their descending with Gevurah (might), from which comes the division [into drops] —

therefore the rain is likened to hairs, as it is written, “like showers (se'irim) upon the grass”; for so too the hairs of the head, each one [has] its own follicle, as stated in the Gemara. And although the level of the drawing-down of the drop of the masculine waters mentioned above

is drawn from the level of the inner dimension of the wisdom above, which is above the level of the unripe fruit and the hairs, nevertheless it is drawn and descends by way of the level of the hairs — the mazal, “Notzer” and “Venakeh” — only that its root is above the chain of descent, as is written elsewhere on “And the Netzach,” etc.

(And see Zohar III, Naso (134a): “On this mazal [all] depend”; and see what the Ramaz writes on Parshas Bo (40b, at the bottom), that the mazal “Notzer chesed,” etc., and within its inner dimension, etc.; and see what is written about this in the explanation on “I will greatly rejoice,” etc.)

And furthermore, just as the rains descend with Gevurah, so too the aforementioned drawing-down, “compressed by fire,” etc., is the level of the Gevurah of Atik Yomin, which is encloded in the hidden brain.

And furthermore, just as in the formation of rain, “a mist rises from the earth” and becomes thick cloud and cloud, and in it the rain descends

(see Bereishis Rabbah, parshah 13, and Sukkah 12a, in Tosafos), so the arousal from below and teshuvah ascend higher and higher, to the level of “He made darkness His hiding place,” and from there it is drawn down to become “He causes the rain to fall,” the drawing-down of the drop, etc.

One may also explain the analogy of “and a mist rose” in another way: that is, by way of analogy, at first the vapors were very fine, and afterwards they become coarse and turn into thick cloud and cloud to bring down rain; so too the aforementioned drawing-down of the drop from the brain becomes physical, etc.

And for all the reasons above, this drawing-down is called the level of “He causes the rain to fall.” (And the meaning of “He causes the wind to blow and the rain to fall” will be understood along the lines of what is written in Parshas Mikeitz, at the end of the discourse beginning “The Chanukah lamp, etc., [with] the mezuzah on the right,” etc.:

“However, the light of the Torah does not rise to be called light except through the lamp of a mitzvah, etc.; the air around the light, etc., causes the light to shine,” etc. And “air” is the level of wind (ruach); see there. And see in Zohar HaRakia, in the commentary on Zohar I, Parshas Bereishis)

(15a): “Its air was not known at all, until, etc., one hidden supernal point shone forth”; see there.

And this is the meaning: that for there to be “He causes the rain to fall” — the drawing-down of the Torah from the hidden brain — is through “He causes the wind to blow,” “the air that is upon the membrane,” etc.,

in which is the Daas of Atik. And see the Idra of Naso (134b); and see Likkutei Torah, at the end of Parshas Bereishis, on “My spirit shall not contend,” etc.; and Zohar I (37b, at the bottom; 58a), and Zohar HaRakia there, and Zohar II (178b, at the bottom).

But through the Torah and mitzvos — “It is a tree of life,” etc. — [comes] “He causes the wind to blow.” And see what is written on “And He came from myriads of holiness.”

And this is [the meaning of] “Do not read ‘your children’ (banayich) but ‘your builders’ (bonayich)”: for Israel build and draw down the Oral Torah from the level of the Written Torah; and they have this power because they are “your builders,” since their root, too, is from the level of a bodily union,

which is the drop drawn from the inner dimension of the brain, as our Sages, of blessed memory, said, “Israel arose in thought”; and it was already explained above what “in thought” means. Therefore it is in their power to draw down this flow from the level of the inner dimension of hidden Chochmah into the Written Torah and the Oral Torah, as above.

And this is [the meaning of] “The Torah that Moshe commanded us is the heritage (morashah) of the congregation of Yaakov.” Now, “morashah” is also an expression of inheritance (yerushah). And the matter is that there is a level of souls who are called “children of the Omnipresent.” 23

And this is the level of Yisrael, the level of “for you have striven (sarisa),” etc. And there are souls that are called “servant,” and this is the level of “Yaakov My servant.”

And this is the meaning of “a son is his father’s leg”: for he is truly nullified, like the nullification of the foot relative to the head, and has no other will at all. And the meaning of “a son is [his father’s] leg” is Netzach, Hod and Yesod of Abba and Imma, [which are] the mochin of Z’eir Anpin, etc.

Now, just as the foot carries the head, by way of analogy, so it is in the power of the level of Yisrael to draw down the aforementioned union, so that from betrothal there be marriage, etc. And see what was written above about this. 24

But the souls that are called Yaakov receive this union by way of inheritance: for since this flow is drawn into the level of Malchus, the Oral Torah, the souls of [the worlds of] Beriah, Yetzirah and Asiyah, which are called “servant,” also receive [it], so that the light of G-d be absorbed and drawn into each one, in the inner dimension of the heart. And see what is written elsewhere on

“For he blesses the offering, and afterwards the invited ones eat,” etc. And therefore the joy on Simchas Torah is great in all Israel, from the greatest of them to the least, etc.

(Gloss: And according to this will also be understood what Abba Binyamin said, “...over my prayer, that it be close to my bed”; and it is explained in Rashi’s commentary that he did not want even to study before prayer, but to pray immediately; and Tosafos, in the first chapter of Berachos)

(page 5b) [write]: “I do not know from where he derives that it is forbidden to study beforehand.” But in truth this is not because of a prohibition,

but because the level of engaging in Torah after prayer is higher than Torah before prayer, if the time for prayer has already arrived.

And the matter is that although it was explained that the union is on Shemini Atzeres, that is in a general way, for all the festivals are general [channels] for the whole year, as is written elsewhere.

But in a particular way, it is known from Pri Etz Chaim that in the prayer of every day there is the level of the union of Z'eir Anpin and Nukva, which are the levels of the Written Torah and the Oral Torah;

and this is through first [reaching] the level of “with all your might” in the Shema, which is what arouses the level of the revelation of the supernal chuppah, as is written on the verse “For over all the glory there shall be a canopy (chuppah)”; and this union is renewed every day,

for every day a person becomes a new creature, and there must be an elevation of the feminine waters (mayin nukvin) from the refinements of kelipas nogah through “your might,” the “fiery sparks” of [the Name] Sag, etc. And see what is written on “And these are the names of the children of Israel,” on the matter of the clarification of the halachah, and on “There are sixty queens,” etc.

And therefore, if the time for prayer has arrived and he does not pray and draw down the chuppah and the union, then the Torah that he studies is only from the level of “the unripe fruit of the wisdom above,” which is drawn into the Written Torah on its own account, and from it to the Oral Torah, in the manner of kiddushin alone.

But when he has first [said] the Shema and prayed, and the union has been effected, then in the Torah study afterwards there is, and there is drawn down in it, a revelation of the wisdom above itself, and not only the unripe fruit.

And this is the meaning of “one who engages in Torah lishmah (for its sake)”: that is, for the sake of 25 the Torah itself — “blessing over the Torah first” — and as is written elsewhere on “For your voice is sweet,” etc.:

for then there is the pleasantness and sweetness of the revelation of the supernal delight encloded in the wisdom above, as is known. And see what is written on “Va’eschanan,” etc.; and from what is written there, “lishmah” will be understood with additional explanation.

5. And according to this will be understood the matter of the passage of Eliezer, the servant of 26 Avraham, in which it is said, “And the servant said, ‘Let me sip, please, a little water from your pitcher’”: that this flow be drawn even to the level of the souls who come from the side of the servant

(and see Ra’aya Mehemna, Parshas Pinchas (page 215a, at the bottom), and the commentary of the Ramaz there; and see Zohar I, Vayeshev (181b)).

And above, “servant” was explained as the Oral Torah — and there are several facets, etc. And it needs to be understood why all this is said in connection with Rivkah, and what Rivkah has to do with this.

But the matter is that our Sages, of blessed memory, said that in the time to come they will say to Yitzchak, “For you are our father,” “for Avraham did not know us.”

And the matter is that Avraham is Chesed, and his root is from the Chesed of Atik Yomin; and 27 Yitzchak is the level of Gevurah, and his root is from the Gevurah of Atik Yomin. And in the time to come the Gevuros will be higher, like the superiority of gold over silver, and as [it is said], “the Levites will be kohanim,” as is written in Likkutei Torah and in Likkutei Amarim.

And the reason for all this is that “Yitzchak” is an expression of laughter (tzechok), as it is written, 28 “Elokim has made laughter for me,” etc.

The meaning of laughter is the level of the delight born of something novel and wondrous; by way of analogy, when they make sport of a kinigi, which is a fight between two beasts,

so that the king may laugh. So the level of the refinements of the 288 [sparks]: when “darkness is transformed into light and bitterness into sweetness,” there will come from this the level of laughter before Him, may He be blessed, because it is something novel that the evil of kelipas nogah be transformed to good and rise to the level of holiness.

And this is [the meaning of] “Elokim has made laughter for me”: for specifically from the level of 29 the Name Elokim, which conceals, the laughter is drawn, when the darkness and this concealment are transformed, etc.

And this is [why] “has made laughter for me” is in the past tense, [while] “whoever hears will laugh at me” is in the future tense: for the refinements are during the six thousand years that the world exists,

and this is the past tense; but the revelation of the delight from this is in the time to come, when all the refinements are completed, and this is the future tense.

Now, the matter of the refinement of the 288 sparks mentioned above is called the elevation of the 30 feminine waters (mayin nukvin), and every elevation is specifically through the level of the Gevuros of returning light (or chozer),

like the matter of baalei teshuvah [who are] “of greater strength,” which is through the cry of the heart, with all the heart and soul and might; and like Rabbi Eliezer ben Durdaya, whose soul departed in weeping, and our Sages, of blessed memory, said, “There is one who acquires his world in a single hour”;

and this is the level of returning light (whereas the level of Avraham is “old, coming with days,” from level to level, as mentioned in the Zohar on this verse),

until it rises to the level of the Gevurah of Atik, the source of all the Gevuros, which is what is enclothed in the hidden brain, and it is above the level of the hidden brain;

for the level of Atik Yomin is the lowest level in the Emanator, etc., only it enclothes itself and descends into the hidden brain in order to be the root of the emanated [levels], etc.

