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The Alter Rebbe, Rabbi Schneur Zalman of Liadi

◇

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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

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LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 1

שיר השירים אשר לשלמה ישקנו מנשיקות פיהו כי...

The Song of Songs, which is Solomon's

"The Song of Songs, which is Solomon's. Let him kiss me with the kisses of his mouth, for your love is better than wine." Now, it is known that the Holy One, blessed be He, is called a groom (chassan). 1

And the Congregation of Israel (Knesses Yisrael) is called by the name "bride" (kallah). This is on account of the drawing down and bestowal of the Torah to Israel, as our Sages said: "'On the day of his wedding': this is the Giving of the Torah."

Therefore "one who gladdens the groom merits the Torah, which was given with five voices" (in the first chapter of Berachos), for chassan [means] chas darga, "descending a level."

That is, the descent and drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be clothed in the Torah. And the Congregation of Israel is the source of the souls of Israel; and likewise each and every individual spark of Israel is in the aspect of a bride.

Now, kallah has two meanings. The first is from the term kilayon, "consumption," for she consumes and wears away everything, from the word kalah, "consumed." (As in "my flesh is consumed [kalah]") (in Psalms 73), which Targum Yonasan renders "my body is spent,"

that is, a term of consumption; and so too (in Isaiah 16:4). And likewise with kallah pointed with a patach, one may say that the meaning is also along these lines. And so it is in the Zohar, Parshas Acharei (folio 72), on the verse "for she is his daughter-in-law (kallaso)": "the consummation (shetzisa)...," etc.

For the word kalah is a noun denoting the action, like rakah, zakah, dakah ["soft," "pure," "fine"], and she is called kallah because she consumes, etc.

And so it is found in the Midrash Rabbah: "that they were consumed (nitkallu)." The second [meaning] is from the term "my soul yearns (kalsah)," etc. (Psalms 84), meaning the yearning of the soul to cleave to and be absorbed in His light, may He be blessed.

(As the Targum Yonasan renders there, "my soul longs [te'ivas]," which is a term of yearning, as in "and your desire (teshukasech) shall be to your husband," which the Targum renders "te'uvtich.") The explanation is this: in the reading of the Shema there are two levels of self-sacrifice (mesirus nefesh).

The first is to give over one's soul at [the word] "One." The second is "You shall love... with all your soul," even if He takes your soul, etc. We need to understand what they are and the difference between them.

We must further understand how "You shall love... with all your heart" is relevant after the level of self-sacrifice at "One." For of love it is written at the end of Parshas Nitzavim, "to love, etc., for He is your life."

But self-sacrifice means casting away one's life, which is a nullification of one's very existence before the Infinite Light, blessed be He, itself. (See in Parshas Shemos, in the discourse beginning "To understand the saying of our Sages on 'For your love is better than wine,'" and in the discourse beginning "A person is obligated to become intoxicated on Purim.")

If so, how, after the virtue and level of the self-nullification of self-sacrifice at "One," can there be room for the level of "You shall love," where there is someone who loves? The explanation is that

the first level, to give over one's soul at "One," comes from "Hear, O Israel," etc. For "hear" (shema) denotes understanding, which is contemplation of the greatness of the Infinite One (Ein Sof), blessed be He: how He is One

just as before the world was created, without any change whatsoever, as it is written, "I, Havayah, have not changed," etc.; "You were [the same] before [the world] was created," etc.; "I am the first and I am the last, and besides Me there is no Elokim."

Elokim means that which conceals and hides, etc. For before Him, may He be blessed, there is no concealment that conceals and hides at all, since all before Him is considered as nothing, etc.

Accordingly, "and you shall not profane (sechalelu) My holy Name," etc.: not to make an empty space (makom chalal), etc., so that something would be separate from Him, may He be blessed, G-d forbid. And consequently all the desires, the sense of self and [living] for oneself, etc., are nullified. 2

This is the term kilayon, "consumption": consuming the self-for-oneself, etc., so that all his wishes are nullified and no will at all remains except toward Him, may He be blessed.

(This is the meaning of "my flesh and my heart are consumed," as Targum Yonasan renders, "my body is spent," and as stated in the Zohar, Parshas Acharei, cited above, that "the consummation (shetzisa) of the world" is the consumption of all wishes.

It is along the lines of what is explained elsewhere on the verse "When you go out": that the point of the heart's inwardness rises and is absorbed in the Infinite Light, blessed be He, and not only from this world, etc., but even from the lower and the upper Gan Eden, as it is written, "Whom do I have in heaven," etc.; "my flesh is consumed," etc.)

The second level is from the term "my soul yearns (kalsah)," which is a term of yearning and love. This is the level of the nullification of the self (bittul hayesh), meaning that he is an existing entity (and not a complete consumption of the self, as in the first level), but that he nullifies himself, wanting to be absorbed and nullified, etc.

Therefore we interrupt between the two levels of self-sacrifice mentioned above with "Blessed be the name of the glory of His kingdom forever and ever," the level of the lower unity (yichuda tata'ah). For from the level of His Malchus (sovereignty) all created beings came into being from nothing to something, since there is no king without a people; this is the source of the existence and life-force of all created beings.

And it is written, "and besides Me there is no Elokim": "besides Me" specifically, meaning outside of Him, may He be blessed, G-d forbid. But Havayah Himself is Elokim: "I am Havayah your Elokim"; I Myself, etc., 3

who contracts and conceals the Infinite Light, blessed be He, which is without limit, so that there may be a revelation of the level of created beings as existing entities (yesh). And like the snail,

whose garment is of itself and within itself. And from this level of "Blessed be the name of the glory of His kingdom forever and ever" comes about "You shall love" at the level of an existing self, someone who loves, etc.; whereas the higher unity (yichuda ila'ah) is the level of actual self-nullification in self-sacrifice.

(This resolves how "You shall love" is relevant after the self-sacrifice at "One": namely, through our interrupting with "Blessed be the name of the glory of His kingdom forever and ever." See what is written on this subject in Parshas Vayeishev, in the discourse beginning "On the twenty-fifth of Kislev," in a somewhat different manner; and one who understands will understand that it all rises on one stalk.)

These two levels are called, in the language of the Kabbalah, the Higher Shechinah (Shechinta Ila'ah) and the Lower Shechinah (Shechinta Tata'ah), etc. And they are the two levels of bride spoken of in the Song of Songs, for the whole Song of Songs speaks of the two levels of bride mentioned above, as is known,

for twice the affection between groom and bride is said and repeated in the Song of Songs, and it alludes to the two levels of bride mentioned above.

(See Pardes, Gate 8, chapter 13, on the Higher Shechinah and the Lower Shechinah; and Zohar HaRakia at the beginning of Parshas Bereishis, on what is stated there in the Zohar: "As the rose..., etc., so too the Congregation of Israel...," etc.

And see what is written on the meaning of the Congregation of Israel below, in the discourse beginning "There are sixty queens," in the name of Mishnas Chassidim; and see what is written in Parshas Tetzaveh, in the discourse beginning "Remember what Amalek did to you," etc.; and see Sefer Hadras Melech, section 156. The intent of all is one,

namely the two levels of the higher unity and the lower unity. And see further what is written on the two levels of bride in the discourse beginning "And I will betroth you to Me," in the haftarah of Parshas Bamidbar; and perhaps it is a somewhat different matter, namely as written at the end of the discourse beginning "For You are my lamp," on the subject of the early generations and the later generations.)

2. Now, from the two levels of bride mentioned above there come about two levels of grooms, 4
[each] the level of "descending a level" (chas darga). This is [the meaning of] "the voice of the grooms' jubilation from their wedding canopies": "grooms" implies two. The matter will be understood through the phrase "King, praised and glorified forever is His great Name."

At first glance it is not understood what a great name and a small one are. Likewise we must un- 5
derstand the saying of our Sages, "Before the world was created there was He and His Name alone": how can the level of a name apply before the world was created, when there was not yet anyone to call Him by His name?

It will be understood through what is known: that G-d, may He be blessed, is called in the Gemara and the Midrashim by the name "the Holy One, blessed be He." They chose this name, and not other names and appellations such as "Compassionate and Gracious," because it indicates that He is holy and set apart, etc.

(See what is written in Parshas Miketz, in the explanation of the verse "For with You is the source of life," and below, in the first discourse on "Go forth and see.") And the drawings-forth and enclothings of the Infinite Light (Or Ein Sof) at the beginning of the chain of descending worlds (hishtalshelus) bear no comparison [to Him], except as a drop to the ocean.

This is the saying of our Sages, "The Holy One, blessed be He, sits and occupies Himself with the Torah," etc. That is: His essence, may He be blessed, is holy and set apart, but He "sits" and lowers Himself to be clothed in the Torah, like a person who sits and lowers his stature. And this illumination is called the level of "name," which is only

a radiance and an illumination. (And the meaning of "Before the world was created there was He and His Name alone" is the source, the root and the capacity that exists in the Infinite One, blessed be He, for there to be a revelation of radiance and illumination, from which worlds would come into being when it would arise in His desire and will.

It is like the radiance of the sun contained within the luminary, which is the sun itself. But in the thing compared it is in an infinitely higher manner: for the sun gives off its radiance without choosing to, whereas above, the drawing forth and revelation of the radiance, by way of analogy, is when it arises in His will, etc. If so, the radiance contained in Him

is what lies within His capacity, may He be blessed, to shine forth radiance and illumination, etc. And this capacity and power is called His Name. This is what is written, "the power of Adonai... with Your great power." This is because His being and essence is not within the category of bestowal and drawing forth at all; see what is written in the discourse beginning "You are standing."

Therefore the power and source of the drawing forth is called His Name, as explained elsewhere on "For with You is the source of life": that even the level of "the source of life" is called "with You," meaning something secondary and considered as nothing, etc.)

This is the meaning of His great Name, which is above the chain of descending worlds; and this great Name of His is "praised and glorified forever," at the level of the Infinite.

This is [so] because He alone, may He be blessed, is unique and one, and the essence of "the Life of the worlds" is only the level of King, etc.

For the descent of the worlds is not by way of cause and effect, as written in the books; for if so there would be, as it were, a change, since in cause and effect there is a change in the cause through its bestowal.

As, by way of analogy, when a teacher imparts to his student, he necessarily puts his attention into what he imparts, and his mind is not free to study matters and ideas as it was free before the imparting.

But with Him, may He be blessed: "You are the same before the world was created and since the world was created," without any change, G-d forbid.

This is because the source of the life-force of the worlds is only from the level of His Name alone, the level of Malchus (sovereignty). (See further on the subject of His great Name in Parshas Shelach, on the verse "I [am Havayah your G-d] who brought you out of the land of Egypt."

And in Parshas Pinchas, in the discourse beginning "Command the children of Israel," etc., on how shemo, "His Name," has the numerical value of ratzon, "will." And on "These are the names," etc.)

And in truth, "His Name alone is exalted." And the drawing forth from the level of His Name is not by way of cause and effect, for if so everything would be the level of the Infinite.

Rather, the drawing forth is by way of tzimtzum (contraction) and a leap, until only the level of a line and a thread (kav) is drawn from the Malchus of the Infinite, and [after it] further contractions and concealments without number

(see the Book of Beinonim, Part II, chapter 9, in the gloss), until there can be the level of a chain of descent by cause and effect; and as is known concerning the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), etc.

Now, this enclothing and drawing forth from His great Name, to be clothed in the Torah, "sitting and occupying Himself with the Torah," is the level of the song of the Torah (rinah de'oraysa). For "the Torah comes forth from Chochmah (wisdom)."

"Comes forth," precisely: that is, the revealed aspect of the Torah is from Chochmah. But the supernal illumination by which the Infinite Light, blessed be He, is clothed in supernal Chochmah, "wise,

but not with a knowable wisdom," is the level of the cantillation notes (ta'amim) of the Torah and the song of the Torah: zarka, makaf, shofar, etc. (For the notes, too, are like letters, which are a drawing forth, as is known concerning notes, vowel points, crowns and letters.

But they are letters and drawings-forth from the level of supernal delight, the level of "For with You is the source of life," which is above even the level of supernal Chochmah, and needless to say above the letters of speech, which are drawn from Chochmah. The explanation: just as there are letters of speech and letters of thought,

so there are letters contained within intellect, and also in what is above intellect. This is the meaning of the ta'amim; ta'am also means "good taste" and sweetness. That is, they are letters and drawings-forth of supernal delight, from the level of the King's delight in His own essence, as it is written, "And I was beside Him… a delight."

From there it is drawn to be clothed in supernal Chochmah. This is "I delight in Your Torah," as explained elsewhere on "And I was beside Him as a nursling," etc. And see further on the song and the notes of the Torah on "And it came to pass at the end of two years."

And in Parshas Emor, on "And the kohen shall wave them"; and in Parshas Vezos HaBerachah, on the verse "Moshe commanded us the Torah," etc. And elsewhere it is explained that this is what is written, "And He was King in Yeshurun," for Yeshurun may also be said to denote shir, "song."

Also, just as a song is circular, so in a melody its end is embedded in its beginning, for when one finishes the melody, its beginning is drawn out again, etc. So too above: the melodies and notes are the drawing forth of the actual light that encompasses all worlds (sovev kol almin), and this drawing forth is at the level of King, as the blessing says, "Blessed are You, Havayah our G-d, King of the world, who has sanctified us with His commandments and commanded us.")

3. This is [the meaning of] "The Song of Songs, which is Solomon's." For song (shir) is a matter of being absorbed through "running and returning" (ratzo vashov); and above, it is the level of "reaching and not reaching," etc. 6

(See in Etz Chaim that the level of "reaching and not reaching" is drawn from the mouth of Adam Kadmon, which is the level of the lights of the ta'amim of Adam Kadmon, etc.; and this is "song…," etc., "with the kisses of his mouth." And see what is written further on the drawing forth that is at the level of "reaching and not reaching" in the explanation of "their goings out by their journeys," etc.; see there.)

This is "Song of Songs": that is, the song from which the songs below receive; for there are several levels of song [rising] from below to above.

For the source of the created beings, which gives them life and brings them into being from nothing to something (this is the level of Malchus of Atzilus), rises and is absorbed in self-nullification (bittul) in its Emanator, blessed be He, at the level of song, in "running and returning." And even after [its] enclothing in [the worlds of] Beriah, Yetzirah and Asiyah,

the ascents of the worlds, which rise and are absorbed, etc., are called the level of song, like the melody of a musician as he plays, which has notes rising and falling, in ascents and descents; and there are many kinds of ascents without end or measure, and all are at the level of song.

This is [the saying], "All that have song go out with song and are drawn with song," etc. (See what is written on "A psalm, a song of the dedication of the House," and on "And his brother's name was Yuval.")

Now, all these songs from below to above are called shirah, with a heh, in the feminine form, as it is written, "this song (hashirah hazos)": the level of bride. And from the level of bride there is drawn the level of the groom's joy, from concealment to revelation: "who gladdens the groom with the bride."

That is, through the bride: through the level of shirah with a heh, the level of bride, the supernal song (shir) is drawn, the masculine level. (See the Zohar, Parshas Vayeilech, folio 284b and 285a.)

This is the drawing forth of the Infinite Light that encompasses all worlds (sovev kol almin) from the level of His great Name: the notes of the Torah and the song of the Torah, the level of supernal delight, to be clothed in the Torah.

(See on the subject of the Song of Songs in the Midrash Rabbah, at the end [of the comment] on the verse "The Song of Songs"; Zohar II, 48b, 132a, 143a-b, 144a-b, 145b; Zohar III, 74b, 284b.)

(One may perhaps explain [the word] Yisrael in "Hear, O Israel" as shir El, "song of G-d," for in the souls of Israel there is [something] of the level of song and of the level of songs; see below, in the explanation of "Go forth and see," and in Zohar I, Vayechi (folio 245).) And see what is written above on the subject of Yeshurun, and what is written in Parshas Balak on "He has not seen iniquity in Israel," etc.

"Which is Solomon's" (asher liShlomo): as in "He makes peace in His heights": Michael, the prince of water, and Gavriel, the prince of fire, two opposites, etc. 7

So too there is to be a joining and mutual absorption of two opposites, from below to above and from above to below. For He, may He be blessed, is holy and set apart, and there is no comparison, etc., [but only] as a drop to the ocean, etc.

And the worlds are at the level of separate existence (yesh). For the Infinite Light to be clothed in this drop, which bears no comparison at all, etc., there must necessarily be a drawing forth of supernal delight, that He take delight in drawing forth the drop, etc. 8

This delight is the matter of song, from which comes about peace (shalom), the bonding of the giver with the receiver, etc. And so there will be "which is Solomon's (liShlomo)."

For in the word liShlomo the masculine and the feminine are included together: Shlomo with a cholam [signifies] "the King to whom peace belongs," which is the drawing down of the masculine drop.

And Shlomo [ending] with a heh also indicates the feminine form: the level of the ascent from below to above. Through the joining of the two, a supernal union is made and song is drawn to the songs. See on the subject of Shlomo in the Ramaz (folio 176b).

What causes all this is what is written, "Let him kiss me with the kisses of his mouth." For the drawing forth of His great Name at the level of song and notes is called the level of kisses: the revelation of inner love, like the love of a father

for his only son. From the great abundance of the love, whose inside is inlaid with love like a burning fire, it cannot pass from potential to actual in revelation except by way of a great contraction, contracting itself into the breath of the mouth and the spirit of his mouth.

And although this is a physical act, nevertheless precisely in this the inwardness of the love is revealed, which does not clothe itself in any other vessel, not [even] in the letters of speech, etc. (See what is written on this in the discourse beginning "If only you were as a brother to me... I would kiss you," etc.)

So [too] this yearning and this supernal delight, that there be a revelation and enclothing of the Infinite Light in the level of the drop, and the bestowal in the Torah, is by way of a skip and a leap, not by way of the chain of descending worlds (hishtalshelus),

but by way of a great contraction: "sitting and occupying Himself with the Torah," etc.: "praised and glorified forever is His great Name."

This is [the meaning of] "By day G-d commands His kindness, and at night His song is with me." "By day": through Israel who occupy themselves with the Torah, supernal kindness is drawn down every day, the level of bestowal from above to below; as our Sages said in the chapter Lifnei Eideihen (folio 3b):

"The first three hours the Holy One, blessed be He, sits and occupies Himself with the Torah; the second, He sits and judges; the third, He sits and sustains," etc.; this is the enclothing of the Infinite Light in bestowal.

(That is: "sits and occupies Himself with the Torah" is the drawing down of the intellect (mochin), Chochmah, Binah and Daas; "in the second He sits and judges" is the level of Chesed, Gevurah and Tiferes; and "in the third three hours He sits and sustains" is the level of Netzach, Hod and Yesod, as is known that Netzach and Hod are called "[Come,] eat of My bread." And see the Zohar, Parshas Pinchas

(folio 217b), on "and bread that sustains the heart of man": "that bread that the heavens (shechakim) grind," etc., which are Netzach and Hod. And see what is written in Iggeres HaKodesh, in the discourse beginning

"To understand the parable and the metaphor.") But "at night His song is with me" is the song of the angels from below to above, which comes after Israel's drawing-down by day: "By day G-d commands His kindness," etc.

And shirah is written, [while] shiro is read: this is the union of Z'eir Anpin and Nukva, as above. Therefore pihu, "his mouth," is written, and not piv, with an added heh: the level of masculine and feminine.

4. Now, all this is the level of the first groom, "descending a level": the drawing down of the Infinite Light (Or Ein Sof) to be clothed in the Torah, supernal Chochmah, "wise, but not with a knowable wisdom," etc. 9

And the level of the second groom is when the Infinite Light, blessed be He, having already been drawn down and clothed in the Torah, is drawn down also below, into [the worlds of] Beriah, Yetzirah and Asiyah: "He established a testimony in Yaakov and set a Torah in Israel"

(and see Likkutei Torah on Psalms, section 78, on this verse), so that there be a revelation of the Infinite Light below as above, and the supernal delight be drawn down also below, into the Torah and mitzvos of Beriah, Yetzirah and Asiyah.

This is what our Sages said: "The Torah preceded the creation of the world by two thousand years." That is, "two thousand" (alpayim) is "I will teach you (a'alefcha) wisdom, I will teach you understanding"; for at first, the first drawing forth of the Torah is from His great Name into Chochmah and Binah.

This is the level of the first groom, the first "descending"; and afterward the level of the second groom is the Torah being drawn from the two "thousands" mentioned above into the world, which is the level of the emotive attributes (middos) of Z'eir Anpin

(see what is written in the discourse beginning "The heavens are My throne," and in the explanation of "And I shall be sanctified among the children of Israel" in Parshas Emor, and in the discourse beginning "And the light of the moon shall be," etc., in Parshas Tzav, and in the explanation of "I will greatly rejoice," concerning "as a groom adorns himself with splendor"): that is, the Torah being drawn down below into Beriah, Yetzirah and Asiyah.

This is "who has sanctified us with His commandments": that the supernal delight is drawn into His commandments and into the Torah, for the Torah is nothing but the interpretation and explanation of the commandments.

Now, of the mitzvos it is said, "which a person shall do, and live by them." That is: the person makes them into mitzvos, as it is written, "and you shall do them (osam)": "you (atem)" is written. And afterward "and live by them": he receives life-force from them, for they are above the level of man.

For all the mitzvos are with physical things: esrog, sukkah, tzitzis, and offerings from animals, from cattle and sheep; and the root

of the animal is from the level of Tohu, "before a king reigned over the children of Israel," etc., above the level of Adam, as our Sages said, "Even the gnat preceded you"; but it fell down below in the shattering [the printed text reads "in song"].

Whatever could be refined and absorbed into holiness became angels, Michael and Gavriel, 10
etc.; and whatever could not be refined fell lower and lower, until in the World of Asiyah (Action) it became physical cattle and beasts, and everything that is made under the sun.

And through man (the Name Mah, the level of Tikkun, the level of Chochmah), who raises up and offers his offering upon the altar,

"this is the law of the animal": it rises to its source and root in the World of Tohu, above the level of Adam, so that man receives life-force from them and "lives by them," etc.

So it is with all the mitzvos: tzitzis is of physical wool, and tefillin of parchment, etc. It is likewise so: below, man is the one who makes them into a mitzvah, so that the drawing forth of the Infinite Light is drawn into them.

But above, the virtue of the mitzvos is lofty and very exalted, for the 613 mitzvos of the Torah and the seven of the Rabbis are 620 pillars, like a pillar that joins above and below. And this is what is written, "Behind and before You formed me," etc.

Now, the drawing forth of the two grooms mentioned above, to "descend a level," is through the two levels of bride: "who gladdens the groom with the bride."

For from the level of the first bride, the level of self-sacrifice and consumption, an arousal from above is brought about: the drawing forth of the Infinite Light, His great Name, to be clothed in the Torah, supernal Chochmah, "and wisdom comes from nothing," etc.

And from the level of the second bride, "my soul yearns," etc., the level of "someone who loves," etc., as above, there comes the drawing forth of supernal Chochmah to be clothed also in the Torah and mitzvos of Beriah, Yetzirah and Asiyah. (See what is written in the discourse beginning "You have captured my heart, my sister, [my] bride.")

Therefore, after "You shall love... with all your soul," it is written, "And these words which I [Anochi command you] shall be," etc.: the One who is Anochi commands you, etc.; "and you shall speak of them."

It is like "I am the Mishnah that speaks in your mouth," etc., and as it is written, "And I have put My words in your mouth": My very words. And this is "A maskil of Eisan," etc.

That is: Eisan [alludes to] esanim, "the strong ones," who are the Tannaim, who through the study of the Torah draw down the level of maskil, which is supernal Chochmah, so that it is drawn down below into the world through the level of Chesed (kindness).

And this is "I will sing of G-d's kindnesses forever (olam)": that there is drawn into the world (olam) the level of song and delight, the song of the Torah. And this is a dwelling place among the lower realms.

Now, for there to be a revelation of the level of groom, there must first be the level of chuppah (canopy) and encompassing (makif), the drawing forth of the light that encompasses all worlds (sovev kol almin); and afterward the revelation is drawn forth at the level of the inner dimension of the groom. 11

This is "And in the shadow of My hand I have covered you": the level of chuppah. And "the grooms' jubilation" is "from their canopies," from the level of the encompassing, etc. (See what is written on the subject of chuppah in the discourse beginning "For over all the glory, a canopy," and in the discourse beginning "Moshe commanded us the Torah," etc., and on "To my mare among Pharaoh's chariots," and in the discourse beginning "The eyes of all look to You.")

"For your love is better than wine." Now, our Sages said: "'No eye has seen': this is the wine preserved in its grapes since the six days of Creation." 12

And it is written, "My wine that gladdens Elokim," etc.: "From here [we learn] that song is said only over wine," etc. The explanation is that the wine in the grapes is swallowed up [within them], and it comes out from concealment to revelation.

Therefore, "when wine enters, the secret comes out," etc., and "wine gladdens," etc.: to bring 13
out from concealment to revelation. And whatever was more concealed and hidden,

the revelation afterward is with greater intensity; and there is nothing in revelation that was not first in concealment, like the child that was hidden in the mother's womb, etc.

So too with sowing: the seed must be hidden and covered and rot in the earth; and the more it is hidden and rots in the ground, the more the grain grows afterward, with increase and abundance of blessing.

So too all the exiles are the level of concealment: "We have not seen our signs," etc. And because there was to be a revelation "face to face" at the Giving of the Torah, to receive the revealed Torah, it was enough

with a concealment and exile of 210 years beforehand. And now, the length of the exile is because in the Time to Come the inner dimension and the ta'amim of the Torah will be revealed. (See what is written in Parshas Va'eira, at the end of the discourse beginning "And Elokim spoke to Moshe.")

And as it is written, "He sows charity (tzedakos), He causes salvations (yeshuos) to sprout": through charity, reviving the spirit of the lowly with physical silver and gold, He causes yeshuos to sprout, a term [related to] "and G-d turned (vayisha)," etc.:

the revelation of the 370 (sha'a) lights. And this is the meaning of "wine that gladdens Elokim," for Elokim is the level of hiddenness and concealment, as it is written,

"For a sun and a shield is Havayah Elokim": the level of the Name Elokim is the level of a shield and a sheath, to conceal and to hide, so that [the world] appears as an existing thing. And when it comes out from concealment to revelation, then the joy is great for Elokim specifically.

And this is "when wine enters, the secret (sod) comes out," etc.: "the secret of Havayah is for 14
those who fear Him," etc. And the wine preserved in its grapes is the level of a great concealment and hiddenness from the six days of Creation, for the revelation that will be in the Time to Come will be at the level of the Infinite: "no eye has seen," etc.

And see on the subject of the wine preserved in its grapes since the six days of Creation in the 15
discourse beginning "The matter of the blessing of the zimun," at its end. But all this is at the level of the chain of descending worlds (hishtalshelus), of concealment and revelation, the level of wine, etc.

But "your love" (dodecha) is above the chain of descending worlds, above even the level of concealment, above the level of the light that encompasses [all worlds] (sovev) and [the light that] fills [all worlds] (memalei); for there is no comparison, etc., holy and set apart, and "before Him darkness is as light."

That is: when the concealment is brought to revelation, this is considered below like coming out of darkness into light; for at first, when the light was at the level of concealment, "darkness covers,"

and through the revelation "they have seen a great light," and there is great joy for Elokim. But before Him, His essence, may He be blessed,

this light and revelation is equal to the darkness that was at first; for "all lights are darkened before Him," and the supernal Keser (Crown), "although it is a clear light, a polished light, is black," etc.

This is "for your love is better": the revelation of the level of His being and essence, which is drawn forth through Torah and mitzvos, the level of the "Song of Songs," etc., the revelation of His great Name, etc.: 16

it is "better than wine," etc. [See what is written in the discourse beginning "This matzah," etc., and in the discourse beginning "You shall draw water with joy," on "The words of the Scribes are more beloved to Me than the wine of Torah"; and see what is written in the discourse beginning "I will sing to G-d,

for He is exalted above the exalted," on the explanation of "Master of wonders," and on the explanation of "for He is exalted above the exalted," etc.; and what is written in the discourse beginning "Until one does not know between 'cursed is Haman' and 'blessed is Mordechai,'" on the explanation and meaning of "the parable of the ancient one (hakadmoni)":

"the Ancient One of the world," etc. And see further on the subject of "for your love is better" in the Midrash Rabbah on the Song of Songs, and in Parshas Naso, chapter 14, on "On the seventh day, the prince"

(Zohar II, 12b, 94b, 95a, 150a). And on the subject of "Let him kiss me," in the Midrash Rabbah on the Song of Songs and in Parshas Ki Sisa, chapter 41; Zohar I, 44b, 70a, 137a; II, 124b, 120b, 147b, 256b; III, 287a.]

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 2

שיר השירים אשר לשלמה

The Song of Songs, which is Solomon's

◇

"The Song of Songs, which is Solomon's." [We need] to understand the matter of receiving the 1
face of the Shechinah (Divine Presence). Now, our Sages, of blessed memory, said (at the beginning of the second chapter of Berachos), "Let your ears hear what you bring forth from your mouth." Meaning: the Community of Israel (Knesses Yisrael) is called "you" (atah), as is written in Zohar II (104a)

and at the beginning of Parshas Vayigash and at the beginning of Parshas Ve'atah Tetzaveh. And they said that a person has no obligation in prayer other than to hear and contemplate what "you" (that is, the Community of Israel) brings forth from his mouth, meaning

his life-force and his soul, [as it is written,] "Jacob is the lot of His inheritance." And all Israel are intermingled one with another: what one lacks is found in his fellow, and when they all join together as one they form a complete stature, as is known.

Therefore, when one separates himself from his fellow through any kind of separation, in which his heart and will are cut off from him [the other] in one of his words, affairs or traits, or in his intellect and his service in matters of Heaven, in Torah and in prayer, and when this is so in his heart, then by the designs of his heart he makes one limb lacking.

It follows that His Name is not complete. Therefore one who trembles at the word of G-d should 2
be very, very careful about this. And therefore, when a person prays, he should resolve in his heart that it is not the body, meaning the animal soul that is brought into being, that prays,

but only the soul that is a part of G-d above is the one that prays; it speaks within him the words of the prayer and all the matters said in it, and he is to do nothing

except let his ear hear the song and the prayer which it sings and praises. And when he resolves this in his heart and does so, this service is called "receiving the face of the Shechinah."

Meaning: the service of the Community of Israel, which pleads and casts itself down before G-d, is called "the face of the Shechinah," and a person's hearing its song and prayer is called "receiving the face of the Shechinah," like a vessel that receives what is within it; meaning, it is

nothing but a garment for it. And there is a bad vessel that cannot receive the good within it and spits them out; that is, he cannot bend his ears and his heart

to understand the words of the prayer and the service. This is called "not meriting to receive the face of the Shechinah," which is the work of the evil inclination and its schemes, to push him away and turn him aside from following G-d, "lest he hear with his ears and understand with his heart, and return and be healed."

And this is [the meaning of] "the Song of Songs": "songs" is the individual [aspect] of Israel, each one separate from his fellow, and "the Song of Songs" is the Community of Israel; and the one who understands will understand. 3

And this is [the meaning of] "Glory (hishallelu) in His holy Name." For at first glance the expression hishallelu is not understood, since it is a passive form, like nishba (sworn) and ne'echal (eaten), which implies that the quality of praise is drawn into them. But on the contrary, they are the ones praising G-d, and it should have said "Praise (hallelu) His holy Name." So what is [the meaning of] the expression hishallelu?

But the matter is according to what is written, "Ado-nai, open my lips, and my mouth shall declare Your praise." The explanation of this verse will be understood by way of an analogy.

When a person prays, most of the time he needs great toil in contemplation until he is stirred in his heart. And sometimes he needs no toil at all: as soon as the oneness of G-d and His greatness rise in his thought, the heart is drawn of itself into being stirred,

without his knowing who draws it with cords of great love. And it seems a wonder in his eyes: from where did the devotion, with the heart's desire, come to him, of itself and spontaneously, etc.? But the matter is that it is written, "So that [my] glory may sing to You and not be silent."

And it is written, "G-d, do not be silent," and the Zohar explains that it refers to the level of Malchus (sovereignty), which sings constantly: "the lower light calls constantly to the upper light and is not still," etc. And this is [the meaning of] "And I am prayer": "I" (ani) is the level of Malchus, which is the level of prayer, etc. 4

And the level of Malchus comprises ten Sefiros: Chochmah, Binah and Daas, the emotive attributes (middos), and speech. And from the level of speech were drawn the Ten Utterances, which are clothed in the worlds, and especially in souls and angels, etc., who receive not through so great a concealment, etc.

Now, when there is a revelation of the Infinite Light (Or Ein Sof) in this praise of the attribute of Malchus, that is, the revelation is in Chochmah, Binah and Daas and the emotive attributes, reaching even the level of speech within Malchus, as it is written, "So that glory may sing to You," etc., "Do not be silent," etc. 5

Now, by way of analogy, in man below: when he prays with the heart's desire and a revelation of the heart's yearning, then the words come out from the depth of the heart, [like] flashes of fire, and a word that comes out from the heart enters the heart of the listener, until he too is stirred by it. This is not so if the speech is cold, etc.

So too it will be understood by analogy above, regarding "And I am prayer," of the level of Malchus, which is the level of Chochmah, Binah and Daas and the emotive attributes within Malchus, reaching even the level of speech, 6

which is the level of the letters, the power of the Maker within the things made: [they] shine in souls and angels as a revelation of G-dliness, [like] words that come out from the heart, etc.,

until this level shines also in the souls below, which are drawn of themselves to be stirred and for one's heart to be set aflame for G-d without toil. And this is the level of love and awe that are drawn from above, [as it is written,] "a service of gift I will give," etc.

This is not so at times, when the level of the supernal speech is not drawn down below in a revealed way, as it is written, "I was mute with silence," [and] "like a ewe before her shearers is mute,"

and also because of a person's physicality and coarseness, so that he has no vessel to receive this revelation. That is: to receive the awe and love (dechilu u'rechimu) that come from above is through his first arousing love and awe in his soul.

And this is the matter of "Ado-nai, open my lips." The level of the Name Ado-nai, which is the level of Malchus, is what opens the lips of the person who prays. 7

"And my mouth shall declare (yagid) Your praise": the expression yagid denotes drawing forth, as in the analogy of one who draws water from high to low, where the water flows of itself and the person only brought it about by tilting the vessel of the upper waters. So too, the praise and acclaim with which the soul praises is not by virtue of the soul's own comprehension,

as though it drew forth something; rather, the praise is "Your praise," the essential [praise], from the attribute of Malchus, and "my mouth" is only the one that declares and draws it forth, as a mere cause.

That is, the mouth of a person is a vessel for the resting of the supernal speech, etc. And this is the matter of "hishallelu in His holy Name," in the passive form, and it does not say hallelu: 8

that is, when there is a revelation from above, then it says to the souls and the supernal angels, whose praise and acclaim are in their comprehension of the living G-d, that their praise is not their own, such that it would say hallelu; rather, this quality of praise is drawn to them from above, and their mouth declares His praise, may He be blessed, which is drawn into them from above.

(And therefore this verse, hishallelu, was said when they brought the Ark to Jerusalem, for then, through the revelation of G-dliness in the Ark, which is the level of "awesome in praises" (nora has the letters of aron, "ark"), as written in Sefer Hadras Melech, section 77, through this a revelation of the quality of praise was drawn into them, so that it would be hishallelu, etc.)

(And see Zohar I, at the end of 153a, on "And the cows went straight," [and] Zohar II, 138a.) From all this the matter of "the Song of Songs" will be understood, as above.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 3

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

For Fragrance, Your Oils Are Good

◇

"For fragrance, your oils are good; your name is oil poured forth; therefore the maidens love You." 1

(See the Midrash Rabbah on the Song of Songs on this verse, and on the verse "Return, return, O Shulamite"; and at the beginning of Lech Lecha; Vayikra [Rabbah], end of chapter 3; Naso, chapter 13, on the offering of Nachshon, regarding "mixed with oil"; and at the beginning of Tavo.) Now, sometimes the Torah is called wine and sometimes oil: "for Your love is better than wine."

The matter [is this]. It is written (Zechariah 9:17), "and new wine makes the maidens speak out (yenovev)"; and in the Gemara, first chapter of Bava Basra (12b): "one whose heart is sealed" etc., "wine opens him"; "wine enters, the secret comes out": the joy that was hidden is revealed, etc.

And in the service of G-d, "for Your love is better than wine" means: "Your love" is love and awe with fervor that comes from contemplation, which is the level of wine, Binah (understanding): to contemplate how "Your kingship," the revealed world, is the level of revelation, [bringing] something from nothing, giving life to the dimensions of space and time, "and Your dominion is in every generation," etc.

And this is the level of the secret that is hidden within the worlds, to the point that the world seems to be a thing existing in its own right. And the awe and love born of this contemplation are "the secret comes out" mentioned above, as though the level of G-dliness were seen, how "all before Him is considered as truly nothing," as is known, etc.

(And this is the meaning of "Who revealed this secret to My children?": "Who" (Mi) is Binah; and it is the revelation of the concealed kindnesses (chasadim) in the Yesod of Imma, that is, the revelation of love and awe, etc.)

And it is known that the Congregation of Israel is called "bride," and this is when the secret comes out into revelation, so that the light of G-dliness shines in the souls of Israel. And this is called "when she has received the male"

(in the Zohar, Bo, 38b; and see the Zohar HaRakia there, and Sefer Hadras Melech, folio 9a, section 21), for the Holy One, blessed be He, is called "bridegroom."

And a bride has nothing of her own, only what is given her from above: "for your Husband is your Maker," etc., and "the glory of G-d has shone upon you,"

"though I sit in darkness, G-d is a light for me." And she is called the level of na'arah (maiden) with a hei: the five Gevuros of the male, which he gives her at the first union; these are "Your love" mentioned above, whose essence is from the hidden world,

except that they come out by way of Nukva, etc. (And see Pri Etz Chaim, Gate of the Shema at Bedtime, chapter 11, the section beginning "Likkutim," and chapter 6; and Mikdash Melech at the beginning of Tzav.)

And before she has received, when the light of G-dliness has not yet shone within her, she is called na'ar, without the hei, [that is,] without the five Gevuros mentioned above. And this is one whose heart is sealed, like a virgin, who has not been stirred to awe and love by the contemplation of the revealed world mentioned above; and [these] are called "maidens" (alamos).

(And see what is written on "The eyes of all," that then she is called kol (all), lacking the hei of kalah (bride), [which is] the five Gevuros of the male, etc.; and see what is written about this in the maamar beginning "He will revive us after two days," etc.; and see what is written on "I will betroth you to Me," etc., and on "And if a woman vows," etc., and on "When you go out," etc., "and afterward you shall come to her," etc., and on "It is good to take refuge.")

And the counsel so that there be also the level of "the maidens love You" is the level of oil: "for 2
fragrance, your oils are good." And the Torah is called "oil poured forth" (shemen turak), [oil] that is poured from vessel to vessel, so that what was below comes above,

for it is turned over, etc.; then the fragrance rises from the bottom of the first vessel, whereas while it was full of oil the fragrance was below, as mentioned above, etc.

And the point of the analogy is that the Torah came down, step by step, into physical matters, narratives of events and physical letters: "G-d founded the earth with wisdom"; "Abba founded the daughter"; so that what is below is turned upward and what is above downward, etc.

And this is "your name is oil poured forth": the whole Torah is the Names of the Holy One, blessed be He; then [comes] "for fragrance, your oils," etc. And the letters are called "horses," for they come through many stages of descent from the masculine world, the level of oil, etc.

(And it is called "oil poured forth," which is turned over, etc., because the letters, although they are below intellect and the emotive attributes (middos), and are called "stones" in Sefer Yetzirah, being the level of the inanimate,

yet the root of the letters and of the inanimate has its source above intellect, only it is like an inverted seal, etc. And see what is written on "A psalm, a song for the dedication of the House," concerning letters and stones, etc., and on "And Yehudah approached him," etc.

And this is "for fragrance, your oils," which are drawn from the fragrant oil, which is the level and rank of the anointing oil. And see what is written concerning "pure balsam" in the explanation on "O that you were [as my brother]," etc.; and see what is written concerning the anointing oil)

(later on), in Parshas Naso, on "This was the dedication of the altar on the day it was anointed," etc.; and in the Ramaz on Parshas Emor (89), regarding "that supernal oil," etc.

And see Iggeres HaKodesh, the section beginning "And David made," concerning the root of the letters, whose source is the hidden intellect and the beginning of intellect, etc.

And see what is written at the end of Parshas Miketz, in the maamar beginning "The Chanukah lamp is a mitzvah," etc., that the letters of the Torah are rooted far, far above the level of the Torah [itself], etc.

And see there, that of the Torah it is said "and the Torah is light," while the letters are rooted in the level of air (avir), which is the source of light (or), etc.; and air is ruach (breath).

And this is the meaning of "for fragrance, your oils," for fragrance (rei'ach) and spirit (ruach) are one matter, as is explained elsewhere, and as our Sages said on "My pleasing fragrance" (rei'ach nichochi): "a gratification of spirit (nachas ruach) before Me," etc. 3

Therefore the letters are called "horses," for they lift very high upward, and all ascents from below to above are by means of the letters, for "thought accomplishes nothing," etc.

And see Mevo She'arim, Gate 3, Part 3, chapter 3, on "from His mouth [come] knowledge," etc. And [as with] one who rides a horse: the horse will carry him to a distant place that he could not have reached on foot, etc.

So too, by way of analogy, when he puts all his thought into the letters, they lift him and raise him to a high place (as written on this later, at the end of the maamar beginning "To My mare," etc.). But it is written: "He does not desire the strength of the horse, nor take pleasure in the legs of a man."

Meaning: when he does not immerse his Chochmah, Binah and Daas in the letters, but only his thought, this is like mere horse-riding, where only his legs cling to the horse, and the horse runs while he does nothing, etc.

Rather, "G-d takes pleasure in those who fear Him, in those who hope for His kindness": meaning, that he immerse his Chochmah, Binah and Daas in contemplating the greatness of G-d, together with the cleaving of his thought to the letters

(and see what is written in Parshas Beshalach, in the maamar beginning "To My mare," and on "Then [Moshe] sang"). And he should take to heart the well-counseled counsel when he sees that he is very far from being stirred in his heart and from fervor [born] of contemplation, etc.:

he should humble himself utterly, saying: "What am I, that I should have fervor, for my heart is sealed, since

I am utterly, utterly distant from the One G-d?" Only this is in his power: to plead for his soul, to desire to cleave to G-d. And this is "those who hope for His kindness": they wait and long with great longing for the revelation of G-dliness, etc.

"And I do not want to be separated," etc. This is the meaning of "His kindness" (chasdo): chas 4
dalet, [pity on the dalet,] the revelation of G-dliness. And this is "a diadem of beauty" (tzefiras tif'arah): for those who await (metzapim) His beauty and the splendor of His majesty. And from this he can draw G-d's kindness upon himself, so that his heart will be stirred, etc.

And so too regarding the study of the Oral Torah, the revelation of His blessed will in this physical world: pure and impure, permitted and forbidden, etc.

And one who does not have even the level of "those who hope for His kindness" mentioned above: of him it is written, "He remembered His kindness and His faithfulness to the house of Israel," the level of Nukva, etc.; "upon Israel, His faithfulness." And to the house of Israel He draws down faith as well, etc.

To explain further the meaning of "oil poured forth": it is according to what is written elsewhere 5
explaining the Zohar (Bereishis, 27b) on "the Mishnah is the wife of that youth," etc.,

that in the laws of the revealed Torah before us, the very essence of supernal Chochmah is clothed and drawn down, a revelation that does not exist even in the higher worlds,

for even in the Garden of Eden only the radiance of the Shechinah shines, and a mere glimmer of supernal Chochmah, etc. And the reason for this is explained elsewhere (regarding Purim, in the maamar beginning "For Avraham did not know us") from the analogy of the lion, etc.:

"the face of a lion on the right," etc.; and likewise the glimmer of supernal Chochmah must necessarily be clothed in the lowest place, namely in the laws of impure and fit, etc.

See there. And it is also like the analogy mentioned in Iggeres HaKodesh near its end: "Moreover, speech," etc., is only a glimmer, etc., whereas in the drop [of seed] there is drawn also from the very being and essence of the soul; see there.

And see further there, the section beginning "In the Raaya Mehemna, Parshas Naso." And this 6
is the meaning of "oil poured forth": the very essence of the oil itself is poured out and drawn down below.

And this is [how] what is above comes specifically below, as mentioned above. And as for "your name is oil poured forth," the meaning was explained above, namely as our Sages said, "the whole Torah is the Names of the Holy One, blessed be He," etc.

And see what is written on this on "And these are the names of the children of Israel," and in Parshas Yisro, in the maamar beginning "Moshe spoke," how all the performance of the mitzvos is "to perfect the mystery of His Name," etc.; see there.

And in the Zohar, Parshas Tzav (34a), "your name" is explained as Malchus, into which the oil of supernal Chochmah is poured and drawn; see there.

(And see the Zohar, Parshas Yisro, 87b, on "A good name is better than good oil," and the Zohar, volume 1, end of 96a.) And this is as written in the Zohar, Parshas Terumah (145b): "The inheritance of the father, the daughter inherits," etc.

And this is as is known concerning "with wisdom He founded the earth," specifically, unlike "He established the heavens with understanding"; and as written on this in Parshas Bereishis, in the maamar beginning

"To understand the reason," etc., and on "And [G-d] formed the man [of] dust," etc. Now the level of Malchus [is] "the mouth: the Oral Torah we call her," etc.

And see what is written later, in the maamar beginning "I am black," on "The words of the Scribes are dearer to Me," etc., that they are above the level of "book," which is the level of the Written Torah, etc.;

see there. And see Iggeres HaKodesh, the section beginning "He and His life-force," on what is written there: "only it is like an inverted seal, and their beginning is wedged in their end," etc.

And this is "your name is oil poured forth": into the laws of the Oral Torah there is drawn from the level of the essence of the oil, which is exceedingly high and exalted; that is, as it is written, "Like the good oil upon the head, running down upon the beard, the beard of Aharon," etc.

And as written (later) in the maamar beginning "When you kindle the lamps," that the level of the beard of the High Priest is the level of hairs, which are the laws, etc., and upon this there is the level of oil from above, etc.;

see there. And as for its saying "the beard" twice, "the beard, the beard [of Aharon]," one may say [it is] according to what is written later, in the maamar beginning "I am black," that the laws in the positive commandments, which are from the level of Chesed, are drawn from the level of the supernal beard,

which is the level of whiteness, "white as snow" and "like pure wool"; and the laws in the negative commandments are drawn from the level of "his locks are curled, black," etc.; see the Idra of Naso (beginning of 132a).

And this is the meaning of "for fragrance, your oils are good": for the level of "like the good oil," etc., "running down upon the beard," etc., has its root exceedingly high and exalted.

Therefore it is called "fragrant oil," and this is the meaning of "thirteen rivers of pure balsam oil" (in the Gemara, Taanis 25a), which is a higher level than plain oil; and as written elsewhere, in Parshas Terumah, at the end of the maamar beginning

"Now it is written, 'And your people are all righteous,'" etc. And see the Zohar, beginning of Emor (88b), and see the Zohar, beginning of Terumah (127b).

And see concerning "for fragrance, your oils" in the Zohar, Parshas Acharei (end of 58b), and in Parshas Beha'aloscha (150a), and in Parshas Tzav (end of 35a), and at the beginning of Parshas Vayera (96a), and in the Ramaz there.

One may further say, in explaining "for fragrance, your oils," etc., and "oil poured forth," etc., 7
following the plain sense of the explanation of the Midrash on the Song of Songs, which explains that "oil poured forth" is a higher level than "for fragrance, your oils," which is

only a kind of mere fragrance from the oil; but "oil poured forth" is like a person who pours from a vessel into his friend's vessel, who gives him the oil itself.

And this is according to what is written elsewhere (in the maamar beginning "Moshe commanded us the Torah," etc., in Parshas VeZos HaBerachah), that in the flow from the Written Torah, which is the level of the bridegroom, to the Oral Torah, which is the level of the bride, there are two levels and ranks.

The first is in the manner of "the fallen fruit of the supernal wisdom is Torah," and it is called erusin (betrothal), which is an external flow; and this is "for fragrance, your oils."

And as written in Likkutei Torah on Tehillim, on "He established a testimony in Yaakov," etc. And this is why it is only a kind of mere fragrance: a glimmer of the Yesod of Abba, and not its very being and essence.

However, the second level is that there be drawn from the level of the bridegroom to the bride, from the level of the inner dimension of the Written Torah; and this is nisu'in (marriage) and the union of bridegroom and bride; see there. And this is "your name is oil poured forth": the essence of the oil of supernal Chochmah is drawn into the level of Malchus, the Oral Torah, etc.

Now from all this follows "therefore the maidens (alamos) love You": that is, the level of Beriah, 8
Yetzirah and Asiyah, which receive from the level of Malchus, which is the source of Beriah, Yetzirah and Asiyah; as written in the Zohar, volume 3

(end of 58b), volume 2, 144b (and see further volume 1, 98a; volume 3, 59a, 71b).

And likewise from the level of Malchus of Atzilus there is drawn a revelation below in each and every one of Israel, through their accepting upon themselves the yoke of the kingship of Heaven.

And then, in the study of Torah, there is drawn into him as well from the level of "for fragrance, your oils," etc., and "oil poured forth," etc.; and this too is in the manner of the two levels mentioned above, betrothal and marriage;

that is, that the light of G-d be absorbed and grasped in the mind and in the heart, [for] "the Torah and the Holy One, blessed be He, are entirely one," etc., and that the contemplation enter "within a man, and a deep heart," etc.

And as our Sages said, "the light within it brings him back to the good"; and as written at the end of the maamar beginning "When you kindle," on "like the good oil," etc., that runs down "according to his attributes," etc., and "the oil of his right hand calls out," etc.; see there.

And this is why it first says "for Your love is better than wine": wine is contemplation of the revealed world, and from this contemplation comes about the level of the bride, etc., as mentioned above. 9

But so that there be also the level of "the maidens love You," that is, even one whose heart is sealed and who has not been stirred by the contemplation mentioned above,

this is through occupation with Torah, which is the level of oil, as mentioned above, which is the level of "that I (Anochi) command you," etc.,

which no thought can grasp at all; and because it is from a very lofty level, therefore it can make an engraving and a vessel even in one whose heart is sealed, etc.

And [this is] like what is explained in Parshas Bechukosai (the maamar beginning "It is explained in Etz Chaim"), that through this an engraving is made from within in the animal soul, etc.; and this is the meaning of "a well that princes dug," etc.;

see there. And [it is] like what is explained further elsewhere (in the maamar beginning "I will betroth you to Me") concerning "my heart and my flesh sing to the living G-d," for

the heart and the flesh, because they are physical vessels, etc., do not yearn for "the courts of G-d," which are the source and life of the soul, like the level of contemplation of the revealed world, which is called wine, as mentioned above,

but only when they sing to the living G-d Himself, in His glory, etc.; for the higher a level is, the more it can descend and spread further below, and through this it comes and reaches the heart and flesh, etc.; see there at length.

And so it is here: because the level of "the fragrance of your oils" and "oil poured forth" is a flow from a level far higher than the rank of wine, and oil floats on top of wine, etc.

And in the Gemara, first chapter of Shabbos (5b), where the Sages and Rabbi Yochanan ben Nuri disagree whether they count as joined to one another,

and this is because oil is very high, at the level of "the supernal Chochmah of all," as written in the Zohar, Parshas Tzav (34a), and therefore it is far, far above the level of wine, etc.

And therefore it can take effect even in one whose heart is sealed, that his heart be engraved through words of Torah, so that there be also "the maidens love You," etc.; and like "I will pass through the land of Egypt: I and not an angel," etc.

(2) One may further say, in explaining "for fragrance, your oils," etc., and "oil poured forth," etc., following the Midrash mentioned above, that this is the matter of "A person should always divide his study into three: a third in Scripture, a third in Mishnah and a third in Talmud." 10

Now in studying the mitzvos, Mishnah and Talmud, one comprehends and grasps the very being of His blessed wisdom, since it has been clothed in physical matters, which are truly His blessed will and wisdom.

And this is "oil poured forth," etc. This is not so with the narratives of Tanach, where His blessed wisdom, clothed in the words and combinations of letters, is not comprehended at all.

And as written in the Zohar, Beha'aloscha (152a), that the plain sense understood from the narratives of the Torah is called "the garment of the Torah"; and the Ramaz explained there

that, for example, [in] the section "And these [are the kings]...in the land of Edom," etc., certainly the event happened as it happened, and [the verse] does not depart from its plain meaning, but G-d's intent in it is not [the event] itself;

rather, in it are hidden the secrets of the World of Tohu, etc.; see there; and in the Zohar there (149b), which elaborates on this. And in the Pardes, Gate 27, chapter 1, he elaborates in explaining the above Zohar statement, and writes as follows:

"But when a person comes to study the Torah, his intent must be that he is studying that matter as being divine words, whose immense inwardness is hidden from him, etc.; and even though he understands nothing of it

but the plain sense of the narrative, and needless to say this one, but even one who does not understand at all, etc., he too has a good reward." End of quote.

Therefore the letters of the Torah and the plain sense of the narrative are called "the fragrance of your oils": for even though the inwardness of His blessed wisdom, hidden and clothed in that narrative and those letters, is not understood or comprehended at all

(unlike grasping the plain sense of the laws and mitzvos as they come in the explanation of the Mishnah and Gemara, where even the plain, understood sense is called "the bodies of the Torah" and not merely a garment; see there in the Zohar and in the Pardes),

nevertheless the letters and the plain sense of the narrative are themselves "the fragrance of your oils," for in them and through them the one who reads Scripture draws down a fragrance and glimmer from the level of "the oil of holy anointing,"

just as, by way of analogy, one smells a good fragrance even though he does not taste it in his mouth at all, and even though he is far from it, etc.

On the contrary, this fragrance is drawn from an exceedingly high place, which is the level of the fragrant oil, which is above the level of plain oil, supernal Chochmah, etc.

And because it is higher in rank, it cannot come into revelation in a manner of closeness, in the manner of taste, like "oil poured forth," etc.,

but only in the manner of fragrance, etc. (as written in the explanation on "These are the journeys of the children of Israel," concerning "the Jordan at Jericho"). And this is what is said in the Zohar, Beha'aloscha (149b):

"That word of that narrative does not come to show about itself alone, but comes to show about that general principle," etc.; see there.

Nevertheless there is also an additional, immense advantage in the level of "oil poured forth," which is the drawing down of the essence of supernal Chochmah, and not merely fragrance and a glimmer, etc.; and both alike are good.

Now the study of the Zohar and of the Arizal is included in "a third in Scripture." And the reason for this is written elsewhere, in explaining the Zohar on Bereishis (27b) mentioned above.

In brief: the Midrash of the Zohar, and likewise Midrash Rabbah and the other Midrashim, are commentary on Scripture; and Rashi explained in the first chapter of Berachos (11b) that Midrash is close to Scripture, etc.; see there.

And although in Hilchos Talmud Torah it is explained that the Midrash of the Torah, that is, Sifra and Sifrei and the like, is included in "a third in Mishnah," that is at any rate because they are the explanation of the laws and bodies of the Torah, just like the Mishnah itself.

But in studying the secrets of the Zohar there is no comprehension even for the greatest of sages, only knowledge of the existence of the chain of descending worlds, and no comprehension of the essence at all; and this is like the study of Scripture,

where one reads the Names of the Holy One, blessed be He, even though he does not comprehend at all the essence hidden in them, as mentioned above; and similar to this is the study of the Zohar and Etz Chaim.

Therefore it is included in "a third in Scripture." (And this resolves what the Ran writes at the end of the first chapter of Avodah Zarah: "since Mishnah is weightier than Scripture," etc., "why is a third of the day needed for Scripture?")

Therefore this too is called "for fragrance, your oils," for knowledge of the existence is like mere fragrance compared to comprehension of the essence of His blessed wisdom that is in Mishnah and Talmud.

And [this is] along the lines of what is explained in Iggeres HaKodesh near its end, that in studying the order of the chain of descent, even if one has comprehended the existence, it is not in itself superior to the study of the mitzvos, in which one comprehends and grasps the essence, etc.,

but rather in that knowledge of the existence is also a great and exalted mitzvah, and indeed surpasses them all, as it is written, "Know this day," and "Know the G-d of your father," etc., and it brings to a whole heart.

Moreover, the fragrance and the knowledge of the existence are also a glimmer from the level of the inner dimension of the Torah, etc. (And see the Zohar, Parshas Acharei, 73a: "three levels," etc., "and each level upon level, hidden and revealed," etc.; see there; and see what is written on this on "For the thing is very near to you.")

Therefore there must be both levels, "for fragrance, your oils," etc., and "oil poured forth," etc.; and from this follows "therefore the maidens love You," as mentioned above.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 4

לריח שמניך טובים שמן תורק שמך על כן עלמות אהבוך

For the fragrance of your goodly oils

◇

"For the fragrance of your goodly oils, your name is oil poured forth; therefore the maidens (alamos) love you." Now, souls that are not in a body in this world are called alamos, "maidens": do not read alamos, "maidens," but olamos, "worlds." 1

And it is written, "For your Husband is your Maker, etc.": these are the souls that are in this world. And see on this in [Shemos] Rabbah, [Parshas] Bo, end of section 15, [and] Zohar III, [Parshas] Teitzei (p. 277a).

Now, the descent of the soul into this world is a great descent. Needless to say at a time when the Holy Temple does not stand; but even before the time of exile, it is an exile and a great descent for the souls to be clothed and made physical

in a body in this world. For before coming to this world the soul was enjoying the radiance of the Shechinah. And it is said, "Better to be judged and come to the World to Come": for all the sufferings of Gehinnom are worthwhile in order to come afterward to the delight of the Garden of Eden,

even the lower one. And there is a lower Garden of Eden and a higher Garden of Eden, and when the soul must ascend to the higher Garden of Eden there is yet another Gehinnom before it, called the River of Fire (Nehar Dinur), which "flows and goes forth." If so, what need is there, and why did the soul descend into this world, so great a descent?

But this descent is for the sake of an ascent. And what is the ascent that is greater than [all] the above? It is said: "One hour of teshuvah and good deeds in this world is finer than all the life of the World to Come."

For all the life of the World to Come, the lower Garden of Eden, the Days of Mashiach and so on, is only the radiance of the Shechinah, a single glimmer. With the yud the World to Come was created: the yud is a great tzimtzum and a single thought,

like, by way of analogy, a single letter compared to the very essence of one's being and essence. "And from my flesh I behold G-d": above, in the Infinite Light, blessed be He, His being and essence, it is

only a single thought: "He looks and beholds to the end of all the generations." "With a single utterance [the world] could have been created"; "Bereishis is also an utterance." It is the yud, a tzimtzum,

a single glimmer. "All the days of the life" of the World to Come is in the plural, for there are several lower Gardens of Eden and higher Gardens of Eden and Days of Mashiach, one higher than the other, through all the fifty thousand jubilees.

For all the six thousand years are only one Shemittah, and in them there are a lower Garden of Eden, a higher Garden of Eden and the Days of Mashiach, etc.

If so, all the life of the World to Come is only a radiance and a single glimmer from the Infinite Light, blessed be He, His being and essence; and "no thought can grasp Him" at all in His being and essence.

This is [the meaning of] "a descent for the sake of an ascent": through teshuvah, to rise to this elevation, to be included in His being and essence. And "one hour … is finer, etc.," 2

specifically in exile and in descent into a physical body, through teshuvah from the depth of the heart, as an arousal from below, from contemplating his descent from a very high and exalted place: "Know from where (me'ayin)

you came": from above Chochmah, "and Chochmah is found from nothingness (me'ayin)"; [Chochmah] is the beginning of revelation; "and to where you are going": to be clothed in this world. Even though he did not sin, nevertheless he has become physical and separated from His being and essence, in utter distance.

And one must be among "the masters of reckoning," so "that a person know in his soul, etc.," and arouse compassion over his descent, etc., with a broken heart over the life of the soul. And as a matter of course, compassion is drawn down through the chain of descending worlds upon children, life and sustenance: "Remember us for life, etc."

This is [the meaning of] "With great compassion I will gather you": through teshuvah from the depth of the heart, as he contemplates that "for a small moment I forsook you," that the forsaking is 3

only a small moment, a single thought: all the six thousand years, and the lower Garden of Eden and the higher Garden of Eden, and the Days of Mashiach, and the Resurrection of the Dead, and all the fifty thousand jubilees. (And see on this in the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You.'")

Therefore, since his descent into this world is a great descent, through this he arouses teshuvah from the depth of the heart, [and] abundant compassion from His being and essence, to draw down the Thirteen Attributes of Mercy; for [this compassion] cannot be drawn down in a single vessel

but only in thirteen attributes: "Havayah, Havayah, G-d, compassionate, etc." Havayah is the drawing down from His being and essence, that Havayah become thirteen attributes, etc.

And this is [the meaning of] "For your Husband (bo'alayich) is your Maker, etc." But how can this expression apply to Him, may He be exalted, who has no bodily form, with regard to spiritual souls? And it is written, "As a young man espouses (yiv'al) a virgin, etc." 4

But it is said about this (Sanhedrin, p. 22b): "A woman makes a covenant only, etc."

For through its descent into this world, in exile, [the soul] became physical, and his heart was dulled and became stone. Even if he is not a soul that sins through what is forbidden, G-d forbid, [this comes about] also through what is permitted, when he does not sanctify himself, etc.

And through the arousal of abundant compassion, an arousal from above, in the Thirteen Attributes of Mercy, his heart is opened; for this attribute has the power to open one whose heart is sealed like a virgin's, as we see in a cruel person whose heart is sealed, yet when some compassion is aroused in him, his heart opens.

And this is [the meaning of] "For your Husband is your Maker": through teshuvah from the depth of the heart, in contemplating that "Havayah of Hosts," which is all the life of the World to Come, etc., 5

is only "His Name": "His glory is over earth and heaven," the radiance of the Shechinah; and the source of his soul is very high and exalted, etc., and its descent is a great descent, etc.

Through this he arouses the Thirteen Attributes, etc., with abundant compassion, to open his heart, so that it be a vessel, and "the foundation for Your dwelling that You have made, Havayah, etc."

"May Havayah make His face shine upon you": so that through this, "as water [reflects] face to face, etc.," he too will turn his face back in teshuvah. And this is also [the meaning of] the Ten Days of Teshuvah: a return to [being] face to face.

For all the year, even though one serves G-d, etc., it is on the level of the back of the neck: "For they have turned to Me the back of the neck and not the face."

For the whole essence of a person's life-force and all the senses, sight and hearing, speech [and] smell, are in the face, while in the back of the neck there is only bone, etc.

So too, one must turn back the whole essence of the point of his heart, and his will, and thought, speech and action, to G-d alone; as it says, "Whom have I in heaven, etc.": the lower Garden of Eden and the higher Garden of Eden, etc.,

which are only a radiance and a single glimmer, as [explained] above. And before the Ten Days of Teshuvah, all the month of Elul, one arouses the Thirteen Attributes of Mercy, so that through this the Ten Days of Teshuvah will be face to face, one with One, "with all your soul, etc.," to be included and nullified in His being and essence: abundant compassion and "abundant in kindness."

Now, all this concerns the souls that are in this world, in exile and a great descent, etc. But it is through teshuvah, as [explained] above, and "in the place where a baal teshuvah stands, etc." 6

But the souls in the Garden of Eden, who are on the level of perfect tzaddikim, who apprehend of the radiance of the Shechinah, as [explained] above: if so, through what is their ascent, to be included, etc., since a broken heart from the depth of the heart does not apply to them, etc.?

This is [the meaning of] "For the fragrance of your goodly oils, etc., therefore the maidens love you." The explanation is that [it is] through the Torah that they engaged in while they were in this world, clothed in bodies; for the Torah too was clothed in physical things.

And this is [the meaning of] "your name is oil poured forth": the whole Torah is the Name of the Holy One, blessed be He, poured from vessel to vessel through the chain of descending worlds, to be clothed in this world in physical things. And the further down it is poured, etc.,

the more its fragrance spreads; as we see with physical oil, what was above, when it is poured from vessel to vessel, gives off a greater fragrance below.

So too the Torah: "their end is wedged in their beginning," "last in deed, first in thought." Through this they have an ascent, to be included, as [explained] above.

And this is [the meaning of] "therefore the maidens": these are the souls that are not in a body in this world; "love you": this is the great love, "abundant in kindness." For "Your dew is a dew of lights": whoever makes use of the light of Torah, the light of Torah revives him (Kesubos 111b).

And this is [the meaning of] "goodly," a term for light: "the light, that it was good." Now, through teshuvah from the depth of the heart, while the soul is still in this world, it can rise and attain the great love as well, as [explained] above.

And this is [the meaning of] "Let him kiss me with the kisses of his mouth, etc." Now, it is said, "The words of the Scribes are dearer to me than the wine of Torah": these are the hundred blessings that are said

every day, "Blessed are You, Havayah," which are from the words of the Scribes, so that there be a revelation and drawing down "from world to world"; "our G-d" (Elokeinu), that He be our G-d, not above, on the level of, etc., but rather through intellect and contemplation.

But there must be a revelation of the point of his heart, that there be one will, for Him alone, may He be exalted. And in every one of Israel there is a love

that is hidden, each according to his own measure, [coming] into revelation in prayer. There is one who prays in the manner of "their heart cried out," even though he sees in himself that he is coarse and clothed in physical desires and traits.

But even so, the truth is not so; for that is only falsehood, from the world of falsehood, while the love mentioned above is the truth.

Therefore the Congregation of Israel is called by the name "nut": "I went down to the garden of nuts." Just as a nut has a kernel and a shell covering it, so too with souls, etc., while they are in a body in this world. And this is the secret of the hidden love mentioned above.

But through what can it come into great revelation? It is through the arousal of the higher secret, "He made darkness His hiding place, etc.,"

to come into revelation; through this the lower secret, the love mentioned above, is revealed, as is explained in the discourse beginning "If a man has two wives, etc."; see there.

And this is [the meaning of] "When wine enters, the secret comes out": through teshuvah the higher secret and the lower secret come out, as [explained] above. And this is [the meaning of] "Who revealed this secret to My children, etc."

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 5

שחורה אני ונאוה בנות ירושלים וגו׳

“I am black and comely, O daughters of Jerusalem”

◇

“I am black and comely, O daughters of Jerusalem” etc. “Do not look upon me that I am black- 1
ish, for the sun has gazed upon me” etc.

This will be understood in light of the saying of our Sages, of blessed memory, that the Torah was given as black fire upon white fire, as explained in Shir HaShirim Rabbah at the end of the passage “His head is as the most fine gold,” and in the Zohar, Part III, Nasso, 132a (and see further in the Raaya Mehemna, Shoftim, 275a).

Now, just as the whole Torah was given in this way, so too what our Sages said, “With the yud the World to Come was created” etc., is likewise in the manner of black fire upon white fire.

The explanation of the matter is as follows. We must understand that the World to Come, the Higher Garden of Eden, is the delight of the souls from their grasp of G-dliness: a wondrous delight without end and without limit, beyond all measure and bound.

This is why they said of Elisha Acher: “Better that he be judged and come to the World to Come,” for all the sufferings of Gehinnom are worthwhile

for twelve months in order afterwards to receive the gratification and delight of the World to Come, because this delight has no end or bound, and all the sufferings of Gehinnom cannot be measured or compared against it.

For were there any measure and bound to this delight, there would be room for some weighing and balancing, to reckon how much suffering [is worth] against the delight.

But in truth it is beyond all measure and bound; therefore nothing at all compares to it, and “Better that he be judged” etc.

If so, we must understand what the level of the yud is, from which this world of great delight was 2
created. To understand this, [we apply the verse] “From my flesh I behold G-d.”

By way of analogy, we see plainly in a physical person that the revelation of the letters of speech is in thought and speech, but in the intellect itself there is as yet no level of letters at all.

Only when he thinks and ponders it are the letters born (see what is written on this in the discourse beginning “Who has counted” in Parshas Balak),

and they are revealed, in a concealed way, in his thought, and they come to greater revelation when he speaks to another. They are garments for the intellect, which clothes itself in the letters of thought and speech,

but they are not its essence and being, for in the essence of the intellect no pronunciation of letters is yet recognized or felt (see what is written in the explanation of the verse "And you shall make a tzitz," on "and you shall engrave upon it the engravings of a signet").

Even so, the revelation of these letters, although they are felt as sounds only in speech, through the five articulations of the mouth, does not have its beginning and its coming into being from nothing to something there (as is written at length on the verse "And David made there a name").

Likewise, the letters of thought do not come into being from the level of the grasped intellect that shines in thought. Rather, the coming into being of the power of letters in thought and speech is fixed in the very being of the soul itself, for the soul

is full of letters. These are powers to be drawn forth which, in their descent lower and lower down to the level of thought, take the form of actual pronounced letters; for in thought too the letters take form after the manner of their pronunciation,

as one utters them with the mouth (and in this vein [the Sages] said in the Gemara, "Two spirits were conversing with one another": that their speech and conversation are fine and spiritual letters, like the letters of thought in us, and their thought is finer still, as is written elsewhere), except that it is concealed.

Speech, by contrast, actually reveals [them] to another. Their source is higher than the level of intellect, that is, from the level of the soul itself (see what is written on this in the explanation of the verse "If you walk in My statutes"). This is not to say that the letters are the actual being and essence of the soul,

for the being of the soul is intellect and emotive attributes etc. (meaning that it is the source of the intellect and the emotive attributes, as is written in the explanation of the verse "And you shall not withhold salt," in the discourse beginning "Behold, they are one people," and in the discourse beginning "Elijah opened"),

but that the soul itself also includes the powers of the letters, so that from it there is drawn down into the level of thought by way of a mere extension of radiance. And see what is written in the discourse beginning "Thus shall you bless" regarding the soul being full of letters.

Summary: The matter of the Torah being given as black fire upon white fire, and likewise the yud with which the World to Come was created. We must first introduce the matter of the letters of thought and speech, which are merely garments for the soul and the intellect, and nevertheless the root of the letters is in the soul itself. 3

2. Now, exactly like this analogy is [the matter] above, in the Infinite Light, blessed be He. For the revelation of the souls' grasp of G-dliness and their delight in G-d, though it is a wondrous delight, is nonetheless only from the level of letters 4

(see the discourse beginning "And now, let the power be great" on "as You have spoken, saying," that Malchus of Atzilus, which is the letters of the speech of Atzilus, becomes Atik of Beriah, which is the source and root of the Higher Garden of Eden etc.; and see what is written in the discourse beginning "You shall keep My Sabbaths" on "Creator of holy beings, may Your Name be praised" etc.).

The Higher Garden of Eden is the letters of thought, and the Lower Garden of Eden is the level of speech. This is [the meaning of] "I created it, I formed it, I also made it": "I created it" is the level of thought, the Higher Garden of Eden; "I formed it" is the level of speech and the Lower Garden of Eden.

"I also made it" is the world of action, this physical world. (See what is written in the discourse beginning "Who has counted" that "also" (af) is a term of inclusion, and it includes a fourth level which is above the levels of thought, speech and action, which are only garments for the Infinite Light, blessed be He;

that is, the level of the Supernal Will, which is the Infinite Light, blessed be He, in His very Self and Glory, and which is drawn down through the fulfillment of the mitzvos in this world etc.;

see there. In the same way one may say regarding what is written, that in the Higher Garden of Eden the revelation is from the level of the letters of thought and in the Lower Garden of Eden from the level of speech, that nonetheless through fulfilling the Torah and mitzvos in this world an additional light is drawn into the Garden of Eden. This is the clothing of the Supernal Will and the Supreme Chochmah in thought and speech, in the manner of "Your thoughts are very deep."

As is written in the discourse beginning "For as the new heavens" on "and He placed him in the Garden of Eden to work it and to guard it," and in the discourse beginning "Then Israel sang" etc., "Spring up, O well" etc.; and see what is written in the discourse beginning "I" in the portion of tzitzis, on the twofold "I" etc., "to be your G-d."

Now, with the yud the World to Come was created, but this world was created with the hei, and there is a level in the hei which in its root is higher than the yud, as is written on "Go forth" regarding the hei of Avraham. Therefore through teshuvah and good deeds in this world additional light is drawn into the Garden of Eden. Let us return to our subject, the matter of the letters of thought and speech.)

These are merely garments for the Infinite Light, blessed be He, as is written in the Tikkunei Zohar: "You prepared garments for them, from which souls fly forth" etc.

But in the Infinite Light, blessed be He, in His very Self and Glory, no revelation of comprehension applies, for "no thought can grasp Him" at all, and "You are wise, but not with a knowable wisdom" etc.

"He is the Knower and He is the Knowledge" etc. (see what is written in the discourse beginning "Behold, they are one people," cited above, on the meaning of "You are wise, but not with a knowable wisdom").

Of this it is said, "He made darkness His hiding place." Darkness is something in which no grasp or comprehension at all is seen.

(See what is written in the discourse beginning "The heads of the tribes" on "and of it is said, 'He made darkness His hiding place'" etc., and in the discourse beginning "And He called to Moshe.")

Now, all this is from below upward: what is above the comprehension of created beings is called "darkness," meaning that which is not grasped,

as in the saying "Who forms light and creates darkness": the darkness is in Beriah, above the light of revelation which is in Yetzirah. (For Beriah is thought and Yetzirah is speech. Now, for the student, the teacher's speech is called light and revelation, but the teacher's thought is still darkness for the student.

But for the teacher himself, his speech counts as nothing compared with his thought, and what he thinks in thought in one moment requires many words to speak. Therefore for him thought is called light, and speech is called darkness compared with thought. Further:

In Beriah there shine Chochmah, Binah and Daas of Atzilus, which are called "the hidden world" relative to the emotive attributes of Atzilus, called "the revealed world," which shine in Yetzirah. For of Chochmah and Binah of Atzilus it is said, "The hidden things belong to Havayah our G-d." And see what is written in the discourse beginning "I have come into My garden."

Therefore the Seraphim too, who are in Beriah, are called "standing above him (lo)," meaning above the vav, the six extremities, which nest in Yetzirah. Their service is not with a great noise, like the Chayos and the Ofanim who raise themselves with a great noise, since those are from the revealed world.

It is also stated that when one says "Who forms light" one touches the tefillin of the hand, and at "and creates darkness" one touches the tefillin of the head. It is explained elsewhere that the tefillin of the hand are called a sunken seal, the clothing of the lights in the vessels, while the tefillin of the head are called a raised seal, lights that are above the vessels. This is alluded to specifically in "creates darkness," because at present this level does not come into revelation until the Time to Come.

From all this it is understood that for us what is revealed is called light, and what is above revelation is called darkness etc. In the same way, anything that is higher in rank is called, for us, greater darkness.)

But from above downward it is the reverse: what comes more into the revelation of comprehension is more within the category of darkness

relative to the Infinite Light in His very Self and Glory, as is written in the Zohar that the Supreme Keser, although it is a clear light, a brilliant light, is black relative to the Cause of Causes etc., and all of them are darkened before Him etc.

And it is written, "All before Him are considered as nothing." (Something similar is explained elsewhere on "G-d of knowledge" (Kel de'os): that from below upward what is below is called "something" (yesh) and what is above is called "nothing" (ayin), but from above downward it is the reverse, as is written in the discourse beginning "When they put 'we will do' first" and in the discourse beginning "On the eighth day, an assembly," and in other places.)

Therefore the Infinite Light, blessed be He, in His very Self and Glory, which is above the bounds of comprehension, is called light, and it is the level of white fire.

(And what is below Him etc., even Keser, is called darkness, as said above; and see what is written on this in the explanation of "Who has counted." It is also like the analogy of "a candle at noon: of what use is it?" The candle is called darkness relative to the light of day, though relative to the night it is called a lamp.

In the same way our Sages said, "All the prophets will be nullified in the Time to Come," and it is explained elsewhere that the light of the prophets' prophecy will count as nothing compared with the revelation of the Time to Come, like a candle at noon etc.

All the more so relative to the Infinite Light, blessed be He: in order that a radiance be drawn from it to be the source of the ten Sefiros, there had to be a tzimtzum and a vacated space, and afterwards only a kav and a thread was drawn down, as is known.

Now, the matter of its being called fire, except that there is white fire and black fire, is as written elsewhere, in the discourse beginning "You are standing," in explaining the verse "For Havayah your G-d is a consuming fire" etc.

Further, in general there are four elements, fire, air, water and earth, which correspond to the four worlds Atzilus, Beriah, Yetzirah and Asiyah. Fire is the level of Atzilus: just as it is the nature of fire to withdraw upward, so Atzilus is exalted and lofty above Beriah, Yetzirah and Asiyah; for Beriah, Yetzirah and Asiyah are created beings, while Atzilus is G-dliness.

Now, within Atzilus itself there are also Atzilus, Beriah, Yetzirah and Asiyah: Keser, or also the Supreme Chochmah, is called Atzilus of Atzilus; Binah is called Beriah of Atzilus; and Z'eir Anpin and Nukva are Yetzirah and Asiyah of Atzilus. More generally still, there are the general Atzilus, Beriah, Yetzirah and Asiyah, and the very highest Atzilus is called fire.

Even so, it is called black fire relative to the Emanator, the Infinite One, blessed be He, who is called white fire etc. So too, in general, Z'eir Anpin relative to Atika Kadisha is called black fire relative to white fire.)

But because the worlds cannot receive [it], and "no thought can grasp Him" etc., therefore "G-d saw the light, that it was good" to be hidden away.

It was hidden away in the manner of "He made darkness His hiding place" etc. This is [the meaning of] "He who dwells in the concealment of the Most High, in the shadow of Shaddai he lodges": to contract and conceal the light

by many contractions and screens that separate and conceal His light, blessed be He, so that there be a level of revelation below: the level of the Higher Garden of Eden, the delight of the souls etc. and their grasp of the light of G-d etc., "I created it, I formed it" etc.

(See what is written on "And Elokim spoke" etc., "And I appeared to Avraham" etc., "as Kel Shaddai," who said to His world "Enough" (dai). And see Shaar HaYichudim, chapter eight, the fifth yichud, on the matter of light, water and firmament, which is drawn down through the Name Shaddai.

It will be understood in light of what is written on this matter on "Praise G-d in His sanctuary, praise Him in the firmament of His strength"; and see what is written in the discourse beginning "They were disputing in the Heavenly Academy" etc., that it is the Higher Garden of Eden, which is called "firmament," and that what is drawn down to them from the level of His light, blessed be He, comes through many contractions etc., as said above.)

This is [the meaning of] "And in His goodness He renews each day, continually, the work of creation": "in His goodness" means that from His seeing that it was good to hide away the light, there came into being the renewal of the work of creation, to be from nothing to something, as the revelation of delight and comprehension

(as is written, "To cause those who love me to inherit yesh," which refers to the Garden of Eden, which is called something from nothing (yesh me'ayin). And see on the matter of "good to hide away" at the beginning of Pekudei, 220b, and at the beginning of Emor, 88a, and in the Midrash Rabbah, Bereshis, Parsha 3, and Bo, at the end of Parsha 18; and see what is written on "And in His goodness He renews" etc.

through the level of the yud, which is the level of tzimtzum etc., in the discourse beginning "And I besought" and in the discourse beginning "I will sing" etc., "for He is highly exalted").

Summary: In the same way above, the revelation of light in the Garden of Eden is only from the level of letters, "with the yud the World to Come was created," and these are garments. 5

But as for His essence, blessed be He, "no thought can grasp Him" at all. Of this it is said, "He made darkness His hiding place." This is from below upward: what cannot be comprehended is called darkness.

But from above downward it is the reverse. This is [the meaning of] "it was good" to hide away [the light] in the manner of darkness, so that there be revelation in the Garden of Eden; and this is "And in His goodness He renews."

3. Now, this contraction, the matter of "it was good" to hide away the light in the place of darkness, is like, in the analogy, the level of the letters within the soul itself, in order that there be a revelation of actual letters in thought and speech 6

(meaning: it has already been explained that although the form of the twenty-two letters is fixed in the very being of the soul itself, nevertheless the letters are not the being and essence of the soul; for the essence of the soul is higher even than the being of the intellect and emotive attributes that shine from it in the body,

but it is exalted above them with a great elevation. Only a radiance and power from it, when drawn down and clothed in the brain, becomes the source of the intellect in the brain. While that power is still included in the essence of the soul, it is above the level and being of the source of the intellect in the brain.

In the same way, the letters included in the soul are powers from which, in their descent to be revealed in thought and speech, the form of letters takes shape. Even so, although these powers are still above the level of the actual letters of thought and speech, they are nonetheless a descent and contraction relative to the actual being and essence of the soul.

This contraction is in order that from it there afterwards be the revelation of the letters of thought and speech, which are actually material letters, and that is a further, truly complete contraction.

The beginning of this contraction is the coming into being, within the soul itself, of the form of the letters without matter. All these contractions are an analogy for the matter of "it was good to hide away."

That is: it is stated at the beginning [of the Zohar], "At the outset of the King's will, He engraved engravings in the supernal radiance." This is the contraction for the coming into being of engraved letters, by way of analogy. The matter is as written on "This is the statute (chukas) of the Torah," that engraving (chakikah) is higher than written letters, for it is of the thing itself and within it.

This is the meaning of "engraved (charus) upon the tablets" etc. Ordinary written letters, by contrast, are a separate thing, and they also blacken the parchment completely. However,

the engraved letters, although they are of the thing itself and within it, also darken somewhat the bright precious stone: when an engraving is made in it, its brightness from before the engraving is somewhat darkened, since in the place of the engraving it is not so bright.

The application is understood: this is the matter of "He made darkness His hiding place," the level of the Supreme Keser, which is drawn from the Malchus of the Infinite, the level of letters; although it is still the level of the Infinite,

and like engraved letters it is of the thing itself and within it, and above the level of Chochmah and Binah, which are called actual Asiyah ("action") relative to the Infinite, like ink upon parchment etc., nevertheless Keser too is called darkness and black fire relative to the Infinite One, blessed be He, who is far above Keser and is called white fire.

This contraction is in order that afterwards there come into being the level of Chochmah and Binah and the Garden of Eden, which is like the analogy of letters written in ink etc., the level of actual black. This too is, by way of analogy, the matter of the coming into being of the letters of the soul, which are

like engraved letters, of the thing itself and within it, in order that afterwards there come into being actual letters in thought and speech, truly material, actual black fire. Now, although relative to the Infinite the engraved letters are also called darkness, as said above, nevertheless relative to the written letters,

that is, the level of Chochmah and Binah, the sources of the Garden of Eden, [as in] "and a river goes forth from Eden," Keser is called actual white fire, since it is only of the thing itself and within it, by way of analogy. Therefore Z'eir Anpin of Atzilus, relative to Keser, is called black fire upon white fire)

(as is written in Parshas Nasso, 132a). In the same way Z'eir Anpin, relative to Malchus of Atzilus, is called "white light," and she, relative to him, is called "black light"

(as is written in Parshas Bereshis, 51a, in Parshas Lech Lecha, 83b, and in Parshas Shoftim, 275a).

For Malchus, which is the source of Beriah, Yetzirah and Asiyah, is called the attribute of night and darkness, since the Infinite Light is hidden and clothed in it in a manner of hiddenness and concealment: "Your kingship (malchuscha) is a kingship over all worlds (olamim)," [olamim] being from the term for concealment (he'elem).

The level of Z'eir Anpin, by contrast, which is Atzilus, the higher unity, is called day and light. As is written in the discourse beginning "Sing and rejoice" on "joyful song at evening and gladness in the morning"; and see what is written at the end of the discourse beginning "And you shall know this day."

This is [the meaning of] "With the yud the World to Come was created," like the analogy of the ink upon the parchment: the smooth parchment alludes to the level of white fire, the Infinite Light, blessed be He, in His very Self, as it were, which "no thought can grasp" (and see what is written on "Set me as a seal"),

except through the yud, the level of a black point that blackens the parchment, so that there be a level of revelation and comprehension in the shape of the letter yud.

Now, as in the analogy above, when there comes a revelation of the letters of thought, although they are only garments for the intellect, they are nevertheless not a completely separate thing, a thing unto itself; for what he thinks and ponders in these letters is the intellect itself.

So too, by way of analogy, with the yud upon the parchment, where the ink blackens the parchment to reveal the shape of a yud: the ink itself is not a substantial thing to be considered a thing unto itself; it only blackens the parchment so that the parchment reveals the shape of the yud

(meaning that although the shape of the yud is only from the ink, without the parchment that carries and bears it there would be no shape from it at all. Therefore our Sages said, "Any letter which is not surrounded by parchment on its four sides is invalid." If so, the ink does nothing

but blacken etc., so that the parchment reveal etc. In the application, this means that the parchment itself, which is the Infinite One, blessed be He, reveals the yud, which is the Supreme Chochmah; for "You are wise" means You Yourself, that the Infinite Light, blessed be He, is drawn down and shines in the Supreme Chochmah.

And see what is written on "And Israel saw the great hand," in explaining "And He called: Havayah, Havayah," and what is written on this also at the end of the discourse beginning "Return, O Israel.") So, in the application, through the many contractions the Infinite Light, blessed be He, in His very Self and Glory, is revealed below.

This is "With the yud the World to Come was created": the delight of the souls in the actual Infinite Light, blessed be He. (And see Parshas Balak, 191a.) And see what is written in the discourse beginning "Sarai your wife."

As for the yud being the level of a point and the smallest of all the letters, see what is written in the explanation of "Many waters" on "and this is 'We have a little sister,'" and see the Zohar, Part II, Terumah (165b): "Because there is" etc.,

"although" etc. This is the matter of the smallness of the vessel and the abundance of the light, in the manner of "The righteous say little and do much" (and see the Gemara, chapter 3 of Menachos, 29b, end).

Summary: This contraction is like, in the analogy, the level of the letters in the soul, and from it there follows afterwards the clothing in the letters of thought. It is like engraving and writing. And just as, nevertheless, what is it that thinks in the letters of thought? Surely the intellect itself; 7

and likewise the ink unites with the white parchment that bears it; so in the application, through the letter yud with which the World to Come was created, the Infinite Light, blessed be He, itself is drawn down and revealed.

This is why the Seraphim say "Holy," because of their grasp of the Infinite Light, blessed be He, which is separate and which "no thought can grasp." [They say] "Holy" three times, corresponding to the three worlds Beriah, Yetzirah and Asiyah. "The whole earth is full of His glory": the clothing of the level of "Holy" is in everything etc. 8

(Meaning: just as in the Higher Garden of Eden the Infinite Light shines as the souls' comprehension, so the Seraphim, since they too are in the World of Beriah, say "Holy" etc., for they grasp how the Infinite Light is separate and how all its flow is only through the contraction of the letter yud.

But the essence of the Infinite Light is holy and separate etc. Since they are in Beriah, which is the beginning of the coming into being of something from nothing, they therefore grasp that He, blessed be He, is holy etc. On the matter of "Holy" three times, see what is written in the explanation of "And now, let the power be great" and of "After Havayah your G-d shall you walk.")

Now, the Ofanim, who are below them in rank, say "Blessed is the glory of Havayah": this is the attribute of His Malchus, blessed be He, for "Your kingship is a kingship over all worlds," and all worlds are only the level of letters etc. And it is "blessed," drawn down from the level of the light that encompasses all worlds, from the hidden world etc.

The explanation of the matter: there are two kinds of angels. There are those who are givers, who convey all the influences to this world through the constellations etc.; these are the Ofanim, who say "Blessed is the glory" etc. 9

"Blessed" (baruch) is a drawing down, that the glory of Havayah be drawn from the level of "His place," He being the place of the world while the world is not His place. This is the meaning of "Blessed is the Omnipresent (HaMakom)," and it is the drawing down of the flow from above, which the Ofanim draw down by saying "Blessed."

And there are angels who are receivers, who "receive from one another" and do not give to 10
those below at all but are only receivers. These are the Seraphim, who say "Holy" etc., and they are loftier than the angels who give.

This is what is written, "Thousands upon thousands serve Him, and myriads upon myriads stand before Him" (Daniel, chapter 7). "Stand before Him" refers to the Seraphim, the receivers etc.,

who say "Holy." See what is written elsewhere on the matter of "camps and chariots" mentioned in Parshas Beshalach (48b), and what is written in the discourse beginning "And He came from the holy myriads." This is as written, "Who forms light and creates darkness."

That is, Yetzirah is the level of light, from which the flow is drawn below; it is the rank of the Ofanim, who give to those below, to all the animals and beasts. A child under thirteen years also receives from the level of the Ofanim.

Therefore it is called light, which is the level of white fire from our perspective, since it shines 11
and flows downward. "And creates darkness" is the level of the Seraphim in Beriah, who are in the manner of black fire, which is the darkness.

This is because they only withdraw upward, saying "Holy" etc.; therefore they are in the manner of black fire and darkness, on account of the withdrawal etc.

Likewise is the matter of "Holy" and "Blessed." "Holy" is what is separate and which "no 12
thought can grasp" at all; it is the level of "He made darkness His hiding place," as explained above in section 2. The level of "Blessed" is the matter of white fire, that there be revelation below.

But this is from below upward. From above downward it is the reverse: the level of "Holy" is called white fire relative to the drawing down of the level of "Blessed is the glory," which is the level of "Your kingship," the level of letters etc.

For "Holy" is the level of Keser etc. In ["glory"] there are two levels: the lower glory, which is the attribute of His Malchus, blessed be He, and the higher glory, the Supreme Chochmah; and all [of it]

is called black fire relative to the Supreme Keser, as said above regarding ink upon white parchment etc. And see what is written on the matter of "Holy" and "Blessed" in the discourse beginning "If the bright spot has preceded" etc. and in the discourse beginning "You have captured my heart, my sister."

It follows that the "Holy" and "Blessed" said by the Seraphim and the Ofanim are the matter of white fire that is upon black fire, as said above.

This is why the Holy One, blessed be He, is so called by these two aspects together, "Holy" and "Blessed" (kadosh baruch hu); for in this manner is the drawing down and revelation of the Infinite Light, blessed be He, who is holy and blessed is He.

Now, because the Ofanim hear the level of "Holy" which the Seraphim say, they raise themselves with a great noise. The noise is the matter of self-nullification in the Infinite Light, blessed be He, to go out of their sheath 13

and their comprehension according to their temperament and nature, since they hear something new that is above their power of comprehension. The Seraphim, by contrast, though they too are certainly nullified in the Infinite Light, blessed be He, with a greater degree and elevation,

yet it is written, "Seraphim stand above him": this comprehension is not so much a novelty for them, beyond their comprehension. Therefore "with a great noise" is not said of them

as it is of the Ofanim. (See what is written on this in the discourse beginning "And it shall be, from one new moon": that this is the matter of the analogy of the city-dweller who saw the king, or the villager etc., and this is the difference between weekdays and Shabbos etc. Now the Seraphim, since their self-nullification is in the manner of the hidden

and inward, therefore also draw down the level of "Holy," which is in the manner of concealment. The Ofanim, whose self-nullification is in the manner of the revealed, therefore also draw down the level of "Blessed," the level of letters, which is the revealed etc. And see what is written in the discourse beginning "And you shall know this day" on "and all innards and kidneys shall sing to Your Name.")

Summary: This is also the matter of the Seraphim saying "Holy" and the Ofanim "Blessed." For the Seraphim are from Beriah, "creates darkness," black fire, the level of "stand before Him"; therefore they say "Holy," separate, "He made darkness His hiding place." 14

The Ofanim are from Yetzirah, "forms light": they give to those below and say "Blessed is the glory" etc. All this is so called from below upward, as said above.)

4. Now, exactly like all these matters is [the case] in the divine service of every person: the level of revealed love and the level of hidden love

(that is, analogous to the two levels mentioned above, of the Ofanim and the Seraphim. The hidden love is called black fire, in the manner explained above regarding the Seraphim, who are called black fire, except that the souls are on a more inward level).

For the revelation of love through contemplating the greatness of the Infinite One, blessed be He, so that from his understanding he gives birth to flashes of fire and a thirst etc.

to be included and nullified in Him, blessed be He, in actual existence and with self-sacrifice, does not come about through the act of contemplation alone, as if the attribute of love came into being from nothing to something by the power of his understanding.

Rather, the contemplation is the cause that there be drawn from the level of the hidden love, which is in a person's nature from the level that is above knowledge, in a manner of darkness and hiding of the Face, to be revealed in the heart through contemplation and knowledge, and to enlarge the pyre of the fire of love etc.

(Meaning that this is a kind of proof of the existence of the hidden love; for the revelation of love etc. is not etc., but rather etc., as said above.)

The coming into being of love from nothing to something is fixed in the soul, and the very being of the soul itself is intellect and emotive attributes, love and awe etc.;

for it is "a part of G-d above," and like a son drawn from the brain of the father etc., who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.,

as is written in Sefer Shel Beinonim. (And see what is written in the discourse beginning "On the eighth day he sent the people away" that the root of this love is taken from the level of "before" (kedem), from the level of "For My thoughts are not your thoughts" etc., "He made darkness His hiding place" etc.

And see what is written in the discourse beginning "If in My statutes" that this level is from the aspect of "Your fathers dwelt beyond the river," "they arose in thought," that is, from the hidden brain (Mocha Stima'ah), the engraved letters etc., "He engraved engravings in the supernal radiance," "The soul which You have given within me is pure"; and this is the matter of the letters that are of the thing itself and within it.

This is the matter of "the sun has gazed upon me," white fire, as follows below; for the engraving is in the white fire, of the thing itself and within it, except that the engraving is the source and root of the blackness of the black fire, from above downward, as said above.)

In order that it be revealed in the heart, to go out from concealment into revelation, it is through contemplating the actual Infinite Light, blessed be He, which "no thought can grasp" at all.

In this manner the order of prayer was established: the Verses of Song, and the blessing "Who forms light," how "in His goodness," the hidden [goodness], "He renews" etc., and the angels say "Holy" etc.

This is the level of noise, the renewal of comprehension; for at night, in sleep, [there is] one sixtieth etc., and in the morning one becomes a new creature, "You breathed it into me" etc.

"And after the noise, fire": this is the level of the Shema and "You shall love"; for "The lamp of Havayah is the soul of man," like a lamp and a flame that rises of itself (and see what is written in the discourse beginning "And you shall offer a burnt-offering, a fire-offering"),

that is, as is written, "To You, Havayah, I lift up my soul," to be included, thought in thought and speech in speech, "and you shall speak of them when you sit in your house" etc. This is the true revelation of the light of love within a man and a deep heart.

Except that the level of noise from the level of darkness must come first, like the creation of the world: first darkness and then light. And it is written, "And there was evening and there was morning, one day": evening is the level of darkness, and afterwards morning, light, to be revealed as day, and the revelation of the level of "one."

(And see what is written in the discourse beginning "Because you did not serve," and what is written in the discourse on the matter of Chanukah on "morning by morning, when he tends the lamps" etc.; and see the Zohar, Balak, 204a end and 204b; and see what is written on "And Lavan rose early in the morning," and at the end of the discourse beginning "To understand the matter of the blessings"; and see the Zohar, Vayikra, 22b; and see what is written at the end of the discourse beginning "And you shall know this day.")

"And after the fire, a still, small voice": this is the prayer of the Eighteen Blessings, "Blessed are You, Havayah our G-d, King of the world," that the level of Havayah, the Infinite Light, blessed be He, in His very Self and Glory, be blessed and drawn down; "and there the King comes" etc.

The revelation of Havayah below, in His kingship, "a kingship over all worlds," comes through Havayah being "our G-d": that we are nullified before Him, blessed be He; and we also draw down that He be "King of the world" etc., as is written elsewhere.

With this will be understood what is written, "Do not look upon me that I am blackish (shechar-chores)." It means a doubled blackness; for the love in itself is hidden, not seen or revealed in the heart,

and it is also covered with a garment of sackcloth, being clothed in the animal soul. (If so, the meaning and matter of the doubled blackness is in the manner of from below upward and from above downward, both together; for from below upward what is not grasped at all is called blackness,

and from above downward what is lower in rank is called blackness. If so, both levels are in the soul: the matter of the hidden love, since it is very concealed and above the intellect, is called black fire relative to the person, as in "creates darkness," and this is the matter of darkness from below upward.

And its being covered and clothed in the animal soul is the darkness from above downward, being the lowest level in rank: "darkness shall cover the earth" (Isaiah, chapter 60), "and the fool walks in darkness" (Ecclesiastes, chapter 2).) Nevertheless, "Do not look upon me,"

for its being hidden in itself is because "the sun has gazed upon me": the level of the sun is the level of white fire, which the worlds cannot receive; and therefore it was good to hide it away in the place of darkness.