Now, Avraham is the level of “ever mah” (the limb of mah), which is the level of drawing down the revelation of G-dliness from above to below, in the manner of direct light (or yashar),

like the level of the completely righteous — “a tzaddik,” who bestows and draws down from above to below; and this is the level of Chesed. And now, in the time of exile, when not all of kelipas nogah has yet been refined, the main service is specifically in drawing down G-dliness, and therefore the “return” (shov) must be greater than the “running” (ratzo).

As it is written, “He formed it to be inhabited.” That is, from the level of the Gevuros there is a root 31 of nourishment for the external forces more than from the level of the Chasadim, as the known saying goes, “the head of Esav [rests] in the bosom of Yitzchak.” And therefore our Sages, of blessed memory, said, “‘And you shall choose life’ — this is a craft,” and “against your will you live,” to draw the light down below specifically.

And this is why now the kohanim are the main ones and the Levites are secondary to them, as it is 32 written, “They are given to Aharon”: for the “return” (shov) is the main thing.

But in the time to come, when all the refinements are refined and the whole world is purified, and “He will swallow up death forever,” and “there is no adversary and no mishap,” etc.,

then, on the contrary, the Gevuros will be more exalted than the level of the Chasadim, for the reason mentioned above: that the main laughter and supernal delight is specifically from the level of the refinements of the 288 [sparks], in the transformation of the attributes of the animal soul, which is the level of the elevation of the feminine waters, and this is the novel thing. And see what is written on the matter of “Zion shall be redeemed through justice.”

And therefore the Levites will be kohanim, and they will say to Yitzchak, “For you are our father”: the level of the Gevuros of returning light, which is the level of baalei teshuvah — this is what brings about the main supernal delight, etc.,

like the matter of “a woman shall court a man” — “a woman of valor is the crown of her husband.” (And see what is written in Parshas Toldos on “These are the generations of Yitzchak.”) And this is what our Sages, of blessed memory, said: “If they do teshuvah, they are redeemed,” for one depends on the other.

Now, Yitzchak and Rivkah are one level, for their root is in the Gevurah of Atik Yomin; only, Yitzchak is the level of [the Name] Mah and Rivkah is the level of [the Name] Ban; and it is known that all revelation is from the level of the Name Ban, which is the level of Malchus, which is the level of revelation.

Therefore it is said of Rivkah, “And she went down to the spring,” to be encloded in the hidden brain; and therefore the servant said to her, “Let me sip,” and “she lowered her pitcher onto her hand,” etc., as explained above.

And also “I will draw for your camels,” to pour out blessing below as well; see Zohar I, Vayeshev (181b, at the bottom), and in Mikdash Melech there; and see what is written elsewhere on the meaning of “G-d Most High, who bestows (gomel) good kindnesses.”

And elsewhere it is explained that Yitzchak and Rivkah, who are Mah and Ban, are the Written Torah and the Oral Torah; and this was the purpose of Eliezer’s mission: to refine and draw down this union.

And therefore our Sages, of blessed memory, said in Bereishis Rabbah, Chaye Sarah, parshah 60: “Rabbi Acha said: The conversation of the servants of the patriarchs is finer than the Torah of the children”; for the Torah of the children now is only from the level of betrothal, “the unripe fruit of wisdom,” etc.,

but the conversation of the servants of the patriarchs brought about the drawing-down of the level of the actual union, which is the level of marriage and the inner dimension, etc.

And now too, one may say [that there is] this level: for Tishrei is called “the month of the mighty **33** ones (eisanim),” in which the patriarchs were born; and through the teshuvah of the Ten Days of Repentance, the souls of Israel are called at least “servants of the patriarchs,”

as the saying [goes], “whether as children or as servants.” And also, there is a level of servant that is higher than the level of a minister, as Rabbi Chanina ben Dosa was called “like a servant before the king,” etc. And prayer is called “conversation” (sichah), as it is written, “A prayer of the poor man..., [when] he pours out his conversation,”

and this is the meaning of “And Yitzchak went out to converse (lasuach)”¹; and see what is written in the discourse beginning “Therefore the rulers say,” regarding “the city of Sichon.” And it was already explained that through the prayer of the Ten Days of Repentance, the level of marriage and union is afterwards drawn down on Simchas Torah; if so, “the conversation” and prayer “of the servants of the patriarchs is finer” —

that is, even of the level of “as servants”: that we break our hearts in the Ten Days of Repentance and pour out conversation before G-d — than “the Torah of the children,” which is only the level of the unripe fruit of wisdom; and therefore they were given only by allusion.

But through conversation and prayer in the Ten Days of Repentance, we draw down the level of the essence of the wisdom above; and therefore his passage is repeated and comes with much elaboration, to indicate a revelation and drawing-down from the essence of the wisdom above.

והיה מדי חדש בחדשו ומדי שבת בשבתו יבא...

“And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos”



“And it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos, all flesh shall 1
come to bow down before Me, says G-d.”

(And see on this Rabbah on Bo, end of chapter 15; in the Gemara, first chapter of Sotah, page 5a; Zohar I, 116a, 181a; II, 156b, 157a; III, 77a, 79b, 145a.)

Now it is written, “Everyone that is called by My Name, and for My glory, I have created him, I have formed him, indeed I have made him” (in Isaiah 43:7). (And see on this Bava Basra, page 75b; Yoma 38a; Rabbah on Ki Sisa, end of chapter 46; Zohar I, 96b, 221; II, 42b; III, 225a, 228a.)

This means: in order to be called by My Name, as it is written, “Let us make man in our image, after our likeness,” [it] descended and came down step by step into the level of Beriah, Yetzirah and Asiyah, so as to have also the level of action.

Now Rosh Chodesh, although doing work is permitted on it, is nevertheless not called, in the language of the verse, “the day of work,” as it is written, “Tomorrow is the New Moon...”

...and you shall come to the place where you hid on the day of work” (in I Samuel, chapter 20:19). (And see there in Targum Yonasan, in Rashi’s commentary and in the Radak.)

The explanation is that the six days of work are called “the six days of Bereishis” because they are drawn from the level of reishis (beginning), which is Chochmah, as it is written, “You made them all with wisdom,”

and as the saying goes, “He makes Bereishis,” and “In His goodness He renews each day, continually, the work of Bereishis.” And the purpose of the descent of Chochmah into the six days of work and the thirty-nine labors, ploughing, sowing and so on,

is for the sake of ascent: that all the levels of action, too, be elevated, to bind them to the One G-d. For the labors are for the needs of man, his life and his sustenance; and when a person lifts up his soul in his prayer to the One G-d in the Shema, “And you shall love...,”

and in the prayer, “Blessed are You...,” then all the vital powers that are in the labors, from which come his life and sustenance, are also elevated with him and included in the One. For in them and through them the strength is given to a person to elevate and bind his soul to the living G-d in the Shema and prayer.

(This elevation is through Chochmah, which is the level of self-nullification (bittul); therefore through Chochmah there can be the nullification of the yesh (independent existence). And this is why the six days of work are called the six days of Bereishis, which is the level of Chochmah: by the power of Chochmah drawn into the emotive attributes (middos), the nullification of the yesh will be drawn forth. And see Zohar I, Bereishis

(page 31, end of side a): “Those six days go forth from Bereishis”; and see there in the Mikdash Melech the reason Chochmah is called reishis. And see what is explained elsewhere on the matter of the wine preserved in its grapes since the six days of Bereishis.)

Now the six days of work are the level of drawings-down from above to below, and the chain of descent (hishtalshelus) of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in Beriah, Yetzirah and Asiyah, so as to be the power of action.

(And see what is explained in the discourse beginning “He has not beheld iniquity in Yaakov,” and what is explained in the discourse beginning “In the third month,” on “all the praise of Your handiwork.”)

Shabbos, however, is the level of ascent from below to above, in the mode of delight, as it is written, “Then you shall delight in G-d,” and as the saying goes, “They shall rejoice in Your kingship...; they shall be satisfied and delight in Your goodness...”

(See the Ramaz at the beginning of Pekudei, page 220b,) on “therefore Shabbos is called ‘It is good to give thanks,’” and as our Sages of blessed memory said, “When is He [called] great? When He is in the city of our G-d...”

[And see what is explained in the discourse beginning “And all your children.”] And as it is written in Zohar I, Vayechi (page 239): “A parable of a king who was sitting on his throne with the crown of kingship upon him: he is called the supreme King.

When he goes down and goes to his servant’s house, he is called a small king. So too the Holy One, blessed be He...”; see there. That is: on the weekdays, when He is clothed in Beriah, Yetzirah and Asiyah, He is called a small

king. On Shabbos, however, there is the level of the revelation of the delight of G-d, a semblance of the World to Come: the delight of the souls, who enjoy the radiance of the Shechinah, and the level of receiving their reward. But the weekdays are [for] doing them.

Therefore it is written about Shabbos, “[refraining] from attending to your affairs and speaking 2 words”: speech is forbidden. For speech (dibbur) is a term of leading and of drawing down from above to below, as it is written, “And G-d spoke to Moshe, saying.”

And this is [so] on the weekdays, which are the level of the chain of descent and drawing down from above to below, to be clothed even in the level of physical Asiyah, as it is written, “Your kingship is a kingship of all

worlds,” even in the World of Asiyah, and as it is written, “indeed I have made him.” On Shabbos, however, “and speaking words” [is forbidden], for speech returns to its source and root above. [And see what is explained on this in the discourse beginning “Return, O Israel, unto.”]

Summary. The six days of work are the six supernal emotive attributes, and they are in the mode of 3 drawing down and chain of descent, to be clothed in Beriah, Yetzirah and Asiyah, as it is written, “indeed I have made him”; and the descent is for the sake of ascent and the nullification of the yesh.

Therefore they are called the days of Bereishis, which is the level of Chochmah, for in Chochmah is the refinement (birur). And on Shabbos there is the ascent from the level of Asiyah up to the level of delight, “and they shall delight in Your goodness.” Therefore it is said about Shabbos, “from attending to your affairs and speaking words.”

2. However, nothing that has descended below rises up above until strength and might are given to 4 it from above to raise it. For this, the matter of receiving

Shabbos, “Come, my Beloved,” was instituted: that there be an illumination from above “to greet the bride,” who is Knesses Yisrael (the Community of Israel), so that “let us receive the face of Shabbos.” And this is [the meaning of] “Draw me, we will run after you”: all the weekdays are the level of “after you,”

and there must be “draw me” so that “we will run.” And in this way is the theme of the whole Song of Songs: to give strength and might to Knesses Yisrael, etc. However, “one who toiled on the eve of Shabbos, etc.”

And every day there must be something like the ascent of Shabbos. This is the ascent in prayer from “And David blessed” until the Shemoneh Esreh, for all the matters spoken of there speak of ascent from below to above, to be included in the light of G-d. And in the blessing of Yotzer [it tells] how the angels sanctify, “and the Ofanim with a great noise...”

The noise is their longing and desire, with the expiring of the soul (kelos hanefesh). The Seraphim, however, stand, because this level of inclusion and self-nullification is what is grasped in their very being and essence.

But the Ofanim are on a level below them; they only perceive that the level of inclusion is far from them, for it is holy and set apart...

and not within the category of worlds, neither in the category of memalei nor in the category of sovev...; and therefore all their desire and all their salvation is that their soul expire toward Him, [something] beyond their capacity.

Therefore the noise is great. So too all the matters from “And David blessed” until the Shemoneh Esreh are all the level of ascent from below to above, [up to] the Shema, that one gives over his soul in “One,” and “And you shall love...,”

until the Shemoneh Esreh, where we say “Blessed are You,” which is the level of drawing down from above to below, so that there be a revelation of the level of Havayah, as it is written, “Blessed is Havayah, the G-d of Israel, from the world and to the world,” meaning: from the hidden world to the revealed world;

that is, that there be a revelation of the level of the hidden, which is beyond the category of worlds, and “no thought can grasp Him at all”: the level of “I, Havayah, have not changed,” and “You were [the same] before the world was created...”

(And see what is explained on this in the discourse beginning “Then Moshe and the Children of Israel sang.”) And the main revelation is every day, through the performance of the mitzvos, and the study of Torah, which is equal to them all; for they are all the drawing down of the revelation of the hidden, as is explained elsewhere.

However, the difference between the ascent on Shabbos and the ascent on the weekday, at the time of prayer, is that “a villager who saw the king is not like a city-dweller who saw...” And the explanation is that

“the Ofanim with a great noise...,” through their perceiving the level of “holy and set apart,” beyond the level of sovev and memalei kol almin, are like a villager who saw [the king], by way of analogy: his self-nullification before the king is because of the novelty of his exaltedness, beyond the bounds of his grasp.

This is the level of the weekdays. On Shabbos, however, there is the level of the revelation of the supernal delight, “They shall rejoice in Your kingship; they shall be satisfied and delight in Your goodness”; then it is like a city-dweller, by way of analogy, in whose eyes the exaltedness of the king is no novelty,

but he delights in and enjoys the radiance of the preciousness and beauty of his greatness. And on this they said, “The sun on Shabbos is charity (tzedakah) for the poor.” And the explanation is

as it is written, “a sun of tzedakah (righteousness), with healing in its wings,” for “G-d is a sun and a shield”; it is the healing, the level of “Healer of the sick.” And therefore it is charity for the poor, who have nothing of their own at all.

The explanation of the matter: all the weekdays Knesses Yisrael is in the state of “sick with love,” as 5 it is written, “Sustain me with flasks [of wine], spread apples around me, for I am sick with love.”

That is, because she is in the state of a poor person, who has nothing of her own at all, and her soul “longs and even expires” to go up to her Beloved, to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He,

which is beyond the category of memalei and sovev. And love with such expiring of the soul is the state of sickness, because of “hope deferred,” for she always longs and even expires, and she will not attain it all the days of her life.

Therefore Torah scholars in this world are called “weak and ailing,” because Torah scholars are those who receive from the level of Chochmah,

who see what is born, from nothing to something, and see that the whole chain of descent of the level of yesh (something) is the opposite of the level of ayin (nothing). Therefore their soul expires in the state of being sick with love, their soul pouring itself out, literally.

(In Likkutei Torah, Parshas Vayeira, it explains that “sick” is when the fiftieth gate is missing from him. It may be explained that the fiftieth gate of Binah is what joins Chochmah, which is ayin, with Binah, which is called yesh; that is, to draw the self-nullification of Chochmah also into the level of yesh, as is explained in the explanation on the verse “And you shall count for yourselves.”

Now in Atzilus there is the joining of Chochmah and Binah in the manner of “two companions.” But in Beriah the level of supernal Chochmah does not shine, only the level of Binah; and therefore Beriah is the level of yesh.

Hence on the weekdays, when Malchus descends into Beriah, Yetzirah and Asiyah, she is therefore in the state of being sick with love because of this: that the level of yesh is the opposite of ayin. And on Shabbos there is the level of healing, for she rises into Atzilus, the joining of ayin with yesh...)

And so a person must arouse this love in prayer, as it is written, “Now entreat (chalu) the face of G-d”; and chalu is explained as in “And Moshe entreated (vayechal),” [of which the Sages say,] “This teaches that he became ill...”; and this is the level of “and the Ofanim... with a great noise...”

But on Shabbos there is the level of “Healer of the sick,” for “a sun of tzedakah with healing in its wings,” because “they shall be satisfied and delight in Your goodness,” and then “you shall delight in G-d.”

Therefore “the sun on Shabbos is charity for the poor,” who have nothing of their own, whose soul longs and even expires; for the sun heals. (And see what is explained in the discourse beginning “Blow the shofar on the New Moon,” on the matter that in the future the Holy One, blessed be He, will take the sun out of its sheath and the righteous will be healed by it.)

It is the level of “G-d is a sun and a shield,” the Infinite Light (Or Ein Sof), blessed be He, the level of supernal Chochmah, whose illumination descended

and was clothed in Beriah, Yetzirah and Asiyah during the six weekdays, and on Shabbos it returns and rises to its source and root, as it is written, “And you shall keep the Shabbos, for it is holy...” (See what is explained on this in the discourse beginning “A Shabbos of complete rest.”)

Summary. The matter of receiving Shabbos, and “one who toiled on the eve of Shabbos”; and this is 6 the matter of the ascent in Pesukei d’Zimrah, the Shema and the Shemoneh Esreh; “Blessed are You, G-d” is drawing down.

And the difference between the ascent of the weekday and the ascent of Shabbos is like a villager who saw the king compared with a city-dweller; and the matter of “a sun of tzedakah with healing.”

3. And all this is the level of Shabbos as against the weekdays. The level of Rosh Chodesh, however, 7 is another matter: for work is permitted on it, and nevertheless it is not counted among the six days of work.

Now it is written, “Thus says G-d: The gate of the inner courtyard that faces east shall be closed the six days of work, and on the Shabbos day it shall be opened, and on the day of the New Moon it shall be opened”: [this shows] that the day of the New Moon is not included among the days of work, for the gate to be closed on it.

The matter will be understood by way of analogy, and [as] “from my flesh I behold G-d”: speech re- 8 ceives from two levels. Sometimes it receives from the level of the emotive attributes: because one loves the thing, one speaks on its behalf, or because one is angry...; and sometimes it receives from the level of intellect and understanding: one speaks what one understands with one’s mind.

So too, by way of analogy, it will be understood above by one who contemplates: for although “My thoughts are not your thoughts...,” nevertheless above there is spoken of the level of speech, and “the word of G-d,”

which is the level of the revealed world (alma d'isgalya), and it is the source of the level of Knesses Yisrael. And at times Knesses Yisrael receives this level from the level of the emotive attributes,

that is, the level of the hidden love, throughout all the six weekdays after prayer, to “turn from evil and do good, seek peace,” out of the natural love hidden in the heart

of every Jew. And “seek peace” means that there be a bonding of the two opposites: for whatever is higher and higher is the level of ayin (nothing), and whatever is lower and lower is the level of yesh (something)...

On Rosh Chodesh, however, she receives from the level of intellect and understanding, for then is an opportune time above to draw down to it insight and understanding in the renewal of the work of Bereishis from nothing to something,

and that the love be in the state of self-nullification (bittul), as it is written, “And My words which I have put in your mouth,” and it is written, “And I have put My words in your mouth”: My words, literally. (And see what is explained in the explanation on the verse “And the number of the Children of Israel shall be,” and in the discourse beginning “In the third month.”)

And this level is called “the gate of the inner courtyard that faces east (kadim)”: from before (mikedem) the work of Bereishis. (For the work of Bereishis is the level of Chochmah as it is clothed in the emotive attributes, as explained above on the meaning of “the six days of Bereishis.”

On Rosh Chodesh, however, speech receives from the level of Chochmah itself. And the level of Chochmah clothed in the emotive attributes, where it is within them in concealment, is not like the level of the revelation of Chochmah itself, which is lofty and exalted far above the emotive attributes, as is explained on this in the discourse beginning “I have come into My garden.”

And see what is explained in the discourse beginning “And G-d spoke to Moshe... and I appeared to Avraham...,” that about this level it is said, “but by My Name Havayah I did not make Myself known to them.” And see what is explained further on the matter of “that faces east” in the discourse beginning “And Moshe assembled”; and see Zohar I, Parshas Noach, page 75b.)