Therefore the love is in a manner of darkness and concealment, not revealed in the body. (And this is "With me from Lebanon (Levanon), O bride": the root of the soul is from the level of Lebanon. And this is "and flowing streams (nozlim) from Lebanon": nozlim means the level of their mazal, the source and root of the soul, which is from the level of Lebanon, except

that it was good to hide it away in the manner of black fire. It is in the level of yechidah, in which a divine spark is clothed etc., as is written in Etz Chaim, Shaar 41, chapter 3, on the verse "I said, you are G-dly beings" etc.; and see what is written at the end of the discourse beginning "When I break for you" etc., "and [ten women] shall bake" etc.

Now, in the Midrash Rabbah on Shir HaShirim, on "I am black," it is stated: "I am black all the days of the week, and comely on Shabbos." The matter is that the level of hidden love, called black fire, is in concealment all the days of the week, and therefore it is in the manner of "I am black," concealment.

But on Shabbos it goes out and is drawn from concealment into revelation, as is written elsewhere, in the discourse beginning "To understand the saying of our Sages" on "For your love is better [than wine]."

So too on Shabbos there shines in revelation, from the level of the World of Beriah, what is called "creates darkness," as is known regarding the inner court that faces east (kadim), the level of "stand before (kadmohi) Him": on Shabbos the light shines and is drawn from there.

And this is "and comely on the Shabbos day.") As for its entering a garment of sackcloth, this is in truth "My mother's sons were incensed (nicharu) against me"; nicharu is in the passive form.

"My mother's sons" means the evil inclination and the chambers of kelipas nogah, which receive the flow from the level of His Malchus, blessed be He, for "His kingship rules over all" (and see Parshas Mishpatim, 125a end, on "in its mother's milk").

They are the root of all the evil traits; they themselves are "incensed" and burn with their lust. These are "against me" (bi), [read as] "in me": they are clothed in me, and from them these evils come forth.

But they do not affect the G-dly soul itself, in the point of its love, which remains in its existence and strength, as is written, "And My glory I will not give to another"

(see the Raaya Mehemna at the beginning of Teitzei, 276a, and the commentary of the Ramaz there). And it can rule and have dominion over them and turn them from one extreme to the other, and be in actual self-sacrifice.

Therefore our Sages said of the sinners of Israel, "Gehinnom comes to an end but they do not come to an end," because the root of their soul is from the level of the actual Infinite, which has no end or termination. Therefore "My mother's sons were incensed against me" means that they work evil and come to an end.

The soul, by contrast, is a part of G-d, "You breathed it into me," which has no end or termination. The proof is that even in the sinners of Israel the love is still whole,

for "they made me keeper of the vineyards": all the desire of the evil inclination is to cause Israel to sin in order to suckle and receive life-force from holiness. If so, there must necessarily still be holiness in him,

for "although he sinned, he is Israel," and that power of holiness which he has is without end or termination. Therefore he can rule and have dominion over his spirit and turn his heart from one opposite to the other

(that is, through "and Havayah illumines my darkness," as is written at the end of the discourse beginning "For You are my lamp." Now, the meaning of nicharu will be understood from what is written elsewhere, in the discourse beginning "And I return in peace," on "and he went to Charan": charan is from the term "my throat is parched (nichar)" etc.; and through teshuvah, from the level of charan it becomes rinah (song).

So too it will be understood regarding the level of "incensed against me": through teshuvah, so that his heart is transformed etc., the soul will be elevated to be "comely as the tents of Kedar" etc. And see what is written at the end of the discourse beginning "As an eagle stirs up" on "He kept him as the pupil of His eye": the black of the eye, where sight is revealed, so that "eye to eye they shall see" etc.)

Summary: Likewise in a person there is the level of revealed love and hidden love, like the matter of the two ranks of the Ofanim and the Seraphim: noise and fire. 15

This is "shecharchores," two blacknesses: the essence of the love is not revealed but black and hidden, and furthermore it is covered with the sackcloth garment of the animal soul. Nevertheless, "Do not look upon me,"

for regarding the first blackness the answer is "the sun has gazed upon me": the root of the love is from white fire, and it was good to hide it away in the manner of black fire.

Regarding the second blackness, it is the matter of "My mother's sons were incensed against me," so that from the level of charan there be the level of rinah.) 5. This is "I am black and comely": black from the level of blackishness etc.,

and comely, for the blackness is from the level of the darkness, "He made darkness His hiding place," like the analogy of the ink upon the parchment, which blackens the parchment: the parchment, which is the level of white fire, becomes beautiful through this

(in the manner of "When is He great etc.? When He is in the city of our G-d," and in the manner explained on this in the discourse beginning "And Elokim spoke" etc., "I am Havayah, and I appeared" etc. And as explained above, through the letters the revelation of the intellect is drawn forth, by way of analogy.

It follows that this contraction is the cause of the revelation; and see what is written at the end of the discourse beginning "And Korach took." This is how the level of white fire becomes beautiful through this, as is written elsewhere in explaining "my beautiful one" (yafasi), that she makes beautiful garments for the Holy One, blessed be He: "You have clothed Yourself with glory and majesty,"

that is, that in them and through them there be a dwelling place among the lower realms. Elsewhere a further meaning of "and comely" was explained: the level of the white fire of the Torah is the matter of "and the hair of His head like pure wool"; nevertheless it is only the level of hairs and does not compare to the essence.

But through the descent into black fire, to refine and transform the darkness of the animal soul, there will be drawn the advantage of light from the source of the whiteness. It may be said that this is what is drawn through the refinement of the second blackness, as said above regarding "He kept him as the pupil" etc.

And see what is written further on the matter of the Torah being given as black fire upon white fire in the discourse beginning "And they shall make for themselves tzitzis." And see further on the matter of "I am black and comely" in the Midrash Rabbah, Beshalach, Parsha 23, and Vayakhel, Parsha 49.)

"As the tents of Kedar": they are black on the outside, but inside they are "as the curtains of Shlomo." The curtains of Shlomo are the inner curtains 16

(and this is "And He formed (vayitzer) man," with two yuds, the level of white fire and black fire etc.; and see what is written at the end of the discourse beginning "When I break for you" etc.).

The matter of a curtain is what is written, "He stretches out the heavens like a curtain": that is, like the curtain, of which the roof and the walls are made of one piece, as it was in the Mishkan: "the half curtain that remains shall hang over the back of the Mishkan."

So "He stretches out the heavens": the heavens curve round below, beneath the earth, just as above, equally, and all is one level.

So too the spheres that revolve in the heavens above are those that revolve beneath the earth. This is "as the curtains of Shlomo," the King to whom peace (shalom) belongs; for with Him, blessed be He, "darkness is as light," and all is equal before Him, and above and below are the same before Him. 17

This is from the level of the light that encompasses all worlds. In the level of the light that fills all worlds, by contrast, it is according to the order of the chain of descending worlds: "I created it, I formed it" etc., the Higher and Lower Garden of Eden etc.

But in the level of the light that encompasses all worlds, "all before Him are" actually "as nothing," and at this level He can transform even from one extreme to the other.

This is "May Havayah lift up His countenance to you": that is, when there is the inner uplifting 18
in the level of the light that encompasses all worlds, then it can

extend until it reaches even "to you," even "if your dispersed be at the end of the heavens" etc. "And give you peace": the level of bonding, so that his soul longs to cleave to Him, blessed be He.

This is the level of "peace in the household below," from below upward: "To You, Havayah, I lift 19
up my soul." That is, through the level of Aharon, the groomsman of the Queen; "Aharon" has the letters of nir'eh ("will be seen"),

that is, that he see [himself] as though "a holy one (kadosh) dwells within his innards," so that there be the level of noise, "and after the noise, fire" etc. The service of Aharon is "When you raise up the lamps," like a flame that rises of itself, from below upward. And the dwelling

and drawing down of "Holy" within his innards is through the level of Moshe, the groomsman of the King, the level of Daas, which is "Blessed," that the level of Havayah be drawn down to be "King of the world" through the level of "our G-d" etc., as said above.

This is "Havayah is near to all who call upon Him etc., in truth": two truths, from above down- 20
ward and from below upward; that he draw down below the level of "the truth of Havayah" and the revelation of the Infinite Light, blessed be He, into his soul, in order to raise and bind his soul to G-d, the Life of all life, blessed be He.

(With all the above will be understood what is written, "who reigned from Hodu to Kush," which is like the matter of what is written, "darkness is as light"; for hodu is from the term "His glory (hodo) covered the heavens," "His glory is over earth and heaven," and as is written, "Glory and majesty are before Him."

Hodu is also a term of acknowledgment (hoda'ah), for acknowledgment is toward the level of the light that encompasses all worlds, which "no thought can grasp" at all, as is written elsewhere on "Yehudah, you [your brothers shall acknowledge]."

"To Kush" is the level of blackness, which is the end of the chain of descending worlds: "darkness shall cover the earth," "I clothe the heavens with blackness." See what is written on this at the end of the discourse beginning "My dove, in the clefts of the rock," and in the Likkutei Torah of the Arizal on Parshas Behaaloscha and Parshas Shoftim, that Kush is the level of the 325 judgments, from which the chain of the external forces descends etc.

But "Your kingship is a kingship over all worlds," and "His kingship rules over all," and even the external forces cannot transgress the word of Havayah; as is written on this at the end of the discourse beginning "And all the people saw." This is "who reigned from Hodu to Kush."

This is "a hundred and twenty-seven provinces" [see the beginning of Chayei Sarah, 123a], which is the general drawing down from the Malchus of the Infinite. This is "from Hodu," down to Malchus of Asiyah, which is clothed in the level of blackness; and this is "to Kush."

But we also find that Kush is said in praise, as is said of Shaul, who is called "Kush, the son of Yemini"; and likewise "Are you not like the children of the Kushites to Me," which Targum Yonasan renders, "Are you not considered before Me like beloved children?" So too Rashi explains in Parshas Behaaloscha regarding "the Kushite woman." And in the Zohar, Parshas Terumah

(130a, beginning): that is, "And sometimes they call the white 'black,' as it is written, 'for he had taken a Kushite woman,' 'Are you not like the children of the Kushites to Me'" etc.

The matter is that it was explained above regarding the Supreme Keser that it is the level of the supernal darkness of "He made darkness His hiding place," which is above comprehension.

This is what is said in the Zohar, "And sometimes they call the white 'black'": because of the greatness of its light it is not grasped at all. From there is the root of the hidden love, which is the level of black fire, and this is the matter of "Are you not like the children of the Kushites to Me." 21

For this love of black fire, which is from the level of "He made darkness His hiding place," is like the love of a son for his father, like a son drawn from the brain of the father, who by nature does not want to be separated from His unity and oneness, blessed be He, and can give his life for the sanctification of G-d's Name etc.

This is what is said, "like beloved children," that is, in the manner of what is written in Sefer Shel Beinonim, chapter 44, in the name of the Raaya Mehemna: "like a son who strives for his father and mother, whom he loves more than his own body, soul and spirit" etc.

The meaning of "from Hodu to Kush" is as explained above regarding "the light, that it was good": it is the level of the Infinite Light, blessed be He, which is hidden and clothed in the level of Keser, called "He made darkness His hiding place." 22

In a person too, it is the divine spark clothed in the level of yechidah in the soul. On this account all the souls of Israel are called Yehudim, for through it self-nullification unto self-sacrifice is drawn forth etc.

With all this will also be understood the saying of our Sages in the first chapter of Megillah (11a): Rav and Shmuel; one said, Hodu is at the end of the world and Kush is at the end of the world,

that is, according to the first explanation, that Kush is the darkness of Asiyah, the level of blackness. And one said, Hodu and Kush

stand next to one another; just as he reigned from Hodu to Kush, so he reigned from one end of the world to the other. "Next to one another" is the matter of the supernal darkness in which the light was hidden,

that is, the level of the Supreme Keser, white within and black without. Alternatively, Hodu means "You have clothed Yourself with glory (hod) and majesty," the level of "Havayah reigns, He has clothed Himself in grandeur," as is written in the discourse beginning "My dove" on the matter of "my beautiful one"; and Kush is the level of "creates darkness," the world of the Seraphim.

This is "they sit next to one another," for Malchus of Atzilus becomes the source of Beriah etc. and is clothed in Chochmah, Binah and Daas of Beriah; and of this it is said, "I am black" etc.,

because it is clothed in the level of "and creates darkness" etc., as is written elsewhere. This is the matter of the Torah being given as black fire upon white fire.

And also the Written Torah and the Oral Torah, as said above. "And just as he reigned from Hodu to Kush," for there is the ultimate of unity and self-nullification etc., 23

"so he reigned" etc.; for "Your kingship is a kingship over all worlds," and "there is none else besides Him," and all is by individual providence: "a person does not knock [his finger below unless it is decreed above]" etc. And see what is written in the discourse beginning "And Mordechai went out" on

"and therefore he abolished etc. the awakeners" etc.; for in truth "I, Havayah, have not changed." From there it is understood that this level applies to the Megillah of Esther; and also the first level, regarding Hodu and Kush being next to one another,

that is, in the manner of the Torah being given as black fire upon white fire, applies to it as well; for they "accepted it anew in the days of Achashverosh," as is written, "And the Jews accepted" etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 6

שחורה אני ונאוה בנות ירושלים כאהלי קדר כיריעות שלמה

"I Am Black, yet Comely, O Daughters of Jerusalem"

"I am black, yet comely, O daughters of Jerusalem, as the tents of Kedar, as the curtains of Shlomo." Now, "the daughters of Jerusalem" is the name given to the souls that have not yet descended into this world to be enclothed in a body 1

and an animal soul, and are still included in their Emanator, blessed be He, at the level of utter nothingness (ayin). And [the soul] is called "pure is she," for "pure" means that it is still at the level of ayin; and afterwards, "You created it," something from nothing, etc.

For all souls, before their descent into this world, stand there in self-nullification (bittul) and in actual inclusion within the Infinite Light (Or Ein Sof), blessed be He.

As it is written of Eliyahu, "As G-d lives, before whom I have stood." And not Eliyahu alone, but all souls, before their descent and their enclothing in a body and an animal soul;

and then they are called "the daughters of Jerusalem." (In the Pardes, in the Erchei HaKinuyim, under the entry "the daughters of Jerusalem," he cites two interpretations of this in the name of the Zohar, Parshas Vayechi, and the first interpretation is as it has been explained here; see there, and in Parshas Vayechi, page 242a.)

For they take upon themselves the level of a complete awe (yirah shalem), that is, the completeness of awe. For awe stems from the level of His sovereignty, may He be blessed, "a kingship over all worlds," upward without end and downward without limit,

which is the level of the Infinite. And in the chain of descending levels (hishtalshelus) among created beings, they have no power to receive this awe in its completeness. As it is written, "To make known to the sons of man His mighty deeds, and the glorious splendor of His kingdom": the glorious splendor of

His kingdom is that the angels take upon themselves the yoke of the kingdom of Heaven, the camp of Michael with love and the camp of Gavriel, etc., "a thousand thousands and ten thousand myriads," etc., and "His troops are beyond number."

For all this is the glory and splendor of the greatness of His kingship, may He be blessed; and "to make known to the sons of man" is only through the level of "His mighty deeds," which are the many and varied contractions (tzimtzumim) in the chain of descending levels. But the soul, before it comes

into this world to be enclothed in a body, [the souls] being at the level of utter nothingness, take upon themselves the yoke of the kingdom of Heaven in completeness, as it is at the level of the Infinite itself. And they are called "the daughters of Jerusalem," at the level of "virgins, her companions following her, are brought to you."

(See Zohar II, 197b, page 235a and 238a, and the Mikdash Melech there. And it must be said that this follows the second interpretation in the Pardes; and consequently it is understood that according to the first interpretation this too can be explained as written here. See further in Parshas Mishpatim, page 105, end of side b, and in Parshas Acharei, page 67b.)

They are also called alamos (maidens), as it is written, "therefore the maidens love You." And the souls that have descended and been enclothed in a body and an animal soul in this world, [collectively] called Knesses Yisrael, which is the source of the souls of Israel, are called by the name "bride" (kallah),

because the Holy One, blessed be He, is called, in relation to them, by the name "groom" (chasan), from the expression chaus darga (descending a level), which is the drawing down of the Infinite Light, blessed be He, into the souls.

And this is [what took place] at the Giving of the Torah, of which it is written, "on the day of his wedding," for that is the time of the marriage. For just as in marriage, by way of analogy, the union and joining is the drawing down of the drop that is drawn from the brain of the giver into the recipient, etc., 2

so the Torah is His wisdom and will, may He be blessed, at the level of the Infinite One (Ein Sof) itself, blessed be He: "He is wise, but not with a knowable wisdom," etc.

And this drawing down, at the level of the Infinite itself, is grasped and absorbed in the souls of Israel: the six hundred thousand letters of the Torah are six hundred thousand channels of flow to the six hundred thousand souls of Israel.

Therefore our Sages, of blessed memory, said that the infant in its mother's womb is taught the entire Torah, etc., so that light and life-force (chayus) from the letters of the Torah be grasped and absorbed in its soul; for they are a radiance of the Infinite Light, blessed be He, "wise, but not with a knowable wisdom," etc.

And then the souls of Israel are called by the name "bride," for she receives the drop, etc. See the Idra Zuta (page 290b).

2. Now, this level of "bride," which is the source of the souls that have descended and been enclothed in a body, says to the daughters of Jerusalem, that is, the souls that have not descended and are still at the level of "pure is she," being included in their Emanator at the level of utter nothingness: 3

Though "I am black" because of my descent into this world and my enclothing in the physical body, I am nevertheless more comely than the daughters of Jerusalem. For

the meaning of "I am black" at the level of the bride is as it is written, "His locks are curled (taltalim), black as a raven": taltalim [means] tilei tilim (heaps upon heaps) of halachos, which are "his locks," the level of

hairs and strands drawn from the brain in great subdivision. And so too, the heaps upon heaps of halachos are channels drawn from the Supernal Wisdom (Chochmah Ila'ah), "wise, but not with a knowable wisdom," etc. They are at the level of "black."

The matter will be understood by first explaining that it is written, "And the hair of His head was like pure wool," [meaning] that the hairs are in a state of whiteness; and it is written, "His locks are curled, black," etc. 4

But the explanation is that the level of the hairs is channels of flow that stem from the level of Chesed and "abundant in kindness," which is drawn and spreads down below, like the analogy of the hairs that extend to a great

length. And they are the heaps upon heaps of halachos and the fine points of the Scribes that are in every mitzvah, as it is written (Proverbs 4), "Extol her (salseleha), and she will exalt you." The meaning of salseleha is as our Sages, of blessed memory, said (Rosh HaShanah 26b), "[a man who] was turning over his hair," etc.

But there are hairs that are drawn down and enclothed in the level of whiteness, which is the level of Chesed: these are the many halachos in the positive commandments, concerning sacrifices, terumos, tithes, tzitzis, tefillin, Shabbos, etc.: how the mitzvah is to be done with a sacrifice so that it ascend favorably before G-d and as a pleasing fragrance, etc.

And so too with all the other mitzvos, which are channels of the Supernal Wisdom through the level of Chesed, to elevate physical things through their being performed according to their commandment, and to bind them to the light of G-d and His holiness. These are the hairs drawn from the level of "the hair of His head was like pure wool," which is the supernal whiteness and the supernal Chesed that is called "abundant in kindness," etc. 5

But the black hairs are the halachos that were drawn and spread into the prohibitive commandments, to separate the evil from the good and to push it away from holiness, since it does not ascend and become included in the light of G-d and His holiness.

And of this it is said, "black as a raven." The meaning of "as a raven" is: just as the raven is cruel, so in the level of these hairs there is an element of cruelty. For even in a thing that is forbidden or unfit, etc., 6

there is drawn a divine spark and life-force that gives it life and brings it into being, for without the divine spark and life-force it would not exist at all; and nevertheless the divine spark within it does not ascend favorably before G-d, to be included in His light and holiness, may He be blessed, but is simply pushed outside.

And this is like cruelty toward the divine spark within it. A person, too, must conduct himself toward his own soul with the attribute of cruelty, turning away from evil in the manner of iskafya (subjugation), etc., through many fences and safeguards, the fine points of the Scribes: "Sanctify yourself in what is permitted to you," etc.

Therefore it is at the level of "black as a raven." (See Zohar III, 132a, 140a, 79b, 127b; Zohar II, 116a.)

And of this it is said, "I am black": for she receives the drop, which is the Supernal Wisdom (Chochmah Ila'ah), in the manner of "black," that is, in the form of the halachos and the fine points of the Scribes, which are "his locks are curled, black as a raven," as explained above.

And also, "I am black" in the fulfillment of the practical mitzvos, which are done with things enclothed in actual physicality; and their general and collective expression is tzedakah (charity),

which is in actual physicality, and whose obligation comes through a person's involvement in this world: he engages in business and profits from it, and through this becomes obligated in tzedakah. And while he is engaged in business, he is thus enclothed in the matters of this world itself.

Even so, "yet comely": for of tzedakah it is written, "Tzedakah exalts a nation"; for by giving tzedakah to a poor person from his toil and labor, the very life of his soul, he elevates and exalts his entire animal soul and its life-force.

And this is [the meaning of] "you shall give a fifth to Pharaoh (Paroh)": through the tzedakah, in which he gives a fifth of his labor, there comes about the level of paroh, which is the level of revelation, from the expression "for Aharon had exposed them (pera'o)": a revelation of the Infinite Light itself, blessed be He, is drawn down upon his soul. 7

Therefore, before every mitzvah we say, "Blessed are You, Havayah, our G-d": that the Infinite Light, blessed be He, be "blessed," [that is,] drawn down, "from world to world," at the level of "You,"

that is, at the level of revelation, as if He were face to face, so that Havayah be truly "our G-d": that His G-dliness, may He be blessed, be grasped and absorbed in the soul itself.

And of this our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand"; that is, that his learning, which is the Supernal Wisdom, be grasped and absorbed in him,

like a woman who absorbs the drop, by way of analogy. For if the light of the Torah is not grasped and absorbed in his soul, this is

like a woman who discharges [it], etc. (See what is written on the subject of absorption regarding Shemini Atzeres, in the discourse beginning "G-d is for me among my helpers" and in the discourse beginning "It is better to take refuge," and also in the other discourses there.)

And this is "you shall give a fifth to Pharaoh": that the level of paroh, revelation, comes about in his soul itself. (See what is written on this verse in Etz Chaim) (Sha'ar 31, chapter 7), and in Likkutei Torah [of the Arizal], Parshas Vayigash. And from this there follows "and the four hands (yados) shall be yours," for

the four hands are the great hand, the strong hand, the high hand and the outstretched arm. The great hand is as it is written, "And Israel saw the great hand that G-d had wrought in Egypt."

Meaning: even in the level of Egypt there is a drawing down and spreading of the level of the great hand, which was drawn and spread very far down, even into the level of Egypt;

that is, the supernal Chesed is drawn down so greatly that thoughts of teshuvah fall even into a lowly soul, from the lowest levels of Asiyah and enclothed in actual physicality.

And this is the matter of the great hand. But it is known that "one nation shall be stronger than the other nation," and "G-d has made one opposite the other," and "were it not that the Holy One, blessed be He, helps him," etc. 8

And this help and this assistance is called the strong hand, to prevail and to conquer, etc. And the high hand is to exalt and bind his soul in the fulfillment of "And you shall love… with all your heart," etc.

And the outstretched arm is also the level of a hand, for the hand has three sections, and the uppermost is called the arm. It is "outstretched," extended far, far downward, in the manner of "and His right hand embraces me," like a person who embraces, etc., so that there not be a state of separation, G-d forbid, etc.

And all this is drawn down through tzedakah, for through it "the four hands shall be yours, as seed for the field"; for in the time of exile everything is only in the manner of sowing, "Light is sown for the righteous," etc., as stated in the Midrash.

3. And as for the aspect of the Torah that is at the level of "black," [namely] the halachos and the fine points of the Scribes in the prohibitive commandments, which are at the level of "black as a raven" mentioned above: 9

Our Sages, of blessed memory, said, "The words of the Scribes are dearer to Me than the wine of the Torah." The explanation is that the Holy One, blessed be He, created His world with three things: sefer, sofer and sippur (book, scribe and telling).

Sefer (book) is the Written Torah; and sofer (scribe), which is above the level of sefer, is the level of the Oral Torah. For this is why the words of the Sages are called "the words of the Scribes (soferim)": they are above the level of sefer.

(See what is written on this in the discourse beginning "This is My Name," and in the discourse beginning "Your heart will meditate in awe: Where is the scribe?", and elsewhere on the verse "And you shall draw water with joy.") [Sefer] is the level of the Written Torah, which is from the Supernal Wisdom (Chochmah Ila'ah), the level of "a mitzvah is a lamp, and the Torah is light."

Now, the illuminating light of the lamp comes from the hue that is close to the wick; but the white hue that surrounds it does not itself illuminate;

rather, it is the source of the light, from which the illuminating light is drawn and spreads. And so it is with the words of the Sages, called "the words of the Scribes,"

from which the level of the sefer, the level of "the Torah is light," comes to be drawn; and they themselves are the level of the source of the light, the level of the makif (the surrounding), which is the level of "He made darkness His hiding place."

Therefore most of the fine points of the Scribes are in the prohibitive commandments, where there are many more fences and safeguards for the Torah than in the positive commandments; for the prohibitive commandments have an advantage and a superiority over the positive commandments.

As our Sages, of blessed memory, said, "'My remembrance' with Vav-Hei [equals] 248; 'My Name' with Yud-Hei [equals] 365." The prohibitions are at the level of Yud-Hei, which is higher than Vav-Hei; for the positive commandments are at the level of the Name Vav-Hei, the revealed world (alma de'isgalya).

For "the 248 commandments are the 248 limbs of the King": they are vessels and a dwelling for the life-force that is drawn and spreads into them from the essence of the soul, the life-force being truly enclothed in them, so that the limbs obey its will, etc.

But the prohibitions are at the level of Yud-Hei, the level of the hidden world (alma de'iskasya), for the life-force and the Infinite Light from this level are not enclothed in the soul in a revealed way,

but in concealment, in the manner of "and You guard it within me"; because the soul has no vessel or dwelling for the Infinite Light, blessed be He, to rest [in it] at this level so as to be revealed in actual enclothing,

but only in the manner of negation, the level of "not," as it is written, "in a land not sown": it is "sown" in the manner of "not," etc. And as explained elsewhere, this is the soul's cleaving to G-dliness above, in its root, at the level of sovev, "He made darkness His hiding place," etc.,

the level of darkness and not of revealed light, etc.; for it is impossible to reach this level through the deed of the mitzvos that a person performs, but only through the prohibitions, which are the level of negation and "not," etc.

And through this "a spirit from on high will be poured upon him": the indwelling in his soul of 10
the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin). And through this his animal soul, too, will be elevated. For

the animal soul has its root in the level of "the face of a lion" and "the face of an ox" in the Chariot, etc., from the guardians of the ofanim, which are below the seraphim, etc.

But it is written, "and the ofanim rise up opposite them," and "the ofanim, with a great noise," etc. For the seraphim say, "Holy," [meaning] separate, etc.,

"Havayah Tzevakos": "He is a sign (os) among His host." "A thousand thousands and ten thousand myriads" is the number of a single troop, and "His troops are beyond number"; all of them receive life-force only from the level of a single letter (os). "The whole earth is full of His glory":

"His glory" is the thirty-two paths of Chochmah, for "there is no glory but Torah"; and it is [the Torah] that is enclothed so that "the whole earth," this lowest [earth], is "full" of it at the level of "His glory,"

that is, at the level of a mere ray and radiance. And the ofanim, which receive from them, "rise up opposite them" and quake "with a great noise," because of the immense holiness of the Infinite Light, which, like its Name, has no end, etc.

Now, "G-d is not in the noise," and "after the noise, fire": in the manner of thirst and longing, 11
an actual expiring of the soul, in a state of self-nullification and inclusion in the Infinite Light, blessed be He, beyond what their soul can bear. And this thirst and longing is not for the level of "His glory," which is only a ray and radiance,

but for the level of "the heavens and the earth I fill," the level of "I" itself, that is, the indwelling of the Infinite One, blessed be He, that encompasses all worlds, itself.

And this is "the ofanim rise up": they are lifted up opposite the seraphim, above them. And 12
from this thirst and this longing comes what is written, "My soul thirsts for You," etc., "so in holiness I have beheld You": "holiness" is a word in its own right, the level of holy and separate, [and] "I have beheld You," so that there be a revelation of G-dliness,

and as it will be in the future, "and the heavens shall be rolled up like a scroll," and it is written, "the new heavens and the new earth": there will not be physical heavens and earth that obscure and conceal the glory of G-d, so as to be a thing and an entity in its own right.

For in every thing the Infinite Light, blessed be He, is drawn, as it is written, "And Mount Sinai was all in smoke (ashan)": olam, shanah, nefesh (world, year, soul). Olam is the dimension of space, into which the level of the Infinite is drawn, as it is written, "Behold, there is a place with Me."

And so too in the dimension of shanah (year), the dimension of time: "He is King, He was King and He will be King," past, future and present; all is at the level of the Infinite, etc. 13

And so too in nefesh (the soul) there is a radiance of the Infinite Light: "and all the living shall thank You, Selah," and the higher and the lower Gan Eden; and there is a Gan Eden above Gan Eden, without end or limit, in ascent after ascent, etc.

And in the future, when the world, and its materiality and coarseness, will be refined, then "eye to eye they shall see," etc. And this is "I am black, yet comely": for through 14

the level of "black," which is the soul's cleaving [to G-d] through fulfilling and observing the prohibitive commandments, which are at the level of "black as a raven," through this there will be, in the future, a revelation of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin),

which is above the bounds of the worlds, beyond what the soul can bear, except in the manner of negation, "a land not sown." And at this level she is more comely than the daughters of Jerusalem, etc.

(See what is written on the subject of "I am black, yet comely" in the discourse beginning "The voice of my beloved," that it refers to the Oral Torah, etc.; and this is along the lines of what was explained above on the words of the Scribes, etc. And see [the Zohar,] Parshas Bereishis, page 49, end of side a; and Sefer Hadras Melech, section 137, and the end of Part I, section 5; and Parshas Shemos, 14a; and Parshas Acharei, page 59b; [and Parshas] Balak, 191a.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 7

ביאור ענין שחורה אני ונאוה

An Explanation of "I Am Black, yet Comely"

◇

An explanation of the matter of "I am black, yet comely." This is the statement of the Community of Israel (Knesses Yisrael) to "the daughters of Jerusalem," who are the souls divested of the body. 1

The matter is this: the Shechinah is Malchus of Atzilus, which enclothes itself in [the worlds of] Beriah, Yetzirah and Asiyah, [as it is written,] "that I may dwell in their midst," [and] "Who dwells with them in the midst of their impurity." She is the one who says, "I am black, and nevertheless comely."

And the explanation of "the daughters of Jerusalem" is this: at first the souls were included [in their source] in the state of gestation (ibbur) in Atzilus, and afterwards they are drawn down in the state of birth (leidah) into Beriah, Yetzirah and Asiyah (and see what is written on this in the discourse beginning "The sea saw and fled").

And then they became limited beings, for the level of the Infinite (Ein Sof) exists only in Atzilus, where the illumination of the kav and the thread of the Infinite Light (Or Ein Sof) comes to an end, etc. (and see what is written on this in the explanation of the verse "Who has counted the dust of Yaakov").

This is not so in Beriah, Yetzirah and Asiyah. Needless to say the angels—Michael with love and Gavriel with awe and fear, and likewise [those who say] "Holy" in the twelve hours, etc.—all of them are in a state of limitation, etc.; and the angels who accused and said, "What is man?"—He stretched out His finger, etc.,

for they cannot receive more than the level of limit and measure that is in them. And this is what is written, "to make known to the sons of man His mighty deeds, and the glory of the splendor of His kingship": that not the whole measure of His kingship, blessed be He, is enclothed in them,

but only glory and radiance; and even so, this radiance, a tiny fraction of [His] splendor, is theirs, etc. And not only [angels], but even souls,

such as the souls of the Patriarchs, Avraham, Yitzchak and Yaakov: there is a level of Avraham, Yitzchak and Yaakov in Atzilus, where "He and His life-forces are one"; but the Avraham, Yitzchak and Yaakov that are in Beriah are in the state of limited beings, etc.

And this state of limitation comes with the birth of the souls into Beriah, Yetzirah and Asiyah. 2
Not so in the state of gestation in Atzilus: there "He and His life-forces and His vessels are one."

For there the Infinite Light shines. And these souls that are in the state of gestation are called "the daughters of Jerusalem": because they are in the state of gestation within Malchus they are called "daughters," and they are called by the name of Jerusalem (Yerushalayim) because they receive complete awe (yirah shalem), the perfection of awe, in a state of true self-nullification (bittul), [that of] "He and His life-forces are one," which is at the level of Atzilus.

Now the Shechinah's saying to them, "I am black, and nevertheless comely": "I am black" in 3
[her] descent among limited beings, for blackness came about through bitterness over how very far she is from the higher unity (yichuda ila'ah).

And over this great compassion is aroused, as in the saying, "G-d of the world, in Your abundant mercy," etc. And then Malchus is called "swarthy" (shecharchores): two aspects of blackness.

The first is from the bitterness mentioned above. And "from my flesh I behold" the bitterness a person [feels] in his soul, so as to arouse great compassion upon his soul, the seat of this bitterness being in the heart, in the left chamber, which is full of blood, etc.

And of this level of bitterness in Malchus it is written, "for the sun has gazed upon me." That is: the higher unity, which is called "a sun and a shield"—"has gazed upon me": when I remember the level of the higher unity, a state of blackness and bitterness comes about, as mentioned above. And as he explains in Parshas Tazria (page 45b): "for the sun has gazed upon me"—that the sun has withdrawn from me, from shining for me, etc.

See there. (And this is the meaning of the saying of our Sages, of blessed memory, that the mitzvah of the Chanukah lamp is "from when the sun sets." That is: the main descent of Malchus into Beriah, Yetzirah and Asiyah is at the time when the Holy Temple is not standing, and then it is the state of "the sun has withdrawn from me," etc.; and this is the meaning of "from when the sun sets."

And to give her light is through the Chanukah lamp, as is written on this in the explanation of the verse "Sing and rejoice, O daughter of Zion," etc.: light, oil and wick, etc., are all drawn down below as well, etc.; see there.

Now the mitzvah of the Chanukah lamp is of the words of the Scribes (divrei soferim), which is the level of the source of the light, etc., and through it the level of "and comely" is drawn into the level of "I am black," as mentioned above.) And the second blackness is the descent itself, to be enclothed in the practical mitzvos; and [this is] not only because "the sun has gazed upon me,"

but because of the physicality of the descent itself, being enclothed in physical things, with which the mitzvos are performed: offerings from animals, tzitzis from wool, tefillin from parchment, etc.

(And see what is written in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke, etc., in the wilderness of Sinai," on the level and degree of the compassion of the twelve tribes, to arouse compassion upon the spark of G-dliness that descended from its place of glory, etc.,

and the compassion of the level of the seventy souls who came forth from Yaakov's loins, to arouse exceedingly great compassion upon one's soul: not only on account of the descent, that it descended from its place of glory, but also that it became enclothed in the material body; see there.

And this is the matter of the two aspects of blackness mentioned above: the first, that she descended from her place of glory; the second, that she also became enclothed in the material body, etc.)

Now this is her consolation: although "I am black," nevertheless "and comely," for from this very blackness the level of "and comely" comes about. For

through the blackness that lies in the bitterness of distance—of this it is said, "and much produce comes through the strength of the ox," for "when the sitra achra is subdued, [the glory of the Holy One, blessed be He,] rises," etc.

And through the blackness of being enclothed in the practical mitzvos: the mitzvos are the 613 paths, and together with the seven rabbinic [mitzvos, they are] 620, the level of Keser,

that is, the supernal will. For there is a lower will, which extends from Chochmah and Binah to the emotive attributes (middos); but the supernal will is the intermediary between the Emanator and the emanated, as is known.

And this is "and comely"—more than "the daughters of Jerusalem," who are the souls in Atzilus. 4
For although their abode and dwelling is in Atzilus itself and they have no descent into Beriah, Yetzirah and Asiyah,

their life-force (chayus) and existence are from the level of letters, for the 600,000 souls are the 600,000 letters of the Torah, and the letters are the level of vessels; only the souls are from the inner dimension of the vessels, but vessels they are nonetheless. Not so through the descent of Malchus:

she rises to the level of the lights (and see what is written on this on the verse "And I will make [your windows] of kadkod"), and not only that, but she rises ever higher, to the loftiest heights, to the very essence of the simple Infinite One (Ein Sof), etc.

"As the tents of Kedar." Avraham, from whom there came forth, etc.: the level of Kedar, dross and refuse. Yet nevertheless there is in it some small life-force of holiness, for otherwise it would cease to be and perish; 5

only that life-force is in the manner of an encompassing [light] (makif). And this is the matter of the frankincense among the eleven spices of the incense: for ten spices are enclothed in the kelipos, and the eleventh is in the manner of an encompassing [light], for it is white in its essence, etc.

And this is "as the tents of Kedar": they have a tent and an encompassing [light]. So too I have a level of a tent and an encompassing [light], from the level of the higher unity (yichuda ila'ah) —"for the sun has gazed upon me," etc., "a sun and a shield," etc.

(That is to say: if there is a level of encompassing [light] that gives life to them, who derive from the shattering of the vessels, etc., how much more so, many times over, are higher encompassing [lights] drawn down through fulfilling the practical mitzvos, which are the rectification and refinement of kelipas nogah, so as to bring about "and you shall eradicate the evil," etc.

And see what is written below, at the end of the discourse beginning "To a mare among Pharaoh's chariots I have likened you," and see the discourse beginning "And it came to pass when Pharaoh sent," on the matter of "for those who do His will, how much more so.")

"As the curtains of Shlomo": more exalted encompassing [lights]. For there are [two] levels in the encompassing [lights]: the first, those that are revealed now; and the second, those that come to revelation only in the days of Mashiach (and see what is written on this in Parshas Shemos, in the explanation of the verse "[In days] to come Yaakov will take root," etc.). 6

And these are called "the curtains of Shlomo" after the verse, "Or let him take hold of My strength, let him make peace (shalom) with Me." Explanation: the matter of peace is the joining of two opposites,

that is, that supernal lights, whose nature is to rise and withdraw upward, should shine below. And "peace" twice: [peace] in the household above and [in the household] below. The household below: the joining of

Malchus of Atzilus, to become Atik to Beriah; and the household above: that there be a drawing down and joining from the level of the Infinite (Ein Sof), [as it is written,] "You made them all with wisdom," for Chochmah is called action, physicality, before Him, blessed be He, [so as] to become Atik to Atzilus

(and see what is written on this in the discourse beginning "Go forth and behold… King Shlomo"). And whoever engages in Torah for its own sake, by reading the letters of the Torah, draws this down.

And this is "[all] who call upon Him in truth." "In truth"—this is the Torah, for Chochmah is called truth, [and] "the Torah comes forth from Chochmah," etc.

"And they call upon Him in truth" means: within truth they call Him and draw Him down, etc. And it is called "the curtains of Shlomo" with a hei: the higher hei and the lower hei.

Now the matter of shalom and Shlomo themselves is at the level of His enclothing in the worlds, making peace between them. But "as the curtains of Shlomo" refers to higher encompassing [lights], and there is nothing corresponding to them in the kelipos at all. 7

For "the tents of Kedar," the level of frankincense, stand opposite the level of the encompassing [light] of holiness; but opposite "the curtains of Shlomo" there is no counterpart at all, and this will be revealed specifically in the time to come, etc.

And this is "I am black" with the two kinds of blackness mentioned above, and nevertheless "and comely," as mentioned above. Now all this is also alluded to in the verse, "Before the hoary head (seivah) you shall rise," etc. 8

Explanation: "seivah" is what is written, "and the hair of His head like clean wool," for the hairs are at the level of whiteness, and they are the many laws in the positive commandments. And "honor the face of the elder (zaken)" is what is written, "His locks are wavy, black as a raven," as our Sages, of blessed memory, said, that "zaken" means one who has acquired wisdom.

And they are the laws that were drawn down and extended into the prohibitive commandments, etc. And "you shall fear your G-d": this is the words of the Scribes and the seven rabbinic mitzvos, as our Sages, of blessed memory, said, "The words of the Scribes are more stringent than the words of Torah"; "I am Havayah," for all is one.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 8

ביאור הדברים ע"פ שחורה אני ונאוה

An Explanation of the Matters on "I Am Black, Yet Comely"

◇

An explanation of the matters [set out] on the verse "I am black, yet comely." 1

Now, between the Emanator and the emanated [levels] there must be an intermediary level, as 2
is written in Etz Chaim, Sha'ar 41, chapter 3. This is because "none of these attributes is in Him at all."

Even in the Ten Sefiros, what is called the Sefirah of Chochmah (wisdom) means the vessel that limits the light of the Ten Sefiros: [that vessel] is what is called by the name Chochmah,

and so too with Binah (understanding) and Chesed (kindness), etc. But the light itself cannot properly be called by the name Chochmah; [it is] only "the light that brings the Sefirah of Chochmah into being."

And the light is only a radiance and illumination from the essence of the Emanator, and it ef- 3
fects no change whatsoever in His being and essence. This is [the meaning of] "I, G-d, have not changed": [He is] just as [He was] before all the worlds were created.

This resolves the question of the philosophers: how is it that none of the descriptions [ascribed to G-d] effects any change in [His] essence? [The answer is] that they do not pertain to the essence at all.

(That is, what is written in the Torah, "and under His feet, etc.," "written with the finger of G-d, etc.," "the eyes of G-d," "the ears of G-d," and the like. The Pardes has already discussed this at length in Sha'ar 22, chapter 1, and so has the Shelah in [his] introduction)

(pages 11, 13, 14). See there, for they explained the matter correctly. Nevertheless, [all] this pertains only to the Ten Sefiros.

So too the attributes (middos), such as "compassionate" or "avenging," etc.: although in truth the supernal attributes are not at all of the same kind and category as the attributes in created beings, as explained in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure,"

nevertheless they pertain only to the level of the vessels of the Ten Sefiros alone, as in the saying of the Tikkunei Zohar, "All [this is] to show how the world is conducted, but not, etc., any of these attributes at all." See Sefer Shel Beinonim (Part I, chapter 2, in the gloss, and Part II, chapter 9, in the gloss).

And even so, all this is truly ascribed to Him, blessed be He: that He Himself, blessed be He, is truly the Merciful One and the Kind One, or the Avenger, etc.,

through the enclothing of the light that He, blessed be He, shines forth from Himself into the vessels to give them life; and the light unites with them, for "He and His vessels are one" in the fullest sense. Even so, this effects no change whatsoever in His essence, blessed be He, nor is He affected [by it],

for the light that is enclothed in the Ten Sefiros, too, is only like a radiance and illumination, while His essence, blessed be He, is holy and separate, etc. It is not like the soul, which is itself enclothed in the body, etc.

Even more than this is written in the Pardes, Sha'ar Atzmus VeKeilim (the Gate of Essence and Vessels), chapter 4: that even in the light and radiance enclothed in the vessels of the Ten Sefiros, there is in that essence no change or hue at all, neither judgment

nor mercy, neither right nor left, etc., even though all these actions that come from mercy and judgment flow and are drawn specifically from the light, by means of the vessels.

Now, the vessels of Atzilus are also truly G-dliness, and "He and His vessels are one" (see on this Iggeres HaKodesh, in the epistle beginning "He and His life-forces, etc."; and see what is written on the verse "I will go down now and see, etc.").

And even the light that brings all the Sefiros into being is only like the radiance of the sun, which effects no change in the luminary itself. Therefore it is called by the name "the Infinite Light (Or Ein Sof)," "light" being a term for a mere radiance and illumination.

Yet even so, for the Infinite Light to be able to come into revelation, so that all the Sefiros come into being from it, there must first be an intermediary level between the Emanator and the emanated; then the Infinite Light can bring the Sefiros into being and give them life. The intermediary is Keser (the Crown),

for it contains [something] of the last level of the Emanator, and it contains a level called "the root of the emanated." Therefore Keser is sometimes called the Infinite Light

(that is, from the side of the last level of the Emanator that is in it, for this level is not counted among the Ten Sefiros at all; while from the side of the level of the root of the emanated, it is counted among the Ten Sefiros. Therefore it is an intermediary level).

For the essence and being of the Emanator, the very essence of the Infinite One (Ein Sof), is not within the bounds of "all worlds," such that the light and influence from Him could come into revelation even in the World of Atzilus, except through the intermediary level mentioned above.

(As for what needs to be understood, how one can speak of a "last level" in the Infinite One: for "last" or "first" applies only where one can speak of beginning and end, that is, in the Ten Sefiros, where Chochmah is called the beginning of the chain of descending worlds (hishtalshelus), etc., and Malchus is called "the end of all levels."

This is not so with the Infinite One, blessed be He, Who has no end and no beginning and is simple in the utmost simplicity: what does "last level" mean [there]?

It would seem [possible] to say [this] according to what has been explained in several places on the saying of our Sages, of blessed memory, "Before the world was created, there were He and His Name alone." For the question is well known: how, before the creation of the worlds, could there be a name for the Holy One, blessed be He? Who called Him by His name?

But the matter is this: the spreading forth of the life-force drawn from Him, blessed be He, to give life to all the worlds and the Ten Sefiros—this spreading forth and drawing down is only the level of a name, which is only a mere radiance and illumination and is called the Infinite Light. But His being and essence, blessed be He, is high and exalted,

for it is written, "I, G-d, have not changed," etc. Now, even before the world was created, the fact that He can be revealed, and that illumination and radiance be drawn from Him by His simple will—this is what is called the level of His Name, which existed before the world was created.

For this power and capability is called the level of His Name, included in His essence. This is the meaning of "the last level of the Emanator": like a person's name, by way of analogy, which is truly naught and nothing compared to his essence, etc.

It is from this level alone that [light] is drawn to become Atik and the Keser of Atzilus, etc. It is very fitting to call this "the last level," according to the wording explained elsewhere: for the core of G-dliness is not that the worlds come into being from Him and receive their life-force and existence from His G-dliness, blessed be He,

for "You are He before the world was created, and after it was created," exactly alike. And even had He not created the worlds, all would be equal before Him, blessed be He, just as now that He has created [them], etc.

Rather, His giving life to the worlds and bringing them into being is only through a mere illumination from Him, blessed be He; it is the Life of all life of the entire chain of descending worlds. But His being and essence, blessed be He, is infinitely above this illumination, which is the Life of all life of all the worlds,

and they are considered as truly nothing before Him, blessed be He. Therefore this illumination is called "the very last level possible" in the Infinite One, the Emanator, blessed be He. For even with the radiance and light that spreads forth from the sun,

it is obvious that this light and radiance exists also in the body of the sun's orb itself, etc., and this radiance is considered truly naught and nothing compared to the body of the sun's orb, which is the source of this light and radiance, etc., as is written at length in Sefer Shel Beinonim)

(Sha'ar HaYichud VehaEmunah, chapter 3): that while it is included in the sun, the name "existence" does not apply to it at all, only the name "naught and nothing,"

for in truth, there it is as utter naught and nothing, etc. See there. Now, the sun's radiance shines from the sun without will or choice on the sun's part.

How much more so, by an a fortiori argument with thousands upon thousands of distinctions without end, [is this so] Above, where the light comes to be revealed when it arose in His will and desire.

If so, this power included in His essence is truly naught and nothing compared to His being and essence, exactly like a person's name compared to his essence.

This is the meaning of "Before the world was created, there were He and His Name alone," and this is what the Arizal said: "the very last level possible, etc."

Now, these words of the Arizal are a compelling proof and conclusive evidence for what is written in several places: that "the Infinite Light (Or Ein Sof)" means the light and the revelation, whereas His being and essence is, by way of analogy, the level of the luminary, which is the source of the light, etc. 4

For otherwise, what is the meaning of "the lowest and humblest of all the levels of the Infinite One," which the Arizal says? Rather, he certainly means, by way of analogy, the light and the radiance, etc.

The Ramaz, too, wrote thus in a gloss at the beginning of Otzros Chaim; these are his words: "Specifically an illumination from the Infinite One, but not from His essence, blessed be He. And this is [the meaning of] 'He drew forth': that is, from His light alone He shone below." End of quote. 5

Rabbi Menachem Azariah [of Fano], too, in the introduction to his book Yonas Elem, wrote that "Infinite" can be said of His Name, blessed be He, but not of His being and essence, etc.

However, although it is true and correct that only of the light can one say what is written in Etz Chaim, "the very last level, etc.,"

nevertheless, in truth, the meaning of "the very last level in the Infinite One" of which Etz Chaim speaks does not refer to the light and radiance as a whole.

Rather, it means something further: that from the very last level within the light and radiance, [light] is drawn to become Atik of Atzilus. As is known, at first there was a tzimtzum (contraction) in the light, and afterwards only a kav (line) and thread alone was drawn from the Infinite Light, etc.

And the kav is called "the last level" relative to the light, etc. See what is written on this subject in the explanation on "I have seen, and behold, a menorah of gold," 6

and in the explanation on "Let them bring royal apparel, etc." It is from the kav that [light] is drawn to become the level of Atik of Atzilus; and the level of Atik is drawn into and enclothed in Arich Anpin, which is the root and source of the emanated.

This is the meaning of Keser being called the intermediary between the Emanator and the emanated, etc. That is, for the illumination of the Infinite Light to be drawn into and enclothed in the vessels of the Ten Sefiros of Atzilus, this comes about by the lowest level of the light and radiance first being drawn into and enclothed in the root of the Ten Sefiros, 7

that is, in the level within Keser that is called "the root of the emanated," whose stature is infinitely higher than the level of the individual Ten Sefiros, and which also includes them all together.

Through this, afterwards, illumination is drawn from this level to be enclothed in all the individual vessels of the Ten Sefiros, in each vessel according to its measure, etc. See Sefer Shel Beinonim, chapter 51.

The analogy and its application mentioned there will be understood here in an infinitely more wondrous way. (See Etz Chaim, Sha'ar 8, chapter 5, [on] "and above his skull, etc.," [concerning] Atik of Atzilus, and what is written on this in the explanation on "their goings forth according to their journeys.")

2. Now, it is written, "Yours, G-d, are the greatness and the might": that is, the attributes (middos) of Atzilus are nullified in the essence of the Infinite Light, for "none of these attributes is in Him at all." Likewise, the level of Malchus of Atzilus is nullified and united with the Infinite One, blessed be He, as it is written, "Yours, G-d, is the kingdom." 8

As is known, in Atzilus "He and His vessels are one," even at the level of the vessels. This is not so with the World of Beriah, which is at the level of something from nothing: the created being is a "something" and a separate entity, and even the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah are created beings, and "He and His vessels are one" does not apply to them. 9

Therefore, for there to be a drawing down from the Ten Sefiros of Atzilus into the Ten Sefiros of Beriah, Yetzirah and Asiyah, this too is through an intermediary level: the level of Malchus of Atzilus becomes Atik for Beriah. Etz Chaim, Sha'ar 41, chapter 4, explains that it is enclothed in the Keser of Beriah, that is, in Arich Anpin of Beriah. 10

Therefore this is the intermediary level between Atzilus and Beriah, as [explained] above regarding the Keser of Atzilus, etc. It follows that in the level of Malchus of Atzilus there are two levels.

The first is while it is in Atzilus, before it descends to become Atik for Beriah; in Atzilus it is the level of union with the Infinite Light: "Yours, G-d, is the kingdom."

The second is when it is drawn from Atzilus and enclothed in Beriah, to become Atik for Beriah. This is the level of "[He] is King, [He] was King, and [He] will reign," for then it becomes the source for the coming into being of time—past, present and future. This is not so in Atzilus, where this level does not apply, for [there] "He was, is and will be" in a single moment.

Now, when Malchus descends into Beriah, it is called, in the language of the Gemara and of Targum Onkelos, by the name Shechinah, [meaning] that which dwells in the chamber of the Holy of Holies, where the level of G-dliness used to rest, as explained in Sefer Shel Beinonim, chapter 53. There [in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah, 11

and likewise in the chamber of the Holy of Holies in the Holy Temple] the term Shechinah applies. This is not so when it is in Atzilus: there the term Shechinah does not apply, since there it is united with the Infinite Light (Or Ein Sof) in the utmost unity and is not yet enclothed and dwelling in the source of the created beings.

Only when it becomes the level of Atik for Beriah and is enclothed in Arich Anpin of Beriah—which is the root of the Ten Sefiros of Beriah, and Beriah is created beings—

and a revelation of G-dliness dwells there, does the term Shechinah apply: for the level of His Malchus, blessed be He, in Atzilus, in which the kav from the Infinite Light, blessed be He, is enclothed, dwells within Beriah.

(As is written in the Pardes, in Erchei HaKinuyim, under the entry "Shechinah," that it causes the entire supernal Atzilus to dwell in the lower world, etc.; see there. Of this it is said, "that I may dwell in their midst, etc.," [and] "to His dwelling shall you seek, etc."

On this basis one can explain what the Maggid said to the Beis Yosef about the meaning of "Shechinta," which the Shelah brought at the end of [his] introduction, in the passage beginning "To complete this matter I will copy the view of the words of the Maggid, etc.," up to: "And the Ramban alluded to it in what he wrote,

'that she is with them in oneness but not in emanation'; and many were perplexed in explaining his words. However, according to the Maggid's explanation it is well explained, that the Shechinta, the Matronita, is with the ten supernal Sefiros in a single oneness, etc., but is not with them in emanation, etc." End of the Shelah's words.

This seems, on the face of it, to contradict what is explained in the writings of the Arizal, that the Shechinta is Malchus of Atzilus. But according to what has been written [here], it is well [resolved]: his intention, too, is as written above in the name of the Arizal, that Malchus of Atzilus has two levels: the first, as it is united with the Ten Sefiros of Atzilus; and the second, as it becomes Atik for Beriah.

And Shechinta is the name specifically of the second level in Malchus. However, [in the discourse] on "The Song of Songs," the level of the supernal Shechinah was explained above, namely the level of Binah, and the Pardes there explains the reason: because it causes the first three [Sefiros] to dwell upon the seven Sefiros of the structure.

Likewise one may say that the level of Malchus as it is in Atzilus is also called so. See the Zohar HaRakia at the beginning of Parshas Bereishis, and the book Eshel Avraham there, on "As a rose, etc., so is My beloved, etc."

Now, in Likkutei HaShas of the Arizal, in the passage beginning "Know that from what our Sages, of blessed memory, said, 'Go and diminish yourself,'" it is also implied as the Maggid said to the Beis Yosef. See there, where it says, "And of this level it was said, 'Go and diminish yourself, etc.,' for Malchus of Atzilus does not descend below, etc." See there.

And in Etz Chaim, Sha'ar 47, beginning of chapter 5, it is written: "Now, the secret of Atik Yomin of Beriah is the secret of the point of Malchus of Atzilus, to which the Holy One, blessed be He, said, 'Go and diminish yourself, and be a head to foxes,' for this is the head of all of Beriah, and it is the secret of Atik Yomin of Beriah." End of quote. See there also, Sha'ar 41, end of chapter 2,

and Sha'ar 47, chapter 1. Now, every holy thing leaves an impression in its place even though it has departed from there, and this point always remained at the head of Beriah, etc. See there.)

(And see the Pardes, Sha'ar HaMetzius, chapter 1; and see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Yisro, folio 67b, on "There is a King below, etc.").

Likewise, in souls there are two levels. For the root of the souls is from the level of the inner dimension of the vessels of Atzilus. And although the soul is a limited being, 12

[this is] because, regarding the lights and vessels of Atzilus, the lights are infinite but the vessels are in a state of limit and finitude (as explained in Iggeres HaKodesh, in the epistle beginning "He and His life-forces").

Of this it is said, "The measure of the stature of the Creator of the beginning is two hundred thirty-six thousand myriads of parsangs, etc." Therefore, regarding the revelation of the illumination from the Ten Sefiros, there are several different modes: sometimes the light prevails over the vessel,

and then the revelation is at the level of the Ten Sefiros; and sometimes the vessel prevails, etc. And the souls were drawn from the inner dimension of the vessels; therefore they are in a state of limitation,

for the vessels limit the light. Therefore the name "neshamah" (soul) can apply [to them]; and also, the soul is much smaller than the vessels themselves, like a drop of water, etc.

Now, while the souls are above, they are called "brothers and friends" of Z'eir Anpin. Afterwards 13
they are drawn, through the union of Z'eir Anpin and Nukva, to be in a state of gestation (ibbur) in Malchus of Atzilus.

This is the saying of Eliyahu, "As G-d lives, before Whom I have stood." Then they are called "daughters of Jerusalem," because when the soul stands there, it is in the utmost unity and self-nullification (bittul) in the Infinite Light (Or Ein Sof) that is before the partition (parsa), akin to the nullification of the vessels of the Ten Sefiros themselves, for "He and His vessels are one."

(See what is written in Parshas Yisro in the explanation of "Remember the Shabbos day, etc.," and on "I will make [your windows] of kadkod.") This is the explanation of "daughters of Jerusalem": that they are able to receive the level of awe (yirah) that is in Malchus in completeness. And this is the level of "The soul that You have placed within me is pure,"

that is, while it is in Atzilus, as above; and afterwards, "You created it," that is, when the soul descends to Beriah. It is known that between Atzilus and Beriah there is a partition, called in the language of the Gemara a "curtain" (pargod), so that there can be the level of a created being.

It follows that just as in the level of Malchus there are two levels—the first, its being in Atzilus; the second, its dwelling in the chamber of the Holy of Holies of Beriah, Yetzirah and Asiyah and becoming Atik of Beriah, as above—so too in the souls, which are drawn from the inner dimension of the vessels of Malchus, there are likewise two levels in this manner.

This is the meaning of "It is pure; You created it, etc." Now, with the soul's descent into Beriah, Yetzirah and Asiyah (and likewise with the level of Malchus), it is then called kallah (bride), a term related to "my soul pines (kalsah)."

As is written in the Idra Zuta (folio 290b), "Then she is called kallah, etc." That is: because it descended into Beriah, which is limited

(which is not so in Atzilus, where the lights are at the level of the Infinite), therefore her soul pines: "When shall I come and see" the revelation of the Infinite Light?

For in Beriah the revelation is in a mode of limitation and contraction, and through the partition. This is why the angels say "Holy" three times: every four hours [the angel] says "Holy" anew,

because the comprehension and influx drawn to him is limited, and the stirring it produces in him lasts four hours, until afterwards he says "Holy" again, etc.

For were a greater revelation of comprehension drawn to him from the level of Malchus, he would be nullified out of existence, as in the saying, "The Holy One, blessed be He, stretched out His little finger among them and burned them."

Therefore the soul that is there in a state of limitation—its pining to come from the state of limi- 14
tation to a revelation without limitation is then a longing in revelation and an intense pining of the soul: "When shall I come and see," for it has not yet come. And this is "Remember G-d from afar."

Therefore it is called kallah. But the souls that stand at the level of Atzilus are called "my sister," 15
for [their] love is not with fiery flashes in the manner of the level of kallah, but a hidden love, in a state of self-nullification. And there it is said, "Maidens, her companions, following after her, etc.,

in the King's chambers," for they stand there in the chambers of Atzilus and receive the level of awe that is there in completeness. Therefore they are called "daughters of Jerusalem." And although

they too are there in a limited state, as explained above, that the souls are drawn from the inner dimension of the vessels, nevertheless there "He and His life-forces and His vessels are one," and the light is at the level of the Infinite.

Therefore, at any rate, they are nullified in the utmost self-nullification to the Infinite Light be- 16
fore the curtain. This is not so in Beriah; therefore [there] it is called kallah.

It follows, then, that this descent and distance cause an additional ascent, for through it they come to be at the level of kallah, and then specifically the Holy One, blessed be He, is called, in relation to them, by the name chasan (bridegroom), as it is written, "on the day of his wedding"—this is the Giving of the Torah.

For "the Torah is the fallen fruit of the supernal wisdom," like the analogy of the physical drop that descends and is drawn from the brain itself, and through its descent in stages by way of the spinal cord it became physical and turned into a physical drop; and nevertheless there is in it

of the power of the intellect (mochin) and their very essence, to beget [one] like itself. So too, the Torah was drawn from the level of "wise, but not with a known wisdom," and descended in stages below until it could be enclothed in physicality; therefore it is called "fallen fruit."

(See what is written in the discourse beginning "The land shall rest" on the sowing of the seed, etc., and what is written elsewhere on the statement in the Zohar, Parshas Bereishis, folio 27, "'I will make him a helpmate'—this is the Mishnah.") And like the drop that became physical, etc., and is taken in by the level of kallah—that is, by the souls of Israel who study the Torah in this world.

Therefore, before the souls are created, while they are still in a state of gestation in Malchus of Atzilus, they teach [the soul] the entire Torah, and afterwards an angel comes and strikes him, etc.,

so that through his toil he will return to his learning, which is, by way of analogy, the taking in of the drop, that is, the Torah as it is below. Therefore, "on the day of his wedding"—this is the Giving of the Torah,

for the level of the revelation of the Torah and its descent below is the level of chasan, [as in] chos darga, "descending a level," to come into the revelation of the Torah from the supernal wisdom until it is taken in by the level of kallah.

17 Therefore in the Song of Songs everything is spoken of in terms of chasan and kallah, and also in terms of "my beloved." For just as with every individual soul, it is specifically in its descent into Beriah, Yetzirah and Asiyah that it is called kallah, so it is with the level of Malchus: specifically in its descent to become Atik for Beriah is it then called by the name kallah.

18 And the meaning of kallah is kol hei: kol ("all") means the level of the inclusion of all the attributes (middos), for the Ten Sefiros of Malchus are drawn from the ten [aspects of] Malchus of the Ten Sefiros of Atzilus—from the Malchus of Keser comes the Keser of Malchus, etc.—and the hei is the level of revelation. And see what is written on the verse "The eyes of all look to You, etc."

19 This is the meaning of "I am black, yet comely": the source of the souls of Israel that is in Beriah, which is the level of Malchus when it is called Shechinah, as above, says to the "daughters of Jerusalem," that is, to the souls that are in Atzilus, "I am black," because of the descent into a state of limitation.

Even so, "[I am] comely," for through this there is a greater revelation than there was in the state of "daughters of Jerusalem," when the soul was then in the chambers of Atzilus.

This is [the meaning of] "He goes along weeping, carrying the bag of seed; he will surely come back with joyful song, carrying his sheaves," as the explanation of this is written in the discourse beginning "Return, O Israel"; see there.

(The reason is as above: that specifically then it comes to be at the level of kallah, and the Holy One, blessed be He, is called, in relation to her, the level of chasan—that is, the drawing down of the Torah from the very essence of the supernal Chochmah, which is higher in its root than the comprehensions they had in the chambers of Atzilus—as is written in Parshas Lech Lecha, in the discourse beginning "The matter of 'Go forth,'" on "The Torah is the fallen fruit of supernal wisdom, etc." See there.

This will explain what the Maggid said to the Beis Yosef, cited in the Shelah there: that everything said about the union of Tiferes and Malchus is all in terms of their illumination within their sheath, that is, in the level of Malchus that is called Shechinta. This is as written here, that specifically then it is called kallah, etc., as above.

The reason for this—for at first glance it is not understood: Malchus as it is in Atzilus is a far higher level, as above. Why then should the union of Z'eir Anpin and Nukva, which is called the union of the Holy One, blessed be He, and His Shechinah—which is the drawing down of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), the highest level and drawing down—

all be drawn specifically in the level of kallah, which is Malchus that descended into Beriah, etc., except that she ascends into Atzilus and unites there with Z'eir Anpin face to face? See Etz Chaim, Sha'ar 47, chapter 1, and Pri Etz Chaim, on the intentions of the Shema and the Shemoneh Esreh. And see the Zohar, Bereishis) (folio 49, end of side a).

However, the matter will be understood by first introducing what is written elsewhere: that one needs to understand, regarding the supernal unions, why they are described in the Zohar and Etz Chaim in the language of physical coupling, and called the coupling of Z'eir Anpin and Nukva, and the like.

After all, the essential meaning of coupling and union is nothing but the flow and revelation of light from the giver to the receiver.

If so, at first glance it would seem more fitting to compare this bestowal, by way of analogy, to the influence of a teacher on a student, or to a rich man's giving charity to a poor man, etc. Why did they need to clothe it in a very physical analogy?

But the matter is that there is a great difference between the influence of a teacher on a student and the union of male and female. For in the influence of a teacher on a student there is nothing but bestowal from the teacher alone, and the student is entirely secondary, being

only at the level of a recipient alone. This is not so with the union of male and female: the woman too emits seed, the red, from which comes flesh, etc., as it is written, "When a woman emits seed," and our Sages, of blessed memory, said, "If the woman emits seed first, she gives birth to a male, etc."

On the contrary, the main formation of the child is from the female's seed; it is only that the female is nevertheless called the recipient, because the female's seed has no power to congeal so that the child be formed from it, except through the male's seed,

like milk that congeals into cheese when rennet is put into it, and the like. This is what is written, "You poured me out like milk and curdled me like cheese, etc."

Now, above, in the supernal union, there are also the levels of "feminine waters" (mayin nukvin) and "masculine waters" (mayin duchrin). Although the level of the masculine waters is the drawing down of the supernal Chochmah, within which the Infinite Light (Or Ein Sof), blessed be He, is enclothed,

this comes about through the raising of the feminine waters, which are the refinements of the 288 sparks, through a person praying with love and awe by the strength of [his] eating and drinking, which is the refinement of kelipas nogah,

and likewise the wool of tzitzis and the parchment of tefillin, etc. This is the meaning of the feminine waters of Nukva: that Malchus of Atzilus is enclothed in Beriah, Yetzirah and Asiyah to refine the 288 sparks, etc.

Now, the root of the feminine waters is very high, for it is from the World of Tohu, "before any king reigned, etc." Yet nevertheless, the masculine waters are what refine the feminine waters, etc.; 20

but after the refinement, it ascends into [the Name] Sag, which is above the masculine waters of [the Name] Mah, as is known regarding "A woman of valor is the crown of her husband." Therefore they were compelled to compare the supernal union specifically to the coupling of male and female, even though it is a very physical analogy.

(See what is written at the end of the discourse beginning "The voice of my beloved" on "leaping over the hills, etc.," and in the explanation on "Then Israel sang, etc., 'Spring up, O well, etc.'") On this basis one will understand the reason that the supernal union is specifically in the level of Shechinta, which is Malchus that descends into Beriah, etc.:

for the main refinement of the 288 sparks is in Beriah, Yetzirah and Asiyah, whereas of Atzilus it is written, "Evil shall not dwell with You." And in her descent to Beriah she refines the feminine waters, and specifically through this the supernal union takes place;

that is, she ascends into Atzilus, face to face with Z'eir Anpin, etc. Nevertheless, the matter is along the lines of what the Ramaz wrote in Parshas Ki Sisa (folio 189b): "Know

that the upper rose is Malchus of Atzilus, which is called 'My beloved' (rayasi), and our Sages, of blessed memory, said, '[read] she who sustains Me (mefarnesasi),' because all the refinements that are elevated from below by the lower Malchus ascend up to Malchus of Atzilus,

and she raises feminine waters to her Husband, and through this the bounty descends to the worlds." End of quote. And see what is written at the end of the discourse beginning "A psalm, a song of the dedication of the House," on "The stone the builders rejected, etc."; and see what the Ramaz wrote in Parshas Ki Seitzei (folio 276), in the passage beginning "And He makes her grow, and from this we learn, etc." See there.

And in Parshas Pinchas (folio 215b): Leah and Rachel become one. He also wrote so at the beginning of Parshas Terumah (folio 126b), on "Who is this, etc."

And see what is written in Parshas Yisro, in the discourse beginning "Remember the Shabbos day," on the ascent of the souls through their descent into the body: that at first they were from the level of the unity of "He and His vessels are one,"

and through their enclothing in the animal soul they ascend to be at the level of the unity of "He and His life-forces are one." This is also understood according to what is written here: that while in Atzilus they were drawn from the inner dimension of the vessels, which is the matter of "He and His vessels, etc.,"

and through their descent into Beriah, Yetzirah and Asiyah they will ascend higher, as will be explained in the meaning of "I am black, yet comely." (And see what is written in the discourse beginning "If you walk in My statutes: Now, it is explained in Etz Chaim.")

3. Now, to understand the explanation of "I am black": that she receives the level of the drop, 21
which is the level of the supernal Chochmah, in the aspect of "black," that is, in the aspect of the halachos and the fine points of the Scribes, which are [the meaning of] "His locks are curled, black as a raven."

The matter is that it is stated in the Idra of Naso (folio 132), and these are its words: "For it was taught: it is written, 'His locks are curled, black as a raven,' and it is written, 'and the hair of His head like pure wool.' There is no difficulty: this is in the upper beard, and this is in the lower beard.

And on this account, when the Torah was given to Israel, it was given in black fire upon white fire." End of quote. And on folio 136a it says: "The locks of black hair, etc.,

to which pure and impure are attached; and from here the reasons of the Torah are attached, in purity [and] in impurity." End of quote. The meaning of "pure and impure" is what is kosher and unfit, impure or pure.

It follows that the root of the halachos of the prohibitive commandments is drawn from the hairs of Z'eir Anpin, while the halachos of the positive commandments are drawn from the level of "pure wool," the hairs of Arich Anpin.

The explanation is this: it has already been explained above that when there needs to be a new drawing down and revelation from the Infinite Light (Or Ein Sof), blessed be He, it must all be through Keser, which is the intermediary between the Emanator and the emanated. 22

This is [the meaning of] "Who renews in His goodness." That is: He draws new light from the source, the level of the Infinite One, blessed be He, through His goodness, which is the level of "abundant in kindness," the attribute of Keser; and through this, afterwards, "Shine a new light upon Zion."

This drawing down from Keser into the Ten Sefiros is only through the level of hairs, as is written in Etz Chaim and in the Zohar, that Abba and Imma draw nourishment from the mazalos. 23

The explanation is this: of His essence, blessed be He, it is said, "I, G-d, have not changed," and "none of these attributes is in Him at all." Therefore, for there to be a drawing down and revelation from the Infinite One in the level of Chochmah—that from "You" there be drawn the level of "wise"—

this is a great descent, and it comes about through "abundant in kindness," as it is written, "The world is built by kindness": that He lowers Himself to be called by the name "wise" and "understanding."

And it is impossible for [light] to be drawn from the level of "abundant in kindness" into Chochmah except through the level of hairs alone. And the vessel for this, that this revelation from the Infinite Light should come about, is through 24

the mitzvos, the 613 paths of the Skull (Gulgalta), the root of the mitzvos, the supernal will; and it is drawn through the hairs, the thirteen tikkunim of the beard of Arich Anpin, the attributes of mercy and "abundant in kindness." And Abba draws nourishment from the eighth mazal, the revelation of the reasons of the mitzvos.

However, the whole chain of descent mentioned above is only from the level of the final yud of the Name Sag that is in the Supernal Brightness (Tehiru Ila'ah), as is written in the book Emek HaMelech, Sha'ar 3 (and cited from it in Mikdash Melech, Parshas Bereishis, on folio 15),

and in the Zohar, Parshas Shemos (another reading: Parshas Bereishis), it is stated that the coming into being of all the worlds is through a single thought, and therefore everything is considered like a drop in the ocean.

Therefore, of His essence, blessed be He, one cannot say even "encompassing all worlds" (sovev kol almin), for He is not within the bounds of worlds at all; and also what he said, "You are wise,"

that is, that from the level of "You" [light] is drawn to be enclothed in the level of "wise," as above—of His essence and being even this does not apply; rather, "You" refers to the level of "encompassing all worlds."

For the essence of the Infinite One is simple in the utmost simplicity, and "a clear and lucid light is darkness before Him," and [all] are considered as truly nothing: "I, G-d, have not changed," just as before the world was created. And the entire source of the drawing down and revelation is only from the level of Malchus of the Infinite One.

But of the essence of the Infinite One even this does not apply, that there be a source from which any illumination would be revealed; and it does not pertain to the worlds at all, such that one would say, "You are wise."

Only from the level of Malchus of the Infinite One: although it is the Infinite Light, nevertheless it is a level of which one can say [this], and from which the worlds of Atzilus, Beriah, Yetzirah and Asiyah and [the light that] encompasses all worlds can descend, through a leap and through the illumination of the kav and thread. And of this he said, "You are wise."

Now, the revelation of the light from this level, from the level of "You" to the level of "wise"— 25
that is, that there be drawn a revelation from [the light that] encompasses all worlds (sovev kol almin), an illumination for the worlds, for Chochmah is the beginning of the World of Atzilus, and it is written, "You made them all with wisdom"—

comes about through the positive commandments. Of this revelation it is said, "and the hair of His head like pure wool": the level of the supernal whiteness, the revelation of His very will and kindness.

(See on this the explanation on "For on this day He shall atone," in Parshas Acharei.) This is the meaning of "the upper beard," which means the beard of Arich Anpin,

that is, through the fulfillment of the 248 positive commandments, "the 248 limbs of the King": by performing the mitzvah and fulfilling His will, blessed be He, one draws His very will into the worlds.

The Patriarchs fulfilled the Torah in a spiritual manner; the revelation through their deeds was above, in Atzilus. But for there to be

a revelation literally below, from the level of "the hair of His head like pure wool," it is through the performance of the mitzvos with actual physical things. Through this a revelation of the level of "encompassing all worlds" is drawn below, so that below too there is the revelation

as above in the supernal Chochmah, where the level of "You" is drawn into the level of "wise," as above. (See what was written above in Parshas Lech Lecha; see what is written on the hairs on the verse "You shall make holy garments for Aharon, etc."; and what is written on the verse "It shall be tzitzis for you," on the meaning of "and you shall be holy.")

But that there be a revelation of His essence, as it were, which is above the level of "encompassing all worlds," cannot be except in the Time to Come. (See the Ramaz on Parshas Bereishis) (on folio 4b), who wrote,

and these are his words: "It seems to my humble mind that the main rectification is for the time of the rectification of the worlds after the time of Mashiach, for then we will have the power to draw the drop from the inner dimension of Atik, which is not so now." End of quote.

Then the revelation will be literally below as well (see what is written on the verse "Set me as a seal"), and [it will come about] through the fulfillment of the prohibitive commandments, as will be explained.

Now, the prohibitive commandments are at the level of the lower beard, that is, the beard of Z'eir Anpin: "His locks are curled (taltalim), black as a raven"—taltalim, tilei tilim, "mounds upon mounds" of halachos, the words of the Scribes (soferim), the level of the scribe (sofer), which is above the level of the book (sefer);

and also the rabbinic fences and safeguards, most of which concern prohibitions. And they are "black as a raven," in a mode of cruelty; that is, this also requires the attribute of severities (gevuros), to rule that the thing is unfit and cannot be elevated: although of necessity there is a spark of holiness in it, nevertheless it is rejected.

This is what is said in the Idra: "the black hairs, etc., to which pure and impure are attached": to rule that this is pure and kosher and can be elevated, while another thing is impure and unfit and cannot be elevated, although it has a spark in it. 26

And in forbidden things, too, there are two levels: just as in holiness there is the inner and the encompassing, so in kelipah too there are the two levels mentioned above.

For example, "You shall not eat forbidden fat" and the like: this is the level of the inner, for the food enters within. And there is the level of the encompassing: even though nothing enters within, his body becomes impure when he touches it. This is the level of the encompassing of kelipah, which is the whole subject of the Order of Taharos.

Therefore our Sages, of blessed memory, said, "'And knowledge'—this is the Order of Taharos." 27 For there must be no separating screen, neither from the inner nor from the encompassing [aspect] of kelipah; and through this, in the Time to Come, there will be a revelation of an illumination from His essence and being.

This is "I am black," and specifically through this, "comely." That is: although the soul, when it descends into Beriah, Yetzirah and Asiyah, into a state of limitation, is in the state of "I am black,"

yet through fulfilling the mitzvos also in the manner of "his locks are curled, black as a raven"—in the fine points of the Scribes, the fences and safeguards, which are from the level of holy severities (gevuros)—the sitra achra is thereby repelled. Therefore, although below I am black as well, like a raven, not in a mode of drawing down,

yet through this, "comely": for the prohibitive commandments are vessels through whose fulfillment there will be, in the Time to Come, a revelation of His essence and being, of which it is said, "I, G-d, have not changed," and which is not within the bounds of any illumination drawn from Him, blessed be He.

(As for the halachos of the prohibitions depending on the beard of Z'eir Anpin, which is far below the level of the beard of Arich Anpin, on which the halachos of the positive commandments depend—and elsewhere it is stated that the prohibitions are drawn from yud-hei and the positive commandments from vav-hei—this will be explained below, G-d willing.)

4. To explain the reason, one must first introduce the subject of Tohu and Tikkun. The shattering of the vessels of Tohu came about because the light was abundant and the vessels too small to contain [it], 28

and the vessel could not limit the light. Therefore the vessels shattered and fell below, and the lights withdrew into the essence of the Emanator.

Afterwards they were refined and rectified. The rectification (tikkun) is that they became configurations (partzufim), each attribute being composed of ten, and through the multiplicity of vessels the lights were rectified. As R. Chaim Vital wrote in his commentary on the Idra Zuta, the secret of the rectification is the diminishing of the light; on the contrary, this is what enables the vessels being refined to receive it.

Now, first there was refined from the vessels of Tohu what was included in the World of Atzilus, in the vessels of the Ten Sefiros of Tikkun; and what could not be included in Atzilus descended to Beriah, Yetzirah and Asiyah and was refined there, so that souls and angels came forth. 29

Therefore the angels have the power to be [as in] "and the Chayos carry the Throne," and "upon the Throne, as the appearance of a man"—the level of the lights and vessels of Atzilus.

This is because their root is from the World of Tohu, and the lights of Tohu are higher than the lights of Tikkun, for Tikkun is the diminishing of the light (through apertures, channels and hairs);

only that because of the shattering of the vessels the lights withdrew into their Emanator and the vessels fell below. But after the vessels have been refined and raised from their fall, their root, the lights of Tohu, returns to be revealed in them, which is the level of "before any king reigned over the Children of Israel."

This is [the meaning of the fact] that through the self-nullification (bittul) of the Chayos of the Chariot, [who] "tremble from the might of the Throne"—which is the refinement and rectification of what is in them from the shattering of the vessels, which was refined and rectified until it was included in the state of self-nullification—

then an illumination from the lights of Tohu, which withdrew into the essence of the Emanator, is revealed in them; and through this they carry the Throne and the Man upon the Throne, [up] to the level of the very essence of the Infinite One (Ein Sof), blessed be He, the level of "for He is not a man."

Now, the angels are what has already been refined; this is [the meaning of] "and those who serve Him all stand," for they stand in a state of self-nullification. And so too the souls, as written in Etz Chaim, that the soul itself needs no rectification and descended only to refine the animal soul, etc.

Now, just as there are three partners in a person—father, mother, and the Holy One, blessed be He, Who places a soul in him—so too in the physical animal there is a soul from the level of the Chayos in the Chariot, from the aspect of the dregs and waste that have not yet been refined. They are refined through 30

the person who eats them: by the strength of having eaten the animal he can say "One" and "You shall love [G-d] … with all your heart"—with both your inclinations—and pray with self-sacrifice (mesirus nefesh). Through this the animals, too, are refined, and all the things permitted to eat; and through this an illumination from the lights of Tohu is revealed, as above regarding "and the Chayos carry, etc."

And likewise when positive commandments are performed with them, such as shofar, sukkah and lulav, tzitzis and tefillin, one draws down the revelation of the lights of Tohu that withdrew, so that they are revealed in the vessels of Tikkun

(and this revelation will be drawn into the G-dly soul, just as above "the Chayos carry" the level of its "Man"). All this is with things "permitted to your mouth." This is not so with forbidden things, which cannot be elevated at all.

Now, one must understand: in the holy Chariot, "the face of a lion on the right" precedes in rank and is higher than "the face of an ox"; and therefore also in the offerings there was "a lion that devours the offerings."

Why, then, below, is the ox permitted to be eaten, and can be elevated by the person who eats it or offers it upon the altar, so that through this 31

the ox itself is elevated and included in holiness; whereas the lion is among the impure beasts, which are forbidden to be eaten, and is unfit for anything holy, for "only what is permitted to your mouth was approved for the work of Heaven"?

The explanation is this: it is known that "the husk precedes the fruit." Not that the husk literally precedes the fruit, G-d forbid; rather, the light and life-force that is enclothed within it in a state of exile, having fallen there from the shattering of the vessels,

is from higher levels than the fruit itself (as is written in the discourse beginning "And it was when Pharaoh sent"), as above regarding Tohu and Tikkun. Nevertheless, the husk itself is dross and husk (kelipah).

Therefore the lion below is an impure beast and below the ox, which relative to the lion is like fruit relative to husk. However, the root of the light, life-force and spark enclothed in it is from a level above the ox, for above, "the face of a lion is on the right, etc."

Now, like the coming into being of the lion below from the face of the lion, so in the same way is 32
the matter of Avraham, from whom Yishmael came forth. This means that he came forth from him as dross separated from the silver; and then Avraham became a chariot for the Chesed (kindness) of Atzilus, like silver after it has been purified of its dross.

And at the time before the refinement of the vessels of Tohu, Yishmael too was included in the 33
level of Avraham, and the shattering of the vessels took place; and Yishmael preceded Yitzchak, as the husk precedes the fruit.

Therefore he was the firstborn. This is like the level of the lion below relative to the ox, by way of analogy: for the level of Yitzchak is

like the level of the face of the ox in the holy Chariot, and Yishmael is like the level of the lion below, for his root is higher, that is, from the level of the face of the lion;

but he himself came forth as dross and husk (and from this will be understood the meaning of "I am black, yet comely, like the tents of Kedar," as below), like the afterbirth that surrounds the child.

This is because in its root, when it was included in the drop, it is more exalted, and afterwards, through the refinement, it is separated and thrown away. The explanation is that what is higher in its root, when it falls through the shattering of the vessels, falls lower.

Therefore, in the shattering of the vessels of Tohu too, there are several levels: what fell lower did so because its root was higher, for the lights were higher;

therefore the vessels could not contain them and fell with force further below. Some of the vessels that shattered and fell descended into domestic animals and beasts permitted to be eaten, and what was higher in its root fell lower, into things forbidden to be eaten.

Now, the fulfillment of the prohibitive commandments is entirely with forbidden things, whose 34
root is higher than that of the permitted things, like the lion as against the ox.

And through fulfilling His will, blessed be He, in the manner of the prohibitions, that is, in the manner of rejection, in which the inner and encompassing [forces] of kelipah are rejected—

that is, through refraining from eating, "You shall not eat," or being careful not to become impure through them, and all the fences and safeguards concerning them—through this "He will remove the spirit of impurity from the land,"

and there will be no concealment or kelipah; and through this there is revealed the very essence of the supernal lights, which are higher than the lights revealed through the positive commandments performed with permitted things, etc.,

just as above the revelation of the level of the face of the lion is higher than the level of the face of the ox, etc. And see what is written in Parshas Eikev on the verse "And He fed you the manna, etc."

5. And this is [the meaning of] "I am black, etc.; do not look upon me that I am swarthy, for the sun has tanned me." That is: although below I am in a state of blackness and of limitation, and in the fulfillment of physical things, 35

yet specifically through all this I come to a great elevation, for through this there will be revealed something new: a revelation of His essence and being—that is, in general, through the fulfillment of all the mitzvos, the positive commandments and the prohibitive commandments,

which are with physical things whose root is from the World of Tohu, and the lights of Tohu withdrew into the essence of the Emanator. Therefore, specifically through fulfilling His will, the supernal will, with these things, the Infinite Light (Or Ein Sof) will be revealed, a revelation more exalted than what was revealed in the lights of Tikkun.

And although below I am in concealment and contraction, yet "the sun has tanned me." For "a sun and a shield is Havayah Elokim," and "sun" is the level of the higher unity (yichuda ila'ah) —"Yours, Havayah, is the greatness, etc."—which are nullified in the Infinite Light. 36

Therefore, when the sun shines below—the revelation of an illumination from the level of the higher unity in the soul—[it is] through contemplation during the Shema, in the manner of the higher unity,

of how "all before Him is considered as nothing," and through the fulfillment of the mitzvos. For every revelation of new light from the Infinite Light, which is not within the bounds of the chain of descent (hishtalshelus), must come through the level of an intermediary, that is, the level of Keser, and through the 613 paths that were drawn from the Gulgalta and descended below in the fulfillment of His very will.

Through this the light from [the level that] encompasses all worlds (sovev kol almin) is revealed, through fulfilling His will with physical things whose root is from the World of Tohu, whose lights withdrew on high, as mentioned above. 37

But the superiority of the revelation through fulfilling the prohibitive commandments over the revelation through fulfilling the positive commandments is this: in the level of "encompassing all worlds" there are also two levels. The first is what is called "encompassing all worlds"; if so, it pertains to worlds, for although

it encompasses and is not revealed, nevertheless it can be called by the name "encompassing the worlds." And that [the light that] encompasses all worlds be in actual revelation comes through fulfilling the positive commandments, which are with permitted things.

But His essence and being cannot truly be called by the name "encompassing all worlds," as mentioned above; it is the level of "I, G-d, have not changed," exactly as before the world was created.

And it is this that is revealed specifically through fulfilling the prohibitive commandments, 38
through severities (gevuros) and the rejection of kelipah. For the severities in their root are higher than the kindnesses (chasadim), like the superiority of gold over silver, or as salt sweetens meat:

"Can what is tasteless be eaten without salt?" For through the salt the taste is revealed. Thus taste, which is a high level ("and the palate tastes food"; therefore the letters gimmel, yud, kaf, kuf, too, which are from the palate, are higher than the other letters, as is written on the verse "And you shall count for yourselves from the morrow, etc."; see the Idra Zuta, folio 295b),

is revealed specifically through the salt, which in itself is below the food, for it is not fit to be eaten, and it is in the aspect of severities. It is also like [the saying], "A word is worth a sela, silence is worth two,"

that is, through fulfilling the prohibitions in the manner of negation, which concern forbidden things, whose fallen sparks have their root in a higher place. Therefore, through fulfilling His will, blessed be He, with them—to reject the kelipah—through this there is a revelation of His very essence and being.

And this is the meaning of "I am black, yet comely, like the tents of Kedar." For it was explained 39
above regarding Avraham, from whom Yishmael came forth,

that he came forth as dross, like the coming into being of the lion below from the level of the face of the lion in the Chariot. Nevertheless, he receives his life-force from Avraham,

only that the life-force is mainly in the manner of the encompassing, for the sitra achra cannot receive holiness in the manner of inner revelation, only in the manner of the encompassing;

as with the eleven spices of the incense: the ten are those enclothed in the kelipos in a state of exile, and the eleventh is in the manner of the encompassing—this is the frankincense (levonah), which is essentially white (lavan)—and their main life-force is from the encompassing, etc. (See what was written on this above in Parshas Toldos, on the verse "See, the fragrance of my son, etc.")

Now, there are two [kinds of] encompassing: one like a garment, which encompasses from close by; the second, a higher encompassing,

like a tent and a dwelling, which also encompasses, but encompasses from afar; and the tent and dwelling are also more precious than the garment, etc.

Now, the way holiness gives life to the sitra achra is only from afar. This is the meaning of "the tents of Kedar": specifically a tent. And the Community of Israel says that so too there is with me a revelation of the level of a higher encompassing [light], which encompasses from afar, as it is written, "Remember G-d from afar." 40

That is: the level of "encompassing all worlds" (sovev kol almin) is called "encompassing the worlds." And this is the matter of the garments made from the performance of the mitzvos, which is through fulfilling the positive commandments.

But through "I am black," in fulfilling the prohibitive commandments, which is the level of "black as a raven"—through this, "comely, like the tents of Kedar": there is drawn a revelation of His essence and being, which cannot be called even "encompassing the worlds," as above.

(That is: just as the encompassing [light] that gives life to the sitra achra is far removed from them in rank, as written in Etz Chaim, Sha'ar 10, chapter 11, "for the holy does not mix with the profane, etc.,"

so too, relative to the essence of the Infinite One, blessed be He, even the highest worlds are considered as truly nothing, and they are infinitely more distant in rank from the Infinite Light (Or Ein Sof), blessed be He, than the distance, in the analogy, of the opposing side from its encompassing [light], the "tents of Kedar."

Therefore this higher encompassing [light], drawn from the Infinite Light itself, blessed be He, is compared specifically to the analogy of "the tents of Kedar, etc."

And see what is written on the verse "A psalm, a song of the dedication of the House" on these two encompassing [lights], garment and house, etc. One can further explain why it is compared specifically to the tents of Kedar: in holiness there are ten Sefiros, "ten and not eleven," as is written in Sefer Yetzirah and cited in the Raaya Mehemna at the beginning of Parshas Ki Sisa.

This means that in Keser there are two levels, Atik and Arich, and the level of Atik is not counted among the Ten Sefiros; this is "and not eleven, etc." See Etz Chaim, Sha'ar 22, chapter 1, section 4, "and we do not count, etc."; and so too in the whole of Atzilus, Atik Yomin, etc.

Now, the drawing down of the level of the higher encompassing [light] mentioned above, at the level of tent and house, which is above the level of garment, etc., is the level of Atik, which is the lowest level in the Emanator, the Infinite Light, blessed be He, itself.

Therefore it is compared specifically to the tents of Kedar, because there the encompassing is certainly not commensurate with the inner, as above. So too, even the highest worlds are very far in rank from the Infinite One, blessed be He, infinitely more than the distance in the analogy of the tents of Kedar, [having] nothing whatsoever [in common with Him].

Even so, this higher encompassing [light] too is revealed through fulfilling the prohibitive commandments, for the reason mentioned above. And according to the language of the Kabbalah one may give the reason it is compared specifically to the tents of Kedar: in holiness there are ten and not eleven, that is, the Ten Sefiros, and they begin from the level of Arich Anpin; and the meaning of "and not eleven" is

that the level of Atik is not counted among the Ten Sefiros. Now, Arich Anpin is called "encompassing all worlds," but the level of Atik is not called even "encompassing all worlds." Therefore it is compared to the tents of Kedar, for there, there are eleven crowns, and the eleventh level, which is the level of frankincense, is called the level of "the tents of Kedar," as above.

If so, Atik Yomin of holiness, which is not counted among the Ten Sefiros, is compared specifically to this level. And this is why in the Tabernacle there were eleven curtains of goats' hair: so that the level of the higher encompassing [light], too, would be drawn, etc.

And see what is written in the discourse beginning "And He called to Moshe," on the meaning of "And Moshe could not enter the Tent of Meeting, for the cloud rested upon it"; see there. Now, although through the positive commandments [light] is also drawn from the level of Atik, through the positive commandments it is drawn from the seven lower [Sefiros] of Atik Yomin, which are enclothed in Arich Anpin;

but the level of the first three [Sefiros] of Atik Yomin, which are not enclothed in Arich Anpin at all, is drawn specifically through fulfilling the prohibitive commandments, as [will be explained] below. According to this, the reason will also be understood why the prohibitive commandments depend specifically on the hairs of Z'eir Anpin, and the positive commandments on the tikkunim of the beard of Arich Anpin. And this is the meaning of the Torah having been given in black fire upon white fire, as was written above in the name of the Idra Rabba)

(folio 132). This means that "black fire" is the level of the prohibitive commandments, and "white fire" is the level of the positive commandments; and so it is in Sefer Hadras Melech, section 139, in the name of the Ramaz.

The explanation: it is written, "and Torah is light." Now, the main light of a burning lamp is from the hue next to the wick, but the white hue that surrounds it does not itself give light, etc.;

so it is [stated] above. But seemingly, on the contrary, the main light is from the white hue, whereas the hue next to the wick is black, or a blue hue, and does not give so much light.

However, it seems that the intent is along the lines of what is written in the Zohar, Bereishis (folio 51a): "And upon the white light, above, rests a hidden light that surrounds it"; and so too in Parshas Lech Lecha (folio 83b);

and the Ramaz explained (cited in Sefer Hadras Melech, section 139) that the hidden light refers to the secret of the concealed Keser, which surrounds everything, etc.

Accordingly, one can also understand the matter of the Torah having been given in black fire upon white fire, which are the level of the first two hues; and this is "and Torah is light."

And there is yet the level of the hidden light (nehora setima'ah), which is the source of the light. 41
And this is the matter of the words of the Scribes, from which is drawn the level of the book, which is the level of "and Torah is light, etc."

Now, the positive commandments are the level of the white light (nehora chivara): it is a light that can come into revelation—the light and kindness from Him, blessed be He—the fulfillment of His will by active doing. It is the level of the hairs of Arich Anpin,

which are the level of "like pure wool," the white light; for in order for the light to be in a state of revelation, it is impossible except through the level of hairs, as was written above regarding the rectification, which is the diminishing of the light, etc.

But the prohibitions depend on the hairs of Z'eir Anpin, which are called "black," the black light (nehora uchma), which is below the tikkunim of the beard of Arich Anpin, called "white fire." That is, the light does not come as a revelation of His will by active doing, but only by way of "not."

Therefore it is also called the blue light (nehora techela), which consumes (mechaleh) something else; for the main subjugation of the sitra achra is through fulfilling the prohibitive commandments.

However, although it is below the hairs of Arich Anpin, which are white fire, "like pure wool," in truth the root of the light in the prohibitions is higher than the white fire of the positive commandments,

that is, it is from the level of the hidden light that surrounds the white light, whose nature and essence, because of the greatness of its level, cannot be grasped, as written in Pri Etz Chaim, Sha'ar HaShabbos, end of chapter 4. And see what is written in the explanation on "And the Jews accepted" on the element of fire itself, etc.;

see there. Its revelation is through the black hairs of Z'eir Anpin, which are the level of the black light itself; for as they are below, they are far below the hairs of Arich Anpin,

which are "like pure wool," the level of "abundant in kindness," to elevate the permitted things so that they become actual vessels for the Infinite Light (Or Ein Sof); whereas the level of the hairs of Z'eir Anpin, black

as a raven, is in the aspect of severities (gevuros), to reject the forbidden things—although there is a spark in them, etc., nevertheless one rejects it with both hands—and the quality of "abundant in kindness" is higher than the level of the severities.

Nevertheless, it is specifically in the severities of the black light that the level of the hidden light mentioned above is enclothed and drawn, and not in the white light.

For through the white light, "abundant in kindness," from which comes "the right [hand] draws near," to elevate the permitted things so that they become a vessel for the revelation of the Infinite Light—

it is impossible [for them] to be a vessel for the Infinite Light that is not within the bounds of drawing down, nor within the bounds of encompassing; they are a vessel only for the light that encompasses all worlds (sovev kol almin),

and not for His essence and being, which is not within the bounds of any drawing down. However, in the three cavities of the Skull (Gulgalta) of Z'eir Anpin, where the source of the division of the attributes into kindnesses and severities is,

there, therefore, there could be a revelation of the superiority of the severities, which is the level of the prohibitions and of rejection, to reject forbidden things. This rejection is the fulfillment of the supernal will in a thing higher than the fulfillment of the will in permitted things, as above regarding "the husk precedes the fruit, etc."

And this could not be in the beard of Arich Anpin, where all is the level of great mercy and "abundant in kindness," the white light, "like pure wool." And the superiority of severity in this rejection is rooted higher than the "abundant in kindness" mentioned above, as in "A word is worth a sela, silence is worth two,"

that is, through this there will be a revelation of the essence of the Infinite Light, the hidden light, "the most hidden of all hidden." Therefore, although below, the hairs of Z'eir Anpin are certainly lower in level than the hairs of Arich Anpin, nevertheless in them

and through them, through fulfilling the prohibitive commandments that depend on them, the essence of the Infinite Light is drawn down and revealed, which is above the revelation through the positive commandments that is drawn through the hairs of Arich Anpin, which are "like pure wool."

This is what is said in the Idra Rabba (folio 140a): "And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness.'" And see there in the Arizal's explanation of the Idra.

The intent is as above: through the prohibitions there is drawn a revelation of deep things, such depths as are not revealed through the white light of the positive commandments, etc.

And as in "Out of the depths I have called You, etc." And this is what is written, "Your thoughts 42
are very deep, etc.; when [the wicked] spring up, etc., it is to destroy them forever": that specifically through the rejection of the kelipos a revelation is drawn from the level of the depth of the supernal thought, etc.

In the same way we find with the mitzvah of tzitzis, that the blue (techeles) is higher than the white, etc.; see Pri Etz Chaim. And this is exactly the same thing: for of the mitzvah of tzitzis it is written, "and you shall not stray, etc.,"

which is the fulfillment of the prohibitive commandments, and it is through the blue hue, which consumes the evil and rejects it; while of the white hue it is written, "so that you remember and do all My commandments," the fulfillment of the positive commandments, as written elsewhere. And it will be further explained below why the prohibitions are drawn specifically from the hairs of Z'eir Anpin.