And this is the matter of “He renews the months,” the source of renewal; and Knesses Yisrael is elevated into this level, so that “on the day of the New Moon it shall be opened,” as on the Shabbos day.

But since it is the level of speech and “the word of G-d,” the level of the revealed world, which is itself what is renewed, therefore work is permitted on Rosh Chodesh;

but it is not counted among the days of work, because it is elevated to their source and beginning. (And see further in Sefer Shel Beinonim, Part I, chapter 16, on the matter of “a good thought the Holy One, blessed be He, joins to deed...,” “their ways are exalted” far above the level of deed...; see there.

And another example of this is from what our Sages of blessed memory said at the beginning of chapter 6 of Berachos: “When Israel does the will of the Omnipresent, their work is done by others.” Thus we find that there is no need for the level of deed, even though work is permitted; and as is explained on this elsewhere, in the discourse beginning “Gathering wood.”)

Summary. Now Shabbos is that speech returns to its place; but Rosh Chodesh is the level of speech, **9** and therefore work is permitted, and nevertheless it is not called a day of work, because on Rosh Chodesh speech receives from before the work of Bereishis.

4. Now all this is the level of the Shabbos and the New Moon that come after the weekdays. But “And **10** it shall be, every New Moon on its New Moon and every Shabbos on its Shabbos” means the New Moon of the New Moon and the Shabbos of Shabbos; then “all flesh shall come...”

The explanation of the matter: the Shabbos that comes after the six days of work is because “on it He rested from all His work.”

This is, by way of analogy, like a person who draws his intellect and brings it down into the devices of his actions, as in writing, where he applies his wisdom to how to write; and after he writes, his intellect returns to its source and root. So too the matter

that “in six days G-d made the heavens and the earth”: the illumination of His wisdom, blessed be He, descended and came down step by step even into physical Asiyah, as it is written, “You made them all with wisdom.”

But on the Shabbos day it returns to its rest and to its supernal source. The Shabbos of Shabbos, however, is that even the Shabbos day is considered before Him like the weekdays;

for it is the level of what is beyond the bounds of the chain of descent (hishtalshelus), from which radiance and illumination are drawn to give life to the worlds and sustain them, for otherwise the worlds would be nullified and would be as if they were not;

for it is far above the bounds of sovev and memalei... (And see what is explained in the discourse beginning “A Shabbos of complete rest” and in the discourse beginning “Listen, O heavens”; and in this way something of the matter of “Shabbos on its Shabbos” can be understood.

And see what is explained in the discourse beginning “Many waters” in Parshas Noach. And in the Mishnah at the end of chapter 2 of Eduyos, “every Shabbos on its Shabbos” is explained as from Pesach to Atzeres; that is because on the festival of Shavuos there is the revelation of the fiftieth gate, the revelation of Keser, as is explained elsewhere.) And so too the New Moon of the New Moon is the source of the beginning of renewal, as mentioned above.

But the revelation of these levels is in the days of Mashiach, of whom it is said, “Behold, My servant shall prosper; he shall be exalted and lifted up and be very high” (in Isaiah, chapter 52). (See Zohar I, Vayeishev, page 181b; III, 246b.)

For then the light and revelation of the Infinite One (Ein Sof), blessed be He, which is beyond the bounds of hishtalshelus, will shine forth; and then “all flesh shall come to bow down...” For

the matter of “all flesh” is the element of fire, for the level of the animate is the element of fire. And therefore “the face of a lion, the face of an ox...” [are said,] “their appearance was like coals of fire,” because they are burning ones (seraphim), like the element of fire.

And therefore they said in the Gemara that an unlearned person (am haaretz) is forbidden to eat meat (basar). For the purpose of a person’s eating is that he eats the food and it turns into blood and becomes flesh like his own flesh, so that thereby the food has the power

to rise in the elevation of the person. And when a person lifts up his soul to G-d, the power of the food too is included in him and rises with him as well, because it has also become the level of man.

Now Torah scholars are in the state of “weak and ailing,” which is the state of being sick with love, 11 from the element of fire, and thirst..., because they receive from the level of Chochmah and comprehension, seeing what is born from nothing to something; and through this the fiery flames of their love grow...

Therefore they are permitted to eat meat, which is from the element of fire: when it is transformed and becomes like his flesh, it is included in the level of man, to elevate and bind his soul to G-d with the fiery flames of love.

The unlearned, however, who have only the hidden love, and in whom there is no stirring at all of the fiery flames mentioned above,

the power of the meat does not rise with him; on the contrary, it causes him to be brought down below, G-d forbid. (See what is explained on this in the discourse beginning “When you go out,” in the discourse [beginning] “When you kindle,” and in the discourse beginning “The heads of the tribes,” on “vows are a fence for abstinence.”)

Now “all flesh,” which is the element of fire, will come and reach the level of bowing and self-nullification (bittul). (And it may be said that this is the matter of “everyone that is called by My Name”; and see the Rashbam on Bava Basra

(75b), on the explanation of “In the future the righteous will be called by the name of the Holy One, blessed be He”: when there will be the level of the revelation of its Shabbos and its New Moon.) For

what is now the level of the element of fire and the stirring of feeling is because of the state of being sick with love, and “the Ofanim with a great noise...,”

for inclusion and self-nullification in the Infinite Light (Or Ein Sof), blessed be He, is high and exalted beyond them, because they are below. But when there will be the level of the revelation of its Shabbos and its New Moon, which is beyond hishtalshelus, then they will reach and come to bow down.

And the explanation of “to bow down before Me”: the level of bowing, although it is the level of bittul, is also the level of drawing down,

for it is a drawing down from the level of bittul, the level of what is beyond the bounds of hishtalshelus. (And see Rabbah, Parshas Vayeira, chapter 56, on “and we will bow down and return to you.”)

And in this way is the matter of the bowing in the prayer of Shemoneh Esreh, as is explained at the end of the discourse beginning “The heavens are My throne”: it is the drawing down of the matter of bittul, as in the saying “Blessed are You,” that it be blessed (baruch) and drawn down to be in the level of “You,” the level of revelation.

And this is “to bow down before Me (lefanai)”: that is, that there be the level of “face” (panim), which is the level of revelation, as in “his face beamed...” And this is the matter of “May G-d make His face shine upon you...,”

“may He make His face shine with us, Selah.” And this is “says G-d”: that there be the level of saying and drawing down from above to below, in the revelation of this level.

מזמור שיר חנוכת הבית כו' ולא שמחת אויבי לי

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



“A psalm, a song for the dedication of the House...,” and “You did not let my enemies rejoice over me.” Now, at the time of the creation of man, the ministering angels brought an accusation before the Holy One, blessed be He, and said, “What is man, that You should remember him?” as is written in Midrash Rabbah on Bereishis, section 8. Afterwards, at the time of the giving of the Torah, when

Israel put “we will do” before “we will hear,” they conceded. And afterwards, at the time of the sin of the Golden Calf, they rejoiced that it had turned out as they had said: that within forty days after the giving of the Torah, which had been face to face, etc., their heart had turned so far.

But at the time of the making of the Mishkan their rejoicing grew dark, because the work of the Mishkan atones for the making of the Calf; that is why there was gold in the Mishkan, to atone for the gold of the Calf.

Therefore David said concerning the building of the Beis HaMikdash, “A psalm, a song for the dedication of the House..., and You did not let my enemies rejoice over me”: these are the angels who had accused.

That is, the building of the Beis HaMikdash is one matter with the making of the Mishkan. (Something similar is brought in the book Arkei HaKinuyim, composed by the author of Seder HaDoros, under the entry “enemy”; and see the Gemara in Kiddushin) (folio 72): “What is [meant by] ‘with enemies in the gate’ ...”; and see Bereishis Rabbah, section 54.

And to understand this accusation of the angels, who said “What is man...”: the angels said that they are on a higher level than man. And the answer was that man is more exalted.

To explain this, one must understand the matter of angels and souls. For we find that the angels sing song, but we do not find this of the souls. In truth, however, the souls too sing song constantly,

for they constantly have ascents and descents, “from strength to strength,” as it is written, “And it shall be, from month to month...”; and afterwards they return to the lower Gan Eden, and again ascend to the upper Gan Eden, etc.

And it is known that every going and ascent is specifically through shir (song), as in the matter of “All that have a shir go out with a shir and are drawn by a shir,” as is explained in the great Likkutei Amarim. Only, we do not find this stated explicitly in Scripture.

The reason is that the song of the angels is heard in the ears of the prophet, as it is written, “And I 3 heard behind me the sound of a great noise...,” in the form of actual sound; and as it is written, “And I heard the sound of their wings, like the sound of many waters...”;

and “they proclaim in awe, in unison, aloud...,” and “the Ofanim with a great noise...”. That is because they have bodies, as it is written, “He makes His angels winds,

His ministers flaming fire.” This does not refer to their souls, for the souls are possessed of intellect and comprehension, like the soul of man, which reasons and comprehends, and it would not be fitting to call them by the name “winds” and “flaming fire.”

Rather, it refers to their bodies, as the Ramban writes, that the angels have a body of the simple element of air and of the simple element of fire.

Therefore the angels occupy space: there is a great angel [the size of] a journey of five hundred years, and there is an angel [that is] a third of the world, etc. That is, their body is so large that it is in the category of space.

Therefore their song is clothed in the form of sound, until it is heard by the ears of the prophet. The 4 song of the angels [apparently: souls], however, is not heard, because they are not in a state of being clothed in a body at all.

Therefore their song is not clothed in the form of sound; it is only in the form of intellect and comprehension. That is why the prophets did not speak of it.

Similarly we find regarding sight: the angels are seen and revealed to eyes of flesh whose vision is 5 pure, as with Avraham, “And he saw, and behold, three...,” because they have bodies and can be clothed until they are revealed and become visible; which is not so of the souls.

This is the meaning of what we say in the Shemoneh Esreh, “And holy ones praise You every day, selah”: first we say the order of Kedushah of the angels, how they say “Holy,” “Blessed,” and “He shall reign,” and afterwards we say further, “And holy ones every day...,”

concerning the souls. We say them in order, from below upward: first the Kedushah of the angels, who are within space and time; for since they are within space, [the extent of] a journey of five hundred years and a third of the world, etc., they are also within time, for space and time are both created in a single aspect.

Therefore they have a fixed time to say song, as is known; whereas the souls have no aspect of time and space, but rather “every day” they constantly “praise You,” and also “selah,” without interruption.

2. But the angels who said “What is man...”: although they knew that the stature and level of the souls is very much higher than their own stature and level, as said above, nevertheless, the soul as it is [in itself] is without being clothed in a body at all. 6

But concerning its descent to be clothed in a body in this world, they said “What is man,” for because of the body man is prone to sin. Therefore they said that the Torah should be given to them, for they too have a body and a soul, and the body is spiritual.

And the answer of the Holy One, blessed be He, was that it was necessary that the soul, which is from the inner dimension (pnimiyus) of the worlds and which in itself is utterly abstract from bodily matter, should descend specifically into an actual physical body, so that through this there would be a dwelling place among the lower realms; which is not so with the angels.

(And see what is written on this in the discourse beginning “And G-d, Elokim, formed man, dust...”. And the Beis HaMikdash too was made of physical things, and in it there was a revelation from a level that is above the chain of descending worlds (hishtalshelus). And see what is written in the second discourse on “A psalm, a song for the dedication.”)

Now, when the Beis HaMikdash was built, then it was said, “And You did not let [my enemies] rejoice....” For it is written, “And they shall make Me a Sanctuary, and I will dwell in their midst”: it does not say “in its midst,”

but “in their midst,” for the resting of the Shechinah (Divine Presence) was within Israel themselves. Yet even so, it was necessary to build a house of wood and stones, so that through this there would be a revelation of the Shechinah in Israel.

And so too now, since the Beis HaMikdash was destroyed, the holiness has spread into every synagogue and house of study, as it is written, “And I have been to them a small sanctuary....”

To understand this, one must understand what the resting of the Shechinah (Divine Presence) is. 7
Now, we say, “And we are unable to go up and appear and bow down before You.”

One must understand what “and bow down” is, and why we are unable. Granted, to go up and appear is impossible because of “the hand...”;

but bowing can take place in any place before Him, may He be blessed, as in “And we bend the knee and bow down....” Why, then, is the Beis HaMikdash specifically needed for this?

But there are two levels of bowing. For the meaning of bowing is that one nullifies and subdues oneself before Him, may He be blessed, as one nullifies oneself before the king and accepts upon oneself to serve him and to obey his voice.

Now, there is a bowing on the level of the outer dimension (chitzoniyus), in which one subdues the 8 body so that it will not rebel; but the core of the will and the inner dimension of the soul are not nullified, for even so one is a thing unto oneself and has another will and another thought of one's own, apart from the matter of submission.

Whereas bowing on the level of the inner dimension (pnimiyus) is the level of “Nullify your will before His will,” in which one has no other will or desire at all, as in “a son is the leg...,” for the leg is utterly nullified, etc.

This is the bowing of the soul. And this bowing Israel would receive through appearing on the three festivals a year in the Beis HaMikdash, where there was a revelation of the Shechinah (Divine Presence); the meaning of “Shechinah” is that which dwells in the lower realms in a revealed manner

(while the Holy One, blessed be He, is holy and separate, etc.), through which all the souls are nullified like a candle before a torch. That is: when a very great torch is burning,

then every single candle that burns near it, its light goes and is absorbed into the light of the torch, and they become truly one.

This is [the meaning of] “And they shall not appear before Me empty-handed”: in the way that one came to see, for there was a seeing and an inner revelation. And it is written, “My face,” that is, the level of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the level of the union of the Holy One, blessed be He, and His Shechinah. Moreover, each and every one

of Israel would receive this revelation according to his measure when they went up for the festival, for all are obligated in appearing. Therefore it says “the face of G-d (pnei Havayah)” in the plural, for each one received the revelation according to his level. And the essence of the appearing is the bowing: that one would bow and thereby fulfil [the obligation]

(except that it is written, “And they shall not appear before Me empty-handed”). And from these three festivals one would receive the quality of bowing so that all year there would be this state of self-nullification, for from each festival and Yom Tov the self-nullification would continue until the next festival after it.

And since the Beis HaMikdash was destroyed, although we are unable to bow, nevertheless the holiness of this illumination, a tiny fraction of it, has spread into the “small sanctuary,” the synagogue and the house of study;

that is, at the time of prayer, when a person cleaves to his Maker and wishes to nullify himself before the King, the King of the world, each one according to

his measure; [for some] it is on the level of the outer dimension, through the compulsion with which one compels oneself, etc. And a person’s prayer is heard only in the synagogue, etc., because through the spreading of the resting of the Shechinah that is there

(and therefore, “in every [gathering of] ten the Shechinah rests,” and we say a matter of holiness when there are ten; for through the gathering of ten there rests the Knesses Yisrael (Assembly of Israel) above, which is the level of the gathering and assembly of the souls and their source), there comes about a bowing and self-nullification like a candle before a torch.

Now this self-nullification is specifically in souls, which are truly united like a candle in a torch, which separates from the wick and is absorbed; for the Shechinah is Knesses Yisrael, the source of the souls of Israel: “You are children to G-d your G-d”; “a son is the leg of his father...”.

Whereas the angels are in a state of separateness, for they are clothed in limiting vessels; and all the more so when they descend below: behold, “the Nefilim were...”.

3. Now, in order for there to be the resting of the Shechinah in the Beis HaMikdash, “G-d said He would dwell...,” David and Shlomo first carried out the dedication (chanukah) of the House. 9

The meaning of this dedication is from the term chinuch (training), as in “Train a youth according to his way.” When one trains him for study, one does not train him with the study alone, which is a thing that will always be with him, but one trains him with some addition,

such as some drawing close or some gift. And so it is with the dedication of the Beis HaMikdash and the Mishkan: there was something added to the daily offerings, “two lambs” as prescribed. For in the Mishkan the princes donated “one young bull...

and for the peace-offering...”; and in the Beis HaMikdash, “And Shlomo slaughtered a hundred and twenty thousand sheep...” This is the matter of an addition of supernal lights that descended with the revelation of the Shechinah: not the Shechinah alone descended,

but with an addition of supernal lights that descended with it. And see on this at the end of the discourse beginning “This is the dedication of the altar,” and in the discourse beginning “On the twenty-fifth of Kislev.”

Now, the section of the princes states explicitly in the Torah the offering of each and every prince: 10
“this is the offering of Nachshon,” “this is the offering of Nesanel,” etc.

And for all of them it is written what their offerings were, even though they all offered in the same way. It should have said, “Nesanel did likewise...,” “and likewise did...”.

Why was it necessary to repeat twelve times the offerings, which were identical? But the matter is that it was written for the generations, for it was revealed and known before Him that the Beis HaMikdash would in the future be destroyed,

and there would have to be “And we will render [for] bulls [the offering of] our lips,” as our Sages, of blessed memory, said, “Whoever occupies himself with the teaching of the burnt-offering...”; and just as on Chanukah we read the matter of the offerings of the princes, because on Chanukah too there was a dedication of the altar, for the idolaters had made

thirteen breaches, and when the kingdom of the house of the Hasmoneans prevailed and defeated them, they needed a dedication to restore the holiness to its former state, for at the time of the idolaters’ breaches it had departed. And through the reading of the Torah section of the princes we draw down [that there will] be the resting of the Shechinah, as is known concerning the matter of one who reads the Torah.

Therefore the offerings were repeated twelve times, for all twelve tribes, to draw down the self-nullification (bittul) like a candle before a torch, for there are twelve torches corresponding to the twelve tribes, each tribe being a torch in its own right.

(And similarly, at the splitting of the Sea, the sea was split into twelve parts, so that each and every tribe on its own path might direct [its intention], each according to his measure, as is written elsewhere. And see in Midrash Rabbah, Parshas Nasso: they said concerning the offerings of the princes that each prince’s offering had a meaning and intention of its own; see there at great length.)

Now, the explanation of “A psalm, a song,” which is a doubled expression. But there is a difference between mizmor (psalm) and shir (song): the music and melody that one plays on a musical instrument, on the harp and lyre, etc., that melody is called “the sound of music” (kol zimrah), because it is the sound of music that comes out of the musical instrument.

And shir is [song] in the mouth: the voice that comes out of the mouth, which is not clothed in an instrument. This is [the meaning of] “A psalm, a song”: mizmor is the song of the angels who stand at the heights of the world, who are from the outer dimension (chitzoniyus) of the worlds, 11

who are of matter and form, light and vessel. Their song, in which they sing and praise and glorify the Name of the glory of His kingship, may He be blessed, “with thanksgiving and the sound of music,” is called the level of mizmor, because it is music clothed in the vessel,

for they are of matter and form. Therefore the true self-nullification (bittul), to be absorbed in their source like a candle before a torch, is not found in them, for their vessel holds them back. For this reason their self-nullification too is felt in sound and great noise, all

because of the vessel. And shir is the level of the song of the souls in Gan Eden, who go out with song and are drawn by song in true self-nullification, like the nullification of a candle before a torch, since they are not clothed in matter and vessel, as said above. Therefore their song is called the level of shir, since it is not clothed in a vessel,

for they have no materiality and vessels, as said above. (And see what is written on “The Song of Songs” and on “And at night His song is with me” in the discourse beginning “And it came to pass at the end.” And see Zohar, part 1, Vayeitzei)

(148b), concerning the difference between the song of the Levites and the level of “and Your pious ones shall sing for joy” of the Kohanim, which is a higher level.