6. Now, the meaning and matter of "comely" is this: [there are] attributes that are above 43
Chochmah, that is, they are the source of the attributes (middos),

as in the Musaf of Rosh HaShanah and Yom Kippur, and in Ne'ilah, we say, "Who is like You, Father of mercies," which is a revelation of a higher level than the level of "Merciful Father."

For the meaning of "Merciful Father" is the enclothing of the light in the attribute of mercy, which is among the attributes of Atzilus; but "Father of mercies" means that He brings into being and draws down the attribute of mercy, to have mercy on the worlds and give them life

(and this is "the Good One, for Your mercies have not ended"). This is the level of the attributes that are above Chochmah; and therefore it is said in Musaf and Ne'ilah, when the Kedushah of "Keser" is said.

Now, for the revelation from there to come into the attributes of Atzilus, it is through the level of hairs. For the hairs are only, by way of analogy, the level of the vegetative,

for the speaking [being] too comprises mineral, vegetative, animal and speaking, and the level of hairs is only the vegetative within him, which is the level of the attributes, called "vegetative." This is not so with Chochmah, which is called "living," above the vegetative level, as it is written, "and wisdom gives life."

And just as the Chochmah of Atzilus is above the attributes of Atzilus and is called "living," 44
while the attributes (middos) are the level of "vegetative," so too in the level of Atik Yomin and Arich Anpin the attributes are called "vegetative."

And this is the level of "and the hair of His head like pure wool"; from there is the root of the revelation through the positive commandments. But through the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin.

For the positive commandments and the prohibitions are drawn from the Name Havayah: the prohibitions from yud-hei and the positive commandments from vav-hei. This does not mean that they are from the Name Havayah enclothed in the Ten Sefiros of Atzilus, for it was explained above at length that the mitzvos are a revelation of the Infinite Light (Or Ein Sof) through the level of Keser, which is the intermediary, etc.

Rather, it means that they are drawn from the Name Havayah of Atik Yomin. If so, the positive commandments, which are drawn from vav-hei, are the revelation of the level of the seven lower [Sefiros] of Atik Yomin, which are the attributes; and this revelation is through the level of the hairs, "and the hair of His head like pure wool," the vegetative level.

But the prohibitions, which are drawn from yud-hei, are Chochmah, Binah and Daas of Atik Yomin; it is impossible for this level to be revealed through hairs and the vegetative level, etc.

Nevertheless, this revelation is drawn through the black hairs of Z'eir Anpin, which are below the hairs of Arich Anpin; and this is "He reveals deep things out of darkness, etc." 45

The explanation: on the contrary, because the level of Chochmah, Binah and Daas of Atik Yomin is the highest level, therefore its enclothing will be in a lower level, as in the matter mentioned above of the lion and the ox: the lion's root is much higher than the ox's root,

and yet below, the lion is lower in level—but that very thing is the cause, etc. And by way of this analogy—making the necessary distinction—it will be understood even higher above: that the light from the level of Chochmah, Binah and Daas of Atik Yomin cannot be enclothed in the hairs of Arich Anpin,

but only below them, in the hairs of Z'eir Anpin, where the light shines through rejection, by way of "not," etc.

With this the meaning of "I am black, yet comely" will be understood: that the revelation of the level of "comely" comes specifically through "I am black," "black as a raven." 46

The explanation is that "comely" means as it is written, "A man's wisdom lights up his face," and it is the level of "May G-d make His face shine upon you,"

which is the seventh of the thirteen tikkunim of Arich Anpin, the tikkun of "and truth," which is the illumination of the face; for the face is free of hair, because it is above the level of hairs and contractions, which are only the vegetative level.

But "A man's wisdom lights up his face" means the essence of Chochmah within Keser, which is above the vegetative level, as above. (See what is written on this subject in the explanation on "And Moshe wrote their goings forth according to their journeys"; and see the Ramaz on Parshas Vayikra, at the beginning of the parsha, who wrote that in the tikkun of "and truth" the Daas of Atik shines, etc.; see there.)

And this is "I am black, yet comely": through fulfilling the prohibitive commandments, which are drawn from the level of the black hairs—through this, "comely," which is the revelation of the illumination of the face, far above the level of the hairs of Arich Anpin, as above.

And there is a still higher level: this is the matter of "like the curtains of Shlomo"—[the King] to Whom peace (shalom) belongs—on the basis of the verse, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me."

"Peace" twice: that is, in the heavenly household and in the earthly household. The meaning of "in the earthly household" is that for there to be a union and revelation of Atzilus in Beriah, Yetzirah and Asiyah, there must be a peace that joins and binds them.

And peace in the heavenly household means the binding and revelation of the Emanator's light 47
in the emanated [levels]; it is through the level of Yesod, which unites them and makes peace between distant things that bear no comparison to each other.

For He, blessed be He, is "exalted from the days of the world" of Atzilus, and nevertheless "in His goodness He renews each day, continually, the work of creation, etc."

(According to what is written in the Shelah, Parshas Va'eschanan, that "good" with a melupum [vowel], tuv, is the inner goodness, the choicest of the good, etc., end of quote—and see the Zohar, Terumah, [folio] 165—one may say that "His goodness" is the highest level in Keser, through which He renews and draws down the light into the "abundant in kindness" of Arich Anpin, etc. And see the Zohar at the beginning of Parshas Emor, and the Ramaz there; and see what is written in the discourse beginning "Va'eschanan" on "and in His goodness He renews, etc.")

Also within Atzilus alone there is peace in two ways: the union of Chochmah and Binah through Daas, which joins them, and the inclusion of Chesed and Gevurah in each other through Tiferes; also that each attribute be composed of ten—all this is the matter of "He makes peace in His heights."

All this is the matter of His enclothing in the worlds and making peace between them; see 48
Iggeres HaKodesh on the verse "And the work of righteousness shall be peace."

But "the curtains of Shlomo" means [the One] to Whom peace belongs, where it does not apply at all to say that there are two things between which peace must be made; rather, all are considered as truly nothing.

Even "a clear light is darkness before Him," and they are nullified in their source like the sun's radiance in its source, which cannot be called by the name "light," because it is nullified in the luminary

(and this is like the union and nullification of the Ten Sefiros of Akudim in their Emanator: they are "bound" in one vessel, for out of the intensity of their nullification in the Infinite One (Ein Sof), blessed be He, they are in one vessel, etc.; and it does not apply to say that there are two things between which peace must be made, as with the Ten Sefiros of Atzilus, where each is in a vessel of its own).

And in the Time to Come this level too, of "the curtains of Shlomo," will be revealed: that is, when there will be a revelation of His essence and being, "I, G-d, have not changed"—this is called "the curtains of Shlomo," which encompasses all the levels of peace and is higher than them.

Now, the curtains of Shlomo are white. For it is written, "And Lavan rose early in the morning": that is, an illumination from the level of the supernal whiteness, the revelation of the supernal kindness in all the partzufim; "and he kissed his sons

and his daughters": these are the level of cause and effect, giver and receiver; and afterwards, "and Lavan returned to his place." But all this is the level of the illumination of the kindness of the Infinite One, blessed be He, revealed in Atzilus.

Moshe our teacher, peace be upon him, however, asked, "Let me cross over, please, and see the good mountain and the Levanon." The meaning of Levanon is a doubled form of "whiteness" (libun), that is, the source of whiteness, which cannot be enclothed at all in the Ten Sefiros and shines only in an encompassing manner

(and this is what is written, "and see, etc.": for the essential revelation will be only in the Time to Come, "and I will walk among you"; or, nevertheless, through fulfilling the mitzvos dependent on the Land, he could come to the level of seeing the level of Levanon, as sight alone). And it is called "the curtains of Shlomo": "He stretches out the heavens like a curtain."

The explanation: it was explained above that through fulfilling the prohibitions there is drawn a revelation of Chochmah, Binah and Daas of Atik Yomin; and this is what is said, that the prohibitions are drawn from yud-hei.

And of this revelation it said, "comely, like the tents of Kedar"; the reason this revelation was compared to the tents of Kedar was written above. And afterwards it further said that a still higher level will be revealed,

namely the encompassing [lights] of Chochmah, Binah and Daas of Atik Yomin; and this is the level of "like the curtains of Shlomo." (And see Mevo She'arim) (Sha'ar 2, Part 3, chapter 5): "The superior and very great part is what remains encompassing, etc."; see there.

This needs to be reconciled with what is written (in Sha'ar 3, Part 1, chapter 5), that the inner light is great, etc.; and so too wrote Etz Chaim (in the first edition, Sha'ar 10, end of chapter 2).

And so too it is written in Mishnas Chassidim, Maseches Atik, end of chapter 1. And see what is written there in Mevo She'arim (Sha'ar 3, Part 1, beginning of chapter 5): "And perhaps the student, etc.";

see there. And see the Ramaz at the beginning of Parshas Shemini on the inner light and encompassing light of Atik: that the encompassing light spreads, etc., beyond all searching. End of quote.

And this is as written here. And all is through the level of "I am black": that the soul descended below in order to carry out the subjugation (iskafya) and transformation (is'hapcha) of darkness into light, etc.,

through "turn from evil and do good," for through this all the dross from what fell in the shattering of the vessels will be refined, and there will be no separating screen. "And the glory of G-d will be revealed"; "eye to eye they shall see"; "on that day G-d will be One and His Name One."

(The level of "the curtains of Shlomo" will be further understood from what is written elsewhere, at the end of the discourse beginning "Until he does not know [the difference] between 'Cursed is Haman' and 'Blessed is Mordechai'": "Cursed is Haman" is the kelipah that covers and conceals the Name yud-hei, the level of the prohibitions, and "Blessed is Mordechai" is the drawing down of the positive commandments, the level of vav-hei.

And the level of higher teshuvah (teshuvah ila'ah) rises above the level of yud-hei and the level of vav-hei, as it is written regarding Yom Kippur, "before Havayah you shall be purified": above the level of the Name Havayah, on which the positive commandments and the prohibitive commandments depend, etc.

And so on Purim they merited this revelation through the self-sacrifice (mesirus nefesh) in [the face of] Haman's decree, when their faces were blackened; and this is the level of "I am black, yet comely, like the curtains of Shlomo."

Therefore the rejoicing is "until he does not know [the difference] between, etc.," for it is much higher than the two levels of positive and prohibitive, etc. And therefore on Yom Kippur the strip of crimson wool would turn white, and this is through the drawing down from the source of whiteness, as in "and the Levanon, etc.")

7. After all this, the meaning of the verse "Rise before the hoary head, etc." will also be understood. For it is explained in the Likkutei Torah of the Arizal, in Taamei HaMitzvos, at the end of Parshas Kedoshim, that "Rise before the hoary head" refers to the beard of Arich Anpin, and "and honor the face of the elder" refers to the beard of Z'eir Anpin. 49

But how can one say of a person below that he should rise before Arich [Anpin] and Z'eir Anpin, etc.? Is it not [said], "No thought can grasp, etc.," and is it not written, "For no man can see Me and live, etc."? 50

Rather, the matter is that it refers to the fulfillment of the Torah and mitzvos, which are drawn from the beard of Arich Anpin and from the beard of Z'eir Anpin: the positive commandments are drawn from the beard of Arich Anpin, and the prohibitions are in the beard of Z'eir Anpin.

And when one fulfills the mitzvah with beautification of the mitzvah, as is proper, he thereby fulfills "Rise before the hoary head, etc." And all the more so according to what is written elsewhere, that the mitzvos are called "G-d's agents," and "a person's agent is like himself"; if so, this is literally "Rise before the hoary head, etc." 51

And included in this is honoring a Torah scholar and rising before a Torah scroll, as explained in the Zohar at the end of Parshas Kedoshim: Rav Hamnuna Sava, when he would see a Torah scroll, would rise before it and say, "Rise before the hoary head, etc."

And this is what we hold (in Kiddushin, folio 32b), that "Rise before the hoary head" refers to one who is old and wise, while "and honor the face of the elder" refers to one who has acquired wisdom, even a youth who is wise.

This is like the explanation of the Likkutei Torah [of the Arizal], that "Rise before the hoary head" refers to the beard of Arich Anpin, which is the level of "the Elder" (Sava), as it is written, "and the Ancient of Days sat, etc.,

and the hair of His head like pure wool." But "and honor the face of the elder" refers to the beard of Z'eir Anpin, which is the level of "his locks are curled, black, etc.,"

only that "he acquired wisdom": acquisition (kinyan) is a drawing from concealment into revelation, so that the hidden brain (mocha setima'ah) is drawn into it, as is explained in the Idra (folio 140a):

"And because these hairs are black and dark, it is written, 'He reveals deep things out of darkness,' etc."—that through fulfilling the prohibitions there is drawn the level of the depth of the supernal Chochmah, "Your thoughts are very deep, etc.,"

as explained above at length. Now, the meaning of "and you shall fear your G-d": the Likkutei Torah [of the Arizal] explains there that it is the level of Nukva, Malchus of Atzilus.

The explanation is that this refers to the Oral Torah, for "Malchus is the mouth; we call it the Oral Torah"; and the seven rabbinic commandments and the other safeguards and fences that are from the words of the Scribes. 52

And so it is implied in the Zohar there: Rabbi Shimon said, "From here is an allusion to the Written Torah and an allusion to the Oral Torah"; and as written in Mikdash Melech there, that the Oral Torah is the level of Nukva, and of it is said, "and you shall fear your G-d."

The explanation: Malchus is below Z'eir Anpin, and all the more so below Arich [Anpin]; and of this it is said, "Your hair is like a flock of goats, etc." Therefore it was necessary to say of this, "and you shall fear,"

for in truth the words of the Scribes are more stringent than the words of the Torah, etc., as is known regarding "The words of the Scribes are dearer to me than the wine of the Torah," for their root is from the level of the scribe (sofer), which is above the Written Torah, the level of the book (sefer).

As is written further elsewhere on the meaning of "Greater understanding (binah yeseirah) was given to woman than to man," that it refers to the Oral Torah. For the matter of the seven rabbinic commandments, 53

such as washing the hands, eruvin and the Chanukah lamp, is also to repel the nurture of the external forces, as with the prohibitive commandments: through washing the hands the external forces do not draw nurture from the attributes, from the fingernails, etc.

And this is accomplished in the rabbinic commandments through active doing, whereas in the Written Torah this level can come about only through "not," which is the matter of the prohibitions; and in the Oral Torah this level comes and is drawn into the seven rabbinic commandments, which are rabbinic positive commandments.

And this is "Greater understanding was given to woman." And see what is written in the explanation on "Thus shall you bless," on "How can I not show favor to Israel? For I wrote, 'And you shall eat and be satisfied and bless,' and they are scrupulous with themselves down to an olive's bulk, etc.,"

that is, they drew down from higher than the level of the drawing down that comes through the Written Torah, etc.; see there. And see what is written further on this in Parshas Matos, in the discourse beginning "And her father hears her vow." Therefore it is said of this, "and you shall fear your G-d": the level of Malchus, "we call it the Oral Torah."

And see what is written at the end of the discourse beginning "The voice of my beloved" on "mountains and hills, the Patriarchs and the Matriarchs, etc."; in the same way it will also be understood regarding the Written Torah and the Oral Torah. And the end of the verse, "I am Havayah," [means] that all is one, as written at the end of the discourse beginning "Keep My Shabbosos, etc." 54

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 9

לסוסתי ברכבי פרעה דמיתיך רעיתי

"To My Mare Among Pharaoh's Chariots I Have Likened You, My Beloved"

"To my mare among Pharaoh's chariots I have likened you, my beloved." For it is written, "He does not desire the strength of the horse." The explanation: it is written, "For You ride upon Your horses, etc." 1

For [the word ki here] has the sense of im, "if": "if You ride upon Your horses," [implying] that the Holy One, blessed be He, has several levels of chariots: the chariot of Yechezkel, "the face of a lion, the face of an ox, etc.," and the chariots of Zechariah, "black horses, white horses, etc."

We also say in the Gemara (Avodah Zarah 3b): "And at night, what does He do? He rides upon His light cherub and soars, etc."

It is like the analogy of a king who has several kinds of chariots: at one time he uses this chariot, and at another time that chariot. Now, all the levels and grades of the chariot are in relation to the level of the supernal Man, as it is written,

"and upon the likeness of the throne, a likeness as the appearance of a man, etc." This is the level of the 248 positive commandments, "the 248 commandments, the 248 limbs of the King," and the 365 prohibitions, the 365 sinews,

which are the level of lights and vessels: the 248 limbs are the level of vessels, and the 365 sinews are the level of lights, which convey the blood ("the blood is the soul"), the life-force of the limbs. As our Sages, of blessed memory, said: "Yud-Hei with Shemi ('My Name') is 365,

and Zichri ('My remembrance') with Vav-Hei is 248": the 365 prohibitive commandments are from the level of Yud-Hei, and the 248 positive commandments from Vav-Hei. And this level of Man, 2

which is the level of lights and vessels, is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, and its illumination in the lower realms, by way of descent and the chain of descent (hishtalshelus), in the six days of work: the first day in Chesed (kindness), etc.

Now, the purpose of the descents of the levels and of the step-by-step descent (hishtalshelus) of the illuminations of the Infinite Light (Or Ein Sof), blessed be He, during the six days of work is that there be an ascent on the day of Shabbos, as is known; for it is a descent for the sake of an ascent, as is known. 3

That is, through the refinement of the garments of nogah, etc., during the weekdays. Therefore drawings-down of the Infinite Light, blessed be He, are needed specifically from the level of Man, for "it is the way of a man to conquer" and to wage war, to subdue, etc.

Now, it is written, "A horse is prepared for battle": in order to descend to the place of battle there must be the level of a running horse; just as, by way of analogy, a horse runs to a place that a person does not reach because of the distance of the place. So too, by way of analogy, because of the great descent, "from a lofty roof, etc.," 4

for the Infinite Light (Or Ein Sof), blessed be He—which, as its name says, is a light without end and without limit, etc.—to rest and be revealed in the lower realms, it must be by way of chariots of running horses, etc.

Therefore, Yeshayahu and Yechezkel, who lived in the time of the Temple and close to it, when Israel stood at a lofty level: there was not 5

such a descent and lowering of the Infinite Light (Or Ein Sof), blessed be He, since the weekdays were not so distant from the day of Shabbos; therefore they saw the chariot in the form of "the face of a lion, the face of an ox, etc.,"

for the Chayos (the holy creatures) carry and are carried with the throne, since the throne carries them as well; for they are not so far removed in place, so that they have some relation, in some measure, to the illuminations of the Infinite Light, blessed be He, that rides upon them.

Zechariah, however, saw the chariot in the form of horses, which run, etc., and are not carried at all, for they have no proportion, relation or grasp at all of what rides upon them, since the horse is the level of letters, etc., in which there is no intellect.

(That is, because the descent of Malchus (sovereignty) in exile is a descent that is not by way of the descent and order of the levels, but only in the mode of letters, which descended from the very highest heights and became enclothed in the very lowest depths. Yeshayahu and Yechezkel, by contrast, saw the chariot [as] "the face of a lion and the face of an ox, etc.,"

which are drawings-down of the emotive attributes (middos) that were taken from Chochmah (wisdom) by way of the descent of the order of the levels, and Chochmah itself is enclothed in the attributes, etc. See what is written on the difference between the reception of the attributes from the intellect and [that of] the letters, in the discourse beginning "And He formed, etc., the man," in Parshas Bereshis; see there.)

Now, just as the descent is at the level of the horse, so too the ascent is also at the level of the horse, as it is written, "[With] my soul I have yearned for You in the night."

That is, at the time when the Holy Temple is not standing, "[with] my soul I have yearned for You," without reason and understanding: at the level of "my soul," at the level of letters, etc.

It is also written, "His word runs very swiftly": for the horse runs to a place where a person cannot go by himself on his feet. So too, by way of analogy, it is written, "and the earth is My footstool," and the horse runs to a place that His feet do not reach. 6

This is specifically at the time when the Holy Temple is not standing, when there is no strength in the feet to be the level of Chayos that carry and are carried, etc.

Then the horse runs higher and higher, to the loftiest heights, above the level of the Man upon the throne. For the level of Man (adam) is "I will be like (adameh) the Most High (Elyon)," which is not so of the Most High itself, etc.

(See what is written elsewhere, on the verse "You are standing," on the meaning of Elyon, etc.) As it is written, "G-d is a man of war": that is, Havayah's being called by the name "man" is in the aspect of war, to be called by the names ish and adam ("man").

But in truth it is written, "for He is not a man, that He should relent." (See what is written about this in the explanation on "Remember the Shabbos day to keep it holy.")

And although it is at the level of a horse, which has no intellect to grasp the rider, etc., nevertheless it has this quality: to raise the rider higher and higher, etc.

(See what is written in the discourse beginning "Let them bring royal apparel," on the subject of "and the horse that the king has ridden upon," that the running of the horse is greater than the running of the cherub, etc.; and in the discourse beginning "And the Jews accepted"; and in Parshas Beshalach, in the discourse beginning "Then Moshe sang," and in the discourse beginning "I will sing, etc., for He is highly exalted.")

But as for the power that the level of the horse has, as mentioned above: it is written, "He does not desire the strength of the horse," meaning that the strength of the horse mentioned above is not from itself; rather, "G-d desires

those who fear Him, those who hope for His kindness": the kindness of the Holy One, blessed be He, in His glory and His essence, that is, the very being and essence of the Infinite Light (Or Ein Sof), blessed be He, is drawn down and descends, level by level, below, to raise up the level of the horse mentioned above.

This is the level of "the dew that drips from Atika Kadisha (the Holy Ancient One)" on Shabbos, etc., which is the drawing down of the Infinite Light, blessed be He, from "the head of all levels" below, to give power and might for the ascent of the horse, etc.

(This is like what is written in Parshas Beshalach, in the discourse beginning "To my mare," that there are female horses and male horses, an arousal from below and an arousal from above, etc.; but there is also a further arousal from above: the male letters, which come without any arousal from below at all, etc., and these are drawings-down from the level of Atika, etc.; see there.

Now, it is from there that the power and might are drawn for the ascent of the horse of the arousal from below. See further there, on the verse "And Moshe said, 'Eat it today,'" on the subject of "He causes the dew to descend," etc.) And this is [the meaning of] "To my mare among Pharaoh's chariots I have likened you, my beloved."

That is: just as, "one opposite the other," there is the level of a horse among Pharaoh's chariots of kelipah (the husk), where the G-dly life-force that is in them is not grasped and apprehended within them, so as to bring about self-nullification (bittul) in them, etc., but is only in the mode of encompassing them from above; and this is the level of the pure frankincense in the incense.

Therefore "they call Him the G-d of gods," etc. So too, "I have likened you, my beloved": ra'yasi 7
("my beloved") [means] parnasasi ("my sustainer"), for Israel sustain and are sustained, etc. This is the drawing down of life-force and of the Infinite Light (Or Ein Sof), blessed be He, within the worlds through Torah and mitzvos.

[This is] just as food draws life-force from the brain to the rest of the limbs, etc. It is compared to the level of "my mare among Pharaoh's chariots," which is the level of the encompassing [light], because Torah and mitzvos raise up the supernal Man like a horse, etc. (See the Ramaz on Parshas Ki Seitzei) (at the end of 275b)

Now, the chamber of the Holy of Holies is, etc.; it is conducted by means of the horses. And see Sefer Shel Beinonim, chapter 52, at [the words] "And what is the garment, etc.,

far, far above, etc.," in the chamber of the Holy of Holies. And see what is written about this at the end of the discourse beginning "You shall keep My Shabbosos," at [the words] "and revere My Sanctuary"; from there one will understand what is written, that Torah and mitzvos raise up, etc., like a horse, etc.

And see what is written above on the subject of the letters of the Torah, in the discourse beginning "For the fragrance of your oils." As it is written, "which the man shall do and live by them": that is, that they make and rectify the level of Man, so that it may ascend higher and higher, to the level of

"for He is not a man, etc." This suffices for one who understands. (See further on the subject of "To my mare" in the Midrash Rabbah: on Shir HaShirim, in its place; on Parshas Beshalach, end of section 23; on Naso, beginning of section 8; and in the Zohar, end of Parshas Vayigash, 211b, and Parshas Beshalach, at the end of 46b.)

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 10

לסוסתי ברכבי פרעה דמיתיך רעיתי

To My Mare Among Pharaoh's Chariots

◇

"To my mare among Pharaoh's chariots I have likened you, my beloved (ra'yasi)." Ra'yasi means "my sustainer" (parnasasi), as in the saying of our Sages, of blessed memory, "Israel sustain, etc." And [we need] to understand how they sustain, etc. 1

Also, [we need] to understand the verse's likening of the level of ra'yasi to "my mare," etc. The matter is this: it is written, "And he is like a bridegroom coming forth from his canopy (chuppah), etc."

That is, "and he" refers to the sun mentioned above, "For the sun He has set a tent in them": it is like a bridegroom, etc. (See the Zohar, at the beginning of Parshas Beha'aloscha, folio 148b; Terumah, folio 137a; Bereishis, folio 8a; Parshas [Ki] Seitzei, folio 279b.) And the allusion is to the Written Torah,

for the Written Torah is called "sun" and the Oral Torah "moon." Just as the moon receives its light from the sun, through which its light shines forth, so the Oral Torah is what receives from the Written Torah.

As it says in the Gemara, "From where do we know this? For it is written, etc.," or "From where are these words [derived]? etc." But the Written Torah is the level of the general (klal) and the Oral Torah the level of the particular (prat), and there is nothing in the general

except what is in the particular: for in the Written Torah, too, there are the 613 mitzvos in their general form, whose particulars are explained in the Oral Torah; and all is reckoned as one level.

And to understand how he is "like a bridegroom coming forth, etc.": it is written, "For I said, A world of kindness will be built." The meaning of "kindness will be built" is that the kindness is built and comes into being; and yibaneh ("will be built") is a present-tense form, [meaning] that it is constantly being built, 2

as in the saying, "Who in His goodness renews each day, continually, the work of creation." And the goodness and coming into being of this kindness is from the level of supernal Chesed (kindness),

"for He desires kindness." (And see the Zohar, Part III, Naso, folio 133b; Part I, Vayechi, folio 230, end of side b; Bereishis, folio 10b; Part II, folios 166b, 79a; Part III, folios 77a, 145b, 257a.)

Now, the attribute of Chesed does not apply at all to the Infinite One (Ein Sof), blessed be He, as is written in the Tikkunei Zohar, "Not that You have a known justice, etc.,"

"nor any of these attributes at all." Rather, through many contractions (tzimtzumim) and a chain of descent (hishtalshelus) from cause to effect, the Infinite Light (Or Ein Sof), blessed be He, is drawn down and enclothed in the attribute of Chesed, etc.

But for this illumination and drawing down to be drawn forth: it is known that the creation of the worlds began because "He desires kindness," of itself

and spontaneously; but now, the arousal from above depends on the arousal from below, for the Infinite Light to be drawn down so as to be "He desires kindness," so that "kindness will be built." And this arousal from below is what is written,

"For I said, etc.," which King David, peace be upon him, said on behalf of all Israel: "For I said" means, when I say,

then "kindness will be built." And this level of "saying" is in the heart: the level of thought and the heart's desire (re'usa deliba), through contemplation of "G-d is One," "from the inward part of a man and a deep heart"; and then "kindness will be built." And the arousal from below [is]: "Spirit brings spirit and draws down spirit."

As it is written, "You have declared G-d, etc." And as our Sages, of blessed memory, said, "You have made Me a single entity (chativah) in the world," that is, the level of "G-d is One," etc. 3

This is [the meaning of] "for all that is in the heavens and on the earth": shamayim ("heavens") is sham mayim ("there is water"), the level of supernal Chesed (kindness), which spreads forth and is enclothed below, on the earth. And "for all (kol)" is the level of the fifty (nun) gates of Binah (understanding), numerically [equal to] kol,

which is the level of the contemplation mentioned above: it is what draws down, so that there be "in the heavens" the level of Chesed (see Mikdash Melech, in the commentary on the Zohar, Part I, Vayechi)

(folio 230b). And see the Zohar, Parshas Vayigash (folio 207a), on [the verse] "He established the heavens with understanding": "every single day, etc."

This is [the meaning of] yibaneh, in the present tense; and yibaneh also has the letters of Binah. And from there [it is drawn] "on the earth." And the Community of Israel is called kallah (bride), for she receives from the level of kol ("all").

And kallah is from the term "my soul pines (kalsah)": for through the heart's desire, "spirit brings spirit, etc." And this is [the meaning of] "Forever, O G-d, Your word stands in the heavens": for "the word of G-d" [is] the source of the souls of Israel. They are the ones who draw down the level of shamayim, sham mayim, etc.

2. But [we need] to understand: how can a created being have any measure or relation to the Creator, blessed be He, so as to draw down the Infinite Light (Or Ein Sof), blessed be He, so that it be enclothed in the level of Chesed, etc.? 4

It is written, "For over all the glory [shall be] a canopy (chuppah)." "Glory" is what is written, "and for My glory I have created it, I have formed it, I have also made it": these are the level of "glory," with the enclothing of the Infinite Light within them in the order of the entire chain of descent (hishtalshelus);

and "over all the glory," which is above them and higher than they, is the level of "canopy," which is of the level of the encompassing (makif) and surrounding (sovev) [light], which cannot be enclothed within the worlds

(and see what is written on the subject of chuppah in the discourse beginning "The Torah [that Moshe] commanded" and in the discourse beginning "For over all the glory [shall be] a canopy"). And it is this that gives strength and power to the arousal from below, so that the arousal from above should depend on it.

For because it is a very lofty level, exalted above the level of sovev, etc., it can therefore surround and encompass even the very lowest below,

as it is written, "And underneath are the everlasting arms," for [to it] the levels of above and below are equal, etc. And it is the level of the supernal delight,

that is, the level of the Infinite Light, blessed be He, from the source of delights and the source of life, as it is written, "For with You is the source of life"; it is this that is enclothed in the Torah and in the mitzvos, even though they are enclothed in physical matters, etc.

This is [the meaning of] "Who has sanctified us": that on the arousal from below there should depend an arousal from above that is far, far higher than the level of the World to Come. For the World to Come was created with [the letter] yud; even though 5

it is the delight of the souls, a wondrous delight without end or limit, so much so that they said in the Gemara about Elisha Acher, "Better that he be judged, etc.": that all the sufferings of Gehinnom are worthwhile for the sake of this delight, even for the sake of the lower Gan Eden.

And all the more so for the sake of the upper Gan Eden. Even so, it is only the level of yud, which is a single small illumination, etc. 6

But the Torah and the mitzvos are drawn from the supernal delight that is far, far above this, that is, from the level of the Infinite Light (Or Ein Sof), blessed be He, truly, in His very Self and glory. That is why they said, "Better is one hour, etc."

[This is] as is written elsewhere. And from there strength and power are drawn to the human soul, which is within the order of the chain of descent (hishtalshelus), [in] Beriah, Yetzirah and Asiyah, the level of "glory," etc.,

so that an arousal from above that transcends the order of the chain of descent should depend on the arousal from below. (And see what is also written about this at length in the discourse beginning "On the eighth day, an assembly," [on] "Great is study, for it leads, etc.")

And through this the illumination of the Infinite Light, blessed be He, is drawn down to be the level of "kindness will be built." And just as, by way of analogy, in physical human pleasures, pleasure pampers the flesh and the limbs, to thicken them and make them grow, so

the supernal delight enclothed in the Torah and mitzvos is what makes the power of the soul grow and thicken, to raise it and bind it far, far above, to be "a woman of valor, the crown of her husband," so that it can draw down the Infinite Light, blessed be He, to be enclothed in the level of "kindness will be built," etc.

This is [the meaning of] "Your word stands (nitzav) in the heavens": nitzav is a term of rulership, as it is written, "a deputy (nitzav) was king." For the level of "the word of G-d, this is halachah," which one studies: even though below it is enclothed in physical matters, 7

nevertheless it bears fruit above, to be at the level of "a woman of valor, the crown of her husband," that is, at the level of kingship and dominion over the level of "heavens," Chesed (kindness), etc.

That is, it is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, to be the level of "heavens," etc. And this is because He "has sanctified us with His commandments": those of the Holy One, blessed be He, Himself. 8

As our Sages, of blessed memory, said, "The Holy One, blessed be He, puts on tefillin, etc.," [and] "The Holy One, blessed be He, sits and studies opposite him, etc.": this is the drawing down of the Infinite Light, blessed be He, in the level of tefillin, etc.

And Torah study is the drawing down of the Infinite Light, blessed be He, into Chochmah (wisdom), for "the Torah issues from Chochmah." "Opposite him" means that this drawing down cannot be enclothed within the worlds, but only at the level of the surrounding (sovev) and encompassing (makif), from above.

As it is written, "G-d is your shade (tzel)": the level of a shade, and not a revealed light. The matter of a shade is, by way of analogy, like a person's shadow (tzel), in which his whole form is seen, 9

except that the shadow's appearance is the level of darkness. So too, as it were, "G-d is your shade": the level of your own shade. For through the arousal from below [there is] an arousal from above, except that in the arousal from above it is the level of shade and darkness, as it is written, "He made darkness His hiding place";

that is, it is not grasped or seen by the eyes of the intellect of created beings, but only, by way of analogy, like the King's delights in His own essence, etc., as is written elsewhere.

This is [the meaning of] "at (al yad) your right hand": through (al yedei) the level of "your right 10
hand," that is, the level of love, etc., and the arousal from below to cleave to Him, blessed be He, through this it "brings spirit and draws down spirit," so that the Holy One, blessed be He, puts on tefillin, etc.,

and sits and studies, etc. And so too, all the 248 mitzvos are "limbs": drawings down and illumination of the Infinite Light (Or Ein Sof), blessed be He, in Chesed (kindness), etc.

3. Now, in general, all the 248 mitzvos are divided into three levels: Torah, avodah (divine ser- 11
vice) and gemilus chassadim (acts of kindness). Of this it is said, "Day to day utters speech (omer)": omer is the acronym of esh (fire), mayim (water) and ruach (spirit).

Fire is the level of avodah, from below upward, like a rising flame, etc., to cleave to Him, blessed be He: that is, that the soul strip itself of the garments of nogah [found] in human pleasures, to delight in G-d alone.

In this way the offerings were "a fire-offering, a pleasing aroma": through their offering fat and 12
blood. For fat is the level of pleasure, since pleasure is what pampers the flesh, so that it becomes fat and has an abundance of fat; and the pleasure of the animal is brought near to G-d through

its being consumed and burned in the fire from above, so that it rises and is absorbed in the source of delights. And now, prayer is in place of the offerings: that is, through the flashes of the fire of love that one arouses in prayer, the supernal love, as in the words, "With an everlasting love You have loved us, etc.,"

"Who chooses His people Israel with love": through this the soul separates and strips itself of the pleasures of the animal [soul], to delight in G-d and to cleave [to Him] with attachment and yearning, etc. And water is the level of acts of kindness and charity, which are likened to water.

As it is written, "Happy are you who sow beside all waters, etc.," for just as water descends from 13
a high place to a low place, so is the level of charity and kindness: "to revive the spirit of the lowly," for one who "has nothing of his own at all," etc.

Spirit (ruach) is the level of speech, which is the level of Torah study, which is chiefly in speech, as it is written, "And you shall speak of them," and as is written in the Zohar, "through the spirit of those who toil in the Torah, etc."

(See what is written above in the discourse beginning "For the fragrance of your oils" on the subject of this "spirit" from the Zohar; and see what is written on [the verse] "And the number of the children of Israel shall be as the sand of the sea, etc.," and in the discourse beginning "And I will betroth you to Me," on the subject of maamar (utterance), etc.,

and in the discourse beginning "On the eighth day, an assembly," mentioned above, on the subject of "And I have put My words in your mouth, etc."; and see nearby, in the discourse beginning "Your cheeks are comely, etc.") And these three levels, which are omer, are what is written, "For I said (amarti), A world of kindness will be built."

"For I said (amarti)" means: through my level of omer, through this also "You have declared (he'emarta) Havayah," to draw down from the Name Havayah the level of omer, which is [the meaning of] "The Holy One, blessed be He, puts on tefillin, etc.," which is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from above the order of the chain of descent (hishtalshelus), as mentioned above.

(And see Parshas Terumah, folio 136b, on the meaning of omer; and in the Zohar on the same parshah, folio 166b, that [there are] always three, etc.; and see what is written in the discourse beginning "This day, etc.," [on] "You have declared G-d.")

And this is [the meaning of] "like a bridegroom (chasan) coming forth from his canopy": chasan is from the term nechos darga ("going down a step"), for the Torah was drawn down and descended from its loftiness and glory, where it is included in the very Infinite Light, blessed be He, the source of delights, and descended to be enclothed in physical matters. And this level of "going down a step" "comes forth from his canopy": from the level of "canopy," the level of [the light that] encompasses all worlds (sovev kol almin).

"He rejoices like a mighty man to run a path (orach)": the level of "the path (orach) of women," that is, to the level of kallah (bride), which is the Community of Israel, the source of the souls of Israel, to give them strength and power so that the arousal from above should depend on the arousal from below. And it is called by the name "the path of women,"

as it is written of Rachel, "for the way (derech) of women is upon me": [so called] because she gives life-force from the excess of the flow and from the refuse that she thrusts outside, to give life also to the opposing [side], whose nurture and hold come from the excess of the flow and the refuse, from the level of "the way of women," etc.

That is, when the Shechinah (Divine Presence) is enclothed in Beriah, Yetzirah and Asiyah, "like a ewe (rachel) that is dumb before her shearers." This is not so with Sarah, of whom it is written, "And Avraham and Sarah were old, advanced in days; it had ceased to be with Sarah after the path of women": for from the level of "old" and of the supernal "days" there is no nurture or hold for the kelipos (husks) and the sitra achra (the other side); and therefore "it had ceased to be with Sarah," etc. 14

(One may further explain according to what is written in the Zohar, Vayakhel) (folio 215a) on [the verse] "But the path (orach) of the righteous": "What is the difference between orach and derech (way)? etc."

"Derech is open to all, etc." See there, where it is explained explicitly that orach means that the righteous alone stand and rule in that place, and the external forces have no nurture from there at all; and "the path of women" is different,

for it is the matter of "the way of women," the excess of the flow and the refuse that is thrust outside, etc. According to this, in the verse "to run a path," where "path" is mentioned without qualification,

one may say that this means [that it is] in the manner of the level of "the path of the righteous" in the Zohar mentioned above, so that there be no nurture for the external forces. And see Mikdash Melech on Terumah (folio 137a), and the commentary of the Ramaz on the Zohar at the beginning of Parshas Beha'aloscha, on the explanation of "to run a path."

And this is the matter of "a sealed spring." The explanation of this is that "and he is like a bridegroom" refers to the Written Torah; "he rejoices like a mighty man to run a path" means: to the level of the Oral Torah, which is the level of kallah (bride).

It is explained in Parshas Bereishis, at the end of the discourse beginning "To understand the matter of the blessings," [on] the matter of "If he is worthy, it becomes for him an elixir of life, etc."; whereas [if] he is not worthy, G-d forbid, 15

as with Doeg and Achitofel, etc., that is the matter of being drawn after the refuse of "the path of women," etc. But there must be "Seal the Torah among My disciples," so that it be "And all your children shall be disciples of G-d."

And this is the matter of sealing with "Blessed"; and this is "to run a path," the level of "the path of the righteous, etc.," [and] "Your people are all righteous, etc."

And the meaning of yasis ("he rejoices"): one may say [that it is] numerically 620, the drawing down of the 620 pillars of light, from which is the root of the 613 mitzvos of the Torah together with the 7 rabbinic mitzvos; corresponding to which there are likewise 620 letters in the Ten Commandments. They are drawn "to run a path," for their revelation is in the Oral Torah, as is written in Iggeres HaKodesh, in the epistle beginning "A woman of valor is the crown of her husband."

4. Now, since this entire level and order of the chain of descent (hishtalshelus) mentioned above is brought about through Israel, for it is they who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, into all the worlds, "from the head of all levels, etc.," 16

through the Torah and the mitzvos, so that the Infinite Light, blessed be He, is enclothed to be "He desires kindness" and "a world will be built"; for this power was given specifically to Israel, His treasured people,

whereas idol worshippers cannot draw down anything, as is written elsewhere: therefore the Community of Israel is called ra'yasi, "my sustainer." It is like, by way of analogy, the food that sustains a person,

for it is what draws life-force from the soul in the brain to all the limbs. For a person's life-force depends on his brain, which is what draws life-force to all the limbs, etc.;

except that if he does not eat for several days, his brain weakens, and the soul in his brain lacks the strength to be bound to his body to give life to the limbs; and because of this the senses, the power of sight, etc., change.

And food is what restores the power of the soul and binds it to the body, to draw life-force from there. So too, by way of analogy, it is Israel who draw down life-force and the Infinite Light (Or Ein Sof), blessed be He, from the level of [the light that] encompasses 17

all worlds (sovev kol almin), to be [the light that] fills all worlds (memalei kol almin), and so that "a world of kindness will be built," through the Torah and the mitzvos, the level of "Your word stands in the heavens," so that there be the level of an arousal from above that is above the chain of descent (hishtalshelus), etc.,

as mentioned above. (And see what is written further on the subject of ra'yasi on [the verse] "I sleep, but my heart is awake," and in the discourse beginning "Behold, you are fair, my beloved," and on [the verse] "When you come into the land, then the land shall rest.")

With this, what is written will be understood: "To my mare among Pharaoh's chariots I have likened you, my beloved": the level of ra'yasi, "my sustainer," mentioned above, is like "my mare among Pharaoh's chariots."

The matter is this: by way of analogy, the horse among the chariots of the physical Pharaoh, since he was a king, was certainly adorned with ornaments, as is done for the horses of princes and kings when they ride on them, or when they are harnessed to the chariot.

Now, the horse itself does not know or grasp the ornaments, nor the chariot and its rider; 18
rather, the ornaments and the chariot are for the sake of the rider himself. When he needs to ride, they adorn the horse and put it in the chariot, for so it befits him. And this is his delight, which he enjoys through the horse.

So too, by way of analogy: it is written concerning the Holy One, blessed be He, "When You ride 19
upon Your horses, etc.," for there is a chariot (merkavah) that is the level of horses, as is written in the prophecy of Zechariah, "black horses, white horses, etc." This is not so with Isaiah and Ezekiel, who saw "the face of a lion, the face of an ox, etc."

That is, the level of "the face of a lion, the face of an ox, etc." comes through some intellectual 20
understanding and comprehension of the light that is drawn down upon them.

Therefore it is at the level of seraphim, like flashes of fire of love and awe (ahavah and yirah), etc. But the level of horses is the level of letters, which have in them no intellection or intellect;

rather, the intellect rides and directs them; they are only a chariot and self-nullification (bittul) before the rider himself, so that he may have the pleasure and delight from the delights of the King Himself, which are not seen or grasped at all in the level of His chariot.

And this is [the meaning of] "I have likened you, my beloved (ra'yasi)": ra'yasi, "my sustainer," is to be at the level of "For I said, etc.," so that there be "You have declared G-d, etc.";

this, too, is the level of a horse, for the human soul itself does not grasp at all the Infinite Light (Or Ein Sof), blessed be He, in His very Self and glory,

[so as] to delight in the Infinite Light, blessed be He, in His very Self and glory, which alone is the source of life, the source of delights; and the World to Come, the delight of the souls, was, after all, created with yud.

Rather, the arousal from above comes chiefly because the mitzvos are the bride's ornaments, from the supernal delight; and therefore, through the soul's self-nullification, it can draw down from this delight, etc.

But this delight is above the order of the chain of descent (hishtalshelus), and it is not grasped or comprehended by any intellect or understanding, and "no thought can grasp" [it] at all. And the soul's self-nullification before this delight is

like, for example, a horse among Pharaoh's chariots: the self-nullification in this chariot is toward the delight and pleasures of the rider himself, even though the chariot itself grasps nothing at all and feels no delight or excitement whatsoever.

(Something close to this is found in Mevo She'arim) (Sha'ar 3, Part 2, end of chapter 5), and this is its wording: "For these are ornaments before another, and before concealment after concealment, etc." See there. And see Parshas Mishpatim (folio 95a).

And in the Midrash Rabbah on Parshas Devarim it is found, on [the verse] "These are the words": Rabbi Yehudah son of Rabbi Simon said in the name of Rabbi Levi: "Just as this bee: all that it amasses,"

"it amasses for its owner; so too, all that Israel amass of mitzvos and good deeds, they amass for their Father in heaven." End of quotation. And this is understood in light of what was said above.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 11

נאוו לחייך בתורים צוארך בחרוזים

"Your Cheeks Are Comely with Torim, Your Neck with Strings of Beads"

"Your cheeks are comely with torim, your neck with strings of beads (charuzim)." Our Sages, of 1
blessed memory, said: "Your cheeks" are the two Tablets; "with torim" are the two Torahs, the Written Torah and the Oral Torah (see the Midrash Rabbah on Shir HaShirim). Now, we need to understand what "with torim" means: it should have said "with Toros" (Torahs).

Let us first understand the analogy in its plain sense. Torim are ornaments made in the likeness of the head of a tor (turtledove), which is a triangular shape (see Shabbos, folio 85b); and it was the custom to make two ornaments like torim to place on the cheeks.

To understand what the analogy illustrates: the Torah and the mitzvos are divided, in general, into three levels, Torah, avodah (divine service) and gemilus chassadim (acts of kindness), which are the levels of fire, water and spirit (esh, mayim, ruach) (as written above on "To my mare, etc.").

Fire, from below upward, is the level of avodah, etc.; and water is kindness and charity, "to revive the spirit of the lowly," from above downward; and the intermediate level is the Torah.

Now, the level of fire, water and spirit is the level of [the vowel] segol, and segol is from the term segulah (a special virtue): as, by way of analogy, there are things that heal by way of medicine and nature, and there are [things]

that heal by way of segulah: according to the way of nature there is no way for him to be healed through it, yet nevertheless there is some segulah, in a remote and wondrous way, in a manner not grasped by the understanding and intellect of natural physicians, so that through it this healing comes about.

So too, by way of analogy, Israel are called am segulaso, "His treasured people," for G-d chose us not according to the order and way of the chain of descending worlds (hishtalshelus), from cause to cause;

rather, Israel "arose in [G-d's] thought" above the order of the chain of descent; for what is drawn from above the order of the chain of descent is called by the name segulah.

(See the Zohar at the beginning of Parshas Terumah, folio 126, end of side a; Part I, Parshas Noach, 65a; Vayetzei, 161b; Part III, Bamidbar, 119b; Haazinu, folio 298b. And see what is written on the subject of segol at the end of the discourse beginning "Binding his foal to the vine.") So too the level of fire, water and spirit mentioned above is drawn from above the order of the chain of descent, etc.

They are also in the form of the vowel-point segol: for the nature of segol is that the middle point is beneath the two points. For such is the order of service: first it must be in the manner of fire, from below upward, etc.;

and afterwards, "If your heart runs, return to the One," so that there be drawings-down from above downward, in the manner of charity and acts of kindness, "to revive the spirit of the lowly," etc. And the Torah is the intermediate level,

that is, its [role] is that above and below be equal, as it is written, "You shall not profane (techalelu) My holy Name": meaning, not to make a void (chalal) and a break in the indwelling of His holy Name, so that below, too, there be a throne and a fixed place for His dwelling, blessed be He,

just as above. (As is written in Parshas Re'eh, at the end of the discourse beginning "When you listen to the voice, etc., to do what is right, etc."; see there. And in Parshas Yisro, at the end of the discourse beginning "Moshe would speak, and G-d would answer him, etc." And see what is written in the discourse beginning "On the eighth day, an assembly," on the meaning of "and the truth of G-d is forever." And "truth" is Torah.)

This is through occupation with the Torah: for one who studies a matter of halachah is only following after the Tannaim and Amoraim, as in "Rabbi Eliezer says," "Beis Shammai say."

Sometimes, too, he studies a tractate that is not needed for practice at all; rather, the main intent of the study is so that there be [fulfilled] "And I have put My words in your mouth": that "the word of G-d," "this is halachah," is what speaks in your mouth.

He must make his mouth a vessel and a fixed place, to be in a state of self-nullification (bittul) to the word of G-d. And this is the level of segol: two equal points, and the third, the intermediate one, beneath them.

Now, all this is in the order of service below, in man. But with an arousal from below there is an arousal from above, and there the three points mentioned above become the level of segolta, in which the middle point is above, standing upon the two points. 2

For from below upward, in man's service, the middle point is the last: first the order of service must be from below upward, etc., and afterwards drawing down, etc.;

and after that he can come, ascend and reach the rank of the level of self-nullification of "You shall not profane, etc." But from above downward, in the arousal from above, there the level of the middle point is first and foremost.

2. Now, it is written, "We will make you torim of gold with points of silver" (see the Midrash Rabbah, Naso, end of section 13). The meaning: this level of segol, while it is in the form of points, is in the level of silver, the level of a cool love. 3

But in the level and superiority of gold over silver, which is the level of "flashes of fire," etc., these points become the level of torim, like the "head of a tor" in the Gemara, the form of a triangle;

that is, to draw lines to these points. For while they are points, they are like separate things: first, from below upward, "flashes of fire," etc., and afterwards water, etc.

That is, when the love is in coolness, they are "branches that separate," etc.; but in the flaming and blazing of love, they become included in one another.

Of this it is said, "And the threefold cord, etc." [See on the subject of the torim of gold in Parshas Naso (folio 143, end of side b, and folio 142, end of side a), on the subject of Mei Zahav (135b);

and in Parshas Haazinu (folio 292, end of side a); Toldos (145b); on the subject of "more desirable than gold," in Parshas Noach (71b) [and] Vayechi (247a);

and the beginning of Parshas Korach; Haazinu (295b); and in Parshas Terumah (148a), "for certainly gold rises higher, etc.," cited in the Pardes, Sha'ar 10, chapter 3. And see what is written on the subject of the love that is ablaze,

which is like the superiority of gold, in the discourse beginning "You shall make a tzitz of pure gold," and in the discourse beginning "And the king extended to Esther the golden scepter," and in Parshas Miketz in the discourse beginning "For with You is the source of life," and in Parshas Beha'aloscha in the discourse beginning "I have seen,

and behold, a menorah of gold"; and in Parshas Behar in the discourse beginning "When you come, etc., the land shall rest"; and in Parshas Shelach on "It shall be tzitzis for you"; and in Parshas Ki Sisa on "His left hand is under my head"; and in Sefer Shel Beinonim, chapter 50.

And on the subject of the inclusion of the attributes (middos) [in one another]: in Parshas Toldos, in the explanation on "Many waters," on the subject of Rivkah, a rivkah (team) of oxen three by three, etc.; in the explanation on "And the Jews accepted," at its end; and in Parshas Va'eschanan, on "Know this day." 4

As for what is written shortly after on the subject of the two torim, the two Torahs, etc., one may say that they themselves are the level of Z'eir Anpin and Nukva when they are included in one another. And see what is written at the end of the discourse beginning "For the mountains may depart," on the subject of "and His bundle (agudaso) upon the earth, etc."

"His bundle" is also the level of inclusion. And see further on the subject of the torim of gold in the Zohar, Part I, Bereishis (folio 1b), Vayera (97b), on "and the voice of the turtledove (tor)," [and] Vayikra (folio 4b).]

Now, just as the level of the segol points has two levels, segol and segolta, that is, from below upward and from above downward, so too in the level of torim there are likewise two torim, from below upward and from above downward; and they are the two levels of Torah, the Written Torah and the Oral Torah.

This is [the meaning of] "Your cheeks are comely with torim, etc.": "your cheeks" means the upper jaw and the lower jaw (lechi), the place from which the breath (hevel) of speech issues.

For "the breath rises upward, etc.": the level of the Gevuros (restraint) and of withdrawal (histalkus), which is the level of "flashes of fire," the superiority of gold over silver.

(And see what is written in Parshas Acharei, in the discourse beginning "For on this day He shall atone," on "the hevel (breath) of the heart": [hevel has] the letters of lahav (flame), etc.; and it too is composed of all three levels, fire, water and spirit. And see what the Ramaz wrote on Parshas Pinchas) (folio 215), in the passage beginning "This oath," on the subject of fire, water and spirit. [Through] the superiority of the love, etc.,

mentioned above, the level of torim is made and drawn to these points, and lines are made from them through the inclusion of the points in one another. And all this is in the level of the cheeks, which are the place from which the breath of speech issues, etc.,

for "the breath rises upward." (See what is written on the subject of the breath of speech in the discourse beginning "On the eighth day, an assembly"; and see Etz Chaim, Sha'ar HaAkudim, chapter 1; and see the Zohar, Part III, Parshas Tazria, 47b; Part II, Shemos, 3a; and the Mikdash Melech there.)

3. But "your neck with strings of beads" is the level of precious stones and pearls that are separate, set and hanging on a thread: the thread enters them and joins them so that they do not come apart. 5

So too, by way of analogy, there is drawn [the level of] "The voice is the voice of Yaakov": [Yaakov is] yud [and] akev (heel), which is the attribute of Yaakov, the level of a thread that "runs through from end to end"

(see what is written on this subject of Yaakov in Parshas Tzav, in the discourse beginning "And the light of the moon shall be, etc.," and in the discourse beginning "Who gladdens the groom, etc."; and see the Zohar at the end of Parshas Terumah, 175b),

that is, even in the level of the last end, which is utterly distant from the first end, namely the level of the world of separation, alien and separate things, etc.,

a voice and a supernal drawing-down are drawn from above, so that they too be joined and united with His unity, blessed be He. And this is [the meaning of] "He took from the stones of the place and put [them] at his head, etc.": for He, blessed be He, is "the place of the world,"

as in the saying "Blessed is the Omnipresent (HaMakom)," the level of the light that fills all worlds (memalei kol almin). And the stones are the level of the letters that fell in the shattering of the vessels; and Yaakov is the one who brings them and raises them up, into the level of "at his head." (See what is written on this subject at the beginning of Parshas Vayetzei, in the discourse beginning "And I return in peace, etc.")

Just as, in the analogy, the strung beads of precious stones are pierced and hollow, so one must make a hollow place, as it is written, "and my heart is hollow (chalal) within me," to be an empty vessel that holds the drawings-down of the Infinite Light (Or Ein Sof), blessed be He. For the Infinite Light, blessed be He, does not rest and become revealed

except in one who is utterly nullified to Him in his very existence, in the state of truly nothing (ayin), so that he takes up no room at all as a "something" (yesh) and an entity.

Now, for this self-nullification (bittul) to come about, it is through the level of "the voice of Yaakov": for the voice arouses the kavanah (intention), and kavanah is not thought alone, but rather to be directed (mechuvan), etc. 6

So too, the level of the Community of Israel (Knesses Yisrael) is called kavanah, because one must direct one's heart toward the Infinite One (Ein Sof), blessed be He, in a state of self-nullification, etc.,

so that he be directed toward the level of "There is none comparable to You, etc.": that it be grasped in his mind and heart that "there is nothing else besides Him."

This is the meaning of "that they direct their hearts" in the Mishnah at the beginning of chapter 5 of Berachos: that is, like a man who aims to shoot his arrow at a particular place, so the kavanah (intention) of the soul should be to go out 7

of its sheath and pour itself out into the bosom of its Father, in a state of nullification of its very existence (bittul bimetzius), and to be included in its source, the source of life, the source of delights, the Infinite Light (Or Ein Sof), blessed be He, so that the very Infinite Light, blessed be He, rest and be revealed in his soul.

For the Infinite Light, blessed be He, rests and is revealed only in one who is nullified to Him. And this is the level of making the holes and hollows in precious stones

(see what is written in the discourse beginning "He has not beheld iniquity in Yaakov" on [the principle that] "mitzvos require kavanah"; and what is written in the discourse beginning "I will make [your windows] of kadkod," on the explanation of "and your gates of carbuncle stones (avnei ekdach), and all your border of desirable stones"),

so that the thread that joins them can enter them. So too, by way of analogy, is the level of the self-nullification mentioned above: to be in the state of "and my heart is hollow within me," which is the level of an empty vessel.

This is [the meaning of] what is written, "The voice is the voice of Yaakov." Now, the first "voice" is [written] without a vav: this is the level of prayer and of ascent from below upward, to be "like a lion he shall roar."

But this ascent cannot come about except through a drawing down, the level of the supernal voice, from above downward, as is written elsewhere on "The voice is the voice of Yaakov." Along these lines it is stated in the Zohar, Beshalach

(folio 50a), in the Tosefta: "Before the pure air settled and shone, the pierced stones were sealed."

For there must first be a drawing down from the level of the "pure air," through which the stones become pierced. And this is the level of the drawing down of the masculine waters (mayin duchrin) to arouse the feminine waters (mayin nukvin) of [the Name] Ban: even ("stone") is alef [and] Ban, etc.

This is the meaning of the voice and the drawing down from above, to arouse the voice [that rises] from below upward, and the kavanah, etc. And the second "voice" of Yaakov, [written] in full, with a vav, is the level of the middle bar, which "runs through from end to end,"

and it is the level of the thread that enters within them to join them, so that they become one. For the thread is the level of that which "runs through from end to end," so that there be the level of "I, G-d, have not changed" and "I am the first and I am the last," equally.

(This is the level of Torah, as above, from what is written on "When you listen to the voice, etc., to do what is right, etc.": that is, the Torah is the inner dimension (pnimiyus) of His will and wisdom, blessed be He, and He, His wisdom and His will are all one; and this is the level of the thread that enters into the stones to join them, etc. And see what is written at the end of the discourse beginning "And Korach took," on the subject of "Yosef is a fruitful son.")

And this is [the meaning of] "Thus says G-d, the King of Israel and his Redeemer, the G-d of hosts: I am the first and I am the last." For "the King of Israel" is the level of His Malchus (sovereignty), blessed be He, which dwells and is enclothed in the lower realms through the chain of descending worlds (hishtalshelus) and the descent of the levels from the Infinite Light.

And "his Redeemer," [the Redeemer] of the King, means that He redeems and ransoms the attribute of His Malchus, blessed be He, from its enclothement in kelipas nogah, so that it be in the state of "the heavens and the earth I fill": in the level of heaven and in the level of earth equally, so that the revelation below be

as above; and then [there is] "I am the first and I am the last," equally. (See what is written in the discourse beginning "There are sixty queens," on the subject of "and from there it divides, etc.," "from the upper half, etc.": but through "Who sows tzedakos (righteous deeds)," there is drawn "Who causes salvations to sprout," so that the revelation below be as above.

And this is the meaning of "I am the first and I am the last," equally, etc. And see the Pardes, in Erchei HaKinuyim, under the entry "Ge'ulah" (redemption), on "then I myself will redeem you"; and see the beginning of Parshas Vayigash) (folio 205b),

regarding "One does not interrupt between Ge'ulah (redemption) and Tefillah (prayer), just as one does not interrupt between the tefillin of the hand and the tefillin of the head." Now, this illumination and drawing down, to be in the state of "I am the first and I am the last," equally, depends on Israel, "the people near to Him," as it is written of the mitzvos, "which a man shall do," [meaning] that man makes them into mitzvos.

For the discerning will understand that the matter mentioned above, "He took from the stones of the place, etc.," applies also to Torah and mitzvos,

which are enclothed in physical matters and are called the level of "the stones of the place," the level of letters. And vayishkav ("he lay down") [is] yesh kaf-beis, "there are twenty-two": they are "the fallen fruit of the supernal wisdom." And in order that there be in them the level of the revelation of the illumination of the Infinite Light, blessed be He, from the supernal Chochmah (wisdom),

and also that the illumination of the Infinite Light, blessed be He, be in Chochmah (and in Chesed), from the level of "for He desires kindness" (see what is written in the discourse beginning "To my mare," concerning "For I said, A world of kindness will be built"),

their illumination and drawing down are through Israel, as it is written, "which a man shall do and live by them," and it is written, "and you shall do them," [meaning] that Israel make them into the mitzvos, as above (see what is written in the discourse beginning "Moshe commanded us the Torah, etc."). That is, through "spirit brings spirit."

This power [given] to Israel is the level of a voice and a supernal drawing-down from the level of "a lion roars," as is written elsewhere, so that there be "spirit brings spirit"; and afterwards the second voice

is so that there be a drawing down, [as in] "and draws down spirit," so that the illumination of the Infinite Light, blessed be He, rest and be revealed in Torah study and mitzvos: the level of "I, G-d, have not changed," and above and below are equal. And this is the level of the thread that joins them.

And this is [the meaning of] "Like a thread of scarlet are your lips, and your speech is comely" (the meaning: "your speech" is speech in words of Torah, as is written in the Zohar, Part I, Parshas Vayechi) (folio 246b); and it is also called "words of beauty, etc."; see there.

However, regarding "like a thread of scarlet," this needs examination. For it is stated in the Zohar, Vayikra (folio 23b, and folio 25, end of side a and side b), that through occupation with the Torah a thread of kindness is drawn upon him (see there), and as is written in the Gemara.

Yet "a thread of scarlet" implies the level of Gevurah (restraint), as is written in the Zohar, Part I, Parshas Vayechi (folio 238b), on "for all her household are clothed in scarlet"; and see there (folio 241, end of side b), and in Parshas Bereishis (folio 44b), on the subject of the thread of scarlet; and in Likkutei Torah [of the Arizal] on Yehoshua.

However, in the Zohar, Terumah (folio 139a), on the subject of "and tola'as shani (scarlet wool)," according to the explanation of the Mikdash Melech there, it is the level of Chesed (kindness). And it also fits well that it refers to occupation with the Torah, for this is the level of the tola'as (worm), whose strength is only

in its mouth, as is written elsewhere on "This is the statute of the Torah, etc."; and there it is explained that it is Gevurah within Chesed, etc. And see further in the Zohar, Part III, Parshas Chukas (184a).

And perhaps [it is] because Malchus is the Oral Torah, whose structure is [built] from the Gevuros. And this is the matter of the fine points of the Scribes (dikdukei soferim), and they too are certainly the level of Gevurah within Chesed.

Therefore it is called "like a thread of scarlet, etc." And see what is written above on "I am black, yet comely": that through these Gevuros there is drawn the revelation of the very Infinite Light, that which is above the level of "the hair of His head like pure wool, etc."

And see what is written elsewhere on the statement of the Zohar, Vayishlach (folio 175b), on the verse "For the ways of G-d are straight, etc."; see there.

Now, through the self-nullification of the soul in prayer, in the manner of "a lion roars," and the drawing down of the Infinite Light, blessed be He, below, in the manner of a dwelling place among the lower realms, which is the level of Torah and mitzvos,

then even the things that are alien and utterly separate, in the level of the world of separation, are drawn and rise of themselves, "to be transformed from darkness to light." For of them too it is said, "He took from the stones of the place"—the level of "the place of the world"—which fell in the shattering of the vessels, from the level of "before a king [reigned], etc."

This is why it first says, "Your cheeks are comely with torim," which is the Written Torah and the Oral Torah, as above; and through this, afterwards, "your neck with strings of beads": "your neck" is the level of the voice and the drawing down from above downward, so that there be the level of making holes in all kinds of precious stones, which are the letters enclothed in physicality, etc., 8

through "and my heart is hollow, etc."; and through this, afterwards, "with strings of beads": that the thread be drawn through the entire order of the chain of descending worlds (hishtalshelus), from the beginning of all levels to the end of all levels, "running through from end to end." And see what is written on "You have captured my heart, etc., with one necklace of your neck."

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 12

הנך יפה רעיתי יפה עיניך יונים כו'

"Behold, You Are Fair, My Beloved; Your Eyes Are Doves"

◇

"Behold, you are fair, my beloved, [you are] fair; your eyes are doves, etc." Now, the meaning of the repetition, "Behold, you are fair, etc." twice, is that the first corresponds to "we will do" (na'aseh) and the second to "we will hear" (nishma). 1

Now, ra'yasi ("my beloved") has two meanings, and both fit together as one. The first is as our Sages, of blessed memory, said in the Midrash on Shir HaShirim, on the verse "To my mare, etc.": "Ra'yasi: they are my sustainers (mefarnesasi), for they feed (yir'u) Me with two tamid offerings every day." And our Sages, of blessed memory, said, "Israel sustain their Father in heaven."

And it is written, "O Shepherd of Israel, give ear," which means that He, blessed be He, is the shepherd and sustainer of the souls of Israel (as it is written in Yechezkel) (34:14), "In a good pasture I will feed them." And it is written, "And his bow abode in strength, etc.,"

"from there is the shepherd, the stone of Israel." And it is written in Yechezkel (34:12), "As a shepherd inspects his flock, etc., so will I inspect My sheep," and we say this in the piyut on Rosh Hashanah. That is because then it is the level of "he who shepherds among the lilies," and as is said in the Grace after Meals, "Shepherd us, nourish us, sustain us."

The second meaning of ra'yasi is its plain sense, a term of friendship (re'us) and love, as it is written, "or your friend who is as your own soul"; and it is written, "For the sake of my brothers and my friends"; and it is written, "This is my beloved, and this is my friend."

The matter is like this, by way of analogy, below: the binding and joining of the soul with the body is through food. For when a person eats his bread, what he eats is refined in his innards, refinement after refinement, until the choicest part of the food is transformed into the blood of the soul and rises to the heart; and from the heart the choicest part rises to the brain. 2

So too it is to be understood Above. For the Infinite One (Ein Sof), blessed be He, has nothing whatsoever comparable to Him, and even all the emanated [levels] are reckoned as nothing; and their entire coming into being is only from the level of a single thought alone, which arose in His thought, blessed be He: "I will reign, etc." 3

For this thought is the life-force of all the worlds. And because this thought is for there to be the level of Malchus (sovereignty), therefore it is said, "One is she, my dove, etc." And this is [the meaning of] "last in deed, first in thought."

Similarly, the entire length of time of the destruction of the Holy Temple is considered truly as a single moment to Him, blessed be He, as it is written, "I hid My face from you for a moment, etc." 4

Accordingly, this one thought is a great and exceedingly mighty contraction (tzimtzum) for Him, blessed be He. At the beginning of creation this was out of freely given kindness; but now there is need to draw it down and to bring about a will in Him, blessed be He, to be enclothed in this thought. And this power is in the souls of Israel, because they arose in thought.

This is the meaning of "Israel sustain": they draw down the revelation of the Infinite Light (Or Ein Sof) into the supernal thought. Just as through food the brain is strengthened, which is the joining of the soul with the brain, and from the brain it spreads to the heart and to all the limbs, so

Above, from the supernal thought it is drawn and afterwards spreads into all the nine utterances, etc. But by what do they draw [it] down?

That is the second meaning of ra'yasi, a term of love and friendship: by arousing the level of will toward Him, blessed be He, so as to have no other desire or will, as it is written, "Whom have I in heaven? And besides You I desire nothing, etc.," through this they also arouse the supernal will, that it lower itself to be enclothed in this thought.

2. Now, it is written, "You are fair, my beloved, as Tirtzah." The matter is that there are two levels of will. The first is the will that rests in one's brain, in concealment; 5

for when a person of understanding contemplates the greatness of the Infinite One, blessed be He, the will is born and aroused in his brain; and see Sefer Shel Beinonim, chapter 16. And it still rests in his brain and does not actually spread into his heart. This is what is called ratzon ("will") in the Holy Tongue.

(As is known, the Skull (Gulgalta) is called ratzon, as it is written, "And it shall be on his forehead always, for favor (leratzon)"; and see what is written in the discourse beginning "Blow the shofar at the New Moon," concerning the supernal will, which is far, far above the level of Chochmah (wisdom), and is revealed on Rosh Hashanah, which is the level of the head, and "the Skull that covers the brain," etc.; see there.)

The second is when the will is drawn, in a revealed way, into the heart itself; then it is called re'usa deliba ("the heart's desire"), and it is the translation (Targum) of ratzon in the Holy Tongue,

just as the role of the Targum is the explanation of the Holy Tongue and its revelation, as our Sages, of blessed memory, said, "Were it not for the Targum of this verse, I would not know what it says, etc."

So too, the heart's desire is the revelation of the will that is in the brain; for when the will is revealed and drawn into the heart, this is a greater revelation, since the heart is more physical and closer to the body than the brain, as is written in Sefer Shel Beinonim, Part I, chapter 16.

And this is the level of ra'yasi, a term of friendship and affection, and it is re'usa deliba, the heart's desire. And this is [the meaning of] "You are fair, my beloved (ra'yasi)": the level of the heart's desire.

"As Tirtzah (kesirtzah)": like the level of the will (ratzon) in the brain. That is, when the two wills, of the heart and of the brain, are joined together. And this is [the meaning of] "And you shall love with all your heart"; and ve'ahavta ("and you shall love") is [numerically] twice or ("light"), that is, the two wills mentioned above.

Now, through the souls of Israel being aroused in brain and heart to be "my beloved, as Tirtzah," they thereby likewise arouse Above the revelation of the supernal will in the one thought. 6

And it is called ra'yasi, parnasasi ("my sustainer"), like the analogy of food, which brings about the spreading and joining of the soul in the brain, and from there to the heart and to all the limbs; so Above, the revelation of the Infinite Light (Or Ein Sof) is drawn into Chochmah and Binah, the "two companions (trein rei'in)," etc.

Now, through this, when the light is drawn into the supernal Chochmah (wisdom), then there is also drawn the flow of the supernal Chochmah, and of the supernal will that is enclothed in it, into all the souls of Israel as well. It is like, by way of analogy, when the brain is strengthened through food and the life-force of the soul is drawn into it: 7

then the life-force is drawn and spreads from the brain to all the limbs of the body, even to the level of the feet, so that he has the strength to lift his feet, and it sets him on his feet, etc.

And also, any distress or pain in the foot he feels immediately in his brain, etc. So too Above: when the Infinite Light is drawn to be enclothed in the supernal Chochmah, He is called "our Father," for the supernal Chochmah is called Abba (Father), and the righteous are called His children, as it is written, "You are children to G-d your G-d."

That is, for "a son is his father's leg (kar'a)": he is the level of the foot (regel). And see what is written on the verse "And the earth is My footstool." And when the Infinite Light, blessed be He, is enclothed in the supernal thought,

then it spreads and is drawn into the level of the foot, as we see that thought is drawn into the foot, to turn it wherever it wishes.

That is, specifically when the Infinite Light, blessed be He, is enclothed in the supernal Chochmah, then He is called "our Father," etc. And this is what we say: "our Father, our King, our Shepherd," etc.

Meaning: this is why the Holy One, blessed be He, is called Shepherd, for He sustains the souls, in that His wisdom and His will, blessed be He, are drawn into and shine within the souls, which are the level of the foot. As it is written, "You open Your hand (yadecha)": Your yud (yudecha), the supernal Chochmah; "and satisfy every living thing [with] will (ratzon), etc.,"

so that the will of the Holy One, blessed be He, and the will of the righteous draw close together and become truly one, so that they have no other will besides what the Holy One, blessed be He, wills.

And likewise, the Holy One, blessed be He, does the will of those who fear Him. And see what is written in the discourse beginning "For with You is the source of life," on the subject of "Look down from Your holy dwelling, from heaven, and bless, etc."

And the meaning of "from heaven" is as was written in explaining "sustain their Father in heaven." (And one may further say, concerning "my beloved, as Tirtzah," that they are the two levels of Chochmah and Binah mentioned on the verse "See, I [set before you], etc.": "a point in its palace, etc."; see there. And this is [the meaning of] "And his bow abode in strength (eisan), etc."

"From there," specifically, "is the shepherd, the stone, etc.": for through this they arouse Above the drawing down into Chochmah and Binah, and through this, afterwards, "from there is the shepherd, the stone, etc.," as mentioned above.) (And see [the Zohar,] Parshas Vayechi, folio 231b.)

One may further say that "their Father in heaven" is the light of Abba (Father) enclothed in Z'eir Anpin, which is called shamayim ("heaven"): Chesed and Gevurah. That is, the conduct of the worlds is through the attributes (middos);

but the revelation of the supernal Chochmah must be drawn into them, as is written in the discourse beginning "I have come into My garden." Therefore the light of this drawing down comes through the two levels in a person: the will in the brain and the heart's desire. And this is the meaning of "You are fair, my beloved, as Tirtzah."

3. Now, the meaning of "Behold, you are fair, my beloved": the meaning is that, just as below, in 8
physical things, the essence of beauty and comeliness is in a picture and an appearance that includes three colors together, for then there is the essence of comeliness and splendor;

and in general these are three colors, white, red and green. When they are combined together, then the picture is beautiful and splendid; whereas the color white alone or the color red alone does not have such complete splendor.

(As in what is written, "Like the appearance of the bow that, etc."; and it is known that the three colors of the rainbow are white, red and green (chivar, sumak and yarok); and see [the Zohar,] Parshas Noach, folio 71b.)

Meaning: the color white in the Community of Israel is the attribute of love and kindness, "to love G-d and to cleave to Him"; for love is the level of silver (kesef),

as in "you longed greatly (nichsof nichsafta) for your father's house," and it is the color white. And elsewhere it is explained that this is the natural love rooted in every one of Israel, which is therefore likened to the color white, for that is an essential color and is not compound.

So too is the love mentioned above, which comes from the very essence of the soul, which is above comprehended intellect, etc. But after the love, longing and yearning mentioned above, one must lower oneself

in the manner of "the left hand pushes away," in the manner of awe; and see what is written on the verse "The heavens are My throne, etc." And this is the red color in the souls, which is from the level of Gevurah (restraint). And these are the two levels of "Avraham, who loves Me," and "the Fear of Yitzchak."

The third color is the level of green, which is the intermediate between the two opposite colors mentioned above. That is the attribute of Yaakov, 9

which is the attribute of compassion: to arouse compassion on his soul when he sees the greatness of G-d, blessed be He, "whose greatness is unsearchable," and contemplates the descent of his soul from a lofty height, etc.; and through this his compassion is stirred. This compassion is intermediate between Chesed and Gevurah,

for the stirring of his compassion and the great warming of his heart is akin to the level of Gevurah, etc.; yet its essence inclines toward Chesed and love. (And see the Pardes, Sha'ar HaGevanim (the Gate of Colors), end of chapter 3 and end of chapter 2.)

Now, a single attribute is not beautiful, but only when all three attributes are together; for through this they can be "ones who walk" (mehalchim), to ascend from elevation to elevation, etc.

And see what is written in the discourse beginning "Your teeth are like a flock of ewes, etc.," and in the explanation on "Know this day," concerning "And there all the flocks would be gathered, etc." And all these attributes are present in prayer,

for "the prayers were instituted by the Patriarchs," who are Avraham, Yitzchak and Yaakov, who are the source of these three attributes. Therefore all these attributes, Chesed, Gevurah and Tiferes, are present in the prayers that the Patriarchs instituted, as mentioned above.

And this is [the meaning of] "to Yaakov, who redeemed Avraham": for the attribute of love, the attribute of Avraham, without the attribute of compassion, which is the attribute of Yaakov, is not considered beautiful;

but when this attribute is included in the three attributes, then it is beautiful, and they can ascend without end. And see what is written at the end of the discourse beginning "Your teeth are like a flock of ewes." And so it is: [with] all the attributes, Chesed, Gevurah and Tiferes, love, awe and compassion, it is then beautiful, as below, in appearances.

Now, this is the first "fair": it is the level of "we will do" (na'aseh), for it is fair through our own doing, with love, awe and compassion, to cleave to Him and "to nullify your will before His will," a nullification of being (bittul bimetzius). 10

But the second "fair" is greater than the level of the first "fair," as our Sages, of blessed memory, said, "One who comes to purify himself is helped" greatly, for he came to purify and sanctify himself. And this is the drawing down of the supernal attributes, the level of "Israel, in whom I am glorified (espa'er)," which is the level of Israel Above (Yisrael dile'eila),

"for you have striven with G-d"; "as a bridegroom adorns himself with glory (pe'er)"; "Yours, G-d, are the greatness, and the might, and the splendor (tiferes)." And the Community of Israel is the one that receives the glory from the level of Israel Above. And this is the meaning of the second "Behold, you are fair." And see what is written further on this on the verse "And they shall make for themselves tzitzis, etc."

(And see what is written at the end of the discourse beginning "When you light the lamps," concerning "that runs down over the edge of his garments (middosav)," that is, the attributes (middos) of the Holy One, blessed be He. And see what is written at the end of the discourse beginning "I sleep," concerning "Open for Me [an opening] like the eye of a needle, and I will open for you, etc." And see what is written in the discourse beginning

"When you go out," on the meaning of "beautiful of form" (yefas to'ar); and what is written on "And Rachel was beautiful of form and beautiful of appearance" in the discourse beginning "If you do not know, etc." And see what is written in the discourse beginning "So shall you bless," concerning "May G-d make His face shine upon you," and in the explanation on "These are the journeys," concerning "You will give truth to Yaakov, etc."

And see what is written on the verse "How fair you are and how pleasant, love, in delights." All this is the meaning of "Behold, you are fair" through "we will hear": that is, the level of beauty that is drawn from Above. And see what is written in the explanation on "My dove," concerning "and your appearance is comely.")

Now, what is written, "your eyes are doves," is, by way of analogy, like a pair of doves, one male and one female, where the female receives bestowal from the male. So too, by way of a parable, Above: the Holy One, blessed be He, is likened to a bridegroom and the Community of Israel is likened to a bride, and they are called the level of recipients from the Holy One, blessed be He.

And just as doves gaze at each other, so from everything they can gaze and see that "there is none else besides Him" and that He is One, as mentioned above, and to be in nullification of being, until "your will" is nullified, etc.

And this is [the meaning of] "your eyes are doves": for doves are male and female, who constantly gaze at each other and delight in seeing each other; so the Community of Israel is at the level of "gazing upon the glory of the King," and from everything they can see and contemplate that there is none else besides Him.

Now, it is written, "For eye to eye they shall see." Meaning: the first "eye" is the gazing from below upward, and the second is the bestowal from Above, to see eye to eye: "as one comes to see, so one comes to be seen." And this is [the meaning of] "The eye of G-d is toward those who fear Him, toward those who hope for His kindness, etc.," 11

and through this, "to save their soul from death." For it is written, "Her feet go down to death": at times the flow of the level of the light that fills all worlds (memalei kol almin) descends to the chambers of the kelipos (husks), as it is written, "See, I have set before you today life and good, and death and evil; and you shall choose life, etc.," and as is written elsewhere.

But through "those who hope for His kindness," He then saves "their soul from death": "their soul" is the level of the light that fills all worlds, so that "her feet" not "go down."

As it is written, "I have washed my feet"; and see what is written on the verse "And the earth is My footstool." "And to keep them alive in hunger": for it is written, "For not by bread alone does man live, etc."; "bread" is the level of the Torah.

And this is the meaning of "Behold, you are fair" through "we will do." But this alone is not the life-force; rather, "by everything that comes forth from the mouth of G-d": this is the level of the bestowal that is drawn from Above, 12

that is, "Behold, you are fair" through "we will hear," in the manner of "Let your ears hear what you bring forth from your mouth." Then the Torah is called "what comes forth from the mouth of G-d," and "My words that I have placed in your mouth"; "My tongue shall respond to Your word." And as is written elsewhere, at the end of the discourse beginning

"To understand what is written, 'On the eighth day, an assembly (atzeres).'" And this is [the meaning of] "to keep them alive in hunger": their life-force is from the level of the hunger itself, from their being hungry and thirsty for Him, blessed be He. And this is [the meaning of] "Hungry and thirsty too, their soul faints within them." The meaning of "their soul" is explained above.

"Faints within them" is as it is written, "Our soul waits for G-d." And this is [the meaning of] "And He afflicted you and let you hunger, and fed you the manna, etc.," "for by everything that comes forth, etc."

And see what is written at the end of the discourse beginning "And He fed you the manna." And it is further possible to say, concerning "to keep them alive in hunger," that this is the matter of Yom Kippur, of which it is said, "And you shall afflict your souls," for it is above the level of eating, etc.

For eating is the food being refined and transformed into blood and included in the level of the outer dimension (chitzoniyus) of the heart, just as all the offerings were only on the outer altar.

But the inner dimension (pnimiyus) of the heart is above the level of eating, as is written in the discourse beginning "On the eighth day he sent away." And of this it is said, "and to keep them alive in hunger, etc.," as mentioned above; and this is through "the eye of G-d toward those who fear Him, etc."

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 13

קול דודי הנה זה בא מדלג על ההרים...

"The Voice of My Beloved! Behold, He Comes, Leaping over the Mountains"

◇

"The voice of my beloved! Behold, he comes, leaping (medaleg) over the mountains, skipping (mekapetz) over the hills. My beloved is like a gazelle, etc." Now, we need to understand the change of wording: of the mountains it is written medaleg ("leaping"), and of the hills mekapetz ("skipping"). 1

Now, this verse was said about the Exodus from Egypt, when the redemption came by a leap: from four hundred years to two hundred and ten years, as is written in the Midrash on Shir HaShirim, on this verse.

To understand all this: we say in the Haggadah, "This matzah that we eat—on account of what? On account of the fact that the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, was revealed to them and redeemed them." 2

Now, at first glance this is not a sufficient reason, for this revelation, when the King of the kings of kings was revealed to them, was after midnight, as it is written, "And it came to pass at midnight, etc."

Yet the eating of the matzah that we eat (and so too with the Pesach in Egypt) must be specifically before midnight, according to the one who holds that the Pesach offering is eaten only until midnight; and of the Pesach offering it is said, "With matzos and bitter herbs, etc."

To understand all this: our Sages, of blessed memory, said, "Before the world was created, there were He and His Name alone." For the life-force of all the worlds, which is drawn from Him, blessed be He, is nothing

but the level of light and radiance alone, from Him, blessed be He; as, by way of analogy, the radiance of the sun or the radiance of a candle, which does not touch the essence at all.

The proof [of this]: even if there is an intervening screen, so that the radiance cannot spread forth, nevertheless there is no change whatsoever in the essence. 3

So too Above: the G-dly power that gives life to all the worlds is called by the name "light," for it does not touch His essence, blessed be He, at all, and effects no change in Him, as it is written, "I, G-d, have not changed"; and "You are He before the world was created, etc."

It is also called the level of a "name," as it is written, "Let them praise the Name, etc." And as, by way of analogy, a person: when he is by himself he has no need of a name at all; [he needs it] only for others, so that they may call him by his name, and it does not touch his essence at all. 4

So too the level of the G-dly power that gives life to all the worlds is only the level of a name alone, and it does not touch His essence at all.

And it is called the level of "King." As, for example, a king over his country: his essence and being are not caught up in and spread through the whole country; only his name alone, in that he is called king over them. 5

So too Above: that G-dliness gives life to all the worlds is only the level of Malchus (sovereignty): in that He is King over them, He gives them life and brings them into being; that is, His Name, blessed be He, alone.

But His being and essence, blessed be He, is not within the bounds of drawing down and revelation, for He alone is exalted and holy, etc.: "You are He before the world was created, etc."

Now, in the old version it was written, "You are He before You created"; and now the version is "before [the world] was created, etc." 6

And the correct [version] is this one, for this is the wording of the verse, "Let them praise the Name, etc., for He commanded and they were created, etc."

The difference between "You created" and "was created" is this: "You created" implies that the essence too is drawn into this level; as, by way of analogy, when a person thinks about and studies some matter, his essence too is drawn into this thought, so that he thinks of nothing else. 7

But with Him, blessed be He, it is not so: it does not touch His essence at all, but is only by way of a mere radiance and illumination; and so it is as though it were created of itself, for it effects no change, Heaven forbid, in His essence at all.

Therefore this version, "before [the world] was created, etc.," is correct (and as the Shelah wrote in the Introduction, page 3b);

and as with the radiance of the sun from the sun: it is not fitting to say that the sun shines its radiance; rather, the radiance is drawn from the sun of itself.

So too Above: when it arose in His will, blessed be His Name, to create the world, He emanated and drew down from the level of His light, blessed be He, which does not touch His essence, blessed be He, at all,

but only by way of a mere radiance and illumination. And this illumination is the source of the life-force and the coming into being of all the worlds. And so it is only as though "He commanded and they were created" of themselves, for they bear no comparison or relation to Him, blessed be He, at all.

This is [the meaning of] "Your kingship is the kingship of all worlds": for there are two levels, namely the level of "Your kingship" and the level of "the kingship of all worlds." 8

The explanation: "the kingship of all worlds" is that which gives life to all worlds, and it is the level of His Malchus alone, etc. And there are several worlds, Beriah, Yetzirah and Asiyah; for 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."

"I have created him" is the level of Beriah (Creation), namely the level of the souls, which are the level of Beriah; for Beriah is truly something from nothing,

as, for example, thought is the level of Beriah, since it is truly something from nothing: for before one thinks, the letters did not exist at all, and afterwards, in the level of thought, the letters are there.

So too, the souls of Israel "arose in thought," etc.; therefore they are called the level of Beriah. 9
"I have formed him" is the world of the angels, who are the level of Yetzirah (Formation), for they are the level of speech: "By the word of G-d the heavens were made, and by the breath of His mouth, etc."

As with speech, which is drawn from thought: for what a person thinks, he speaks; and it is not the level of something from nothing, but only the level of something from something;

only, what was at first in the concealment of thought is now revealed in speech. And it is only the level of matter and form: matter is the concealment, the hylic potential, and form is the revelation;

and therefore it is called by the name Yetzirah (Formation), etc. (as is written about this elsewhere, in the discourse beginning "Who can count" in Parshas Balak, and in the discourse beginning "Return, O Israel").

"Indeed I have made him" is the level of the World of Asiyah: the stars and the constellations, etc. And all the worlds mentioned above receive their life-force only from the level of a name alone: "Everyone that is called by My Name, etc."

And all this is the level of "the kingship of all worlds." But the level of "Your kingship" is as the level of Malchus is nullified within His essence;

as, by way of analogy, the radiance of the sun as it is included in the sun itself: there it is not seen at all, but is nullified within its essence, and its light and radiance are discernible and seen only on the earth, etc.

This is [the meaning of] "Before the world was created, there were He and His Name alone": that is, His Name was included in His essence (and see what is written about this in the discourse beginning "Blow the shofar at the New Moon," and in the discourse beginning "The Song of Songs," and in the explanation on "I am black, yet comely"). And this is also the meaning of "the King of the kings of kings, the Holy One, blessed be He, was revealed to them," etc.

"King" is the level of "the kingship of all worlds," which gives life to all worlds: the level of radiance and a name alone, etc. And the level of "King of the kings of kings" is the level of "Your kingship," as it is included in the level of His essence: He and His Name alone.

(And see the Pardes, in Erchei HaKinuyim, the entry "Melech" (King): "And what sits better with us," etc.; see there.) And this is what was revealed to them then: the level of "Your kingship," which is above the chain of descending worlds (hishtalshelus), the level of His being and essence, etc.

And this is why the Exodus from Egypt took place then. For Mitzrayim (Egypt) is the level of meitzar (constriction) and limit: just as the physical world is a limit, a journey of five hundred years, and even the world of the angels is the level of limit, "And the host of heaven bow down to You," the level of yesh (a [separate] something), etc.

And the world of the souls, too, is the level of limit, for "every tzaddik is burned by the canopy of his fellow"; consequently they are the level of limit, and there is a limit to their comprehension. And when the King of the kings of kings was revealed to them, etc., 10

the level of "He and His Name alone," which is above the chain of descent of the worlds, the level of His being and essence, then the Exodus from Egypt took place, etc.

(And see what is written on the matter of the levels of Egypt and of the Exodus from Egypt in the discourse beginning "In the third month after the Children of Israel went out of the land of Egypt," and in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt," at the end of Parshas Shelach.)

2. Now, in order that there be this level of revelation, they had to eat matzah. The matter of matzah is like what our Sages, of blessed memory, said (Berachos, folio 40, end of side a): "A child does not know how to call 'Father' and 'Mother' until he tastes grain." 11

Now, there is in grain a power through which the child can recognize his father and mother. So too, through matzah they recognized G-dliness, the level of His being and essence: "Know the G-d of your father," a term of recognition and feeling, etc.

Now, there are two levels of matzah. The first was before midnight, and this one requires guarding: "And you shall guard the matzos," etc. 12

And the second is the level of "before … was revealed," etc.; there it is said, "The dough of our fathers did not have time," etc., for it does not come to leavening at all.

We need to understand the matter of chametz and matzah. Chametz is the level of elevation and self-exaltation, and it has taste. Matzah is the level that has no height or self-exaltation at all, and it has no taste at all, 13

as our Sages, of blessed memory, said, "If one swallowed matzah, he has fulfilled [his obligation]." So too in divine service, the matter of matzah is the level of self-nullification (bittul): "Nullify your will," etc. And this was the level of the first matzah, which they ate before midnight, namely an arousal from below, the level of "Nullify your will," etc.;

the level of subduing (iskafya), etc. (and see what is written about this in Parshas Vayakhel, in the discourse beginning "Take from among you an offering"), so as not to be the level of the coarseness of kelipah: "Though you soar as high as the eagle, etc."

And, as is known, the level of coarseness is called "the father of all fathers of impurity," for it is the source of all the desires, etc. Therefore, in the level of "Nullify your will" there is of itself the level of subduing, as it is written, "And you shall eradicate the evil," etc.

And this is through the level of matzah, also in the sense of matzah u-merivah ("strife and contention"), for it is a great war to nullify the yesh (the sense of self), etc. And in this level of matzah there was also the level of maror (bitter herbs): "With matzos and bitter herbs they shall eat it," 14

for this level of matzah, the level of "Nullify your will," they could not reach except through the level of maror, the level of bitterness, etc.

For according to the arrangement of the [seder] plate, the maror is in the middle, the level of the middle line. Yet at first glance the maror should have been on the left line,

for it is the level of Gevuros (restraints), etc. (as is explained in Sefer Shel Beinonim, chapter 31, and as is also written) (below) in Parshas Bamidbar, in the discourse beginning "And He spoke," etc., on the matter of the three Levites.

Merari is the level of bitterness (merirus), etc.; see there. And so it is in Likkutei Torah of the Arizal, Parshas Naso, and it is from the level of Gevuros, etc. And see what is written on the matter of Merari in the explanation on "Take a census of the sons of Gershon."

However, it is in the middle line for this reason: because the level of bitterness arouses the drawing down of abundant compassion. For compassion applies only to one who is at the lower level and is not well off;

but for one who is at the higher level and lacks nothing at all, compassion does not apply to him at all. And for this reason the level of compassion is the level of the middle line.

To arouse abundant compassion is through the level of bitterness: when one contemplates with his intellect how the life-force of all the worlds is only the level of radiance and a name alone, 15

but His being and essence, blessed be He: "I, G-d, have not changed"; "You are He before the world was created," etc.,

the level of "He and His Name alone," and they effect no change in Him, for He has no beginning and no end, etc.

Then he will pour out [his heart] in the bitterness of his soul, and he will come to great bitterness over how far he is from G-dliness; and through this he arouses abundant compassion, etc.

And as we say every day in [the blessing] Yotzer Or, "The King who alone is exalted," etc.: that is, as mentioned above, "How manifold are Your works, G-d; in wisdom You have made them all," etc., is only from the level of "the King," the level of Malchus, a name alone.

But "who alone is exalted," etc., means: as He is alone, the level of "He and His Name alone," He is exalted, for He has no comparison and no change at all: "There is none to compare to You," etc.,

"who is elevated since days of old." If so, there is great cause for compassion on us; and therefore we say, "In Your abundant compassion, have compassion on us," etc.

(And see what is written about this in the explanation on "And behold, a candelabrum of gold." And this is what is said of Channah, "And she was bitter of soul," and through this, "And she prayed to (al) G-d"; see what is written in the discourse beginning "None shall miscarry."

And this is "And they embittered him," etc., and through this, "But his bow abode in strength (eisan)"; see what is written on the matter of eisan in the discourse beginning "See, I set before you." And "with my sword and with my bow" means "with my prayer and with my supplication.") And this is the matter of maror [as] the middle line, etc.

And through this one can come to the level of matzah mentioned above, the level of "Nullify your will," etc., the level of subduing (iskafya), without taste and without any self-exaltation or elevation. And it requires guarding, "And you shall guard the matzos," so that it does not come to leavening, Heaven forbid, [that is,] elevation and self-exaltation

(and see the Pardes, in Erchei HaKinuyim, the entry "And one guarding"; and see the Zohar, Part II) (131a), on the matter of "a night of guarding" (leil shimurim) (and 38b);

and at the beginning of Parshas Bereshit, concerning "as a lily among the thorns": "to encircle her, the Community of Israel, and to guard her," etc. And see what is written in the discourse beginning "Command the Children of Israel: My offering," etc., "you shall guard to offer to Me."

For our Sages, of blessed memory, said, "'Guard' refers to Mishnah," etc.; and that is because in the Oral Torah there is the revelation of the supernal will, etc.; see there.

And see further in the Pardes, the entry "Matzah"; his words will be understood according to what is written in the discourse beginning "'Remember' and 'Guard' were said in a single utterance." And see the Midrash Rabbah, at the beginning of Parshas Eikev (folio 292b), on the verse "And G-d will guard for you," etc.,

"And you shall guard the matzos," etc. And see what is written at the end of the discourse beginning "My Sabbaths you shall keep," and what is written elsewhere on "to work it and to guard it."

And all this was the level of the first matzah, the level of an arousal from below, which Israel performed; and through this there came afterwards, after midnight, the level of the second matzah, the level of self-nullification, through the King of the kings of kings being revealed to them, etc.

And the level of this matzah is "the dough did not have time," etc.: it needs no guarding at all, 16
for it does not come to leavening at all, because [the King] was revealed to them, etc.

And it is the level of true self-nullification, which cannot come to the level of elevation and self-exaltation at all. And this level was revealed to them so that the Exodus from Egypt could take place;

for since Israel were then at a very low level, sunk among the kelipos, as is known, they could not go out from this level until [the King] was revealed to them, etc.;

and through the revelation of so great an illumination they were able to go out, etc. And there was no maror in it at all, for it was a revelation from above to below, a great illumination, as mentioned above, and it could not come to leavening.

But [with] the first matzah, their service was from below to above (and see what is written further on the matter of the two levels of matzah mentioned above, on "Six days you shall eat matzos"); therefore they needed maror, etc., to arouse abundant compassion.

And this is what we say: "This maror that we eat—on account of what? On account of the fact that the Egyptians embittered the lives of our fathers

in Egypt." "Our fathers" are the emotive attributes (middos), as is known, and "the lives of our fathers" are the intellect (mochin) within the middos; and the level of Egypt embitters the middos, etc. (And see what is written about this in Parshas Shemos, in the discourse beginning "The voice of my beloved.")

3. Now the explanation of the verse "The voice of my beloved! Behold, he comes, leaping over the mountains," etc., will be understood; for it refers to the Exodus from Egypt, etc. 17

The explanation: kol ("voice") is the level of drawing down, in the language of the verse. And it is not necessarily a physical voice, that is, the level of speech; on the contrary, that is called the "small voice" (kol zuta), which is drawn from the middos into speech, [through] the five articulations of the mouth, etc.

And there is "a great voice that did not cease," which is the level of the inner voice that is not heard (kala penima'ah delo ishtema). For the level of the "small voice" mentioned above is called "the voice that is heard," and the level of the "great voice" mentioned above is "the voice that is not heard."

(See on the matter of the "great voice" in the Midrash Rabbah on Yisro, at the end of section 28 and at the end of section 29; Bamidbar Rabbah, at the end of Balak) (end of folio 279).

And in the Zohar, Part I, Bereshit (folio 50b; folio 210a); Part II (137a); Part III (261a). And see what is written on the matter of kol at the end of the discourse beginning "Those who come, he shall cause to take root," and in the discourse beginning "And all the people saw."

And in the discourse beginning "The voice is the voice of Yaakov," and in the discourse beginning "And there was a voice from above the firmament," and in the discourse beginning "Moshe would speak," and on the matter of "Soon may there be heard," etc., "the voice of the groom and the voice of the bride," etc.

And this is the level of drawing down from concealment into revelation: that is, from the intellect to the middos, or to the intellect from above the intellect. Whatever is drawn from concealment into revelation is called kol ("voice"), the level of drawing down. So too here: that the King, etc., was revealed to them,

a great illumination that is above the chain of descent, His being and essence, etc., is also called the level of "voice," a drawing down from concealment into revelation. (And for the explanation of "Behold, this one (zeh) comes," see what is written below on the matter of "And you shall tell your son," etc., "because of this (zeh)," etc.)

"Leaping over the mountains," etc.: the level of the great illumination for this revelation came upon them by way of a leap, and not in the order of the chain of descent (hishtalshelus), which is by way of cause and effect, where there is a proportion and relation of one to the other; 18

as, by way of analogy, "From my flesh I behold": speech is drawn from thought, and thought from the middos, and the middos from the intellect; all this is called the level of hishtalshelus, etc.