In the same way the superiority of the level of shir over the level of mizmor will be understood. Also in the Pardes, in [the Gate of] Arkei HaKinuyim, under the entry shir, it explains that shir is in Chochmah (wisdom).

Now, in the Sanctuary there was a revelation of the Shechinah, the source of the souls and of the angels, as it is written, “Your kingship is a kingship over all worlds....”

Therefore it says of the dedication of the House, “A psalm, a song,” for both were revealed there, the level of the mizmor of the angels and the shir of the souls, since the source of them all is the revelation of the Shechinah, blessed be He, which was revealed in the Sanctuary, as said above.

And so it was below, in the Sanctuary, in the song of the Levites, who were divided into two groups: some of them were singers with the mouth and some of them players on instruments; as there is a dispute in the Gemara whether the essence of song is with the mouth or with an instrument, etc.; see there.

As for what is written sometimes the other way round, “A song, a psalm, of the sons of Korach...”: **12** since the mizmor is in the outer dimension, clothed in a vessel, and the shir in the inner dimension, without a vessel,

therefore, when they need to join together, it is in two ways: either the higher descends below, or the lower rises above. Therefore, when it says “A psalm, a song,” it is the level of the elevation of the mizmor to be absorbed in the shir and to join with it.

And “A song, a psalm” is when the higher, the shir, descends below to join with it. (And in Zohar, part 3, beginning of Parshas Acharei) (folio 58b): “What is ‘A song, a psalm’?... a song that is doubled....”

And so too “A psalm, a song for the Shabbos day.” And the Mikdash Melech there explains in the name of Rabbi Chaim Vital that the meaning of “a song that is doubled” is the union of Z’eir Anpin and Nukva. And see there, at the end of the parsha (folio 79b),

concerning “A psalm, a song for the Shabbos day”; and in the Mikdash Melech there, that the “psalm, song” is as it says in the Mishnah at the end of Tamid, “for the day that is entirely Shabbos....,”

and to Him they sing the level of “a psalm, a song”; and understand this. And in the same way is the matter of “A psalm, a song” of the dedication of the House, etc. Also, mizmor is a term of pruning (zemer) and division, as it is written, “and your vineyard you shall not prune (sizmor),”

which is a term of separation and division of the melody, which is cut into small parts within the musical instrument; which is not so with shir. And so too it is above.

And the meaning of “for You have lifted me up (dilisani)”: the reason for all this is the advantage **13** and superiority of the souls over the angels, and this advantage is hinted at in the word dilisani, which has three meanings. The first is from the term of exaltation and elevation, on the level of the very highest. The second is from the term of poverty (dalus) and neediness.

The third is from the term “he drew, he drew (dalah dalah),” a term of drawing [water]. And all **14** three meanings are true, and they are three advantages that the soul has over the angels.

The first, from the term of exaltation and elevation: for the soul is high and exalted in its source above, being from the level of the inner dimension, which is not so of the angels, etc. Therefore the bowing of the soul and its self-nullification in its source are with greater excellence, truly like a candle before a torch.

The second, from the term of poverty and neediness: that is, the soul is naked, without a garment, **15** for it has no clothing of a body and a limiting vessel at all; which is not so of the angels, who have bodies, which are winds and flaming fire.

The third, from the term of drawing [water]: the souls were drawn from the source from which they were hewn, from the level of Chochmah (wisdom); “and she filled her jug (kadah)”: a jug (kad) from the sea of Chochmah, the twenty-four (kad) books of the Torah.

That is, “its foundation is in the holy mountains,” which is the supernal Chochmah, the source of the Torah, for the Torah was drawn from there, a jug from the sea; and as it is written,

“and He set a Torah in Israel,” and it is written, “And this was formerly in Israel,” and “this” is nothing other than Torah, which is rooted in the souls of Israel, in their source and in their inner dimension (pnimiyus). Therefore they are more fitting than the angels for the resting of the Shechinah (Divine Presence) and for receiving the Torah.

מזמור שיר חנכת הבית לדוד

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



“A psalm, a song of the dedication of the House, of David.” To understand the reason that a feast ¹ and rejoicing are made at the dedication of a house: now, there are three levels: food, garments and houses.

Food is inner life-force (chayus) for a person's body. It becomes internal to him and life-force for him by means of the belly and the stomach, which cook the food, and the choicest part rises to the brain and becomes internal [nourishment] and life-force for the mind and the limbs, strengthening all his limbs.

And garments are encompassing [things] upon a person: they encompass him and clothe him and protect him from cold and heat only, and they do not become internal [to him] and life-force like food; yet it encompasses him right upon him.

Houses are also encompassing [things] upon a person, only not like garments, which are right upon him. Houses, by contrast, are entirely removed from the person.

Now we see that food is bought more cheaply than garments, and garments more cheaply than ² houses. Seemingly it ought to have been the reverse, since food is internal and life-force for him,

absorbed and dissolved within him so that they become truly one, and it is the life of his soul, for it is impossible to live at all without food; so it ought to have been dearer than garments, which are not life-force for him but only encompass him.

And likewise garments compared to houses, in the same proportion as food compared to garments. (But the reason, according to the plain sense, is that food does not last long, for immediately after the time it takes to digest the food, one becomes hungry again.

Garments, by contrast, last about a year or more, and houses last longer even than garments. Therefore the price of houses is dearer than that of garments, because they last longer; and likewise garments are dearer than food, as said above.)

But in truth, as to the root above of the three above-mentioned levels: houses have their root higher above than garments, and garments than food, as is known that whatever has fallen lower in level has its root in a higher level and rank.

The explanation is that these three levels are found in the dimensions of World, Year and Soul in the creation of the worlds, and also in Torah and mitzvos. For 3

it is known that there is the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the power of the Maker within the thing made: when the level of Malchus of Atzilus gives life to the worlds of Beriah, Yetzirah and Asiyah, it then actually clothes itself in Beriah, Yetzirah and Asiyah as inwardness and life-force,

like the soul that gives life to the body in all the particular modes of the body: the power of sight, hearing, smell and speech in the head, and the hands and the heart and the belly and the stomach and the feet, according to the order of the chain of descent (hishtalshelus).

And likewise above: the level of Malchus of Atzilus that clothes itself in Beriah, Yetzirah and Asiyah to give life to the worlds is also in the manner of the inner dimension of the life-force in all the particulars of the chain of descending worlds.

This is [the meaning of] “They will speak of the glory of Your kingdom and tell of Your might, to make known etc. His mighty acts”: [His] mighty acts are what are called gevuros and contractions (tzimtzumim), so that separate worlds come into being, divided into many particulars without end.

Therefore it is called the light that fills all worlds (memalei kol almin), for it is in the manner of inner life-force, the power of the Maker within the thing made, etc. And the level of the light that encompasses all worlds (sovev kol almin) is that which does not clothe itself within the worlds at all in an inner manner, 4

but only surrounds and encompasses them, as is written in Sefer Shel Beinonim, to give them life. For the main life-force is from the level of the encompassing [light] that is above the ten Sefiros of Atzilus, which clothe themselves within the ten Sefiros of Beriah, Yetzirah and Asiyah, Chesed of Atzilus in Chesed of Beriah, as above; and it is called Keser Elyon (the Supreme Crown).

(And this is [the meaning of] “Whatever G-d desired, He did,” for the main [act of] bringing into being is from the level of G-d’s desire and His supernal will; and as is explained in the Explanation on “They shall bring a royal garment,” that in every creature there is a drawing of life-force from the level of memalei kol almin and of sovev kol almin, and that the main bringing into being is from the level of sovev kol almin; see there.)

But in Keser there are two levels, namely, the lowest level of the Emanator and the very first of the emanated, as is known that Keser is the intermediary between the Emanator and the emanated. And it is known that every intermediary must comprise both of them, as is written in Etz Chaim (Sha'ar 41, chapter 3).

Now, the very first of the emanated is what is called Arich Anpin, which is the source from which is drawn the coming into being of the ten tikkunim, the ten Sefiros of Atzilus, in the manner of a chain of descent (hishtalshelus): “one long,” etc. Arich Anpin itself, by contrast, is an encompassing [light], sovev kol almin, equally [over all].

However, the lowest level of the Emanator is what is called Atik, from the expression “He who removes (ha-ma'tik) mountains,” for it bears no comparison at all to the ten emanated Sefiros, and it is not even fitting to call it by the name “encompassing,” for every encompassing [light] is one that has some relation [to what it encompasses]; rather it is called “an encompassing of an encompassing,” etc.

And this is like a house, which is not the level of an encompassing that is adjacent and close to the body, like a garment, but is an encompassing that is distant from a person's body; that is,

like the level of an encompassing of an encompassing. (And see what is written at the end of the discourse beginning “The heavens are My throne,” on the subject of “What house could you build for Me?” And see what is written in Parshas Pinchas at the end of the discourse beginning “Command the children of Israel... My offering, My bread,” on the subject of the reason that the offerings are practiced only when the Temple stands; see there.)

Now, corresponding to the three levels above-mentioned, three levels came down below: food, garments and dwellings; and the higher anything is, the lower is its descent and its enclothing below.

Now food, which is inner life-force, is drawn from the level of memalei kol almin; therefore there are many tastes and many varieties, such as bitter, sweet, etc.,

and the great division into particular foods, that is, the whole inter-inclusion of the ten Sefiros, Chesed of Chesed, Gevurah of Gevurah, etc. Therefore food is subject to being used up, [coming] from the inner light that is clothed and limited in vessels, etc.

(And see what is written in the discourse beginning “Declaring the end from the beginning,” on the subject of “her food, her clothing,” etc.: that the level of “her food,” which is food, is drawn from the Name Elokim, that is, from the level of the vessels, etc.; see there.)

Therefore, below, they become united as one with the person as inner life-force, because its root is in the level of memalei kol almin, the power of the Maker, etc.