But this level of revelation, which took place at the time of the Exodus from Egypt, when the King, etc., was revealed to them, [was] from the level of "He and His Name alone," which is above hishtalshelus; and such an illumination cannot come by way of hishtalshelus, but only by way of a leap;

as, by way of analogy, one who leaps from one mountain to another mountain far from it: he cannot walk there, and only by way of a leap can he leap over to it, etc.

So too here: such a level and so great an illumination was revealed to them from above to below, not in proportion to them, by way of a leap. And this is "and with great awe": this is the revelation of the Shechinah;

that is, the level of King, the level of "He and His Name alone," was revealed to them, and was revealed to them so openly that great awe and fear of G-d fell upon them, as it is written, "Or has G-d ventured to come and take for Himself a nation from the midst of a nation," etc.

"Leaping over the mountains": in the merit of the mountains, that is, the Patriarchs, as is written in the Gemara (first chapter of Rosh Hashanah, folio 11a) and in the Midrash (Shemos Rabbah, section 15);

that is, through the Pesach offering, the matzah and the maror that they ate, which are the level of the three lines, they aroused Above the level of the supernal lights, which are Avraham, Yitzchak and Yaakov, the middos of Atzilus; and through them came the level of the leap, the level of "and He was revealed, leaping," etc.

Now, in Shir HaShirim it is said in terms of leaping, and in the Torah it is called by the term pesach ("passing over"), as it is written, "And G-d will pass over the doorway"; and this too is leaping and skipping.

And the matter is that the Torah says to which place the leap was: "over the doorway," that is, the level of Malchus: "This is the gate to G-d," etc.;

"The beginning of wisdom is the fear of G-d," etc. This is the level of Malchus, which is called "the kingship of all worlds," which descends to give life to all worlds; and the level of King, etc., was revealed,

the great illumination mentioned above, in the level of Malchus, that is, in revelation, which is called "doorway," etc., so that there could be "and with great awe," that there be fear and awe of G-d; for this is what is called "This is the gate," etc.:

this is the beginning of the service of G-d, the level of awe, etc. Only, at that time there was revealed to them in this level an illumination from the level of King, "He and His Name," etc.

And this is "and with great awe," etc. And this is "And G-d will pass over the doorway," etc.: that He was revealed to them in the level of "doorway" (and see in Parshas Emor, folio 95a, on the explanation of "Open to me").

And Shir HaShirim does not say to which place the leap was; rather, it specifies in what manner the leap was, namely "over the mountains," etc. And there are two explanations of this:

the first, "over the mountains": in their merit, as mentioned above; and the second, "over the mountains": above the mountains, which are the middos of Atzilus, for the illumination mentioned above was above them, namely the level of King, etc.

4. "Skipping over the hills": our Sages, of blessed memory, said that the hills are the 19
Matriarchs. To understand this: the difference between leaping (dilug) and skipping (kefitzah) is

that leaping is with one foot and skipping with two feet, as is explained in the Mishnah, chapter 8 of Ohalos: "one who leaps from place to place, and one who skips from place to place"

(see there in the commentary of Rabbeinu Ovadiah of Bartenura and in the Rambam's Commentary on the Mishnah; and also in the Jerusalem Talmud, chapter 5 of Beitzah: "Skipping: one lifts both his feet at once," etc.).

To understand this: every level of leaping and great illumination that comes from Above can be revealed only in the level of "feet."

For this is the rule in every level of revelation: it is revealed only in the level of "feet," etc., as it is written, "And His feet shall stand on that day," etc.,

and "the earth is My footstool" (and see what is written in the discourse beginning "How does one dance before the bride," etc., and in the discourse beginning "For the conductor, on the Sheminis"; and see Likkutei Torah, at the end of Parshas Mishpatim, in the discourse beginning "The mitzvah of appearing," etc.).

And there are two levels of "feet," that is, two levels in the revelation and illumination mentioned above: the level of the right line and the left line, the level of love and awe, etc.

Now, through the mountains, the Patriarchs mentioned above, the illumination mentioned above was revealed to them only in the level of love: "and his right hand embraces me."

And this is "leaping" with one foot "over the mountains," the Patriarchs, and "skipping over the 20
hills" with two feet: that is, this revelation was in the level of awe, "and with great awe," etc.

"Over the hills": these are the Matriarchs. Now, the level of love can come into revelation more easily than the level of awe, as is seen

by experience: every person can be stirred to love in a moment, but to awe not so much, because the level of supernal awe (yirah ila'ah) is higher in rank than the level of love, etc.

(And see in Parshas Miketz, in the explanation on the verse "For You are my lamp," that great love (ahavah rabbah) is the level of the upper hei, and supernal awe is the level of the yud, etc. And even higher: for

there are "mountains of light" (turei nehora) and "mountains of darkness" (turei chashocha). The explanation: the "mountains of light" are the middos that are drawn from the intellect, Chesed, Gevurah and Tiferes of Z'eir Anpin; and the "mountains of darkness" are the middos that are above the intellect, great love, Chesed, Gevurah and Tiferes of Arich Anpin.

And this is the meaning of "leaping over the mountains": that it is drawn from the level of the "mountains of darkness," Chesed, Gevurah and Tiferes of Arich Anpin, into Chesed, Gevurah and Tiferes of Z'eir Anpin. And this is the meaning of "The mountains danced like rams": the ascents of Chesed, Gevurah and Tiferes of Z'eir Anpin and their inclusion in the revelation of the light of Chesed, Gevurah and Tiferes of Arich Anpin; as is written elsewhere, in the discourse beginning "The sea saw," etc., "The mountains danced," etc.

However, supernal awe has its root in Mocha Stima'ah (the hidden brain), which is from the Gevurah of Atik, as is written on "For You are my lamp," mentioned above, and as the Ramaz wrote on Parshas Vayeshev, folio 179b. And it is higher than the level of Chesed, Gevurah and Tiferes of Arich Anpin; and from there is drawn the level of this revelation, "with great awe," etc.,

which is the revelation of this supernal awe in the level of lower awe (yirah tata'ah), which is drawn from the level of "the kingship of all worlds." And of this it is said, "And G-d will pass over the doorway," etc. And this is the meaning of "skipping over the hills": the level of the right line and the left line, etc.

And it is written, "With wisdom He founded the earth; He established the heavens with understanding," etc. And heaven and earth are the level of the Patriarchs and the Matriarchs, etc. Therefore supernal awe is drawn specifically in the merit of the Matriarchs. And see what is written on "Set me as a seal," on the matter of "When a woman conceives and bears a male.")

Now, to understand why through the Patriarchs the revelation was only in the level of love, the level of one foot, while through the Matriarchs the revelation was also in the level of awe, with two feet, etc.:

at first glance, the Patriarchs are of a greater rank than the Matriarchs, for they are the level of givers, the male level, while the Matriarchs are the level of recipients, the female level.

But the truth is this: it is certainly so that they are the level of recipients; but in one level they are higher than the Patriarchs, and they are the givers.

For of Sarah it is said, "Whatever Sarah tells you, listen to her voice," for Avraham had to receive from her; and as our Sages, of blessed memory, said, Avraham was secondary to Sarah in prophecy. And of Rivkah it is said, "very fair to look upon," without limit; "and she went down to the spring, and filled her pitcher, and came up"; "and she said, 'Drink,

and your camels too,'" etc.: for she too was the level of a giver. And "she went down to the spring": for the level of Chochmah, the twenty-four books, is the level of a descent in relation to her (and see what is written about this in Parshas Toldos).

To understand this: our Sages, of blessed memory, said, "Three the Holy One, blessed be He, gave a taste in this world of the World to Come: Avraham, Yitzchak and Yaakov, for of them it is said 'with everything,' 'from everything,' 'everything,'" etc.

Now, of the future it is written, "A female shall encompass a male": that is, the level of the recipient will be elevated and will be above the level of the male, the giver: "A woman of valor is the crown of her husband," etc.,

because "last in deed, first in thought," etc. (the Name Ban has its root above the Name Mah, etc.). And because the Patriarchs were given a taste of the World to Come,

therefore they too had this level, that they received from the Matriarchs, etc.; even though the Matriarchs were certainly the level of Nukva, the level of recipients. Only, there are two levels:

from above to below, the Patriarchs were givers and the Matriarchs recipients; but from below to above, in the level of returning light, the Matriarchs were higher in rank: "last in deed," etc.

(and see what is written below, in the explanation on the verse "For over all the glory," and on the verse "Let me see your appearance," and in the explanation on the verse "Spring up, O well");

for so it is with all the attributes of holiness: "their end is embedded in their beginning," and the beginning in the end, for in the end there is [something] of the level of the beginning: "last in deed," etc.,

while in the order of hishtalshelus it is last in rank, etc. (as is written on "The heavens are My throne and the earth is My footstool," etc.). And this is Above, the levels of Patriarchs and Matriarchs; and below too there are the two levels,

namely Torah and mitzvos. In one respect Torah is greater, as our Sages, of blessed memory, said, "Study is great, for it leads to action": that is, through the wisdom of the Torah one knows how to perform the mitzvos, as is known;

and if one does not do so, but in another way, it is not a mitzvah. And in the second respect the mitzvah is greater: "Study is great, for it leads to action";

it follows that the action is greater, and "not study is the main thing, but action," etc. And that is because the root of the mitzvos is in the level of Keser, "620 pillars of light," as is known: the 613 mitzvos of the Torah and the 7 of the Rabbis are 620, whose root is in the level of Keser. And as it is written, "and wisdom gives life to its owners (be'aleha),"

that is, in the level of from above to below, wisdom gives life to the mitzvos, namely that through the wisdom of the Torah one knows how to perform the mitzvah;

but nevertheless the mitzvos are the owners of the wisdom, for the root of the mitzvos is higher in rank than the level of Chochmah, etc. (and see what is written about this in the discourse beginning "I have seen, and behold, a candelabrum of gold").

And this is "leaping over the mountains": in the merit of the Torah, for the Torah too is called a mountain: "The mountains shall bear peace." And the Torah is called peace: "G-d will give strength to His people;

G-d will bless His people with peace"; "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me," etc. And the mitzvos too are called peace: "And the work of righteousness shall be peace," etc.

For there are two levels of peace, from above to below and from below to above. And through the Torah the level of the illumination mentioned above was revealed in the level of love,

which is the level of one foot. "Skipping over the hills" is in the merit of the mitzvos, for the mitzvos are called hills, as it is written, "and the hills, through righteousness," etc.

And through the mitzvos the level of the illumination mentioned above, the level of "He and His Name alone," etc., was revealed in the level of two feet, 21

that is, in the level of awe as well, because the mitzvos in their root are higher in rank than the level of the Torah, etc.; therefore through them it can be revealed in the level of awe as well.

And all this is in the level of the Exodus from Egypt. And it is written, "Behold, he comes," a term of the present and also of the future: for then too there will be the level of this revelation and great illumination which is above the level of hishtalshelus, the level of a leap, as it is written, "As in the days of your going out of the land of Egypt, I will show him wonders";

that is, in this level there will be revealed wonders that were in the level of the wondrous, hidden and covered, as it was in the level of the Exodus from Egypt, etc., when there was revealed to them then, from the level of King, etc., "the most hidden of all hidden" (sesimu dechol sesimin), so that it was in revelation, "and with great awe," etc.

So it will be in the future too: "I will show him wonders," etc. And see what is written elsewhere on the explanation of "who has dealt wondrously with you." And that is: through the Torah and mitzvos that we perform now, we draw down this level;

only, now it is not in revelation, and in the future this level will be in revelation: "And all flesh shall see," etc. (And see what is written on "For the mountains shall depart," etc., "but My kindness shall not depart from you," etc.)

5. "My beloved is like a gazelle," etc. Now, our Sages, of blessed memory, said that He is com- 22
pared to a gazelle: just as a gazelle turns its head backward, etc.

And the matter of this analogy is that Above too He "turns His head backward": that is, the level of "wise, but not with a known wisdom," and even above the level of Chochmah,

namely "the skull of the tefillin," "the Skull (Gulgalta) that covers the brain," descended and came down by stages into the level of the back, that is, the level of the mitzvos, which are all in physical things, such as tzitzis and tefillin, in the level of the back, etc. And their root is from the level of Keser, [which is] 620, etc.;

that is, His simple will, which is above the level of Chochmah, even above the level of "wise, but not with a known wisdom," etc., was drawn down and enclothed in physical things below, specifically,

such as all the mitzvos, etc. (and see what is written about this, too, in the discourse beginning "And the king extended to Esther," etc.). And all this was on Pesach, the level of the Exodus from Egypt, the level of a leap, etc.,

for Israel were not worthy of this, since in Egypt they were in the utmost lowliness, and there was no arousal from below at all; rather, it was revealed, as it were, of itself, in the level of a leap, etc.

But afterwards it is said, "Arise" (kumi lach), that is, the level of the Counting, "Today is the first day of the Omer," etc. For Israel would count all the days of the Counting, forty-nine days, and that is to purify all the middos; for, as is known, there are seven middos,

and each one is comprised of seven, and that is forty-nine. And this was their preparing them- 23
selves to be the level of a vessel to receive the level of G-dly revelation that would come afterwards on Shavuos, at the Giving of the Torah, when there was also revealed the level of revelation that is above hishtalshelus, the level of Keser, etc.;

only, then G-d was revealed "face to face," etc., for then Israel too were in the level of "face," the level of a vessel to receive G-dly revelation, through their service and through the Counting, etc.

And that is through an arousal from below. But it was not as it was on Pesach, the level of matzah, etc., "the dough did not have time," etc.

And on the contrary, on Shavuos they would bring leavened bread (and that is because the middos had been refined, etc., and then self-exaltation is only in the level of holiness, "who is elevated since days of old," etc.; and as is written about this concerning Shavuos, in the discourse beginning "And G-d spoke," etc.; see there).

And this is "Arise": the level of rising from below to above, which refers to the level of the Counting after Pesach, so that there be the level of "face to face." And in the future there will also be the level of this revelation which is above hishtalshelus, "the most hidden," etc.: "I will show him wonders," etc.

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 14

ולהבין ענין מדלג על ההרים מקפץ על הגבעות...

To Understand "Leaping over the Mountains, Skipping over the Hills"

To understand, with a thorough explanation, the meaning of "leaping over the mountains, skipping over the hills, etc.": it will be understood through what is written about the eglah arufah (the calf whose neck is broken), "And they shall break its neck at the nachal eisan." 1

And they explained in the Mishnah and in the Gemara, in the ninth chapter of Sotah (folio 46), that the nachal eisan is hard, that it does not produce fruit. The Holy One, blessed be He, said: "Let a thing that did not produce fruit come and have its neck broken, etc.,

and atone for the one whom he did not allow to produce fruit." What are the "fruits"? If you say [they are] being fruitful and multiplying, then, if so, for an old man or a eunuch would we likewise not break [the calf's] neck? Rather, [they are] mitzvos.

Now, it is explained here that it calls mitzvos "fruits." And to understand the analogy of fruits, to which it likened the mitzvos: 2

this is the matter of sowing, in which one sows the seed in the earth, and that seed rots, and afterwards a tree grows from it and produces fruits after the pattern of that seed, such as apples and the like.

Now, the growth comes chiefly from the power of growth in the earth, from the utterance "Let the earth sprout vegetation, etc."; and it is something spiritual, and it can make things grow without measure;

and also the different tastes there are among fruits, sweet or sour, etc.: all of it is from the power of growth mentioned above;

and it is according to the combination and blending, the inclusion of Chasadim (kindnesses) in Gevuros (restraints) or of Gevuros in Chasadim, etc. (as is written elsewhere, in the discourse beginning "Elijah opened"). If so, we must understand what the sowing of the seed in the earth is for.

But the sowing of the seed is the raising of mayin nukvin (feminine waters) to the power of growth, which is a spiritual power and cannot be enclothed and contracted unless there is first a vessel;

and then the power of growth rests and is revealed, and it makes things grow specifically after the pattern of that seed, as is seen with the senses: according to the seed that is sown in the earth, so will be the growth and what is brought forth from the earth.

And according to this, the matter of the mitzvos, which it likened to fruits, will be understood. For it is written, "Light is sown for the tzaddik, etc.": the Infinite Light (Or Ein Sof), which is drawn forth and emanated from Him, blessed be He, is called "sowing," as above

(and see the Zohar, Terumah, 166b). That is: in truth, in relation to His essence and being, blessed be He, "[He is] not of any of these attributes at all," etc.

And even the level of Chochmah (wisdom) is at the level of physical action, as is known from what is written in Etz Chaim on the saying of the Zohar, "When it arose in the will to create the world."

The meaning: "it arose (salik) in the will" is the tzimtzum (contraction) and the withdrawal (histalkus) of the level of His essence, so that the ten Sefiros of Atzilus (Emanation) might be emanated, the enclothing of lights in vessels. And this is the lengthy matter mentioned in Etz Chaim, the matter of the kav (line of light), the chut (thread) and the chalal (vacated space), etc.,

which is many and mighty contractions, so that the level of Atzilus might come into being. And this was at the beginning of creation: "The world is built by kindness."

But now everything depends specifically on the deeds of the lower beings, as is known [from] the order of the chain of descending worlds (hishtalshelus); and especially, to draw down a new light, for this there must be the raising of mayin nukvin and an arousal from below (isarusa dilesata).

And this is [the meaning of] "Light is sown for the tzaddik," mentioned above: it is specifically 3
the actual fulfillment of the mitzvos in deed. Through this the Infinite Light (Or Ein Sof) rests and is revealed, so as to be in a vessel and in comprehension, until they can enjoy the radiance of the Shechinah (Divine Presence) in the Garden of Eden, each one according to his rank and his service in fulfilling the Torah and mitzvos in this world.

(And see what is written on the analogy mentioned above, of sowing the seed, and on what it illustrates, etc., in Parshas Behar, in the discourse beginning "When you come into the land"; and in the discourse beginning "For as the earth brings forth its growth"; and in the discourse beginning "In days to come he shall take root"; and in Iggeres HaKodesh, in the epistle beginning "He sows righteousness"; and on "Light is sown for the tzaddik," in the discourse beginning "There are sixty queens.")

2. Like the mitzvah of counting the omer, concerning which the children of Israel were commanded on the morrow of Pesach. That is: Pesach, which was on the first night, is the level of leaping (dilug), as mentioned above, from the level of the essence of the Infinite One (Ein Sof), the essence of the Emanator, etc., 4

over the doorway, which is the level of Malchus (sovereignty) of Atzilus (Emanation); and from then on it is through drawing down the light by the performance of this mitzvah. And this is the matter of the counting, in which we say, "Today is day one," etc.

Yom ("day") is in numerical value El Havayah, etc., and it alludes to the drawing down of the light from the level of the Infinite One to the level of Malchus, which is called omer, etc.

That is, because there are several levels and grades. Malchus (sovereignty) at the level of Atzilus (Emanation) is called the level of "man," as it is written, "And the likeness of their faces was the face of a man, etc.," and "Upon the likeness of the throne, etc." 5

And when she is enclothed in the World of Beriah (Creation), she is called the level of "animal" (behemah), as it is written, "He makes grass grow for the animal, etc.," [and] "the beasts on a thousand mountains, etc." And this is the lowest level in Malchus, Malchus of Malchus, which descends and is hidden in Beriah, Yetzirah and Asiyah: "And she gives food (teref) to her household."

And this is [why] the meal-offering of the omer is of barley, which is animal food. Meaning: just as with a man's food, through which the power of his life-force (chayus) is strengthened and spreads through his limbs, so it is with the meal-offering of barley, which is animal food: se'orah (barley) is shiur Hei (the measure of hei). 6

Meaning: in order for the level of Malchus (sovereignty) to be enclothed so as to give life to creatures, which are at the level of limit and finitude, for this a radiance must be drawn down from above;

and this is through the offering that they offered on the altar, which was done specifically according to His wisdom and will, blessed be He, as it is said in the Torah, "an unblemished lamb, etc."

And its meal-offering was specifically two tenths [of an ephah], whereas regarding the other offerings it is said, "and one tenth for each lamb," and "its libation, wine, a quarter of the hin." 7

And even the oil that was mixed with its meal-offering was only a quarter of the hin; for although its meal-offering was doubled, its libations were not doubled.

(The fact that its meal-offering is doubled may be explained along the lines of "There is no drop that descends from above without two drops rising opposite it," for the omer is essentially the elevation of the Name Ban, etc. Alternatively, it may be explained along the lines of what is written elsewhere regarding charity: that the middling measure is to give a tithe, "the tenth shall be holy,"

and the choicest way of the mitzvah is to give a fifth, for "their end is wedged in their beginning and their beginning in their end," as in the saying, "I will surely give a tenth (aser a'asrenu) to You": twice a tithe, from below upward and from above downward. And along these lines it may be explained here too.

For since the omer is the level of Malchus (sovereignty), and Malchus, from above downward, is the level of the tenth, while from below upward it is the level of Keser (the Crown); as is written on "Show me your appearance, etc.": that through the partition (parsa) that divides at the end of Atzilus (Emanation), the light breaks through as returning light (or chozer), etc.; see there.

Therefore, since the omer is the elevation of the Name Ban, the level of returning light, the lamb that came with the omer had a meal-offering of two tenths, etc.: the level of Malchus and the level of Keser, etc., from above downward and from below upward as one.

Alternatively, along the lines of what is written in the Zohar, Parshas Chayei Sarah, and in Likkutei Torah [of the Arizal] there, that the Name Ban is called "the Machpelah" (the doubled). And see the Pardes, in the Erchei HaKinuyim, under the entry Asaron ("a tenth"), and the Raaya Mehemna, Parshas Pinchas, folio 255.)

Now, through their offering the sacrifice on the altar according to its law and its ordinance, by the kohen, who knew how to direct his intent in this, the fire from above would rest and be revealed upon the altar;

and this is the drawing down and resting of the Infinite Light (Or Ein Sof) in the level of Malchus through the performance of this mitzvah, and likewise with the other

mitzvos, tzitzis and tefillin, which are truly like the sowing of the seed in the earth, which is swallowed up and rots in the earth; and through them the power of growth rests and is revealed in a vessel, which is the level of Malchus.

And this is the meaning of the counting of forty-nine days: a radiance and drawing-down is drawn into the level of Malchus (sovereignty) during the forty-nine days until Shavuos, which is the level of Keser (the Crown), so that they become equal in their stature; this is the ascent of Malchus, and then it is called the level of "man." 8

And on Shavuos they would offer the two loaves, which come from wheat, which is human food, etc. Chitah ("wheat") is the twenty-two letters of the Torah, and then is the time of the giving of the Torah.

The reason that through the performance of this mitzvah a radiance from above is drawn down and revealed is that the fulfillment of the mitzvos is done specifically with physical things, 9

such as offerings from sheep and goats, and likewise tzitzis from wool and tefillin from parchment, physical [things]; and their root is from the 288 sparks from the World of Tohu (chaos), "And these are the kings, etc."

And through the fulfillment of the mitzvos the good is elevated and refined to its place; and its root is Ban of Sag, which is higher than the Name Mah that refines the Name Ban.

And this is the matter of the whole Torah: "And G-d spoke to Moshe, saying." Moshe is the level of Chochmah (wisdom), the level of Mah, the revelation of the Infinite Light (Or Ein Sof) in Chochmah; "Speak to the children of Israel, etc." are the level of Netzach (victory) and Hod (splendor), etc., the order of the chain of descending worlds (hishtalshelus) and the drawings-down from above to below.

3. Now, for this reason the 248 mitzvos are called "the 248 limbs of the King." By way of analogy: the life-force (chayus) that spreads and is enclothed in each and every limb, according to its temperament, is through the blood. 10

For "the blood is the soul," and it is the natural heat; and as is known, the soul's life-force comes chiefly through the natural heat and the boiling of the blood, whereas, G-d forbid, the opposite is coldness,

which is the departure of the life-force from the body. So it is with the mitzvos, whose root and source is from the level of Keser (the Crown), the 620 pillars of light, etc.

As in the analogy of a pillar, through which [something] is drawn from above downward, etc., so through the mitzvah the Infinite Light (Or Ein Sof) is drawn down to be enclothed in a vessel. And the essence of this drawing-down is specifically the level of Gevurah (restraint), but not the level of judgment, G-d forbid; 11

rather, on the contrary, it is the main spreading of the life-force (chayus); and their root is from the level of the five Gevuros of Atik, the botzina dekardunisa (the "lamp of darkness"), which is higher than the level of the Chasadim (kindnesses).

(And see what is written in the discourse beginning "For on this day He shall atone," on the subject of "I will place you in the cleft of the rock"; and in the discourse beginning "I will greatly rejoice," on the subject of "My soul shall exult in my G-d"; and in the discourse beginning "You shall draw water," regarding "the cup of salvations.") For from the level of the Chasadim there comes about only an encompassing level (makif),

as it is written, "and his right hand embraces me, etc.": only the level of the back (achorayim). And although in this the power of the Chasadim is greater, in that they spread to a very low place, as with Avraham, from whom Yishmael came forth,

nevertheless it is only at the level of an encompassing [light] alone, and not at the level of an inner [light] (pnimi), whereas the flow of the Gevuros is specifically at the inner level, like the flow of the life-force into the limb, etc.

And therefore the mitzvos are called "fruits," which is, by way of analogy, like food, which is inward and is the main life-force of the body;

for he will not live without nourishment and food, even if he is clothed in many garments; only if he eats will the powers of his body then be strengthened.

(And see what is written about this too in the discourse beginning "Then sang, etc., 'Spring up, O well,'" and at the end of the discourse beginning "For the mountains shall depart," on how through the mitzvos inner light and encompassing light (or pnimi and or makif) are drawn down.)

And the mitzvos are also called "garments," as is known from the saying of the Zohar on "And Avraham was old, coming with days," that they are garments, meaning the level of an encompassing [light].

That is: in truth, the soul cannot receive and take pleasure from the radiance and light of the higher Garden of Eden without a garment, which is the garments of the mitzvos. And this is what is written, "and the hills, through tzedakah": it refers to the performance of the mitzvos;

for in general all the mitzvos are called tzedakah (charity), as explained in Likkutei Amarim; and the person who fulfills them is likewise called tzaddik, etc., for he performs tzedakah,

as, by way of analogy, with the act of charity in the physical sense, when one gives a perutah (a small coin) to a poor man and thereby gives him life; so it is with the fulfillment of the mitzvos: the mitzvos are called tzedakah,

for "He is tzaddik and she is tzedakah": the level of Malchus (sovereignty), the source of the Gevuros, etc., and then she is called tzedek. But through tzedakah a hei is drawn into her, and she is called tzedakah, etc.

And this is the meaning of "leaping over the mountains," which are the level of the Patriarchs: 12
leaping is with one foot; whereas "skipping over the hills": skipping is the level of both feet together,

which is the level of "the left pushes away and the right draws near." And as mentioned above, in the mitzvos there are these two levels, inner [lights] and encompassing [lights]; and the inner level is "the left pushes away," so that the flow should be

only according to the measure of the recipient; whereas the Chasadim (kindnesses), which are the root of the encompassing [lights], descend from a high place to a very low place.

And therefore it likened the Matriarchs, who are the level of the mitzvos, as mentioned above, to 13
"hills, through tzedakah"; for they were of a higher rank than the Patriarchs, and therefore they were barren, for their souls were at the level of the masculine (dechura), etc.

But now it is the Name Mah that refines the Name Ban; but after the refinement, then there will be [the fulfillment of] "A woman of valor is the crown of her husband": Ban will ascend into Sag. And this is through the level of "and with all your might (me'odecha)," which is without limit;

whereas "and with all your soul" is still at the level of a vessel; but the level of me'od is above the level of a vessel, through subjugation (iskafya), specifically from the level of the Gevuros (restraints), as is known of the superiority of the baal teshuvah (one who returns), who [comes] "with greater strength," etc. And this is sufficient for one who understands.

(And see what is written in the discourse beginning "And these are the ordinances," on "And I will sow the house of Israel [with] the seed of man and the seed of beast, etc.": "man" is the level of Daas (knowledge), the souls of Atzilus (Emanation).

"Beast" (behemah) is Ban, the souls of Beriah (Creation), and from there one draws down the level of Daas into Beriah, Yetzirah and Asiyah as well, etc.: "And I will give grass in your field for your cattle"; that is, because it is from the level of the supernal Daas, etc.;

see there. And along these lines one can understand what was explained above about the ascent of Malchus (sovereignty) from the level called by the name "animal" to the level of "man": that is, on Shavuos, the giving of the Torah, for the Torah is from the level of the very highest Daas, as the Ramaz writes at the beginning of Parshas Korach; and through this the level of Daas is drawn into the Community of Israel (Knesses Yisrael).

Now, it is explained elsewhere, in Parshas Shelach, in the discourse beginning "And if it is at all eaten," on the meal-offering of the libations, that the fine flour is the drawing down of Daas, and the oil and the wine are Chochmah (wisdom) and Binah (understanding), etc.

If so, according to this, regarding the lamb that came with the omer, whose meal-offering was doubled, two tenths of fine flour, it may be explained that this is the drawing down of Daas from a higher level.

And it is possible to say, along the lines of what was explained in the discourse beginning "And these are the ordinances," mentioned above, that in order to draw down Daas also into the level of "animal," that is, into Beriah, Yetzirah and Asiyah, the source of the drawing-down must be from above Atzilus.

That is as it is written, "For G-d is a G-d of de'os (knowledges)," which includes two levels of Daas, etc.; and as is also written on "Moshe would speak," that specifically from there the power is drawn for the revelation to be below as well, etc.

And this is the matter of the two tenths: to allude to the higher Daas and the lower Daas. For although the Daas that spreads to sustain the emotive attributes (middos) and give them life is called the lower Daas, in order for it to be drawn down and spread also into Beriah, Yetzirah and Asiyah, the source of the drawing-down must be from the higher Daas, etc.

And although this level, in which from the level of "animal" it is elevated to the level of "man," is specifically on Shavuos, it may be said that in the omer offering and the counting of the omer too there must be a preparation for this, to draw down the level of Daas; for even transforming the emotive attributes of the animal soul is specifically through Daas.

And it may further be explained, regarding the two tenths of fine flour, according to what is written in Pri Etz Chaim, Sha'ar Sefiras HaOmer, chapter 3, that from Daas, etc., it is doubled, at the level of inner light (or pnimi) and the level of encompassing light (or makif), etc. And see further in the Pardes, in the Erchei HaKinuyim, under the entry Asaron.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 15

יונתי בחגוי הסלע בסתר המדרגה

My dove, in the clefts of the rock, in the hidden place of the step: show me your appearance

◇

"My dove, in the clefts of the rock, in the hidden place of the step (madregah): show me your appearance, etc." Now, this verse was said of the time when the Holy Temple is not standing: when the Congregation of Israel is in exile, she is then "in the hidden place of the step." 1

(So it is in the Midrash Rabbah on Shir HaShirim, in the name of Rabbi Yose HaGelili; and see further on the subject of "My dove" in the Midrash Rabbah on the portion of Lech Lecha, chapter 45, [and on] Beshalach, chapter 21.) And of the time of the Exodus from Egypt it was said, "For behold, the winter is past, the rain has gone by, etc."

"The fig tree has formed its green figs, etc.; arise for yourself (kumi lach), my beloved (ra'ayasi), my fair one (yafasi), and go for yourself," as is written in the Midrash Rabbah on Shir HaShirim, cited in Rashi's commentary.

The explanation of this matter is as follows. The matter of "my beloved" (ra'ayasi), "my fair one" (yafasi), is through the Torah and the mitzvos. For just as the Torah is bread and food for the soul, 2

so through the Torah Israel provide sustenance for their Father in Heaven, and through this the Congregation of Israel is called "my beloved" (ra'ayasi) [also read as "my provider"]. And from the mitzvos, garments are made for the soul in Gan Eden; and likewise, through them the Congregation of Israel is called "my fair one" (yafasi), for she makes a royal garment for the King of the kings of kings, the Holy One, blessed be He.

To understand this well: it is known that not the whole soul, all of it in its entirety, is enclothed in the human body below; 3

for "an angel stands in a third of the world," and the soul is higher still. How, then, could it be enclothed in the human body below, which is too small to contain [it]?

Rather, a little radiance from the soul is what is enclothed in the body, while the whole soul, all of it, is above, in the aspect of encompassing (makif); and it is called mazal in the language of our Sages, of blessed memory, who said, "Even though he does not see, his mazal sees." And the intent is not mazal in its literal sense,

for "Israel has no mazal." Rather, the intent is the soul above, which is not enclothed in the body. And it is called mazal from the expression "Water shall flow (yizal) from his buckets," and "streams flowing (nozlim) from Lebanon,"

for it makes flow (mazeles) and drips down a drop of influence and radiance from above to the soul that is enclothed in the body, to bind it and join it to the body. (And see what is written in the discourse beginning "Give ear, O heavens," and in the discourse beginning "Zion shall be redeemed with justice.")

And this is [the meaning of] "My G-d, the soul that You placed within me is pure; You created it, etc." For seemingly it should have said the reverse: "You created it, etc.; it is pure, etc.,"

for before it was created it is not fitting to call it by the name "pure." Rather, "it is pure" refers to the part of the soul that is above the body, in the aspect of encompassing (makif), which is not at the level of creation;

whereas "You created it and You formed it, etc.": the chain of descent (hishtalshelus) of the level exists only in order to be enclothed in the body. For creation is "something from nothing": "something" specifically,

that is, to be at the level of "something," and of division into intellect and emotive attributes (middos) and the other powers of the soul (see what is written on this in Parshas Beshalach, in the discourse beginning "Then Moshe sang"); and this is when it is in the chain of descent (hishtalshelus) of the levels, so as to be enclothed in the body.

But above, it is at the level of ayin (nothing), just as before the world was created there was He and His Name alone: He alone, He is singular and unique, etc.

So too the soul is at the level of unity above, in its Emanator, blessed be He, and there it is "it is pure." And see what is written in Parshas Mishpatim, in the explanation of the verse "And like the very essence of the heavens for purity": "to the supernal purity (tehiru ila'ah), etc."; see there. And here too one may explain "it is pure" in the same way, as is written elsewhere.

4 And of this level of the soul they said, "Bereishis (In the beginning): for the sake of Israel, who are called reishis (first)." And the verse did not state "Israel" explicitly, because in Israel there are two levels. The first is the part of the soul that is enclothed in the human body.

And of this they said in the Zohar, "Three knots are bound together: Israel with the Torah, and the Torah with the Holy One, blessed be He"; for Israel are lower in level than the Torah.

But the second level is the soul above, in the aspect of encompassing (makif). And of this they said, "Israel, who are called reishis (first)"; "Israel arose in thought"; "Israel is holy to G-d, the first (reishis) of its produce": for Israel is the beginning and the source of the Torah.

For throughout the whole Torah it is written, "Speak to the children of Israel," "Command the children of Israel"; for the whole Torah is built and founded upon the level of Israel.

It follows that the level of Israel that arose in thought is the source and the foundation of the Torah. (As is found in the Midrash Rabbah at the beginning of Bereishis: "The thought of Israel preceded everything"; that is, it preceded even the Torah. See there.)

And this is [the meaning of] "He established a testimony in Yaakov and placed a Torah in Israel": that is, in Yaakov and Israel, in them and through them, He established testimony and placed Torah, for from them the Torah was drawn forth. (And see the Zohar, Part III, Parshas Nasso) (folio 134a) on the explanation of "Everything depends on mazal, even a Torah scroll in the Heichal (sanctuary)."

The explanation: the Heichal is the Oral Torah, which is a vessel for the Written Torah, and all are drawn from the level of mazla, etc. And it has already been explained that the root of the souls of Israel is also from the level of mazla, and "flowing (nozlim) from Lebanon," etc. And see the Pardes, in Erchei HaKinuyim, the entry "mazal" and the entry "zechus," and the Zohar at the end of Parshas Acharei, folio 77b.

2. But the drawing down of the Torah from the level of Israel that is above, downward to the level of the soul that is enclothed in the body, is through an arousal from below, in prayer. 5

For tefillah (prayer) is an expression of joining, which is the binding and cleaving of the soul to its root and to the supernal mazal, through the desire of the heart (re'usa d'liba): "with all your heart and with all your soul, etc." (And see what is written on this in the discourse beginning "Give ear, O heavens," mentioned above.)

For prayer is "a ladder set on the earth, whose top reaches heavenward": it is the level of ascent from below to above. First, Pesukei deZimrah, which recount the praise of the Omnipresent, to set one's heart aflame for G-d; and afterwards, "Who forms light," and "the Ofanim, with a great noise, etc.,"

until he reaches the recital of Shema. "Hear, O Israel": this is the supernal Israel, that is, the soul that is in the aspect of encompassing (makif). And there, "Havayah is our G-d" is the level of self-nullification (bittul) of existence itself, until "Havayah is One," at the level of the higher unity (yichuda ila'ah).

For all the division and the chain of descent (hishtalshelus) of the multitude of levels are nothing but a mere radiance and illumination; and even [in] the higher Gan Eden, "the righteous sit and delight in the radiance of the Shechinah (Divine Presence), etc.,"

and it is called by the name kabbalas peras ("receiving a reward"), from the word perusah ("a portion"): a part separated from His essence, blessed be He; whereas at the level of ayin (nothing), no division at all applies;

only there is there true unity. And once he takes all this to heart, his soul will pine and long for Him alone, may He be blessed, until he comes to the fulfillment of "And you shall love Havayah your G-d."

That is: ve'ahavta ("and you shall love") is from the word avah, which is an expression of desire and will; and when it comes into revelation in the heart it is called ahavah (love), with the addition of a hei. And this desire and will shall be that Havayah, who is the source of the level of the soul above,

which is the level of "it is pure," the level of ayin, which is united with its Emanator, blessed be He, may He be blessed — shall be "your G-d" in actuality, revealed in the soul of the person that is enclothed in the body, "with all your heart and with all your soul," to give over his soul at [the word] "One."

As it is written, "To You, G-d, I lift up my soul." And then: "And you shall speak of them (vedibarta bam), etc.," from the expression "He leads (yadber) peoples," which is an expression of leading and drawing forth: 6

that he draws the Torah downward. For when the Torah is drawn down in this way, it is called "engaging in Torah lishmah (for its own sake)": for the sake of the Torah, so that it be at the level of Torah, that the Infinite Light (Or Ein Sof), blessed be He, rest and be revealed in it.

For "the Torah comes forth from Chochmah (wisdom)"; and behold, He, may He be blessed, is high and exalted, etc.; and "You made them all with Chochmah," [even] the physical [World of] Asiyah (Action); and "all before Him is as nothing," etc.

Now, this drawing forth, that the Infinite Light (Or Ein Sof), blessed be He, be enclothed in Chochmah, is through an arousal from below in prayer specifically: "if he sets his heart to Him," etc.; "a spirit brings a spirit and draws forth a spirit." 7

And this is [the meaning of] "to do (la'asos) all the words of this Torah": for Israel are the ones who make (osim) the Torah (and see what is written in the discourse beginning "Song of Songs," and in the discourse beginning "The heavens are My throne," and in the discourse beginning "The Torah that Moshe commanded us"). And he draws this revelation downward upon his soul, that is, the radiance that is enclothed in the body.

And this is what our Sages, of blessed memory, said: "Do not read 'your children' (banayich) but 'your builders' (bonayich)": for they build the radiance that is enclothed in the body, so that there rest and be revealed in it the drawing forth of the unity of the Infinite Light, blessed be He, through engaging in the Torah.

And this is [the meaning of] "Arise for yourself (kumi lach)": lach means "to yourself," that is, to the level of the soul above; that is, that there be a cleaving of the soul below to its root above. 8

And then you can be "my beloved" (ra'ayasi), drawing down the food of the Torah; for then the Torah is called food, as food, by way of analogy, is what joins and binds the life-force (chayus) of the soul so that it spreads within the body, like the bread that he eats, by which a person lives and endures.

So too it is written, "Come, eat of My bread": for the Torah is called bread and food, since in it and through it life-force is drawn from the Infinite Light (Or Ein Sof), blessed be He, and [there is] the enclothing of the Infinite Light, blessed be He, in supernal Chochmah,

only if he sets his heart to Him, so as to be [in the state of] "Arise for yourself" (and see what is written on the verse "These are the journeys of the children of Israel," in the explanation of "And these are their journeys according to their goings forth").

Now, the keri (how it is read) is lach and the kesiv (how it is written) is lechi, for the letters of the written form allude to the root and source of the soul, which is the level of kaf and yud. That is to say, "Arise to the level of kaf and yud," for through this you will be "my beloved" (ra'ayasi)

(and kaf and yud are the two encompassing levels (makifim), yechidah and chayah, which encompass the levels of nefesh, ruach and neshamah, which are enclothed in the inner dimension (pnimiyus) of the person).

3. And the explanation of "my fair one" (yafasi), which are the mitzvos, which are called garments, will be understood by first explaining the term mitzvah. It is so called because it is the command (mitzvas) of the king, his order and his charge, as "a royal word goes forth from before him," and all his people are obligated to obey him. 9

Now, the level of Malchus (sovereignty) is the level of a garment, as it is written, "Let them bring a royal garment," and it is written, "G-d reigns; He is clothed in majesty, etc." 10

For the essence of the level of kingship is like a garment, by way of analogy, which is a covering made to cover the body with, so that it not be revealed. And so is the level of His Malchus, may He be blessed. For

behold, at the revelation of His G-dliness, may He be blessed, in the time to come, when "And the glory of G-d shall be revealed, etc." is fulfilled, it is written, "For the heavens shall vanish like smoke, and the earth shall wear out like a garment": there will be no physical heavens and earth,

only "the new heavens and the new earth that I make": "I" specifically (see what is written at the end of the discourse beginning "Keep My Shabbos days," in the explanation of "I").

And that today physical heavens and earth are seen is from the level of olam (world), from the word he'elem (concealment); and this concealment is from the level of His Malchus, may He be blessed: for since "there is no king without a people," etc.,

therefore He concealed the revelation of His G-dliness, may He be blessed, so that it not be in a state of revelation, and so that physical heavens and earth, and all who dwell, etc., be seen,

so that His Name and His kingship be proclaimed, etc. And what brings about the drawing down of this royal garment is the mitzvos: through the commands (mitzvos) of the King that are fulfilled below, there is a drawing down from above, to become the garment of His kingship.

And this is [the meaning of] "my fair one" (yafasi), for she makes the level of beautiful garments, as it is written, "You have clothed Yourself in glory and splendor." (And see what is written in the discourse beginning "Sound the shofar at the New Moon," on the subject of "G-d reigns; He is clothed in majesty, etc.": that the level of Malchus is called a garment, and that the drawing forth so that [He] be "King of the world" (melech ha'olam) is through the mitzvos, etc.

And see on this the discourse beginning "When Israel put 'we will do' before 'we will hear,'" concerning "who do His word," etc.; and see what is written in the discourse beginning "Let them bring a royal garment," and in Parshas Tetzaveh, at the end of the discourse beginning "And you shall make holy garments."

And it is further explained, on the subject of the garments of the soul [that come] from the mitzvos, on the verse "And these are the ordinances," concerning "six years shall he serve"; and at the end of the discourse beginning "There shall be none that miscarries, etc.; the number of your days I will fill"; and in Parshas Chayei Sarah, in the discourse beginning "To understand what our Sages, of blessed memory, said: 'Better is one hour of teshuvah and good deeds'"; and in many places.)

But for the drawing down of this level of garment, there must also first be the level of "Arise for yourself" and of lechi, to kaf and yud, as mentioned above: to be at the level of "To You, G-d, I lift up my soul."

For it is written, "I clothe the heavens with blackness." Shamayim (heavens) is esh and mayim (fire and water), which are the emotive attributes (middos): Chesed (kindness), "the right arm," etc.,

which is enclothed in the performance of the mitzvos. And there is, "one opposite the other," blackness and darkness, as it is written, "And I was in the midst, etc.," which is enclothed so as to give life-force and abundance to the kelipos and the sitra achra (the other side),

which are the opposite of holiness. For in holiness, all of them accept upon themselves the yoke of the kingdom of Heaven, whereas in the sitra achra there is casting off of the yoke; [it is they] who destroyed the Holy Temple (and see the Zohar, in Parshas Vayeshev)

(folio 182, end of side a), and in Parshas Acharei (folio 75a), and further in Parshas Vayigash (folio 210, end of side a), Shemos (folio 18a), Chukas (folio 181b), Va'eschanan (folio 267a), Haazinu (folio 293, end of side b).

And see what is written in the discourse beginning "For the mountains may depart," on the subject of "If Israel do teshuvah, they are redeemed," etc., and "He founded His band upon the earth," etc.,

which is not the case, etc.; see there. And this is what is said here: that in order to draw down the garment through the mitzvos, there must first be the level of "Arise for yourself," etc., specifically.

Now, "a spirit brings a spirit and draws forth a spirit" if "he sets his heart to Him," etc. That is, when there is acceptance of the yoke of the kingdom of Heaven (kabbalas ol),

then he can draw [it] down; whereas with casting off the yoke, even if he fulfills all the mitzvos, he draws down nothing at all. (And see what is written on the verse "And now, I pray, let [it] be great," and on the verse "Binding to the vine," on the subject of "He washes his garment in wine.")

And this is [the meaning of] "Who has sanctified us with His commandments and commanded us": "who has sanctified us" with the supernal holiness, "and commanded us" (vetzivanu) with joining and binding to this mitzvah, of washing the hands or of putting on tefillin and the like, so that we become one with them in a state of self-nullification (bittul) and accepting the yoke; and this is through "Arise for yourself."

And this is the meaning of the blessing that precedes a mitzvah: "Blessed" (baruch), that there be drawn down the level of "Havayah our G-d," that is, the level of Torah, which is the level of the inner organs; and "King of the world"

is the level of the performance of the mitzvos, which are garments, and the level of the outer limbs; for through the mitzvos a garment is drawn down, so that [He] be "King of the world." And this is through "who has sanctified us and commanded us," etc.

4. Now, all these levels were said at the time of the Exodus from Egypt, when Israel were at the level of "After Havayah you shall walk," as it is written, "your going after Me in the wilderness"; of this level it was said, "Arise for yourself," and to be "my beloved, my fair one." 11

But at the time when the Holy Temple is not standing, it is written, "My dove, in the clefts of the rock, in the hidden place of the step": for when the dove is in the clefts of a rock,

that is, between the hollows cut into the rocks, it is impossible for her to spread [her] wings to fly, for the wings are caught and trapped there. So, in the time of exile,

the wings are love and awe, for "without love and awe it does not fly upward"; they are caught and trapped in the snare of the physical body in which they are enclothed, and are drawn after the worry of making a living, which is the level of subjugation to the kingdoms, and exile, etc.;

see what is written in the discourse beginning "Many waters, etc.," [on] "the waters of Noach, etc." "In the hidden place of the step" means that the love and awe are not revealed in his heart; there is only the level of natural love alone, which is hidden and clothed in a garment of sackcloth, etc., as is written elsewhere.

12 And the counsel given for this is "Show me your appearance (mar'ayich), etc." The matter is that the Congregation of Israel is called a mirror (mar'ah), in the verse "visions (mar'os) of G-d," "in a vision (mar'ah) I make Myself known to him." For the nature of a mirror, by way of analogy, is that it shows the form that looks into it, because it is coated with the well-known coating of silver;

and therefore it holds back the sight from the seeing eye, so that it does not see through from side to side as with plain glass; rather, it turns back and returns the sight to the one seeing, so that he sees the return of the sight to himself.

13 And this is specifically when it is coated and covered with a thin and fine covering and coating, like the silver; but when it is covered with a thick and dark covering, nothing at all will be seen in it, and it blocks the sight entirely. So too the Congregation of Israel is called the level of a mirror,

for the descent and enclothing of the soul in the body is for the sake of an ascent: to return from below to above, to be included in the light of G-d and to cleave to Him, may He be blessed, through this descent. As in the analogy of the light of the sun: when it falls upon the earth it strikes with force, and returns and rises from below to above

(and therefore the lower air is the hottest), as is known. But this is when the soul is not enclothed in the body so much, but only in the permitted needs of this world, which are of nogah;

but if it has become defiled and has descended into the three kelipos that are entirely impure, it is bound and tied up in them and cannot rise, and it needs teshuvah (return), to arouse great compassion over the descent of a spark of G-dliness, etc.

14 And this is [the meaning of] "My dove, in the clefts of the rock": she is held and bound in the crevices of the rocks, and cannot arouse the love and the awe to rise.

This is the counsel: "Show me your appearance": that he remember and take to heart how he is nothing but the level of a mirror, which descended only for the sake of ascent and return.

15 And through this he will arouse great compassion over the descent of the spark of G-dliness in his soul, which descended "from a high roof," etc.

And he will cry out to G-d in his distress; and through this there is drawn from above to below the level of "your voice is sweet and your appearance is comely." "Voice" is the matter of drawing down the Torah: it will be in a state of greater pleasantness and sweetness,

for “in the place where ba’alei teshuvah stand, perfect tzaddikim cannot stand,” for “they draw it with greater strength,” etc.

And “your appearance is comely” is the level of the mitzvos, which are “my fair one” (yafasi): they will be at the level of “comely” all the more, as the saying goes, “teshuvah and good deeds”: through teshuvah the deeds will be good, so that they shine, as it is written, “the light,

that it was good, etc.” (And see on the subject of “My dove, in the clefts of the rock” in the Zohar, in the portion of Lech Lecha) (folio 84b), and in Parshas Acharei (folio 61a).

And as for the difference between the level of “Show me your appearance,” which is the level of returning light (or chozer), and the level of “Arise for yourself,” which is also an ascent from below to above, so that the soul cleave to its root above: is perhaps

this: that “Arise for yourself” is in the order of the levels (madregos), from below to above, and this is the rank of the tzaddikim, who go before G-d from level to level.

But when the Congregation of Israel is “in the hidden place of the step (madregah),” then the ascent is at the level of “They cried out to G-d in their distress,”

which is the level of teshuvah, “with greater strength.” And as is known, teshuvah is not necessarily for transgressions, but for the distance, etc. And see what is written in the discourse beginning “Return, O Israel”:

“Now, Yaakov said according to the order of the levels, etc.,” and “Now, the order of teshuvah is not in the order of the chain of descent (hishtalshelus) of the levels, etc.”;

see there. And see what is written in the discourse beginning “These are the journeys,” from the analogy of the rushing of water: when there is a board that blocks and holds back their rush, and they, with their force, break through and pass over the thing that blocks them,

then their rush grows greater, with “excess of dignity and excess of power,” etc. And in the same way the matter of “Show me your appearance,” etc., will be understood. And see what is written in the discourse beginning “And Yaakov settled,” in the explanation of “And from there you will seek,” etc.

And see what is written further on the subject of the Congregation of Israel being called a mirror, in Parshas Bereishis, on the verse “I will make him a helper opposite him,” and in Parshas Miketz, in the discourse beginning “Our Rabbis taught: the mitzvah of the Chanukah lamp, on the first day, etc.,” concerning “the mirrors of the women who assembled.”

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 16

ביאור ע"פ יונתי בחגוי הסלע וגו'

An explanation of the verse "My dove, in the clefts of the rock"

An explanation of the verse "My dove, in the clefts of the rock, etc." 1

Now, it is written, "For My thoughts are not your thoughts." And it is explained elsewhere that according to its plain meaning this is not understood: for it is an obvious matter that there is no comparison between our thoughts, which are enclothed in a body, and the thought of the Holy One, blessed be He, who has no likeness of a body and is not a body, G-d forbid. 2

The explanation is this. In a human being, "contemplation" (hirhur), that is, thought, "does nothing." For thought is called a "river," as is known from the explanation of "And a river goes out from Eden"; that is, just as a river wells up from its source and flows constantly, does not rest and does not stand still,

so thought wells up constantly from its source, from the intellect, and does not rest even for a moment, for a person's thought is always roaming over some matter.

Yet even so, it brings about no perceptible effect and leaves no impression at all, unlike speech and action, which do leave an impression. 3

As, by way of analogy, when a person pictures in his thought bringing into being and making some existent thing, that it should be: his thought will not bring [it] about.

And even if he pictures and depicts in his mind the form of the existent thing that he wishes to bring into being, nevertheless it is as though it had never been, until it is effected and brought out into actuality through the power of action specifically, or through speech, by which he commands others to do it.

It turns out, then, that thought has no power to effect and to make, as speech and action do; for the effect comes about chiefly only through action specifically, or speech.

(And this is [the meaning of] "contemplation does nothing": thought is at the level of "nothing" (ayin) compared to speech and action, which are the "something" (yesh) and the main thing, as [will be explained] below.)

But it is not so above, in His thought, may He be blessed, where it is thought specifically that effects (and it is the "something"). For when it arose in His thought and His will to bring into being and to emanate the World of Atzilus (Emanation),

then it was actually emanated and brought into being through this thought, etc., as all this is written in the Pardes (Sha'ar HaTzachtzachos, chapter 3).

And see what is written about this also in the discourse beginning "Blow on the New Moon." And on the contrary: there [above] it is the reverse, for the coming-into-being of existence that is through thought is far higher in quality and level than the existence that came into being through speech.

For it is known, from the matter of [His] "looking and gazing to the end of all the generations" in one thought, that there it is above the level of the bounds of time.

As is written in the Zohar, that in one thought all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, were created, and also the Resurrection of the Dead, and the seventh millennium, and all the ascents: all is included in this thought, from which they came into being. 4

But when the flow (shefa) comes into the level of speech, that is when the light is contracted, in the manner of diminution after diminution and in the manner of division, until there the aspect of time is made and comes into being, so that there are years and months and days, etc.

As is written in Sefer Shel Beinonim [the Tanya], Part II, chapter 7, that the coming-into-being of time is only from the level of Malchus, which is the supernal speech; but of the level of the emotive attributes (middos) of Atzilus, which are above speech, it is written, "For a thousand years in Your eyes are like yesterday,"

which includes a thousand years in one day; until, in the supernal thought, it is above even this time mentioned above, for He looks and gazes to the end of all the generations in a single thought and glance. (And see what is written about this in Parshas Bereshis, in the discourse beginning "Go out and gaze, etc.," [at] "You have captured my heart, etc."; see there.)

It is understood from this, then, that above, the main coming-into-being is from the level of thought specifically; so much so that every existent thing too, when it arose in thought and came into being there through this,

has in it far more life-force and light than [there is in] its very being and essence when it is afterwards drawn down below through speech, etc., to come into being in Beriah, Yetzirah and Asiyah.

For what is drawn down and brought into being through speech has actually descended and been drawn beneath time; whereas what is at the level of thought is above this, etc.

And see what is written in Parshas Mikeitz, in the discourse beginning "The Chanukah lamp, etc., so that the mezuzah may be," for there this matter too was explained: how the main coming-into-being is through "Whatever G-d desired, He did"; and that there had to be a saying (ma'amar) and speech so that there would be the level of "something" (yesh), etc. See there. 5

And this is [the meaning of] "For My thoughts are not your thoughts." For in a physical human being, it is seen that his thought is accounted as "nothing," since no coming-into-being will be drawn from it, because of its fineness; while what goes on and grows coarser, into the level of speech and action, is accounted more as "something," since from them the coming-into-being of a thing will be drawn. 6

But the way of the Holy One, blessed be He, is not so: for He, may He be blessed, [who is] the light that encompasses all worlds (sovev kol almin), is the "something," and there is none besides Him; and whatever goes on and extends further into the upper and lower worlds is accounted more as "nothing,"

for everything is nullified before Him, and "all before Him is accounted as nothing." Therefore, so too in the matter of His thought and speech, may He be blessed, which are radiances and extensions of His G-dliness, may He be blessed:

thought is the level of "something" (yesh), and of this it is said, "to cause those who love me to inherit yesh"; and from it comes the main coming-into-being, so much so that speech is accounted the level of "nothing," and as nothing compared to this thought, etc. And see what is written about this elsewhere on the verse "And there was a voice from above the firmament."

(And see what is written further elsewhere on the matter of what is written, "Whatever G-d desired, He did," while it is written, "By the word of G-d the heavens were made"; and there it was also explained that the main coming-into-being is from the level of His desire and His supernal will, which is the level of thought mentioned above: in the explanation on the verse "Let them bring a royal garment," in the discourse beginning "To understand the difference, etc.")

2. Now, Israel arose in the thought mentioned above, which is what is called the primordial thought (machshavah hakedumah), as our Sages, of blessed memory, said in Bereshis Rabbah, chapter 1: "The thought of Israel preceded them all." 7

The explanation: the purpose of creation, and of the Torah and the mitzvos, is that there be for Him, may He be blessed, a dwelling place among the lower realms (dirah betachtonim); that is, that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below specifically.

And not for the sake of the revelation in Atzilus, for in Atzilus, even without this, "He and His vessels are one" (ihu vegarmohi chad): the level of self-nullification (bittul), etc.

But Beriah, Yetzirah and Asiyah are "something" (yesh) and a separate thing; and through Torah and mitzvos one draws into them, too, the level of a dwelling and the resting of the Infinite Light,

as in Atzilus. This is the purpose of creation. (And [this is] like the matter of "G-d has made laughter for me, etc." And see what is written in the discourse beginning "There are sixty queens," on the matter of "Light is sown, etc." And see what is written in the explanation on the verse "For as the new heavens," and in the discourse beginning "He has not beheld iniquity in Jacob.")

And how is this accomplished through the Torah and mitzvos? The explanation is that the 248 positive commandments are the "248 limbs of the King." The meaning of "limbs" is

as, by way of analogy, through a limb, light and life-force from the soul are drawn forth and revealed, [such as] the power of sight in the eye, etc.; so above, through the Ten Sefiros of Atzilus, the very Infinite Light, blessed be He, is drawn forth and revealed.

And this is the meaning of "He and His life-forces and His vessels are one"; and therefore they are what is called the "248 limbs of the King." And these very ones are also the mitzvos,

for tefillin are the drawing down of the Infinite Light into Chochmah, Binah and Daas, etc.; charity and acts of kindness (gemilus chassadim) [are] the level of Chesed, etc.

And the count of 248 limbs and 248 positive commandments is because Z'eir Anpin possesses nine Sefiros (as is written elsewhere, in the discourse beginning "Thousands of shinan," in Parshas Yisro; and see the Zohar, Noach, page 65a, and Etz Chaim, Sha'ar Arich Anpin, chapter 2):

Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod. And each one is composed of nine: thus nine times nine comes to 81. And each aspect has three vessels, head, middle and end: thus 243. And the five Chasadim that enlarge [it]: thus 248.

Now, the matter of the giving of the Torah is the enclothing of the supernal mitzvos, the 248 limbs of the King, [such as] the Holy One, blessed be He, putting on tefillin, etc., in physical mitzvos: tefillin in parchment and ink, and tzitzis in wool, and likewise sukkah and lulav, etc.,

and all the rest of the mitzvos. That is, through fulfilling the mitzvah physically, one draws down the Infinite Light, blessed be He, which is revealed in the 248 limbs of the King, so that it be revealed actually below, in Asiyah: that is, through tefillin one draws down the level of Chochmah,

and through charity the level of Chesed, etc., until the hand of the person who gives charity will be at the level of a vessel for the revelation of His G-dliness, may He be blessed, just as Chesed, "the right arm," in Atzilus is a vessel for the revelation of the Infinite Light, since "He and His vessels are one."

So this very revelation will be in Beriah, Yetzirah and Asiyah. And this is the matter of a dwelling place among the lower realms, which is made through fulfilling the Torah and mitzvos, which are the 248 limbs of the King, called Z'eir Anpin of Atzilus: through this, this revelation that is in Atzilus will be drawn down into Asiyah too, actually.

(As is written about this in the discourse beginning "Moshe would speak," in Parshas Yisro; and see what is written in the discourse beginning "And it shall be tzitzis for you," in Parshas Shelach, on the meaning of "And you shall remember all the commandments, etc."; see there.)

But how can there be a bond between Atzilus and physical Asiyah, when there is no comparison between them? And how will the revelation of supernal Atzilus be drawn down through the active mitzvos, etc.?

But the explanation is that it is because Israel arose in the primordial thought; and because of this, when Israel perform the mitzvos, they draw down spiritual Atzilus and bind it to physical Asiyah.

For the level of the primordial thought is of the level of the light that encompasses all worlds (sovev kol almin), before which Atzilus and Asiyah are equal, for it includes them all together. This is the level of Adam Kadmon, which is the general Keser (Crown) of Atzilus, Beriah, Yetzirah and Asiyah.

Therefore Atzilus and Asiyah are equal in relation to this level (and see what is written about this in the discourse beginning "For the conductor, on the sheminis, etc."); and therefore one can bind and join Atzilus with Asiyah, although they are utterly distant from each other. 8

This will also be understood by way of analogy from a human being. For we see, in the light and life-force of the soul that is enclothed in the limbs of the body, that in each limb a particular power is enclothed,

such as sight, hearing, smell, taste and speech: the power of sight is enclothed in the eye, and the power of hearing in the ear, etc.; each one is an aspect and level of its own.

But as for thought, all the limbs, and the powers in them, from the head to the toenail, are bound to it and held in it; for he feels in his thought everything that is done in the 248 limbs,

and also all the limbs are nullified before his thought, and it rules over them all; and it also rests in them all and encompasses them.

For as soon as it arises in his thought to move his foot, the foot moves at once, without any lapse of time, etc. (And see what is written about this elsewhere, in the discourse beginning "To understand why the festival of Pesach is on the day on which the miracle was done," and in the explanation on the verse "And Korach took, etc.")

And what this illustrates above: in the chain of descent (hishtalshelus) of the worlds, Atzilus, Beriah, Yetzirah and Asiyah, each level is a particular of its own; and therefore between Atzilus and Beriah there is a partition (parsa), etc.,

and this is like the analogy of the power of sight in the eye, which is separate from the power of walking in the foot; and there is also a partition that divides between the organs of breathing and the organs of nourishment, namely the diaphragm (chatzar hakaved), etc.

But the level of the primordial thought includes them all together. Therefore the feet of Adam Kadmon extend into Asiyah too, and the partition does not block it, etc.

And therefore the souls of Israel, who arose in this thought, have the power to bind and join Atzilus with Asiyah through the Torah and mitzvos, to draw the level of the 248 limbs of the King into Asiyah itself, as mentioned above.

And see what is written on the verse "And there was a voice from above the firmament." And therefore it is said throughout the Torah, "Speak to the children of Israel, etc.," "Command the children of Israel, etc."

(And from this the root will be understood of the matter explained elsewhere, in the discourse beginning "Remember the Shabbos day to sanctify it," on the matter of "'Remember' and 'Keep' were said in a single utterance, etc."; see there.

That is, through the revelation of the level of Keser, which is the level of Adam Kadmon, which includes even Atzilus and Asiyah actually together, as mentioned above. And see what is written in the discourse beginning "Go out and gaze," mentioned above, in Parshas Bereshis, on the matter of "which is Shlomo's, etc."; also in the discourse beginning "The Song of Songs, which is Shlomo's," and in the discourse beginning "I am black, etc.,"

on the matter of "like the curtains of Shlomo." It was further explained in this way regarding the splitting of the Sea of Reeds: that to turn the sea, which is the hidden world (alma de'iskasya), into dry land, the revealed world (alma de'isgalya), is through drawing down from a level higher than both of them, for sea and dry land are equal there, etc.; and so it is here.)

And this is [the meaning of] "and He placed Torah in Israel": that from them the Torah is drawn. 9
For the Torah is the higher Chochmah (Chochmah Ila'ah) of Atzilus; and the higher Chochmah is the beginning of revelation in Atzilus, [the line of] Chochmah, Chesed and Netzach, the right line, etc.,

and it is the source of the 248 limbs of Z'eir Anpin, etc.; and it receives from, and is drawn from, the level of Adam Kadmon, etc. And this is [the meaning of] "Bereshis: for the sake of Israel, who are called 'first' (reishis)."

That is, the level of "first" in Israel, which is their root in the primordial thought, for this level is called "first"; of this they said, "The thought of Israel preceded everything." And for this revelation to be in the soul enclothed in the body is through the Torah.

For in Israel there are two levels. The first is their existence and root in the primordial thought, and it is called Israel Above (Yisrael dele'ila); it is the part of the soul that is above enclothing in the body, but is at the level of an encompassing light (makif), etc.

And the second is what is called Lesser Israel (Yisrael zuta) and the Congregation of Israel 10
(Knesses Yisrael), that is, the source of the soul that extends and is enclothed in the body. And this source is the level of Malchus of Atzilus, and it is also called the lower Imma (Imma tata'ah) and the Matronita.

Now, the level of Malchus of Atzilus is "the end of all levels" (sofa dechol dargin); and for the light to be drawn into it from the level of Keser, which is the level of Adam Kadmon, the primordial thought, is through the higher Chochmah, which is the Torah, etc.

And of this they said, "Israel are bound to the Torah, etc." And this is [the meaning of] "Do not read 'your children' (banayich) but 'your builders' (bonayich)": that the souls of Israel, who are "your children," [the children] of the level of Malchus of Atzilus,

since from it was taken the part of the soul that extends into the body, are also "your builders," [builders] of the level of Malchus of Atzilus and of the radiance from it that is enclothed in the body.

And this is by virtue of their root in the primordial thought, through which "and He placed Torah in Israel," and they are the ones who make the Torah and draw the revelation into the level of the higher Chochmah, and from the higher Chochmah into Malchus of Atzilus, etc.

And therefore the level of "your builders" is specifically through the study of Torah, as it is written, "Through wisdom a house is built"; that is, for there to be the drawing down from the level of the primordial thought mentioned above into Malchus of Atzilus is through the Torah specifically, which is the level of the higher Chochmah, etc.

(And see what is written in the discourse beginning "I have come into my garden," and in the discourse beginning "And [G-d] spoke, etc.: I am, etc., who brought you out of the land of Egypt"; and see what is written in the discourse beginning "And He fed you the manna," regarding the blessing for the land, in which one must mention the covenant and the Torah. And things like these are explained also in the Zohar, in Parshas Vayechi)

(page 245, end of side a): "There are three souls, etc."; see there. And see what is written further on the matter of the two levels mentioned above that are in the soul, on the verse "When you go out, etc.," regarding "And G-d created man in His image, etc."

3. And this is the meaning of "my beloved (ra'ayasi), my fair one (yafasi)." "My beloved" is 11
through the study of Torah, "Come, eat of my bread": just as food, by way of analogy, binds and joins the soul's life-force so that it spreads through the body, etc., so through the Torah the Infinite Light, blessed be He, is drawn down to be enclothed in the higher Chochmah, etc.

And the explanation of "my fair one": these are the mitzvos, which are called garments, as in "Let them bring a royal garment, etc." And this is "my fair one": that she makes the level of beautiful garments, etc.; which is not so of the level of "I clothe the heavens in blackness, etc."

The explanation is this. From the level of Keser, which is "long-suffering" (erech apayim), [He] who defers anger, etc., for before Him "darkness is like light, etc.,"

if so, the external forces too can receive nurture, for "the spider (semamis) takes hold with its hands, etc.," and like the matter of what Avraham said, "If only Yishmael, etc."

(And see what is written at the end of the discourse beginning "This matzah," and in the discourse beginning "And a man wrestled"; and see in the Likkutei Torah [of the Arizal], at the end of Parshas Vayishlach, that Adam Kadmon is the first to receive the flow from the Infinite One (Ein Sof); and know that a single spark descended from it, divided into two, a kernel (mo'ach) and a husk (kelipah), etc.; see there.)

Therefore, in order that the flow be drawn only to the side of holiness and not to the external forces, this is through the performance of the mitzvos, from which the level of a royal garment is drawn,

which is the beautiful garment: for when [the flow] is drawn through this garment that comes from the performance of the mitzvos, it is drawn only to the side of holiness, etc., to those who accept upon themselves the yoke of the kingship of Heaven, etc.

And just as a garment protects a person, to save him from the heat and the rain, so the garment mentioned above is what protects against the nurture of the external forces, etc. And therefore our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah,

but rather Torah and acts of kindness (gemilus chassadim)"; for it is specifically through the mitzvos that the garment mentioned above is drawn, whereas with Torah alone, at times it is said, "I clothe the heavens in blackness." The heavens (shamayim) are fire and water (esh umayim), "running and returning" (ratzo vashov); this is the level of Torah, "from His right hand a fiery law, etc.,"

Beis Shammai and Beis Hillel, etc. And at times, G-d forbid, they can be clothed in blackness: the nurture of the external forces from the attributes of fire and water, Chesed and Gevurah, like the matter of Avraham, from whom there came forth, etc.

But through the performance of the mitzvos the level of "my fair one" is made, a royal garment, etc. (And see the Zohar, Parshas Balak) (page 204b), on the verse "In the morning I will set out before You, and watch (va'atzapeh), etc.":

"David came and fashioned this lamp as a covering for this 'morning' of Yosef, to be covered by it, etc., as it says, 'And he overlaid it (vayetzapehu) with pure gold.'"

That is, David fashioned the level of Malchus of Atzilus as a garment and a covering for this "morning" of Yosef, etc.; see there, and it was explained elsewhere. And this is also what is written, "And Yehudah approached him and said, 'Please (bi), my lord.'"

The meaning is: "through me" (bi) the flow will be drawn from the level of Yosef; for Yehudah too is the level of Malchus, and this is specifically the vessel and the garment, etc.

And see what is written about this on the verse "And [Yehudah] approached." And see further in the Zohar, Parshas Acharei (page 58b), regarding "Therefore one should not err and join another 'time' to the King, etc.

'With this he shall come,' etc." (and page 74b), regarding "And then the heavens were clothed in blackness," and in the Mikdash Melech there. And see the Pardes, Sha'ar 25, chapter 6; see there.

And this is [the meaning of] "And I besought G-d at that time." "I besought" (va'eschanan) is the drawing down that is through the Torah, as is written elsewhere; and this drawing down must be "at that time" (ba'es hahi), which is the level of Malchus, etc. And it is the level of the mitzvos, of which it is said, "and a time for every desire, etc.,"

as is written elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear'"; and there it was also explained how this drawing down, that [He] be King of the world, is drawn through the mitzvos; as was explained also in the discourse beginning "Blow the shofar on the New Moon, etc.";

see there. And see what is written in the discourse beginning "When you hearken to the voice," regarding "to keep all His commandments." And the matter of a garment will be further understood: although the garment conceals and hides, so that there be the level of a world (olam), from the expression "concealment" (he'elem), etc.,

its root is from a very high place, as in the matter explained elsewhere, in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide," regarding

"And to understand this matter of the chashmal, etc."; and also in the discourse beginning "The matter of 'Go forth,'" regarding "And he spoke three thousand parables, etc." And this was further explained elsewhere, in the explanation of "The heavens are My throne,"

that the level of yechidah, which has no vessel, that is, Keser, which surrounds and encompasses from its head to its foot, divides between Atzilus and Beriah and becomes a curtain (pargod) and a screen (masach).

That is to say, the root of the curtain (pargod) and the screen (masach), which is the garment mentioned above, is in the level of yechidah and Keser. And this is [the meaning of] "The heavens are My throne (kis'i)": for 12

"heavens" also means encompassing lights (makifim), and from them is drawn the throne (kisei), kes [and] alef, the garment and screen mentioned above. (And see what is written on the verse "And Avraham was old, advanced in days.") And along these lines the matter of "my fair one" will be understood, etc.

And this is [the meaning of] "You are fairer than the sons of men, etc.": that through fulfilling the mitzvos, [man] makes beautiful garments for the King of the kings of kings, the Holy One, blessed be He.

If so, as it were, Your being fair is "from the sons of men." So it was explained by the gaon and chassid Rabbi Levi Yitzchak, of blessed memory, of Berditchev.

And this is what is written, "my fair one." And see what is written at the end of the discourse beginning "And you shall make holy garments," that in these garments that come from the performance of the mitzvos there are three aspects and levels.

Now, it is explained elsewhere that the nurture of the external forces comes in two ways. The first is from below, because of the many contractions (tzimtzumim) and the concealment, etc.

And the second is through "Though you soar aloft like the eagle, etc.": that they seek to receive from the level of which [it is said] "before Him darkness is like light," as mentioned above. Now, the remedy (tikkun) for these two kinds of nurture is through the garments of the performance of the mitzvos.

The remedy for the first kind is simple: when [the flow] is drawn through the garment of Malchus of Atzilus, they have no excess nurture from below.

But the remedy for the second kind is, as is written there, that there is a supernal level in the garments of the performance of the mitzvos; and of this it is said, "And you shall make holy garments for Aharon": that Moshe is the one who makes them, etc.

And the matter of this garment is explained in Pri Etz Chaim, Sha'ar 12, chapter 8: that from the sixth attribute onward, etc., [it] is enclothed in eight garments, etc.,

"and it follows that the sixth tikkun is enclothed, etc."; see there. The Ramaz [Rabbi Moshe Zacuto] cited it on Parshas Emor (page 88); and see about this in Zohar HaRakia, on Parshas Mishpatim (on page 95). And the sixth tikkun is "for He desires kindness (chesed)."

And therefore, through these garments that clothe the level of "for He desires kindness," [one] causes this great kindness of His to be drawn only to the side of holiness, and not to the chambers of Nogah.

It follows that through the garments of the performance of the mitzvos a remedy is made also for the second kind of nurture. And see what is written in the discourse beginning "We were slaves to Pharaoh in Egypt, and G-d our G-d took us out."

4. But for there to be the drawing of the Infinite Light into the higher Chochmah through the Torah, and for the level of the garment mentioned above to be drawn down through the performance of the mitzvos, one must first have the level of "Arise for yourself (kumi lach)": to your own self, 13

that is, to the level of the soul that is above, etc.; and this is through the Shema and prayer. Now, the written form (ksiv) is lachi, with a kaf and a yud, etc.

The explanation is that the level of the primordial thought is the level of an intermediary between the essence of the Infinite Light and the emanated beings; for

the primordial thought is the level of an encompassing light (makif) that surrounds the whole chain of descent (hishtalshelus) and includes them all together, for it is through this thought that they come into being, etc.

It follows that this thought is the level of an all-encompassing light (or kelali) that includes all the particulars of the chain of descent. But to the essence of the Infinite Light none of this applies, for it is not applicable, G-d forbid, to say of it

that it is a source and a whole (klal) that includes the life-force of the worlds, since it is utterly exalted and lifted beyond the bounds of the worlds; and there could have been myriads upon myriads of chains of descent in other ways, etc.,

and myriads upon myriads of Sefiros not of the nature of the emanated Sefiros, as is written in the explanation on the verse "Let them bring a royal garment"; see there, in the discourse beginning "To understand the difference, etc."

And see what is written in Parshas Beshalach, at the end of the discourse beginning "To understand the matter of the double bread (lechem mishneh)." And also, it is not applicable to say of the Infinite Light that it is an encompassing light (makif) and the light that encompasses all worlds (sovev kol almin), etc., as is known. 14

And therefore, for the particulars of the worlds to come into being from the essence of the Infinite Light is through the level of the primordial thought, which is the level of the coming into being of an all-encompassing light that includes the whole chain of descent together, etc.; and it is the whole (klal) of the particulars, etc.

That is, the primordial thought is the level of Adam Kadmon, and it is the level of Keser of Atzilus, Beriah, Yetzirah and Asiyah, as is written in Etz Chaim, Sha'ar 41, chapter 4, and explained further in Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Gate 1; these are his words: "Adam Kadmon is the thorn of the yud, and it is the highest Sefirah of all, and it is called Keser." End of quote.

And therefore the primordial thought is called the level of the intermediary, in the manner explained at length in Etz Chaim, Sha'ar 41, chapter 3, that Keser is the intermediary between the Emanator and the emanated; see there.

Now, the intermediary has in it [something] of the lowest level of the Emanator and of the highest level of the emanated; and through this the light of the Emanator is joined with the emanated. And this is the matter of the [letter] kaf; that is, the kaf is the number twenty,

that is, it has in it the Ten Sefiros twice. One [set] is in the lowest level of the Emanator, which was drawn forth to become the level of Keser for the emanated: since it was drawn forth to be a soul for the root of Atzilus, from now on it is applicable to speak of it as the level of Ten Sefiros; and this is what is called the hidden Ten Sefiros (eser sefiros hagenuzos).

And the second is the Ten Sefiros of the root of the emanated, as is written in Etz Chaim that 15
Arich Anpin, which is the root of the emanated, includes them all, etc.; and likewise in the level of Atik, which is the lowest level of the Emanator, there are Ten Sefiros, etc. And the two of them as a whole are the level of Keser;

and therefore it is called kaf. And there is also another reason why it is called kaf: it is from the expression kaf hayad, the palm of the hand, which is so called because one bends (kofef) it, and it becomes

like a hollow in its middle, and the hand encompasses and surrounds the thing that is within it; as it is written (Exodus 4), "And it became a staff in his palm (kapo)," and "While it is still in his palm, he swallows it"

(in Isaiah, chapter 28). And so the level of the primordial thought, because it encompasses the whole chain of descent (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah, and they are encompassed by it,

is therefore called kaf. And this is what is said, "and beneath are the arms of the world (olam)"; for seemingly it is not understood how the matter of arms applies beneath the world. Rather, the explanation is that it is the level of the light that encompasses all worlds (sovev kol almin), which is, by way of analogy, an arm and its bent hand that encompasses a thing from every side, etc.

And this is also the meaning of Keser: an expression of koteres, a capital [of a pillar], and of "they surrounded (kitru) Binyamin," which is a matter of encompassing and surrounding, etc.

This is the matter of the kaf. And see [Bamidbar] Rabbah, Naso, section 13, regarding "one spoon (kaf) of ten [shekels of] gold," [that it] corresponds to the Tablets, which were written by the hand of the Holy One, blessed be He, etc.

And see what is written on the matter of the Tablets in the discourse beginning "If in My statutes." And the matter of the yud is the level of Chochmah of Atzilus, the beginning of revelation from the level of Keser, etc.

And this is [the meaning of] "Arise for yourself (kumi lachi)": that He says to the level of the Congregation of Israel (Knesses Yisrael), Malchus of Atzilus, "Arise for yourself (kumi lach)": to your essential root. And the written form lachi means: to the level of the kaf and the yud mentioned above, which are your root, for Israel arose in thought, etc.

(And this is [the meaning of] "From the beginning (merosh), from of old (mikedem), she was anointed": "from the beginning" is the higher Chochmah, for "the beginning is wisdom (chochmah)"; and "from of old" is the primordial thought (machshavah hakedumah). And it can be said that they are the two encompassing lights (makifim), chayah and yechidah, etc. And according to this, the meaning can be explained of "This they shall give, etc.: half a shekel by the holy shekel, the shekel is twenty gerah,"

for "the holy shekel" is that the supernal holiness is drawn in the manner of a weight (mishkal), by way of analogy, which is through the tzimtzum and the empty space (makom panui), and afterwards only a line (kav) and a radiance is drawn, etc.; that is, so that there be a source for the coming into being of the worlds, the light that encompasses all worlds and the light that fills all worlds. And this holy shekel as a whole is twenty,

that is, the level of kaf, twice the Ten Sefiros, as mentioned above. Now, it is written, "Behind and before You have formed me, and You have laid Your palm (kapechah) upon me"; and it is stated in Zohar HaRakia, in the commentary on the Sifra deTzniusa, chapter 5: "kapechah, Your kaf"; that is to say, the level of kaf mentioned above, which is the level of the primordial thought, from where the root of the soul is, etc.

And it is possible to say that this is also the matter of the two yuds in the word vayyitzer in "And Havayah Elokim formed (vayyitzer) the man": that they allude to the two levels of Ten Sefiros mentioned above. And something close to this is stated in Parshas Naso) (141b).

But the soul has in it "behind and before": for will is called "behind" in relation to the level of delight, "love in delights," as is written in the discourse beginning "And I was with Him as a nursling (amon), etc."

And the root of the root of these two levels is from the two levels of Ten Sefiros in the kaf mentioned above, which are also the supernal will and the source of delights, etc.

Now, the level of "love in delights": not every person merits it, as is written in Sefer Shel Beinonim [the Tanya], chapter 14, etc. But the level of love and will for G-d is an obligation upon everyone, as is written in Parshas

Ki Sisa, in the discourse beginning "This they shall give, etc.," and in Iggeres HaKodesh, on the verse "How fair and how pleasant you are, etc." And this is [the meaning of] "This they shall give, etc.:

half a shekel"; and in the Raaya Mehemna, at the beginning of Parshas [Ki] Sisa, that the half-shekel is the yud. And this is as is written in Sefer Shel Beinonim, chapter 18, that this is the level of the Chochmah in the soul, etc.; see there.

Now, the matter of "Arise for yourself (kumi lachi)" is through prayer, which is called a "ladder," etc., "and its top reaches heavenward," to the level of the kaf mentioned above, the light that encompasses all worlds (sovev kol almin).

The explanation is that prayer has in it [something] of the radiance of the level of Shabbos. Now, 16
on Shabbos a person has an additional soul (neshamah yeseirah); and the matter of the additional soul is

that on Shabbos there is the ascent of Malchus, until at Minchah of Shabbos she is in the very place of Abba, and there [light] is drawn to her from the level of Keser, etc.;

that is, the level of the light that encompasses all worlds (sovev kol almin) and the primordial thought. And from there an additional soul is drawn to all the souls of Israel in the body; that is, the level of their root in the primordial thought shines in them. And see what is written on this matter in the discourse beginning "And Moshe assembled the whole congregation of the children of Israel, etc.";

see there. And this is the matter of "Arise for yourself (kumi lachi)": to the level of kaf [and] yud, the higher Chochmah and Keser, etc. And this is what is written in Pri Etz Chaim, Sha'ar HaShabbos, chapter 23, in the explanation of

"for from You (me'itcha) is their rest": from the kaf (me'es kaf), which is Keser; from there is their rest now, etc. Now, a radiance of this revelation of Shabbos is drawn also every day at the time of prayer, etc.,

as mentioned above. And this is why of prayer it is said, "Arise for yourself (kumi lachi)"; and through this, afterwards there will be "my beloved, my fair one," drawing the light from above to below through Torah and mitzvos, etc.,

as was explained above. And see what is written at the end of the discourse beginning "And Moshe assembled," mentioned above: that this is why Moshe our teacher, peace be upon him, told Israel first the keeping of Shabbos and afterwards the making of the Mishkan; for this is as is written regarding "Arise for yourself (kumi lachi)," and then afterwards the level of "my beloved, my fair one," etc.

Now, this verse was said of the Exodus from Egypt, because then there was a revelation of the Infinite Light, blessed be He, in the Congregation of Israel, as it is written, "And G-d went before them by day in a pillar of cloud, and in a pillar of fire by night"; and as is written in the Zohar, Parshas Balak (page 191b): "'And G-d': the cantillation mark is raised above, etc."

And through this they could be at the level of "Arise for yourself (kumi lach)." And see what is written on this matter also in Parshas Beshalach, at the end of the discourse beginning "And G-d went before them." And this is [the meaning of] "For behold, the winter is past, the rain has gone by, etc."

But in exile the Congregation of Israel has no strength to rise in the manner of "Arise for yourself" to her essential root, because she has descended into "the hidden place of the step (madregah)," etc., and she is called "the fallen sukkah of David." (And see what is written on this matter in the discourse beginning "For the mountains shall depart.")

For this [the verse] gives counsel for the manner of her ascent even while she is in the hidden place of the step: it is through "Show me your appearance," that one should take to heart that the concealment is in order that there be the level of returning light (or chozer), which is drawn specifically because of the concealment, etc.;

for the level of returning light is a greater intensity of love than at the level of "Arise for yourself," in the manner of penitents (baalei teshuvah): "in the place where penitents stand, the perfectly righteous do not, etc."

And it is like the matter of what is written on the verse "And I shall look upon those who hate me"; see there well, on the matter of David's praying, "So in the Sanctuary, etc." And from this comes

"for your voice is sweet." "Your voice" is the Torah, which is the drawing of the Infinite Light from above to below, as mentioned above regarding "my beloved."

But because of the descent into the hidden place of the step, through which the level of returning light mentioned above comes about, it will follow that the drawing down through the Torah will be from a higher level than the level of the drawing down that comes through "Arise for yourself, my beloved, etc."

And see what is written above along these lines, at the end of the discourse beginning "To My mare among the chariots": that because in exile the descent is lower, in the weekdays (yomin dechol), through the chariot of horses mentioned in Zechariah, through this the ascent is higher, for the horse runs higher and higher, etc.;

see there. And this is the matter of "for your voice is sweet." For "my beloved" (ra'ayasi) means that Israel provide sustenance, since the Torah is called food: "Come, eat of my bread."

But the meaning of "your voice is sweet (arev)" is, by way of analogy, food that has sweetness (arivus) in it, of which they said, "for sweet things, room is found" (Megillah, page 7b, and Eruvin, chapter 8, page 82b).

It follows that food that has pleasantness and sweetness in it has an added quality, etc.; see there. And similarly with the Torah, which is called bread:

but when a revelation of supernal delight from the source of delights is drawn into it, as it is written, "I delight (sha'ashati) in Your Torah," then it is called "your voice

is sweet," for this food, by way of analogy, is of a higher quality, etc. And likewise "and your appearance is comely": these are the mitzvos, for through teshuvah the deeds become good and shine more, etc.

(And see what is written in Parshas Yisro, in the discourse beginning "And all the people saw, etc."; and see what is written at the end of the discourse beginning "And you shall make holy garments," that there are several levels in the matter of the garments that come from the performance of the mitzvos, as mentioned above. And therefore, through "Show me your appearance," it follows that the garments made from the performance of the mitzvos, which is the level of "my fair one," will be from the highest levels, etc.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 17

עוד ביאור הדברים ע"פ יונתי בחגוי הסלע וגו'

A further explanation of "My dove, in the clefts of the rock"

A further explanation of the matters, on [the verse] "My dove, in the clefts of the rock, etc." 1

Now, our Sages, of blessed memory, said: "The unripe fruit (novlos) of the wisdom above is the Torah." For the revealed Torah is the level of the glow of Chochmah (wisdom) that is enclothed in the emotive attributes (middos). 2

And therefore they are also the six orders of the Mishnah, corresponding to the six supernal attributes: the Order of Zera'im is from the level of Chesed (kindness), etc. And the explanation is that fit and unfit, impure and pure, liable and innocent, are drawn from the supernal attributes;

that is: fit, permitted and pure is the level of Chesed, and "the right hand draws near," so that that thing may rise to be included in the Infinite Light (Or Ein Sof); and unfit, forbidden and impure is the level of Gevurah (restraint), "the left hand pushes away," so that it cannot rise, etc.

And all this is according to His wisdom, may He be blessed, [of which it is said,] "He is wise, but not with a known wisdom," which is drawn down and enclothed in His attributes, may He be blessed. And therefore the Torah is called "the unripe fruit of the wisdom above" (in Bereishis Rabbah, section 17).

For this wisdom, which is enclothed in the attributes, is only the level of unripe fruit compared with the essence of the higher Chochmah (Chochmah Ila'ah), His wisdom, may He be blessed, which is lofty and exalted above the attributes, etc.

(And see what is written in the discourse beginning "The heavens are My throne," etc., that it refers to the Torah, which is called "My throne" for the level of His will, His wisdom and His understanding, etc.; and this is for this reason. And see there on this subject.)

And therefore it is said of Israel, "Israel is holy to G-d, the first of His produce": that Israel is the beginning and the source of the Torah. For Israel arose in thought.

The meaning is: "thought" is the level of Chochmah, and "arose in thought" means in the highest level within thought (and this is like the matter of "first in thought," that is, the beginning of thought).

And the explanation is this. In the matter of the chain of descent (hishtalshelus) of cause and effect, the inner dimension (pnimiyus) of the cause is attached to its own cause, and only its outer dimension (chitzoniyus) is what is drawn forth in the influence to the effect.

And in this way it is drawn down and descends from cause to cause, all only in this manner: that from the level of the outer dimension of the higher, the inner dimension of the lower is made (and see what is written on this at some length in Parshas Shelach, in the discourse beginning "The matter of the libations").

If so, according to this rule, the higher Chochmah, which receives from the level of Keser (the Crown), as it is written, "And Chochmah comes from ayin (nothing)": the highest level within Chochmah, its inner dimension, is attached to the supernal Keser

(and see Pardes, Gate Three, chapter 3: "Each and every Sefirah is to be examined in three aspects," etc.; and in the Gate of the Paths, beginning of chapter 3: "The first path," etc., "the union of Chochmah with Keser," etc.; and further there, that "the Wondrous Intellect resembles the Emanator," etc.; and see in Parshas Pinchas) (folio 256, end of side b);

and what is drawn and spreads from the level of Chochmah downward into the attributes is only from the level of the outer dimension of Chochmah, and this is the matter of "the unripe fruit of wisdom," as mentioned above. But the souls of Israel, who arose in thought, [arose] in the highest level within thought; for

that is why it is said, "You are children to G-d," [and] "My son, My firstborn, Israel": just as, by way of analogy, the son, who is drawn from the father's brain, is enclothed in the drop [that comes] from the very essence and being of the wisdom in the father's brain, etc.

So too, the souls of Israel: their root and source is from the very essence and inner dimension 3
of the higher Chochmah, which is above the level of unripe fruit and the outer dimension, etc.; as is written in the discourse beginning "There are sixty queens," etc., on the meaning of the Congregation of Israel (Knesses Yisrael) that is in the inner dimension of Z'eir Anpin, etc.; see there.

And see also what is written in the discourse beginning "I am asleep," on the meaning of "arose in thought," that is, the level of thought within thought, etc.; see there. If so, in the same way here too,

it means that the souls of Israel are rooted in the highest level within the higher Chochmah. And therefore they are "the first of His produce," and they are the source and foundation of the Torah, which is the level of "the unripe fruit of wisdom."

And therefore the Torah is called "the Torah of Moshe," etc.: because the soul of Moshe is rooted in the essence of the higher Chochmah, which is the source of the Torah; as is written on this in the discourse beginning "To understand the matter of the double bread (lechem mishneh)," in Parshas Beshalach. 4

That is why it is said of Moshe, "heavy of mouth," with regard to the Oral Torah, etc., and "heavy of tongue," with regard to the Written Torah: that he could not lower himself so that the Torah, which is the level of "the unripe fruit of wisdom," would be drawn forth from him, etc. And see what is written in the discourse beginning "Moshe would speak."

And see what is written at the end of the discourse beginning "And you shall make holy garments": that this is the matter of the Torah being called a bride and betrothed, and Israel are the level of the bridegroom, who bestows, etc.

Now, although this is the level of Moshe, nevertheless there are likewise also very lofty souls that have in them [something] of the level of Moshe. 5

And this is [the meaning of] what Rav Safra said to Rava, "Moshe, are you speaking correctly?" etc. And these are the souls that are called brothers and friends to the Omnipresent, as it is written, "For the sake of my brothers and my friends," etc.

And it is explained in the Zohar that they are above even the level of children (see Zohar, Part II, folio 121, end of side b, and folio 94, end of side b; Part III, folio 7, side b); that is, they are drawn from the union of Abba and Imma (Chochmah and Binah) of Atzilus,

and therefore they are called brothers of Z'eir Anpin of Atzilus, and they are above the level of Torah; as was also explained in the explanation on [the verse] "There are sixty queens," mentioned above, on the matter of the early pious ones (chassidim harishonim) in the Gemara.

However, the souls that are drawn from the coupling (zivug) of Z'eir Anpin and Nukva of Atzilus: that means the soul is drawn from nothing to something (from ayin to yesh), that is, from Atzilus, to become the level of actual Beriah (creation).

But a soul of Atzilus is the level of actual G-dliness, which is the level of Atzilus as it is in Atzilus itself, far, far above the level of Beriah, something from nothing;

except that they are only from the level of the vessels of Atzilus. For the meaning of the vessels of Atzilus is the level of limit that exists even in Atzilus, of which they said, "the measure of the stature (shiur komah) is 236 thousand myriads of parasangs."

And as for the souls that are drawn from the vessels, the soul is like one drop compared to the vessels themselves; and nevertheless it is the level of G-dliness. As is written elsewhere, explaining this matter on the basis of the statement of the Zohar, Parshas Pinchas (folio 249, side a), on [the verse] "And in the first month," etc.:

"What is 'the hind of the dawn'?" etc.; see there. And this is the matter of the souls that are drawn from the union of Abba and Imma, which are called brothers and friends of Z'eir Anpin and Nukva of Atzilus: on account of their also being emanated from Abba and Imma,

just as the vessels of Z'eir Anpin and Nukva of Atzilus were emanated; except that they are a very small glow compared to the vessels of Z'eir Anpin and Nukva, which are the Ten Sefiros.

Whereas the souls that are born from the union and coupling of Z'eir Anpin and Nukva of Atzilus: their birth is into the World of Beriah, as is written in Etz Chaim, Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah, chapters 4 [and] 5; that is, the soul was drawn to become a creation, something from nothing. And of this they said, "Israel are bound to the Torah."

And even according to what is written elsewhere, that from the coupling of Z'eir Anpin and Nukva of Atzilus too there are sometimes born and drawn very lofty souls, which are called actual souls of Atzilus, as is implied in the Zohar, Vayikra (folio 24, end of side b), and in the Zohar, Mishpatim (folio 94, side b), and in other places,

nevertheless, since their root is from the coupling of Z'eir Anpin and Nukva of Atzilus, and therefore they are called children of the Omnipresent, then they are only one drop drawn from the intellect (mochin) of Z'eir Anpin and Nukva. And the Torah is the very essence of Chochmah, Binah and Daas of Z'eir Anpin and Nukva of Atzilus itself.

And needless to say, the souls of Beriah, Yetzirah and Asiyah, etc. And therefore of this they said, "Israel are bound to the Torah." And nevertheless, even the souls of Beriah, Yetzirah and Asiyah proper all have their root in the supernal Atzilus itself.

And they also arose in thought; and see what is written on [the verse] "And these are the ordinances," regarding "If you buy a Hebrew servant," etc. If so, we need to understand: what is the meaning 6

and the explanation [of this], that the early righteous specifically, they alone, are souls of Atzilus, which is not so of all the other souls, which are of Beriah, Yetzirah and Asiyah, etc.?

But the explanation is that in the souls of the early righteous, the soul that is enclothed in their very body is the level of actual Atzilus,

like the soul of Rabbi Shimon bar Yochai, who had a soul of Atzilus actually enclothed in his body, actually down below; and along the lines of what is written in Iggeres HaKodesh, the section beginning "He and His life-forces," that even

after the nefesh, ruach and neshamah of Atzilus have descended into this world, to the early righteous, it is possible that their essence has not changed so as to become a thing separate from G-dliness, etc.; see there. Which is not so of the rest of the souls of Israel as a whole, the righteous and the intermediates (beinonim), etc.,

which are called souls of Beriah, Yetzirah and Asiyah: that is, although the root of all the souls is from Atzilus, nevertheless this level of the soul's root, which is from Atzilus, is not enclothed in the body and does not shine in it at all;

rather, the light remains at the level of Atzilus, in a state of concealment and only as a surrounding [light] (makif) over the soul that is enclothed in the body. And the soul that is drawn down and enclothed in the body is only a nefesh or ruach or neshamah of Beriah, Yetzirah and Asiyah, and not from the level of Atzilus at all.

And therefore it is called only nefesh, ruach and neshamah of Beriah, Yetzirah and Asiyah. But nevertheless, the root of the root, the level of "their mazal" and the surrounding [light], exists in all the souls of Israel, from the level that arose in thought; and therefore,

from this aspect, it is said of all the souls of Israel, "Israel is holy to G-d, the first of His produce": that they are the very source and foundation of the Torah. And from the aspect of the soul that is enclothed in the body, they are the level of "are bound to the Torah," etc.

2. And now the matter of "Arise for yourself, my beloved (ra'yasi)" will be understood. "My 7
beloved" means Israel, who sustain their Father in heaven. For Atzilus bears no comparison at all to the Infinite One (Ein Sof), blessed be He, endlessly more than Beriah, Yetzirah and Asiyah bear no comparison to Atzilus, etc.

And for this reason it is necessary to draw down a drawing-forth of the Infinite Light (Or Ein Sof), blessed be He, into Atzilus, as is written in the discourse beginning "To my mare," on the matter of "For I said, 'The world is built by kindness.'" And of this they said, "Israel sustain their Father in heaven": that they draw down so that "the world is built by kindness."

And this is the meaning of "their Father in heaven (shamayim)": for shamayim, "fire and 8
water," are the supernal attributes, and "their Father in heaven" is the light of Abba, which is drawn into Z'eir Anpin; and from there is the level of the Torah as well. And Israel, because they arose in thought,

which is the essence of the light of Abba, therefore draw down the Infinite Light, which is drawn and enclothed in the higher Chochmah, so that it is drawn into Z'eir Anpin, etc.; and this is the drawing-down of additional lights into the vessels.