And therefore they are cheaper, and they are not so necessary in the matter of various delicacies, since it is possible [to manage] with dry bread, etc., for one can live on bread with salt,

and one can also eat various delicacies, because its root is from the level of the power of the Maker, etc., which is from the level of limit and vessel, limited in a vessel;

therefore it is so with food as well. Garments, by contrast, have their root above in the level of Keser, the head of the emanated, the level of an encompassing [light];

therefore below, too, they encompass the person and are not inner life-force, and they are more needed by a person, for it is impossible [to be] in winter without clothing, etc., and likewise in summer, etc.;

therefore they are dearer and last longer, because their root above is higher than food, which, as above, is from the light that is limited in vessels, whereas garments have their root in the level of sovev, which is not limited in vessels;

therefore it is not so subject to being used up. [And see what is written in the Explanation on “I have come into My garden,” on the subject of “I have gathered My myrrh,” that the difference between taste and smell is also along these lines; see there. And this is [the meaning of] “the smell of his garments,”

and this is also the meaning of “with the fragrance of your garments” in the Zohar, Parshas Balak (186a).] And houses, which are further from a person’s body, have their root above in the lowest level of the Emanator, which is the level of an encompassing of an encompassing, as above.

Therefore it came down below to the very lowest level, stones and earth, the level of the inanimate, 5 whereas garments are from the level of the vegetative.

Therefore they, below, are also distant from a person’s body, and they are more needed by a person even than garments, for it is impossible to live without a house even for a moment; and it is dearer and lasts the longest, because their root above is exceedingly high, from the level of an encompassing of an encompassing. And this suffices for one who understands.

2. And likewise the three above-mentioned levels are found in Torah and mitzvos. As is known, the 6 Torah is the level of food for the soul and the mitzvos are garments for the soul (as is written in the discourse beginning “These are the journeys,” and in the discourse beginning “I am my Beloved’s,” and in the discourse beginning “My dove,” etc., and in other places).

Now, although below, in the chain of descent (hishtalshelus), the mitzvos are on a lower level than the Torah, since they are in physical action, nevertheless we see that they are higher in their root.

Therefore the whole Torah is an explanation of the mitzvos, both in the revealed [part] and in the hidden [part], such as the book of the Zohar. And so our Sages said, “Great is study, for it leads to action”; and likewise, “Not study is the main thing, but action,” etc. And likewise our Sages said (in Kesubos 86a):

“But with positive commandments, for example when they tell him, ‘Make a sukkah,’ and he does not make it, etc., they would beat him until his soul departs.”

And although they said that one whose Torah is his occupation, such as Rabbi Shimon bar Yochai and his colleagues, does not interrupt [his study] for prayer, and in the Jerusalem Talmud, chapter 1 of Shabbos, they said that the meaning is that for the recitation of the Shema they do not interrupt, that is only for the recitation of the Shema;

but for a positive commandment, such as for sukkah and lulav, he is obligated to interrupt, as is explained in the Jerusalem Talmud there, cited by the Baal HaMaor on chapter 1 of Shabbos: “Does not Rabbi Shimon bar Yochai concede that one interrupts to make a sukkah, etc.? The reason of Rabbi Shimon bar Yochai is: this is study

and that is study, and one does not set aside study for study.” And all the above [shows] that although below, in the chain of descent, they are lower, being the level of garments, their source and root above is higher. For the Torah,

which is the level of food, has its root in the level of the inner dimension (pnimiyus) of the ten Sefiros of Atzilus: “The Torah comes forth from Chochmah,” etc. Therefore the study of the Torah has no fixed measure,

for even with one chapter in the morning and one chapter in the evening one has fulfilled the obligation of Torah study, and [yet] also, “You shall meditate in it day and night.”

That is, it is the level of food, for which dry bread suffices and one can also eat various delicacies, for their root and source is from the level of memalei.

But the mitzvos are from the level of the supreme encompassing [light], the level of Keser, “one,” etc., which is above the Chochmah of Atzilus; therefore they become garments for the soul, as said above about garments.

Now, just as in Keser Elyon, the intermediary between the Emanator and the emanated, there are two levels, as above, an encompassing and an encompassing of an encompassing, as above, so with the mitzvos there are two kinds of mitzvos. The first: ordinary mitzvos, all those that are [done] by a person’s will to do them,

such as sukkah and lulav and the like. And there are mitzvos that do not depend on his will at all, but [come about] specifically without his knowledge, such as the mitzvah of the forgotten sheaf and the like.

As we find in the Tosefta, chapter 3 of Pe'ah: It once happened that a certain pious man forgot a sheaf in the midst of his field, and he said to his son, "Go and offer on my behalf a bull as a burnt-offering and a bull as a peace-offering." He said to him, "Father, what

did you see to rejoice in the joy of this mitzvah more than all the mitzvos in the Torah?" He said to him, "All the mitzvos in the Torah the Omnipresent gave to us [to fulfill] with our knowledge; this one [is] without our knowledge. For had we done it willingly before the Omnipresent, this mitzvah would not have come into our hands.

Rather, it says, 'When you reap,' etc.; Scripture set a blessing for it." [Thus far] the words of the Tosefta. And he meant: if so, the fulfillment of this mitzvah is a gift from above; therefore I offer a bull.

That is, the mitzvos that depend on a person's knowledge and will have their root above, likewise, in Keser, from the level of Arich Anpin, which is the level of the supreme will (ratzon), the root of the emanated: "You are He who brought forth," etc.

Therefore below, too, they depend on his will, and by doing them he draws down from the level of the supreme will. And this is [the meaning of] "Who has sanctified us with His commandments." And he can do them with great joy, for he draws down the level of the supreme will as an encompassing [light] upon him. By contrast, the mitzvos that are specifically without knowledge and will,

such as the above-mentioned mitzvah of the forgotten sheaf, have their root in the lowest level of the Emanator, which is above will and is called an encompassing of an encompassing

(and possibly this is the level of "the Will of all wills," that is, a will for will, etc.); therefore below, too, it is above a person's knowledge and will.

And similarly we find several mitzvos that are specifically not by will, such as Rabbi Shimon ben Shetach, who fled to Egypt because they wanted to appoint him Nasi, and it was not his will to accept the office of Nasi, and he fled, etc.;

and they pursued him, and he became Nasi. Had he not fled, and had it been his will to accept the office of Nasi, they would not have appointed him to be Nasi,

for whoever pursues honor, etc. That is, this mitzvah too has its root above in the level of an encompassing of an encompassing, as above.

(And see what is written in the discourse beginning “Go forth and see” on the subject of “We will do and we will hear”: that the level of “we will do” is a complete nullification (bittul) of will, above knowledge and intellect; and possibly this is the level drawn from “the Will of all wills,” which is the above-mentioned level.

And therefore they tied on them two crowns, one corresponding to “we will do” and one corresponding to “we will hear”: that is, the two levels in Keser Elyon, which are the level of an encompassing, drawn down through “we will hear,” and the level of an encompassing of an encompassing, drawn down through “we will do,” which is the nullification of will, in which one sets aside his knowledge and will entirely.

And therefore they put “we will do” before “we will hear.” For so the level of Atik is from the level of the Infinite One (Ein Sof), prior to all that is prior, and from it the level of Arich Anpin is drawn. And along these lines is what our Sages said at the beginning of chapter 6 of Berachos, that [the verse] “and you shall gather in your grain” speaks

of when they do not do the will of the Omnipresent, even though it stands on [the passage] “And it will be, if you will diligently listen to My commandments,” etc. For the meaning of “doing His will” is to draw down the level of will from the level of “the Will of all wills,” and this is through “with all your might,” which is the nullification of will above knowledge.

Not so through “with all your heart and with all your soul,” etc. Therefore, relative to the drawing down from the level of Atik, which is the Infinite One Himself, they are not yet called “doing the will of the Omnipresent,” etc.

And close to this, one may also explain the superiority of the prohibitive commandments over the positive commandments: in fulfilling the prohibitive commandments there is the level of subduing (iskafya) the sitra achra (the other side), as our Sages said: “A person should not say, ‘I have no desire for it,’ etc.,

but rather, ‘I do desire it, but what can I do? My Father in heaven has decreed upon me.’” And through this, the glory of the Holy One, blessed be He, is exalted above. And see what is written in the Explanation on “I am black yet comely,” and on “Set me as a seal,” and on “I saw, and behold, a menorah all of gold,” etc., on the subject of the prohibitive commandments.

And along these lines one will also understand what is written elsewhere, at the end of the discourse beginning “See, the smell of my son,” on the subject of the blessings that Yaakov received from Yitzchak, which were specifically without Yitzchak’s knowledge, but rather “your brother came with guile,” etc.,

for it is impossible [for them] to be clothed in the level of knowledge (Daas), etc.; see there. For this is along the lines of what was said above in the name of the Tosefta, “this one without our knowledge,” etc. That is, because the root of these blessings too is from the level of “the dew that drips from Atika.”

And this is what is said in the Midrash: “The smell of his garments’ (begadav): the smell of his rebels (bogdav),” which is the level of teshuvah (return), which is above the level of “the smell of his garments,” which are the level of garments; and, as above, the garment is the close encompassing [light], etc.

And see what is written in the discourse beginning “And Yaakov sent,” on the explanation of “current with the merchant.” And see what is written in the Explanation on “When you go out,” on the subject of the two encompassing [lights], lamed and mem; see there.)

Therefore it is said of David, “And I will establish for you a faithful house.” Thus the level of Malchus is called by the name “house.” And this is because he said, “My heart was not haughty,” etc., “and I stilled (domamti) [my soul].”

And just as a house is made from the level of stones and earth, which is the level of the inanimate (domem), and its root is from the level of an encompassing of an encompassing, so Malchus is the level of the last Sefirah of the ten Sefiros of Atzilus, and its root is very exalted, from the level of an encompassing of an encompassing, as above.