And this is [the meaning of] "And you shall do them." And our Sages, of blessed memory, said: 9
"[It is] as though they had made Me." And see what is written in the discourse beginning "Go forth and see," on the meaning of "Lift up your hands in holiness and bless G-d."

And this is [the meaning of] "May He make His face shine with us": for in order that there be a drawing-down of the higher Chochmah (Chochmah Ila'ah) into Z'eir Anpin, which is the matter of "A man's wisdom makes his face shine," this is "with us," through Israel, for the reason mentioned above, that they arose in thought, etc.

And the meaning of "with us" is also interpreted as referring to the soul that is in the body itself. That is: since Israel are bound to the Torah, and through the Infinite Light (Or Ein Sof) being drawn and enclothed in the Torah, etc.,

through this the light will be drawn "with us" specifically, to the side of holiness specifically; as is written elsewhere, in the discourse beginning "For with You is the source of life; in Your light we see light"; see there, on the meaning of "Look down from Your holy dwelling, from heaven, and bless Your people Israel."

But first there must be "Arise for yourself," through prayer, which is called a "ladder," etc.; that is, so that there be the cleaving of the soul to its root,

which arose in thought, through self-sacrifice (mesirus nefesh) at "One" in the Shema. And through this the light is drawn from the Infinite One (Ein Sof), blessed be He, [of whom it is said,] "There is none comparable to You," etc., into the higher Chochmah; and through this, afterwards, they sustain their Father in heaven. And it will be explained below.

Now, "my beloved" is the drawing of the Infinite Light into Atzilus, and that is through the 10
Torah; and the level of "my fair one (yafasi)" is through the mitzvos, through which it is drawn also into Beriah, Yetzirah and Asiyah. And the explanation is that, for there to be drawings-forth of the light into Beriah, Yetzirah and Asiyah, it is specifically through its first being enclothed in Malchus of Atzilus

(and see what is written in the explanation on [the verse] "I am black, yet comely," that Malchus of Atzilus is the intermediary that joins the light of Atzilus with Beriah, Yetzirah and Asiyah, just as Keser is the intermediary between the Emanator and the emanated, etc.; and see there. And see what is written in Parshas Va'eschanan, in the discourse beginning "So that you may fear");

and that is also through Malchus of Atzilus first being enclothed in the screen (masach) and partition (parsa) that is between Atzilus and Beriah, and breaking through the screen and descending into Beriah:

then specifically can the light be drawn into Beriah, Yetzirah and Asiyah, etc. Whereas were it not for the level of the screen mentioned above, Beriah could not receive at all.

And this is [why] Malchus (sovereignty) is called a garment, as it is written, "G-d reigns; He has 11
clothed Himself in majesty"; and it is written, "Let them bring royal apparel (levush malchus)"; [and] "And Esther clothed herself in royalty (malchus)."

And this is the meaning of "my fair one": that the drawing-down of the level of this royal garment comes through the mitzvos; and therefore they are called "the commandments of the King,"

as we say in the blessing over the mitzvos, "Blessed are You, G-d, our G-d, King of the universe," etc. And it is the level of beautiful garments; and from this it comes about that there is "Israel, in you I glory," etc.

And it is along the lines of what was explained on the meaning of "May He make His face shine with us, Selah," that [it is] through the Torah; and so too through the mitzvos, which are the level of "my fair one," there is the level of "in you I glory," etc.: "in you" specifically.

But in order to draw down the level of this garment, the level of "Arise for yourself," etc., must first come before it. For opposite the garment mentioned above,

which is the partition (parsa) and the royal garment, there is also the level of "I clothe the heavens in blackness," etc.; and this is along the lines of what is written, "G-d reigns over the nations," etc.,

worshippers of idols (and see what is written in the discourse beginning "In the third month," on the matter of the reason that the people of Jericho would "bundle" the Shema and would not interrupt between "One" and "And you shall love" with "Blessed be the Name of the glory of His kingdom forever and ever," etc.).

And this will be understood along the lines of what is said of the World of Tohu: "And these are the kings who reigned in the land of Edom, before any king reigned over the children of Israel," etc.

That is: the matter of the World of Tikkun (rectification) is the enclothing of the light in vessels and garments; for the Targum of "nor shall a man put on" is "nor shall a man array himself (yesakein)," etc.

And this is the matter that in Tohu the Ten Sefiros were in the state of points (nekudos), and in Tikkun they became configurations (partzufim); for the essential matter of a configuration (partzuf) is the arrayings (tikkunim) of the garments and the vessels

(and see Etz Chaim, Gate of the Tikkun, chapter 3, and the book Kol BeRamah, in the explanation of the Idra Rabba, folio 10, side b, and folio 11, side a). And through these garments and vessels of holiness the effect is brought about that they can bear the light,

and also that through this the light will be drawn only to the fitting place alone; for this is the protection of the garments: to contract the light, so that it is drawn only as is needed, etc.

(And see what is written on this in the discourse beginning "And it came to pass, when Pharaoh sent out," and in the discourse beginning "And a man wrestled with him," and in Parshas Lech Lecha, in the discourse beginning "The meaning of 'Shield of Avraham,'" and in the discourse beginning "And the curtain shall divide for you.") And therefore these garments of Tikkun are the level of the beautiful garments of "You have clothed Yourself in glory and splendor."

But in the World of Tohu, since the lights were not in a state of enclothement, in the form of a configuration, therefore it followed from this that there was no royal garment for the lights of Tohu that was united with the divine holiness;

rather, there were also foreign garments clothing them; that is, the flow of influence was drawn also to the external forces (chitzonim) from the supernal attributes of Tohu, etc. And these are the level of the seven kings of the World of Tohu, of which it is said, "And these are the kings who reigned in the land of Edom," etc.

(That is: the royal garment of holiness is that there be the acceptance of the yoke (kabbalas ol) of the kingdom of heaven, in a state of self-nullification (bittul) to the attribute of His kingship, may He be blessed — "G-d reigns; He has clothed Himself in majesty" — for He is the true existence, and all before Him is considered as nothing. And see what is written on the subject of Malchus in the explanation on [the verse] "And it shall be for you as tzitzis," on the matter of the techeles, etc.

But the royal garment of the sitra achra (the other side) is that they take existence for themselves and have no self-nullification toward Him, may He be blessed; that is, like the saying of Pharaoh, "My river is mine, and I made myself," in Ezekiel, chapter 29; only that they call Him "the G-d of gods," etc.)

However, after the World of Tikkun was made, the level of a configuration, in which the light was rectified and drawn into the garments and vessels of the World of Tikkun, then it followed that the light does not spread to the sitra achra and to the worshippers of stars; as it is written, "There was no king in Edom," etc.

But nevertheless, there is something like the above even after the World of Tikkun (that is, in the exile of Egypt, and Babylon, and Edom); that is, because in exile the Holy One, blessed be He, ascends higher and higher,

and this is called the level of sleep, etc. And because of this ascent the lights are not enclothed in the garments and vessels of the level of Tikkun; as is written in Pri Etz Chaim, that in Egypt there was the gestation (ibbur) of Z'eir Anpin in the womb of Imma, etc.,

for the lights and the intellect (mochin) of Z'eir Anpin withdrew from their vessels and rise into the level of the higher Imma (Imma Ila'ah), and still higher, where it is said, "If you are righteous, what do you give Him?" etc.

And because of this it follows that Malchus of Atzilus is enclothed in the kelipos, in the foreign garments of blackness; for the one depends on the other, etc.:

because Z'eir Anpin is in the state of sleep and has ascended from the vessels and the garments higher and higher, there follows "I clothe the heavens in blackness"; just as in the World of Tohu, where, through the supernal lights withdrawing upward, the vessels fell downward, etc.

(And see what is written on this subject in the discourse beginning "And I appeared to Avraham," etc., and in the discourse beginning "A song of ascents," etc., "we were like dreamers," and in the discourse beginning "I am asleep," etc.)

Therefore, in order to rectify and draw down the level of the royal garment, there must first be a drawing of the intellect to Z'eir Anpin, that it be drawn from the level of "ascends higher and higher" to be enclothed in the vessels and garments of Tikkun of the configuration of Z'eir Anpin of Atzilus;

and then, as a matter of course, through this, afterwards, through the doing of the mitzvos, the drawing-forth into the royal garment of Atzilus will be drawn down, and there will not be the level of "I clothe the heavens in blackness," etc. (And see what is written in the discourse beginning "For the mountains may move," on the matter of "If Israel do teshuvah, they are redeemed," etc.)

Now, it is known from Etz Chaim that for there to be a drawing of the intellect to Z'eir Anpin, it is through the union of Abba and Imma, who beget the intellect for Z'eir Anpin and Nukva.

And Abba and Imma need to receive the power from higher up, from the light of Keser, and it is what joins and draws the light of the Emanator into the emanated, etc. (And see what is written in Pri Etz Chaim, Gate of the Shema, chapter 11.)

Therefore the union of Abba and Imma is brought about specifically through self-sacrifice (mesirus nefesh), and the union of Z'eir Anpin and Nukva through Torah and mitzvos.

For the union of Abba and Imma is the drawing of a new light from the Source of all, from the Emanator, blessed be He, to whom there is no comparison at all, etc.

And this drawing-forth is impossible except through self-sacrifice, for self-sacrifice rises truly higher and higher, that is, to the level of the essence of the Emanator. And see what is written on this in the explanation on [the verse] "And I shall be sanctified among the children of Israel."

And therefore the Maggid told the Beis Yosef that he would grant him the merit of self-sacrifice for the sanctification of G-d's Name, from which it is implied that this merit would be greater than all [the merit of] his living long in Torah and mitzvos, etc.

And that is for the reason mentioned above. And this is also the matter of self-sacrifice at "One" in the Shema: for the Shema is called the union of Abba and Imma, that is, the drawing of a new light from the Infinite One (Ein Sof), blessed be He;

and this is specifically through self-sacrifice, etc.; like the known matter of the superiority of teshuvah, which is "with greater strength": "there is one who acquires his world in a single hour," etc. And this is the matter of the first verse of the Shema, which is the union of Abba and Imma;

and then afterwards it is said, "And these words, which I command you, shall be," etc.: for drawing the light afterwards from Abba and Imma into Z'eir Anpin and Nukva is through Torah and mitzvos, etc.

And this is called engaging in Torah for its own sake (lishmah), for the sake of the Torah itself: that the light of the Torah be drawn into Z'eir Anpin from the inner dimension of the higher Chochmah, which is above the level of unripe fruit (novlos), etc.;

which is through the self-sacrifice at the outset, through which the union of Abba and Imma is drawn forth, etc., the drawing of a new light; and from this it is drawn also into Z'eir Anpin, etc.

And from this it also follows that through the mitzvos there will be the level of "my fair one," "You have clothed Yourself in glory and splendor," and there will not be the level of "I clothe the heavens in blackness,"

as in the World of Tohu (and see what is written elsewhere in explaining the statement of the Zohar, Parshas Balak, folio 191, side a, on [the verse] "Black," etc.: "And then," etc., "her beloved goes out," etc., "she is built and made in her adornments," etc.).

And this is why first there must be "Arise for yourself," to the level of the root of the soul; and this is through self-sacrifice at "One," from which the union of Abba and Imma is drawn forth

(and therefore it is called "Arise for yourself (kumi lach)": to the level of kaf; see Pri Etz Chaim, Gate of the Prostration (nefilas apayim), end of chapter 5). And through this, afterwards, there will be "my beloved," to draw the intellect into Z'eir Anpin, and "my fair one," into Malchus; and this is the matter of the union of Z'eir Anpin and Nukva, etc.

Now, all this was said of the time of the Exodus from Egypt, about which it is said, "For behold, the winter has passed," etc.: that is, that then the level of the World of Tikkun was revealed, and the winter passed and the rain went by,

that is, the concealment of "I clothe the heavens in blackness," etc., which is drawn from the World of Tohu and from the exile of Egypt, etc. And on the matter of the doubled wording, "winter" and "rain," see the [Midrash] Rabbah on Song of Songs, and see Zohar HaRakia, at the beginning of Parshas Vayechi.

And then it is said, "Arise for yourself, my beloved," etc. But in the time of exile it is said, "My 12
dove, in the clefts of the rock, in the hidden place of the step (madregah)," etc., for she cannot be in the state of "Arise for yourself," etc.

And the counsel for this is the level of "Show me your appearance (mar'ayich)": that he should remember and take to heart that the concealment is only in the manner of a mirror (mar'ah); that he has come down "from a high roof," etc.; and he will cry out to G-d in his distress, etc.

3. And the explanation of this matter: there are Ten Sefiros from above to below, of direct light (or yashar), and Ten Sefiros of returning light (or chozer), from below to above (as is written in Etz Chaim, Gate of the Feminine Waters and Masculine Waters (mayin nukvin and mayin duchrin), chapter 14, and in Pardes, the Gate "From Below to Above"). 13

That is: through the partition (parsa) that interrupts at the conclusion of Atzilus, the lights burst forth and rise as returning light, and Keser, Chochmah and Binah are made below; as is written on this in Iggeres HaKodesh, in the section beginning "He and His life-forces."

And the explanation of this in man below is along the lines of what is written, "And you shall love G-d," etc., "with all your might (me'odecha)"; and me'od is without limit, and that is the level of the Infinite (Ein Sof).

And this is, by way of analogy, above, the drawing-down of the light of Keser that shines into Atzilus; for this was the purpose of the soul's descent, which is for the sake of ascent, etc. For the emanated [levels] are in the state of the chain of descent (hishtalshelus): 14

for human intellect as a whole is drawn from the Chochmah of Asiyah, by means of the nefesh of Asiyah; and the Chochmah of Yetzirah is the source of the Chochmah of Asiyah, although it is more spiritual; and the Chochmah of Beriah is the source of the Chochmah of Yetzirah; and the Chochmah of Atzilus is the source of the Chochmah of Beriah.

If so, human intellect is drawn, through the chain of descent, from the Chochmah of Atzilus (and see what is written on the subject of this chain of descent in the discourse beginning "Eliyahu opened," in Parshas Vayeira).

And because of this it is said, "You have made them all with wisdom": for with respect to the Emanator, He is "exalted alone," and bears no comparison to Chochmah and Binah, etc.;

and Atzilus are only attributes — "cleave to His attributes: as He is merciful" — but the Emanator is the level of "to Him, and not to His attributes," etc.

And the main coming-into-being of Atzilus, Beriah, Yetzirah and Asiyah from the Emanator is only from the level of names, for a name bears no comparison to the very essence; as is written in Etz Chaim, that the yud is the source of Atzilus and the hei is in Beriah, etc.; and as it is written, "His splendor is upon earth and heaven," etc.

Now, the intermediary for this, which brings the flow of influence down from the Emanator to the emanated, is the light of Keser (the Crown). And this is what is written in the Tikkunei Zohar: "The supernal Keser," etc.: 15

"it is the Name Mah, which is the path of Atzilus, and it is the watering of the tree," etc.; that is, the life-force (chayus) of the World of Atzilus, which is through Keser: "For with You is the source of life," etc.

(And see what is written in the discourse beginning "Eliyahu opened," mentioned above, that of Keser they said, "You are One, but not in number," etc., that there is no comparison to Him, etc.; and "Chochmah comes from ayin (nothing)," and not in the order of the chain of descent (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah mentioned above.) And this is the matter of "descent for the sake of ascent," etc.

For this is the difference between angels and souls: since the angels are above, and nothing at all conceals [anything] from them, and they are in the state of the chain of descent, they cannot draw down a new light, since it is not of their essence; and because of this they are called "standing," etc.

(And see what is written on this in the discourse beginning "And now, let it be great, I pray," in Parshas Shelach.) But below, in Israel, who have been lowered into a body, which conceals the holiness of the soul, and other things

that hold back: because of this concealment, which does not let [the light] spread below, returning light (or chozer) is made, from below to above, in the point of the heart. And through this, "From the depths I have called You, Havayah": so that there be "I have called You, Havayah," in the Ten Sefiros of Atzilus.

That is, through the depth of the heart, the higher teshuvah (teshuvah ila'ah), etc., which draws Him down "with greater strength"; through which "a new light will shine upon Zion," etc.

And that is through the level of "with all your might." (And the meaning of "a new light," that is to say, is as is written in Pri Etz Chaim, Gate of the Shema, chapter 11; and these are his words:

"However, the mystery of the matter is that the coupling of the worlds is drawn from the intellect (mochin) of Abba and Imma themselves, without their receiving from above; for since all of them were drawn from them, then certainly they have in them a power corresponding to all that is below them.

But a coupling that is to bring forth new souls: for this they need to receive a new light from above. And keep this principle in your hand." End of quote.

But what he wrote, "without their receiving from above," needs explanation: for certainly "Chochmah comes from ayin" constantly, for were the flow of influence from the Emanator, blessed be He, interrupted, the Sefiros would be as though they had never been. And so wrote the Maharnash in the introduction to Pri Etz Chaim: "And for this they draw in influence through that service, for their existence," etc.;

see there. And it must be said that the intent is that this influence itself is not actually drawn from above Chochmah, as in the coupling of the inner dimension (pnimiyus), where this influence itself is an actual new light from above Chochmah, and actually new lights and souls;

which is not so in the coupling of the outer dimension (chitzoniyus), which is only to strengthen the old, and there is nothing new, etc. And this difference is perhaps something like what is written in Etz Chaim, Gate of the Rectification of Nukva, chapter 2, section 5: "You must understand," etc., "for when," etc., "and when it is delayed," etc.; see there.

Moreover, even the drawing-forth by which "Chochmah comes from ayin" constantly bears no comparison to the influence of the new light mentioned above; as is written in the introduction of the Maharnash mentioned above, that one should not reckon "their fixed allotment, allotted to them by the Creator, may He be blessed, as comparable to that addition," etc.; see there at length.

And as was explained elsewhere, this influence is an actual revelation from the level that is above the order of the chain of descent, from what is above the influence by which "Chochmah comes from ayin" constantly, etc.

And one may further say an example from which to understand the difference between these two influences, along the lines of what our Sages, of blessed memory, said at the end of chapter 4 of Megillah: that those [curses] in Mishneh Torah (Deuteronomy), "Moshe said them from his own mouth" — and Tosafos wrote: "and with the holy spirit (ruach hakodesh)" —

which is not so of those [curses] in Toras Kohanim (Leviticus), which he said from the mouth of the Almighty (Gevurah), and he became an emissary to say, "Thus the Holy One, blessed be He, said to me," etc., as Rashi explains there. And that is to say: "from his own mouth" means as is explained in Parshas Va'eschanan)

(folio 261, side a); see there in the Mikdash Melech, that it is from Z'eir Anpin of Atzilus; that is, since the root of his prophecy and his comprehension was from there, therefore this is called "from his own mouth."

But what was said to him from the mouth of the Almighty is what was drawn from far higher than Z'eir Anpin of Atzilus; only, it was drawn through Moshe, and he is only an emissary, etc.

And this is along the lines of what is written in the Zohar (Parshas Vayechi, folio 246, side b): "And that voice is sent from a deep place above"; and in Parshas Balak (187a): "When he is an emissary from above," etc.; see there.

And it is along the lines of the difference there is in the matter of an angel: at a time when it is not an emissary, it says, "Holy, holy, holy is Havayah of hosts," that is to say, that the Name Havayah is holy and separate from them; but when it is an emissary from above, we find that the angel itself is called by the Name Havayah, according to the explanation of the Ramban in Parshas Vayeira.

Thus, in the state when it is an emissary from above, there shines in it a supernal radiance, greater and more wondrous than the radiance that shines in it of itself, even though it always has a lofty comprehension too, etc.

And in the same way will be understood the difference between the level of Moshe [speaking] from his own mouth, with the holy spirit, as against when he is an emissary of the Holy One, blessed be He: that the one bears no comparison to the other.

And see further on the matter of the meaning of "Moshe said them from his own mouth" in Parshas Vayikra (folio 7, side a); and see what is written in the discourse beginning "And He spoke," of the Ten Commandments, on the meaning of Mishneh Torah.

And in the same way will be understood here the difference between the drawing-forth that is drawn from the intellect of Abba and Imma themselves, and a new light, etc.: even though [what comes] from themselves is also rooted in what was drawn to them from above, nevertheless it is called "from themselves," like the matter of Moshe "from his own mouth," etc.

Which is not so of the level of a new light: it is drawn from far above the root of Chochmah and Binah themselves; that is, as is written in the Arizal's Likkutei Torah, Parshas Vayeira, that it is drawn from the supernal Emanator Himself, who alone has the power to renew constantly, etc.,

only that it is drawn to Abba and Imma, etc. (And see Parshas Acharei, folio 61c, and Parshas Beshalach, folio 63, side b.) And this drawing-forth is drawn through an arousal from below (is-arusa dilesata).

In the level of "with all your might," since it is the level of me'od, without limit, it therefore draws down the revelation of a new light, the level of the Infinite (Ein Sof) itself.

Now, this me'od is the evil inclination: for being "with all your might," without limit, is drawn from the concealment, through which the returning light, the level of me'od, is drawn forth, etc.

And from this is understood also above: that through the conclusion, the partition (parsa), 16
which does not let [the light] spread below, returning light is made, at the level of the inner point of the heart; that is, Malchus becomes Keser, etc.

And this is like the analogy of the rushing of water through a board that blocks [it]: through this they gain strength and rush with greater force than their running of themselves, before the board blocked [them]. And see what is written on [the verse] "Then Israel sang," etc., "Spring up, O well," etc.

And this is the level of a mirror: through the concealment of the mirror, returning light is made, from below to above, to see what lies behind one, etc. And likewise Malchus is called a mirror from this aspect, etc.

4. "Let me hear your voice": the voice of the Torah, through which the Infinite Light (Or Ein Sof) 17
is drawn down to be enclothed in the Torah, which is the Chochmah of Atzilus; as it is written, "And He placed a Torah in Israel," etc.

And this is what is written, "for your voice is pleasant (arev)": pleasantness, sweetness, the level of delight (taanug); that is, they draw the supernal delight into the Torah. And then "you shall delight," etc.: that is, the drawing of Keser into Chochmah, for Keser is the source of delights.

And this is what is written, "I delight in Your Torah," which is the delight and the supernal delights (sha'ashuim); as it is written, "And I was a delight day by day"; the meaning of "day by day" is Abba and Imma (and see what is written in the discourse beginning "And I was with Him as a nursling").

And this is the difference between the study that is before prayer and the study that is after prayer: for the main drawing of Keser into Chochmah through the Torah is when the level of "and with all your might" comes first, which is the drawing of Keser mentioned above.

But through the Torah that is before prayer there is only a drawing-forth from Chochmah, where the root of the Torah itself is, for "the Torah comes forth from Chochmah"; and it is called "my beloved," that they sustain, etc.

And this is what our Sages, of blessed memory, said: "Abba Binyamin says: About my prayer, that it be close to my bed"; for the Torah must be after prayer, so that there be the drawing of Keser into Chochmah, as mentioned above.

(And see what is written in the discourse beginning "I have come into My garden," on the meaning of "I have gathered My myrrh with My spice"; and see what is written in Parshas Re'eh, in the discourse beginning "When you hearken to the voice (bekol)": "voice" (kol) is a drawing-forth, etc., but "in the voice" (bekol) is the inner dimension of the voice, etc.; see there. And see what is written in Parshas HaBerachah, in the explanation on [the verse] "Moshe commanded us the Torah.")

"And your appearance is comely": these are the mitzvos. For they said, "The transgressors of Israel are full of mitzvos," etc.; if so, what difference is there between the righteous who do mitzvos and the wicked?

But it is as was written above: "A parable of two who roasted their Paschal offerings," etc.: that this one draws down a higher drawing-forth than that one, although the mitzvah is one and the same, sukkah, esrog, etc.

(And see what is written on [the verse] "He washes his garment in wine," and at the end of the discourse beginning "And you shall make holy garments," regarding the three levels and grades there are in the making of the garments, etc.; and see Pardes, Gate 8, chapter 1.)

And this is the level of "comely" and "my fair one," which are Tiferes (beauty): for the Tiferes of Imma becomes Keser for Z'eir Anpin, and the lower third of the Tiferes of Z'eir Anpin [becomes] Keser for Nukva, etc.

(This needs examination, [in view of] Etz Chaim, Gate 20, chapter 2: "the two lower thirds," etc.; "however, from the brain," etc., "only half a third.")

For Tiferes and Keser are all one matter, namely the power of joining, for both are from the middle line, etc. And just as Keser is the intermediary between the Emanator and the emanated, which joins the radiance of the Emanator, the Infinite One (Ein Sof), blessed be He, to the emanated, so Tiferes is the intermediary that joins,

as from Imma to Z'eir Anpin, and from Z'eir Anpin to Nukva; for Netzach, Hod and Yesod are the very influence itself, but the intermediary that brings the flow of influence down through its mediation is Tiferes, etc.

And this is why, through "Show me your appearance," which is the drawing of Keser at the level of "and with all your might," there then comes about "your appearance is comely," at the level of Tiferes, which becomes Keser. 18

And this is the matter of "teshuvah and good deeds": through teshuvah, the level of "with all your might," the deeds become good and shining: "And G-d saw the light, that it was good."

(And see what is written further on the subject of Tiferes in Parshas Noach, in the discourse beginning "Behold, they are one people with one language," and in the discourse beginning "If the bright spot came first"; and see what is written elsewhere on the statement in Parshas Chayei Sarah) (folio 133a), on the matter of "the evening prayer is optional."

And see what is written on the verse "As an eagle stirs up." And as for the matter of "and your appearance is comely," it may be said that the meaning is that through this the Keser of Nukva is drawn from a higher level.

And it is along the lines of what the Ramaz wrote in Parshas Vayeira (on folio 97, end of side b), on the passage beginning "This is the voice that goes forth": that her Keser is rectified, shining from the upper third of Tiferes, in the mystery of "And I will make your pinnacles of rubies (kadkod)," etc.

And this is the matter of "at a time when Israel do the will of the Omnipresent": that is, specifically through the level of "and with all your might," through which they make and draw down the Keser of Nukva, which is called "the will of the Omnipresent," from the highest level.

And see what is written on this subject in Parshas Shelach, in the discourse beginning "And they found a man gathering wood," etc.; see there. That is: since the level of "with all your might" is the level of Keser in the Ten Sefiros of returning light (or chozer), 19

therefore this is the raising of the feminine waters (mayin nukvin), to arouse and draw down, also from the level of the supernal Keser of direct light (or yashar), a new light from the Emanator, the Infinite One, blessed be He, until it is drawn also into the Keser of Nukva, so that there be "and your appearance is comely": that this Keser be drawn from a higher level, etc., than it is always.

And see Etz Chaim, Gate of the Diminution of the Moon, chapters 1 [and] 2, that there are several levels in this, one above the other, until she receives her Keser also from the Tiferes of Imma, etc. 20

And according to this one can understand the superiority of the ascent that comes through the level of "Show me your appearance" over the level of "Arise for yourself (kumi lachi)." For

it is explained above, in Parshas Beshalach, at the end of the discourse beginning "And G-d went before them by day," that the ascent of Malchus of Atzilus, which is the Congregation of Israel (Knesses Yisrael), through an arousal from below (isarusa dilesata), is only up to the level of Chochmah, etc.,

because their source is from there, etc.; see there. And that is as is written on the meaning of "Israel arose in thought," that it is the highest level within Chochmah.

It follows that this ascent of the level of "Arise for yourself" is at the level of Chochmah, etc.; and it is also through the level of Chochmah in the soul. See Sefer Shel Beinonim, chapters 18 [and] 19, on the subject of the level of Chochmah in the soul.

But above the Chochmah of Atzilus, that is, at the level of Keser, the arousal from below of the level of "Arise for yourself," which is the grade of the righteous, does not reach, since it is above their root; as is written on this at the end of the discourse beginning "I am asleep," that it is not in the count of the Ten Sefiros, etc.

However, through "Show me your appearance," which is the level of teshuvah, "with greater strength," in which, because of the concealment, returning light is made: since through this Malchus becomes the level of Keser in the Ten Sefiros of returning light, therefore through this one arouses and draws down from above also from the level of Keser of actual direct light, which is above Chochmah, etc.

And this is what is mentioned there, that on Yom Kippur there is the ascent of Malchus to the level of Keser; and this is above Chochmah. Only, that is through teshuvah. 21

And this is [the meaning of] "In the place where penitents (baalei teshuvah) stand," etc. And although it was explained above that [in] the union of Abba and Imma that is drawn down in the Shema, the drawing-forth is from Keser, and through the service of the righteous, which is the level of "Arise for yourself," to your root, "Hear, O Israel," etc., this union is drawn down,

this is only because Keser has in it the level of what is enclothed in Abba and Imma, and through its being enclothed in Abba and Imma they are able to draw [it] down, etc. And see Etz Chaim, Gate of the Severance (nesirah), end of chapter 3.

But for the drawing-forth to be from the level of Keser, from what is far above the enclothement in Chochmah and Binah: this is drawn down specifically through teshuvah, etc.

And along these lines it was explained elsewhere, in the discourse beginning "Blow at the New Moon," that the supernal will has two levels, etc.; see there. And along these lines one may explain the meaning of "She has fallen and will no more rise." 22

"Rise" is the level of "Arise for yourself," in the order of the levels, etc.; but now that she has descended "in the hidden place of the step," the ascent is not in the order of the levels, but through teshuvah.

As our Sages, of blessed memory, said: "If Israel do teshuvah, they are redeemed," etc.; and teshuvah is not in the order of the chain of descent (hishtalshelus) of the levels, etc. And this is the matter of "Show me your appearance": that Malchus becomes Keser through returning light. 23

It follows that the highest level, which is Keser, is revealed below, at the level of Malchus; and this is not in the order of the levels, etc.

As in the analogy of returning light, through the sun striking the earth: the lower air specifically is hot, which is not so of the middle air, etc.

And through this there is drawn down also an arousal from above (isarusa dileila), that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below specifically; as is written in the Zohar, Vayikra (folio 6, side b): "And she will no more rise";

"rather, the King will come to her." And this is [the meaning of] "On the third day He will raise us up": that is, that also below there will be the level of a superior rising, etc.

And see what is written in the discourse beginning "When you go out," etc., and in the discourse beginning "And the king extended to Esther," etc. And this is [the meaning of] "For behold, I come, and I will dwell in your midst," etc.

And it may also be said that these two levels are the matter of "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever": for "Hear, O Israel" is the matter of "Arise for yourself," to your root, to the level of Israel above, etc.; 24

and the Men of the Great Assembly instituted saying "Blessed be the Name of the glory of His kingdom forever and ever," which is when the Congregation of Israel has descended into "the clefts of the rock," etc., so that there be the level of "Show me your appearance," returning light, from which the level of "with all your might" is drawn.

And see what is written on the subject of "Blessed be the Name of the glory of His kingdom forever and ever" in Parshas Va'eschanan, in the discourse beginning "Hear, O Israel," etc. And one may further say, according to what the Ramaz wrote in Parshas Ki Sisa (on folio 188, side b),

regarding "In the West they resolve it thus: 'She will no more fall again; rise (kum), O virgin of Israel,'" etc.: and it is difficult, for it should have said "Rise (kumi), O virgin of Israel," etc.; up to "but in the Future, a masculine song (shir)," etc.; see there.

And according to this it may be said here too: that through the returning light of "Show me your appearance" it comes about that there is the level of kum ("rise"), which is the masculine song (shir), which is above the level of "Arise for yourself (kumi lach)" of the Exodus from Egypt, which is like the matter of the feminine song (shirah), etc. And this is [the meaning of] "On the third day He will raise us up, and we will live before Him."

"Before Him" specifically: that is, the level of the inner dimension of Atik Yomin, which will be revealed in the Time to Come; whereas now there is no power to draw down from there, etc.

And therefore our Sages, of blessed memory, said in the Midrash, in Bereishis Rabbah, section 17: "The unripe fruit (novlos) of the World to Come is Shabbos." For even on Shabbos, which is the ascent of the worlds, 25

so that Z'eir Anpin of Atzilus is elevated into the beard of Arich Anpin, and Malchus into the light of Abba, etc., and it is also the drawing-down of "the dew that drips from Atika Kadisha," etc., nevertheless the drawing-down is only from the outer dimension (chitzoniyus) of Atik.

Therefore it is called "unripe fruit" relative to the World to Come, when there will be a revelation of the inner dimension of Atik Yomin, etc. And see what is written in the explanation on [the verse] "Set me as a seal." 26

And this is [the meaning of] "My dove, in the clefts of the rock": Malchus is called a dove, and she descends "into the clefts of the rock," into Beriah, Yetzirah and Asiyah. For although Malchus is "the end of all levels," nevertheless, since

it is at the level of Atzilus, where "He and His vessels (ihu vegarmohi) are one," for the Infinite Light rests in them, then her descent into Beriah, Yetzirah and Asiyah is a great contraction (tzimtzum), and she becomes the level of a point, etc.;

for it is impossible to receive the radiance of the Shechinah (Divine Presence) even in the higher Gan Eden unless it has first been contracted into the level of the limit of a point, etc.

And according to the service below: at the time of prayer there is an expansion of love and awe, and afterwards, all day, [it is] in contraction, and on the morrow expansion comes about, etc.

Now, "the clefts of the rock" is the descent into nogah, and "the hidden place of the step" is lower still; for there are several different descents, as in the day or in the night, "and she gives food to her household," etc. And this suffices for one who understands.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 18

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה...

Go Out and Gaze, O Daughters of Zion

◇

"Go out and gaze, O daughters of Zion, upon King Shlomo, at the crown with which his mother crowned him on the day of his wedding and on the day of the gladness of his heart." And our Sages, of blessed memory, said: "'On the day of his wedding': this is the Giving of the Torah." 1

[We must] understand what the expression "go out" means: for from where are they to go out, and what is this going out about? Now, our Sages, of blessed memory, said: "The Holy One, blessed be He, did not cease to cherish Knesses Yisrael (the Congregation of Israel) until He called her 'My mother.'"

And to understand this, we must understand what it means that the Name of G-d is called, in the language of the Sages, the Tannaim and Amoraim, by the name "the Holy One, blessed be He," and why the Sages chose this name over the other names that He has, may He be blessed. 2

But the explanation is this. The meaning and explanation of the word "kadosh" (holy) with a vav is that the vav indicates a drawing down: the drawing down of His holiness, may He be blessed, to become the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). This is merely a drawing down and a radiance, which bears no comparison to Him, may He be blessed,

for He is simple oneness, while the created beings are limited; and even the higher created beings, "a thousand thousands and ten thousand times ten thousand," [of whom it is said,] "Is there any number to His troops?"

who are in the category of "no number" and "no end": nevertheless, they are in a state of division; only that the division goes on adding and multiplying without end or limit.

This is not so with the Infinite One (Ein Sof), blessed be He, Himself, in His glory: none of this applies, for He, may He be blessed, is simple oneness, utterly simple;

only that a contracted drawing down and radiance is drawn forth, so that the worlds and the created beings can receive [it], each and every one according to its rank. And nevertheless, that radiance and drawing down is called the level of "holy" (kadosh) and set apart,

for this radiance and drawing down is not like the soul that spreads within the body to give it life and sustain it, which is affected by what happens to the body, because it is actually enclothed within the body.

For when it is enclothed in one thought, it is held and enclosed by it, until it cannot be enclothed in another thought.

This is not so with the radiance and drawing down from Him, may He be blessed, to give life to and bring into being many worlds and created beings without end or limit, in a great multiplicity of division into many and various ranks; and all of them, their minds are not alike and their thoughts are not

the same as one another, and no one thought or mind holds and encloses the life-force (chayus) drawn into it so as to occupy and confound [it], so that it would not be enclothed in another thought and mind. For this radiance and drawing down is

only in the manner of mere providence (that is: although it is individual providence over all of a man's ways and the deeds of a person's steps, this is not like human knowledge, where, when a person wants to know some thing, his knowledge is enclothed in that known thing;

but with Him, may He be blessed, it is not so; rather, it is in the manner of "all is revealed and known before Him," as is explained on this in the discourse beginning "Sing and rejoice" in Parshas Miketz, and on [the verse] "I will go down now and see" in Parshas Vayera);

and it is not held and actually enclothed within the created beings; it only looks and gazes to the end of all generations in a single glance, as it is written, "He who fashions their hearts together, who understands all their deeds."

Therefore that radiance and drawing down is called the level of "holy" and set apart; only that it is "kadosh" with a vav, which indicates a drawing down: the drawing down of providence and of the single glance.

And this is the matter of the angels, who say "Holy" three times until they say "Havayah Tzevaos" (of Hosts): "He is a sign (os) in His host (tzava)," etc.

And this is [the meaning of] "There is none holy like Havayah." And it is explained in the Zohar, Parshas Tazria (43a): "For how many holy ones there are, etc., but they are not holy like Havayah"; see there.

And the explanation is: the Name Havayah means that He brings everything into being; and although He brings everything into being, nevertheless He is holy and set apart from them, in the level of the light that encompasses all worlds, and is not like the soul, etc., as mentioned above.

Therefore such a level of "holy" is not found among all the levels of the holy ones above. For in all the orders of the chain of descending worlds (hishtalshelus), whatever is called "holy," in that it is set apart from some thing, will not have in it the opposite, namely, extending into and taking hold in the thing from which it is holy and set apart. 3

This is not so above, with the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin): it is holy and set apart, and nevertheless it is precisely what brings all the worlds into being; for the main life-force and coming into being

is from the level of the encompassing [light] (the makif), as is explained in Sefer Shel Beinonim (Tanya), at the end of chapter 23 and at the end of chapter 48; and so it is in Etz Chaim, that the encompassing [light] polishes the vessel from outside, etc. And see what is written in the discourse beginning "Let them bring royal apparel." And therefore, "There is none holy like Havayah."

And this is [the meaning of] "He grasps all the worlds": through His encompassing all worlds, and thereby bringing them into being and giving them life from nothing to something; and even so, "there is none who grasps Him," and He is holy and set apart, etc.

2. Now, it is written, "Lift up your hands [in] holiness (kodesh) and bless Havayah." For the drawing down of "kadosh" to become "Havayah Tzevaos" (of Hosts) requires blessing and drawing down constantly, in each and every generation, so that the life-force not withdraw because of a generation that is not worthy of it. 4

And one must draw down anew the drawing down of His holiness, may He be blessed; and this blessing and drawing down is from the level of the supernal Kodesh, which is far, far above the level of "kadosh" with a vav, which is the drawing down to become the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

Whereas "kodesh" without a vav is not within the bounds of worlds at all, and it is far, far above the level of the light that fills all worlds and the level of the light that encompasses all worlds. And of it is said, "If you are righteous, what do you give Him?

And [if] your transgressions are many, what do you do to Him?" For sins do not blemish there at all. And from there flows an abundance of blessing and drawing down, so that the Infinite Light (Or Ein Sof), blessed be He, is drawn into the created beings even when it is not in accordance with their deeds.

And this is [the meaning of] the expression "the Holy One, blessed be He" (HaKadosh Baruch Hu): that "the Holy One," "kadosh" with a vav, which is the drawing down to bring into being and give life to the created beings, is blessed and drawn down from the supernal Kodesh constantly, in each and every generation.

But those who cause an abundance of blessing and drawing down to flow from the supernal Kodesh to become "kadosh" with a vav are Israel, through "Lift up your hands [in] holiness."

And the explanation: "your hands," two hands, are the first two verses of the Shema, "Hear, O 5
Israel" and "Blessed be the Name of the glory of His kingdom forever and ever," which require the heart's intent, indispensably; and they are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).

The higher unity is to give over one's soul in "One" (echad) with actual self-sacrifice (mesirus nefesh), so that one's soul pours itself out to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, and united with its Emanator, blessed be He, as it was before it descended into this world.

For when it contemplates "One" in the manner of the higher unity, how He is truly one, that He alone is, and "there is nothing else besides Him," therefore the soul will pine and yearn to leave its sheath, which is the prison of the body, etc.

And the lower unity is the level of "against your will you live": that is, since the Name of the glo- 6
ry of His kingdom has already been drawn down to be the kingship of all worlds, to bring into being specifically from nothing to something, and there must be a physical something (yesh), it should be

in the state of the nullification (bittul) of the something, so that the something too is nullified and included in the Infinite Light (Or Ein Sof), blessed be He, by fulfilling "he shuts his eyes from seeing evil," and by guarding himself from thoughts and musings that are not for G-d, and "Do not stray after your heart," etc. (And see what is written on this subject in the discourse beginning "The Song of Songs.")

And these two levels are the two hands. For the right arm [is as in] "and His right hand embraces me," like a person who embraces his friend so that he will not move from him this way or that.

And so is the matter of the higher unity: the level of true union with the supernal Emanator, blessed be He, [as in] "My flesh and my heart pine away," etc.

And the level of the lower unity is the level of the left arm, the level of the gevuros (restraint): since one sees the physicality of the world as a something, a separate thing, one must be in a state of great self-mastery, both in "turn away from evil," "he shuts his eyes," etc.,

and in "do good," beyond his nature and habit, as is explained in Sefer Shel Beinonim (Tanya), chapter 15. And these two levels of hands are the level of lifting up and raising to the supernal Kodesh, to be nullified and included in the Infinite Light,

blessed be He, itself, which is not within the bounds of worlds at all, above the level of the light that fills (memalei) and the level of the light that encompasses (sovev). And through this, "and bless G-d": that an abundance of blessing and drawing down be drawn, so that there be a revelation of the Infinite Light, blessed be He, from above to below.

As it is written, "If he sets his heart to Him," then "His spirit and His breath He will gather to him": "His spirit and His breath" are the life-force and the light of the Infinite One (Ein Sof), blessed be He, the level of "kadosh"; "He will gather to him": that there be a revelation of the Infinite Light, blessed be He, below as well.

And this is [the meaning of] "He did not cease to cherish her until He called her 'My mother'": just as a mother blesses her son, by way of analogy, so Israel bless, as it were, their Father in heaven;

for it is they who draw down the level of "kadosh" to become "Havayah Tzevaos" from the supernal Kodesh, through the lifting up of their hands in the higher unity and the lower unity.

And this is what our Sages, of blessed memory, said: "The Holy One, blessed be He, called her 'My mother.'" That is: the level of "kadosh" with a vav, which indicates the drawing down, called Knesses Yisrael (the Congregation of Israel) "My mother," for it is they who draw [it] down, as mentioned above. And see the Zohar, Vayikra (13a).

3. Now, this drawing down, in general, is what is written, "And these words which I (Anochi) command you (metzavecha) shall be": "these words" are the drawing down of the Torah, which is from the level of Anochi ("I") itself; "command you" (metzavecha) is an expression of bonding; and it is the drawing down of the higher Chochmah (Chochmah Ila'ah), 7

for "the Torah comes forth from Chochmah (wisdom)"; and it is the level of the yud of the Name Havayah, in which the Infinite Light (Or Ein Sof), blessed be He, itself is enclothed, as is known.

But in particular, it is stated in the kavanah (intention) of the Shema that through the 248 words in the Shema one draws down the level of the 248 supernal limbs to the level of the supernal Man (Adam), [as in] "And upon the likeness of the throne, a likeness like the appearance of a man," etc., to draw down the level of "man," etc.

And although it is impossible to explain this matter in detail so that it is well understood, for "He has no bodily form," etc., G-d forbid, 8

nevertheless, since the Torah spoke in this way, by way of parable and figure of speech, we have permission to speak of them. And to understand the parable and figure, just the edge of it.

And our Sages, of blessed memory, also said: "I account it to you as though you had made Me." 9
And the explanation: it is written of Yaakov, "And He called his name Israel (Yisrael)"; and the meaning of Yisrael is li rosh, "a head for Me": that Israel are the ones who make the level of a head for the Holy One, blessed be He, as it were. That is, by way of analogy,

just as in the head there is the intellect (mochin), Chochmah (wisdom), Binah (understanding) and Daas (knowledge), and the bone of the skull, which covers over the mochin, so Israel are the ones who draw down the level of the mochin: "Chochmah is the brain; it is thought within." This is the drawing down of the Torah enclothed in physicality, which is the level of the higher Chochmah, [of which it is said,] "Man does not know its worth"; for according to its plain meaning,

all of Scripture, the Tanach, is filled almost entirely with narratives (and see the Zohar, Beha'aloscha, 149b, 152a);

and the Oral Torah too, the halachos: their root and foundations are from the higher Chochmah, which is a wondrous wisdom, so that human intellect does not grasp the reasons of the Torah and of the halachos. And even according to Kabbalah, from the mouths of sages and from the mouths of books,

only a little is found written with us; and even in this little there is not enough to explain the particulars of all the matters in their depth and accuracy. And this drawing down, from the higher Chochmah, to be enclothed in the physicality of things,

such as terumos and maasros and the narratives in the Tanach, and also the enclothing of the Infinite Light (Or Ein Sof) in Chochmah: for the higher Chochmah, although it is "not with a known wisdom,"

yet since it is the level of wisdom and comprehension, only that it is a wondrous comprehension that cannot be grasped by the intellect of created beings, it is very far from the Infinite Light, blessed be He, itself,

which is exalted and lofty without end, etc.; [it] depends on Israel below, through the level of "Lift up your hands [in] holiness," in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), and afterwards, "And these words which I command you shall be," etc.; for through this they draw down, so that there is a revelation of the Infinite Light, blessed be He, itself in Chochmah, etc.

And the level of the bone of the skull that covers over the head is the level of the will (ratzon) that is above the mochin, for the will is above reason and knowledge that is grasped and understood (and see what is written on this in the discourse beginning "Blow the shofar at the New Moon").

And this Israel draw down through the level of the nullification of the will (bittul ratzon), for each and every one of Israel has this level, "Nullify your will," etc., even though he has no comprehension of Torah

and also has no great contemplation in his intellectual soul, contemplating the greatness of G-d, for he cannot broaden and deepen his intellect and understanding; nevertheless, through simple nullification of the will, without reason and knowledge, he draws down the supernal will, blessed be He,

as in the saying "May there be will" (yehi ratzon), [and] "they do the will of the Omnipresent," so that there be a drawing down of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). And Chesed (kindness) too, "the right arm," Israel draw down through

the charity and kindness that they do below; and Gevurah (restraint), "the left arm," through a person's overcoming his will and his nature, which come from the animal soul; and Tiferes (beauty), "the torso," is the attribute of compassion, "My innards stir for him."

Now, compassion is a state of being moved, which is very far from the Infinite Light, blessed be He, which is simple oneness and the level of simple compassion;

only that Israel draw down so that there be an enclothing of the Infinite Light, blessed be He, in the attribute of compassion, through Pesukei deZimra (the Verses of Praise), in that they laud and praise Him, may He be blessed; for through this they arouse above, to draw down

the Infinite Light below, to be enclothed in the attribute of compassion and to be in the state of "My innards stir for him." And the levels of Netzach (victory) and Hod (splendor), "the two legs," they draw down through the quality of victory (nitzuach) in Israel,

that is, that one acts even against his will and his reason, only by way of subjugation (iskafya), without reason and knowledge. And this is a person's service for the whole day, even after the prayer, when the love and desire that came from the contemplation pass and are gone; nevertheless, some impression (reshimu) remains,

namely, the resolve that has become settled with him to walk in the way of the good and to keep far from evil; and because of this he has the quality of victory even without reason and knowledge.

And also the quality of acknowledgment (hodayah), "We acknowledge You" (modim anachnu lach): to be nullified to the supernal will, blessed be He, and to overcome [oneself] against "the abomination of G-d, which He hates."

And therefore the levels of Netzach and Hod are called "the two legs," like legs, by way of analogy, in which there is no revelation of reason and knowledge.

And this is [the meaning of] "And also the Eternal One (Netzach) of Israel does not lie": that the quality of Netzach does not pass and go, etc. (And see what is written on this in the discourse beginning "These are the journeys," and in Iggeres HaKodesh, the section beginning "To understand the parable and figure.")

And the level of Yesod (foundation), "the end of the body, the sign of the holy covenant," is the level of bonding, through the bonding and cleaving of Israel to the living G-d, not to be drawn after the materiality of his body and the materiality of the world.

And the level of Malchus (sovereignty), "the mouth," [is drawn down] through occupying oneself with Torah with the mouth, "And My words which I have put in your mouth," and "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him."

And this is the drawing down of the level of the supernal Man (Adam), the "measure of stature" (shiur komah) above, which is the supernal Ten Sefiros, through the ten powers of the soul, in which

and through which the Infinite Light, blessed be He, is drawn down to be enclothed in the supernal Ten Sefiros, etc. And therefore the Holy One, blessed be He, called Knesses Yisrael (the Congregation of Israel) "My mother."

4. But [as for] "with the crown (atarah) with which his mother crowned him": the crown is the level of the royal crown (keser malchus), which is above the body of the king (as is written in Etz Chaim, Sha'ar 22, end of chapter 6, that the crown is not part of his body, etc.); 10

by way of analogy, they crown him with precious stones: for although the stones are inanimate, nevertheless, because they are precious and shining, they become a crown on his head.

And so, by way of analogy, through the letters of the Torah that are enclothed in physical things, terumos and maasros, etc., the level of Keser (the Crown) is made above

(and see what is written on this subject in the discourse beginning "The Chanukah lamp: it is a mitzvah to place it, etc., on the left, so that the mezuzah is on the right," in Parshas Miketz).

And the explanation: our Sages, of blessed memory, said that when Israel put "we will do" before "we will hear," the ministering angels came and tied two crowns on them, one corresponding to "we will do" and one corresponding to "we will hear."

And the explanation of the matter: the meaning and explanation of the word "we will hear" (nishma) is to be nullified to the word of Torah that speaks in one's mouth,

which is His will and wisdom, may He be blessed, as though he hears the Shechinah (Divine Presence) speaking from within his throat, as it is written, "My tongue shall answer Your word." And this is "Let your ears hear what you bring forth from your mouth," that is, the level of "You are the one who brings forth," etc.

And before this they put the level of "we will do": to be nullified to the Master of the will, who is the Infinite Light (Or Ein Sof), blessed be He, alone, Himself; for through this nullification the level of "we will hear" is drawn down, a drawing down from above to below, for "spirit brings spirit and draws down spirit."

And this is what our Sages, of blessed memory, said: "Whoever says, 'I have nothing but Torah,' 11
does not have even Torah." That is: the Torah does not belong to him and is not drawn down to him from the Infinite Light (Or Ein Sof), blessed be He,

except through the level of complete nullification of the will to G-d alone, to be nullified and included in the Infinite Light, blessed be He, itself. And the nullification of the will in the level of "we will do" and in the level of "we will hear" is called "crowns"

(and see what is written in the discourse beginning "For with You is the source of life," on the subject of "and revealed upon her head," etc.; and see the Zohar, Parshas Tzav, 34b).

And so, by way of analogy, above: the level of Keser (the Crown) is called the level of the nullification of the will, as it were, in that He nullifies His supernal will, blessed be He, which is without end and without limit, to have a will in Torah and mitzvos; for He, may He be blessed, is exalted and lofty above this will, as it is written, "If you are righteous," etc.

Rather, this will that is enclothed in Torah and mitzvos is a kindness and a charity (tzedakah) that G-d has done for us. And this is "My tongue shall answer Your word, for all Your commandments are righteousness (tzedek)."

Therefore all the mitzvos are called by the name tzedakah, and it is written, "And it shall be tzedakah for us if we take care to do all this commandment": for all the mitzvos are tzedakah and kindness, in which G-d drew down His supernal will,

which is without end and without limit. And what causes this drawing down, and this tzedakah and kindness, is occupying oneself with Torah in the manner of nullification of the will, as it is written, "And My words which I have put in your mouth." Although

[it is written,] "This is the Torah: a man (adam)," that the Torah is the level of "man," for "the Torah comes forth from Chochmah (wisdom)"; nevertheless, this is in the level of its coming forth from concealment into revelation.

But of its supernal root and foundation, from which it was taken, it is written, "And from the desert (midbar), a gift (mattanah)": the desert is a supernal level, far, far above the level of "man"; for of the desert it is written, "where no man (ish) passed through and no human (adam) dwelt."

For the level of "man" (ish) is what is written, "Havayah is a man (ish) of war," "a war for Havayah against Amalek": that is, when [the light] has already been drawn into the level of Havayah, after the drawing down of the three times "kadosh" with a vav.

But in its source and root, in the Infinite Light, blessed be He, itself, it is called the level of "desert," "where no man (ish) passed through and no human (adam) dwelt," which is far, far above the level of "man"

(and see the Sifra deTzniusa, in the Zohar, Terumah, 177a, and the Zohar HaRakia there); and from there it is drawn down to be the level of a crown upon the head and the intellect (mochin), which is far, far above the level of the head and the mochin.

And this is [the meaning of] "Go out and gaze, O daughters of Zion, upon King Shlomo." For the 12
meaning of "King Shlomo" is "the King to whom peace (shalom) belongs"; and Shlomo is written with a hei.

And the explanation: for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, which, as its name is, so it is, having no end (ein lo sof), etc., to give life to worlds and created beings, which are limited, this drawing down is from one opposite to the other, completely.

And what connects the drawing down and makes peace, to join two opposites, is the matter of 13
"King," for "Your kingship is a kingship of all worlds."

As the saying goes, "Unique One, Life of the worlds, King." That is, He alone, may He be blessed, is unique and singular; only that [being] "Life of the worlds" is only the level of "King," His primordial thought, "I will reign."

And this is [the meaning of] "the King to whom peace belongs," and Shlomo is written with a hei: that the peace is drawn down as far as the level of the lower hei, which gives life to the created beings and brings them into being from nothing to something, and brings them out from concealment into revelation and from potential into actual

(and see what is written on this also in Parshas Bereishis, in the discourse beginning "Go out and gaze"). And who causes this peace and this joining? It is "the crown with which his mother crowned him," for the matter depends on an arousal from below (isarusa dilesata).

Now, of the souls in Gan Eden, some are called "daughters of Jerusalem" and some are called "daughters of Zion." The "daughters of Jerusalem" are the souls that have not yet been enclothed in human bodies, who receive "complete awe" (yirah shalem),

that is, the completeness of awe, which is on the level of the infinite (Ein Sof); which the higher angels cannot receive, but only according to what is drawn down to them in measure, to each and every one according to its rank.

But [as for] more than their measure, our Sages, of blessed memory, said: "The Holy One, blessed be He, stretched out His little finger among them and burned them," meaning that they were nullified out of existence, because He stretched out His little finger beyond the measure proper to them; because

they are enclothed in a kind of bodies, from the element of fire and the element of air (ruach), as it is written, "He makes His angels winds (ruchos), His ministers a flaming fire."

But the souls that have not yet been enclothed in bodies can receive the Infinite Light (Or Ein Sof), blessed be He, as it is, on the level of Ein Sof, as it is written, "As G-d lives, before whom I have stood"; because they are included in and united with their Emanator, blessed be He, truly

(as is written on this above, in the discourse beginning "I am black," etc.). And "daughters of Zion" is what the souls in Gan Eden that came from this world are called; for Tziyon is from the expression "Torah scholars in Babylon are distinguished (metzuyanim)."

The meaning is: clothed, for garments are made for them from their occupation with the Torah and the mitzvos, "Fortunate is he who comes here with his learning in his hand," so that they can enjoy the radiance of the Shechinah (Divine Presence); just as it is impossible to look at a great light without a vessel.

And therefore all the prophets, and even Moshe our teacher, peace be upon him, saw through a lens (aspaklaria); only that Moshe our teacher, peace be upon him, saw through one shining lens, and the other prophets through seven lenses.

And this is [the meaning of] "Days were formed, and not (lo) one among them," which is read 14
"and to Him (lo) one among them": for "days" are garments, and they were formed so that the level of "One" would shine in them.

But this garment is only for enjoying the radiance, in the manner of the wondrous comprehension, which is the level of Chochmah (wisdom), for "A man's wisdom makes his face shine,"

and "By the light of Your countenance You have given us a Torah of life": for the Torah is the level of the light of His countenance, may He be blessed, whose radiance the righteous in Gan Eden enjoy; and this is the radiance of the Torah and the mitzvos.

But "the crown with which his mother crowned him" is the Torah and the mitzvos themselves, which are far, far above the level of Chochmah, for [they are] "from the desert, a gift," the level of "desert," "where no human (adam) dwelt," and it has not been given to human beings to enjoy [it] through their comprehension and understanding at all.

Now, of this it is said, "Go out and gaze": that is, go out from the garments, for there is no need for a garment, since the garment is only so that there be the strength to receive the great and wondrous comprehension.

But with the crown, the power of comprehension does not reach there, for it is far, far above the power of comprehension and wisdom, as mentioned above

(and the subject of "Go out and gaze" is mentioned in the Zohar, Parshas Terumah, 134a; and in the Rabbos: at the end of Parshas Pekudei; Parshas Acharei, end of chapter 20; Bamidbar, end of chapter 2, chapter 12, 248c; and in Shir HaShirim Rabbah, on [the verse] "Go out and gaze").

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 19

להבין ענין הטעם למה שהאתדל"ע הבאה אחר האתעדל"ת...

To Understand Why the Arousal from Above That Follows the Arousal from Below

◇

To understand the reason why the arousal from above that comes after the arousal from below (and this is what is written, "When a woman gives seed" first, then "she bears a male") is the level of the great love (ahavah rabbah) in the souls, "Whom have I in heaven," etc., 1

not for the sake of receiving a reward, etc.; whereas the arousal of love in the souls that comes from the level of an arousal from above that [comes] of itself, from above to below, without an arousal from below first (and this is what is called "the man gives seed first"), then it is no more

than "she bears a female," which is the level of a small love (ahavah zuta), along the lines of "women are light-minded": it is love for the sake of receiving a reward, to cleave to Him and to enjoy the radiance, etc., in the manner of [love] for one's own sake, etc. All this is explained in Parshas Tazria, in the discourse beginning "She shall surely rejoice."

And also to understand the reason for what was explained above on the meaning of "Go out and gaze, O daughters of Zion," etc., "at the crown": that to gaze "at the crown with which his mother crowned him," which is the level of Keser (the Crown), there is no need for garments, whereas the souls' apprehensions in Gan Eden of the reasons of the Torah, 2

which is the level of Chochmah (wisdom), come specifically through the garments. For at first glance this is the reverse: surely the atarah (crown) and Keser are a far higher level; and if so, if in the revelation of the radiance it is impossible [to apprehend] without a garment

(and see what is written on the subject of these garments on [the verse] "And Avraham was old, advanced in days," and in the discourse beginning "And you shall make holy garments"), in which and through which the radiance is apprehended,

just as, by way of analogy, it is impossible to look at a great light except through an intervening glass, how is it said of the revelation of Keser, "Go out" from the garments "and gaze at the crown," etc.?

This will be understood along the lines of what is explained in Etz Chaim about the descent of the life-force (chayus) in general, and the drawing down of the flow of influence from the Infinite Light (Or Ein Sof), blessed be He, into all of the chain of descending worlds (hishtal-shelus) as a whole, in general: that there are two kinds of influence.

The first is what comes and is drawn constantly from above to below, even without an arousal from below and the raising of mayin nukvin (the feminine waters); rather, it is drawn of itself from above, because "He desires kindness."

As it is said, "Who in His goodness renews each day, constantly, the work of creation." And this 3
descent of influence, although the root of its descent is the intensity of the abundant goodness and supernal kindness of the very Infinite Light (Or Ein Sof), blessed be He, nevertheless is not drawn and does not descend

except from the outer dimension (chitzoniyus), and not from the inner dimension (pnimiyus) of the light. Therefore, too, it does not shine and become revealed in them so that there should be in them any change or addition beyond its level,

but only to renew what is old, so that it should neither lack nor exceed, etc. (See the introduction of Rabbi Nasan Shapira in Pri Etz Chaim: "And to this they aspire, etc., and in this matter they have no share in the lower beings at all, etc.;

however, there is further great benefit in our service, etc., and there will be an addition, etc., until their allotted measure will not be reckoned, etc., in comparison with that addition, etc., and this is what is ascribed, etc." See there. And this is the second level [spoken of] here.)

The second level is the influence that comes and is drawn from a more inward level than the first influence. In this there are endless degrees and levels, and through this addition of light the worlds will be greatly refined, etc.,

according to the measure of the light and the revelation. And this inner influence is what comes specifically through the raising of mayin nukvin (the feminine waters), which is self-nullification (bittul) and ascent from below to above; for only then will this drawing down shine and be drawn, etc.

(These two levels are what is written in the Siddur of the Arizal on the kavanah of the Shema, and it is in Pri Etz Chaim, Sha'ar Kerias Shema, chapters 6 and 11: that there are two kinds of unions in Abba and Imma (Chochmah and Binah). The first is the inner union (zivug) of Abba and Imma, etc., and this is not constant, but [comes] only through the ascents of the mayin nukvin of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus),

and this is brought about through our prayer and our mitzvos, etc. The second union is the outer union of Abba and Imma, and it is only for the life of the worlds, [their] necessary sustenance; and this never ceases, for it is impossible to exist without life-force (chayus); and this comes about of itself, not through the mayin nukvin of Z'eir Anpin and Nukva

and not through us. So it is also in Etz Chaim, Sha'ar HaZivugim, chapter 1, and in Sha'ar HaNesirah, beginning of chapter 2. And see what is written on this subject in the discourse beginning "I will surely rejoice in G-d," and see what is written in the explanation on the verse "Remember the Shabbos day to keep it holy," and see what is written elsewhere on the passage of the Zohar, Parshas Pinchas)

(folio 249): "And she entered into the mountain of darkness, and from there she obtained food," etc. Now, according to this, the matter mentioned above will be understood: that when "the man gives seed first, she bears a female,"

that is, when the arousal in the souls of Israel is drawn from the arousal from above that comes from above of itself: although this arousal is from a high place and level, since the cause of this drawing down is "for He desires kindness," just as it was at the creation of the world,

nevertheless it is drawn and shines in them only in the manner of the outer dimension (as mentioned above, that it is called the outer union of Abba and Imma). Therefore, even when a birth and a stirring of emotion are drawn from this in Knesses Yisrael (the Congregation of Israel), it is only the level of "she bears a female," which is love in its smallness (katnus).

Whereas the arousal from above that comes from above to below into the souls of Israel specifically through the prior raising of mayin nukvin, in self-nullification and an arousal from below, from below to above (and this is the meaning of "the woman gives seed first"):

then the arousal from above brings about "she bears a male," which is the level of great love, etc.; because this arousal from below is drawn from the inner dimension, and it is also drawn to them in an inner manner and in revelation, to act and to bring forth in them great love and the inwardness of the heart.

2. Now the matter of "Go out and gaze," etc., will also be understood. For the difference between Torah and mitzvos below is that the Torah is the explanation and the understanding that sets out all the details of the mitzvos: how and what to do in them. 4

It follows that the Torah is the inner dimension (pnimiyus), and the mitzvos are the outer dimension (chitzoniyus). Nevertheless, it is specifically the body of the mitzvah itself that is His very will, may He be blessed, even though

it is only outer, mere action; while the Torah, although it is the inner dimension, is nevertheless only the explanation of how and what the mitzvah is to be done.

It follows that the mitzvah is the main thing. (And see what is written on this in Parshas Beha'alosecha, in the discourse beginning "I have seen, and behold, a menorah of gold," etc.; see there.

Therefore, even within the mitzvah itself, with the mitzvah of chalitzah, which has both a recital and an act, it is stated in the Mishnah: "'So shall it be done': any matter that is an act is indispensable," but the recital is not indispensable. Thus the act is the foundation in everything.)

Therefore we find that our Sages, of blessed memory, extolled action more, as in the saying, "It does not say 'to those who study them,' but 'to those who do them,'" and "Study is not the main thing, but action."

Nevertheless, because the Torah is the inner dimension, we find that from this aspect they extolled its virtue more than the virtue of the mitzvos,

as is stated in the Jerusalem Talmud, the first chapter of Pe'ah: "And one said: even all the mitzvos of the Torah are not equal to one word of the Torah." And both are true.

For just as it is with the Torah and mitzvos below, so it is also above, in their source and root. For the Torah is drawn from the level of supernal Chochmah (wisdom),

as the saying goes, "The Torah comes forth from Chochmah"; whereas the mitzvos have their root in the level of supernal Keser (the Crown). As is known, this is why there are 613 mitzvos, and with

the seven rabbinic mitzvos they are 620 (תר"ך), the letters of Keser (כתר), in which there are 620 pillars of light; see Pardes, Sha'ar 8, chapter 3. And it is known that Keser is far, far above Chochmah.

However, although the Torah comes forth from Chochmah, this is only its going out into revelation, down to the very lowest, as the Torah that is revealed to us; but the root and source of the Torah, in the inner dimension of the reasons of the Torah:

its root is from the level of the hidden Chochmah (Chochmah Stima'ah) of Arich Anpin, which is the level of Chochmah within Keser, called Mocha Stima'ah (the hidden brain), which is sealed and concealed, far, far above the level of the Chochmah of the World of Atzilus (Emanation), and is called "the intellect concealed from all thought."

Therefore the inner dimension (pnimiyus) of the reasons of the Torah has not been revealed now; only in the future will they be revealed. This is [the meaning of] "Let him kiss me with the kisses of his mouth": in the future there will be a revelation of Mocha Stima'ah, which is now hidden, etc. 5

Yet a glimmer from this level is revealed to the souls in Gan Eden, and this is the matter of the Torah study of the souls in Gan Eden, which is the apprehension of the inner dimension of the reasons of the Torah.

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand." For since the soul is a created being and finite, it cannot enjoy and apprehend, with an apprehension truly its own, the inner dimension of the reasons of the Torah,

which is a glimmer from the hidden Chochmah, which is from the inner dimension of Keser (the Crown), that is, Chochmah within Keser, unless "his learning is in his hand": from the learning he studied in the revealed parts of the Torah, a garment is made, in which

and through which he can apprehend the inner dimension of the Torah. This is why the Torah is called "the parable of the Ancient One": just as only through the parable can one grasp what it illustrates, whereas without the parable and the garment it is something hidden

and one cannot apprehend [it] at all. Therefore the souls in Gan Eden are called "daughters of Zion," on account of the garments made for them from the Torah and mitzvos, etc.

But the mitzvos have their root in the level of Gulgalta (the Skull) of Arich Anpin, which is called Keser within Keser, which is above the level of Mocha Stima'ah, which is Chochmah within Keser.

Therefore the mitzvos and action are the main thing and the foundation. Therefore, too, one's deeds must exceed one's wisdom, just as above "Gulgalta covers the brain." 6

Nevertheless, the level of Gulgalta of Arich Anpin is the outer dimension (chitzoniyus) of Keser (the Crown). By way of analogy, [as in] "from my flesh I behold": the skull is

only bone and exterior, while the brains (mochin) within the skull are the inner dimension (pnimiyus) relative to the skull. As is known from the physicians and from dissection, in the three chambers of the brain is enclothed the inner level of the mochin, which are Chochmah (wisdom), Binah (understanding) and Daas (knowledge).

Therefore, when there is some damage to the physical brain, the inner faculty in that brain is diminished; for example, much forgetfulness results from damage to the [part of the] brain on which memory depends, etc. Whereas in the bone of the skull there is no revelation of the life-force (chayus) in this manner at all.

Therefore, if the membrane of the brain is pierced, [the animal] is tereifah with the slightest [hole] and cannot live, which is not so with the skull. And so it is above: Gulgalta of Arich Anpin is the outer dimension (chitzoniyus) of Keser (the Crown), 7

but the brains (mochin) are the inner dimension (pnimiyus), and Mocha Stima'ah is the inner dimension of Keser. Therefore, from this aspect the Torah is higher than the mitzvos,

just as the substance of the bone bears no comparison to the brains. And this is the saying of the one who says that all the mitzvos of the Torah are not equal to one word of the Torah, as mentioned above.

Nevertheless, action is the main thing. For the bone of the skull, although it is truly physical and external, nevertheless surrounds and encompasses the brains (mochin), and it must be that its root is loftier than the level of the brains. 8

The matter is as is written in Etz Chaim, Sha'ar 22, end of chapter 6; these are his words: "For just as Keser (the Crown) is not part of the body of Z'eir Anpin (the emotive attributes),

but only a level that encompasses it, apart from it, so it is in the lower man: his keser is a spiritual light that encompasses him, and it is not revealed or discernible to every eye;

however, its outer parts, which extend downward, are revealed below, and this is the skull that encompasses the brains of the man himself." End quote. It follows that in a person, although the skull in itself is the outer part (chitzoniyus) and the brains are the inner part (pnimiyus),

so that the main revelation of the life-force (chayus) is in them, nevertheless [the skull] is the outer dimension of the person's spiritual encompassing light (makif), and that spiritual makif is far, far higher than the inner level of the brains; as is known, the inner light bears no comparison to the encompassing light.

And the outer dimension (chitzoniyus) of the makif is the skull; therefore, from this aspect, it too is an encompassing level that surrounds the brains (mochin). 9

But nevertheless, since in itself it is only the outer dimension of that encompassing light, therefore the brains, in which the inner light is revealed,

namely Chochmah, Binah and Daas, in complete revelation, are, from this aspect, superior to the skull. And although its root is higher, that root is an encompassing light that is not revealed and

is not seen or discernible at all, unlike the light enclothed in the brains, which is seen and revealed: namely, the intellect, the understanding and the knowledge, etc.

It is thus understood from this that the brains (mochin) have an advantage that is not in the skull, namely that they are the inner level (pnimiyus), while the skull is 10

only the outer level (chitzoniyus); and the skull has an advantage above the brains, since it is the outer dimension of the spiritual encompassing light, which is infinitely higher than the inner dimension of the brains.

And what all the above illustrates will be understood above, regarding the root of the Torah and 11
the mitzvos: the Torah comes forth from the Chochmah (wisdom) of the World of Atzilus (Emanation), and its root is from Chochmah within Keser (the Crown), which is the inner level (pnimiyus); and the mitzvos are from the level of Gulgalta,

which is the outer dimension (chitzoniyus) of Keser and surrounds and encompasses the brains (mochin). Since Chochmah is the inner level and Gulgalta the outer level, therefore, on account of this advantage, our Sages, of blessed memory, extolled the praise of the Torah more than of the mitzvos.

Nevertheless, action is the main thing, for Gulgalta is the outer dimension of the spiritual encompassing level, which is far, far above the inner level of the brains. (And see the Ramaz on Parshas Emor) (folio 88, end of side b), on the explanation of "which flows and goes forth," etc., "on the head," etc.;

these are his words: "For the Keser of Arich, too, is reckoned as part of the world of the Infinite One (Ein Sof), as is the way of every keser, which is related to what is above it; and Atzilus proper begins from Mocha Stima'ah, which is the Chochmah of Arich." End quote. And as is written on this in the explanation on [the verse] "For on this day He shall atone."

It follows that Gulgalta, which is the outer dimension of the Keser of Arich, that is, Keser within Keser, is for this reason higher than the level of Chochmah within Keser, even though [the latter] is the inner level.

In the same way it is explained in the explanation on [the verse] "Let them bring royal apparel," 12
in the passage beginning "And behold, the Torah," etc.; see there. Therefore Gulgalta is also an encompassing level over Mocha Stima'ah. 3. And with this the matter of "Go out and gaze" will be understood.

For the delight of the souls in Gan Eden comes from apprehending the secrets of the Torah that they occupied themselves with in this world in its revealed form; and the root of this radiance is from the hidden Chochmah (Chochmah Stima'ah),

which is the inner level (pnimiyus), and it is drawn down through many stages of descent (hishtalshelus) until it is revealed also to the soul in Gan Eden in a truly inner way, so that they apprehend and enjoy [it]. Therefore it is impossible for the soul in Gan Eden to apprehend and take delight

in the inner dimension of the delight and the concealed intellect except through a garment drawn from the laws and the mitzvos that they occupied themselves with in this world. Therefore, of "the crown with which his mother crowned him," etc., it is said, "Go out and gaze": to go out of the levels of the garments.

(That is to say: although Gulgalta is higher than Mocha Stima'ah, since it is the level of the Keser (Crown) of Arich, nevertheless, because it is an outer level (chitzoniyus), it can therefore descend and be revealed below without a garment, which is not so with the inner [level]; as is known, the outer dimension of the higher descends below.

And although it is the outer dimension of a higher level, on the contrary: whatever is higher can descend and be revealed further below, and this is through its outer dimension. This is like what is written elsewhere on the meaning of "Supreme G-d, who bestows good kindnesses": that Netzach (victory), Hod (splendor) and Yesod (foundation) are rooted in Keser,

and this is because Netzach, Hod and Yesod are the outer dimension of the giver, which descends and is revealed to the receiver, and the power of this descent is from Keser, which is above Chochmah (wisdom), etc. And see what is written along these lines in the explanation on [the verse] "Moshe would speak," on the matter of the three worlds that issue from the first tikkun, etc.; see there.

Therefore, for "gazing at the crown" there is no need for garments, etc. Further, and this is the main point: the meaning of "and gaze" is along the lines of what is written in the explanation on the verse "His eyes are dark-red [from wine]," on Z'eir Anpin (the emotive attributes) gazing at the Forehead (Mitzcha) of Arich Anpin: that sight is an outer faculty, unlike the other powers,

such as the power of Chochmah or the power of the emotive attributes (middos), etc. The matter is that for [Z'eir Anpin] to gaze at the Forehead of Arich Anpin, through which it receives the 370 lights, etc., is impossible except through the eyes, the level of sight from outside, which does not enter within, etc.;

see there. And although the eyes too are from the level of Chochmah, for sight is from the level of Chochmah, which is why the sages are called "the eyes of the congregation," nevertheless the eyes are from the level of Netzach and Hod within Chochmah, which has become enclothed in physicality.

This is not so with the power of Chochmah itself, Chochmah, Binah (understanding) and Daas (knowledge) within Chochmah, etc. Therefore, since the revelation in Z'eir Anpin is from the level of the Forehead, which is the end of the Keser of Arich, the revelation cannot be truly inward, in the Chochmah, Binah and Daas of Z'eir Anpin, but only in the manner of eyes, of gazing, etc.

In the same way it will be understood here, on the meaning of "and gaze at the crown": this revelation is not like the revelation from supernal Chochmah, which is drawn as intellect and apprehension to the souls in Gan Eden, into their Chochmah, Binah and Daas, and therefore needs a garment, etc.;

but the revelation from this level is not given to be enjoyed through apprehension, for it is above the power of apprehension; rather, the revelation is in the manner of "and gaze at the crown," as mere seeing, as explained above, and therefore it needs no garment, etc.

And see what is written further on the subject of gazing and seeing in the discourse beginning "And I pleaded with G-d," on the meaning of "and let me see the land," etc. One may further explain this along the lines of what is written elsewhere about the three levels of food, garment and house, which are the light that fills all worlds (memalei kol almin), the light that encompasses all worlds (sovev kol almin), and what is above the light that encompasses all worlds.

And likewise in man: food is the inner light (or pnimi), the level of Torah, [as in] "Come, eat of my bread"; and garments are made from the performance of the mitzvos, and through these garments he can enjoy and receive a radiance from the level of the supernal garment of the Holy One, blessed be He, the level of the light that encompasses all worlds.

But the level of "the crown with which [his mother] crowned [him]," etc., is what is above the light that encompasses all worlds; if so, it is above even the level of the royal garment (levush malchus) of the Holy One, blessed be He: it is rather the level of the royal crown (keser malchus), the level of an encompassing [light] for the encompassing [light].

And since it is above the root of the garments, then "gazing at the crown" through the garments does not apply. Therefore it is said, "Go out" from the garments "and gaze at the crown," etc.

It may be said that the meaning of "go out" is along the lines of what is written elsewhere on the meaning of "And the children of Israel were going out with an upraised hand": that they go out of vessel and limit. This is the level of lifting up the soul, to fulfill what is written, "To You, G-d, I lift up my soul," and it is the level of higher teshuvah (return), etc.,

which is above the garments made through the performance of the mitzvos, as is known. And see what is written at the end of the discourse beginning "Until he does not know the difference between," etc., and at the end of the discourse beginning "For as the earth brings forth her growth," and at the end of the discourse beginning "The heavens are My throne," on "What house could you build for Me?")

Now, the level of the crown and Keser mentioned above is what the souls specifically draw down through the self-nullification (bittul) of the will in fulfilling the practical mitzvos.

Of this it is said, "the crown with which his mother crowned him": [the mother] is the source of the souls, which is called "his mother." And see what is written at the end of the discourse beginning "Let them bring royal apparel." However,

it is not that the souls actually make the crown mentioned above anew; for it was explained above that the root of this crown is in the level of Gulgalta of Arich Anpin, whose root is from the encompassing level of the light that encompasses all worlds (sovev kol almin), and not that it is drawn from the level of Imma alone;

but only the drawing down of the crown, so that it be a crown and an encompassing [light] upon his head, which is the ten Sefiros of the World of Atzilus (Emanation), etc.: this is what depends on the souls, who draw [it] down so that the royal crown is placed on his head.

It is like the example from the way of the world: the crown and the diadem that are placed on the head of a king of flesh and blood when he is crowned; for this crown and diadem was already made long before by the craftsman who knows how to make it.

Rather, the matter of crowning him is placing it on the king's head, as it is written, "and on whose head the royal crown was placed."

So it is, by way of analogy, above. The meaning and matter of "the crown with which his mother crowned him" is that they drew the crown and Keser, as it were, from Arich Anpin, so that it be drawn upon the ten Sefiros of Atzilus, etc.,

the ten Sefiros of Z'eir Anpin. (And see what is written in Parshas Bamidbar Sinai, in the explanation on [the verse] "Take, etc., … by their heads (legulgelosam)," on the drawing down of the Keser to Z'eir Anpin on Shavuos; and see in the Mikdash Melech, Parshas Acharei) (folio 66, side b), on "the crown with which his mother crowned him," what he writes in the name of the book Emek HaMelech.

4. And this is the matter of "and from the wilderness, a gift." The matter was explained above: 13
although "This is the Torah: a man (adam)," for the Torah is the level of "man," since "the Torah comes forth from Chochmah (wisdom)," nevertheless this is as it goes out from concealment into revelation;

but of its supernal root and foundation, from which it was taken, it is written, "and from the wilderness, a gift." The wilderness is a supernal level, above the level of "man,"

for of the wilderness it is written, "through which no man passed, and where no human being (adam) dwelt," etc.: it is far, far above the level of the supernal "man" upon the throne, and from there it is drawn to become the level of a crown (keser) upon the head and the brains (mochin).

And this is the matter of "the crown with which [his mother] crowned him," etc. The matter is 14
along the lines of what is written in the Sifra DeTzniusa, beginning of chapter 2: "Of that preciousness it is written, 'through which no man passed

and where no human being (adam) dwelt': it is outside." And in Zohar HaRakia he wrote in the name of the Arizal; these are his words: "The meaning: 'adam' is in Z'eir Anpin (the emotive attributes) and not in Arich Anpin; and even in Z'eir Anpin it is not called 'adam'

except from the nose downward, as is written in the Idra Rabba (folio 136, side b)." End quote. And in the Idra Rabba there it is written that the level of the Forehead (Mitzcha) of Adam Kadmon is from the level of "for He is not a man (adam)," etc.; see there.

The matter is that the chain of descent (hishtalshelus) of the ten Sefiros of the World of Atzilus (Emanation), which come as three lines (Chochmah, Chesed and Netzach on the right; Binah, Gevurah and Hod on the left; Daas, Tiferes and Yesod in the middle), is what is called the configuration (partzuf) of "man" above; and of this it is said,

"and upon the likeness of the throne, a likeness like the appearance of a man." This is not so with the level of Keser (the Crown), which is still above division and hishtalshelus, and "He is not any of these attributes at all"; of it is said,

"for He is not a man, that He should relent." And see what is written on this elsewhere on [the verse] "Remember the Shabbos day." Therefore it is said that the level of the Forehead, which is a vessel for the revelation of the will (ratzon), is a level above the level of "man."

It will be understood by way of an example in the lower man: the main part of a person's face is from the nose downward, which is why our Sages, of blessed memory, said that one may testify only on the face with the nose (as is written in the Mishnah at the end of Tractate Yevamos).

The matter is that from the nose downward the light and the life-force (chayus) are drawn in a manner of division of the levels and of their inter-inclusion, which is the essence of the level of "man,"

such as the two nostrils of the nose, two eyes, two ears, two hands and the torso, two legs, etc., which are the vessels for the spiritual, inner life-force that comes divided from the ten powers: Chochmah (wisdom), Binah (understanding) and Daas (knowledge),

Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Netzach (victory), Hod (splendor), Yesod (foundation) and Malchus (sovereignty). And these are precisely so: the two eyes are vessels for the revelation of the light from Chochmah, for the sages are called "the eyes of the congregation," and it divides into two eyes, for the right line and the left line; and likewise, in the same way, the two ears are from the level of Binah.

The right arm is the level of Chesed (kindness); the left arm, the level of Gevurah (restraint); 15
Netzach and Hod, the two thighs, etc. All of them are in a state of division, each in a vessel of its own, and also in a state of inter-inclusion,

that is, the binding and joining of all the limbs to one another through sinews and veins, etc. And this is the level of tikkun (rectification). Therefore in this level there are many changes: at times the inter-inclusion is such that Chesed prevails, and at times the reverse;

and so with the other powers. And according to the changes in the manner of the inter-inclusion within the inner dimension (pnimiyus) of the powers, so the change will be discernible on the outside (chitzoniyus), in the face, so that at times his face turns red and at times it turns white.

Therefore it is specifically in the face that the difference between one person's features and another's is discernible, for no one resembles another, etc.; see the Mishnah, end of chapter 4 of Sanhedrin.

Whereas the level of the Forehead is called "for He is not a man." (Although in the baraisa in Yevamos there it is stated, "the face but not the forehead, one may not testify," etc.,

which shows that recognition depends on the forehead as well, this is as Tosafos wrote at the beginning of chapter 8 of Bechoros: that there is something in a person by which the face is recognized, namely the forehead, which is called "the recognition of their face," in which and through which the face is recognized.

But certainly it is not part of the face itself. And the Korban HaEdah on the Jerusalem Talmud, in Yevamos there, means to say that the Mishnah and the baraisa disagree, and he left it as needing examination. But this is against our Gemara in Yevamos there, where the baraisa and the Mishnah are in full accord, as it also brings the incident of Abba bar Manyumi, etc.,

and against the Talmud in Bechoros there, and against all the halachic authorities. Nevertheless, none of this poses any contradiction to what is written in the Zohar and by the Arizal, for the Zohar's intent is only that it is not part of the face, and therefore it is called "for He is not a man"; but nevertheless the face is recognized through it.)

For there there is not yet a division into two levels, like the two eyes, etc. This is because the forehead is the vessel for the level of the will (ratzon), which is above Chochmah (wisdom), as it is written, "And it shall be on his forehead always, for favor (ratzon)" (as is written in the discourse beginning "And you shall make a tzitz," etc.).

And it is the level called "the will of all wills," which is still above division, along the lines of "there is no left in this Atika."

And although this level is chiefly in the Forehead of Arich Anpin, nevertheless this level shines also in the Forehead of Z'eir Anpin (the emotive attributes), for the forehead is the will, along the lines of "Gulgalta that covers the brain," etc.

Therefore of this level it is said, "for He is not a man, that He should relent": changes do not apply there as they do in the level of "man," where there are changes, at times Chesed prevailing and at times the reverse; which is not so with the level of the forehead, the will, etc.; as it is written, "I, G-d, have not changed."

Therefore also in man below, the forehead is always at one level, and no changes are discernible in it as in the face. 16

Therefore the level of the Forehead is called "wilderness ... a land through which no man passed, and where no human being (adam) dwelt," for it is above the level of "man"; and it is called "wilderness"

because, just as in a wilderness there is no sowing and growing, so in this level sowing and growing, which are changes of smallness (katnus) and greatness (gadlus), do not apply. Therefore the forehead is free of hair, and no hair grows on it.

Therefore of the Torah, which is drawn from the level of the supernal will (ratzon), "the will of all wills" of Arich Anpin, it is said, "and from the wilderness, a gift"; only that its revelation is in the level of "man," as mentioned above. (And see the Idra Zuta, folio 288, side b, on the Forehead, and Etz Chaim, Sha'ar Arich Anpin, chapter 14.)

And likewise it will be understood in the service of G-d of all the souls of Israel, who are also called by the name "man (adam)," as it is written, "Let us make man in our image," etc., [and] "You are man (adam)."

Therefore, just as in the supernal "man" there is also a level that is called "for He is not a man," and this is from the level of the Forehead and upward, as mentioned above in the name of the Idra and the Arizal,

so it is also in the soul. For the level of "man" is the ten Sefiros in the G-dly soul, which is composed of ten Sefiros: namely, the self-nullification (bittul) and the apprehension of Chochmah (wisdom) and Binah (understanding), and love and awe and the other emotive attributes (middos) in the heart.

Now, in them there are many changes: at times they are in a state of smallness (katnus) and at 17
times in a state of greatness (gadlus). So too with teshuvah (return) and a broken heart: at times it is from the depth of the heart, and at times the heart is not broken, etc.,

and "the light of the soul does not rise in it" at that time, because of the physicality and coarseness of the body, which becomes a separating screen, etc. And this is

like, by way of analogy, the changes found physically in a person's face, from red to white, etc. (And see what is written on the meaning of "And Rachel was beautiful of form," in the discourse beginning "If you do not know, O fairest among women," etc.)

However, there is in the soul a further level, above the ten powers mentioned above, which begin with Chochmah (wisdom) and Binah (understanding), etc.: the level of self-nullification (bittul) and self-sacrifice (mesirus nefesh) in the very essence of the will, which is above intellect; as is known, there is will and there is will, etc.,

as is written on [the verse] "And Moshe assembled." That is, this will has its root in the level of the supernal will, which is above apprehended intellect; and therefore Yisrael is called "li rosh" ("a head for Me").

"Head" is the level of Gulgalta that covers the brain. And see what is written in Parshas Shelach, in the discourse beginning "I, etc., who brought you out of the land of Egypt," etc.,

and see what is written in the discourse beginning "See, I set before you." In this level changes do not apply at all, as it is written, "And also the Eternal One (Netzach) of Israel will not lie," etc., "for He is not a man," etc.

Netzach and metzach (forehead) are all one level; and see Sefer Shel Beinonim, chapter 19. And this level arouses above, too, the level of Keser (the Crown) and the encompassing light (makif) of the World of Atzilus (Emanation), and there "darkness is just like light," truly.

Therefore deliberate sins are actually transformed into merits. (And see what is written in the explanation on [the verse] "And the Jews undertook," [where] "undertook" is in the singular, etc.; see there.)

5. Now, with all the above, what is written on the section "She shall surely rejoice" will also be understood: that through the joy of a mitzvah one draws down [a light such] that even when Knesses Yisrael (the Congregation of Israel) is in the state of "the barren one," and only the arousal from above is drawn of itself, nevertheless she will bear a male, etc.; see there. 18

This will be understood by first explaining further the connection and link between the first premise, explained above, concerning the two levels of the arousal from above, and the second premise, concerning the difference between Torah and mitzvos. 19

The matter is: just as with Torah and mitzvos there is an extra advantage in Torah over mitzvos and an extra advantage in mitzvos over Torah, so too, in the same way and similarly, is it with the two levels of the arousal from above mentioned above.

That is: although the arousal from above that is drawn through an arousal from below is an inner radiance from the Infinite One (Ein Sof), blessed be He, and far, far above the arousal from above that shines constantly, of its own accord and of itself, for the sake of the life of the worlds, which is only the revelation of an outer radiance,

nevertheless, the root and source of this arousal from above, which is drawn of itself, is from a higher place. Since it is drawn of itself,

as it was from the beginning of creation, when it was drawn from the level of "for He desires kindness," then its root is drawn from the level of the very Essence, which the arousal from below does not reach at all, but only

"for He desires kindness." And see Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin, discourse 2, on the explanation of "When it arose in His will," etc.

And this is the meaning of what was said after the Flood: "As long as the earth endures, seedtime and harvest, etc., ... day and night shall not cease." 20

That is, this level, the life of the worlds, will never cease, even if, G-d forbid, the generations are not worthy, for the reason mentioned above: its root is drawn from a level that the arousal from below does not reach at all.

And see what is written in the discourse beginning "For the conductor, on the Sheminis," and at the end of the discourse beginning "A person is obligated to become intoxicated on Purim," on the meaning of the answer mentioned in the Midrash to the question of how the Holy One, blessed be He, causes rain to fall and grass to grow on Shabbos, etc.; 21

see there. For from the answer it is understood that the source and root of the light and life of the worlds is drawn from a place that is above even the level of Shabbos; and Shabbos is the arousal from above that is drawn through the arousal from below of all the six workdays.

If so, it is clear from this that the root of the light and life of the worlds is from a level above this arousal from above that comes through an arousal from below: namely, from a level where above and below do not apply at all, etc.

And see what is written elsewhere in the explanation of the passage of the Zohar, Parshas Vayeira (folio 112, side a), on [the verse] "And moreover, she is indeed my sister, the daughter of my father," etc.:

how, in general, the root of the constant union is called the union of Abba and Imma (Chochmah and Binah), and the union to bring forth new souls is named the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc.; and it is what is drawn specifically through an arousal from below.

So too it is explained further elsewhere, in the explanation on [the verse] "And it shall be for you as tzitzis," on the meaning of "My holiness is above your holiness": that there is an arousal from above that comes through an arousal from below, 22

and this is the meaning of "your holiness"; and there is an arousal from above before the arousal from below, to raise up from below to above, and this arousal from above is of very much greater virtue than the one that comes through an arousal from below, for the arousal from below cannot reach it.

As in the saying of the Baal Shem Tov, whose soul is in Eden, about the heavenly voice (bas kol) that proclaims: that these are thoughts of teshuvah (return), and they come from above, for a person does nothing at all of his own accord; and this is "for He desires kindness."

And this is the meaning of "My holiness is above your holiness." And see also what is written elsewhere, in the discourse beginning "To a mare," on the meaning of "and you shall be silent," etc., "you shall not arouse anything," etc.; 23

see there. Now from all this it is explained that the arousal from above that is drawn of itself to awaken the arousal from below is of greater virtue than that arousal from above which comes through an arousal from below.

In truth, in several places the opposite is explained: that the arousal from above that is drawn through an arousal from below is higher. This is the meaning of "the woman gives seed first, she bears a male," etc. And see what is written elsewhere in the explanation on [the verse] "These are the journeys": 24

that the arousal from above that precedes the arousal from below is only an outer radiance, along the lines of "and His right hand embraces me"; but the arousal from above that follows the arousal from below is a drawing down of the inner level, so that a birth may come of it, etc.

But the matter is that both are true. The root and source of this arousal from above, which is drawn of itself, is drawn from the level of "for He desires kindness," that is, from a place that the arousal from below does not reach at all;

nevertheless, the drawing down is only an outer level, except that it is the outer dimension of a most exalted level; as is also explained there, in the discourse beginning "For the conductor, on the Sheminis," regarding the root of the life of the worlds, that it is from the level of Adam Kadmon, etc.

But nevertheless it is the outer dimension of Adam Kadmon, like the analogy of the skin, etc.; and also, it shines only in an encompassing manner, encompassing them all equally, etc.; see there. Whereas the arousal from above that is drawn through an arousal from below is a revelation of the truly inner level, and not merely an outer one.

Therefore, although the revelation is only from a level that the arousal from below reaches, nevertheless, since it is a revelation of the inner level, it has a greater advantage than the arousal from above that comes of itself, as in the saying, "the woman gives seed first, she bears a male," etc., as mentioned above.

It follows that the distinction between these two levels of the arousal from above is similar to the difference between the virtue of the mitzvos and the virtue of the Torah.

For although the drawings-down that come through mitzvos and Torah both come through the deeds of the lower beings, and are not like the arousal from above that is truly drawn of itself,

nevertheless we can understand from this: just as there is an extra advantage in Torah over mitzvos, although the mitzvos are rooted higher than the Torah, only because the Torah is at the inner level, namely Mocha Stima'ah, while the mitzvos are the outer level, Gulgalta,

and therefore they said in the Jerusalem Talmud that all the mitzvos of the Torah are not equal to one halachah of the Torah, so it is with the virtue of the arousal from above that is drawn through an arousal from below: 25

since it is the inner level, it is therefore higher than the arousal from above that is drawn of itself, which is an outer level and also shines only in an encompassing manner, [as in] "and His right hand embraces me," as mentioned above.

And just as there is an extra advantage in mitzvos over Torah, because, although they are from the outer level, that outer level is from a most exalted level, etc., as mentioned above at length,

so there is an extra advantage in the arousal from above that is drawn of itself to awaken the arousal from below: although it is an outer level, its root is from the most exalted level, which the arousal from below does not reach at all.

Now, there is yet a third level of the arousal from above. It too is the arousal from above that is above the arousal from below, that is, which the arousal from below does not reach at all, like "My holiness is above your holiness," as mentioned above. 26

Nevertheless, it rests and is revealed only when there is completeness in the deeds of the lower beings, so that the arousal from above that corresponds to the arousal from below has already flowed down upon them; then there rests and is revealed also the arousal from above that is utterly beyond the measure of the arousal from below.

As is written elsewhere on [the verse] "I am asleep, etc., open for Me, etc.": that this is the meaning of "Open for Me [an opening] like the eye of a needle, and I will open for you [an opening] like the entrance of a hall," etc.; 27

see there. So too regarding Shabbos, our Sages, of blessed memory, said, "I have a good gift in My treasure-house, and Shabbos is its name": that is, there is a further level in Shabbos that is above the arousal from below,

and this is the level called "Shabbos Shabbason," and it is specifically a "gift," above the arousal from below, as is written elsewhere. Nevertheless, our Sages, of blessed memory, said, "He who toiled on Erev Shabbos will eat on Shabbos," for this gift is drawn

only after the arousal from above that is first drawn on Shabbos through the arousal from below of all the weekdays, of which it is said, "to make the Shabbos," etc. And see what is written along these lines elsewhere, at the end of the discourse beginning

"For as the new heavens," etc. That is, this level of revelation is "which I make," above the arousal from below; and nevertheless it is drawn and revealed only after the completion of the revelation of the arousal from above that accords with the arousal from below.

So too is the matter mentioned regarding circumcision on the eighth day: that it is so that one Shabbos should pass over him, as is written elsewhere. The matter is 28

that the level of the revelation of this arousal from above is a truly inner revelation (pnimiyus), from a level that the arousal from below does not reach, and not merely an outer one (chitzoniyus), like the arousal from above that precedes the arousal from below, which, although it too is from the level of

"for He desires kindness," nevertheless the revelation is only outer and only encompassing; and therefore it is drawn even before the arousal from below and the arousal from above that comes through it.

But that the inner revelation of this very level should be drawn down in actual revelation, in an inner way, is specifically after there has first been an arousal from below, as far as

it reaches, and the arousal from above that comes through it has been drawn; then it is drawn also in an inner way, from a place that the arousal from below does not reach at all.

So too it is explained further elsewhere, on the passage in Parshas Chayei Sarah (folio 133, side a), on the reason why the evening prayer, which Yaakov, the choicest of the Patriarchs, instituted, is optional. The substance of

the answer is that the level of Yaakov "extends from end to end," from a level that the arousal from below does not reach; therefore it is optional. Nevertheless, this level is drawn

only after there has been an arousal from below as far as it reaches, namely the morning and afternoon prayers, which Avraham and Yitzchak instituted, etc. And see what is written on [the verse] "He will revive us after two days; on the third day He will raise us up, and we shall live before Him."

Now, in the same way it will also be understood regarding the light drawn down through the mitzvos and the Torah: the Torah is the inner level (pnimiyus), 29

but that is the inner dimension of Chochmah (wisdom) within Keser (the Crown), called Mocha Stima'ah; and the mitzvos are from the level of Keser within Keser, but from its outer dimension (chitzoniyus), namely "Gulgalta that covers the brain."

However, there is yet a third level, higher than both: the inner dimension of Keser within Keser itself, of which Gulgalta is the outer dimension. And it may be that this is the meaning of "the crown with which his mother crowned him on the day of his wedding," which is the Giving of the Torah, as will be explained;

for in Etz Chaim, Sha'ar 22, end of chapter 6, he wrote that it is a spiritual light that encompasses him, etc.; and this is exactly like the level of "the crown," which encompasses the skull, etc.

6. And now the matter of the joy of a mitzvah will be understood. For joy is the revelation of what is hidden, like the analogy of the king, whose way is to sit in the innermost chambers, for "all his glory is within," 30

but at the time of his rejoicing he shows himself and is revealed to every eye. Now, the mitzvos are rooted very high, from the level of Keser (the Crown), which is above Chochmah (wisdom).

However, the essence of Keser is not revealed at all, only its outer level (chitzoniyus), namely the level of Gulgalta, which is the level of the supernal will (ratzon).

But through joy in fulfilling the mitzvah, since joy arouses the revelation of the inner dimension (pnimiyus), therefore through it one draws down a revelation of the inner dimension of Keser.

And this is [the meaning of] "the crown with which his mother crowned him," specifically [his mother]: "a joyful mother of children," and "Israel will rejoice in You," etc.; for through the joy of a mitzvah one arouses the supernal delight (taanug), which is the level of the crown and Keser (the Crown), etc. And see what is written below, in the discourse beginning "I will surely rejoice," and in the discourse beginning "G-d is for me among my helpers." 31

Now, it was explained above that this level is the third level of the arousal from above, which is higher than the first two levels. Therefore, through the revelation of this level it comes about that even when the man gives seed first, she will bear a male, etc. 32

For that "the man gives seed first, she bears a female" is when the revelation is drawn from the outer level (chitzoniyus); then the effect of the arousal from above that awakens the arousal from below is that she bears a female, a small love, etc.

Whereas through the joy of a mitzvah, when the revelation is drawn from the arousal from above that is above the arousal from below, from the truly inner level (pnimiyus), it is higher even than the arousal from above that comes through an arousal from below; therefore she bears a male, etc. And this is [the meaning of] "Let [the barren one] surely rejoice," etc., "at the gathering of her children" specifically, etc.

(And see what is written in the explanation on [the verse] "Thus shall you bless the children of Israel," on the three blessings of the Priestly Blessing, "May He bless you," "May He shine," "May He lift up"; and see what is written on "as You gladdened Your creation in the Garden of Eden of old."

And see what is written at the end of the discourse beginning "And it came to pass, when Pharaoh sent out": that true joy and cleaving to the One G-d are through submission and self-nullification (bittul), and through accepting the yoke (kabbalas ol) of the kingdom of heaven in the study of Torah and the mitzvos, etc.; see there.)

Now, according to this, what is written, "the crown with which his mother crowned him on the day of his wedding," which is the Giving of the Torah, will also be understood. For Pesach, the Counting of the Omer and Shavuos are close to the three levels of the arousal from above mentioned above.

For on Pesach there was a "skipping over" and a revelation of the arousal from above that came of itself; but the revelation was not inward as on Shavuos, when at the Giving of the Torah "G-d spoke face to face."

And after the first day of Pesach we begin to count the Counting of the Omer, which is the drawing down of an arousal from above through an arousal from below, [the arousal] of refining the animal soul; and this is the matter of the Omer of barley, animal food, etc. 33

This is forty-nine days; and afterward, on the fiftieth day, is the revelation of the fiftieth gate, which is above the arousal from below. And this is [the meaning of] "on the third day, when it was morning"; and our Sages, of blessed memory, said in Bereishis Rabbah, chapter 56, that this is the meaning of "on the third day He will raise us up." Therefore there is no counting on it, and the revelation is drawn in a truly inner way (pnimiyus).

Whereas on Pesach, etc., the revelation was not yet inward as on Shavuos. And this is what is written in the Zohar, Parshas Emor (folio 96, side b), concerning Shavuos, that it is one day: "the bond above: the Head, the Skull (Gulgalta) and the Brains."

And see there in the Mikdash Melech and the Ramaz: "Head" is the essence of Keser (the Crown), and it is the supernal makif (encompassing light), of which Gulgalta is the end of its outer dimension; and "Brain" is Chochmah (wisdom), etc. That is, on Shavuos all three levels mentioned above are bound together and shine below.

Elsewhere these three levels in Torah and mitzvos are explained somewhat differently: that the inner dimension (pnimiyus) of Keser (the Crown), of which Gulgalta is the outer dimension (chitzoniyus), is Mocha Stima'ah, as is written in Etz Chaim, Sha'ar 22, end of chapter 5. 34

These are two levels. And the third level, from above to below, is the Chochmah (wisdom) of the World of Atzilus (Emanation), for "the Torah comes forth from Chochmah," from the Chochmah of Atzilus; and the mitzvos are from the level of Gulgalta, which extends also below and enclothes also the level of the Chochmah of Atzilus, as is written in Etz Chaim there.

Therefore there is an advantage in the Torah, which is the inner level (pnimiyus), for Chochmah (wisdom) is the brain; whereas the mitzvos are from the level of Gulgalta, which is outer (chitzoniyus), like the bone of the skull that covers the brain. 35

And there is an advantage in the mitzvos, which, being from the level of Gulgalta, are the outer dimension of the most exalted level, namely the hidden Chochmah (Chochmah Stima'ah) of Atika, etc., which is the very inner dimension of Keser (the Crown).

In the same way one may also explain the meaning of "the Head, the Skull and the Brains": "the Head" is the inner dimension of Keser, Mocha Stima'ah; "the Skull" is the end of its outer dimension; and "the Brains" are the Chochmah, Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation).

And see what is written on this subject in the explanation on [the verse] "I, etc., who brought you out of the land of Egypt," etc. And see further on the matter of "the crown with which his mother crowned him" in the Zohar, Parshas Noach (folio 74a),

and in Parshas Beshalach (folio 58a), and Parshas Yisro (84a), and in Mishpatim (folio 100b), Vayikra (4b) and Parshas Acharei (77b).

Now, from the Mishnah at the end of Taanis it is implied that "the day of his wedding: this is the Giving of the Torah" means Yom Kippur, on which the second Tablets were given,

as Rashi explains there. And certainly on Yom Kippur the revelation of "the crown with which [his mother] crowned [him]," etc., applies, which is the third level mentioned above, from below to above; and as is written on [the verse] "on the third day He will raise us up."

And this is also [the meaning of] "with which his mother crowned him," for all the ascents on Yom Kippur are through Binah (understanding), etc.; and [this is] the matter of "Lift up your hands in holiness and bless," etc., as a mother blesses her son, by way of analogy. 36

And this is the matter of "He did not cease to cherish her until He called her 'My mother,'" mentioned above; that is, as is known, that Abba and Imma (Chochmah and Binah) enclothe the arms of Arich Anpin; and as is written on this regarding the waving of the two loaves upon the two lambs, in Parshas Emor.

If so, when blessing and drawing down are drawn to Z'eir Anpin (the emotive attributes) from Abba and Imma (Chochmah and Binah), this blessing and drawing down is also from the arms of Arich Anpin that are enclothed in them. 37

And this is exactly like a blessing that is given through the hands, as it is written, "And Israel stretched out his right hand and placed it on the head of Ephraim," etc.

In the same way the book Emek HaMelech, Sha'ar 11, chapter 3, and Sha'ar 15, chapter 148, explains "Lift up your hands in holiness" as the mystery of Abba, within whom is the right hand of Arich Anpin, "and bless Havayah," which is Z'eir Anpin, etc.

And see what is written on this drawing down, from the Chesed (kindness) of Arich Anpin into Z'eir Anpin through Abba and Imma, in the discourse beginning "G-d: those who contend with Him shall be shattered."

And in order that there be this drawing down, it is through "Lift up your hands," which is the matter of "Hear, O Israel" and "Blessed be the Name of the glory of His kingdom forever and ever." And see Etz Chaim, Sha'ar 31, chapter 7, on [the verse] "and the four parts (yados) shall be yours, and the fifth to Pharaoh": 38

that the two hands of Arich Anpin are both equal as one and are called one hand alone, for "there is no left in this Atika, for Atika is all right," etc.;

and of this it is said, "and the fifth to Pharaoh": this is the supernal Imma, which is called Pharaoh, "for there all lights are revealed and uncovered (ispar'in)," as mentioned in the Zohar, Vayigash (folio 210); and see the Zohar, Beshalach (folio 63b).

It follows that the hand of Arich Anpin is revealed in the supernal Imma. And this is what is written in Reishis Chochmah, Sha'ar HaAnavah, end of chapter 1, that Imma is called "the treasury of the free gift," etc.

Therefore, through "Lift up your hands," which is the level of the soul's expiring in longing (kelos hanefesh) in the Shema, through which one draws down from the level of Arich Anpin and Abba and Imma (Chochmah and Binah) into Z'eir Anpin (the emotive attributes): this is the matter of "He did not cease to cherish her until He called her 'My mother.'" And see what is written on this in the discourse beginning "Sing and rejoice," etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 20

צאינה וראינה בנות ציון במלך שלמה בעטרה שעטרה...

Go Out and Gaze, O Daughters of Zion

◇

"Go out and gaze, O daughters of Zion, at King Shlomo, at the crown with which his mother crowned him on the day of his wedding." And our Sages, of blessed memory, said: "On the day of his wedding": this is the Giving of the Torah. 1

To understand this, we must first preface [an explanation of] the matter of the Torah. For it is known that the Torah is likened to several things, to bread, wine and oil, as it is written, "Go, eat of my bread, and drink of the wine that I have mixed"

(and see Berachos, page 57, end of side a, and Tractate Avodah Zarah, page 35, side a). And it is also called oil, as is written in [Midrash] Rabbah on Shir HaShirim on [the verse] "For the fragrance of your oils," etc.

[We need] to understand these three levels, for certainly the different names, bread, wine and oil, are different aspects and virtues that are in the Torah.

The explanation is according to what is written, "And wine gladdens the heart of man (enosh), to make the face radiant from oil, and bread sustains the heart of man."

We need to understand the difference between the level of joy that comes from the level of the "wine" of the Torah and the level of radiance that comes from the level of "oil"

(for seemingly both are a matter of joy, as it is written, "And the city of Shushan was radiant and glad"). We also need to understand the expression "to make radiant": it should have said, "and oil will make the face radiant."

But the expression "to make radiant" implies that wine gladdens, etc., in order to make the face radiant from oil; yet seemingly wine gladdens by itself, even if there is no oil. Now, first we need [to explain] the matter of "and bread sustains the heart of man."

The explanation: the word enosh has two meanings. The first is the sense of "man" (ish), and the second is the sense of weakness, as it is written (Jeremiah 17), "The heart is more crooked than all, and it is enosh," where the meaning is weakness and sickness.

That is, because "the heart is more crooked than all," which denotes distortion and crookedness, meaning that it is drawn after physical desires and pleasures, whose root and source is from the level of the mazalos (the constellations), [as it is said,] "There is no blade of grass that has no mazal," etc.

And the mazalos receive from the dregs of the Ofanim, which fell there by way of the shattering of the vessels (sheviras hakeilim), from the level of waste, etc., as is known [from the explanation] on "and all my innards," etc.:

that the life-force that is drawn down and enclothed in the pleasures of this world is only like the level of the waste that is expelled through the sifting in the innards and intestines.

Therefore, just as the waste bears no comparison to what was sifted out of the food, from which life-force is made for the person and which becomes included in the person, whereas the waste that was expelled is not fit even as food for an animal, but only, etc.,

so too, in the same proportion, the pleasures of this world in general bear no comparison to spiritual pleasure, even in the lower Gan Eden, to the point that all the sufferings of Gehinnom are worthwhile [for it], etc.

Therefore, whoever walks uprightly ought to despise the pleasures of this world, in the manner of is'hapcha (transformation), or at any rate iskafya (subjugation), and to be [in the state of] "Taste and see that Havayah is good," as it is written, "See, I have set before you life," etc., "and death," etc.,

"and you shall choose life." And it is known that physicality is called death, and spirituality is called life. And of this it is said, "to love Havayah your G-d, for He is your life."

Now this love is the one that is drawn from the level of the light that fills all worlds (memalei kol almin), which is the level of "for the sake of your life"; therefore this love is limited within a vessel. 2

And there is a level of love that comes from contemplating the Infinite Light (Or Ein Sof), blessed be He, itself, the light that encompasses all worlds (sovev kol almin), which no thought can grasp at all, and the life-force of all the worlds is only from the level of a mere glimmer, [that of] "He spoke and the world came into being," a mere utterance, etc.

And because of this his soul will yearn, and even expire, to be in a state of actual self-nullification (bittul) toward Him alone, may He be blessed, for the heart does not have the power to contain the love.

But if, G-d forbid, he is drawn after physical desires, of this it is said, "The heart is more crooked than all," for there is no crookedness and distortion greater than this. And not only does he lack the level of the expiring of the soul mentioned above,

as it says, "I, Havayah, have not changed," and how [is it that] you, children of Yaakov, have not expired, in the expiring of the soul, toward this level of "I have not changed," etc.;

but he has cast away from himself even the first love, of the level of "and you shall choose life" and "for the sake of your life," as it is written, "Me they have forsaken, the source of living waters, to hew for themselves cisterns,

that are broken": these are all their pleasures and the love of physical things, which are drawn from the shattering of the vessels and [therefore] are called "broken cisterns," etc. And because of the attachment to physical pleasures, the power of the soul is weakened as a matter of course, and he has no G-dly love.

As it is written, "Strength stumbles because of my iniquity": through the iniquities the power of the soul stumbles and is weakened. And as it is written, "But your iniquities have separated between you and your G-d," and [this means] not actual iniquities

but the physicality of the body and its materiality (for avon, "iniquity," denotes crookedness, which is like the matter of "the heart is crooked" mentioned above. And the main thing is that they take light for darkness and darkness for light, bitter for sweet and sweet for bitter.

Therefore this is called enosh, denoting pain and sickness: just as a sick person tastes the sweet as bitter, etc., and craves precisely bad foods, so too, in the same way, is the sickness of the soul, and it is called "lovesick": the desires of the world are pleasant to him, and he tastes no flavor in G-dliness, as it is written, "Taste and see that Havayah is good");

it is this that becomes a separating screen, which limits and enclothes the soul until it brings her down to be drawn after it, and she has no ability to rise and to go out of it.

2. Now, in this state a person is called enosh. For there are several names [for man], enosh, ish and adam, and adam is the highest of them all. 3

As is written in Parshas Tazria (page 48), adam is the level of completeness, as it is written, "Male and female He created them, and He called their name Adam," etc. And it is known how in the union of male and female, giver and receiver, there is completeness and the revelation of a supernal radiance.

Also, adam is the expression of "I will be like (adameh) the Most High." And ish is below the level of adam; in general, ish is the level of the emotive attributes (middos), love and awe, as it is written, "A man (ish) is praised according to his intellect."

And adam is when he has the expanded intellect (mochin degadlus), etc. Nevertheless, regarding ish too it is written, "Fortunate is the man (ish) who fears Havayah," etc., "mighty in the land," etc. 4

But enosh is below them all: that is, on the contrary, when he is in a state of weakness of the soul's power, as mentioned above, from the expression "The heart is more crooked than all, and it is enosh," etc. And so it is in the Zohar, Terumah (168a), on [the verse] "What is enosh, that You should remember him," etc.

Now, so too Above: regarding the Holy One, blessed be He, it is written, "And upon the likeness of the Throne, a likeness like the appearance of a man (adam)," etc., and it is written, "Havayah is a man (ish) of war."

But enosh is the level of Metatron, as is written in Parshas Pinchas (page 217) on [the verse] "Enosh, his days are like grass," etc.: that it is the level of the angel mentioned above, of whom it is said, "I was a youth (naar), and I have also grown old," etc. And he is likened to grass.

For grass (chatzir) is the herb that is cut several times and grows back again in a short time, and is cut again; it is called aspasta (in the Gemara, in [the chapter] Chezkas HaBatim).

Now, so too the level of the angel mentioned above, who is the one that clothes the light of the flow that is drawn down in the six weekdays, the first day [being] the level of Chesed (kindness), etc.: the level of Chesed is enclothed in that angel, and for this reason he is called "the shoe of the Shechinah (Divine Presence)," etc.

He is called naar, a youth. That is: just as a youth's intellect and emotive attributes are very small compared to a grown man, so, and even more so, the emotive attributes (middos) of the World of Yetzirah (Formation) bear no comparison 5

(which is the level of Metatron, in which Chesed is enclothed in a physical flow) to the emotive attributes of the World of Atzilus (Emanation), where there is the revelation of the Infinite Light (Or Ein Sof). And on every Shabbos, which is the ascent of the worlds, the level of that angel also rises to Atzilus, as is known regarding "How beautiful are your steps in shoes," etc.

And this is "and I have also grown old": that he rises to old age, which is a great ascent from the level of naar and the "small face" (anpei zutra) to the level of the "great face" (anpei ravrevei) and old age, etc. 6

But on weekdays he is drawn down again to be on the level of naar, which is the "small face," etc. Therefore it is said, "his days are like grass": just as grass constantly grows anew, so this enosh is constantly renewed to be on the level of naar.

And you may know [this], for we count, "Today is the first day of the week," "the second day," etc., until "the Shabbos day is the seventh day." 7

This is difficult: surely myriads of days have already passed from the six days of Creation until now, so how do we say, "Today is the first day," etc.?

Rather, it is because on Shabbos the ascent of the level of naar, the Prince of the World, is into Atzilus, and there it is above the level of time. Therefore every first day is truly a first day,

like the first day of the six days of Creation, when time was brought into being anew from above time; so every first day that follows Shabbos is renewed.

For Shabbos is the ascent into Atzilus, which is above time, and on the first day it is drawn down into the level of Metatron, the six extremities (vav ketzavos) of Yetzirah, the level of time. If so, then "enosh, his days are like grass," whose growth

is only six days; on Shabbos he rises and is included in what is above time, and afterward he is drawn down again for another six days; and this is "like grass," etc.

(And the reason his ascent into Atzilus is likened to "cutting" is that in his ascent there he is in a state of self-nullification (bittul), like a candle before a torch, etc. See there in Parshas Pinchas) (page 217, side b) on the explanation of "and he is no more," etc.

Now, from this it is understood how the term enosh, which is the level of an angel who has limits, etc., bears no comparison to the level of ish and adam, of which it is said, "Havayah is a man (ish)," etc.,

which is the level of the Infinite One (Ein Sof), primordial and eternal. And accordingly it is likewise understood, in proportion, regarding man below: when he is called enosh, it indicates the weakness of his power and a descent from the rank of the level of ish and adam, etc.

That is, as was said above at length regarding "The heart is more crooked than all, and it is enosh": the weakness is when he has no strength to prevail over his inclination.

For "Who is mighty? One who conquers his inclination," so as to be as it is written, "And you shall love with all your heart (levavcha)": with both your inclinations. [And so too Above:

in Yetzirah, which is the level of enosh, there is the main [place] of the level of the Tree of Knowledge of good and evil, as the Ramaz writes at the beginning of Parshas Vayishlach, and in the Mikdash Melech on Parshas Miketz, 194a.]

3. Now, "there is hope for Israel concerning this," namely through the Torah, which is called bread. Of this it is said, "and bread sustains the heart of enosh": that it will sustain this heart of enosh, the weak one, and strengthen it, so that it should have power and strength to conquer even its animal soul. 8

That is because the Torah is called "strength" (oz), as it is written, "Havayah will give strength to His people": it gives power and strength to the G-dly soul to prevail over the materiality of the body and over the animal soul and its coarseness, to go out from the captive's prison

(as is explained on this in the discourse beginning "In the third month after the children of Israel went out of the land of Egypt," in Parshas Yisro; see there at length). Therefore the Torah is called bread, by analogy with physical bread, which sustains the heart and strengthens it.

That is, it binds and joins the life of the soul to the limbs of the body: for if one goes hungry and does not eat all day, he will weaken, and some of the powers of the life of his soul will withdraw; and through bread the heart is sustained and his soul returns to him

(and it is named chiefly after the heart, in which is the blood of the soul, for the soul is enclothed in the blood that is in the heart, etc. And it is explained elsewhere that specifically bread sustains the heart: although meat increases the blood more than bread, nevertheless it is specifically bread that sustains the heart, strengthens it and raises it to be connected with the brain).

So too the level of the "bread" of the Torah: it is made of wheat (chitah), which is the level of the twenty-two letters of the Torah, the numerical value of chitah. Therefore on Shavuos the Two Loaves are brought from wheat,

and it is also the beginning of the wheat harvest, as is explained elsewhere. It strengthens him and gives power and strength to the G-dly soul to prevail over the materiality of the body and over the animal soul.

Now, the Torah is also called "My bread," for it is the level of bread for Him too, as it were. (And although it is said, "and bread sustains the heart of enosh," which is on the level of the angel Metatron mentioned above, [still,] the level of adam also needs bread, etc.:

that is, the level of the light that fills all worlds (memalei kol almin), which receives light and life-force from the level of the light that encompasses all worlds (sovev kol almin) through the Torah and mitzvos; see what is written on this in the discourse beginning "The heads of the tribes." Only, the bread sustains even the heart of enosh, the weak one, as well.)

And how this level applies Above is as follows. Just as man's need for bread is because the soul is spiritual and the body is physical, and it is not

of the essence and rank of a spiritual soul, therefore, for the soul to be joined and bound to the body, it must be through an intermediary that joins them, and that is bread, from which blood is made, and it binds the soul to be enclothed in the blood, etc.

So it is Above: for the Infinite Light (Or Ein Sof), blessed be He, to be drawn down and enclothed 9
in the emanated and created beings (for in Himself He is not of any of these attributes at all, and "You are wise, but not with a known wisdom"),

and just as a physical body bears no comparison to the spiritual soul, so, and even more so, the level of Chochmah (wisdom), etc., and the emotive attributes (middos), etc., bear no comparison to the Infinite One (Ein Sof), blessed be He.

Therefore, for the Infinite One, blessed be He, to be bound and joined to the attributes, it is 10
through "bread," which binds and joins, so that He, may He be blessed, is enclothed in them like a soul in a body, etc.

And this is [the meaning of] "For I said, the world will be built with kindness (chesed)": the Chesed must be "built" so that there may be the level of the world's endurance. For the coming into being of the worlds is through the supernal attributes, the chief of which is Chesed.

And also through the level of Chochmah (wisdom), Binah (understanding) and Daas 11
(knowledge), which are enclothed in them, as our Sages, of blessed memory, said, "With ten things the world was created: with wisdom, with understanding and with knowledge." And our Sages, of blessed memory, said, "'In the beginning' is also an utterance," for "In the beginning"

is the level of Chochmah: even Chochmah is called merely an utterance in relation to the Infinite One (Ein Sof), blessed be He, as mentioned above regarding the body in relation to the soul, etc.

Therefore, for the level of Chesed and Chochmah to be "built," it is through "For I said," that is, 12
through speaking words of Torah, which is called bread, to the point that it is truly the level of "My bread," to draw the Infinite Light (Or Ein Sof)

blessed be He, into the supernal attributes of the World of Atzilus (Emanation), which must also be specifically through this level of bread [and see what is written on this at the end of the discourse beginning "To My mare" and in the discourse beginning "I have come into My garden"]. And bread sustains even the heart of enosh, to draw the life-force and the drawing down of the Infinite Light, blessed be He, also below, into the level of enosh,

which is the level of naar and the Prince of the World, so that the flow and the life-force are drawn also into the lower worlds, until through this compassion and goodness are drawn into the world, and also a flow of kindness and physical sustenance to the world

(and see the end of Parshas Vayikra) (page 25b) on the verse "Drip, O heavens, from above," etc., until "and the sustenance of human beings is found in the world."

And "drip" is as it is written, "My teaching shall drip like the rain," which refers to the Torah, as is explained elsewhere. And as it is Above, so it is also below, in the soul, that bread will even

sustain the heart of enosh, the weak one, until "the weak one shall say, 'I am mighty'": to be mighty, one who conquers his inclination. And all this is through the bread of the Torah.

And even one who is on the level of adam also needs this bread, as mentioned above regarding the parallel [Above]. And so it is below: for the Infinite Light to be drawn into the soul is impossible except through the Torah.

And this is [the meaning of] "And G-d spoke all these words, saying." "All these words" means 13
the general and collective expression (klalus) of the entire Torah, which is included in the Ten Commandments, as the Ramban writes, that in the Ten Commandments there are 620 letters.

"Saying" (lemor) means: so that through this there may be endurance and life-force for the Ten Utterances, as mentioned above regarding "My bread," etc.

And this is what our Sages, of blessed memory, said (Sanhedrin 99b) on the verse, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": that one who occupies himself with Torah for its own sake makes peace in the household Above and in the household below. "In the household Above"

means the bond and joining of the Infinite Light (Or Ein Sof) with Chochmah and with Tevunah (understanding), etc., through which [the worlds] were created and emanated, etc., which is called the household Above.

And "in the household below" means in the G-dly soul within the body, which conquers even its animal soul, because of the strength and power added to the G-dly spark through the bread of the Torah.

Now, the main reason that the Torah has the ability to join the Infinite Light (Or Ein Sof) with the 14
emanated and created beings is that the Torah is rooted in the level of the supernal will, which is the level of Keser (the Crown), the 620 pillars of light;

that is, the level of "when it arose in His simple will to emanate and to create," etc., which is the source of all the worlds, and it is above even the level of Chochmah (wisdom). Through this supernal will the Infinite Light is drawn into Chochmah,

and likewise into Tevunah (understanding) and Daas (knowledge), etc. (for Keser is the level of an intermediary that joins the Infinite Light, blessed be He, with the emanated beings, as is known).

Of this it is said, "You open Your hand and satisfy every living thing [with] will (ratzon)." Do not read yadecha, "Your hand," but yudecha, "Your yuds"; and through this He satisfies every living thing from the level of the supernal will.

And this is as it is written, "which a man (adam) shall do, and live by them": that the level of light and life-force is drawn also into the supernal Adam, etc. And this is [the meaning of] "as though they had made Me."

And this is the matter of the Two Loaves that were offered on Atzeres [Shavuos]: through the Two Loaves that were offered below, the level of "sustaining the heart" was drawn to the souls of Israel as a whole (and see what is written in Parshas Shelach in the discourse beginning "The matter of the libations").

That is, to join the G-dly light with the souls of Israel as a whole, and to conquer the evil inclination through this power and strength, as mentioned above; and this is the peace in the household below. And likewise, in the arousal from above, [as] "As water [reflects] face to face, so the heart of man," etc.,

there comes to be, Above, the level of "My bread," to make peace in the household Above: the enclothing of the Infinite Light in Chochmah and in Tevunah, etc.

(And it may be said that this is the matter of the communal peace-offerings, the two lambs that were offered on Shavuos, with the Two Loaves upon the two lambs. For shelamim, "peace-offerings," is the level of shalom, "peace," as is written in the Zohar, Vayikra) (page 11, end of side b, and page 12).

That is, from the level of the Two Loaves, which are the Written Torah and the Oral Torah, there comes to be peace in the household Above and in the household below.

Therefore the communal peace-offerings mentioned are holy of holies (kodshei kodashim); see the Zohar at the beginning of Parshas Tzav, and the commentary of the Ramash there, on the matter of holy of holies.

And it will be understood that all those levels are present in the peace that is drawn down through the Torah. And see what is written in the explanation on [the verse] "Arm from among you," etc.

And this is the meaning of "at King Shlomo": at the King to Whom peace (shalom) belongs, etc. 15
4. Now we need to understand the matter of "And wine gladdens the heart of enosh." This will be understood through explaining the wording "Go, eat of my bread," etc.: what is this "going"?

But the meaning of "Go" is that one must go out from his house, etc., and even from his body and his very self, which are the enjoyment of the matters of this world and everything like it, and put all his intellect

only into the Torah, so that nothing of his intellect remains, not even a little; and into the matters of this world he should put only a little of his intellect. Through this he will rise up in His Thought ("Israel arose in Thought"), each one according to his level.

Therefore we see that at times an unlearned person (am haaretz) succeeds more in his way, be- 16
cause he does not put his intellect into his affairs, since he has no intellect;

but one who has intellect and puts all his intellect into the matters of this world, more than is proper, therefore does not succeed.

Rather, he should put all his intellect into the knowledge of the Torah, according to his level, both in the revealed [Torah] and in the inner dimension (pnimiyus), and in matters of business he should not delve too deeply, etc. And this is "Go, eat."

But since it is possible for Torah study to be not for its own sake, in order to become great, etc., therefore it says further, "Go," etc.,

"of my bread" (bilchmi), in the singular: to go out from the "mountains of separation" to the level of reshus hayachid, the "domain of the Single One," for He, may He be blessed, is the Single One of the world. And the essence of this going is through contemplation in prayer on the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin) and fills all worlds (memalei kol almin), and how "His Name alone is exalted,"

only "His radiance is upon the earth," etc. Through this he will be stirred with love to go out from the prison of the physical body, to cleave to Him; and this is what is called "going"

(see what is written elsewhere on [the verse] "If you walk in My statutes," and on "Thus said," etc., "and I will give you places to walk," etc., and on "that I may test them, whether they will walk in My Torah"). And when his Torah study is afterwards on this level, so as to "walk in My Torah," he will then rise higher and higher.

(For although it was explained above that the Torah sustains the heart of enosh, the weak one, and the level of "the heart of enosh" means even one who does not yet have any love at all, to "go" out of the prison of the body, still, this is certainly true;

but surely the level of adam also needs bread, and this is the level of "Go, eat of my bread" in the full sense, and the Torah on this level will raise the soul with surpassing loftiness, etc. And see what is written above in the discourse beginning "My dove," regarding "for your voice is sweet," etc.)

And this is the meaning of what our Sages, of blessed memory, said: "Make His will as your will, so that He will make your will as His will." "His will" is the level of the supernal will,

which is far, far above even the level of supernal Chochmah (wisdom), as mentioned above. As is known, the level and nature of will Above is not as in a person, who wants something because he lacks that thing, so that his will is born according to the intellect,

for reason and intellect dictate that he needs that thing, and therefore the will is drawn to it. This is not so Above, for He, may He be blessed, is the perfection of all, and there is nothing outside Him, and nothing at all is lacking, etc.

Therefore the level of His will, may He be blessed, is above intellect and cannot be grasped at all. Now, for a person's will to be drawn to Him, may He be blessed, to cleave to Him, it comes at first through contemplation, reason and intellect: his contemplating the greatness of the Infinite One (Ein Sof), blessed be He. 17

As is written in the Zohar, Vayera (page 103b), on [the verse] "Known in the gates": "according to what one measures in his heart," etc. And of this they said, "Make His will as your will."

That is: "as your will," which is below the intellect and drawn from the intellect; so "make His will" by contemplating the greatness of G-d, and from the contemplation the will for G-d will be drawn forth.

There is also [another] explanation of "Make His will," etc.: that through occupying yourself 18
with Torah you will draw His supernal will, blessed be He, to be enclothed in Chochmah (wisdom) and in Tevunah (understanding), etc.

If so, you make His will to be as your will: just as your will is on the level of Chochmah, so you make the supernal will, which, although in itself "its ways are exalted" above the level of supernal Chochmah (Chochmah Ila'ah), as mentioned above, nevertheless through this will be enclothed in the level of Chochmah, so that afterward He will make your will as His will.

That is: just as His will is exalted above the level of reason and wisdom and is called the supernal will, so He, may He be blessed, will act and make your will, too, to be on this level.

And this is the shining in you of the level of great love (ahavah rabbah) that comes from Above, which is the level of the love "with all your might," without limit, which is above the level of the love that comes according to the intellect, "according to what one measures," mentioned above

(see what is written at the end of the discourse beginning "I sleep, but my heart is awake," on the matter of "and I will open for you like the opening of the Ulam"; and see what is written in the discourse beginning "This they shall give, everyone who passes among those who are counted." Now, this level, that "He will make your will as His will," is the matter of "the crown with which [his mother] crowned him," etc., as will be explained below).

And afterward he said further, "Nullify your will," etc. For this level, that "He will make your will as His will" in the manner of great love, all this applies specifically at the time of prayer, for then one sets his heart on concentration in prayer, and on Pesukei deZimra with contemplation, in order to reach love, and afterward the great love mentioned above will also shine in him.

But after prayer, as when he is occupied in business all day, the revelation of this love certainly passes and goes away. Therefore he said, "Nullify your will":

that is, to nullify the foreign wills, in bodily desires and the material matters of this world, so as to subdue the sitra achra (the other side), whatever is against the will

of G-d. For this, at any rate, every person can attain, even while he is occupied in business: although the revelation of the great love has already passed and gone, nevertheless he can at any rate nullify every foreign will.

And this is why he afterward also said, "Nullify your will," etc.: that is, even not at the time of 19
prayer. For at the time of prayer, when his soul thirsts for G-d, the expression "nullifying a foreign will" does not apply,

for then he has only one heart, etc. But even afterward, when the sweetness of the great love has passed and a foreign will is possible, nevertheless "nullify your will" at any rate, "so that He will nullify the will of others": these are the kelipos (husks) and the sitra achra.

The nullifying of their will is along the lines of the saying of our Sages, of blessed memory, "The evil angel answers 'Amen' against his will." And this is the matter of "with all your heart": with both your inclinations, etc. 20

And this is the matter of "And wine gladdens the heart of enosh." For our Sages, of blessed memory, said, "Wine entered, the secret came out." A secret is something hidden and concealed.

So too the world appears to be a something, an entity; but in truth it is nullified in its existence relative to the light of G-d that brings it into being. Only, this nullification is hidden, and this is the level of the "secret." 21

And through "wine," which is the level of contemplation, the secret comes out into revelation, so that from this comes love for this hidden light and life-force (chayus), as it is written, "to love," etc., "for He is your life."

And this is the level and rank of "Make His will as your will" mentioned above: the drawing of the will within a person through contemplation, which is the level of "wine" (and see what is written on this in the discourse beginning "For the fragrance of your oils"). Now, wine is what causes joy.

That is, as is known, the keeping of the Torah and mitzvos must be specifically with joy, as it is written, "with joy and with gladness of heart." And so too with the Torah: "Rejoice, my soul; for you I have read [Scripture]," etc., and so too, "and we will rejoice in the words of Your Torah," etc.

And the way to reach this joy is through contemplation: although the Torah and mitzvos are the level of the supernal will, which is above the level of Chochmah (wisdom) and above the level of contemplation, nevertheless through contemplation he will know how to rejoice in this.

And this is what is said, "Who has sanctified us with His commandments." Asher is an expression of acclaim and praise, as in "In my happiness, for they have called me happy (ishruni)." For it is an exceedingly beautiful thing, to praise [Him] for having sanctified us with His commandments, which are themselves the level of the supernal will, which is above even the apprehension of supernal Chochmah (Chochmah Ila'ah). 22

So too when he occupies himself with Torah: when he contemplates that through this occupation the level of the supernal will mentioned above is revealed in his soul, so that "His will is as your will," he will rejoice and exult exceedingly from this. 23

And this level of contemplation is the level of the "wine" of the Torah, which gladdens the heart of enosh. And this is the meaning of "and Israel, who sanctify Your Name, will rejoice in You."

The meaning of "who sanctify Your Name": "Your Name" is the level of Malchus (sovereignty), which is the level of the light that fills all worlds (memalei kol almin), "Your kingship is the kingship of all worlds," for the life-force (chayus) that is enclothed in the worlds is

only the level of a mere glow and glimmer, like the letters of a name alone. And the souls of Israel draw down the revelation of the level of the supernal holiness, the light that encompasses all worlds (sovev kol almin), into the level of Malchus

(that is, through Torah and mitzvos. And this is the matter of "gladdens the heart of enosh": when Malchus is enclothed in Beriah, Yetzirah and Asiyah, in the naar Metatron, "the shoe of the Shechinah (Divine Presence)," it too is called enosh, after his name, for "her feet go down," etc.; and through the wine of the Torah it comes about that it "gladdens the heart of enosh").

And this is "will rejoice in You": that they draw down from the level of His being and essence into the level of "Your Name." (And see what is written on this on [the verse] "Binding his foal to the vine.") And this power in the souls of Israel, to draw down from the level of the supernal holiness, is because they "arose in Thought,"

that is, the level of the "hidden thought" (machshavah stima'ah), in which delight (taanug) is enclothed, for delight rests in Chochmah; and the souls of Israel are drawn from the inner dimension (pnimiyus) of supernal Chochmah, for they are called "children of the Omnipresent." By way of analogy, in a son, the drop is drawn from the brain, where the power of the intellect resides.

Therefore there is delight (taanug) in the drawing forth of the drop, and the delight is specifically at the culmination of the union, for the delight comes from the giving, as in "More than the calf [wants to suck], etc., the cow wants to suckle." 24

So too, by way of analogy, in the souls of Israel, which are also called "light sown for the righteous": the level of supernal delight is enclothed in them, and therefore it has the power to draw down the level of anointing and supernal delight.

And this is "will rejoice in You," etc., in the level of the inner dimension (pnimiyus) of supernal delight. And through this they are able to be also "those who sanctify Your Name," drawing this level of holiness into the level of Malchus (sovereignty).

5. "To make the face radiant from oil." The meaning is: wine gladdens, but the radiance of the face is from the oil. This is its plain meaning.

Now, the difference between joy and the radiance of the face: for seemingly, through wine too, when one rejoices, the face reddens. But the matter of wine's gladdening 25

is that the action of wine is to bring [things] from concealment into revelation. Therefore it draws forth the revelation of the inner part of the blood: what was in a state of concealment comes, through the wine, into revelation.

Therefore the face reddens. And since the life-force (chayus) of the soul is enclothed in the blood, in the inner part of the blood there is enclothed a more inward life-force of the soul than the life-force enclothed in the outer part of the blood; therefore, through wine the inner life-force is revealed, from concealment into revelation, because of the revelation of the inner part of the blood.

And this is the matter of joy. It follows that the joy that comes from wine is due to the revelation of the inner part of the blood. But the radiance of the face does not come at all by reason of the blood; 26

rather, it is a shining of the face that comes to a person from the light of Chochmah (wisdom) that shines in him, as it is written, "A man's wisdom makes his face shine,"

and as Rabbi Yehudah answered the matron who saw that his face was glowing and said to him, "A teacher, and drunk!"; and he told her that he did not drink wine at all,

but rather "a man's wisdom makes his face shine" (Nedarim 49b); and as they said of Rabbi Abahu, that his face shone because he had found a new Tosefta, etc.

This, then, is the level of the shining of the face that does not come from the gathering of the blood; rather, a light comes and is drawn from above, which illuminates the face and makes it glow:

that is, the light of one who grasps a new insight. And this is what is called oil, which is above the level of wine, as our Sages, of blessed memory, said: oil that floats on top of wine, they disagreed whether it is joined [to it], etc.

And this is "to make the face radiant" specifically "from oil" (that is, because oil is above the level of water; although water too is the level of Chochmah,

oil is the source of Chochmah, etc. And see what is written in the discourse beginning "When you kindle the lamps," on the meaning of "holy anointing oil," and in the discourse beginning "A menorah of gold," and on the verse "For You are my lamp").

Now, the root of the difference between the shining of the face that comes from the joy of wine and the shining of the face that comes only from the illumination of Chochmah

is this: from the blood the inner life-force rises into the face, from below upward, in the manner of gathering and raising up; and this comes as flashes of fire, a warmth burning like a flame, which rises and is revealed in the face.

But the shining of the face that shines from Chochmah shines and comes from above downward, and there are no flashes of fire in it at all, for Chochmah is called ko'ach mah, "the power of what," which is the level of self-nullification (bittul), etc.

All this will be understood in "the service of the heart, which is prayer": through contemplation 27
comes joy, in flashes of fire, a flame of enthusiasm and fervor of the heart; and this is the gathering of the inner life-force that is in the blood, mentioned above,

like "wine gladdens," mentioned above. And this is the service of the holy Chayos of the supernal Chariot, of whom it is written, "burning like the appearance of torches," etc.

And throughout the passage it says of them, "and their wings," meaning the level of love and 28
awe in excitement, enthusiasm and fervor, to fly upward, to be nullified and included in the light of the Shechinah (Divine Presence) that shines upon them, etc.

Likewise, at the Giving of the Torah it is written, "And all the people saw the sounds and the torches." For the sounds and the torches did not come in order to frighten Israel;

rather, they were an arousal from above (isarusa dileila) in flashes of fire, to awaken the love in Israel as an arousal from below (isarusa dilesata), so that their souls would be set aflame with flashes of the fire of longing for the One G-d. For this the sounds and the torches came: to set the Community of Israel (Knesses Yisrael) aflame.

And so it was: at each utterance their souls flew out, for the sounds and the torches kindled in 29
their souls an enthusiasm of light and joy, in a state of the actual expiring of the soul, until their souls flew out at each utterance, etc. All this is the level of joy through contemplation, like "wine gladdens," mentioned above.

But with the level of Chochmah (wisdom), since the light of Chochmah shines from above downward, it comes in the manner of the nullification of existence, the opposite of enthusiasm. And this is what is said of the holy Chayos, "And over the heads of the Chayah was a firmament, like the color of the awesome ice (kerach)."

The meaning of kerach: just as, by way of analogy, physical ice, in which the water has congealed, so the level of Chochmah draws into the heads of the Chayos the level of nullification of existence, until "the waters congealed" and became like ice;

and this is the level of the dot of the chirik, which is beneath the letters, for chirik has the letters of kerach, being the level of nullification beneath the letters.

And then it is said of the Chayos, "When they stood, they let down their wings": that is, their 30
wings, [which were] in the enthusiasm of love and awe, drop down, for they are nullified from their own existence and stand in a state of complete self-nullification (bittul).

And this is "to make the face radiant from oil." For seemingly the expression "to make radiant," etc., is not understood: it should have said, "and oil will make the face radiant," just as it says, "and bread," etc., "sustains," and "and wine gladdens," etc., as was written above.

But the point is that the whole essence of the level of "and wine gladdens" is so that afterward there will be "to make the face radiant from oil."

For the whole essence of the joy in flashes of the fire of longing at first, in the mode of ratzo (running forth), which is called wine, is only

so that afterward there will be the mode of shov (return), which is the drawing down and revelation of light that comes through Chochmah (wisdom), which is the level of "A man's wisdom makes his face shine," etc.

It follows that the main intention is the mode of shov, which is the level of "to make the face radiant from oil," for in this there is greater permanence.

But since it is impossible to come to the mode of shov unless the mode of ratzo, specifically in flashes of fire, has preceded it, that is, in order to go out from the prison of the body, which is through contemplation and flashes of fire, etc.

(see what is written in the discourse beginning "And I shall be sanctified among the children of Israel" and in the discourse beginning "And it shall be for you as tzitzis"), therefore it says first "and wine gladdens," and afterward "to make radiant," which is the main intention, etc.

(And see on the matter of "and wine gladdens," etc., in the Zohar: Vayechi, page 240a; Shemini, 39a; Korach, 177b; Pinchas, end of page 216b and end of page 217a; Vayikra, 12b; Mishpatim, 124b; Pekudei, end of page 246a.)

(And see what is written in the discourse beginning "Binding his foal to the vine": osri, "binding," is asar yud, "yud binds," for the level of yud is supernal Chochmah (Chochmah Ila'ah), which binds and connects to the level of the "vine," etc.; see there.) And with all this will be understood what we say,

"For by the light of Your face You have given us a Torah of life," etc., for the Torah comes forth from Chochmah, and it is the level of the shining of the face.

(And it may further be said, along the lines of what was explained above on the meaning of "Make His will as your will": this is the will that is born and drawn from intellect and contemplation, which is the level of wine; and that is so that through this, afterward, "He will make your will as His will," the supernal will that is above intellect; and this is the level of the crown [explained] below.

And this is also the level of oil, which is the source of Chochmah, above Binah (understanding) and Daas (knowledge) and the intellect that is grasped and understood. It follows that wine's gladdening, which is the level of "Make His will as your will," has as its purpose "to make the face radiant from oil," that is, the matter of "He will make your will as His will," etc., as [will be explained] below on the meaning of "the radiant rejoicing of bridegrooms from their chuppah.")

6. Now we come to the matter of the verse "Go out and gaze," etc., "at the crown with which his mother crowned him." For the crown is the level of the supernal will, as it is written, "As with a shield, You will crown him with will (ratzon)," which is the level of a supernal encompassing [light] (makif), 31

and it is the level of the "crown of Torah." And it is above the level of bread and wine, which are what is drawn down as an inner light (or pnimi), whereas the crown is from the level of the revelation of the Infinite Light (Or Ein Sof) itself, the light that encompasses all worlds (sovev kol almin) (and along the lines of what is written in the Zohar at the beginning of Parshas Beha'alosecha)

(page 148b), on the meaning of "And he is like a bridegroom coming out of his chuppah": "What is his chuppah? This is the crown with which his mother crowned him," etc.

And it is explained above, in the discourse beginning "To My mare," that the level of the chuppah is the light that encompasses all worlds; and see what is written on this also in the discourse beginning "The Torah commanded"; and see the Zohar, Bereshis, page 8a.

Therefore our Sages, of blessed memory, said that in the time to come the righteous sit with their crowns on their heads: for in the time to come the Infinite Light that encompasses all worlds will be drawn down and revealed, in a manner of revelation.

Now, from the level of "the crown with which his mother crowned him on the day of his wedding" comes the level of "to make the face radiant from oil," as in the saying, "the sound of the radiant rejoicing (mitzhalos) of bridegrooms from their chuppah."

The explanation: our Sages, of blessed memory, said, "The fallen fruit of the wisdom Above is Torah." The meaning is that the Torah, as it has descended below, is drawn from the level of the "back" (achorayim) of supernal Chochmah (Chochmah Ila'ah), as is written in Iggeres HaKodesh, in the passage beginning "He wraps Himself in light." 32

And this is the level of the Torah that is called bread. (And see what is written regarding "My beloved is like a gazelle": just as a gazelle turns its head back, etc.)

But the level of "to make the face radiant" is the matter of "May Havayah make His face shine": that there be drawn into the Torah the revelation of the very essence of supernal Chochmah, which is above the level of "the fallen fruit of wisdom," etc.,

as in "A man's wisdom makes his face shine," which is through the great revelation of new light from the source of wisdom that flows forth, etc.

And this is the matter of one who occupies himself with Torah for its own sake: for the sake of the Torah itself, that the Infinite Light (Or Ein Sof), blessed be He, should rest and be revealed in it. And this is "to make the face radiant" specifically "from oil,"

for oil is the source of supernal Chochmah, its essence and its root, as was explained above; and specifically from there comes the level of "to make the face radiant," "May Havayah make His face shine," etc.

Nevertheless, the level of "to make radiant" and "the radiant rejoicing of bridegrooms" comes specifically "from their chuppah," which is from the level of the light that encompasses all worlds (sovev kol almin), from which comes the revelation that is the level of "to make the face radiant from oil";

that is, through the level of the crown and the chuppah mentioned above, there comes about the revelation of the level of the essence of supernal Chochmah, which is called oil, that which is above the level of the "fallen fruit," etc.

(And see what is written on this in the discourse beginning "The Torah commanded," mentioned above; and see the Zohar, Vayikra) (page 7b) on [the verse] "Like the good oil," etc., and in the Zohar HaRakia there, and at the beginning of Parshas Emor (page 88).

It may also be said, regarding what is written, that the essence of the crown is the revelation of the light of Abba, the level of oil, along the lines of what is written in Etz Chaim, Sha'ar 22, chapter 3: "And from the Tiferes of Abba a soul is made for him," etc., "and a true Keser is made," etc.;

see there. And see the Zohar, Emor (end of page 102b), and the commentary of the Ramaz there, on "and then the King inherits Abba and Imma," etc.; see there. But the main intent here is as mentioned above, and it all comes to one thing.

Even so, it is called "the crown with which his mother crowned him," for although the crown itself is far, far above the level of Imma

(as the Ramaz writes, and as is also written in the Mikdash Melech on Parshas Acharei, page 66b), which [Imma] is the level of "wine gladdens," as it is written, "a joyful mother of children," nevertheless it is that "with which his mother crowned him."

For the revelation and drawing down of this crown must follow the order of the levels, as in the saying, "Make His will as your will, so that He will make your will as His will." And it was explained above that "He will make your will as His will" is the revelation of the level of the supernal will, which is above Chochmah,

that is, the drawing down of Keser: that the supernal will, which is "His will," should be drawn down and revealed in the lower will, which is called "your will." And for this level to come about, there must first be "Make His will as your will."

And this is through contemplation, the level of "wine gladdens," through which the lower will is born; and it brings about the revelation of the supernal will.

And this is "the crown with which his mother crowned him," etc. (And this is what is written in the Zohar, Emor) (page 94a): "And this wine crowns the King with His crowns, as it is written, 'with which his mother crowned him.'"

And see what is written in the discourse beginning "And Moshe assembled," on the lower will being a vessel for the revelation of the supernal will, etc. And through this crown comes the level of "to make the face radiant from oil," etc.

And the matter of "at King Shlomo," the King to Whom peace belongs, was explained above: that through this, peace is drawn down in the household Above and in the household below. And the source of this level of peace comes from the level of the crown and the crown of Torah.

Now, for there to be the revelation of this level of the crown, there must be "Go out and gaze": 33
"go out" into Beriah, Yetzirah and Asiyah. As, by way of analogy, a precious stone that sparkles exceedingly cannot be seen and looked at directly facing the sun,

but specifically in a place where there is not so much light; and also as it is impossible to look at the light of a torch from really close by, but only from afar, etc.

(One may also say that there is an example of this in what is written in Etz Chaim, Sha'ar 31, chapter 1, in the name of the Zohar, on the meaning of "And his sister stationed herself from afar," [and] "From afar Havayah appeared to me": for all the lights of Abba are from afar and not from near, etc.; and in Pri Etz Chaim, Sha'ar HaAmidah, end of chapter 13.)

It may further be said, according to its plain sense, that the meaning of "Go out" is the matter of "Go, eat," etc. For although the crown is that "with which his mother crowned him," which is the level of "a joyful mother of children" and "will rejoice in You," etc.,

this joy is the level of the "wine" of the Torah, as mentioned above; and just as it is impossible to drink wine on an empty stomach, so first there must be "and bread sustains the heart of enosh,"

that is, "Go, eat of my bread"; and this is "Go out," etc. And afterward "and wine gladdens," etc., "to make the face radiant," and this is "and gaze at the crown with which his mother crowned him on the day of his wedding," etc.

(And see on the matter of "Go out and gaze at the crown," etc., in the Zohar, Part I, Vayechi 246a and end of 248b; Part II, Va'era 22a, Terumah 134a; Part III, Emor 98a, Nasso 148b, Balak 209a.)

LIKKUTEI TORAH · SHIR HASHIRIM · MAAMAR 21

ביאור הדברים

An Explanation of the Matter: "Keser Is Above All the Ten Sefiros"

An explanation of the matter. Now, Keser (the Crown) is above all the Ten Sefiros, and it is the source of delight (taanug), the level of the light that encompasses all worlds (sovev kol almin); and the beginning of the chain of descending worlds (hishtalshelus) of the World of Atzilus (Emanation), [the level of] the light that fills all worlds (memalei kol almin), is from Chochmah (wisdom) 1

(so it is in Etz Chaim, Sha'ar Mochin deTzelem, chapter —, in the name of Sefer Yetzirah; and so he wrote further in Sha'ar 25, Derush 5; and so the Ramaz (Rabbi Moshe Zacuto) wrote on Parshas Va'eschanan, on folio 266; and see the Zohar, Vayikra, folio 10, end of side b: "The first is Yah"; and see the Mikdash Melech there). And Chochmah is the root of Atzilus,

for the essence of Atzilus is the rectification (tikkun) from the World of Tohu, and "through Chochmah they were refined." The reason is that the matter of the shattering from the World of Tohu means that they fell into the state of yesh (being), and the rectification is to become ayin (nothingness); and this is through Chochmah, koach mah ("the power of what").

Now, Chochmah itself has Ten Sefiros within it. From the Keser within Chochmah down to the Tiferes (beauty) within Chochmah is called Abba, and the Netzach (victory) and Hod (splendor) are called Yisrael Sava (see Pri Etz Chaim, Sha'ar Chag HaMatzos, chapter 1); and from there the root of the souls is drawn. For

indeed, Netzach and Hod are the flow of Chochmah's influence (for Netzach and Hod are themselves the vessels of influence and of bringing down the life-force (chayus) from the higher to the lower), except that it is an influence within Atzilus, before it comes to the level of the revelation of the soul itself; and the revelation of the soul itself is the "Yisrael" that is below.

But the root of the revelation, which is in Chochmah, is called Yisrael Sava: "and may Israel rejoice in You." (And this is the matter of the level of the soul's mazal, which is in the mode of a makif (encompassing light), explained above in the discourse beginning "My dove, in the clefts of the rock."

But we need to understand: for there, in the discourse beginning "My dove," it was explained that the level of the [soul's] mazal is the level of "Israel arose in thought," and "arose in thought" is the highest level within Chochmah, that which cleaves to Keser, etc.; see there.

And it was also further explained there that "they arose in thought" is the level of Adam Kadmon, the primordial thought (machshavah hakedumah), etc.; and in the same way it was also explained in the discourse beginning "Listen, O heavens." Whereas Yisrael Sava is the Netzach and Hod of Abba, which is the last level within Chochmah, etc. However, in [the Zohar,] Parshas Bereishis) (folio 6a), regarding Rav Hamnuna Sava, [it says]:

"But my father was great and precious, and Atik Yomin (Ancient of Days)"; and the Eshel Avraham explained [this] as alluding to Yisrael Sava, who is also called Atik Yomin, for the word sava (elder) and the word atika (ancient) are all one.

That is to say, the soul of Rav Hamnuna Sava was drawn from the level of Yisrael Sava. However, as for what is said, that Yisrael Sava is called Atik Yomin, it may be explained that this is along the lines of [the teaching] that from the level of Tevunah a Keser is made for Z'eir Anpin (the emotive attributes);

and therefore Yisrael Sava, which is the soul of this Keser, is called Atik Yomin relative to Z'eir Anpin, for Atik Yomin is the inner dimension (pnimiyus) of Keser and its soul.

If so, according to this it may well be said that the soul that is drawn from Yisrael Sava and 2
Tevunah is called the mazal of the souls that are from Z'eir Anpin and Nukva; and this is somewhat implied in the Zohar, at the beginning of Parshas Noach, regarding the fact that it says "Noach, Noach" twice, corresponding to the inner light (or pnimi) of the soul and the encompassing light (or makif), etc.

In truth, however, just as the true Keser of Z'eir Anpin is made from Arich Anpin itself, as is written in Etz Chaim, Sha'ar 22, chapter 3, so too the true level of the soul's mazal is from the Keser of Atzilus and the primordial thought, etc., as mentioned above.

One may further say that the matter of the root of the souls that are drawn from the level of Yisrael Sava and Tevunah is what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin (the feminine and masculine waters), Derush 4, on the basis of the Zohar at the beginning of Parshas Mishpatim (folio 94, end of side b): "And he is called a son of the Holy One, blessed be He," etc.;

"if he merits more, they give him a neshamah from the side of Abba and Imma," etc.: "that in that supernal union (zivug) of Abba and Imma, the souls of human beings come forth from there," etc.,

"except that they are not yet fit and not yet complete until Z'eir Anpin and Nukva of Atzilus unite, and then they come forth from that union," etc. End of quote.

And see the Zohar, Mishpatim (folio 121, end of side b, and folio 122a), and the Mikdash Melech there; and the Zohar, Part III, Vayikra (folio 7b, folio 22a and folio 160b),

and the Mikdash Melech there: that of this it is said, "For the sake of my brothers and my friends"; for since they have a chayah and a neshamah from Abba and Imma, they are called brothers and friends of Z'eir Anpin and Nukva of Atzilus, etc.

Therefore [they are] "those who sanctify Your Name." "Your Name" is Malchus, which descended to Beriah, Yetzirah and Asiyah, and it ascends to Atzilus through Israel, "who sanctify Your Name," for they draw down the level of kodesh (holiness): the threefold "holy" is Chochmah, Binah and Daas,

for "through Chochmah they were refined" (and this is the matter of "those who sanctify Your Name": that the Name Mah be drawn down to refine the Name Ban; and see what is written in the discourse beginning "Binding to the vine").

And Israel draws the level of Chochmah down below because they are from the root of Yisrael Sava and Tevunah. For Tevunah is the revelation of contemplation (hisbonenus), from which is drawn the level of the delight of the higher and the lower Gan Eden,

that is, the revelation of the delight that is in Keser, the source of delights. For Eden is Chochmah; there the delight is not yet in a revealed state, and the principal revelation is in Tevunah,

just as, by way of analogy, in a person the principal revelation of delight is at the conclusion of understanding an idea, etc. And the source of the souls of Israel is from this level of delight, as is known that the emission of seed is at the culmination of union, at the time of delight; and as it is written regarding Shimshon, "and she pressed him," etc.

So too the souls of Israel were drawn from the delight above, which is at the time of the bestowal; for above, no delight whatsoever applies, except that the delight is in His bestowing, as our Sages, of blessed memory, said, "More than the calf wishes to suckle," etc. This is the level of delight above, namely, the delight of bestowing the souls.

Therefore they have the power to raise Malchus, to be "those who sanctify Your Name," to sanctify her from below to above, as in "Behold, you are betrothed (mekudeshes) to me": that is, that she be betrothed to Z'eir Anpin, her husband, in Atzilus, and ascend from Beriah, Yetzirah and Asiyah.

(Now, what was said, that above no delight whatsoever applies, except, etc., at first glance is not understood; for on the contrary, it is written, "For with You is the source of life," the source of delights, "strength and joy are in His place." But the explanation is as is written elsewhere: that the delight above, as it were, is not

like, by way of analogy, the delight in a person, who receives the delight from some other thing outside himself, such as from grasping a splendid wisdom or from eating a tasty food. Even the souls who delight in G-d in Gan Eden receive the delight through what they apprehend:

the radiance of the Shechinah (Divine Presence). With Him, may He be blessed, however, this is not so: there is nothing outside Him, such that one could say that He receives delight from the thing outside Him, G-d forbid. On the contrary, He Himself, may He be blessed, is the source of delights. If so, He and His delight, may He be blessed, are, as it were, one thing,

just as He is the Knower and He is the knowledge itself, etc. And this is the matter of "the King's delight in His own essence," mentioned in the book Emek HaMelech, whereas in Etz Chaim this is not mentioned at all. And this is also what is written, "And I was with Him … delights," etc.

But surely He, may He be blessed, receives delight from the deeds of the tzaddikim, as it is written, "Is Ephraim a precious son to Me, a child of delights?" etc.; and in the Zohar, in many places: "The Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden," etc.

Now, this level of delight and pleasure is a matter of receiving delight; and how can one say that He, may He be blessed, is in the category of a receiver, G-d forbid? Is anything lacking in the King's house, that He should need to receive? On the contrary: "You are the perfection of them all," and "from You is everything."

But the answer is that the matter of the delight with the tzaddikim is that He delights, as it were, in what He bestows upon them, which is a delight without end, as our Sages, of blessed memory, said, "More than the calf," etc. If so, He is not in the category of a receiver, G-d forbid; but on the contrary, the delight is from what He bestows, etc.,

except that this bestowal cannot be except when they are tzaddikim, for then they can receive the bestowal, since from the Torah and mitzvos garments and food for the soul are made, through which they can receive the radiance, etc.

And this is what was said here, that above no delight whatsoever applies: that is to say, that He should receive delight from some thing, G-d forbid; rather, He Himself is the source of delights. But the level of receiving delight does apply in what He bestows, as our Sages, of blessed memory, said, "More than," etc.

And the coming into being of the root of the souls of Israel is from this level of delight, as our Sages, of blessed memory, said, "With whom did He take counsel? With the souls of the tzaddikim." And see what is written in Etz Chaim, Sha'ar Mayin Nukvin uMayin Duchrin, Derush 2, and also in the explanation of "When it arose in His will," etc.; see there. Therefore they have the power to be "those who sanctify Your Name," etc. And see the Zohar, Vayechi) (folio 245).

And see what is written elsewhere on the matter of "Elokim has made laughter for me": that this is the matter of supernal laughter and delight drawn from the Name Elokim, which is the matter of becoming a yesh (an existent) and a separate thing, and the nullification of the yesh, through which laughter and delight come about above.

And this is the matter of "This Leviathan You formed to sport with," as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," etc.,

and in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt." And see what is written in the discourse beginning "Havayah is with me among my helpers," on the matter of "the season of our rejoicing": "Havayah will rejoice in His works," etc.; and in the discourse beginning "On the eighth day, Atzeres," regarding

"Now, by way of analogy, there are two kinds of delight before the king"; and in the discourse beginning "I will greatly rejoice," regarding [the explanation] that she brings about the joy in Havayah, etc.

2. And this is the matter of "And wine gladdens the heart of man": "Wine enters, the secret comes out." The secret is the delight that is within Israel, and the revelation of this delight is the joy of a mitzvah, which is the delight of "Asher Ehe-yeh," etc. 3

And the revelation of this joy is "Make His will as your will" — your will, which is below Daas (knowledge) — "so that He will make your will as His will," which is above Daas: "with the crown with which his mother crowned him." For the level of the crown is not Imma itself,

but rather it is made from Imma, like a physical crown, which is a thing in its own right; and the essence of the crown is the revelation of the light of Abba.

For "And wine gladdens the heart of man" is to be only in an inward manner, just as, by way of analogy, when one drinks a little wine it gladdens the heart, whereas much wine confuses the mind.

Therefore they would pour libations upon the altar in measure: "half a hin for the bull, and a third of a hin for the ram," etc. For the altar is the level of Malchus (sovereignty), and the wine is the drawing down of Binah (understanding), and it must be in measure, because "Binah: judgments are aroused from it."

Therefore there was the sin of Adam, the first man, who squeezed a cluster of grapes, and also the sin of Noach: "And he became drunk and was uncovered within his tent," from which there followed "And Cham saw," etc.

Rather, it must be in measure, only to gladden the heart, in an inward manner, in order to arouse Keser (the Crown), that is, the crown, which is the supernal delight (taanug) that is aroused through the joy of a mitzvah.

But after Keser has been aroused, the main thing is to draw down the intellect (mochin) of Abba, "to make the face shine with oil." Oil [is] in silence: "When they stood, they let down their wings."

"Their wings" — their flying — is their having been aflame, etc.; and afterward "they let down" [their wings]: it becomes a state of self-nullification (bittul). And the revelation of the light of Abba is what breaks through the lights of Imma: "And Havayah passed before him," etc.,

to descend below, that is, in the enclothing of lights in vessels: the light of the Torah, which became enclothed in physical matters, terumos and maasros, etc. (And see Pri Etz Chaim, Sha'ar 12, chapter 1.)

And this is the matter of adam (man): alef, dam (blood). For the excitement and the joy are drawn from the level of the blood that is in the heart, as in "And wine gladdens." And the alef is the level of Chochmah (wisdom), to sweeten the gevuros.

"Because you did not serve with joy" — this is the beginning, but it is not the ultimate purpose, for this is only the level of ratzo (running forth); and there must be the level of shov (returning) to the One,

which is the drawing down of the light of Abba specifically, so that the light of Abba specifically be revealed; and the lights of Imma are only in order to gladden.

Therefore, in the blessing "Grant peace," which is the level of the union (zivug), [we say,] "For by the light of Your countenance You have given us a Torah of life": the revelation of the light of Abba. And this is "to make the face shine with oil" specifically, which is the level of Abba.

(And see what is written in the discourse beginning "When you come into the land of your dwellings"; and see what is written on the statement of the Zohar in Parshas Vayeira, folio 112a, on "She is my father's daughter," and in Parshas Emor, folio 100b; and what is written on this also in the discourse beginning "Return, O Israel"; and see what is written at the end of the discourse beginning "Yehudah, you," regarding "your father's sons.")

However, this oil is the level of self-nullification that, by virtue of the joy of wine, is in its source above, in the mochin. But when Abba descends below, into Netzach (victory) and Hod (splendor), it is called bread, as it is written, "And bread sustains the heart of man."

"Sustains" is the strength of the Torah, which gives power to the weakness of the soul, as is written elsewhere on the verse "In the third month after the children of Israel went out of the land of Egypt," etc.; see there. And so "the heart of man" is Malchus, which descended to Beriah, Yetzirah and Asiyah: "Her feet go down to death."

(See Me'orei Or, letter alef, section 104.) And this power to ascend into Atzilus is through the descent of the light of Abba into the Netzach and Hod of Z'eir Anpin (the emotive attributes), which are the level of letters

(for Netzach and Hod are called "the legs of the man" and his feet, which are the level of letters: just as the feet carry a person from place to place, so through the letters the intellect is conveyed, etc.).

And this is the level of wheat, for chitah (wheat) in numerical value (gematria) is 22, which are the 22 letters; for wheat too is the level of Chochmah,

for indeed, "a child does not know how to call 'Abba' (Father) until it tastes the taste of grain." But this level of Chochmah is a level of extreme smallness (katnus). And see what is written on this in the discourse beginning "And you shall count for yourselves," regarding the festival of Shavuos.

And this is the level of the letters within Chochmah, and they are in the Netzach and Hod of Z'eir Anpin and below, where the Tree of Knowledge of good and evil is. There is the enclothing of Chochmah and its descent in the form of bread, to be strength; and it is not in the form of joy

like wine, for bread has no taste of sweetness; and it is the level of Malchus, as it is written, "For not by bread alone does man live" (and as is written in the Zohar, Vayechi, folio 240a).

Nevertheless, bread comes first, as is known that it is impossible to drink wine on an empty stomach (aliba reikana). And there is "Eat of my bread" (lachamu belachmi): the two loaves are Netzach and Hod, "He in Netzach and she in Hod," etc.

And Hod is in the vowel melopum; therefore it is called lachamu. Also, lachamu is plural: that is, the ascents of Malchus from the public domain, "the mountains of separation," etc.

And lachmi is "He in Netzach," which is in the vowel chirik; so that afterward there can be the wine that gladdens, and there can be "to make the face shine with oil" specifically, "with the crown with which his mother crowned him," etc.

But this level of the crown must be "Go out and gaze": "go out" from Atzilus, for in Atzilus everything is in the mode of makifim (encompassing lights), and "He and His life-forces are one," and it is not seen and revealed, etc.;

only "Go out and gaze, O daughters of Zion," that is, in the chambers (heichalos) of Beriah: there the glory of the revelation of the delight is felt and revealed, etc.

3. Now, to understand the matter of bread: we see that bread specifically "sustains the heart of man" more than wine, etc.; and here too it is explained that its root is from Abba, which is above the level of wine, which is Imma, etc. 4

This will be understood on the basis of what is written in Iggeres HaKodesh, at its beginning, on the verse "She girds her loins with strength": "Strength means nothing but Torah," which gives power and strength to the level of the loins, etc.; see there.

Now, the loins are Netzach (victory) and Hod (splendor), which are called "the two thighs" (tere-in shokin); and at the place of the loins, within, are the kidneys, for Netzach and Hod are also called "the counseling kidneys."

And it is explained in Etz Chaim that the new Netzach, Hod and Yesod are drawn from Keser (the Crown) (in Pri Etz Chaim, Sha'ar HaAmidah, chapter 14, it says, and these are his words: "Arich Anpin, which is Keser, called Kel Elyon (G-d Most High), is the One who 'bestows kindnesses,' which are the Netzach, Hod and Yesod of Z'eir Anpin, bringing them forth in the mystery of an addition anew." End of quote.)

And see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Bereishis (folio 8, beginning of side a), regarding "to all who practice them," what he wrote in the name of Sefer HaLikkutim in the discourse on the new Netzach, Hod and Yesod, etc.

And this is "She girds her loins with strength": "strength" is the Torah, whose root is from Keser; from it the power and strength are drawn to the level of the loins, which are Netzach and Hod.

The explanation is like what we see, by way of analogy: there is a person who, although he grasps an idea, nevertheless cannot teach it to another; only for himself does he understand [it],

but he cannot impart it and make it understood to others. The reason is that he is not a person of such great intellect; therefore it is enough for him to satisfy himself,

but he cannot "take counsel in his soul" how to impart [it] to another; as is written in Iggeres HaKodesh, in the epistle beginning "To understand a parable and a figure": that in order to impart, one must take counsel how to impart in a way that the recipient will be able to receive what is imparted.

For if he says it as it is in his own mind, the son, who is small, will not be able to understand and receive [it]; rather, he must arrange it for him in another order and manner: "a word

fitly spoken," little by little. And this level of counsel is called Netzach and Hod, which are "the counseling kidneys," etc. Netzach and Hod are also called Shechakim, and millstones, which grind manna for the tzaddikim,

like one who grinds with millstones, by way of analogy, crushing the wheat into very fine particles. So must the father reduce the idea and the word of wisdom that he wishes to impart to his son, and divide it into many parts, to tell it to him little by little, with counsel and knowledge, etc., as all this is written in Iggeres HaKodesh there.

Therefore one who is not a person of great intellect cannot take counsel how to impart; therefore, although he understands the idea by itself, he cannot impart it to another. Only one who is a person of great intellect is able to impart, 5

for by virtue of the greatness of his intellect and the depth of his understanding he is able to take counsel how to impart even to the son who is small, etc.

It follows that this counsel, which is the level of Netzach (victory) and Hod (splendor), has its root drawn specifically from the greatness of intellect, which is above the very idea that he imparts, etc. Therefore there is one who grasps the idea and nevertheless cannot impart [it].

And so will the analogue above be understood: this is the matter of the new Netzach, Hod and Yesod being drawn from Keser (the Crown). (And see what is written on this also in the explanation on the verse "These are the journeys.")

For the worlds of Beriah, Yetzirah and Asiyah are bounded and finite, and bear no comparison at all to Atzilus, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed.

Therefore, for there to be the flow of the light and the life-force (chayus) from Atzilus to Beriah, Yetzirah and Asiyah, this is through Netzach and Hod, which are called "scales of righteousness" (moznei tzedek), for they weigh how and how much the flow will be from the level of Tzedek, the Malchus (sovereignty) of Atzilus, which gives life to Beriah, Yetzirah and Asiyah. And this is the meaning of "the counseling kidneys," etc.

Therefore even the prophecy of Moshe was only from the level of Netzach (victory) and Hod (splendor), as the Arizal, of blessed memory, wrote in Sha'ar HaNevuah, chapter 1, and as is written in Iggeres HaKodesh, in the epistle beginning "He wraps [Himself in] light": that above Netzach and Hod there is no apprehension at all for a prophet or seer. 6

Therefore the coming into being of the new Netzach, Hod and Yesod, which are the level of the counsel mentioned above — how to impart to the source of Beriah, Yetzirah and Asiyah — is drawn specifically from the level of Keser (the Crown).

This is along the lines of "Who is enthroned on high, who lowers [Himself] to look upon heaven and earth": the meaning is that because He is exceedingly high and exalted, therefore heaven and earth, above and below, are equal before Him.

Therefore He "lowers [Himself] to look" even upon the earth as upon heaven, etc. And this is what is written in the Zohar, Parshas Balak (folio 193b), on the verse "Havayah, You are my G-d; I will exalt You, I will praise Your Name,

for You have done wonders, counsels from afar, in faithfulness, truth" (in Isaiah, chapter 25): "'Counsels from afar' — who are they? These are the two willow branches (badei aravos), for all the counsel of the prophets comes from there; they are called 'counsels from afar.'"

That is to say, the level of Netzach and Hod, which are called "counsels," receive the power for this "from afar," that is, from the level of Chochmah (wisdom) and Keser; as it is written, "I said, 'I will become wise,' but it is far from me."

And of this it is also said, "for You have done wonders," etc.: that it is drawn from the level of the wonders of wisdom (pela'os chochmah), which are above the intellect that can be grasped, etc. And this is "Wondrous Counselor" (pele yo'etz), etc.; see there.

And this is the matter of "She girds with strength" specifically "her loins," as mentioned above. And this is the matter of the superiority and rank of the level in the Torah that is called bread, which is in Netzach and Hod. And this is what is written in the Zohar (Parshas Pinchas, folio 217b):

"That bread for which the Shechakim go and grind manna as food for the tzaddikim," etc.; and as was written above, by way of analogy, that one crushes the wheat into very fine particles.

So were the letters of the Torah drawn down below, until every person is able to receive [them], etc.; and so too the division of the laws of the Oral Torah.

If so, although [bread] is lowered beneath the level of wine and has no taste of sweetness, just as 7
Netzach (victory) and Hod (splendor) are called "willow branches," which have no taste, etc., nevertheless their root is higher, that is, from the level of Chochmah (wisdom) and Keser (the Crown), as mentioned above. And this is "counsels from afar."

And as King Shlomo, peace be upon him, said, "but it is far from me": for its root is from the intellect that is hidden from all thought, and it is called pele (wonder), etc.;

and from there it was drawn into the level of Netzach and Hod, to be in the form of bread of wheat, by crushing the wheat into fine particles, as mentioned above. And this is "From afar she brings her bread," as is written in the Zohar (Parshas Tzav, folio 35b).

That is to say, the level of bread has its root in a very high place, that is, from a level that is far from the bounds of the chain of descending worlds (hishtalshelus). Therefore this bread "sustains the heart of man."

With this the matter of the Tablets will also be understood. For it is explained elsewhere, on the verse "If you walk in My statutes," regarding what is written, "engraved upon the Tablets," that [the letters] were engraved from them and in them: that this is the matter of "He engraved an engraving in the supernal luster" (galif gelifu bitehiru ila'ah), which is the level of Keser — see there at length; and also

therefore there are 620 letters in the Ten Commandments. Yet this needs to be understood, for in Pardes, in Erchei HaKinuyim, he wrote that the Tablets are Netzach and Hod; and so it is written in Otzros Chaim, folio 85, and in Etz Chaim, Sha'ar 37, chapter 6.

According to what was said above, this is well resolved; and this is along the lines of what is writ- 8
ten in Pri Etz Chaim in the explanation of "Kel Elyon": Keser (the Crown); "who bestows good kindnesses": the Netzach (victory) and Hod (splendor) of Abba, as mentioned above.

And see what is written on the matter of the letters of the Torah in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," etc.; and this is the level of bread. And as is written in the discourse beginning "And you shall count for yourselves," regarding wheat: the 22 letters of the Torah, whose root is from the engraved letters, etc.; see there.

4. The explanation of the matter of "lachamu belachmi": the two loaves (shtei halechem) are the 9
Written Torah and the Oral Torah, and this is also the matter of lachamu and lachmi.

For lachamu, in the plural, is the Oral Torah, and lachmi, in the singular, is the Written Torah. For the essence of the Oral Torah is to grasp

and understand the law and the halachah; for if one says the halachah and does not understand [it], it is not considered study for him at all (as is written in the Magen Avraham, section 50). And since it is in the mode of comprehension, each one comprehends according to his level;

therefore it is called lachamu, in the plural, for each one has a portion of his own according to the measure of his comprehension; and it is the public domain (reshus harabim).

And the Written Torah is called lachmi, in the singular, for the essence of the Written Torah is what is written, the form of the letters: according to the form, so is its allusion above.

But in them there is no comprehension of the human intellect at all, for they are above the intellect, etc.: "wise, but not with a known wisdom."

Therefore it is called the Written Torah, and it does not depend on understanding. Even an unlearned person (am haaretz), if he said a verse without any understanding at all, is called one who is occupied in the Written Torah; therefore every unlearned person recites the blessings over the Torah in the morning before the verses, and likewise when he is called up to the Torah scroll.

Therefore, "matters that are written, you are not permitted to say orally," for in truth it is im- 10
possible to bring them into intellect and understanding; and likewise, "matters that are oral, you are not permitted to say in writing,"

for they are understanding (daas), whereas the written is above understanding, etc. Therefore the Written Torah is called lachmi, in the singular, for one cannot speak of it in terms of a division of levels, each one according to his comprehension, since in truth it is entirely above the intellect, etc.;

and the plain meaning that is grasped is called only "the garment of the Torah" compared to its inner dimension (pnimiyus), which is alluded to in the letters. And see what is written in Parshas Berachah, in the discourse beginning "Torah tzivah" ("The Torah [that Moshe] commanded"), etc.; see there.

There is a further reason why the Oral Torah is called lachamu, in the plural: for it is explained 11
elsewhere, in Iggeres HaKodesh, in the epistle beginning "And the wise will shine," and these are its words:

"Now, when the Malchus (sovereignty) of Atzilus is enclothed in kelipas nogah in order to refine the sparks that fell in the shattering of the vessels, then the Malchus of Atzilus too is called by the name 'the Tree of Knowledge of good and evil' relative to the Z'eir Anpin of Atzilus, which does not descend there and is called 'the Tree of Life,'" etc.

See there. And it is known that the principal level of the public domain, "the mountains of separation," is in the shattering of the vessels. Therefore Malchus too, which is the level of the Oral Torah ("the Oral Torah, we call her Malchus"), since she is enclothed there in order to refine the sparks, is also called in the plural,

just as she is called by the name "the Tree of Knowledge." And this is the matter of "and great (rav) to save": every "Rav" is from Bavel, as is written elsewhere. Whereas the Written Torah, which is the level of the Z'eir Anpin of Atzilus, which does not descend there, is called lachmi, in the singular.

Now it will also be understood why the level of the two Torahs, the Written Torah and the Oral Torah, are called by the name "the two loaves" specifically. For although the reason has been explained why lachamu, in the plural, applies to the Oral Torah, and lachmi, 12

in the singular, to the Written Torah, nevertheless we need to understand why this difference between the Written Torah and the Oral Torah is alluded to in the level of bread specifically. Is not the Torah called by several names — bread, wine and oil? Why, then, were they alluded to in the level of bread specifically?

Now, it is true that the reason may be given simply: because bread is the revealed part of the Torah, and it is in the revealed part that one can speak of the two levels mentioned above, of lachamu and lachmi. 13

However, in truth one can give a further reason. For it is explained elsewhere, in Parshas Beshalach, on the matter of the double bread (lechem mishneh) of Shabbos, that they correspond to two levels of bread:

bread from the earth, and bread from heaven, which is the manna; and corresponding to these two breads are the first two blessings of the Grace after Meals, the blessing "Who feeds" (HaZan) and the blessing of the Land, etc.

For the meaning of "bread from the earth": the level of earth is the level of the Name Ban, and bread from the earth is the level of the refinements (beirurim) of Tohu, which are refined through Malchus (sovereignty), which descends to refine, etc.

And bread from heaven came down in the merit of Moshe, who is the Name Mah, etc. And this is the matter of the blessing "Who feeds," which Moshe instituted, which corresponds to bread from heaven, etc.

And the blessing of the Land, "We thank You," corresponds to bread from the earth; for there is blessing and thanksgiving, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), etc. See there at length.

Now, the Written Torah and the Oral Torah are also called heaven and earth, as is written elsewhere, in the discourse beginning "The heavens are My throne," etc., and in other places. 14

Therefore they are also precisely the two levels of bread mentioned above: the Oral Torah, which is the level of Malchus (sovereignty) that is enclothed in kelipas nogah to refine the sparks that fell in the shattering of the vessels, is called bread from the earth,

and this is lachamu, in the plural; and the Written Torah, which is from the level of Z'eir Anpin (the emotive attributes), which does not descend there, is called bread from heaven: lachmi, in the singular.

This will be explained further from what is written in Parshas Mishpatim on the verse "Like the work of the sapphire brick, and like the essence of the heavens for purity," etc.: that the letters of the Written Torah are called stones, which are a creation by the hands of Heaven. 15

And this is the meaning of "like the essence of the heavens." And the letters of the Oral Torah are called "the sapphire brick," and a brick is made by man from the dust of the earth, except that they too became like stones.

Therefore the two loaves are in Netzach (victory) and Hod (splendor). For just as the blessing over bread from the earth was instituted with "We thank You," the level of thanksgiving (hoda'ah), so the Oral Torah is the level of "she in Hod"; 16

and just as over bread from heaven Moshe instituted the blessing "Who feeds," etc., so this is the Written Torah, "He in Netzach," which is the vowel-point chirik, the level of a point and of self-nullification (bittul); for Netzach is a branch of Chochmah (wisdom), and likewise Moshe is the level of the Netzach of Abba, etc.

And the meaning of "Come, eat of my bread" (lechu lachamu belachmi) is that the occupation with the Oral Torah should be for its own sake (lishmah), so that lachamu too should be in the mode of lachmi, "to be one in one." And this is as it is written, "And all your children shall be taught of Havayah." 17

This will be understood from what is written elsewhere, in Parshas Bereishis, on the matter of the first two of the wedding blessings, "Who forms man" and "Who formed man," which correspond to the Written Torah and the Oral Torah; and that this is why the blessing "Who formed" concludes with "Blessed," etc.; see there.

Now the matter of the waving (tenufah) of the two loaves will also be understood. For the Written Torah and the Oral Torah are also called groom and bride. 18

By way of analogy: for there to be the union of groom and bride, there must first be the level of nisuin (marriage), which is the level of the chuppah, which is the level of the makif (what encompasses) over both of them.

And this is the level of "with the crown with which his mother crowned him," for the level of the crown is the level of Keser (the Crown), which is above the two loaves, which are Netzach (victory) and Hod (splendor): "He in Netzach and she in Hod."

And this is the matter of waving the two loaves: to raise them to their root and source in the level of the makif mentioned above, the level of the crown and Keser, etc.

And through this the union and the drawing down from the Written Torah into the Oral Torah come about, as is written elsewhere on this matter, in Parshas Berachah, in the discourse beginning "Torah tzivah," etc.,

mentioned above. And see what is written regarding the matter of the double bread (lechem mishneh) of Shabbos: there too the two breads mentioned above ascend to the level that is above both of them, etc.

5. But this level of the crown must be "Go out and gaze": [going out] from Atzilus into the cham- 19
bers (heichalos) of Beriah, etc. At first glance this is not understood at all: how

can they see in the chambers of Beriah what is impossible to see in Atzilus? Surely there is no comparison between Beriah and Atzilus! And it was already mentioned above that this is along the lines of, and akin to, what is written, "From afar Havayah appeared to me," etc.

But it may further be said: something like this is found in Pri Etz Chaim regarding the kavanah of the Shema, that we do not have the power to arouse Abba and Imma (Chochmah and Binah) when we are in Atzilus, but only when we are below, in Beriah, etc.; see there.

And it is possible to say [this] along the lines of what our Sages, of blessed memory, said in the Gemara (in Yevamos, folio 49) regarding Menasheh, who killed Yeshayahu: Rava said, he judged him and killed him. He said to him, "Moshe your teacher said,

'For man shall not see Me and live,' and you said, 'And I saw Ado-nai,'" etc. And the Talmud raises the difficulty: in any case, the verses contradict one another! And it answers, as it was taught: "All the prophets gazed through a speculum that does not shine (aspaklaria she'einah me'irah); Moshe our teacher gazed through the speculum that shines (aspaklaria hame'irah)."

The meaning is explained elsewhere (in the discourse beginning "Our Rabbis taught: The Chanukah lamp — Beis Shammai say," etc.): the speculum that shines is, by way of analogy, clear glass, in which and through which one can see even from afar, and one sees the very nature and essence of the thing itself.

But the speculum that does not shine is the glass that is called (a shpigel [mirror]), which has a thin coating on the glass; therefore one does not see in it

and through it the actual nature of the thing being seen, but only its likeness and form. Therefore it is called the speculum that does not shine, since one does not see in it at all the actual nature of the thing; whereas in the speculum that shines one sees the very essence of the thing being seen.

Nevertheless, in the speculum that does not shine one can at any rate see the likeness even of a thing that cannot be seen at all through the speculum that shines; just as one can see oneself through (the shpigel), and also see what is behind one.

Only, one sees the likeness and not the essence of the nature, etc.; but in the speculum that shines one cannot see oneself at all, nor what is behind one, by way of analogy. And see [the Zohar,] Parshas Va'eira (folio 23b), on the matter of the speculum that shines and the one that does not shine;

and in the Tikkunei Zohar, Tikkun 22 and Tikkun 40; and in Sha'ar HaYichudim, chapter 1; and in Sefer Hadras Melech, section 156; and in Pardes, in Erchei HaKinuyim; and in Me'orei Or, letter alef, section 159.

Now, Moshe our teacher, peace be upon him, saw through the speculum that shines, in which one sees the actual nature; and of this level it is said, "For man shall not see Me," etc. Whereas the other prophets prophesied only through the speculum that does not shine.

And this is [the teaching] that all the prophets prophesied with "Thus" (koh), [and] Moshe surpassed them in that he prophesied with "This" (zeh). And see what is written on this matter in the discourse beginning "And Moshe spoke to the heads of the tribes," etc. The meaning of koh is the level of "in our likeness," and this is "and through the prophets I am imaged," etc.

But for this very reason one can also see higher levels, which were not given to descend and be revealed in the mode of the speculum that shines, etc., as mentioned above in the analogy. Therefore Yeshayahu indeed said, "And I saw Ado-nai," and this was in the mode of the speculum that does not shine, etc.

In the same way is understood what is written, "Go out and gaze," etc.: that the level of the crown, which is the level of Keser (the Crown), cannot be seen and apprehended at all in the mode of the speculum that shines; rather, "Go out and gaze" — in the mode of the speculum that does not shine, through which "gaze at the crown," etc. 20

Now, it is also known that the difference between Moshe and the other prophets is that Moshe would see into the World of Atzilus (Emanation) by way of passing through Beriah, whereas the other prophets would see into the World of Atzilus through its complete enclothing in Beriah, etc.

See Sha'arei Kedushah, Part III, Sha'ar 6; and see the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Va'eira (folio 23a), on the matter of the Patriarchs and Moshe. If so, according to this we must say that the revelation of Atzilus is called the speculum that shines, and when it is through a complete enclothing in Beriah it is called the speculum that does not shine.

If so, according to this the explanation above is well resolved: "Go out" from Atzilus into the chambers of Beriah, and there "gaze," etc., that is, through the speculum that does not shine, etc.

In the same way will also be understood what is written in Pri Etz Chaim regarding the Shema. 21
For the level of the speculum that does not shine, in which the sight is drawn in the mode of returning light (or chozer) because of the thin coating that holds back and prevents the spreading of the sight, etc.,

is, in [divine] service, the level of "with all your might (me'odecha)": for because of the concealment of the animal soul, the intensity of love becomes the level of me'od (exceedingly), and through this specifically one arouses more above. And see what is written above on the explanation of "Show me your appearance," etc.

And this level applies when we are in Beriah, etc.; along the lines of what was explained in the explanation on the verse "I am black but comely," etc.: that specifically through the descent of Malchus (sovereignty) into Beriah she becomes the level of kallah (bride): "my soul pines (kalsah)," etc.

See there at length. And see what is written in the discourse beginning "And I was with Him as a nursling (amon)," on the explanation of "From your dwellings you shall bring," etc., that this is the level of the Shema, which is [recited] sitting (meyushav), etc., from where specifically one brings and waves the two loaves to raise them to the level of the crown, etc.; and this is for the reason mentioned above.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 22

לבבתני אחותי כלה

You Have Captured My Heart, My Sister, My Bride

◇

"You have captured My heart (libavtini), My sister, [My] bride; you have captured My heart with one (be'achas) of your eyes" (be'achad is written, be'achas is read), "with one necklace (anak) from your neck." Now, our Sages, of blessed memory, said: "Israel provide sustenance for their Father in heaven." 1

The explanation is that it is written, "My offering, My bread, for My fire-offerings": the offerings, in which fat and blood of the animal are offered, are called the level of "bread" for Him, may He be blessed, etc. And this is a wonder. But now, our Sages, of blessed memory, said: "There are three partners in a person," etc.

Now, so too it is with an animal, except that in a person the Holy One, blessed be He, places a soul (neshamah), for his soul is "a part of G-d above"; while in an animal the soul (nefesh) is 2

from the level of the face of the ox in the Chariot. Through the offering, the life-force (chayus) of the soul rises and is included in its root, in the holy Chayos; and the Chayos bear the Throne, and "upon the likeness of the Throne [was] a likeness like the appearance of a man," etc.

And all of them are lifted, raised and elevated through the offering, ascent after ascent, to the highest of heights, up to the very Infinite Light (Or Ein Sof), blessed be He, so that there be "a pleasing fragrance" (rei'ach nichoach), [nichoach being] a term for nechus darga, "a descent of level"; 3

that is, so that there be the aspect of drawing down from above to below, the bringing into being of the Name Havayah, contraction (tzimtzum) and expansion, etc., and so that below, too, there be a revelation of the Infinite Light, blessed be He.

And this is through the kohen who offers [it], who is the man of Chesed (kindness), who raises the animal soul of the beast upon the altar, to be included in its root, in the holy Chayos of the Chariot; and from there it rises higher and higher through the supernal Kohen, which is supernal Chesed. 4

For there is Chesed, and there is Chesed that is called "abundant in kindness" (rav chesed), etc., until the life-force returns to be included in the very Infinite Light (Or Ein Sof), blessed be He, so that there be "a pleasing fragrance" and a drawing down, etc.

Therefore the offerings are called by the name "bread," like the bread by which a person lives, by way of analogy: it is what is digested until it actually turns into blood and flesh, and through this it draws the life-force of the soul into the body. 5

So too the life-force that rises from the offering rises and is included in the very Infinite Light (Or Ein Sof), blessed be He, and through this it works salvations, drawing life-force and the Infinite Light, blessed be He, down below.

Now, our Sages, of blessed memory, said: "The prayers were instituted corresponding to the offerings." The explanation is that in a person, too, there is an animal soul, whose root is from the level of the holy Chayos of the Chariot, and it descended and was clothed in the physical body. 6

It must be raised to its root, and from there higher and higher, etc. This raising is in the Shema and its blessings, through contemplating, in [the blessing] "Who forms light" (Yotzer Or), how He, may He be blessed, is truly One.

And "there is nothing else besides Him," for "all before Him are considered as nothing," and there is no comparison to Him, may He be blessed, not even like the proportion of a drop to the ocean, etc. 7

Therefore the soul will pine away with longing and thirst to cleave to the very Infinite Light (Or Ein Sof), blessed be He, until the soul goes out of its sheath, which is the prison of the body; as it is written, "Whom have I in heaven? And with You I desire nothing on earth."

The meaning of "I desire" (chafatzti) is that there is the level of will (ratzon) and the level of desire (chefetz). The difference between them is that "will" is the term even for what one does under compulsion, only that the will agrees to it with a mere consent. 8

Even if they compel him until he says, "I am willing," it is called by the name "will." This is not so with desire: he desires [it] in the inner dimension of the point of his heart, where delight (taanug) dwells, for he delights

in the thing that he desires; therefore he places all his desire, all his salvation and the aim of his face in this thing, for this is what he desires and craves, and in this the delight is pleasing to him.

This is [the meaning of] "And with You I desire nothing on earth": I have no desire or delight at all in the matters of this world, only on the level of will, under compulsion, 9

for "against your will you live"; and I have no desire except with You, for "with You is the source of life" and the source of delights. And he places all his desire and all his salvation in delighting in G-d.

(And see on the subject of desire and will in the discourse beginning "I sleep," in the discourse beginning "And I was with Him as a nursling," and in the discourse beginning "Remember what Amalek did to you."

It may be said that this level is the matter of the burning of the sacrificial portions (eimurin) in the offerings, for the fat derives from delight. And see below, in the discourse beginning "To understand the matter of prayer." And see in Shir HaShirim on [the verse] "To My mare.")

2. Now, it is known that there are two levels in the drawing down of the Infinite Light (Or Ein Sof), blessed be He, to all the worlds and created beings: 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 10

is by way of enclothement and the chain of descent (hishtalshelus) of the levels, from cause to effect, in the ten Sefiros, and afterwards to the souls and angels, who are spiritual, and afterwards in physical things, etc.;

for the life-force (chayus) is drawn to each world according to what it is. From this derives a multiplicity of divisions of levels without end, and worlds without number, in a state of being many and different from one another, etc.

But the level of the light that encompasses all worlds means that it, too, is life-force and the Infinite Light, blessed be He, that gives life to the worlds and the created beings; however, the life-force is not drawn by way of enclothement and the chain of descent of the levels, but only in the manner of encompassing and surrounding from above.

And it is called the encompassing light (Or Makif). That is, it is light and life-force (chayus), except that it comes in the manner of encompassing, and it encompasses all of them in one equal manner, higher and lower beings, without division of levels; 11

for it is written, "I, Havayah, have not changed." He is equal and makes equal small and great, and spirituality and physicality are equal before Him, and "the darkness is as the light."

From this follows what our Sages, of blessed memory, said: "Let not the blessing of an ordinary person be light in your eyes"; for from the level of the light that encompasses all worlds (sovev kol almin) even an ordinary person can draw down, etc.

Now, the level of the light that encompasses all worlds (sovev kol almin) is at present in a state of concealment, for it comes to revelation only in the days of Moshiach, for then "eye to eye," etc.; except that now it is in the state of "today to do them," to draw down this revelation that is to come, as is known. 12

And this is through the level of the self-nullification (bittul) of will in the Shema, at "One" (echad), when he takes to heart how He is One and "there is nothing else besides Him," as mentioned above, so that through this his soul will pine to cleave to Him, may He be blessed, to the very Infinite Light (Or Ein Sof), blessed be He,

and he will have no other will at all. Then the life-force (chayus) rises and is included in the Infinite Light, blessed be He, that encompasses all worlds, which is above the level of enclothement within the bounds of worlds in the manner of the chain of descending worlds (hishtalshelus).

From there, life-force (chayus) and the Infinite Light (Or Ein Sof), blessed be He, are drawn 13
down in the prayer of Shemoneh Esreh, in the aspect of "Blessed are You" (Baruch Atah), so that the Infinite Light, blessed be He, become "blessed" (baruch) and be drawn down, etc. Now, the explanation of the word baruch has two interpretations.

The first interpretation is as in "And King Shlomo [shall be] blessed," where the meaning is a passive form: he receives the blessing, which is drawn down upon him from a higher place.

The second is as in "compassionate and gracious" (rachum vechanun), etc., which is not a pas- 14
sive form but a term for a source: He is the source of compassion.

So too with "Blessed are You" in prayer: it has two interpretations, and both are true. Through the arousal from below (isarusa dilesata), the inclusion of the life-force (chayus) in the Infinite Light (Or Ein Sof), blessed be He, blessing is drawn down from the Source of blessings, which is the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), etc.,

truly, into the level of A-T-H (Atah, "You"): these are the level of the letters from alef to tav, and the five (hei) articulations of the mouth. This is the drawing down of the level of sovev (encompassing) into the level of memalei (filling), so that in the level of memalei, too, there be the revelation of the light that encompasses all worlds.

This is the matter of the Exodus from Egypt (Mitzrayim): the level of the light that fills all worlds 15
(memalei kol almin) is called Mitzrayim, for it is the level of the chain of descent (hishtalshelus) of the levels, in a multitude of different divisions, and every level has a boundary and a constraint (meitzar).

But the drawings-down of the revelation of the level of the light that encompasses all worlds (sovev kol almin) are called the Exodus from Egypt, for this is the indwelling of the very Infinite Light (Or Ein Sof), blessed be He, which, as its name is, so it is: it has no end (ein sof).

When a person draws the revelation of this level upon his soul, he is as if he goes out of Egypt, 16
the level of constraint (meitzar), etc.

This is why [the verse] says it twice, "I am Havayah your G-d": "I am Havayah your G-d, who brought you out of the land of Egypt," etc., and then says again, "I am Havayah your G-d."

The meaning: "Havayah your G-d (Elokeichem)" is the revelation of the level of the light that encompasses all worlds (sovev kol almin), until the level of Havayah becomes the level of Elokim, etc., as is explained elsewhere.

In this there are two levels: the light that encompasses all worlds, and the drawing down of revelation into the level of the light that fills all worlds (memalei kol almin). For this reason [the verse] also says it twice: "Havayah our G-d, Havayah is One."

"Havayah our G-d" is the level of the light that encompasses all worlds itself. (This is the union of Abba and Imma (Chochmah and Binah): this drawing down of this revelation is called the level of the light that encompasses all worlds before it is yet drawn into the level of the light that fills all worlds; for Abba and Imma are also called "the hidden things belong to Havayah our G-d," the hidden world (alma de'iskasya);

and also Chochmah (wisdom) is above the intellect that is grasped and understood, etc., as is explained elsewhere on the meaning and matter of the intellect (mochin) of Abba; and Binah (understanding), too, is the level of an encompassing [light], and it is also included and united with Chochmah, etc.;

and the drawing down of the light that encompasses all worlds, when it comes in revelation into the light that fills all worlds, is what is called the union of Z'eir Anpin and Nukva. These two drawings-down are also the two interpretations of the word baruch. And this is the meaning of "the Holy One, blessed be He" (HaKadosh Baruch Hu): "Holy" is the very light that encompasses all worlds; "blessed be He" is the Source of all blessing, and it is the drawing down from Keser (the Crown) into Chochmah and Binah, the hidden world.

And baruch is also that which is drawn into the level of the light that fills all worlds, into the level of Atah ("You"), etc. And see what is written on this in the discourse beginning "If the bright spot came first," etc. It is possible to say that these two drawings-down are the matter of the supernal Daas and the lower Daas, explained below, in the explanation (Biur);

for the supernal Daas (knowledge) joins Chochmah and Binah, and the lower Daas draws from Chochmah and Binah into the emotive attributes (middos), etc. And see what is written in the explanation on [the verse] "Thus shall you bless the children of Israel" on the subject of the two levels of Daas, etc., and in the discourse beginning "Arm from among you.")