Therefore, at the dedication of the Holy Temple, when there is drawn there from the level of an encompassing of an encompassing, as above, which is above will, the level of Keser, etc., 10

joy does not apply there at all, as it does with the mitzvos, which are by a person’s will, as it is written, “[Because] you did not serve with joy,” etc., [and] “Who has sanctified us with His commandments,” etc.,

because its root is from the level of the supreme will, as above. The dedication of the House, by contrast, a wall, the level of the inanimate, whose root is above will, as above: joy does not apply to it at all.

Therefore it was necessary to draw down the level of joy there. (And see what is written on “You shall draw water with joy”: that because the water libation is from a level that is above the level of the wine libation, for wine gladdens, etc., therefore it must be joined with the level of joy. And this is the meaning of “You shall draw water” specifically “with joy”; see there.)

And this is [the meaning of] “A psalm, a song of the dedication of the House”: to draw down the level of joy into the dedication of the House. And therefore a feast and rejoicing are made at the time of the dedication of a house.

(And this is also the meaning of “a psalm, a song,” which seems a doubling of the matter, as the Alshich writes. That is, along the lines of what was said above in the story of a certain pious man, etc., “What did you see to rejoice in the joy of this mitzvah more than all the mitzvos,” etc., and as above; and all the more so at the dedication of the Holy Temple, which is the sum of this level. And see what has been written about this above.)

And this is [the meaning of] “And may your house be like the house of Peretz,” where [the verse] called the birth of a child by the term “house.” For [with] children, the matter does not depend on merit

but on mazal, etc. Merit is the level of the spreading forth of the ten Sefiros of Atzilus, which are in the level of inner light, intellectual understanding, reasoning to find merit, etc.;

but children have their root above intellect, in the level of mazal, which is the level of the supreme encompassing [light]. For the meaning of mazal is the source, which is what bestows and makes flow (mazil), so that “water shall flow,” etc., and “flowing from Lebanon,” etc.

And therefore it is called by the name “house,” whose root is also from the level of the supreme encompassing [light], etc. And this is what is said, “and prepared for him from him an everlasting edifice,” etc.

And see what is written in Parshas Va'eschanan, in the discourse beginning “And this is the commandment,” that the Oral Torah is called a “house”: “Do not read ‘your children’ (banayich) but ‘your builders’ (bonayich),” etc.; see there.

3. Now, according to this one will understand what is written, “For you have not yet come to the rest 11 and to the inheritance”: “the rest” is the building of Shiloh, etc.

And [we need] to understand the difference between the building of the Mishkan and the building of Shiloh, for seemingly they were exactly equal in their length and in their width and in all details: as the form of the Mishkan, so was the building of Shiloh made.

But the difference is that in the Mishkan the boards were cedar wood overlaid with gold, whereas in the building of Shiloh the curtains were specifically of stones.

And to understand this: surely the boards of the Mishkan were far more precious than the curtains 12 in Shiloh, which were of stones; so why is the Mishkan not called “rest,” while the building of Shiloh is called “rest”?

The reason is as above: stones, which are the level of the truly inanimate, the lowest level, have their root in the highest level, an encompassing of an encompassing, as above.

Cedar wood, etc., by contrast, is the level of the vegetative, whose root is from the level of an encompassing, as above. Therefore “the rest” is Shiloh, which was a building

of stones, the level of the inanimate, in which there was no protruding wood at all, the level of the vegetative, and the level of an encompassing of an encompassing rested in it, as above. (And see what is written about this on “And Yehudah approached him”; see there.)

And therefore the Rambam, of blessed memory, and Sefer HaChinuch (section 492) counted among the prohibitions “You shall not plant for yourself an asherah,” etc., that it is forbidden to make any protruding wood in the building of the Holy Temple, and one transgresses the prohibition “You shall not plant,” etc.;

only sunken wood is permitted, such as the ceilings, etc., because it was specifically of stones, the level of the inanimate, whose root is exceedingly high, etc.

(And for the difference between protruding and sunken, see what is written on “Set me as a seal.”) And therefore our Sages said of Cyrus that he turned sour, for he commanded to make three [rows] of stone and one of wood, etc.;

and this is forbidden, as above, to have any protruding wood in it, only sunken wood, which is the inner level, and not protruding, which is the encompassing level; it had to be specifically of stones, as above.

And this is [the meaning of] “acacia wood, standing”: boards standing, seraphim standing; and “the ofanim and the holy chayos with a great noise,” etc. That is, Pesukei Dezimra until 13

the recitation of the Shema is the level of “acacia wood, standing,” the level of the vegetative, as above. And the holy chayos are “with a great noise” because they sense the existence (yesh) of the world;

and therefore, when they grasp the self-nullification (bittul) of “Holy... is the G-d of hosts,” etc., they are in a great noise. Not so the seraphim, who do not sense the yesh as the ofanim do;

therefore they stand “above Him,” above the Shechinah (Divine Presence). And this is until the recitation of the Shema; but the 248 words in the recitation of the Shema are called 248 stones, the level of the inanimate, as above.

And this is [the meaning of] “And he took of the stones of the place”: the 248 words of the Shema, 14
the level of Malchus, which is the lowest level. “And he put [them] at his head (mera’ashosav)”: do not say “under his head,” but “mera’ashosav,”

[meaning] that its root is from the highest level, above the level of the intellect (mochin), which is “his head.” And this is [the meaning of] “And he set it up as a pillar, and poured oil”: for at first it is only a point beneath Yesod, and Yaakov raised it and made it a pillar, “and poured oil upon it”: he drew down the level of the supernal intellect, “oil of holy anointing,” the level of supernal Chochmah.

And this is [the meaning of] “The stone the builders rejected has become the cornerstone.” For the 15 level of Malchus is called the level of “stone,” the level of the inanimate, the level of letters: “two stones,” etc., which are the level of the inanimate. That is, the level of Malchus is the lowest level of all the ten Sefiros,

like the inanimate, which is lower than all the four elements; nevertheless it “has become the cornerstone,” for the root of the above-mentioned inanimate level is exceedingly high above all the ten Sefiros of Atzilus, the level of Keser Elyon (and see what is written about this in the Explanation on “This is the statute of the Torah”).

And the meaning of “the builders rejected”: for behold, Sarah gave her maidservant Hagar to Avraham and said, “Perhaps I will be built up through her”; and likewise Rachel [gave] her maidservant Bilhah and said, “Perhaps I too will be built up through her.” That is, the filling of the hei.

For there is the upper hei, the level of Binah, [and] the lower hei, the level of Malchus; and there is the filling of the hei, which is the lowest level within Malchus, which descends and clothes itself in Beriah, Yetzirah and Asiyah to become “a head to foxes,” and it is called the level of a “maidservant” relative to the essence of Malchus.

(And see what is written on the subject of the filling of the hei in the discourse beginning “May He reveal to us its reasons,” and see the Zohar, Parshas Bereishis, 27b.) And along these lines will be understood what is written in the book Asarah Maamaros, in the Maamar Chakor Din, chapter 10, that they said in the Aggadah concerning David

that Yishai thought he was coming to his emancipated maidservant, but in truth the maidservant had passed the signs to his wife, in the manner of Rachel to Leah; see there.

(And in the Gemara and in the Midrash Rabbah this Aggadah is not found; on the contrary, from what is said in the Midrash Rabbah on Tazria, chapter 14, “Did father Yishai intend...,” etc., the implication is not like this exposition.)

In any case, the meaning and subject of this maidservant is the level of the filling of the hei, as above, which is the lowest level within Malchus, the level of the inanimate, and is called “stone.”

Therefore he said, “The stone the builders rejected”: the above-mentioned builders rejected it because it is “a head to foxes,” “her feet go down,” and it is the lowest level, the level of the truly inanimate.

And this level can be built only through the level of David, for the reason explained in Sefer HaGilgulim and for the reason explained in the book Asarah Maamaros there. Nevertheless, when this building is built,

then there is an extra elevation in it, and through it to the level of Malchus of Atzilus, so that thereby it becomes the cornerstone. That is, as the Ramaz writes on Parshas

Ki Sisa (189b): because all the refinements (beirurim) that are raised up from below by the lower Malchus rise up to Malchus of Atzilus, and it raises the refinements above, and by this power it became the cornerstone. That is, in Atzilus they are refined with a higher refinement.

Now, the refinements are from the World of Tohu, which is above the World of Tikkun (and as is written about this in the Explanation on “I am black yet comely,” mentioned above), and the main building is specifically through the refinements,

for “their beginning is wedged in their end and their end in their beginning.” And there are several levels of stones: kneaded stones, perforated stones, etc.

And with all this will be understood what our Sages said (in Yevamos 62b) on “to bring a blessing to rest upon your house” [Ezekiel, chapter 44], that a man’s blessing is on account of his wife.

And this is [the meaning of] “In all my days I did not call my wife ‘my wife,’ but [I called] my wife ‘my house’” (in Shabbos 118b). And it needs to be explained, for in the kesubah the man writes to his wife, “I will honor and sustain,” etc.

And seemingly it is puzzling: how does he write, “I will honor and sustain”? Surely they said, “A man is sustained only on account of his wife.”

But in truth both are true. For the main work of drawing down the level of the supernal kindnesses (chasadim) is from the level of the male; except that it could be that the kindnesses would be only in a revelation of G-dliness and the like,

and would not descend below at all into physical livelihood. That there be drawn from the level of Chesed and compassion of Atzilus below, “He gives bread to all flesh,” physical [bread], this is on account of his wife, the level of Nukva, Malchus of Atzilus, which gives life to Beriah, Yetzirah and Asiyah,

which is called “my house,” which is the drawing down of the supreme encompassing [light], which gives the power for the drawing down to be below in physicality. And see what is written in Parshas Korach on “And it bore ripe almonds,” and see what is written at the end of the discourse beginning “And you shall make garments of holiness.”

Concluded.

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