And "Havayah is One" is when it comes to revelation in the level of the light that fills all worlds, and this is the level of the higher unity (yichuda ila'ah); for "Blessed be the Name of the glory of His kingdom forever and ever" is the level of the lower unity (yichuda tata'ah), as is known.

This is the meaning of "The prayers were instituted corresponding to the offerings": just as the offerings are called "bread," so it is said of the Shema, "I have eaten my honeycomb with my honey," for there comes to be the level of eating, as it were, above;

that is, the level of the self-nullification (bittul) and inclusion of the soul in the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds, to draw down life-force (chayus) and the revelation of the Infinite Light, blessed be He, into the level of the light that fills all worlds.

3. But now, our Sages, of blessed memory, said: "On three things the world stands: on the Torah, 17
on the [Temple] service," etc. Now, the service is the offerings, and corresponding to them, prayer, etc. However, as to the explanation of the matter of the Torah:

It is written, "This is the Torah: a man (adam)," which is the level of the "man" upon the likeness of the Throne, "a likeness like the appearance of a man," etc.;

that is, the level of the 248 limbs, the 248 positive commandments, etc. That is: just as the limbs are vessels and a dwelling for the drawing down of the life-force (chayus) that is drawn from the soul, which spreads out and is divided to each limb according to

its temperament and nature, so the mitzvos are the level of vessels and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which rests and is actually clothed within them in the manner of a divided drawing down, each and every mitzvah according to its level.

And all the drawings-down are from the level of the light that encompasses all worlds (sovev kol 18
almin), which is the matter of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He: for all the matters of the Torah and mitzvos, which are clothed in physical matters, Zera'im, Mo'ed, etc.,

terumos and tithes, offerings, etc., in things that are under kelipas nogah, etc., are in order to draw the Infinite Light, blessed be He, into them, so that the yesh ("something") of kelipas nogah be nullified and included in the light of G-d and His holiness.

And the prohibitive commandments are to separate the evil, etc. Therefore the Torah is called 19
by the name "bread," as it is written, "Come, eat of my bread," etc., like the bread by which a person lives. For although the main life-force (chayus) is

only from the vital soul, and bread only brings about the endurance, that the soul not depart from the body, and it is only what actually joins the life-force of the soul to the body, for "bread sustains the heart of man";

nevertheless, the drawing down of the soul's life-force and its bond with the body comes about because of the bread, for bread is what brings about and draws down life-force. This is not so with other kinds of food and drink: they are kinds of pleasure; but the main thing that draws down life-force is bread.

So too the Torah and mitzvos are what bring about the drawing down of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which is "not of these attributes at all" and is called "Master of the worlds" (Ribbon Almin), above the level of worlds, to be clothed in the level of worlds, so that there be "You are wise," etc.; 20

through the Torah the Infinite Light, blessed be He, is drawn down and clothed in Chochmah (wisdom); and the mitzvos, whose general and collective expression is the level of charity and kindness: [through them] the Infinite Light is drawn down and clothed in Chesed (kindness), as is known from the matter of "a world of kindness shall be built," that kindness must be built, etc., and as is explained elsewhere, in Shir HaShirim, in the discourse beginning "To My mare."

For in order for there to be an enclothement of the Infinite Light in the attributes, "Yours, Havayah, is the greatness and the might," etc., "the matter depends on the arousal from below": "who has sanctified us with His commandments," etc.

This is [the meaning of] "My offering, My bread, for My fire-offerings": the level of bread, which is the level of the nullification of the yesh ("something") into ayin ("nothing") in order to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, comes about through the offering, "a fire-offering, a pleasing fragrance to Havayah." 21

And through prayer, which corresponds to the offerings: "I have eaten my honeycomb with my honey," etc. (And see what is written on the meaning of "My offering, My bread" in the discourse beginning "Command the children of Israel: My offering," etc., how this alludes to the drawing down that comes through occupation with Torah and the ascent that comes through the offering, etc.; see there.)

But the level of "My bread" must be "for My fire-offerings" (le'ishai): the level of "flashes of fire" and the fiery ardor of the soul in the Shema, when one raises the animal soul to be included in the Infinite Light, blessed be He. And every level of "flashes of fire" comes from the raising of the animal soul and its transformation, etc., for it rises like a flame, the level of the Serafim, etc.

And the Chayos bear the Throne and tremble in dread of the Throne, as is found in Tanna Devei Eliyahu: an angel says "Holy" only three times in the whole day, because when he says "Holy" once, he is nullified out of existence, and his soul does not return to him for four hours; and so too the second time. 22

It follows that he says "Holy" three times in the twelve hours of the day. Yet great and abundant is the power of the ascent and self-nullification (bittul) of the soul of Israel, more than in the angels.

For the Chayos bear the Throne, and upon the Throne is "like the appearance of a man, above"; and the level of the "man" on the Throne is not drawn down and clothed until the level of "with all your might" (bechol me'odecha) is revealed

(see Parshas Vayeshev, in the discourse beginning "Thus said," etc., on the meaning of "And I will give you places to walk among those who stand"); for adam ("man") has the letters of me'od ("might"). And this is the level of "with all your might," for each and every one according to his own level:

as he himself is, beyond what his soul can bear; and this is called his me'od, for each soul according to its level. [This] draws down life-force (chayus) from the level of the "man" on the Throne. Adam

is the level of alef-dam ("blood"): "the blood is the soul," and [it is] the life-force drawn from the level of Adam, that is, from the level of sovev (encompassing) to the level of memalei (filling).

And see what is written on the subject of the alef on the verse "And He called to Moshe," etc. But 23
all this is through the kohen who offers the offering, etc.;

and this is the level of Aharon, "and what (mah) are we," which is the level of Moshe and Aharon, etc., the level of self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, the level of the higher unity (yichuda ila'ah) and the level of the lower unity (yichuda tata'ah), etc., through which the Infinite Light, blessed be He, is drawn from above

to below, also in the level of "You are wise" and in the level of "Yours, Havayah, is the greatness and the might." And from this comes the transformation of the animal soul and its powers, to fulfill "And you shall love with all your heart (levavcha)," "with your two inclinations": that is, that he have two levels of hearts (levavos).

The first is for love, for his soul to pine for Him, to cleave to Him; and the second is to subdue the evil inclination, to subjugate the sitra achra (the other side) and to transform [it], etc.

(And see the Zohar, Parshas Terumah, folio 162, end of side b.) These are the level of "Joy is lodged in my heart on this side, and weeping is lodged in my heart on that side." Weeping is the bitterness

over his soul, which descended from its station and level, [where] "Israel arose in thought," and was clothed in the physical body, which is very far from the Infinite Light, blessed be He, and a separating screen, so that it appears as a yesh ("something") and a thing separate unto itself.

And joy on this side: for even below, in physical things, the Infinite Light, blessed be He, is drawn down and clothed in the Torah and mitzvos, which are clothed in physical matters: terumos, charity, etc. Therefore he will exult and rejoice greatly in G-d, who dwells within His Torah and His mitzvos.

This is [the meaning of] "Let Israel rejoice in his Makers" (be'osav), in the plural: these are the mitzvos, which are drawn into physical matters, which are in the state of the public domain (reshus harabim), "mountains of separation," etc.

4. And this is [the meaning of] "You have captured My heart" (libavtini): the Holy One, blessed be He, says to the Congregation of Israel (Knesses Yisrael), libavtini; that is to say, you are what causes Me to be in the state of a heart (lev). 24

The explanation is that the heart is the dwelling of the blood, which is the soul and the life-force (chayus) of the whole body. For food is digested and becomes blood; the liver takes the bulk of the blood and sends the choicest to the heart, and "the heart distributes to all the limbs."

So it is above, as it were: through the level of "bread" and "I have eaten my honeycomb with my honey," the Holy One, blessed be He, comes to be in the state of a heart, to draw down life-force and the light

of the Infinite One (Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin). And libavtini: two levels of hearts (levavos); these are two levels of drawing down of the life-force, the level of "You are wise" and the level of "Yours, Havayah, is the greatness and the might," etc.

(And see what is written on [the verse] "The Song of Songs" on the subject of the two levels of "bridegroom," etc.; and these two drawings-down are the matter of "He and His life-forces are one" and "He and His vessels" (ihu vegarmohi); see Etz Chaim, Sha'ar 41, chapter 7.) [It is] drawn down through the Torah and mitzvos, which are the level of "bread."

For through the arousal from below (isarusa dilesata) comes the arousal from above (isarusa dile'eila). "He established a testimony in Yaakov and placed a Torah in Israel," and it is written, "which a person (ha'adam) shall do," etc.: for it is the person who does the Torah and mitzvos in the level of "bread," through the nullification of the yesh ("something"), etc.

And of the opposite it says, "who will not uphold," etc. In them and through them are drawn down life-force and the Infinite Light (Or Ein Sof), blessed be He, and the drawings-down of the level of the heart.

And these are two levels of drawing down, which are Chesed and Gevurah, water and fire, in the two dwellings in the heart, the right cavity and the left cavity, etc. (And see the commentary of the Ramaz on the Zohar, Parshas Emor, folio 93, side b, on [the verse] "To You my heart said.")

But what brings about this drawing down the verse explains: "My sister, [My] bride," that is, two levels: the level of "My sister" (achosi) and the level of "bride" (kallah).

Achosi ("My sister") is from the expression "Alexandrian joining" (ichui), which is the kinship and the love fixed constantly in the soul from birth, except that it is hidden and must still be revealed from concealment, etc.

And the level of kallah ("bride") is the level of "my soul pines" (kalsah nafshi), which is the level of the "flashes of fire" of love that come from contemplation: "Binah is the heart," etc.

And these are the levels of thought and speech, the hidden world (alma de'iskasya) and the revealed world (alma de'isgalya): for the level of the hidden, natural love is from the level of the hidden world, and it is the level of "two companions," etc.; and the level of kallah is the level of the revealed world.

(And see the Zohar, in the Idra Zuta) (folio 290, side b). It may be said that these two levels are also the levels of the higher Shechinah (Shechinta ila'ah) and the lower Shechinah (Shechinta tata'ah), explained in the discourse beginning "The Song of Songs"; see there. And see what is written in Parshas Behar, in the discourse beginning "When you come into the land," on the subject of "Open to Me, My sister."

"You have captured My heart with one (be'achad) of your eyes": be'achad is written, be'achas is 25
read. The explanation is that "your eyes" are "the eyes of the congregation," the sages, etc.

And the level of Chochmah (wisdom) is the level of "gazing at the glory of the King," like the matter of "your eyes are doves": like a pair of doves that gaze at each other constantly and take pleasure and delight in their seeing and gazing, etc.

So too is the way of service of the level of the sages and "the eyes of the congregation," who walk 26
before G-d: they gaze constantly at the glory of the King and see "the precious splendor of the greatness" of the Maker of creation, so as to be constantly in a state of self-nullification (bittul), etc.

In this there are two levels. The first: because of the higher unity (yichuda ila'ah), how He, may He be blessed, is truly One, and "all before Him is considered as nothing."

Therefore he is constantly in a state of self-nullification (bittul) in the very Infinite Light (Or Ein 27
Sof), blessed be He, in the state of ayin ("nothing"), etc. And the second: because of the lower unity (yichuda tata'ah), "Blessed be the Name of the glory of His kingdom forever and ever," how

He, may He be blessed, is King of the world, and all the life-force (chayus) of the world, which appears as a tangible yesh ("something"), is only in the manner of a king, and "His kingdom is a kingdom of all worlds," etc.

And this is the matter of the level of the nullification of the yesh into ayin: that is, it is a yesh, and nevertheless it is nullified, etc. And this is the purpose of the coming into being of something (yesh) from nothing (ayin):

so that the yesh be nullified, etc. And these two levels are what is written be'achad and read be'achas: for be'achad is the higher unity (yichuda ila'ah),

for there the nullification is in the state of being truly one, "He and His life-forces are one," etc. (And this is [the meaning of] "Avraham was one"; and see what is written elsewhere on the subject of "the eyes of man are never satisfied," in the discourse beginning "I sleep.")

Be'achas is the level of the lower unity: that there be the state of yesh, and that the yesh be nullified, etc. Achas is a feminine form: the level of Nukva (the feminine), which receives from echad ("one"), etc.

And the main intent of this verse is that through the level of "your eyes," which is the level of gazing at the glory of the King, whether in the level of echad, that is, the level of the higher unity, or

in the level of achas, which is the lower unity, there comes about libavtini, the drawing down of the level of the heart: so that there be a drawing down of the life-force of the Infinite Light, blessed be He, that fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin).

5. "With one (be'achad) necklace (anak) from your neck." Now, an anak is an ornament of pre- 28
cious stones and pearls, pierced and hung on a thread around the neck. Precious stones and pearls are of the inanimate [realm],

except that they are precious and shining, and it is fitting to adorn oneself with them. So too, by way of analogy, are the letters of the Torah, which are called "stones," as is written in Sefer Yetzirah, "Two stones build," etc.

And they shine with the Infinite Light (Or Ein Sof) that is drawn into them from the level of the light that encompasses all worlds (sovev kol almin), which is far above the bounds of worlds, which is drawn specifically very far below: "their beginning is wedged in their end," specifically. And they are pierced and hollow, so that a thread and a drawing down is drawn through them, the level of the voice: "The voice is the voice of Yaakov." Voice (kol)

is a drawing down, and it is called "your neck with strings of beads" (charuzim): a stringing from Scripture to Mishnah, etc. And see what is written on this at the end of the discourse beginning "Your cheeks are comely with circlets."

Therefore they are called the level of anak and an ornament, with which one is adorned and in 29
which one delights: because the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), which is "high and exalted," "dwells" in them.

And be'achad ("with one") means even one chapter and one halachah: [through it] there comes about the level of libavtini, which is the level of the revelation of the drawing down of the life-force (chayus), as mentioned above.

As our Sages, of blessed memory, said: "Even one chapter in the morning and one chapter in the evening," etc. With this the wording "and one chapter in the evening," etc., will be understood, for it should have said, "and a second chapter." 30

Rather, it means "one chapter" in the sense that [by] this chapter that he learns there will be drawn down the level of "One," which is the very Infinite Light (Or Ein Sof), blessed be He.

This is what our Sages, of blessed memory, said: "Whoever studies halachos every day is assured that he is a son of the World to Come, as it is said, 'The ways (halichos) of the world are His.'" 31

"Do not read halichos (ways), but halachos." For the halachos are a going and a drawing down from the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), from world to world. And this is "halichos olam lo": they are His ways in the world.

Therefore they said, "he is assured that he is a son of the World to Come": that is to say, he is born and drawn from the level of the World to Come, the hidden world (alma de'iskasya), etc., for "there is the hiding of His might," from the level of the light that encompasses all worlds.

Except that now, in this time, it is in concealment and in the state of sowing: "Light is sown for the righteous." But in the Time to Come He causes salvations to sprout; and therefore they said, "The righteous are destined to have 'Holy' said before them."

That is, there will be a revelation of the Infinite Light, blessed be He, specifically below, and then the verse will be fulfilled: "For as the new heavens and the new earth that I make," etc.,

that the heavens and the earth will not be physical, concealing and hiding the light of G-d, which is the Infinite Light, blessed be He, that encompasses all worlds, and His holiness; but rather "new heavens," etc., so that the level of the Infinite Light, blessed be He, that encompasses all worlds be in a state of revelation below.

Summary. "Israel provide sustenance," as it is written, "My offering, My bread." That is, through the offering the soul of the animal rises to its root, the face of the ox, and through this, "and the Chayos bear," etc., 32

and there comes about an ascent to the highest of heights, until through this, afterwards, "a pleasing fragrance (nichoach) to Havayah": meaning nechus darga, a descent of level, and a drawing down. And this is the matter of bread.

And now, prayer in place of the offerings: the raising of the animal soul through contemplation in the Shema and its blessings, "True and firm" (Emes VeYatziv), etc., "and beloved and cherished," etc., in the manner of "And with You I desire nothing." 33

And the meaning of "a pleasing fragrance (nichoach) to Havayah": for there are two levels, the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); and "today to do them": to draw down from the light that encompasses all worlds, so that in the Time to Come there be "eye to eye," etc.;

and this is through the ascent and the nullification of will, through which the life-force (chayus) rises into the light that encompasses all worlds, and afterwards the drawing down. In this there are two levels, the two Names Havayah in the first verse of the Shema: the level of the light that encompasses all worlds, and the drawing down from the light that encompasses all worlds into the light that fills all worlds.

And this is "nichoach to Havayah." And this is "Blessed are You, Havayah" in the Shemoneh Esreh: a drawing down from the Source of blessings, which is blessed in essence, to the level of Atah ("You"). "My offering": and this is "I have eaten my honeycomb," etc.

But our Sages, of blessed memory, said: "On three things the world stands: on the Torah, on the [Temple] service and on acts of kindness (gemilus chassadim)" (see the end of the discourse beginning "I," in the section of tzitzis). The service was explained: it is the offerings.

But of the Torah it is written, "This is the Torah: a man (adam)": the 248 positive commandments, the 248 limbs, drawings-down from the light that encompasses all worlds into the level of "like the appearance of a man"

(see the discourse beginning "'Remember' and 'Keep' in one utterance," that one draws down from the level of "for He is not a man" into the level of "man"; alternatively, according to what is written in the Mikdash Melech on Mishpatim) (folio 122, side a): "man" is Arich Anpin, "like the appearance of a man" is Z'eir Anpin. And therefore it is called "bread"

(and see what is written at the end of the explanation on [the verse] "And I was with Him as a nursling," on the subject of "From your dwellings you shall bring bread," etc.; see there. And as for what was explained above, that the offerings are called "bread": it may be said that the offerings, the element of fire, are the offering itself; and the Torah is also "bread," the level of the libations, fine flour and oil, etc.; fine flour is Daas that joins, etc.,

the drawing down of the Infinite Light (Or Ein Sof) into Chochmah and Chesed, etc. But the bread must be "My bread for My fire-offerings": "flashes of fire." Me'odecha: me'od has the letters of adam, alef-dam. And all this is through the kohen, Aharon, "and what are we." "With all your heart": weeping and joy.) (The pouring of the wine into the shissin, as is written in Parshas Sh'lach regarding the libations.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 23

ביאור על פסוק לבבתני

An Explanation of the Verse "You Have Captured My Heart"

◇

An explanation of the verse "You have captured My heart (libavtini)." 1

Now, first we must explain the matter of sovev and memalei, [the light that] encompasses and [the light that] fills [all worlds]. For behold, the matter of the chain of descending worlds (hishtalshelus) is known: it is that the life-force (chayus) descends and is drawn down from spirituality to physicality. For example, the light that was created on the first day: that is, a radiance from the level of spiritual light was drawn down and descended into it, and devolved [step by step] to become physical light. 2

(Just as, along the lines of [the saying], "There is no blade of grass below that does not have a mazal (constellation) above that strikes it and says to it, 'Grow!'" It follows that the growth of the physical grass and fruit is from the mazal above, which is spiritual; and the mazalos receive from the seventy princes, etc. And so, in the same way, is the chain of descent and the descent of the radiance into the physical light from the level of the spiritual light.)

And therefore the light was created on the first day of the work of creation, which is the level of the attribute of Chesed (kindness); and Chochmah (wisdom) is the source of Chesed, and it is the level of light. For just as the effect of physical light is that through it one can see a thing, which is not so in darkness,

so is the effect of the level of Chochmah in spirituality: through Chochmah one sees and grasps the matter. (And see what is written elsewhere concerning the Splitting of the Sea of Reeds, on the matter of "I will show him wonders," etc.)

And folly is darkness, which does not take hold of or grasp anything, as it is written, "And the fool walks in darkness"; but "the wise man, his eyes are in his head," for he sees that which will be born [of things].

It follows that Chochmah is the level of spiritual light. And likewise the level of Binah (understanding) is also the level of light, for one understands one thing from within another. And so, by way of analogy, the level of Chochmah and Binah above is the level of light,

except that it is spiritual. And the chain of descent is that a radiance is drawn from them, so that from this the physical light comes into being. But certainly this itself, that the physical should come into being from the spiritual, is above the chain of descent, for it is only the ability of the Holy One, blessed be He, who is omnipotent.

(For "He commanded and they were created," so that the physical light comes into being from Chochmah; whereas from the level of Chochmah itself, even though it is spiritual light, the physical light would not have come into being. For physicality has no comparison or relation with spirituality; rather, this is only the ability of the Holy One, blessed be He, alone.

Nevertheless, one can say that the coming into being of the physical light is from Chochmah: that is, that from the level of Chochmah, which is spiritual light, the physical light devolved and was drawn, through the will of Him, may He be blessed, the Omnipotent. And this is [the meaning of] what is written, "Whatever

Havayah desired, He did." And nevertheless, "with ten utterances the world was created," as is explained elsewhere, in the explanation of the verse "Let them bring royal apparel." And the level of the supernal will and of sovev kol almin is also called the higher Daas (knowledge), as [will be explained] below, G-d willing.)

Now, therefore the light was created on the first day, because the drawing down of this radiance from the level of Chochmah, to descend and be enclothed in physicality, is through the attribute of Chesed, which brings about the drawing down, as it is written, "Draw out Your kindness."

And through Chesed it is enclothed in the combinations of the letters of the utterance "Let there be light," and through this it is actually enclothed in the physical light. For the letters are what carry and bring the drawing down from above to below.

(And see what is written on the verse "Let them bring royal apparel," etc., "and the horse that [the king] rode," etc.: that this is why the letters are called "horses," for they carry the person, etc.)

And in the same way, on the second day, the utterance "Let there be a firmament"; as is known concerning the three levels of light, water and firmament: light is Chochmah, and water is Chesed, for water descends from a high place to a low place, the level of "Draw out Your kindness."

And the firmament is the level of Gevurah (restraint). Therefore it was created on the second day, being the devolution from the level of spiritual Gevurah into physicality, to "separate between water and water," etc., also in the manner explained above regarding light, etc.

Now, this radiance that is drawn from the level of Chochmah (wisdom), which is the spiritual light, [namely] that which is actually enclothed in the physical light through the utterance "Let there be light," 3

is but a tiny fraction of the essence of the supernal light, since this drawing down is limited and enclothed in the body of the physical luminary, which is limited.

But the very essence of the supernal light cannot be grasped and limited in the physical light; nevertheless, it shines upon it in the manner of an encompassing [light] (makif).

2. And from this the matter of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin) as a whole will also be understood. For it is written, "For Havayah is a G-d of de'os [kinds of knowledge]": the meaning is that there are two levels of Daas (knowledge). The level of the higher Daas (da'as elyon) is from the level of the Infinite One (Ein Sof) itself, and it is called sovev kol almin. 4

And therefore it is called the higher Daas: "higher" meaning higher than all the worlds, for it cannot be enclothed within the worlds at all.

(See the discourse beginning "The heads of the tribes," on the meaning of the supernal will and the higher Daas, which cannot be enclothed, etc.) And the level of the lower Daas (da'as tachton) is the level of memalei kol almin.

For the six days of Creation are the six supernal emotive attributes (middos), in which and through which the drawing down from the level of Chochmah, Binah and Daas is drawn into the Ten Utterances, which are the letters that are enclothed in the worlds to bring them into being from nothing to something.

Now, the drawing down and enclothing of the level of Chochmah and Binah in the supernal middos is through Daas, for Daas is what spreads and is enclothed in the middos; and this is the level of the lower Daas. Whereas Chochmah and Binah are above the middos, as is known.

(And therefore the lower Daas is called memalei kol almin; and this is why it is explained in the Idra Rabba) (136a), on "And by Daas the chambers are filled," that from Daas there spread "a thousand thousands of chambers," etc.; whereas [with] Chochmah and Binah, Chochmah spreads and is drawn only into thirty-two paths, and Binah into fifty gates.

But Daas is drawn into a multitude of different levels, since it is drawn and spreads into the middos; and through this there comes about a multitude of divisions, "for each one according to his measure," as it is written, "Known in the gates," etc.: "known" specifically, which is from the level of Daas.

And this is the level of the lower Daas (knowledge). It is the source and soul of the Daas of [the worlds of] Beriah, Yetzirah and Asiyah; and through myriads upon myriads of stages of descent, there is drawn from it and comes into being even the Daas that is in man, 5

as in the illustration of the descent and coming into being of the physical light from the spiritual light, as [explained] above. And all this is from the level of the lower Daas. But the level of the higher Daas is not drawn down and does not spread into the emotive attributes (middos) at all; and it is the level of the light that encompasses all worlds (sovev kol almin), for it is from the level of Keser (the Crown).

And the explanation of the higher Daas is that it is from the radiance of the Infinite One (Ein Sof), which is not limited in any vessel and is not drawn and does not spread into the middos, for the vessels of the middos cannot limit it. Therefore it is called sovev kol almin, for it is in the manner of an encompassing [light] (makif), since it is not drawn even into the supernal middos.

And this will be understood along the lines of what is written (Job 11), "He sees iniquity, and does not consider [it]": the meaning is that He is not stirred to take vengeance. And as it is written, "He has not beheld iniquity in Yaakov": the intent is not that He did not behold and did not see at all,

but as Rashi explains, that He does not scrutinize them, to look closely into their iniquity and their wrongdoing. And so, in the same way, is the meaning of "He sees iniquity, and does not consider [it]."

(And why is this? Granted, concerning "He has not beheld iniquity in Yaakov," etc., the reason is stated: because "Havayah his G-d is with him" (and see what is written on the verse "But Havayah your G-d would not listen to Bilam");

but concerning "He sees iniquity, and does not consider [it]," where "in Yaakov" specifically is not mentioned, the reason mentioned above cannot be given. And moreover, it is written, "For You repay a man according to his deeds."

Rather, this speaks of the essence of the Infinite Light (Or Ein Sof), in the place where the blemish does not reach at all. Therefore, even though "He sees iniquity," nevertheless nothing is drawn down from there to stir the middos of Atzilus to repay the evildoer according to his evil.)

And this is as it is written, "If you are righteous, what do you give Him?" etc., and "[You are] of eyes too pure to see evil": His seeing the evil makes no impression or stirring at all, for "the spider grasps with [her] hands," etc. And from there is the source of forgiveness and compassion, "Erase in Your abundant compassion," etc.

And this is what is called the higher Daas, which is not drawn and does not spread to be enclothed in the middos of the World of Atzilus (Emanation); for the middos are a matter of being stirred (hispa'alus), which is not so of Him, may He be blessed, of whom it is said, "I, Havayah, have not changed."

And reward and punishment are drawn from the level of the Daas that spreads and is limited in the middos. (And see what is written in the explanation of the verse "I am black," and from what is written here it will be understood all the more.) And just as, by way of analogy, below too there is the mature intellect (mochin degadlus) and the immature intellect (mochin dekatnus): the immature intellect is, by way of analogy,

like a small child, who is greatly stirred by whatever is against his will, and becomes angry and enraged and cries even over small things, as long as they are contrary to his will, even [over] something slight and little that is against his will.

And this is because his Daas is in a state of smallness; therefore it spreads at once into the middos, and he cannot control himself so as not to be stirred.

Whereas with the mature intellect, the adult can contain in his mind even something that is against his will, and nevertheless he will not become angry at all.

And this is because of the greatness of [his] Daas: then the stirring of the middos is not drawn from it so much. And in this there are many distinct levels, one above the other.

And the broader the Daas (knowledge), the harder it is to anger, as our Sages, of blessed memory, said: "There are four types of temperament (de'os)," etc., "hard to anger," etc. 6

We see that this depends on the Daas. And so we find regarding Hillel, in the Gemara, the second chapter of [tractate] Shabbos: "And Hillel will not become exacting," etc.

And as is also known concerning "the compassionate Father": for "Father" means the source of Chochmah (wisdom), and there compassion and forgiveness are drawn; only from the level of Chochmah, Binah and Daas, when they are enclothed in the emotive attributes (middos), from there punishment is drawn, etc.

(As is also explained on the verse "I have come into My garden, My sister, [My] bride"; and see what is written in the Idra Rabba) (128b). And this is what they say, "The Elder, His Daas is hidden," etc.: that He is not stirred by anything.

And therefore this level is called the hidden brain (Mocha Stima'ah); whereas in Z'eir Anpin (the emotive attributes), "His brain spreads and goes forth," etc., for the lower Daas is drawn and enclothed in the middos.

But the higher Daas has its root in the Mocha Stima'ah, and even in the level of the Avira (the "air") that is above the membrane that covers the Mocha Stima'ah, as is explained in Parshas Matos, in the explanation of the verse "Arm from among yourselves," etc.

And it is stated that in the level of the Avira there is a revelation of the Daas of Atik Yomin, as is explained at length in the book Mevo She'arim, Sha'ar 3, Part 2, Chapter 3.

And it is also mentioned briefly in Etz Chaim, Sha'ar Arich Anpin, at the beginning of chapter 4. It follows that the higher Daas (knowledge) is rightly called the light that encompasses all worlds (sovev kol almin), for its root is higher even than the level of the seven lower [Sefiros] of Atik Yomin. And see what is written further on this in Parshas Vayera, on the verse "I will go down now," in the gloss. 7

And [concerning] Bilam, who praised himself [as one who] "knows da'as Elyon" [the higher Daas], see what is written about this in the Likkutei Torah of the Arizal, Parshas Balak, in the passage beginning "The matter of Balak and Bilam." But nevertheless, the Daas that spreads and is limited in the emotive attributes (middos) receives life-force from the higher Daas, which is the Infinite Light (Or Ein Sof).

And this is the meaning of [the statement] that the higher Daas (knowledge) is also called an encompassing light (or makif) and the light that encompasses all worlds (sovev kol almin): that the makif is also a light that gives life; that is, the level of the higher Daas is the light that gives life to the lower Daas. 8

For since the Daas that spreads into the emotive attributes (middos) is the level of an inner light (or pnimi), and is grasped and enclothed within the vessel that limits it, it would have [had] a limit and an end, so that at some time it would have been spent and ceased, since it is grasped within the vessel, etc.

But because the higher Daas, which is the level of the Infinite One (Ein Sof), shines constantly in the level of the lower Daas, through this it sustains it, as it is written, "Yours, Havayah, is the greatness and the might," etc.,

for the levels of greatness and might, which are the six extremities (vav ketzavos) drawn from the lower Daas, are in the state of "Yours, Havayah," for in them is the radiance of the Infinite Light (Or Ein Sof), and "He and His life-forces and His vessels are one."

And in the same way with the soul of man: "You breathed it into me, and You guard it within me." The meaning of "You breathed it into me" is the part of the soul that is enclothed within the body; for not all of the soul is enclothed within the body, only a radiance from it. 9

And the main part of the soul is in the manner of an encompassing [light] (makif) and is not enclothed in the vessel of the body; and nevertheless, it is this that is [meant by] "and You guard it within me": through the makif the soul that is within is sustained, and through this it is guarded within me.

And so it will also be understood concerning the two levels of Daas (knowledge) mentioned above: the lower Daas is the soul of the supernal emotive attributes (middos) and is enclothed in their inner dimension (pnimiyus), and the higher Daas is the level of "and You guard it," etc. And this is [the meaning of] "For Havayah is a G-d of de'os": that these two levels of Daas are united together. 10

So that one should not imagine that they are two levels separate from one another, since this one is enclothed in the middos and in worlds, while the higher Daas is not grasped in a vessel at all, [the verse] teaches us that nevertheless they are

truly one thing: for the higher Daas, the level of the light that encompasses all worlds (sovev kol almin), shines constantly in the lower Daas and in the light that fills all worlds (memalei kol almin), and all is one. (As is explained above regarding Pesach, on the matter of "And Havayah our G-d brought us out.") And as is written in Etz Chaim, that the encompassing [light] (makif) shines into the inner [light] (pnimi), etc.

Now, all this is in the present; but in the Time to Come there will be a revelation of sovev kol almin: that is, the level of the higher Daas will shine and be drawn down in a manner of actual revelation.

And this is because "the spirit of impurity will be removed from the earth," and "He will swallow up death," etc.; then it will be possible to receive this revelation.

(As is understood from the words of the Arizal in Mevo She'arim, there, that in the Time to Come the revelation will be from the level of the Daas of Atik Yomin, and through this there will be [fulfilled] "and the earth shall be filled with knowledge (de'ah)." For in relation to the level of sovev kol almin there is no division at all, and above and below are equal. And see what is written in the discourse beginning "And you shall know this day," and what is written on the verse "Your teeth are like a flock of ewes," etc.)

3. And now we will come to the matter of the offerings (how in them and through them there is the drawing down and revelation of the light that encompasses all worlds, sovev kol almin). And it is specifically the kohen who offers [them], and it is written, "And the kohen shall burn wood upon it morning by morning." 11

But this is because there must be a sweetening of the gevuros (severities), and this is through the kohen, the man of Chesed (kindness), being occupied with kindling the fire; and this is so that it be with the intention of compassion and kindness.

And therefore it was specifically in the morning, at the time when Chesed is aroused, as all this is written in the Zohar, Parshas Tzav (27b): "And the kohen shall arrange the fire upon it morning by morning," etc., "in order to sweeten the world and to sweeten the judgments," and as the Ramaz explains there.

But this is only the matter of arranging two logs of wood. (And it may be said that the two logs of wood correspond to two kinds of sweetening of the gevuros: the first is the light of Chesed in the vessel of Gevurah (restraint); the second, the light of Gevurah in the vessel of Chesed, as is mentioned in the Ramaz there. And elsewhere there is explained

the matter of these two levels: that this is the matter of the Name of forty-two in the paragraph of the Shema, and the Name of seventy-two in the paragraph "And it shall be, if you will hearken," etc. And see the Zohar, Parshas Beshalach, 98b.) But the matter of the offerings, two lambs every day and the additional offerings (musafin), is a different intention and matter.

And it is what is written, "My offering, My bread, for My fires (le'ishai)": the meaning of "for My fires" is My fires (ishim), which are the Seraphim, who are always in a state of "flashes of fire"; and the offerings are bread for these fires. And to explain this, we must first introduce the matter of Tohu (chaos) and Tikkun (rectification). For

in the level of Tohu the light was great and the vessels small, so that they could not contain the light, and therefore they shattered and fell. And the explanation is

that the light is the drawing down of the Infinite Light (Or Ein Sof), which is drawn into the worlds so that there be the levels of Chochmah (wisdom) and Chesed, etc.

And the vessels are Chochmah and Chesed and the other emotive attributes (middos), which receive and limit the light. And that light which was drawn to the level of the middos was so great that the middos, Chesed, Gevurah and Tiferes, etc., could not come into being from it.

And therefore the vessels shattered and fell into Beriah, Yetzirah and Asiyah. Now, after the refinement (birur), there came into being from them angels, Michael and Gavriel, the face of the lion and the face of the ox, whose power is great and mighty; and it is from them that there is drawn

the life-force (chayus) even to the physical domestic animals, beasts and birds in this world. For just as there are three partners in a person, so it is with an animal; except that in a person the Holy One, blessed be He, places a soul (neshamah), while in an animal the soul (nefesh) is drawn from the Chayos of the Chariot.

For the soul of all the beasts is from the level of the face of the lion in the Chariot, and the soul of all the domestic animals is from the level of the face of the ox, and the soul of all the birds is from the level of the face of the eagle.

Except that the physical domestic animals, beasts and birds were taken from the level of the dregs, which have not yet been refined. And when fat and blood are offered upon the altar and rise up in the fire that is above, the same is aroused above, in all the levels,

until it gives power and strength to the holy Chayos to be "bearing and borne" with the Throne, so that they rise from Beriah, Yetzirah and Asiyah to the source of their root in the World of Tohu, in which the lights are abundant. And this is through the level of the kohen.

For just as below, the raising of the life-force from the animal is through the kohen, the man of Chesed, who is the level of "the right [hand] draws near," to raise it up above, so above, the Kohen is Chesed.

But "there is Chesed and there is Chesed": that is, inner Chesed and outer Chesed. Now, the level of inner Chesed, and of "abundant in kindness" (rav chesed), is the level of the supernal Kohen, which is above the World of Atzilus (Emanation).

(See what is written in Parshas Tetzaveh on the verse "And you shall make holy garments," and in Pri Etz Chaim, Sha'ar 12, chapter 8; and see further in the Zohar, at the beginning of Parshas Yisro, 67b, on the matter of "There is a King above," etc., "and beneath Him there is a kohen," etc., and in the commentary of the Ramaz there.)

And it is he who raises the angels of Beriah, Yetzirah and Asiyah into their root mentioned above; and they bear the Throne, and also "the likeness as the appearance of a man" that is upon the Throne they lift up, so that there be an ascent from Atzilus, where the vessels are abundant, into [the level] above Atzilus, where the lights are abundant.

And this is the meaning of "Seraphim stood above Him": as it were, they raise the level of the "man" upon the Throne. For this is the meaning of a chariot: like the horse, which carries its rider to a place where he could not go by himself.

And this is what is said of the offerings, "My bread, for My fires." The meaning is that just as bread gives life to a person (for although the level of man is above bread, for he is a being of intellect, and bread is vegetative, nevertheless bread and food give him life),

and this is because their root is higher than his. For of man it is said, "Behind and before You formed me": "behind" in the work of creation, etc., for the inanimate, vegetative and animal [creations] preceded him, because they are from the level of the World of Tohu, which is higher than the World of Tikkun.

And therefore they descended lower, through the shattering of the vessels. Therefore there is power in what is refined from the bread in the stomach and the liver to become life-force for the person, to join the soul with the body.

And this is [the meaning of] "For by everything that comes forth (motza) from the mouth of Havayah does man live": motza means a source, as in "a spring (motza) of water,"

that is, the source and root of "the mouth of Havayah," which is above Atzilus, etc., which is present in the bread, etc. And likewise, in the same way, the offerings are called "My bread, for My fires": "My fires" are the Seraphim, who are after the refinement,

that is, they are in a state of self-nullification (bittul): Michael's bittul is in love and the expiring of the soul, and Gavriel's in awe, "they tremble from fear of the Throne," etc. And nevertheless they are in a state of limitation, for in the angels too there are lights and vessels, and the vessels limit.

And therefore the "Holy" that they say brings about in them the expiring of the soul for four hours and no more, and afterwards they must say "Holy" a second time, to arouse the love and the expiring of the soul and the bittul, etc. And therefore in the twelve hours of the day they say "Holy" three times.

And therefore, [concerning] the offering, in which the physical animal is offered, which was at first before the refinement, far below the level of the angels, who have already been refined: 12

the physical animal, too, is the level of "My bread, for My fires," which are the angels, the Seraphim, through being refined upon the altar; that is, it brings about the ascent of the angels into their source and root, which is from the World of Tohu, above the vessels that limit.

And just as physical bread gives life to a person because in its root it is higher than man, which is why it fell lower, 13

so with the physical animals, which were taken from the level of the dregs that were not refined: in their root, this level was taken from the World of Tohu, from a level higher than the root of the Chayos of the Chariot themselves.

And therefore it is specifically they that fell lower, as is known from the analogy of a falling wall: from a higher place, it falls farther down. Therefore, when they are refined, they become the level of bread and life-force for the level of "My fires," which are the Seraphim, etc.

And now, prayer is in place of the offerings. For the G-dly soul, although it does not need rectification (tikkun), nevertheless its love is limited, because it was taken from a level of limitation. 14

For even the World of Beriah (Creation), from which the level of neshamah is drawn, is limited; and all the more so ruach, which is drawn from Yetzirah, and nefesh, of Asiyah.

And it is impossible for the soul to reach the level of "with all your might (me'odecha)," without limit, except through the refinement of the animal soul specifically, which is before the refinement and whose root is from Tohu, etc., 15

along the lines of what was said above in explaining "My bread, for My fires" of the offerings, etc. And this is the meaning of "a pleasing fragrance (rei'ach nichoach) to Havayah": rei'ach (fragrance) is an ascent from below to above, like a fragrance, which rises and restores the soul;

and this is the level of the Shema. And through this, afterwards, nichoach, [meaning] nechus darga, "a descent of level," to draw down from above to below, "to Havayah"; and this is the level of the Shemoneh Esreh, "Blessed are You, Havayah": the drawing down of the Infinite Light (Or Ein Sof) below.

And likewise, the Torah is the level of drawing down the Infinite Light. And this is [the meaning of] "On three things the world stands: on the Torah, on the service (avodah), and on acts of kindness": avodah is the level of ascent, and Torah and acts of kindness are levels of drawing down.

4. Now, it is explained above, in the main text, how great and abundant is the power of the ascent and self-nullification (bittul) of the soul in Israel, more than in the angels, etc., 16

for the level of the "man" upon the Throne was not drawn down and revealed until the level of "with all your might (me'odecha)" was revealed, for adam (man) has the letters of me'od (might).

And the explanation is that the reason the influence from the emotive attributes (middos) is limited is not because the Sefiros and the middos themselves are limited,

for this is not so: the Ten Sefiros are infinite. Rather, the influence from the middos is limited because of the combination and inter-inclusion of Chesed (kindness) with Gevurah (restraint) and of Gevurah with Chesed.

Therefore, although the level of Chesed in itself is infinite and would spread without end,

only, because there is a level that opposes it, namely the level of Gevurah, which contracts it and prevents Chesed from spreading without limit, etc., so that He "said to His world, 'Enough!'"

And this is [the meaning of] what is written concerning the curtains of the Mishkan, "four by the cubit," "twenty-eight by the cubit," and it is not written "four cubits," "twenty-eight cubits"; 17

rather, the curtains in themselves are without limit, only there is the level of the cubit, which measures and contracts: up to here shall be Chesed (kindness), and up to here Gevurah (restraint).

For through this they became the level of middos (measures), and this is the matter of the measuring line and the measuring rod in Yechezkel, as is written in the Zohar, Parshas Pekudei (233a).

And this is why the level of adam (man) is truly the level of me'od (might), and nevertheless it is called adam. (And see what is written in Parshas Yisro, in the discourse beginning "To understand the explanation of 'The Patriarchs are the Chariot,'" what is written there: "And we must understand: is not the Name Mah (45)," etc., "but in truth, the one depends on the other," etc.;

and from there will also be understood the matter of adam having the letters of me'od in another way: namely, that in order to make this level of adam, so that it be in a state of inter-inclusion, etc., it is through a drawing down from the level of me'od itself, which is without limit, which is drawn into the level of adam, etc. See there. And this is through "with all your might" in the Shema, etc.)

And this is [the meaning of] "You have captured My heart (libavtini)": the Holy One, blessed be He, says to the Congregation of Israel, "You make Me into the level of a heart." For all the life-force (chayus), sustenance and nourishment of all the limbs of a person, and of the body as a whole, depend on and are drawn from the heart; 18

for the heart is the dwelling of the vital soul (nefesh hachiyunis), as it is written, "For the blood is the soul (nefesh)": for in the blood that is in the heart the vital soul is bound and enclothed.

And the heart is what distributes the life-force (chayus) and the blood to all the limbs. But where 19
does the blood in the heart come from? Not from itself alone,

for of itself it has only a revi'is (a quarter-log) of blood, and that is not enough for the blood to spread and flow through all the limbs;

rather, blood is continually added to it through the food that a person eats, which is digested until it becomes blood; and the liver takes the bulk of the blood and the waste, and sends the choicest to the heart.

And so it is in what the analogy stands for: through the elevation of the animal soul in "the ser- 20
vice of the heart, which is prayer," which is called "My bread, for My fires," there comes about the drawing down of the life-force (chayus) in the level of the heart.

That is, through the refinements of Beriah, Yetzirah and Asiyah, whose root is from the World of Tohu, light and life-force are added to the Adam of the World of Atzilus (Emanation), and through this the spreading of the life-force is drawn from it into the worlds; and see what is written about this on the verse "I am asleep, but my heart is awake." And this is [the meaning of] "You have captured My heart": "You make Me into the level of a heart."

Now, in the heart there are two chambers, the right chamber and the left chamber. The left 21
chamber is the dwelling of the blood, and the right chamber is full of air and spirit (ruach), which is the main [seat] of the spirit of life.

For the blood by itself could not spread and flow through all the limbs without the spirit of life that carries it. And there is more in the spirit of life: it reaches to the brain and joins the brain to the heart, for in the brain there is no flow of blood;

only the air and the spirit of life that is in the heart is what binds and joins the heart to the brain, and from the brain it returns back to the heart, as is known. And so above, "You have captured My heart (libavtini)" means the two levels that are in the heart,

the right chamber and the left chamber. That is, the life-force (chayus) that is drawn and spreads from Atzilus to Beriah, Yetzirah and Asiyah, to give life to souls and angels, is like the spreading of

the life-force from the left chamber to all the limbs of the body; and the drawing down of the light and life-force from the essence of the Infinite One (Ein Sof), blessed be He, who is not within the category of the Sefiros at all, so that there be drawn down the coming into being of the Chochmah (wisdom) of the World of Atzilus (Emanation), "You are wise," etc.,

is like the spreading and drawing of the life-force from the right chamber of the heart, which is full of spirit and which also reaches to the brain. And so is the drawing down to become the level of Chochmah, etc.

(And see the commentary of the Ramaz on the Zohar, Parshas Emor) (93b), on [the verse] "Of You my heart said, 'Seek My face,'" etc.,

where he discusses at length the matter of the heart, and that the light of Abba shines in the right chamber of the heart, in which is the spirit of life, and Imma shines in the left chamber, in which is the blood, etc.

And the inner dimension of the heart is the inner dimension of [the Names] Av (72) and Sag (63), etc. And so he also wrote in Parshas Pinchas (on folio 221). If so, according to this, what was written is understood: that the life-force that spreads from Atzilus to give life to the World of Beriah is from the level of the left chamber of the heart; that is,

because "Imma nests in the Throne"; but Atzilus is the level of Chochmah in general, which is the level of the right chamber, etc.

And it is called ruach (spirit), as is written in Etz Chaim, Sha'ar Mochin deTzelem, chapter 5, which writes in the name of Sefer Yetzirah that Chochmah is called "the spirit of the living G-d." And see what is written on the matter of ruach on the verse "And the number of the children of Israel shall be like the sand of the sea."

Alternatively, according to what is written in Parshas Miketz, in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah be on the right," etc., on the matter of avir (air) [being] or (light) [with a] yud: that the shining of the lamp's light is through there being air around the light, etc. See there.

It follows that the light, which is the level of Chochmah, as explained above, receives from the level of air, which is the level of Keser (the Crown), etc.; and air is ruach.

Therefore the drawing down from the Infinite One, blessed be He, for the coming into being of Chochmah is called by the name ruach, which is drawn from the right chamber of the heart. And these two drawings-down of libavtini are through the two levels "My sister" and "bride,"

which are two loves. "My sister" is a love drawn from the level of Chochmah: "my sister, my companion," "two companions who never part," etc.

And it is a calm love, in the manner of "the words of the wise are heard in calm"; and it is the level of the natural love, which is from the level of Chochmah, as is written in Sefer Shel Beinonim. And through this one arouses and draws down the drawing of the life-force into the emanated [levels], which is called ruach. (And this is [the meaning of] "Say to Chochmah, 'You are my sister.'")

And "bride" is the level of a love like flashes of fire, "my soul expires," which is from the level of Binah (understanding), "the heart"; and through this the Infinite Light (Or Ein Sof) is drawn into Beriah, Yetzirah and Asiyah, and this is through the emotive attributes (middos), "Yours, Havayah, is the greatness," etc.

5. And these two levels of love are also what is written on the verse "I have come into My garden," etc., concerning the difference between the level of "companions" and "beloveds": the level of "companions" is that they never part, for their love is constant, 22

and therefore "flashes of fire" and thirst do not apply; and this is the level of those whose Torah is their occupation, etc. And "beloveds" are those whose love is at intervals and appointed times, when one arouses the love, as at the time of prayer and the like; and therefore in this love thirst and the element of fire apply, etc.

And therefore it is well understood that through the level of "My sister" one arouses and draws down from a higher level. And see the Zohar on Vayikra (112a)

on "My sister," and the Zohar, Parshas Emor (folio 100b). And see what is written on the verse "The Song of Songs" on the matter of the higher Shechinah and the lower Shechinah, and what is written on the verse "And you shall offer a burnt-offering, a fire-offering," etc.

It is also possible [to say] that these two loves are drawn from the two levels of Daas (knowledge): for the higher Daas unites and joins Chochmah (wisdom) and Binah (understanding);

therefore through it is drawn the love of the level of "My sister," which is from the level of Chochmah, as is written in the Zohar on "Say to Chochmah, 'You are my sister.'"

And the lower Daas joins and draws down the spreading of the intellect into the emotive attributes (middos); from this is drawn the second level of love, the level of "my soul expires," etc.

And so the Ramaz explains, in the Raaya Mehemna, Parshas Shoftim (275a), the matter of "the walls of his heart": that they are the powers in the two chambers of the heart, which are Chesed (kindness) and Gevurah (restraint), drawn from Daas. And as is written about this elsewhere, mentioned above.

And the level of "the depth of the heart," it can be said, has its root in the higher Daas; and this is the matter of "My sister." And see what is written on the matter of "My sister" on the verse "And the land shall rest," "the land was nullified," etc.

And see what is written on the matter of the higher Daas in the soul, in the explanation of the verse "Many waters cannot extinguish the love," etc.

And therefore, through these two levels, there is drawn from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin), as explained above concerning "For Havayah is a G-d of de'os," etc., that in truth all is one.

Now, all this is the higher Daas (knowledge) and the lower Daas in the G-dly soul. But it can further be explained according to its plain meaning: that even through love drawn from the lower Daas of the G-dly soul, one arouses and draws down from above, from the level of the higher Daas, which is the level of the light that encompasses all worlds (sovev kol almin). 23

And this is because in man there is also the animal soul, which is also an intellectual soul, except that it is drawn after physicality, for it is from kelipas nogah.

But the G-dly soul is essentially an intellectual soul, which constantly contemplates and grasps the Infinite Light (Or Ein Sof), blessed be He, and has no other intellectual pursuit. And see what is written about this in the discourse beginning "Who is enthroned on high," etc.

And therefore every level of the Daas of the G-dly soul is certainly called the higher Daas in relation to the human Daas and intellect drawn from the animal soul in man, which understands and grasps the physicality of this world,

and can also understand G-dliness; for the animal soul is composed of good and evil. And it is possible that this is the matter of the Tree of Life and the Tree of Knowledge of Good and Evil: the Tree of Knowledge of Good and Evil is the level of the Daas of the animal soul, and the Tree of Life is the Daas and Chochmah (wisdom) of the G-dly soul, etc.

Although it is explained elsewhere that the level of the Tree of Knowledge applies also to the G-dly soul, as is written on the verse "gathering wood," nevertheless it is not called the Tree of Knowledge of Good and Evil at all, G-d forbid, as is written in the Pardes, in the entry "Etz" (tree).

But the actual Tree of Knowledge of Good and Evil, in the main, is kelipas nogah, from which the animal soul is drawn. And see about this in the discourse beginning "In the Raaya Mehemna, Parshas Nasso: 'And the wise shall shine,'" etc.

Now, when a person makes the Chochmah, Binah and Daas of the G-dly soul prevail over the intellect of the animal soul, deepening his intellect and thought in contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, in the Shema and in prayer, then the Daas and intellect of the animal soul will be nullified and included in the Daas of the G-dly soul;

and then the emotive attributes (middos) born of the physical intellect, [directed] to the desires of this world, will also be nullified in the attributes born of the Daas of the G-dly soul, to cleave to Him, may He be blessed, with cleaving, longing and desire, in the manner of "My sister" or in the manner of "bride," "my soul expires," etc.

It follows that prayer, which is the refinement of the animal soul, brings about the nullification and elevation of the lower Daas in man into the higher Daas, which is the refinement and joining of the Tree of Knowledge with the Tree of Life.

And therefore, through this, one also arouses and draws from above a drawing down from the higher Daas, sovev kol almin, into the lower Daas and the light that fills all worlds (memalei kol almin), which are also sometimes called the Tree of Life and the Tree of Knowledge. And similarly it is stated that the good inclination and the evil inclination have their root in the two chambers of the heart of Z'eir Anpin, as the Ramaz explains on Parshas Emor (93), mentioned above.

And this is [the meaning of] what is written, "He has not beheld iniquity in Yaakov," etc. And why so? "For Havayah his G-d is with him": that is, through a person drawing G-dliness into his soul, so that the intellect and attributes of the animal soul, called the Tree of Knowledge of Good and Evil,

are nullified before the intellect and attributes of the G-dly soul, called the Tree of Life, whether the nullification is in the manner of "My sister" or in the manner of "bride"; at any rate, all of it is the nullification of the animal soul and its inclusion in the G-dly soul, so that the intellect and attributes of the animal soul also agree to this love.

Therefore, through this, one arouses from above the level of the higher Daas, which is above, in the Infinite One, blessed be He, which is the level of sovev kol almin; and the attributes drawn from it are "abundant in kindness," the inner Chesed (kindness). And through this, "He has not beheld iniquity in Yaakov," etc.

For the little from below arouses much above, as is written in Sefer Shel Beinonim, Part III (end of chapter 12). And therefore the offerings atone. And this is [the meaning of] "You have captured My heart, My sister, [My] bride."

6. "You have captured My heart with one (be'achas) of your eyes." Be'achad is written. "Your eyes" are "the eyes of the congregation," those whose Torah is their occupation, and they are in the state of "gazing at the glory of the King." But there are two levels in them. 24

The first is that they are in the self-nullification (bittul) of the lower unity (yichuda tata'ah), the nullification of the "something" (yesh): it is something, only it is nullified and bows down. And the second is the level of the higher unity (yichuda ila'ah), that there is truly nothing besides Him, and this is the true nullification. And these are the two levels "our Father, our King."

And this is the matter of be'achad and be'achas: the higher unity is the level of be'achad, which is written, the world of thought, which is the hidden world; and the lower unity is be'achas, which is read, the world of speech, the revealed world. And from each one of these two levels they bring about the level of "You have captured My heart."

"With one necklace (anak) of your neck." An anak is an ornament of precious stones and pearls, 25
which are inanimate, and nevertheless they shine and are beautiful to adorn oneself with. And so, "Malchus (sovereignty) is the mouth; we call it the Oral Torah": the level of the letters of speech, which are the level of the inanimate, "two stones build," etc.

And nevertheless the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), is drawn into them, and they are the level of "necklaces for your throat," for they are from the supernal light. And see what is written above on the verse "your neck with strings of beads."

And the verse as a whole [says] that "You have captured My heart" both in the manner of "My 26
sister" and in the manner of "bride," which is at the time of prayer, and in the manner of "your eyes," which is the self-nullification all day long of "the eyes of the congregation"; and the level of anak is

the level of the letters of the Torah for businessmen, who cannot be in a state of self-nullification all day long; and then even "one chapter in the morning and one chapter in the evening," etc. And this is "with one necklace," etc., as mentioned above.

And one may further explain libavtini in a somewhat different style, based on what was ex- 27
plained in the discourse beginning "Who has counted the dust of Yaakov," on the matter of "unite my heart": that the inner dimension (pnimiyus) of the heart is the level of yechidah, which is above even Chochmah, Binah and Daas;

and it is the matter of the supernal will, the level of Keser (the Crown). And along these lines it is also explained elsewhere, on the verse "And it shall be on that day, a great shofar shall be blown," that "the Torah comes forth from Chochmah," and "the Torah is bound to the Holy One, blessed be He," and the Holy One, blessed be He, is called "the Rock of my heart."

That is, the inner dimension of the heart is above Chochmah; for the heart is the level of Malchus (sovereignty) and is below Chochmah, as is written in the Zohar, Parshas Sh'lach (161b) and Parshas Terumah (128b): that is, the level of the outer dimension (chitzoniyus) of the heart.

And it is also known that Malchus has its root in Keser; and this is the matter of "Where is the place of His glory?" For Malchus is called kavod (glory), which in numerical value is thirty-two (lamed-beis), the [thirty-two] paths of Chochmah; and this is also the meaning of lev (heart, lamed-beis).

And this is the matter of the thirty-two [mentions of the] Name Elokim in the work of creation, whose root is from the supernal kavod, the thirty-two paths of the higher Chochmah, as is written in the Pardes, in the entry "Lev."

And "Where is the place of His glory?" refers to the root and source of Malchus (sovereignty) in Keser (the Crown); and this is the level of ayeh ("where?"), which is not grasped, etc. And this is the matter of the primordial thought, that it arose in [His] thought that He would be King over a people; and this is the matter of "Your kingship is a kingship of all worlds." 28

And therefore this level is called the inner dimension (pnimiyus) of the heart, for "heart" means thought and will; and of this it is said, "but my heart is awake," as is written in the Idra (129b), that of Arich Anpin it is said, "Behold, He neither slumbers," etc.

But His essence, may He be blessed, is far above even the level of will, as is explained elsewhere, in the discourse beginning "Go out and gaze," that the drawing down of Keser is called, above, "the nullification of will" (bittul ratzon), etc.: for He, may He be blessed, is exalted and uplifted above this will, as it is written, "If you are righteous, what [do you give Him]?" etc.

And what brings about this drawing down is the arousal from below (isarusa dilesata) in the occupation with Torah in the manner of the nullification of will, etc.; see there. And this is "You have captured My heart (libavtini)": "You are the one who causes Me to be in the state of a heart." And this is through the arousal from below of "My sister, [My] bride," etc., 29

through which there is drawn an arousal from above (isarusa dile'eila) of two levels of heart: Keser Elyon (the supernal Crown), which is the source for the coming into being of Atzilus, and the Malchus of Atzilus, which emerges opposite the heart of Z'eir Anpin and which is the source for the coming into being of Beriah, Yetzirah and Asiyah; and these are the level of the light that encompasses all worlds (sovev kol almin) and the level of the light that fills all worlds (memalei kol almin).

And therefore libavtini is said twice in this verse. And this is [the meaning of] "As in water face [answers] to face, so the heart of man to man": "the heart of man" is Arich Anpin; "to man" is Z'eir Anpin (the emotive attributes).

That is, the two levels of heart mentioned above; for Malchus receives from the heart of Z'eir Anpin. And see the Zohar on Terumah (end of 146b), and see what is written at the end of Parshas Bereishis, in the discourse beginning "Go out and gaze," on the matter of "and on the day of the gladness of his heart."

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 24

באתי לגני אחותי כלה אריתי מורי עם בשמי...

"I Have Come into My Garden, My Sister, [My] Bride"

"I have come into My garden, My sister, [My] bride; I have gathered My myrrh with My spice; I have eaten My honeycomb (yaari) with My honey; I have drunk My wine with My milk. Eat, friends (re'im); drink and become drunk, beloved ones (dodim)." 1

(Rabbah, [Parshas] Naso, section 13, near the beginning of the section; the end of Parshas Va'eschanan; and in Shir HaShirim Rabbah on this verse, and on the verse "How fair is your love.")

The meaning [is]: "I have come into My garden" — that is, the revelation of G-dliness in the lower Gan Eden at midnight, for then the Holy One, blessed be He, takes delight in the souls of the tzaddikim. For after He remembers the destruction [of the Temple] and cries out, etc.,

this will be His consolation and His delight: in the souls of the tzaddikim, through their occupation with their Torah, as it is written, "You who dwell in the gardens, the companions listen for your voice; let Me hear it."

Now, the explanation of this matter: [we must] understand what the delight and the consolation of the Holy One, blessed be He, in the occupation with Torah is, for surely everything was already revealed and known before Him, may He be blessed. And also to understand why [it is] at midnight specifically, and after He remembers the destruction. 2

Now, it is written, "And He placed him in the Garden of Eden to work it and to guard it": for the main purpose of the creation of man is to work the Garden of Eden, that is, to draw down the revelation of His G-dliness, may He be blessed. And see what is written about this in the discourse beginning "For as the new heavens."

Now, our Sages, of blessed memory, said: "They were exiled to Babylon — the Shechinah was with them." The Shechinah is the level of the revealed world (alma de'isgalya), that is, the revelation of His G-dliness, may He be blessed, to bring into being higher and lower worlds. Although even in exile "the world follows its natural course," and further, "All the days of the earth, seedtime and harvest," etc., 3

and as the saying [goes], "Who renews every day, continually, the work of creation" — yet the difference lies in revelation and concealment: at a time when the Holy Temple is not standing, the revealed world is in a state of concealment and the hiding of the Face, as it is written, "And I will surely hide My face on that day."

The meaning [is]: "on that day" — in the level of the hidden world (alma de'iskasya), for "darkness shall cover the earth." Now, just as is seen tangibly in the order and conduct of the world, in the darkness and light of this world: at evening time it begins to grow dim and dark, and it grows darker

and darker until midnight, and from midnight onward it grows lighter and lighter, little by little — so is the matter with the exile of the Shechinah: the time of her descent and her fall is until midnight, for then it is said, "And she fell before his feet"; and from midnight

onward she is raised up little by little, for she is elevated through the men of deeds who rise at midnight to occupy themselves with Torah; and at dawn she has a superior rising (kimah me'alyasa), through the Torah and the service of prayer and the mitzvos of the souls of Israel as a whole.

And to understand what the revelation and the concealment are: "From my flesh I behold" — 4
just as a person has intellect and emotive attributes and thought, etc.,

so too, by way of analogy, [Above]. Although it is said, "For My thoughts are not your thoughts," it is nevertheless said, "Your thoughts are very deep" — "very deep," for they are the level of the hidden world (alma de'iskasya), and they are not seen or revealed in the conduct of the worlds.

Rather, their conduct is according to His attributes (middos), may He be blessed, and the first of them is Chesed (kindness), as it is written, "The world is built with kindness." And these are all the utterances by which the world was created, "Let there be light," etc., and the six days of creation: the first day, Chesed, etc.

And all the days of the world are only these six days, for Shabbos is the time of the ascent of the worlds to their source, and afterwards the weekdays return and are renewed: the first day, etc.

If so, the second six days are themselves the first six days, renewed. And the main service of man is that it be in the level of "Your thoughts," which are "very deep": for them to be revealed. And of this it is said, "From the depths I have called You, Havayah," as is explained [in the Zohar] in Parshas Beshalach (page 63b)

and in Parshas Va'eschanan (page 265b); and see Parshas Vayechi (page 221a) and Parshas Acharei (page 70); and see Rabbah, Parshas Vayikra (end of chapter 3): "Deep waters," etc.,

"From the depths," etc. And the meaning of "From the depths" is: from the level of concealment, which is the level of "Your thoughts are deep," the hidden world, "I have called You" — as a person who calls his fellow to come out of his house, outside, so as to be revealed.

For it is stated in the Tikkunei Zohar: "Not that You have a known righteousness," etc., "but to conduct the worlds through them," etc.,

"according to the deeds of human beings." The meaning [is]: the conduct and the drawing down of the attributes, so that the worlds be conducted through them, depends on the deeds of human beings. For [through] the deed that a person does below, by an arousal from below, [there comes] an arousal from above:

through the charity and kindness that are done below, they arouse Above, so that the Infinite Light (Or Ein Sof), blessed be He, rests and is revealed and is enclothed in the attribute of Chesed; and so too, in the same way, with all the attributes. (And see what is written in the discourse beginning "To My mare.")

But the Infinite Light rests and is revealed only in the level of Chochmah (wisdom), as it is written, "In the beginning G-d created," and the Targum Yerushalmi [renders it] "With wisdom"; for Chochmah is the life-force and the sustenance of the attributes. And it is written, "You have made them all with wisdom": the level of Chochmah is enclothed in all the attributes.

Nevertheless, Chochmah that is enclothed within the attributes and is not seen or revealed in them cannot be compared to the level of the revelation of Chochmah itself, which is far, far higher in rank than the attributes, and the revelation of the attributes is drawn from it, for "wisdom gives life," etc.

(And see what is written in the discourse beginning "And it shall be, at every New Moon," concerning "And on the day of the New Moon it shall be opened.") Therefore, to draw the Infinite Light, blessed be He, down below, it must be through the Torah, which is the level of His wisdom and His will, may He be blessed; and it is this that is the delight of the Holy One, blessed be He, as it is written, "And I was [His] delight," etc.

And this is the level of the revelation of the Infinite Light, blessed be He. And this level is called by the name "Father" (Av), for it is the root and source of the entire chain of descending worlds (hishtalshelus). And for this we pray, "Forgive us, our Father,"

for He is the Father of compassion and of forgiveness, since the blemish of sin and iniquity does not reach there, as it is written, "If you are righteous," etc.

(See what is written in the discourse beginning "Go forth and gaze," on the meaning of "Lift up your hands in holiness and bless Havayah"; and see what is written in the discourse beginning "To understand what is said in the Haggadah, 'This matzah,' etc.," on the matter of the intellect (mochin) of Abba; and see the Zohar HaRakia, Parshas Vayikra, page 7b, in the passage beginning "Like the good oil.")

Whereas when nothing is seen and revealed but His attributes, may He be blessed, with which He conducts the world, this is the level of concealment. And therefore, throughout the six days of creation it is written, "And Elokim said," which is the attribute of tzimtzum (contraction).

Only on Shabbos, which is the revelation of the level of Chochmah, is it written, "And Elokim finished (vayechal)": that is, the level and rank of Elokim came to an end (kalsah), for an end and conclusion was made to this rank. And only after this is it written, "These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made," etc.,

for He joined [to it] the attribute of Havayah, etc. And this is the meaning of [the teaching] that at midnight the Holy One, blessed be He, takes delight in the souls of the tzaddikim through their occupation with their Torah:

that is, after He remembers the destruction, which is the fall and descent of the level of the revealed world into exile and the hiding of the Face, this will be His consolation: that there be a revelation of the level of the delights Above, which are from the level of the supernal Chochmah;

and this is through the occupation with Torah, so that the Infinite Light, blessed be He, is drawn down into Chochmah and becomes enclothed in the attributes, etc. And through this begins the ascent of the level of the revealed world from the concealment, etc., as explained above.

2. But [as for] this power that Israel have, that in them and through them there be the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Chochmah (wisdom) — for surely He, may He be blessed, is far, far above the level of Chochmah, and "You have made them all with wisdom," which is physical making — 5

of this it is said, "I have gathered My myrrh with My spice," etc. For myrrh and spice are kinds of fragrance.

Now, we see that fragrance strengthens the brain and restores the soul; and this fragrance of myrrh is made from the blood of an impure animal that has congealed. So,

through the level of subduing the sitra achra (the other side) in "turning away from evil" completely — that is, in keeping all the prohibitions in their particulars and their fine points from the words of the Scribes, so as not to transgress a single one

of them, and in compelling the evil inclination and one's animal soul not to be drawn after its nature and its will — like the analogy of the hardening and congealing of the blood of the impure animal, so, through one's strengthening oneself against one's power of desire,

then from this there comes to be the level of "a pleasing fragrance to Havayah," so that it rises to G-d and is included in the Infinite Light, blessed be He. As it is written, "And he smelled the fragrance of his garments": "his garments" is the level of garments, which is the level of the encompassing [light] (makif);

and also, from "his garments" (begadav) is made the expression "his traitors" (bogdav), as in "The traitors have dealt treacherously (beged)." For through the level of evil, when it is transformed to good, the level of fragrance comes to be; and through this, "and he blessed him": "And may He give you of the dew of the heavens." The meaning: "heavens" (shamayim) is the level of Chochmah, sham mayim ("there is water"), the source of the moisture in the brain, etc.,

and "the dew of the heavens" is the level of the drawing down of the Infinite Light, blessed be He, which is drawn into Chochmah, etc. (And see what is written about this in Parshas Toldos, at the end of the discourse beginning "See, the fragrance of my son," etc.)

And this is [the meaning of] "I have gathered My myrrh": that is, the fragrance of myrrh, in keeping the prohibitive commandments. "With My spice" is the level of the fragrance of all the other spice-trees, which is the level of subduing the sitra achra in keeping the positive commandments:

that is, to compel one's nature in studying Torah more than one is accustomed, and in giving charity beyond one's nature, and likewise in alacrity in fulfilling all the mitzvos, and to remove every obstacle from within and from without. For through

the level of subduing [the sitra achra] in "turning away from evil and doing good," one merits that from this there comes to be the level of a strong fragrance that rises above, through which it restores the soul: that there be the drawing down of the Infinite Light, blessed be He, into Chochmah, etc.

(And see what is written in the discourse beginning "And I was with Him as a nursling, and I was [His] delight," on the meaning of "I have delighted in Your Torah"; and see what is written in the discourse beginning "I am asleep," and in the discourse beginning "My dove," etc.)

"I have eaten My honeycomb (yaari) with My honey." The meaning: the angels are called "My forest" (yaari), for they are called "acacia wood, standing," and they are called "standing," as in "Seraphim were standing," etc. And of them it is said, "And Havayah Elokim caused to grow," etc., 6

"every tree pleasant to the sight and good for food," which is the level of the food in them; and through them the flow of influence reaches Israel and the whole world, both in spirituality and in physicality, as our Sages, of blessed memory, said, "There is no blade of grass below that does not have an angel above," etc.

Also in spirituality, the flow [that brings] Chochmah and Binah, etc.: although "Havayah gives wisdom," the angels are the messengers, for they are the agents of the flow.

For it is impossible for the Infinite Light (Or Ein Sof), blessed be He, to descend and devolve so far except through many contractions (tzimtzumim) at different levels, "and how many levels upon levels," etc.

And these are themselves the level of the angels in every world, who are vessels for the Infinite Light, blessed be He, which contracts itself and is enclothed within them; and from them the souls of Israel receive their love and their awe of G-d. And along these lines [the Sages] instituted [the blessing] "Who forms light," etc.:

how the angels "stand in the heights of the world and proclaim with awe," etc. — like the analogy of one who comes before a great king: dread and fear fall upon him because he sees how many ministers and nobles of the land fall upon their faces.

And so this awe is received from the ministers. And likewise the blessing "[With] an everlasting love": how [with] love and "abundant compassion You have had compassion [on us]," etc.,

"and You have brought us near to Your great Name." For the life-force of the angels is from "the breath of His mouth," may He be blessed, whereas Israel "arose in [His] thought," etc.

And through this, love is aroused in him, because he sees his own closeness to the king after he has seen many great and honored ministers who even so are not so close to the king. (And see what is written about this at length in Sefer Shel Beinonim, chapter 46.)

It follows that the souls of Israel receive love and awe through the angels. (And see what is written about this in the discourse beginning "As an eagle stirs up its nest.") And likewise, "one opposite the other": all the flow of influence to the sitra achra (the other side), to become physical delight and physical wisdom, is also

through the angels; for "G-d has made one opposite the other": levels of impurity opposite the levels of holiness. And man has free choice, to choose the good and to make himself a chariot for holiness, so that the flow of G-dliness be bestowed upon him through the holy angels.

And this is [the meaning of] "My forest with My honey." "My honey" means kinds of sweetness, which are all the fruits of the trees mentioned above, for all fruits are named for sweetness.

That is, the level of the soul's emotional arousal, which is drawn forth by the influence of the angels in [the blessings] "Who forms light" and "Love"; and therefore they are called "fruits of the forest,"

for this love and awe of Israel is born and drawn forth through the trees of the forest, which are the angels. And all this is the level of "I have eaten." For

of the angels it is said, "and good for food," which is like the analogy of food that gives life to a person: nevertheless, the person is of a higher rank than it, and the food is elevated through the person, for from inanimate, vegetative and animal it becomes the level of man. So, through Israel's receiving from the angels, the angels are elevated through them.

For the souls of Israel rise far higher through self-sacrifice (mesirus nefesh) in [the word] "One," through which there comes to be the level of "being absorbed into the body of the King" and "becoming one with the One," truly; whereas the angels, of themselves, cannot become united to such an extent.

(And see what is written in the discourse beginning "Thus said," etc., [on] "And I will give you places to walk among those that stand"; and in the discourse beginning "As an eagle stirs up," mentioned above; and on the verse "And all your children," on the matter of "As an apple tree among the trees of the forest"; and see what is written on the matter of "I have eaten My honeycomb with My honey" in the discourse beginning "I am asleep, but my heart is awake," mentioned above.)

"I have drunk My wine with My milk." "My wine" is the level of "wine that gladdens Elokim," 7
etc. And "My milk" means, by way of analogy, like the milk that makes a child grow: through his nursing from the milk, his limbs grow. So,

the level of the revelation of His G-dliness from His wisdom, may He be blessed, makes the emotive attributes (middos) of the soul grow, and there is added in them an increase of light and of the soul's cleaving to the living G-d. And along these lines [the Sages] instituted the middle blessings of the Prayer of Eighteen [Blessings]: "Blessed [are You], who graciously grants knowledge," "Blessed [are You], who desires teshuvah (return)," etc.,

so that there be an increase of blessing, and the drawing down of the revelation of G-dliness be drawn into the level of knowledge (daas), teshuvah and forgiveness, etc. And just as it is from below upward, so it is Above: the meaning of "I have drunk My wine," "wine that gladdens Elokim,"

that is: the level of Elokim and of tzimtzum (contraction), which conceal the light of Chochmah (wisdom) that is in His attributes, may He be blessed — the level of wine is drawn forth, and "a secret comes out," for the concealment of the hidden world (alma de'iskasya) is drawn forth into a state of revealed light, etc.

And see what is written in the discourse beginning "The matter of the libations." And along 8
these lines is the meaning of "My milk": that is, the drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, into His attributes, so that the attributes operate in a state of greatness (gadlus) and in a state of increase and abundance; [this] is called by the name "milk."

And this is the meaning of the twelve middle blessings: through the blessing "Blessed are You, G-d," which is an increase and abundance of the light in His attributes, may He be blessed, it is drawn down to become "who graciously grants knowledge," etc., "Forgive us," etc.,

as explained above concerning "the merciful Father," etc. (And see on the matter of the level of milk in Parshas Terumah, in the discourse beginning "If only you were as a brother to me, who nursed at my mother's breasts.")

"Eat, friends." Now, tzaddikim are called "friends" of the Omnipresent, as it is written, "For the sake of my brothers and my friends, let me now speak peace within you." 9

And that is: through the occupation with Torah, in which the Infinite Light (Or Ein Sof), blessed be He, is enclothed, the Infinite Light, blessed be He, is drawn upon his soul, as it is written, "And My words which I have put in your mouth" — "My words," truly.

And [the Sages] said, "The Mishnah is a queen" (masnisa malkasa), for the Mishnah is like a king who commands: the very spirit of G-d is the word of the halachah that speaks in it, [saying], "This law, or this halachah, is thus and thus," etc.

And of this our Sages, of blessed memory, said: "Let them be in your eyes as though they were given today from Mount Chorev, as it is said, 'And you shall make them known to your children and to your children's children, the day that you stood,'" etc.;

for that very word of G-d which G-d spoke face to face — it is what dwells and is enclothed in him at this time, at the hour that he studies. Therefore he becomes the level of a "friend," as though, so to speak, "two friends who never part." For the Torah,

which is the level of Chochmah (wisdom), which is the supernal Eden and delight (taanug), as it is written, "And I was [His] delight," and these delights are "My delights with the sons of men." It follows that the Infinite Light, blessed be He, is equal below as Above, truly.

As is written at the end of the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)." And of this it is said, "Eat, friends": in the manner of eating, that is, as it is written, "And Your Torah is within my innards."

(And see what is written on the matter of "Eat, friends" in Parshas Mishpatim, on the verse "And they beheld G-d," etc.; see there. And see what is written further on the matter of [Israel being] "brothers" of the Omnipresent, in Parshas Mikeitz, in the discourse beginning "Sing and rejoice," concerning "He did not stop cherishing her until He called her 'My sister'"; and in the discourse beginning "If only you were as a brother to me.")

"Drink and become drunk, beloved ones." Now, the level of "beloved ones" (dodim) is the level of Israel's love for the Omnipresent. For this love is hidden and enclothed in the animal soul, and at appointed times one arouses the love "until it desires" to divest itself of its garments. 10

Now, in this love there is the level of thirst, for it is of the level of "flashes of fire"; and of this it is said, "Ho, everyone who thirsts, come to the water," for water extinguishes fire and quenches thirst.

And this is [the meaning of] "Drink": the level of drinking, that the occupation with Torah be to quench the thirst. Whereas at the level of "friends," thirst does not apply, since one's soul is bound and cleaves to the living G-d, truly.

And this is the level of "With one knot I am bound to Him; I hold fast to Him, aflame," etc. Only below, at the level of "beloved ones," where the love comes at intervals, does the level of thirst apply; and of this it is said, "Drink,"

and also "become drunk," to arouse the level of "the wine that gladdens"; whereas above, at the level of "friends," it is in the manner of oil, in silence, etc. And this suffices for one who understands.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 25

ביאור ע"פ באתי לגני

An Explanation of the Verse "I Have Come into My Garden"

◇

An explanation of the verse "I have come into My garden." 1

Now, until midnight is the level of descent, and from midnight onward the ascent of Shacharis begins; and at Minchah, the beginning of the descent, little by little, until night: "And she gives food (teref) to her household," "a head to foxes." 2

(And see on this in the Zohar, at the beginning of Parshas Shelach, folio 156b, and in Parshas Emor, folio 90a, [on] "At the hour when the Congregation of Israel (Knesses Yisrael) is aroused," etc., and in the Mikdash Melech and in the Ramaz there. And in the Ramaz at the beginning of Parshas Tzav: that at night Rachel descends to the World of Beriah (Creation); in the time of the exile, in the mystery of exile, and in the time of the Holy Temple, to give food, etc.

And see the Zohar, Part III, Parshas Behar, folio 107, end of side b; Metzora, folio 52b; Vayikra, folio 13a. Part I: Lech Lecha, folio 92, end of side a; Vayechi, folio 231a. Part II: Bo, folio 37b; Beshalach, folio 46a; Terumah, folio 172, end of side b.)

Now, the Holy One, blessed be He, is Z'eir Anpin, which is the attributes (middos) by which the world is conducted; and in it is enclothed the intellect (mochin) of Abba and Imma (Chochmah and Binah). And the intellect enclothed in it is the level of the hidden world (alma de'iskasya).

(That is to say, Chochmah is hidden within the attributes, and the main revelation in the worlds is the attributes, etc. For Chochmah and Binah are called the hidden world, "The hidden things belong to Havayah our G-d," and Z'eir Anpin and Nukva are "the revealed things"; that is, through the attributes is the conduct of the worlds.

Therefore even the level of the intellect of Abba and Imma that is enclothed in Z'eir Anpin is hidden, in the aspect of concealment, etc. And more than this: even in the attributes themselves, the intellect is revealed only by being enclothed in the Netzach, Hod and Yesod of Abba and Imma, which are the level of garments for the intellect; and through these garments they are enclothed in the attributes, as is written in Etz Chaim, Sha'ar 30, chapter 2.

It follows, then, that the Chochmah, Binah and Daas (knowledge) of Z'eir Anpin that are from the side of Abba have two coverings and two screens over them, etc.; and see Sha'ar 31, chapter 8; and see the Ramaz at the beginning of Parshas Beha'aloscha) (on folio 148b), in the passage beginning "Come and see: the Tree of Life."

Now, it is also known, regarding the matter of "For a G-d of knowledges (de'os)," that from below to above, from the perspective of the recipient, below is called yesh (existence), and what

is above is ayin (nothing), because it is not grasped; whereas from above to below, from the perspective of the giver, above is called yesh, and everything that is below is called ayin, for it is considered as nothing in relation to it.

For indeed, from the lowest level within the giver [the flow] is given to the recipient, and from this alone is its entire coming into being. And therefore our Sages, of blessed memory, said, "The legs of the chayos (the holy creatures) correspond to all of them," etc.,

"the shins of the chayos correspond to all of them," etc. And in the same way here too: what is drawn from the intellect of Abba and Imma to Z'eir Anpin is only the level of a radiance and a mere point, enclothed in Z'eir Anpin.

And this is the matter of the Name Elokim, which is mentioned in the work of creation on each 3
of the six days of creation. For the conduct of the attributes (middos) is the six days of creation, "Let there be light," "Let there be a firmament," etc.,

and "You have made them all with Chochmah (wisdom)," for Chochmah is enclothed in the attributes; except that this drawing-down is through the Name Elokim, which is the level of tzimtzum (contraction)

(and the thirty-two [Names] Elokim of the work of creation are the thirty-two paths of Chochmah, for Chochmah divides into thirty-two paths, and they are the level of contraction and concealment, etc.), to contract the drawing-down. Whereas on Shabbos, which is the revelation of the intellect (mochin) of Abba

(for Z'eir Anpin enclothes the essence of the intellect of Abba, etc.; and likewise Malchus (sovereignty) rises to the place of Abba at Minchah, and at Musaf too she is in the very place of Imma, and receives from Z'eir Anpin, within which is the very light of Abba. And see Pri Etz Chaim, Sha'ar HaAmidah)

(end of chapter 14). And see the Ramaz on Parshas Pekudei (folio 220b), on the matter of "A psalm, a song for the Shabbos day. It is good to give thanks," etc.

Therefore, regarding Shabbos it is said, "And Elokim finished," and afterwards it is written, "On the day that Havayah Elokim made," etc. Now, in the same way is also the matter of occupation with the Torah for its own sake (lishmah), for "the Torah comes forth from Chochmah."

And therefore, through an arousal from below, whoever occupies himself with the Torah below for its own sake, the Holy One, blessed be He, who is Z'eir Anpin, reads and studies opposite him. This is the matter of drawing intellect into Z'eir Anpin from the essence of the intellect of Abba, etc.,

which is far, far above the radiance of Chochmah that is enclothed in the attributes through the Name Elokim, for the conduct of the worlds and their life-force (chayus), etc., which is only the level of tzimtzum.

And therefore they are called ayin, and are considered as nothing in relation to the essence of the intellect of Abba, as mentioned above. (And see the Zohar, Vayikra) (folio 13a), that concerning occupation with the Torah it is said, "Lift up your hands [to] holiness (kodesh), and bless Havayah."

"You bless the Holy One, blessed be He," etc. That is, as mentioned above: one draws into Z'eir Anpin, which is called the Holy One, blessed be He, from the level of the light of Abba, which is the level of the supernal holiness (kodesh). And see what is written on this in the discourse beginning "Go out and gaze," and also regarding the matter of "For a G-d of knowledges":

behold, the Torah is the drawing-down of the higher Daas (knowledge), and, as is known, the Torah is called "a Torah of truth," etc., which one draws into Z'eir Anpin through occupation with the Torah.

A further explanation: lishmah (for its sake) [means] leshem hei, "for the sake of the hei," to 4
draw down the radiance that issues from the Yesod (foundation) of Abba, to sweeten the judgments of Leah, as is written in Pri Etz Chaim, Sha'ar 17, at the beginning of Sha'ar Hanhagas HaLimud (the Gate of the Conduct of Study).

That is, through study with contemplation and depth. For Leah is the level of the letters of thought, the Malchus (sovereignty) of Tevunah, the lowest rung of Tevunah, and its revelation: the level of letters, which reveal every matter.

Therefore they are called judgments (dinim) and severities (gevuros), because they limit the intellect so that it should not spread forth without limit. And also, they by themselves contain no intellect at all; the proof is that one can think letters without knowing the intellect that is in them.

Now, it is known that the intellect (mochin) of the lower world is the level of letters relative to the higher world, as is written in the discourse beginning "And now, I pray, let [it] be great," regarding "as You have spoken, saying." And when one studies Torah, even though he understands,

yet since it is without contemplation, it is called the level of letters, and there is not so much revelation in it. And in order to sweeten the judgments of Leah,

to bring intellect into the letters, one must draw down a radiance from the Yesod of Abba. The matter is known: the mind of contemplation and the mind of memory is the level of Chochmah (wisdom), which is above Binah (understanding), and it is called maskil (the conceiver of intellect), for from there the intellect comes.

And one must study with contemplation until intellect is drawn from the level of Chochmah within him, what was at first hidden and concealed; and they become intellect for the letters, and the judgments of Leah are sweetened; and so, in all the worlds, they become intellect for the letters.

Therefore the main drawing-down must be from the level of Chochmah (wisdom), the Yesod (foundation) of Abba. For the Infinite Light (Or Ein Sof) rests in Chochmah, along the lines of what is written, that in the World of Atzilus (Emanation) "He and His vessels are one" (ihu vegarmohi chad); whereas in Beriah, Yetzirah and Asiyah it is through a dividing screen, 5

that is, through a complete enclothement by way of the Binah (understanding) of Atzilus. And even though in Atzilus too it shines by means of Chochmah, "You have made them all with Chochmah," nevertheless the Chochmah of Adam Kadmon that is enclothed in the Chochmah of Atzilus (see Etz Chaim, Sha'ar 47, chapter 3)

is not called a screen at all, for it does not hide and conceal the Infinite Light, blessed be He, because it is the level of ayin (nothing): "and Chochmah is found from ayin," [for Chochmah is] ko'ach mah (the potential of "what").

Therefore the spark of G-dliness that is in each and every one of Israel is enclothed in the level of Chochmah within him, since "no thought can grasp Him at all"; and therefore it cannot be enclothed except in the level of Chochmah, as is written in Sefer Shel Beinonim (Tanya), chapter 18.

Now, it is stated in Pri Etz Chaim, Sha'ar 17, chapter 2, in the explanation of "And it came to pass at midnight that the man was startled and turned over, and behold, a woman was lying at his feet," etc.: that this is why "the man was startled," etc.; that is, because Rachel has been pushed down below, and Leah is judgments and severities (gevuros). 6

And therefore those who occupy themselves with the Torah after midnight are praised, for through this one draws the light to Z'eir Anpin and Nukva, that is, to the level of Rachel, to rectify her for the ascent of Shacharis, as is written in the Zohar, Emor (folio 90a);

and also, that then the judgments of Leah are sweetened. See the Zohar HaRakia on Parshas Bo (on folio 37b), and see the commentary of the Ramaz on Parshas Emor there: "It is known," etc., "but the main thing," etc.

2. But how is he to reach this level, that through his occupation with the Torah there should be a drawing-down of the essence of the higher Chochmah (Chochmah Ila'ah)? Now, for this one must draw from a level higher than the level of the higher Chochmah of Atzilus, so that by its force the intellect (mochin) of Abba will be drawn down below to Z'eir Anpin. 7

As, by way of analogy, with a teacher who must explain some deep concept to his student: his own intellect must necessarily be much greater,

and also, at the time of imparting, he must arouse the essence of his intellect to deliberate how to impart the deep concept to the student, who is much smaller than the teacher, etc.

And in the same way it will be understood here too, in the analogue: for there to be a drawing-down of the higher Chochmah into the attributes (middos), the source of the drawing-down must be from above Chochmah. And this is the matter of "I have gathered My myrrh with My spice."

For behold, smell is from the nose, and taste is in the mouth and the palate. Thus smell is higher in rank, for the nose is more elevated.

And this is [the meaning of] what is written, "And [for] My praise I will restrain (echtom) for you." And we also see tangibly that taste comes through chewing the food, and specifically then do the palate and the throat taste; and also, once the palate has tasted, it is no longer fit to be eaten. 8

Whereas none of this is so with smell: the scent reaches him at once, immediately, and also while [the thing] is whole; and therefore the thing is not consumed, so that one smells it again many times. And so it is above: ta'amim (tastes) are in Chochmah, with regard to ta'amim, nekudos, tagin and osiyos (the cantillation notes, vowels, crowns and letters),

which is the beginning of Atzilus; whereas smell is above Atzilus, the nose of Atik (chotma de'Atik) (as is written in the Idra, folio 130b). (And the explanation is: just as, by way of analogy, smell is the level of makif (encompassing), whereas taste is the level of pnimi (inner),

and therefore smell is somewhat of the level of the eternal, which will not cease and be consumed as taste is consumed, for once the palate tastes, it is no longer fit to be eaten; for since taste is the level of the inner, it is more limited and contracted than smell.

And so it is above: in Atzilus there is the enclothement of the lights in the vessels, and the vessels limit the light; but the level of Atik is above the vessels and is called Ein Sof (infinite) relative to Atzilus, as is known. And this is the matter of "To the Master of the Nose I pray," etc. And in the commentary on the Sifra deTzniusa by a disciple of the Arizal, of blessed memory)

(chapter 1, folio 108a), he wrote that the air (avira) that is upon the membrane that covers Mocha Stima'ah (the hidden brain) extends by way of the nose. (And see Yoreh De'ah, section 31, paragraph 3, and there, paragraphs 9 and 15, in the name of Shevilei Emunah.)

If so, it is understood that through the nose the scent rises far, far above, even beyond Mocha Stima'ah. And this is the matter of [the saying] that the soul derives pleasure from it, according to what is written in Etz Chaim, Sha'ar Arich Anpin, end of chapter 7: that in the avira there shines the Daas (knowledge) of Atik Yomin,

and it is the soul (neshamah) of Arich Anpin. And see on this in the explanation of the section of Tzitzis; and see what is written on this matter of smell in the discourse beginning "These are the journeys," etc., regarding "the Jordan [at] Jericho," and in the discourse beginning "And Yehoshua sent from Shittim," etc.

And this is [the meaning of] "And he smelled the fragrance of his garments (begadav)": gar- 9
ments, which are makif (encompassing). And also, begadav is an expression of bogdav (his traitors), as is written in the Midrash; for it comes from the reverse, like the analogy of pungent things, which, when they are sweetened, become exceedingly flavorful. So too, through the sweetening of the severities (gevuros), the fragrance comes into being.

For the root of the severities is high, from the shattering of the vessels, [in the worlds of] Akudim, Nekudim, etc.; that is, through the rectification of the Name Mah, etc. (And see what is written on this in Parshas Toldos, on the verse "See, the fragrance of my son," etc.)

And in the same way it is said, concerning the Time to Come, of Yitzchak, "For you are our father": for now he is the attribute of judgment, and afterwards it is sweetened through Israel, etc.

(And see the Likkutei Torah of the Arizal on Isaiah, on the verse "And not with money shall you be redeemed," etc.) And "My myrrh" is "Turn away from evil," and "My spice" is "and do good," etc.

(And see what is written in the discourse beginning "And the king extended to Esther," on the matter of "six months with oil of myrrh and six months with spices," etc.; and further, on the matter of myrrh, in the discourse beginning "A person is obligated to become intoxicated on Purim") (and below), and in the discourse beginning "Take the count of the sons of Gershon," regarding the matter of Merari.

"I have eaten My honeycomb (ya'ri) with My honey." Ya'ri: "every tree that is pleasant," etc., 10
[that is,] angels, from whom the souls receive in [the blessings] Yotzer Or and Ahavah, etc.; as in the analogy of the awe of the king, because one sees many ministers falling down and prostrating themselves before him, and the love of him, because of one's being brought near [to him].

So too, "With an everlasting love You have loved us; great and abundant compassion," etc., "and You have brought us near to Your great Name": Israel arose in [G-d's] thought, whereas the angels [are] from "the breath of His mouth," etc. And all of it is like the analogy of eating, which gives life to a person;

and the food, too, has a rectification and an ascent through the person, for from mineral, vegetable [and] animal it becomes included in the level of man. So too:

the souls receive from the angels, and nevertheless, through this the angels too are rectified; and this is called avodah (service), for they too are raised, as the level of mayin nukvin (feminine waters) in the womb of Nukva, through the souls; and mayin duchrin (masculine waters) are drawn down and refine the mayin nukvin, "and they become one flesh."

(And see the Ramaz on the Zohar, Parshas Emor, folio 90a, in the passage beginning "Who are her household": "and they are deposited within her Yesod," etc.; see there.)

"I have drunk My wine with My milk." "My wine" is the intellect (mochin) of Imma; "My milk" is 11
the intellect of Abba, which is enclothed in the intellect of Imma (similar to what is written elsewhere in the explanation of mikra kodesh, "a holy convocation").

That is, the intellect for nursing (yenikah), to make the child grow. For Z'eir Anpin, when it is in the state of gestation (ibbur), is "three included within three."

Afterwards [comes] the stage of birth, and afterwards the stage of nursing, in which the attributes (middos) of Z'eir Anpin receive from Chochmah and Binah, and through this its limbs grow into the level of the Ten Sefiros, etc.

But it is not the configuration of Abba itself, only those [aspects of it] that are actually enclothed in Z'eir Anpin (and see what is written on this in the discourse on the verse "The heavens declare"); and it is not the intellect of Imma.

And all of it is "I have drunk My wine with My milk": that it is absorbed in its source above, etc. (And see what is written elsewhere in the explanation of the statement of the Zohar, Parshas Shelach) (folio 171a), "and from the abundance of the milk that it nurses," etc.:

how, through the drawing of the milk into the attributes of Z'eir Anpin, whereby the attributes grow and become inter-included, so that Chesed (kindness), for example, comprises ten Sefiros, through this there also flows below, into Beriah, Yetzirah and Asiyah, an abundance of influences from the level of Chesed, etc.

And see what is written on the matter of milk in Parshas Shelach, in the discourse beginning "And they said," etc., "The land is good," regarding the explanation of "flowing with milk and honey"; and in Parshas Vayechi, on the verse "and teeth white from milk."

And in Parshas Terumah, in the discourse beginning "Who will make you," etc.; and in the discourse beginning "And I appeared to Avraham," etc., regarding the explanation of "as Kel Shaddai," from the expression "the blessings of the breasts (shadayim)," etc.

And there the matter of gestation, birth and nursing in the service of G-d is explained. And see the Pardes, in Sha'ar Erchei HaKinuyim, the entry "milk," and in Sha'ar 8, chapter 6; and the Zohar, Mishpatim (folio 122b), on the matter of "bathed in milk"; and in the Idra Rabba, folio 136b.

"Eat, friends." The souls of Israel are called "friends" of Z'eir Anpin, as it is written, "For the sake of my brothers and my friends." And the matter is that the study of the Torah for its own sake [is] to draw the Infinite Light (Or Ein Sof), blessed be He, down below. 12

[One whose] Torah is his occupation is exempt from prayer, because he has drawn down the Infinite Light, blessed be He, itself. For "And I was with Him as a nursling (amon)," etc.,

"and my delights are with the children of men": these are the reasons of the mitzvos, which are in Chochmah (wisdom); and Chochmah is Eden, which is delight, even though it has not been revealed below. And this is "and My words," actually, "which I have placed in your mouth."

It follows that the Infinite Light, blessed be He, is actually the same below, in the soul, as above; and in all of Beriah, Yetzirah and Asiyah, in all of them, there is drawn the light

of the Infinite One, blessed be He, down to the soul of man below; and through the arousal from below he arouses the enclothement of the Infinite Light, blessed be He, in Chochmah, for "You have made them all with Chochmah." And therefore the souls of tzaddikim, too, are like the "friends" above.

"Drink and become drunk, beloved ones (dodim)." The meaning: the dodim are Z'eir Anpin and Nukva, as is written in the Zohar (Vayikra, folio 4a). That is, because their union is [only] at times, and they are not at the level of re'im (friends) "who are never parted." Therefore they are in a state of thirst, for thirst is from the element of fire: "my soul pines (kalsah)." 13

And to quench the thirst, "drink" water: "Ho, everyone who is thirsty, come to the water" (and see what is written in the discourse beginning "And the number of the children of Israel shall be"). And nevertheless, afterwards [comes] "and become drunk": to arouse the severities (gevuros) of Imma, the wine that gladdens, which become kindnesses (chasadim) below, "Who created joy and gladness," which is the level of wine.

This is not so with the severities of Z'eir Anpin and Nukva, from which the external forces can draw nourishment, because they are the severities of below, like the level of "flashes of fire."

Of this it says, "Everyone who is thirsty, come to the water," etc. But the level of wine is the level of the soul's joy in G-d. And see what is written in the discourse beginning "Binding to the vine," that it is the level of chamar chivarin (white wine), Atik, etc.

Yet even so, this belongs to the level of dodim; whereas above, at the level of re'im, it is the level of oil, for "With one bond I was bound"; "Eat, friends": eating is absorption into its source.

And therefore the souls of Israel, too, are like the "friends" above. And see what is written on the superiority of oil over the level of wine in the discourse beginning "Go out and gaze," etc. In the Zohar, the explanation of the verse "I have come into My garden," etc.:

(Part I, folio 164, end of side a; folio 239b; folio 248a. Part III, folio 3b; folio 4a; folio 226a and b. And see there, folio 240b; folio 241a and end of side b; folio 242a; folio 244a.)

(And see what is written elsewhere on the statement of the Zohar, Parshas Bereishis) (folio 27b), on "I will make him a helper corresponding to him": "This is the Mishnah, the wife of that lad," etc.,

on the matter of "At midnight the Holy One, blessed be He, comes to delight with the tzaddikim in Gan Eden": that then the revelation is drawn from the essence of the higher Chochmah (Chochmah Ila'ah), etc. And so it is implied in the Zohar, Parshas Bo (folio 36b),

where it is stated: "At the hour when the Holy One, blessed be He, appears over the garden, the whole garden is gathered together and is not separated from Eden," etc. That is, the measured flow in Gan Eden is from the level of "And a river goes out of Eden to water the garden."

But "at the hour when the Holy One, blessed be He, appears over the garden," there is drawn into the garden from the essence of the level of Eden itself, which is above the level and rank of "And a river goes out of Eden to water the garden," etc.

And this is like what has been explained in the discourse beginning "There are sixty queens": the superiority of the level of "And a spring shall go out of the House of Havayah" over the level of "And a river goes out," etc.; see there at length. And along the lines of what was explained elsewhere, in the discourse beginning

"To understand what is said in the Haggadah, 'This matzah'": the superiority of the level of the intellect (mochin) of Abba over the intellect of Imma. And it may be that this is the matter of "a spring of gardens":

"a spring," specifically. And see further there, in the Zohar, Parshas Bo (folio 36a): "Rabbi Shimon said: At the hour when the night is divided," etc.; and in the commentary of the Ramaz there.

And see the Zohar HaRakia on Parshas Vayikra (on folio 13), in the passage beginning "Lift up your hands," etc.: that at midnight the union of Abba and Imma takes place, to give intellect, etc.

And see on this in Pri Etz Chaim, Sha'ar Krias Shema she'al HaMitah (the Gate of the Shema at Bedtime), end of chapter 6, and chapter 11, in the section beginning "Likkutim." And see the Mikdash Melech at the beginning of Parshas Tzav (on folio 26b).

And see the Zohar HaRakia on Parshas Vayechi, in the explanation of what is said in the Tosefta in the Zohar, Parshas Vayechi there (folio 232, end of side a): "A lamp that burns is seen at night; by day it is hidden," etc.; see there.

And see what is written in the discourse beginning "To understand the matter of 'Who gladdens the groom,'" in Parshas Tzav, [on] the explanation and the matter of "As You gladdened Your creation in the Garden of Eden of old," etc.; and see what is written in the discourse beginning "And Yosef gathered," on the matter of "This light, the Holy One, blessed be He, sowed it in the garden," etc.; see there.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 26

אני ישנה ולבי ער קול דודי דופק פתחי לי כוי

"I Am Asleep, but My Heart Is Awake"

"I am asleep, but my heart is awake; the voice of my beloved knocks: 'Open to me…,'" etc. And 1
in [Midrash] Rabbah on Song of Songs: "I am asleep" — from the End. And in the Zohar, Parshas Emor (95a):

"I am asleep — in the exile." The explanation is: behold, the exile resembles sleep. Just as sleep comes about through the sight of one's eyes being closed off,

so in the exile it is said, "Our signs we have not seen." The meaning of "our signs" (ososeinu) is like "our letters" (osiyoseinu), that is, the letters of the Torah and of prayer. For behold, it is written (Isaiah 45:11), "The letters (ha'osiyos), ask Me concerning My children, and concerning the work of My hands command Me."

The explanation is: osiyos (letters) is from the expression "Morning comes (asa)"; for they are what bring and draw the Infinite Light (Or Ein Sof), blessed be He, from concealment into revelation,

so that there be an actual revelation of the Infinite Light, blessed be He, in the soul of man below. That is why the letters are called by the name "horses," as it is written concerning the Giving of the Torah, "When You ride upon Your horses," etc., which are the letters of the Torah. And they are likened

to a horse in relation to its rider: just as the horse runs and carries the rider to a place that the rider does not reach by his own nature, so the letters are like a horse in relation to its rider, which is the Infinite Light, blessed be He, the light that encompasses all worlds (sovev kol almin),

which is far, far above the bounds of the chain of descending worlds (hishtalshelus) and the enclothing of the levels, and "no thought can grasp it"; for it is not enclothed at all in the descent and chain-like progression of the order of levels, except by being grasped and enclothed in the letters of the Torah.

(And see what is written in the discourse beginning "And Moshe said, 'Eat it today,'" and in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," and in the discourse beginning "For the fragrance of your oils"; and see Emek HaMelech, Sha'ar 1, chapter 4.) And this is [the meaning of] "The letters, ask Me concerning My children," etc.:

the letters themselves are the very drawings-down upon "My children"; for in the letters of the Torah and of prayer this revelation is drawn into the soul of man below, so that it comprehends and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, who, as His Name, so is He: He has no end, and there is no comparison to Him, etc.

And "all before Him is as actually nothing." Therefore the soul will pine away toward Him, in a 2
state of actual self-nullification (bittul), so that there be a revelation of the Infinite Light, blessed be He, below as above.

But in the exile, "our signs we have not seen": the revelation of the Infinite Light, blessed be He, the light that encompasses all worlds, is not seen and revealed as an actual revelation in the world,

as it will be in the Time to Come, "for eye to eye they shall see," etc., and "the glory of Havayah shall be revealed, and all flesh shall see," etc.

Yet nevertheless, "but my heart is awake." And the Zohar explains: "'And my heart' — this is the Holy One, blessed be He." And so it is written in [Midrash] Rabbah on Song of Songs, on "but my heart is awake": "Where do we find that the Holy One, blessed be He, is called the heart of Israel? From this verse, as it is written, 'The Rock of my heart and my portion is G-d forever.'"

And this is [the meaning of] "You have captured my heart (libavtini), my sister, bride." And see 3
what is written on this in the discourse beginning "On the day of Shemini Atzeres." That is: the heart is the life-force (chayus) of all the limbs, for in it is the dwelling of the blood, which is the soul that gives life to the whole body. So the Holy One, blessed be He, is our very life, and "You give life to them all."

But [we must] understand why He is called, by way of analogy, specifically by the name "heart" and not, by way of analogy, by the name "brain"; for the brain too bestows life-force upon the body as a whole, since "there are three rulers: the brain, the heart and the liver."

But the circuit and course of the flow of life-force from the heart to the limbs is not like the course of the flow from the brain to the limbs. For behold, concerning the heart it is said, "All the rivers go to the sea," etc.,

"and to the place where they go, there they return to go": for the blood is drawn from all the 4
limbs to the heart, and returns from the heart and is drawn out to all the limbs.

And moreover, the flow of life-force from the heart to the limbs is from the blood, which is the soul; and the blood comes into being from the food, which is digested and becomes the very blood of the soul.

Now, the beginning of the digestion of the food is in the liver: there it becomes blood and is refined, and the choicest [of it] is sent to the heart. Then the blood is shut up within the heart, and afterwards the heart is opened through the drawing power that extends from the brain and opens the heart, to draw the blood into all the limbs. 5

Therefore the heart beats constantly, because of the aforementioned closing and opening, which are constant; for new blood is constantly refined and sent from the liver to the heart, and is shut in, and afterwards a power is drawn from the brain and opens it.

Therefore it is constantly "running and returning" (ratzo vashov), in the manner of closing and opening; and this is the pulse with which the heart constantly beats, because of this.

It follows that the flow of life-force from the heart to the limbs is from the blood of the soul within it, that is, the life-force that it receives from the liver: that blood is shut up within it, and afterwards it is opened, etc.

Whereas the drawing of life-force from the brain to the limbs is a drawing-down and bestowal alone. And with this will be understood why the Holy One, blessed be He, is called, by way of analogy, specifically by the name "heart": for with all the flows of life-force that He bestows upon His creatures, the matter depends specifically on the arousal from below (isarusa dilesata), as is known.

And this arousal from below is what is written, "And you shall love Havayah your G-d with all your heart and with all your soul." "And you shall love" (ve'ahavta) is from the term avah ("want"), 6

that is, the will of the heart (re'usa deliba), with longing and desire: that all his will (ratzon) and desire be for Havayah, which is the very Infinite Light, blessed be He, to be at the level of "your G-d,"

that is, revealed in the soul as though He were present before [him]. And this will and desire shall be "with all your heart and with all your soul," so that there be no other will or desire apart from Him, as it is written, "Whom have I in heaven? And with You I desire nothing," etc.

And all the needs of this world that a person must make use of for the life of his body shall be against his will, and like "one who casts [them] behind his shoulders"; for "against your will you live," and not out of true desire. 7

And this is [the meaning of] "I desire nothing," etc. For there is a difference between chefetz (desire) and ratzon (will): ratzon is said of one who wants the thing even though it is not out of his true will and desire;

and even one whom they coerce until he says, "I want [to]," it is called ratzon on his part, since he wants [it] nevertheless. But chefetz denotes true desire and will,

that is, that he has a desire and yearning because he finds satisfaction and delight in that thing he wants. And regarding this it is said, "And with You I desire (chafatzti) nothing," in the language of chefetz and not in the language of ratzon: that all his desire and all his salvation shall be

only to cleave to Him, may He be blessed, who is the source of life and the source of delights. And see what is written in the explanation of "And all your borders of stones of desire (avnei chefetz)," in the discourse beginning "And I will make [your windows] of kadkod." And regarding this we say in [the blessing] "True and firm": "and beloved and cherished, and delightful and pleasant," etc.,

"is this thing." And this is "this thing" that is in the Shema: "And you shall love Havayah your G-d with all your heart and with all your soul, and these words shall be," etc.

Now, through this arousal from below [comes] the arousal from above (isarusa dile'eila): the revelation of the inner dimension (pnimiyus) of His will, may He be blessed, and of His true desire, for there to be the drawing-down of the Torah and the mitzvos, as it is written, "He established a testimony in Yaakov, and set a Torah in Israel"; and the supernal delight is drawn into them, 8

as in the saying, "who (asher) has sanctified us with His commandments": asher is from the expression "In my happiness (be'oshri), for daughters have called me happy (ishruni)," which is an expression of praise and acclaim, along the lines of "and good and beautiful" that is said in [the blessing] "True and firm": "and beloved and cherished, and delightful and pleasant," etc.

For the supernal delight is drawn from the Infinite Light, blessed be He, the light that encompasses all worlds, which is the source of the life of [all] life, the source of delights, to be enclothed in the Torah

and mitzvos that are before us, revealed to us, enclothed in physical matters. And this power — for this drawing-down, which is far, far above the chain of descending worlds (hishtalshelus), to descend and be enclothed far, far below — depends on this arousal from below.

(And see what is written on this also in the explanation on [the verse] "My dove," on the meaning of "for your voice is sweet and your appearance is comely"; and in the discourse beginning "And I was with Him as a nursling," on the meaning of "and I was [His] delight day by day." And see what is written in the discourse beginning "Binding [his foal] to the vine," and on the verse "And you shall remember all the commandments." And see what is written in the discourse beginning "Those who come, He will cause to take root," on the meaning of "for you shall be a land of desire," etc.)

And therefore our Sages, of blessed memory, said that first one should accept upon himself the yoke of the kingdom of Heaven, and afterwards the yoke of the mitzvos. For it is impossible to accept the yoke of the mitzvos, and for the supernal delight, blessed be He, to be drawn into them, except through accepting the yoke of the kingdom of Heaven first; and this is "And you shall love" in the first section.

And see what is written on this in the discourse beginning "I have seen, and behold, a menorah all of gold." Now, concerning this level of arousal from below and arousal from above it is said, "but my heart is awake": 9

for although "I am asleep — in the exile," in that "our signs we have not seen," as mentioned above, nevertheless even in our exile G-d has not left us without the level of the will of the heart (re'usa deliba), the level of will and yearning that there is

in every soul of Israel to arouse the love, until it desires to divest itself of the garments that are in nogah. And through this arousal from below the arousal from above has been drawn down, the drawing-down of the supernal delight into Torah and mitzvos, except that they are in a state of concealment and not in revelation.

And this is [the meaning of] "Our signs we have not seen": "we have not seen" specifically, for it is not seen and revealed to eyes of flesh, actually "eye to eye." 10

But nevertheless "our signs" endure, which are "our letters," that is, the letters of the Torah and prayer, which are drawn down from the Infinite Light, blessed be He.

And regarding this it is said, "To Him who does great wonders alone": He draws down great wonders constantly, except that they are at the level of "alone," that is, at the level of concealment.

For [the Sages] instituted prayer in place of the sacrifices; only, through the sacrifices, "a fire-offering, a pleasing fragrance to Havayah," there was, through this, an actual revelation of the Shechinah (Divine Presence) in the Holy Temple, and there was

fire descending from above, "a lion devouring the offerings"; whereas through prayer this drawing-down takes place in a state of concealment. And see what is written on this at the end of the discourse beginning "Command the Children of Israel and say to them, 'My offering,'" etc.

But nevertheless, through prayer too the soul ascends "to be absorbed into the body of the King," and to draw from there life and kindness, the flow of the Infinite Light, blessed be He, that is hidden and enclothed in the letters of the Torah and prayer. And not only that,

but "the voice of my beloved knocks (dofek)": this is [the pulse] on the hand, that is, a radiance and drawing-down at the level of the outer dimension (chitzoniyus), which is the outer dimension of the radiance from the heart. For just as it is drawn in the beating of the heart at the level of the inner dimension (pnimiyus), so this drawing-down shows itself at the level of the outer dimension, a beat on the hand.

Now, at the level of the inner dimension, in the beating of the heart, there are drawn the drawings-down of the Torah and the mitzvos, "He established a testimony in Yaakov," etc. And at the level of the outer dimension are the drawings-down of the kindnesses of G-d

with us constantly, "according to all that He has bestowed upon us": "To Him who does great wonders," etc., "who gives bread to all flesh," etc., "who sustains the whole world in His goodness, with grace and with kindness," etc.

And this is the matter of dofek (דפק, beating), which has the letters of pakad (פקד, remembered): for from this it comes about that "And Havayah remembered (pakad) Sarah," [and] "I have surely remembered (pakod pakadti) you and what is done to you in Egypt." And see what is written on [the verse] "These are the accounts (pekudei)," etc., "which were accounted (pukad) by the word of Moshe."

2. Now, concerning the arousal of this level of the will of the heart (re'usa deliba), the verse 11
says, "Open to me, my sister, my beloved (ra'yasi)." "My sister" is the natural love that is hidden in the heart of the Congregation of Israel and in their G-dly soul; this nature is due to the source from which it was hewn and its root, for it is actually "a part of G-d above,"

for "Havayah's part is His people." Therefore this natural love is called by the name "my sister," for it is like the love of brother and sister, whose love is in their nature by virtue of their birth.

And it says, "Open to me," for this love must be opened and brought out from the prison and confinement of the body and the animal soul, through the level of the will of the heart, "to arouse the love," etc., as mentioned above.

(And the matter of "my sister" is explained further in the discourse beginning "When you come into the land," in Parshas Behar; and the matter of "my beloved" is explained there in another way.) And ra'yasi means "my provider" (parnasati), along the lines of the saying of our Sages, of blessed memory, "Israel sustain," etc.

And see what is written on "Shepherd (ro'eh) of Israel, give ear," etc.: that the Holy One, blessed be He, as it were, grazes (ro'eh) and is nourished from Israel, for Israel make pasture and nourishment for Him.

And as it is written, "I have eaten my ya'ri (honeycomb) with my honey," which refers to the Shema and its blessings (as is written in Parshas Pinchas, folio 226b): "my ya'ri" — these are the angels, for "Seraphim standing" are called "acacia wood standing," and "all of them stand in awe," etc.

And this is what we say in the blessing of Yotzer, how the angels sanctify, etc., "and the Ofanim with a great noise," etc.: that their yearning and desire

is to be included in the light of G-d, the Infinite One (Ein Sof), blessed be He, and they are nullified to Him, may He be blessed. This nullification (bittul) and inclusion is called by the name "eating," like food, by way of analogy, which is absorbed into the limbs, limb by limb, and becomes one with the blood of the soul.

And "my honey" — these are the souls, which are the fruits of the forest (ya'ar), and in them there is sweetness and delight: "out of the strong came forth sweetness"; "a land flowing with milk and honey," etc. 12

And this is what we say in the Shema, "Hear, O Israel," which refers to the spark of G-dliness. And the 248 words of the Shema correspond to the 248 limbs of man, so that the 248 limbs of man be nullified and included in the Supernal Man, "and upon the likeness of the throne, a likeness like the appearance of a man," etc.

And this level is called in the holy Zohar "to be absorbed into the body of the King," that is, to be in a state of actual nullification (bittul) and inclusion in the light of G-d, the Infinite One, blessed be He, like the food from which blood is made, which becomes one with the very blood of the soul. 13

And so all his powers shall be for G-d alone, as it is written, "Whom have I in heaven? And with You I desire nothing," etc. And all the animal powers of the soul, the appetitive power, etc., shall be in the state of being subdued (iskafya) and transformed (is'hapcha), etc.

And then the soul will return to G-d and be transformed into actual G-dliness, until it has no other life-force (chayus) or delight apart from [what is] for G-d alone. 14

And this comes from the contemplation of the intellectual soul, which contemplates the greatness of the Infinite One (Ein Sof), blessed be He, to whom there is no comparison, may He be blessed, and "all before Him is accounted as nothing," and like a drop of water in the ocean. And therefore the soul will be nullified in its existence to Him, may He be blessed,

and he will cast aside all the life-force and all the delights that are not for G-d, to cleave to Him alone, may He be blessed, to the very Infinite Light (Or Ein Sof), blessed be He, the source of life and the source of delights, without any foreign admixture or motives for his own sake, etc., but only in a state of nullification (bittul) and inclusion in actual G-dliness.

Now, just as the food that is digested and becomes blood is what becomes one with the blood of the soul, and joins and binds the soul's indwelling in the body, to give it life, so through an arousal from below (isarusa dilesata) in a state of nullification (bittul) 15

and inclusion, until it is transformed into actual G-dliness, the life-force and the Infinite Light (Or Ein Sof), blessed be He, is drawn, as it were, to be joined and bound with the level of a "body," which is His attributes (middos), may He be blessed, as it is written in the Zohar, "And many bodies You fashioned for them," etc.:

"Chesed (kindness) is the right arm, Gevurah (restraint)," etc. For the attributes of His Chesed and His Gevuros, may He be blessed, are as a body in relation to the soul, which is the Infinite Light, blessed be He, itself, in its own glory, which "is not of these attributes at all," etc.

And even of supernal Chochmah (wisdom) it is written, "You have made them all with Chochmah," for it is accounted as physical making. And as it is written, "For I said, 'The world — kindness (chesed) shall be built,'" for the Chesed has to be built and come into being, so that there be an enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the attribute of Chesed; 16

and so with the other attributes (middos), and with Chochmah. (And see what is written above on this in the discourse beginning "To My mare.") And this building is from this arousal from below (isarusa dilesata), which is in a state of actual nullification (bittul) and inclusion. For just as there cannot be a binding of the soul with the body from the food until it is digested and becomes blood that becomes one with the very blood of the soul,

so there cannot be the drawing-down of life-force from the Infinite Light, blessed be He, and the enclothing of the Infinite Light, blessed be He, in Chochmah and in Chesed, by virtue of an arousal from below, unless it is in a state of actual nullification and inclusion, until the soul returns to the state of actual G-dliness, as mentioned above.

But to understand the reason for all this — from where does the soul enclothed in a body have this power, for such an arousal from below (isarusa dilesata), to become one with G-dliness and to draw the life-force and the Infinite Light (Or Ein Sof), blessed be He, into His holy attributes (middos)? — it will be understood through explaining the reason that physical food, 17

which is of the inanimate, vegetative and animal, which are below the rank of man, who is a speaking [being], [yet] by it man lives. But this is because "by all that comes forth from the mouth of Havayah" that is in the food "does man live," and "that which comes forth from the mouth of Havayah" is itself what gives him life.

But behold, man too has in him "that which comes forth from the mouth of Havayah"; so why does he need, in addition, "that which comes forth from the mouth of Havayah" that is in the food?

But the explanation is that it is written, "Behind and before You formed me": "behind" in the work of creation, etc. Therefore "that which comes forth from the mouth of Havayah" that is in the food is from higher and loftier levels, and so it has the power to draw the drawings-down of the life-force of man's soul, and its binding and enclothing in the body.

Now, just as it is in the analogy — that physical food gives life to man and joins man's soul to his body because of "that which comes forth from the mouth of Havayah" that is in it — so 18

it is in what the analogy illustrates: with this arousal from below (isarusa dilesata) in a state of nullification (bittul) and inclusion, which is called by the name "eating" Above, which draws the life-force and the Infinite Light (Or Ein Sof), blessed be He, to be enclothed in the level of a "body" — "Chesed (kindness) is the right arm, Gevurah (restraint)," etc. —

it is because of "that which comes forth from the mouth of Havayah," which is the G-dly power and life-force that Israel have in their root, which is from the higher levels within the Infinite Light, blessed be He; for "Israel arose in thought."

And the meaning of "arose in thought" is: there are three kinds of thoughts, as it is written, "For My thoughts are not your thoughts" — in the plural. [There is] thought within thought, that is, when one thinks a thought of intellect and understanding, a matter that requires the heart's reflection. 19

And [there is] speech within thought, when one thinks mere words, in which there are only combinations of letters, and no intellect or understanding whatsoever is enclothed in them.

And action within thought is the imaginative faculty, which is only an imagining of whatever one sees in physical action and in actual deed.

And "arose in thought" is thought within thought, which is the supernal thought. (And see what is written on [the verse] "And Moshe wrote their goings forth," and in the discourse beginning "My dove, in the clefts of the rock," and in the discourse beginning "If you walk in My statutes"; and see what is written on the matter of the two levels in thought in the discourse beginning "Return, O Israel, unto.")

And the root of the coming-into-being of the worlds, and of the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the levels of Chochmah (wisdom) and Chesed (kindness), is from the level of speech and saying within thought, as it is written,

"For I said, 'The world…,'" etc., [and] "And G-d said, 'Let there be light,'" etc. And these are the very combinations of letters drawn from the Infinite Light, blessed be He, to emanate the vessels of the ten Sefiros, as is explained elsewhere.

Therefore there is power in the root of the souls of Israel, which is from the level of thought within thought, to draw the life-force and the Infinite Light, blessed be He, through its being actually nullified and included in G-dliness with this arousal from below (isarusa dilesata); and this is exactly like the food that is digested and turns into the blood of the soul and draws life-force, etc.

And this is [the meaning of] "For I said, 'The world — kindness shall be built'": the Chesed is built through "For I said" — a saying in My heart, that "Israel arose in thought."

(And see what is written on this above in the discourse beginning "To My mare"; and see the commentary of the Ramaz in Parshas Toldos, on folio 135, on the matter of "With ten utterances the world was created — but could it not have been created with one utterance?" etc.; see there.) And the meaning of

"For I said, 'The world'" is that the saying comes to the level of "world," in the ten utterances with which the world was created: "Let there be light," "Let there be a firmament," etc.

And from this the life-force of the worlds is drawn, in the inner dimension (pnimiyus) and in the outer dimension (chitzoniyus): in the inner dimension, "He established a testimony in Yaakov," etc.; and in the outer dimension, "the voice of my beloved knocks (dofek)," the letters of pakad: "I have surely remembered (pakod pakadti)," etc.

And this is [the meaning of] "The letters, ask Me concerning My children, and concerning the work of My hands command Me": "concerning My children" at the level of the inner dimension, and "concerning the work of My hands" at the level of the outer dimension.

3. Now, through this arousal from below (isarusa dilesata), which is through the level of "Open to me, my sister, my beloved," one will rise, come and reach a still higher level, which is the level of "my dove" (yonasi). And this is the level of "your eyes are doves," like a pair of doves that constantly gaze at each other and take pleasure in seeing each other. 20

And their affection never ceases from gazing at each other. So shall a person be at this level, which is the level of "gazing at the glory of the King," gazing constantly. And concerning this it is said, "The eyes of man are not satisfied." 21

The meaning of "the eyes of man" is: "the great man among the giants" — this is Avraham our father, about whom it is said, "going and journeying," constantly, without interruption, always "going and journeying" from level to level, until "the south" (ha-negbah); [he is the one] who is called "Avraham who loves Me"; and his affection for the Omnipresent, blessed be He, never ceased.

Therefore our Sages, of blessed memory, said, "Every day the words of Torah should be in your eyes as new," which the eye has not had its fill of. (And see what is written in Parshas Bechukosai on the meaning of "And you shall eat and not be satisfied.") And this is because of his contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, who has no end, etc.,

and there is no comparison to Him, may He be blessed, for "all before Him is as nothing," etc., and like a drop of water [in] the ocean, etc. And He is the One who "in His goodness renews each day, constantly, the work of creation," from actual nothingness into being; and this renewal is only a mere radiance: "His splendor," and the radiance of His Name, "is upon the earth," etc.,

for the radiance is renewed from actual nothingness, from nothingness constantly, and constantly it is renewed. And therefore, "And holy ones praise You every day, selah": "holy ones" — these are the souls above; "every day," constantly, "they praise You, selah,"

without interruption, from level to level, up to the height of the levels — above, without limit or end, and below, without bound.

And therefore the eye will not be sated with seeing, and with gazing at the glory of the King constantly, and with rejoicing and exulting in this seeing, 22

and with "delighting in Havayah," which is the Infinite Light (Or Ein Sof), blessed be He, that is revealed in his intellectual soul, which is actual closeness to G-d; and "the righteous one shall live by his faith," this [faith], etc., as is written in Sefer Shel Beinonim (Tanya), chapter 33.

And through this arousal from below (isarusa dilesata), the arousal from above (isarusa dile'eila) is exactly so: "The eye of Havayah is upon those who fear Him, upon those who hope for His kindness," through "My eyes are always toward Havayah," etc. 23

And from this there is drawn further, in ascent after ascent, until one will be at the level of "my perfect one" (tamasi), of which our Sages, of blessed memory, said in [Midrash] Rabbah on Song of Songs, "tamasi — my twin (te'umasi)," for the Congregation of Israel (Knesses Yisrael) is the twin of

the Omnipresent, blessed be He: for the Holy One, blessed be He, is called by the name "bridegroom," and the Congregation of Israel by the name "bride," who is united with the bridegroom and becomes his twin. Yet "a verse does not depart from its plain meaning": that it is called tamasi from the term [for] perfection,

for she completes Him, may He be blessed, as it were, so that He is called by the name "whole and complete"; and without the Congregation of Israel He has no true wholeness and completeness, as it were, for "a male without a female is called half a body" (see the Zohar, Vayikra, folio 7b).

And concerning this our Sages, of blessed memory, said on the verse "And you shall do them (osam)": "It is written atem ('you'): I account it to you as though you had made Me," etc. And the explanation of this matter: for at first glance it is not understood how "making" can apply with regard to Above.

But the explanation is that the perfection of the Creator — that He is called "compassionate and gracious, slow to anger," etc. — comes to revelation only in the coming-into-being of the worlds and the creatures, in which the Infinite Light (Or Ein Sof), blessed be He, which "is not of any attributes," etc., is drawn and enclothed in the level of the attribute of Chesed (kindness), and "compassionate and gracious," etc.

And this drawing-down depends on the arousal from below (isarusa dilesata), as mentioned above. For Chesed (kindness), "the right arm," is through the charity and kindness that Israel do below. 24

And Gevurah (restraint), "the left arm," is through the level of "the left [hand] pushes away," which is the level of subduing (iskafya) the sitra achra (the other side): [then] it becomes "His left hand under my head," which brings about the lifting

of the head, at the level of ascent (histalkus), that "the glory of the Holy One, blessed be He, ascends." And through transforming (is'hapcha) the sitra achra, with "and do good," one brings about the level of "and His right hand embraces me," which is the level of the right hand and the kindness of the Holy One, blessed be He.

As it is written, "I have loved you, says Havayah": it is [the love] that encompasses the soul. Just as a person who embraces his fellow from behind and encircles him, so that he does not let him be separated from him, so is the love that comes from Above,

which is beyond what the soul of man can bear; and it is not enclothed and concealed within the soul, but rather it encompasses and surrounds it, until it is bound and encompassed "in the bond of life with Havayah," truly, never to be separated from Him.

And this is [the meaning of] "as though you had made Me": it refers to the making of the Chesed (kindness) and the Gevurah (restraint), which are the level of vessels and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He. 25

For light without a vessel is not a light that is revealed and grasped at all, and the worlds cannot receive it; and the coming-into-being of the worlds is in order to show the revelation of His perfection, may He be blessed, "compassionate and gracious," etc.

Therefore the making of the vessels is accounted actually "as though you had made Me," for there to be the drawing-down of the revelation of His perfection, may He be blessed, which is through the enclothing

of the Infinite Light, blessed be He, in the level of vessels, in Chochmah (wisdom) and in Chesed, through the arousal from below (isarusa dilesata) of Israel. (And see what is written further on the matter of "my dove, my perfect one" nearby, in the discourse beginning "There are sixty queens," etc.)

But behold, what brings about all these levels is what is written, "for my head is filled with dew." 26
And the explanation is that it is written, "I will be as the dew to Israel" — not like rain, which is sometimes withheld because of the deeds of the lower beings;

but dew is never withheld, even in years like the years of Eliyahu, who said, "there shall be no dew or rain," etc.; and even so he effected only the withholding of the rain, and not of the dew.

And the reason is: there is an arousal from above (isarusa dile'eila) that depends on the arousal 27
from below (isarusa dilesata), and there is an arousal from above that does not depend at all on the arousal from below; for this arousal from above is a supreme and very exalted level in the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), etc.,

which the arousal from below does not reach, and [where] it is not accounted as anything at all, and "darkness is like light"; and from there the dew descends. Therefore nothing withholds it because of the deeds of the lower beings, for sin and iniquity do not hold it back at all; for He, may He be blessed, acts for His own sake, and before Him "darkness is like light."

(And see what is written on this at the end of the discourse beginning "Give ear, O heavens.") And this is [the meaning of] "for my head is filled with dew" — "my head" specifically. For behold, it was explained above, regarding "but my heart is awake," that there is no

likeness between the flow and course of the life-force (chayus) from the heart to the limbs and the flow from the brain to the limbs: for the drawing-down from the heart has in it first an ascent, and afterwards it is a drawing-down; whereas the flow from the brain is a drawing-down alone.

Therefore the matter of the dew, which is the arousal from above that is beyond the arousal from below, is called "for my head is filled with dew," which is the level of the brain (mocha). And see the Zohar, Part III, Parshas Shelach (folio 161b).

And this is what our Sages, of blessed memory, said: "Open for Me like the point of a needle, and I will open for you like the opening of the Ulam (Hall)." And with this they alluded to what is stated in the second chapter of [Tractate] Middos: "All the gates in the Temple had doors, except for that of the Ulam."

And the explanation is: the gates are the gates of the flow, to draw life-force and sustenance to the world, and the doors are to close the gate, etc. (See what is written on this in the discourse beginning "And the curtain shall separate.") For at times the gates are closed according to the deeds of the lower beings;

but the opening of the Ulam had no doors, for it was always open, because it alludes to the flow that goes forth constantly, without interruption and without being withheld by the deeds of the lower beings, for the arousal from below does not reach there.

But this is specifically in the flow that flows to the physical world, which flows from the level of the outer dimension (chitzoniyus) of the higher worlds. But at the level of the inner dimension (pnimiyus) of the higher worlds, there must first be the entire arousal from below, all of it,

as far as its strength reaches; and only afterwards is there revealed and descends a supreme and very exalted inner level, which the arousal from below does not reach. And this is what our Sages, of blessed memory, said: "Open for Me like the point of a needle, and I will open for you like the opening of the Ulam."

And to explain this matter in the service of G-d: it is known that the beginning of the chain of 28
descending worlds (hishtalshelus) is from Chochmah (wisdom) and below. And from Chochmah and below, the G-dly soul is enclothed in the body and the animal soul,

and a person must strengthen the G-dly soul and bring it out from the prison of the body and the animal soul. But the will (ratzon) that is in the soul is at the level of the supernal will, which is above the chain of descending worlds.

And so this will (ratzon) is not enclothed in the animal soul at all. But it does not rest and be- 29
come revealed in a person's soul in a revealed manner until he does all that is in his power.

Now, it is not in the power of his soul to strengthen [it] except from Chochmah (wisdom) and below: that is, that he place the main part of his wisdom in the wisdom of the Torah, and likewise that his emotive attributes (middos), which are love and awe, etc., be for G-d alone.

Whereas the will, which is at the level of an encompassing [light] (makif) and is not enclothed in the soul at all, his soul does not have the power to change; but when there is completeness from Chochmah and below, all that is in the power of the soul, then of itself the light of the supernal will, blessed be He, will shine and be revealed in the will of the soul, in a revealed manner.

(As was explained above in the discourse beginning "Go forth and gaze," on the meaning of "Make His will as your will, so that He will make your will as His will." And see what is written in the discourse beginning "When you go out," on the meaning of what is said in the Zohar, "Whoever kills the serpent is given the King's daughter," etc.)

And with this will be understood "Open for Me like the point of a needle": that is, from the level of the chain of descending worlds (hishtalshelus), from Chochmah and below, which is the level of "the point of a needle" relative to the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), to which there is no

comparison, may He be blessed; for "His Name alone is exalted," only "His splendor," and the radiance of His Name, "is upon the earth and heavens," etc.

"And I will open for you like the opening of the Ulam": this is the supreme arousal from above (isarusa dile'eila), which is above the chain of descending worlds. And this will is what causes there to be drawn from it the will of the heart (re'usa deliba), "to arouse the love,"

at the level of "my sister, my beloved, my dove, my perfect one," because "my head is filled with dew": for the dew, which is from the level of the supernal will, blessed be He, is drawn and enclothed in the level of "my head," which is the level of Chochmah, etc.

And this suffices for one who understands. (And see [Midrash] Rabbah on [the verse] "I am asleep," etc.: Shemos, chapter 2; 120b; the beginning of Parshas Terumah; the end of Parshas Pekudei; and on Song of Songs, on "I am asleep"; and on Koheles, on "I spoke with my heart"; on Esther, on "In the days of Achashverosh." Zohar: the beginning of Parshas Haazinu, and in the Ramaz there;

Vayera 112a; Beshalach 46a; Tzav 33b; Emor 25a; Shelach 174b; Pinchas 233a; as recorded in the book Beis Aharon on "I am asleep.")

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 27

להבין ביאור הדברים ע"פ אני ישנה ולבי ער כו'

To Understand the Explanation of "I Am Asleep, but My Heart Is Awake"

To understand the explanation of the words on the verse "I am asleep, but my heart is awake," 1
etc. Now, the soul descended from above, from the level of G-dliness, like the soul of Avraham, from the world of love. For

behold, in the souls there are Ten Sefiros, that is, intellect and emotive attributes (middos), and they are enclothed in the Ten Sefiros of the animal soul. And when the soul arouses its love and awe, whether the natural love, like a candle before a torch, or intellectual love, since

it is enclothed in the animal soul that is in man, the animal soul too agrees and consents to this love, and it is subjugated and transformed (iskafya and is'hapcha), etc. And this is the purpose of its descent: for the sake of an ascent.

And to understand why it is called an ascent when the animal soul is transformed: the explana- 2
tion is that the animal soul was taken from "the face of the lion," "the face of the ox," etc., which are the holy Chayos.

Now, in the World of Beriah (Creation) they are Serafim, in Yetzirah, Chayos, and in Asiyah, Ofanim; and all of them are in holiness itself, which has already been refined, that is, the level of self-nullification (bittul) is drawn into them, and "the Ofanim, with a great noise," etc.

But the animal soul in man, which is the level of what is separate, was taken from the level of the dregs of the Ofanim and the refuse in them, which have not yet

been refined and need refinement, from the level of the dregs of the Ofanim and the refuse in them, which have not yet been refined and need refinement through the soul. And in them there is the level of the inner dimension (pnimiyus) and the level of the outer dimension (chitzoniyus).

The inner dimension of it is the animal soul that is in man, which possesses intellect and emotive attributes; and the outer dimension of it is the soul of an actual animal.

Now, the source and root of "the face of the lion," etc., are from the World of Tohu, from "before 3
any king reigned," "and he reigned, and he died," etc., which fell in the breaking of the vessels.

And therefore an animal is stronger and more robust than a human being, because it is from the level of Gevurah, whose root is from the World of Tohu. And therefore, when the animal soul is elevated, it is at a higher elevation, along the lines of "the place where baalei teshuvah (those who return) stand," etc.

However, this ascent and refinement is not accomplished at one time; rather, always, all the days of our sojourn in this world, there must be refinement after refinement.

For indeed, "and His kingship rules over all"; and along the lines of "They were exiled to Edom, the Shechinah was with them," that is, the enclothing of the Shechinah (Divine Presence) and its descent into the seventy princes, to give them life, etc.

And it must be raised up constantly; and this is called the level of eating above, "Shepherd of Israel." That is, by way of analogy, just as food gives life to a person because

it is "that which comes forth from the mouth of Havayah" that is higher than that which comes forth from the mouth of Havayah in the soul of man, as our Sages, of blessed memory, said, "Last in the work of creation"; so too the animal soul, whose root is from the World of Tohu,

which is "before any king reigned": through the refinement it becomes the level of G-dliness, through being transformed into the level of self-nullification (bittul) to G-dliness itself: "And you shall love with all your heart and with all your soul," and with all desire and delight, "Whom do I have in heaven," etc., and "desirable and pleasant and awesome," etc.

And this is the purpose of its ascent: to be absorbed into the very body of the King. And through this it draws life-force (chayus) and the Infinite Light (Or Ein Sof) into the vessels of Atzilus.

And this is [the meaning of] "And you shall do them": as if you had made Me. (And see above, where it was explained somewhat differently: that is, that by virtue of the root of the G-dly soul itself, which "arose in thought," etc.,

above the life-force of the vessels of the Ten Sefiros, through this they have the power to draw life-force and the Infinite Light (Or Ein Sof), blessed be He, into the Ten Sefiros, etc. And see what is written on the verse "On the eighth day he sent away." And both matters are true. And it is possible that this is also the two levels of "my sister" and "my beloved," as [will be explained] below.)

And therefore the Holy One, blessed be He, is called by the name "heart," as it is written, "the Rock of my heart," etc. For the heart receives the blood from the liver: the liver cooks the blood and sends the choicest [part] to the heart, and [the heart] closes; and afterwards a power is drawn from the brain and opens the heart.

And then the blood is drawn and spreads out from it outward: it goes out from it to the lungs, and joins and is drawn to all the limbs. So too the Holy One, blessed be He, is called by the name "heart," by way of analogy, for He receives from the arousal from below (isarusa dilesata), from the refinement of the animal soul that has been refined into the level of "And you shall love with all your heart," etc.,

which is called the raising of mayin nukvin (feminine waters), by way of analogy, [like] the food that has been refined, and the liver sends the choicest [part] to the heart, etc. And through this the drawing-down of mayin duchrin (masculine waters) is drawn, for a flow descends from the higher Chochmah (Chochmah Ila'ah), and opens the heart, and imparts the life-force within it downward.

And therefore, just as the heart beats in running and returning (ratzo vashov) because of the closing and opening mentioned above, so the life-force is running and returning, etc.

Now, in exile it is said, "I am asleep": "We have not seen our signs." For the raising up is not 4
complete, [as in] "with all your heart," and the drawing-down, too, is not in the manner of actual revelation, that the Infinite Light (Or Ein Sof), blessed be He, be revealed to eyes of flesh,

as in the time of the Holy Temple, when they would see fire descending from above, "a lion that consumes the offerings," etc., and also signs and wonders, when they saw "the great hand that Havayah had performed," etc. This is not so in the time of exile, when it seems as if "the world follows its customary course," according to nature.

Nevertheless, "but my heart is awake." For this reason exile is likened to sleep, in which all the life-force is complete; only the sight of one's eyes is closed off, so that one does not see. So too, the raising up and the drawing-down mentioned above do take place, except that it is not in revelation. For

behold, our Sages, of blessed memory, said that "prayers were instituted in place of the offerings." But the difference between prayer and the offerings is that with the offerings, in the time of the Temple, a revelation of G-dliness was drawn down in actual revelation,

whereas in prayer it is in concealment. And from this there further comes about "the voice of my beloved knocks (dofek)." The pulse (dofek) on the hand is the outer dimension, and the pulse in the heart is the inner dimension; and all this is drawn through a flow from the brain to the heart, etc.

And likewise above: through the arousal from below and the "running" (ratzo), the arousal from above and the "returning" (shov) are drawn down, also in two levels, inner and outer. The inner one is the drawing-down of the Torah: "He established a testimony in Yaakov, and placed a Torah in Israel." The Written Torah is

the level of the intellect (mochin) of Abba, and the Oral Torah is from the level of the intellect of Imma; and this drawing-down is inward, into the very heart. (And see concerning "the voice of my beloved knocks" in the commentary of the Ramaz on the Zohar, Parshas Va'eira, page 26a, [on the passage] "And if he awakens," etc.)

But the second drawing-down is the outer dimension, and it is drawn from the level of the back (achorayim) of Abba. And this is the level of the pulse that beats on the hand, just as it beats on the heart; for that pulse too is from the level of Chochmah (wisdom).

And therefore it has the level of the vowel-points, kamatz, patach, etc., through which the illness is recognized, in which level there is a defect, as is written in the Likkutei Torah of the Arizal, Parshas Vayeira, and in Mishnas Chassidim.

That is, the vowel-points are in Chochmah, and there is the Infinite Light (Or Ein Sof), for the Infinite Light rests only in Chochmah; and from there the pulse is drawn,

except that it is drawn from the level of the back. That is, דפק (pulse) has the letters of (184) קפ"ד (which is the number and sum of the back [form] of the Name Av (72); see Etz Chaim, Sha'ar Rapach Nitzotzin, chapter 2, the eighth level, etc.).

And there is the root of the "remembering" (pekidah): "And Havayah remembered (pakad) Sarah." That is, when the level of the back, (184) קפ"ד, is drawn down, [it is] pakad (פקד); but in the level of the inner dimension, "Sarah had no child."

For when a radiance comes from the level of the back of Chochmah, then a child can be drawn down to Sarah; but from the level of the inner dimension it cannot come down through the chain of descent (hishtalshelus) below so as to be a child for Sarah, as is written in the Likkutei Torah of the Arizal there.

For the inner dimension of Abba itself does not descend below; only from the level of its back is the level of "He remembered Sarah" drawn down. And likewise "I have surely remembered (pakod pakadti) that which is done," etc., which is drawn down even into the level of Egypt, etc.

(And see Etz Chaim, Sha'ar Kerias Shema, chapter 15, concerning the inner dimension of Abba. And of this it is said, "But My face shall not be seen"; only in the Time to Come will there be a revelation of this level. And of this they will say to Yitzchak, "in the future" specifically, "For you are our father." And see what is written in the discourse beginning "And you shall eat, eating.")

2. "Open for me." Now, our Sages, of blessed memory, said: "Open for Me [an opening] like the eye of a needle, and I will open for you [an opening] like the entrance of the Hall (Ulam)." 5

For all the gates had doors, except that of the Hall. For doors are sometimes closed, and they correspond to the arousal from above (isarusa dileila) that accords with the arousal from below (isarusa dilesata): when there is an arousal from below, the door is opened, etc.

However, the arousal from below can reach only the level of Chochmah (wisdom), the beginning of the chain of descent (hishtalshelus), "You made them all with Chochmah"; therefore the arousal from below can draw down from there an arousal from above.

But to the rank of Keser (the Crown), which is above the bounds of the chain of descent (and see what is written in the explanation on the verse "Go forth and gaze," that Keser is not of the count of the Ten Sefiros, etc., and the beginning is from Chochmah; and also from Keser to the rank of Chochmah [the flow] comes by way of a leap),

how can the raising of mayin nukvin (feminine waters) arouse mayin duchrin (masculine waters) from there? Rather, the drawing-down from there comes of itself. (And see what is written about this in Parshas Beshalach, in the discourse beginning "And Havayah went before them by day.")

And to this the entrance of the Hall alludes, which had no doors at all; rather, it is always open of itself.

Nevertheless, this radiance from Keser is drawn down and revealed only after there is completeness below, that is, in the level of the chain of descent from Chochmah downward; then what is above the chain of descent rests [there] too.

That is, when a person does all that is in the power of his soul, with his wisdom and his emotive attributes (middos), love and awe, then the Supreme Will, to which nothing in the power of a person's soul corresponds, is drawn down of itself.

And therefore, even to enter into the entrance of the Hall, one had to go through several gates that had doors;

only, when one afterwards reached the entrance of the Hall itself, there was no need to open doors, for it is open and has no doors, etc.

And we find an example of this in the radiance of Keser on the festival of Shavuos, which is the fiftieth gate of the fifty gates of Binah (understanding); and of this it is said, "You shall count fifty days."

But indeed, one counts only forty-nine days, which are the drawings-down of the forty-nine gates of Binah (understanding), through counting "Today is one day, today is two days," etc.; and the fiftieth day is not counted, on Shavuos. 6

That is because the deeds of the lower beings do not reach there at all, and we have no power to draw it down through counting; rather, it is drawn down by itself and of its own accord, without our counting.

Yet nevertheless, it is drawn down only when the counting of the Omer, forty-nine days, comes first, that is, after there shines and is drawn down the arousal from above (isarusa dileila) that is within a person's power to draw down.

For once there is completeness from below as well, in the level of the chain of descent (hishtal-shelus), then specifically what is above the chain of descent and [above] the arousal from below (isarusa dilesata) also rests and is drawn down of itself, etc.

And therefore it is said, "You shall count fifty days," etc.: Scripture credits us as if we had drawn down the fiftieth day, even though our counting and drawing-down do not essentially apply to it; but [it is so] because the fiftieth day and its revelation, which comes of itself, also depend on the counting of forty-nine days first.

And in the same way is the matter of "Open for Me [an opening] like the eye of a needle": for the entire chain of descent is called "the eye of a needle" compared to the Supreme Will, etc.

(And see what is written about this at the end of the discourse beginning "And Korach took." Now, the entrance of the Hall was forty cubits [high], which is twice kaf (20). For the difference between ani (אני, "I") and anochi (אנכי, "I") is the kaf: for ani is in the level of Malchus (sovereignty),

whereas anochi is Keser (the Crown). And therefore anochi is a level of greater exaltation than ani, as in [the expression] "King of kings." Also, kaf (כ) is the initial of Keser (כתר); and likewise esrim (עשרים, twenty) has the numerical value of Keser (כתר).

Now, it is written, "I, I (anochi anochi)": anochi twice. This is the matter of "for He is exalted, exalted (ga'oh ga'ah)": ga'ah twice. And this is the matter of the two levels in Keser: the lowest level of the Emanator, and the root of the emanated beings.

And this is [the meaning of] "Be silent; so (kach) it arose in thought," "so" (kach): that is, twice kaf, mentioned above (see Pri Etz Chaim, Sha'ar Nefilas Apayim, chapter 5). And therefore the entrance of the Hall alluded to this, being twice twenty cubits high. And this is the matter of what is written of the Time to Come:

"Behold, My servant shall prosper," etc., "and he shall be very high." And this is "and I will open for you [an opening] like the entrance of the Hall." Also, ulam is an expression of power and strength; and also, as it is written, "But (ve'ulam) as I live, and the glory of Havayah shall fill," etc.)

Now, this opening of "Open for me" divides into two levels. The first is "my sister": this is the natural love that is in the nature of the soul from its birth, like the love of a brother and sister, whose love is natural by virtue of their birth, for they are from one source and root.

But this is not service, and [one] is not called a servant of G-d. For avodah (service) is from the expression "tanned hides" (oros avudim), that it be the service of a servant and the work of bearing a burden, as is written in the Zohar: "service (pulchana) of love."

That is, to change one's nature and habit, as is written in Sefer Shel Beinonim, chapter 15. And changing one's nature in the manner of service is the second level of "Open for me," which is the level of "my beloved" (ra'yasi): that there be subjugation and transformation (iskafya and is'hapcha), so that it becomes food and pasture (mir'eh),

like food that is consumed, etc. And it comes about through the contemplation of the intellectual soul on the greatness of the Infinite One (Ein Sof), blessed be He: how "all before Him is as nothing." And for this one needs toil of the soul and toil of the flesh, etc., as is written in Likkutei Amarim. And this suffices for one who understands.

3. "My dove" is a rank above this: it is the level of gazing at the glory of the King constantly. And 7
of this it is said, "The eyes of man (ha'adam) are never sated." "Man" is "the great man among the giants": this is

Avraham, of whom it is said, "going on and journeying," constantly, in running and returning (ratzo vashov) without interruption, in the level of self-nullification (bittul). And to this our Sages, of blessed memory, alluded: "Every day they should be in your eyes as new," etc.; and "Is there old age before Him?" etc.

And the matter is as is written in the Idra concerning the gaze of the Forehead, the 375 (שע"ה) lights, which is the matter of "salvations" (yeshu'os), "He causes salvations to sprout," and "And Havayah turned (vayisha) to Hevel," etc.,

which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is far above the chain of descent (hishtalshelus); and as its name is, so it is: it has no end.

And therefore the gazing is constant, like doves, who always take pleasure in seeing one another and are never sated with their pleasure, etc. (And see what is written on the verse "Dark-red of eyes," etc., and on the verse "You have captured My heart with one of your eyes," and on the verse "And I pleaded," etc., "and let me see the land.")

"My perfect one" is the level and rank that is higher and loftier than all of them. For all of them 8
are in the person's own soul, for the sake of the rectification of his very own soul;

but "my perfect one" is to make complete all the deficiencies, that is, those of others as well, like Moshe our teacher, peace be upon him, who encompassed all Israel [and] made rectification on behalf of the whole of Israel.

And so in every generation, the heads of the generation are the ones who must rectify and make complete all the deficiencies and blemishes above. But this is for one who is from the same root.

For "man is the tree of the field," which has many branches; and there are those who are from one root and one branch. And one who is from one root or from one branch is a guarantor for his fellow more than [is so for] the whole of Israel, all of whom are guarantors for one another.

But this must come about in the manner of reincarnation (gilgul) and impregnation (ibbur), for the sake of his fellow's blemish, as is written in Sefer HaGilgulim, chapter 4. And the rectification of the blemish and the completion are through supernal unifications (yichudim).

And this is the superiority of "my perfect one": for the rectification of a blemish one must draw down a new light from far above, as is known to those who know. For to make complete the deficiencies one must draw down the Infinite Light (Or Ein Sof), which is called "the perfection of all"; and through this it is called "my perfect one" (tamasi), for it makes complete all the blemishes and deficiencies, etc.

(And it may also be said that these four levels, "my sister," "my beloved," "my perfect one," correspond to the levels of the Name Havayah that are in the soul, as is written on the verse "See, I set before you today a blessing.")

"For my head is filled with dew." The meaning is: the cause of all these levels is the level of dew. 9
For dew is never withheld; for indeed, Eliyahu brought about only the withholding of rain, and not of dew.

And that is because the dew descends from a high place that is far above the chain of descent (hishtalshelus); and from there the manna would descend for Israel. And it is called "the crystalline dew" (tala di'vedolcha), and it is of the seven tikkunim of the Gulgalta (the Skull).

As, by way of analogy, in the human brain there is moisture in the brain, the spiritual element of water, the seat of the intellectual faculty, so by way of analogy is the matter of "the crystalline dew": the moisture of Mocha Stima'ah (the hidden brain), etc.

And it is above the beginning of the chain of descent, and there sin and iniquity do not hold [it] back, for the matter does not depend on the arousal from below (isarusa dilesata). And this is [the meaning of] what is written, "I will be like dew to Israel," etc.,

because it is an arousal from above (isarusa dileila) without an arousal from below, for the arousal from below does not reach there. But for the flow from there to be within the inner dimension (pnimiyus) of the worlds, that is when there is completeness below: then it rests of itself, in the manner of revelation.

Now, it is written, "For my head is filled with dew," for the dew is enclothed in the level of 10
Chochmah (wisdom); but "his locks, with the drops of the night": "his locks" are the level of hairs.

For the chain of descent of the worlds from the Infinite One (Ein Sof), blessed be He, is only a likeness of the radiance that goes forth through a hair. As is known, there are two levels in the chain of descent: the first is the enclothing of the partzufim (configurations),

that is, by way of a chain of descent and of enclothing: Chochmah in the emotive attributes (middos), and the emotive attributes in thought; for Chochmah itself is enclothed in the emotive attributes, and likewise the emotive attributes in thought.

But [in] the chain of descent of the worlds from the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descent, the Infinite Light, blessed be He, is not drawn down by way of enclothing at all, for "no thought [grasps Him]," etc.; only, nevertheless, the radiance comes from Him, while His essence is not enclothed in this.

And therefore the masters of Kabbalah found nothing to compare that radiance to, except [to say] that it has a hold and draws nurture like hairs, which are the surplus of the brain, etc. And these are the thirteen tikkunim of the beard (tikkunei dikna),

that is, the fact that the Holy One, blessed be He, is called by the Thirteen Attributes of Mercy, "Havayah, slow to anger," does not apply before Him, may He be blessed, as He is in Himself, since the world occupies no place at all in relation to Him;

rather, [it applies] from the perspective of the radiance that comes to bring into being the source of the chain of descent. And the hairs mentioned above are called "his locks" (kevutzosav): "the lock (kutza) of hairs," etc., yuds and vavs, etc., which is only a tip (kotz), etc.

And therefore it says, "the drops of the night": for the dew that descends at night becomes drops in order to descend through the level of hairs, etc. And this suffices for one who understands.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 28

הסבי עיניך וגו'

"Turn Away Your Eyes"

◇

"Turn away your eyes," etc. The explanation: for, behold, the righteous (tzaddikim) are called "the eyes of Havayah," as it is written, "The eye of Havayah is upon those who fear Him," and it is written, "He guarded him like the pupil of His eye." 1

Now, the eyes are the level of "face" (panim), for there is the main life-force: sight [and] hearing; and also, in the place where a person looks, there is his thought. Whereas in the level of the back (achorayim) there is only a little life-force, that which is taken from the illumination and radiance that are in the face;

and this is the matter of the hair behind the nape, which is only an extension of mere illumination and radiance from the life-force that is in the face. So too is the matter of Israel, who are the level of "face," where there are sight and hearing: "the eyes of Havayah roam," etc.,

as it is written, "May Havayah make His face shine upon you": that is, that G-d shines upon them, upon Israel, so that they will have the level of "face," and will and longing for Him, may He be blessed.

(And as it is written, "On Your behalf my heart said, 'Seek My face'": that there be a revelation of the inner dimension of the heart; and this is through "Your face, Havayah, I will seek," as is explained elsewhere on the verse "When you go out," etc. And this is "As water [reflects] face to face," etc.)

And what is written afterwards, in addition, "May Havayah lift up His face": that is, even if at times sins separate, so that we do not have the level of "face," nevertheless G-d in His goodness makes for us the level of "face," even without any awareness at all. And this is "May Havayah lift up His face to you," etc.

(And as is explained elsewhere, that the level of "lift up" (yisa) is an elevation upward, to a level where there is no level of the back at all, which is above the level of tzimtzum (contraction); and therefore from there will be drawn "an excess of loftiness" (yeser se'es), to lift up and to draw down the level of "face" even at a time when we do not have the level of "face,"

as the saying goes, "We have no face; [we come] to entreat Your face." And the first level is drawn down through the commandments of the Torah, and this is "Your face, Havayah, I will seek"; and the second, through the commandments of the Rabbis, as is stated in the Gemara, "And they are exacting [with themselves] down to an olive's bulk," etc.)

Now, Pharaoh (פרעה) [has] the letters of ha-oref (העֹרף), "the nape": that is, that he has no level of "face" at all, and all his life-force is only from the back, "like one who throws [something] behind his shoulders."

And this is [the meaning of] what is written, "Esav my brother is a hairy man": even as he is "my brother," in receiving a little illumination and radiance from holiness, it is only from the level of hair, which is behind the nape, and not the level of "face" at all.

And this is "We were slaves to Pharaoh," etc., "and He brought us out," etc., in the level of "face." And therefore each one of Israel, his will is always to cleave to the One G-d, and he does not want in any way to be separated from Him; and even at the time he is occupied in business, it is only the level of forgetfulness, which is also the level of the back. 2

For indeed, even when he is reminded of the One G-d at the time he is occupied [in it], his heart will be greatly aroused toward the One G-d. And this is "And who is like Your people, like Israel, one nation on earth": even while it is in the level of "earth," it is "one nation."

(And see what is explained on the verse "Return, O Israel," etc., [on] "while He is near," etc., the restoration of "face to face.") And what seems to us, that it is not so, is only because of a spirit of folly, etc.

And this is "Sustain me with flagons": for, behold, in the time of the Temple the Holy One, blessed be He, was with us face to face, without any separating screen (see what is explained on the verse "For the mountains shall depart"), and this is the matter of "love in delights." Whereas now, in exile, a partition of iron interposes, etc.

And it is called "lovesick," for the senses of love have grown weak, and they call bitter sweet, because we have no taste and scent, as it is written, "Taste and see that Havayah is good," etc.; "those who taste it merit life"; "Havayah is good to all."

Therefore, although at the time of prayer everyone has the level of "face," to long intensely to cleave to the One G-d, nevertheless at the time he is occupied in business he is in a hiding of the face from the One G-d.

(And this is "My dove, in the hiding place of the steps": for "my dove" is, as it is written, "Your eyes are doves," the level of "face," and now it is "in the hiding place of the steps," etc.)

And even in the study of Torah in [its] physical plain meanings, in which the Torah has been enclothed through many and varied stages of descent (hishtalshelus), he likewise has no level of "face" and cleaving to the One G-d, because of the partition that now interposes, so that it is the level of "lovesick."

Therefore she asks, "Sustain me with flagons": jugs of the preserved wine, which is the level that sustains and strengthens the love, so that it shall not falter;

(and as is explained in the discourse beginning "His eyes are red with wine": from what one tastes of the wine of the Torah, the inner dimension of the Torah, "wine enters, a secret comes out"; this is the revelation of the level of "great love" (ahavah rabbah), etc.; and one becomes "red of eyes," the fiery passion of love, and also "chachlili": the palate that tastes, etc.)

but rather that it always be in the level of expiring, "my soul expires," for the One G-d. And this is the request of the Congregation of Israel (Knesses Yisrael), "Sustain me with flagons": that through this it will always be "my eyes toward Havayah," and not to be occupied at all with lower matters.

And to this the Holy One, blessed be He, answers her, "Turn away your eyes," etc. (in Parshas Vayechi, 247a; Kedoshim, 84a; and in the Midrash Rabbah on Song of Songs). For although this is a great level,

yet this must be only for a time, at the time of prayer, the level of "gazing upon the glory of the King"; but afterwards it must be in the level of "returning" (shov), and this is the purpose of creation.

For, for the sake of the "running" (ratzo), the level of "red of eyes," etc., there would have been no need for the descent and enclothing of the soul below, for above, the ratzo is greater.

And this is not the purpose of the [divine] service, as is explained elsewhere on the verse "When you come into the land of your dwellings." Rather, there must be the level of ratzo and shov (running and returning): "If your heart runs, return to the One." 3

That is, when love and awe and a will to cleave to the One G-d are aroused, "return to the One," so that He may have a dwelling place among the lower realms, to draw down G-dliness

into this world specifically, through the study of Torah in the physical matters, in [the laws of] the forbidden and the permitted and monetary laws, and the practice of charity and acts of kindness (gemilus chassadim), and prayer with intent; in this way shall the main [part of the] service be, and not in the level of ratzo alone.

And this is "Turn away your eyes": that not all should be in the level of ratzo alone. And this is "from opposite Me" (minegdi), as is explained in Parshas Acharei (79b) concerning "Serafim stood above Him."

And see what is explained in the discourse beginning "And Yaakov sent," concerning Ben Azzai. "For they have overwhelmed Me" (hirhivuni): the meaning is an expression of greatness, as it is written, "And I will magnify Myself," etc.

For the level of ratzo mentioned above is drawn from contemplating the greatness of G-d: how "His greatness is unsearchable" and "all before Him is considered as nothing." And therefore he will want and desire to be absorbed above, and not to be below.

But His will, may He be blessed, is specifically to have a dwelling place among the lower realms, for "in the place of His greatness, there you find His humility." Whereas the level of ratzo alone is the level of

"they have overwhelmed Me" (hirhivuni), the level of exaltation and greatness, to rise upward without there being the level of the dwelling place among the lower realms, which is called "His humility." And as it is written, "I will sing to Havayah": the level of ratzo; "for He is exalted, exalted": the level of loftiness, etc.

And this is the level of "And the Levite shall serve—he" (ve'avad haLevi hu): to rise from the revealed world (alma de'isgalya) to the hidden world (alma de'iskasya), which is called "He" (hu), the level of "You are He, Havayah, alone." 4

Therefore the service of the Levites was to sing, etc. But the Levites were subordinate to the Kohanim (priests), as it is written, "And they shall be joined to you and minister to you."

For the main thing is the drawing down that comes afterwards, the level of shov, etc. And the melody of the Levites, too, was in the level of ratzo and shov.

Therefore, "And Aharon shall wave them," etc., to sweeten the Gevuros (forces of restraint) with the Chassadim (kindnesses). For the level of shov is, even more, the truth of His greatness, as the saying goes, "And humility is greater than all of them."

And you may know that it is so, for indeed it is said, "High above all," etc., "Who is like Havayah our G-d," etc., "who lowers [Himself]," etc. 5

The meaning is: the idolaters also exalt Him, and because of how greatly they exalt Him, for they call Him "the G-d of gods," exalted on high, they diminish the drawing down of His G-dliness into this world; for they say that it is a lowering for Him to watch over [what is] below.

But in truth, "Who is like Havayah our G-d, who is enthroned on high," more than the loftiness that they reckon. For they hold that coming into being from Him, may He be blessed, is in the manner of cause and effect, and that there are a great many links in the chain (hishtalshelus) of cause and effect, so and so many, until the lowly world came into being.

And therefore it is a lowering for the First Cause and Reason to lower Himself so far down; and therefore they hold that He does not watch over [what is] below, etc. 6

But in truth He, may He be blessed, is far, far above this level of cause and effect, for He, may He be blessed, is the level of the light that encompasses all worlds (sovev kol almin), and with Him, may He be blessed, the higher Chochmah (Chochmah Ila'ah) and the physical World of Asiyah (Action) are both equal. If so,

just as He watches over the higher Chochmah, so exactly does He watch over the physical Asiyah, and over all the doings of man: his walking, his sitting and his rising, and all his needs, etc.

And this is "And humility is greater than all of them." And this is [the meaning of] "for He is exalted, exalted": that His loftiness is more than the level of exaltation and greatness. And this is [the meaning of] "who lowers [Himself] to look in heaven and on earth."

And from this we will understand, too, regarding the way of [divine] service: that if the service is 7
only in the level of ratzo alone, to be absorbed above, this is "for they have overwhelmed Me": that His greatness, may He be blessed, is above. And this is not [so]

except from the perspective of the level of the light that fills all worlds (memalei kol almin) and the chain (hishtalshelus) of cause and effect; in this level it is applicable to say so, that His greatness is revealed more above,

but in truth, in the level of the light that encompasses all worlds (sovev kol almin), above and below are equal. And therefore the main [part of the] service is specifically in the level of shov: in the study of Torah in physical matters, and charity and acts of kindness (gemilus chassadim) in actual deed.

And this is the statement of the Holy One, blessed be He, to the Congregation of Israel (Knesses Yisrael): that she should not be only in the level of ratzo alone, but rather "Turn away your eyes from Me," and let your service be in lower matters, to draw down G-dliness below. And this is "And to your husband shall be your longing, and he shall rule over you."

And this is "Magnified and sanctified," etc., "in the world that He created," etc.: that because He, may He be blessed, is holy and separate from all the worlds, therefore the revelation of His G-dliness will be drawn down into this physical world, etc.

And as is explained elsewhere on the meaning of "the great and holy King in heaven and on earth": "the great King" is the level of the light that fills all worlds, but "the holy" is the light that encompasses all worlds; and therefore He is in heaven and on earth in one equality.

"Your hair is like a flock of goats." The meaning: If you will say, how is this path possible, to be 8
occupied in [divine] service in lower matters? Surely, G-d forbid, when one's thought delves deeply into lower matters, one will remain without any

cleaving and holiness at all toward the One G-d. And about this He said, "Your hair is like a flock of goats": for hairs are the excess of the body, not the essence of the body; and therefore it is stated in the Zohar that in the hairs of goats the external forces draw nourishment.

(And so too, when one is occupied with lower matters, one falls from the level of "face" mentioned above into the level of the back, from which the hairs and the excesses are drawn; and this is cleverness in worldly matters, and it is called "the excesses of the intellect" (mosrei mochin), and this is the level of "like a flock of goats." Whereas from the level of "face" there is no place for these hairs, as mentioned above. And if so, how did He say, "Turn away your eyes," etc.,

not to be in the level of ratzo, etc., but rather in the level of shov, in service in lower matters? Surely from this there can be drawn the level of "your hair," etc. For although Torah and mitzvos are, on the contrary, the ultimate level of "face," as it is written, "For by the light of Your face You gave us," etc.,

yet since they have been enclothed in physical matters, and these physical matters are the level of the back, if so, one can be drawn after the physicality of the matters. And therefore they said, "One who says, 'I have nothing but Torah,' does not have even Torah." And see what is explained at the end of the discourse beginning "To understand the matter of the blessings," concerning concluding with "Blessed" (baruch).)

But about this He said, "that streamed down (galshu) from Mount Gilead." Gelisha: the Targum of "baldness" (karachas) is glishta; and in the Zohar, Parshas Vayechi (217), "One who shaves," etc. And see what is explained in the discourse beginning "When you go out," regarding "and she shall shave her head."

That is: on the contrary, through occupation with the Torah and mitzvos, which are themselves from the level of "face," therefore, even though they have been enclothed in physical matters, they have the power to push away and remove the excesses of the intellect, when one sets his heart to this.

And this is drawn from Mount Gilead. The meaning: this was already done in the days of Yaakov and Lavan, who set up Gal-ed as an interposing partition, as it is written, "This mound is witness," "if [one] is hidden," etc., so that the kelipos (husks) will not draw near to holiness when this mound is seen.

(And this is the level of the screen that interposes between holiness and the sitra achra (the other side), the level of Chashmal; and its root is from the screen that interposes between the World of Atzilus (Emanation) and [the World of] Beriah (Creation), for through this screen the kelipos cannot draw near to the holiness of Atzilus, which is the light of the Torah and mitzvos.)

And the matter of this mound in [divine] service, and that it is called Mount Gilead, is what our Sages, of blessed memory, said: "To the wicked it seems like a hair's thread, and to the righteous it seems like a mountain"; and "Your people are all righteous." The meaning: that every small prohibition seems to them like a mountain and a screen that separates between him and his Maker.

(And this comes and is drawn from the level of fear of sin (yiras chet); and the matter of fear of sin is the level of awe that is included in love: that because of the intensity of the love, one is afraid of sin, lest the cord of love be severed, etc. And therefore it seems to him like a mountain and a separating screen, and it is called Mount Gilead, which is an interposing partition, etc.

Or: "mountain" is the love and Chesed (kindness) of holiness, from which fear of sin is drawn, to be a gal-ed (a mound of witness) and an interposing partition between him and the sitra achra. And see what is explained on the matter of fear of sin in the discourse beginning "And Korach took," and in the discourse beginning "The heads of the tribes," and in the discourse beginning "These are the journeys.")

And consequently, when he takes to heart all that was said above, that even the lightest of light transgressions is the level of a mountain and an interposing partition, then of itself he will not remain, G-d forbid, in physical matters without the heart's intent: the drawing down of G-dliness in this speech.

And this is "he shaves the Matronisa" (gelish leMatronisa) through this service, for it is the shaving of the hair of the Matronisa (the Queen). And see what is explained at the end of the discourse beginning "On the eighth day he sent," regarding "Before His cold," etc.

Gal-ed is [a mound] of stones: when a house falls and becomes a ruin, it is called a gal (a heap). So too, stones are letters, and when the combinations of letters are in idle words, a ruined house is made; and therefore this is a mountain and a separating screen, etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 29

שניך כעדר הרחלים שעלו מן הרחצה שכולם מתאימות

Your Teeth Are Like a Flock of Ewes That Have Come Up from the Washing

◇

"Your teeth are like a flock of ewes that have come up from the washing, all of them twinned." 1
Now, the meaning of "like a flock of ewes" is along the lines of what is explained elsewhere, in the discourse beginning "These are the ordinances," on the meaning of what is written, "And I will sow the children of Israel [with] the seed of man and the seed of beast."

That is, the souls of the World of Atzilus (Emanation) are called "man," and the souls of Beriah, Yetzirah and Asiyah are called "beast"; and so too the angels are called "beast": "the face of a lion," "the face of an ox," etc. And of this it is said, "And I will give grass in your field for your beast," which is the drawing down of Daas (knowledge);

and this is through Moshe, the faithful shepherd (Ra'aya Mehemna). And this is the matter of [saying] "Holy" three times, that Israel and the angels "sanctify Him above and below as one," for through this Daas is drawn down, etc., as is written in Pri Etz Chaim, the tenth Sha'ar, chapter 4, and the end of chapter 3; and see there, Sha'ar 7, chapter 2.

And of this it is said, "like a flock of ewes that have come up from the washing," as in the analogy of the shepherd who washes his sheep; see there, regarding "Six years he shall serve," etc.

To understand what is [meant by] "that have come up from the washing" and what is [meant by] 2
"all of them twinned," we must first introduce the matter of the threefold "Holy." For behold, the very Essence of the Emanator, may He be blessed, is high and exalted, and the entire order of the chain of descending worlds (hishtalshelus) of Atzilus, Beriah, Yetzirah and Asiyah is accounted as nothing before Him,

like the analogy of the nullification of a single drop in the ocean, and even more than that, for there is no comparison at all to Him, may He be blessed.

And this is [the meaning of] "I, Havayah, have not changed"; "You are He before the world was created; You are He since the world was created." The worlds, in being created, do not effect any change in Him, G-d forbid, since they are accounted as actually nothing.

Therefore the flow of influence drawn down from Him, may He be blessed, to give life to the Ten Sefiros and all the worlds is termed "hairs," as is written in the Idra Rabba (end of 128b): "Four hundred and ten strands of hair, according to the number of kadosh (holy)."

For the meaning of kadosh (holy) is a term of separation: that He, may He be blessed, is exalted alone, and is not grasped and enclothed in the worlds; rather, He encompasses all worlds (sovev kol almin) equally.

"He is equal and makes small and great equal." And what is drawn from Him into the worlds is only like the analogy of a radiance that issues through the openings and the hollow of the hairs, which does not touch the essence at all.

Therefore "holiness depends on the hair"; for precisely from the level of the light that encompasses all worlds, which is holy and separate, from there it is impossible for the flow of influence to be drawn down except

in the manner of hairs; which is not so below, in the chain of descent of cause and effect, etc. And this is [the meaning of] what is written of the Nazirite, "He shall be holy; he shall let the locks of the hair of his head grow long": for the Nazirite ascends to a lofty place, resembling the Supernal One.

Therefore he draws down the flow from the hairs of Arich Anpin, which is the level of "Holy," 3
from which "Chochmah (wisdom) is found from ayin (nothing)"—that is, from the level of the hairs mentioned above; and this is called "Abba draws nourishment from the mazal," etc.

And see what is written about this in the discourse beginning "And I shall be sanctified among the children of Israel." And this is what our Sages, of blessed memory, said regarding nezirus: "Behold, I will curl [my hair]"—meaning that he curls and draws down from the level of the hairs of Arich Anpin, so that from this Chochmah of Atzilus comes into being, etc.

And this is the meaning of kadosh: kodesh [with a] vav; for the vav indicates the drawing down of the flow from the level of the supernal Kodesh by way of the hairs, which are like the level of vavs.

And the explanation of the matter of the flow of influence being termed "hairs" (is explained in the discourse beginning "And [He] would not" and on the verse "And you shall make holy garments," regarding the beard of Aharon, etc.)

is that the hairs are hollow and draw nourishment from the brain in the head, and nevertheless they have no comparison or relation at all with the brain, etc. And so too is the level of the letters, the words of the teacher, through which the influence of the intellect passes, etc.; see there.

However, in truth this analogy too does not resemble the thing it illustrates; for in the thing illustrated, behold, the main point and root of the coming into being of Chochmah is through the flow of influence drawn down from the level of the hairs mentioned above,

which are the level of the letters; whereas in the analogy of the teacher's words to the student, the student has the power of intellect in him beforehand, only that he understands the teacher's intellect through its passing through the letters, etc.

Therefore the student's comprehension bears some comparison to the teacher's comprehension, for it was not from the teacher's letters that the essence of his intellect came into being,

but rather from his own intellective soul; and were it not for this, he would not understand anything through the teacher's words. And even so, "a person does not attain his teacher's mind until forty years," since the insight passed through the combinations of the letters of speech, etc.

But above, in the thing illustrated, where the coming into being of the very essence of Chochmah of Atzilus from the Emanator, may He be blessed, is only through the flow of influence that passes through letters, which are called "hairs"—therefore Chochmah has no comparison at all to what is above Chochmah, etc.

2. Now, the drawing down of the flow from the mazalos of Arich Anpin to Chochmah and Binah 4
is through the raising of mayin nukvin (feminine waters) from the refinements (beirurim) of Beriah, Yetzirah and Asiyah; for through an arousal from below (isarusa dilesata) one awakens an arousal from above (isarusa dile'eila): the drawing down of mayin duchrin (masculine waters) from the eighth mazal, [called] "Notzer chesed."

And this is the matter of the angels and Israel saying "Holy": to raise mayin nukvin in order to draw down mayin duchrin, etc. Now, by way of analogy, when a gift is brought before the king, the main thing is to bring something new, like a talking bird, so that through this one will draw down and arouse "the heart of kings," which "is unsearchable," to turn to the request of the commoner.

And this is the matter of raising mayin nukvin from the refinements of the 288 [sparks]: that there be the nullification of the yesh (one's sense of existence), etc. Therefore the main raising of mayin nukvin depends on the arousal from below of the souls of Israel, who are enclothed in a body. And this is [what is stated] in the Zohar, Balak (190b): "Once Israel came, etc.,

they took the 'doing' from the ministering angels," etc. For although nullification of the yesh applies also to the angels, since an angel too has a body,

and therefore it is also said of them, "who do His word"—"who do" (osei) being an expression of tikkun (making ready), that is, through the nullification of the yesh, etc., in saying "Holy" and "Blessed";

yet because their body is spiritual, and also, "Is there then an evil inclination among them?" etc., therefore the nullification of the yesh of man below, where the body and the animal soul conceal, etc.,

draws down a greater light. And this is [the meaning of] "they took the 'doing' from them." The intent is not that they are not at all in the state of 'doing' and tikkun of "who do His word," for they say "Holy" and "Blessed" even now, etc.

Rather, the point is that the 'doing' and the drawing down of the angels is nullified relative to the 'doing' and the drawing down of Israel, like the nullification and inclusion of speech in thought, or of the emotive attributes (middos) in the intellect; that is to say, they are nullified like a candle beside a torch, etc. Therefore the angels do not say "Holy" until Israel say [it], as is written there in the Zohar.

Nevertheless, the angels too say "Holy," for this is their service, etc. And see what is written about this in the explanation on the verse "For as the new heavens."

Now, the raising of mayin nukvin of the souls of Israel is through subjugation (iskafya) and transformation (is'hapcha) of darkness into light and of bitterness into sweetness, by breaking the body's desires and through the practical mitzvos. And this is [the meaning of] what is written in the verse after "Your teeth," etc.: 5

"Like a slice of pomegranate," etc.: Israel are full like a pomegranate. For as soon as one is born he fulfills a first mitzvah, in that he is circumcised on the eighth day and the blood of the covenant of circumcision is let from him, which is an affliction of the body, to subdue, etc.

Afterwards, when he grows a little, he goes to school, and they teach him Torah and train him in the mitzvos; and when he does not want to learn, they strike him with a strap, along the lines of what is written in the Laws of Torah Study.

It follows that in all this he transforms darkness into light and subdues the sitra achra (the other side). And so in all the mitzvos, every one of them, there is an affliction of the body, to humble the evil inclination and compel it,

against its will, to fulfill the positive commandments and the prohibitions and [the ordinances] of the Rabbis, and to sanctify oneself in what is permitted to him; for through this he refines the refinements of Beriah, Yetzirah and Asiyah, and from them is made a raising of mayin nukvin above, in order to draw down through this mayin duchrin from the level of the mazalos of Arich Anpin.

Now, all this is the level and rank of the raising of mayin nukvin that is in the aspect of the outer dimension (chitzoniyus): that is, from the performance of the mitzvos and their actual fulfillment in deed, and the affliction of the body and the humbling of the evil inclination in action; and as mentioned above, this level applies even to an infant, and this is the mitzvah of circumcision, as mentioned above.

But there is yet a second rank, and that is the raising of mayin nukvin in the aspect of the inner dimension (pnimiyus): that is, to be stirred and aflame with the fiery flashes of love for Him, may He be blessed, and so too with awe and the fear of G-d; this is the raising of mayin nukvin in the aspect of the inner dimension.

And in the same way is the raising of mayin nukvin of the angels who say "Holy," for they burn with love and an intense flame, and their souls pine away toward Him, may He be blessed.

(And this is the difference between the raising of mayin nukvin that comes through prayer and the raising of mayin nukvin that comes through the mitzvos, both of which are the level of raising mayin nukvin from the refinements, as is written in Pri Etz Chaim, Sha'ar 1, chapter 1; these are his words:

"Now, it is impossible for the sparks to be refined of themselves, except through someone who refines them; and that is, that through the prayer and all the mitzvos of the lower human beings this refinement is accomplished," etc. End of quote.

But prayer is essentially the raising of mayin nukvin of the inner dimension, which is the fulfillment of the mitzvah "And you shall love," and awe, and self-nullification (bittul); and therefore it is called "the service of the heart": to give over one's soul and will to Him, may He be blessed, as is written about this in Parshas Acharei, in the discourse beginning "For on this day He shall atone," etc.

And the mitzvos are the raising of mayin nukvin in the outer dimension, as is written in Etz Chaim, Sha'ar Pnimiyus veChitzoniyus, Derush 3; these are his words: "And it is that every aspect of action is in the outer dimension, and for every aspect of speech and prayer it is in the inner dimension." End of quote. And as is written about this in Parshas Chayei Sarah, in the discourse beginning "See in Etz Chaim.")

Now, in truth there is an advantage in the raising of mayin nukvin of the outer dimension (chitzoniyus) that is not found in the raising of mayin nukvin of the inner dimension (pnimiyus), and there is an advantage in the raising of mayin nukvin of the inner dimension that is not in the raising of mayin nukvin of the outer dimension. 6

The advantage in the raising of mayin nukvin of the outer dimension, which is the level of action, is that through it the mayin duchrin are drawn from a lofty place, that is, from the level of the makifim (encompassing lights), because the level of the outer dimension has its root in the level of the makifim;

that is, one draws down the flow of mayin duchrin from the mazalos of Arich [Anpin], which are the level of makifim (and see Pri Etz Chaim, Sha'ar 12, chapter 5); whereas the raising of mayin nukvin of the inner dimension draws mayin duchrin from the level of the inner light (or pnimi), which is lower in rank than the level of the makifim.

And the advantage found in the raising of mayin nukvin of the inner dimension is that the mayin duchrin are drawn from the level of the inner dimension, and through this they are enclothed within the vessel itself and are revealed in it in a manner of revelation.

Whereas in the raising of mayin nukvin of the outer dimension, although the mayin duchrin are drawn from a higher place, from the level of makifim, they are not revealed in a manner of revelation in the vessel, but only in the manner of a makif,

which is as it is written, "As with a shield, [with] favor (ratzon) You encircle him": just as this shield protects a person, so the supernal will (ratzon), drawn down through the performance of the mitzvos, "encircles" the person in the manner of an encompassing light (or makif); and as it is written, "For You, Havayah, are my refuge; you have made the Most High your dwelling," etc.

(The explanation of the matter: behold, the raising of mayin nukvin in the inner dimension, which is in prayer, is when a person arouses love and awe in his soul; and through this an arousal from above (isarusa dile'eila) is drawn down from the level of the supernal love and awe, from the level of the World of Atzilus (Emanation), to be revealed in his soul, so that the fear of G-d and a great love fall upon him from above, as is written in the note to Tikkun Chatzos.

It follows that these mayin duchrin are revealed in his soul in a manner of actual revelation. Whereas the drawing down of the light that comes through the performance of the mitzvah shines only in the manner of a makif upon the soul, and not in an actually inward manner. And moreover, it can be said, as is written in Iggeres HaKodesh, at its end; these are its words:

"But prayer is the drawing down of the Infinite Light (Or Ein Sof), blessed be He, into Beriah, Yetzirah and Asiyah, etc., to change the created beings from what they are, so that the sick person be healed and the rain descend from the heavens to the earth, and make it give birth and sprout; whereas in Torah and mitzvos there is no change in the parchment of the tefillin," etc.; see there.

Now, Torah and mitzvos too are inner dimension and outer dimension; and see what is written about this elsewhere, in the explanation of the verse "And G-d spoke all these words," and in the explanation on the verse "These are the journeys.")

3. And now we come to the matter of what is said in the Zohar, that Israel and the angels "sanctify Him above and below, all as one." For behold, in general, the raising of mayin nukvin of the souls of Israel, 7

as they are below, enclothed in a body, is called a raising of mayin nukvin in the aspect of the outer dimension (chitzoniyus), relative to the raising of mayin nukvin of the angels, who are not in physical bodies, and therefore they are aflame with the fiery flashes of love inwardly, and so too with awe, "quaking with dread of the Throne."

Therefore the raising of mayin nukvin of the angels is called the raising of mayin nukvin of the 8
inner dimension (pnimiyus). And this is the distinction between the Kedushah that Israel sanctify below and the raising of mayin nukvin of the Kedushah of the angels. And there is yet a third rank in the raising of mayin nukvin, and that is the raising of mayin nukvin of the makifim themselves:

that is, the souls as they are above, not enclothed in a body. For this is the raising of mayin nukvin from the level of the makifim themselves, for the soul,

as it is above, has no body and no limiting vessel at all; whereas the angels have bodies, which are winds and blazing fire.

As is written about this elsewhere, in the discourse beginning "A psalm, a song of the dedication of the House." And therefore the raising of mayin nukvin of the souls that are without bodies is called the raising of mayin nukvin of the makifim, relative to the raising of mayin nukvin of the angels.

(However, it has already been explained above that the main arousal from below (isarusa dilesata) and raising of mayin nukvin is from the souls of Israel, which are enclothed below in a body. Therefore it must be said that the level of raising mayin nukvin that is in the aspect of the makif applies also actually below, in the soul that is enclothed in a body.

As was explained elsewhere, in the discourse beginning "See, the fragrance of my son," regarding "the fragrance of his bogdav (traitors)," that the level of teshuvah (return) is the raising of mayin nukvin that is in the aspect of the makif, etc.; and likewise, every person must be in teshuvah all his days.

And this is the level of "with all your might," which is the level of [being] without the limit of the vessel, that is, the level of the makif; except that this is in truth the level of a revelation from the soul that is above the body, which is in the aspect of the makif; as is written elsewhere, at the end of the discourse beginning "His left hand is under my head":

that "with all your might" is the level of the service of the essence of the soul, that is, the level of the makif, etc. And the intent is that the makif shines in the level of the soul that is in the body, so that there be the level of "with all your might." And along these lines it was explained in the discourse beginning "Lift up the head," etc., "by their polls," in Parshas Bamidbar,

and in the discourse beginning "When you go out," [on] drawing down a revelation of G-dliness from the level of mazal, which is the soul that is above the body, etc.; and in the explanation on the verse "There are sixty queens," on the matter of "the early pious ones," etc.; see there; and in the discourse beginning "And Moshe assembled," on the matter of the additional soul that is revealed on Shabbos, etc.

Now, "with all your heart and with all your soul" is the raising of mayin nukvin of the inner dimension; but the meaning of "with all your soul" is also the garments of the soul, thought, speech and action, of which action is the raising of mayin nukvin of the outer dimension (chitzoniyus), etc.

It follows that "with all your heart, and with all your soul, and with all your might" are the three levels of raising mayin nukvin mentioned above. And these three levels, it can be said, are like the matter of the three levels of food, garment and house that is explained elsewhere: for food is the inner light (or pnimi);

and garment is the performance of the mitzvos, and that is the raising of mayin nukvin of the outer dimension; and house is "with all your might," etc., as is written at the end of the discourse beginning "The heavens are My throne.")

It follows that there are three ranks in the raising of mayin nukvin, namely, the levels of the makifim, the inner and the outer; and in general, these are the three worlds Beriah, Yetzirah, Asiyah;

for "[He] forms light and creates darkness": Yetzirah is called inner light, and Beriah is called "darkness," meaning the level of makif, which is not grasped in Yetzirah. And such is the order of the chain of descending worlds (hishtalshelus): from the makif a radiance is afterwards drawn to be in the manner of inner light, while the essence of the light remains in the manner of a makif.

And afterwards, from the inner light (or pnimi) a makif is made below, in a lower world, such that the lower encompassing light is considered the level of the outer dimension (chitzoniyus) relative to the inner light that is above it, etc. 9

And this is the level of Asiyah. [Nevertheless, Asiyah has its root above, as mentioned above, that the outer dimension has its root higher than the inner light, etc.; and as is also written on the verse "Let them bring royal apparel," how the coming into being of Asiyah,

[that is,] physicality, is precisely from the level of the light that encompasses all worlds (sovev kol almin); and as is written in the Zohar, Vayera (115a), "Asiyah is above," etc.; and so it is in Parshas Behar, 108b.]

And this is the matter of the three flocks that Yaakov sent as a gift to Esav his brother, which is the raising of mayin nukvin to the World of Tohu, from which the vessels fell and were shattered, and from this Esav came into being; as is written in the discourse beginning

"And he took from what came into his hand." And the three worlds Beriah, Yetzirah and Asiyah are what came into being from the shattering of the vessels (sheviras hakeilim); therefore he raised mayin nukvin [in] three flocks, which are the three levels mentioned above: makifim, inner and outer.

And each one is called a flock by itself, for it is a level and rank different and separate from the other: like the distinction between the souls that are in bodies and the angels; and likewise the distinction of the rank of the angels, who are in spiritual bodies, relative to the souls, which are without any body at all. 10

And this is [the meaning of] what is written, "each flock by itself," etc., "And he commanded the first," etc., "And he commanded also the second, also the third," etc. Thus he divided them into four actual ranks. 11

Although in particular, in each rank of these three ranks as well, there are many myriads of myriads of levels and ranks differing from one another, nevertheless they are all of a single kind; for example, the raising of mayin nukvin of the outer dimension (chitzoniyus) is called, in general, the raising of mayin nukvin of Asiyah.

And this is like the analogy of one flock: although in this flock there are also many ranks—there are those whose main service is in charity and acts of kindness (gemilus chassadim), and there are those whose main service is in occupation with Torah, and there are those whose main service is in prayer, and there are [those] in fasting, and the like—nevertheless their general and collective expression (klalus) is a single stature.

And just as, by way of analogy, in one flock there are many differences among the sheep—this one's appearance, height and quality are thus, and that one's thus—nevertheless all is one flock. And the raising of mayin nukvin of the inner dimension (pnimiyus) is another level and kind, etc.;

and therefore it is called a flock by itself, etc. And Yaakov raised mayin nukvin from all three of these levels, in order to draw down through this mayin duchrin from their root and source in the World of Tohu.

4. Now, of this it is said, "like a flock of ewes that have come up from the washing." For the raising of mayin nukvin mentioned above requires whitening and washing, like the matter of "the whitening (libbun) of the halachah." 12

That is to say, all the halachos, which are the six orders of the Mishnah, require whitening and washing, and so too in the performance of the mitzvos, etc.; and all is through Moshe, the faithful shepherd.

And this is because of Moshe it is written, "For I drew him out of the water," that is, from the 13
level of the sea of the supernal Chochmah (wisdom); and the whole Torah is but a jug from the sea: "and she filled her jug," etc.

This level is also called "beyond the river" (be'ever hanahar), above the level of the river. Nahar (river) is an expression of drawing forth, which is drawn by way of the chain of descent from cause to cause, according to proportion, as it is written, "And a river goes out from Eden…, and from there it divides," etc. And "beyond the river" is above the chain of descending worlds (hishtalshelus).

And from there is drawn the drawing down of mayin duchrin (masculine waters), which washes and whitens the mayin nukvin, etc. (And see what is written on the verse "And these are the names" about the matter of the whitening of the halachah; and in the discourse beginning "Binding to the vine," on the matter of "he washes his garment in wine"; and in the discourse beginning "There shall not be," etc., "the number of your days I will fill."

And see what is written further on the meaning of "I drew him out of the water" in the discourse beginning "These are the journeys"; and there was explained the meaning of "And he also drew [water] for us": that he draws down into the souls of Israel the level of the self-nullification (bittul) of the higher unity (yichuda ila'ah), which is like the nullification of the drop in the sea, etc.; and this is the matter of the washing and laundering of the garments through the nullification of the higher unity.

And this is why they are likened specifically to "a flock of ewes that have come up from the washing": for the garments made from Torah and mitzvos are likened to the wool of ewes, as it is written, "His garment was white as snow," and it is written, "He gives snow like wool," and it is also written, "and the hair of His head like pure wool," etc.; and as is written elsewhere.)

(And see what is written on the matter of ewes in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits," in Parshas Emor; and in the discourse beginning "Command the children of Israel," etc., "the one lamb you shall offer.")

Now, through their having come up from the washing, the three flocks mentioned above all become a single flock; and this is [the meaning of] "like a flock of ewes":

like one flock. For when they are in Beriah, Yetzirah and Asiyah they are the level of three flocks, divided into three levels as mentioned above; but when they have come up from the washing, then they are called one flock.

And this is because they receive the mayin duchrin from the supernal waters that are above the chain of descent, where it is above the bounds of division—"He is equal and makes small and great equal"—which is what is called the supernal Kodesh, which is above the level of kadosh with a vav

(for the vav indicates drawing down, that is, the drawing down of His holiness, may He be blessed, to be the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), which is a mere drawing down and radiance, etc.; whereas kodesh without a vav is not within the bounds of worlds at all, and is far, far above the level of memalei kol almin and the level of sovev kol almin, etc.; and as is written above on the verse "Go forth and see").

And it is called "the washing," for there every transgression and sin is washed away, because there the blemish takes up no place; and this is [the meaning of] "And I will sprinkle pure water upon you, and you shall be pure," etc.

Now, kadosh is said three times, which is three drawings-down to the three worlds Beriah, Yetzirah and Asiyah; whereas kodesh without the vav is said only once and not three times, because it is above the bounds of division.

Therefore the angels and souls too, when they have come up from the washing—that is, they are elevated to receive from the level of the supernal waters that are beyond the river, which is the level of the supernal Kodesh—then they too are all included in a true inter-inclusion and become one flock. 14

And this is [the meaning of] "all of them twinned": like twins born actually at once. So the three flocks, when they are elevated to wash in the waters

that are supernal, of the level of the supernal Kodesh, are twinned like actual twins, in a true inter-inclusion without any division at all; and therefore it is then called "a flock of ewes," for they are included as one in a single flock.

And this is [the meaning of] what is said in the Zohar, that "they sanctify Him all as one": that is, the raising of mayin nukvin of the "Holy" of the angels and of Israel below. 15

Although below they are divided, in a state of division—"each flock by itself"—because the raising of mayin nukvin of Asiyah does not resemble at all the raising of mayin nukvin of Yetzirah, etc.,

for this one is from the level of the outer dimension (chitzoniyus) and that one is from the level of the inner dimension (pnimiyus), nevertheless this division is only from the side of the raising of mayin nukvin. And therefore they say "Holy" three times, corresponding to the three kinds of raising mayin nukvin mentioned above.

But through having come up from the washing, which is the level of their receiving the mayin duchrin that are from the level of the supernal Kodesh, which is above the level of division, they too then become like one flock, and twinned.

And therefore "they sanctify Him all as one." And this is [the meaning of] what is written in the Idra (136b) on the verse "washed in milk": "in the supernal whiteness," etc., which is from the level of Atik Yomin, etc.; see there.

And the matter is as was explained above, in the explanation on the verse "And these are the ordinances": that in the level of yosher (linearity) division into head and feet applies, whereas in the iggulim (circles), the light that encompasses all worlds (sovev kol almin), in which there is no above and below, etc.,

from there comes the drawing down through Moshe, the supernal Daas (knowledge), etc. For that reason it is possible for the soul of Moshe to draw down Daas even into the level of Beriah, Yetzirah and Asiyah, the level of "beast," when one contemplates and deepens one's thought in the greatness of G-d,

because he draws down from the level of the light that encompasses all worlds, where above and below, head and foot, do not apply, and "man and beast You save, Havayah," for both are equal.

16 Now, the fact that Beriah, Yetzirah and Asiyah are divided into three levels of flocks is also from the level of yosher (linearity), in which there is head, body and foot—Chochmah (wisdom), Binah (understanding) and Daas (knowledge); Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); Netzach (victory), Hod (splendor) and Yesod (foundation)—where Chochmah, Binah and Daas are revealed in Beriah, and there is the level of the Seraphim; and Chesed, Gevurah and Tiferes in Yetzirah,

and this is the level of the Chayos; and Netzach, Hod and Yesod in Asiyah, and this is the level of the Ofanim. But through the drawing down from the level of the iggulim (circles), the light that encompasses all worlds (sovev kol almin), in which there is no above and below, behold, even man and beast are equal before Him; all the more so Beriah, Yetzirah and Asiyah themselves.

And therefore, through having come up from the washing, which is the level of the drawing down of Moshe—"I drew him out of the water," etc.—through this they are called one flock.

17 And similarly it was explained on the verse "My Shabbosos you shall keep," on the matter of the Sabbatical year, of which it is said, "for you and for your servant," etc., "and for your beast and for the wild animal," etc.: that Scripture made man depend on the wild animal—"as long as the wild animal eats from the field," etc.

And this is because in the Sabbatical year there are ascents of the worlds to the level of the makif and sovev, [of which it is said,] "man and beast You save," etc.; as above. In Sha'ar HaYichudim, near its end, he wrote that "she'alu min harachtzah" ("that have come up from the washing") is the initials of Moshe; and see there.

And see what is written elsewhere, in the explanation on the verse "Many waters," on the matter 18
of a rivkah (team) of three cattle, etc.: the level of the supernal Daas (knowledge), which draws down the emotive attributes (middos) from Keser (the Crown), and there no division applies at all, etc.

One may further say, on the meaning and the matter of their receiving from the level of the supernal Kodesh: that is, in the manner of the ascents of the worlds on Shabbos, when the three worlds Beriah, Yetzirah and Asiyah ascend into Atzilus, as is written in Mishnas Chassidim regarding the Minchah of Shabbos; and Malchus of Atzilus, the source of Beriah, Yetzirah and Asiyah, is in the place of Abba; and this is [what is meant by] their receiving from the level of actual Kodesh.

And therefore they are then one flock, for in Atzilus "He and His vessels are one" (ihu vegarmohi); and see what the Ramaz wrote on Parshas Shelach (on page 159, end of side a): "In Atzilus they are in an intense unity," etc.

And see what is written similarly in the discourse beginning "As an eagle stirs up," that in Beriah, Yetzirah and Asiyah there is the division of the emotive attributes—"the face of a lion to the right, and the face of an ox," etc.—which is not so in Atzilus.

And therefore at the Giving of the Torah "they saw what is heard," because there was a revelation of G-dliness without any division, etc., and there is no separation at all, G-d forbid, between sight and hearing. And the meaning of "Your teeth" (shinayich) is as is written in the Pardes, Sha'ar HaOtiyos, on the letter shin, that it is from the expression "Your teeth are like a flock," etc.

Now, in the Tikkunei Zohar, Tikkun 51, it is stated: "Shin comprises three flocks of sheep, etc., three Patriarchs, etc.; and because of this, 'and every shrub (siach),'" etc.; see there.

And this is what we say in the Kedushah, "like the pleasantness of the utterance (siach)"; and as 19
is written in Mishnas Chassidim, that siach is the letters of chai [and] shin; that is, the shin is three vavs.

And this is the matter of the three vavs of the three times "Holy," for kadosh is kodesh [with a] vav; and this is the three levels of "Holy" of the three flocks of sheep.

And this is the praise "Your teeth": that is, the three levels of raising mayin nukvin of the souls 20
of Israel—of the outer dimension (chitzoniyus), the inner dimension (pnimiyus) and the makifim—which are three flocks of sheep included in the letter shin, are in utter perfection.

And also "Your teeth" in its plain sense is as is written elsewhere on the verse "and teeth white with milk": that it is to scrutinize one's deeds and refine them, like the teeth, which grind, etc.

And this is the raising of mayin nukvin of action, which is the beginning and the foundation, etc. And also for one whose intellect does not reach, etc.,

this shall be his service, in the level of raising mayin nukvin of action; and along the lines of what has been explained at the end of the discourse beginning "After Havayah your G-d shall you walk," on the meaning of "and to Him shall you cleave"; see there.

And through this they are "like a flock of ewes that have come up from the washing," which is 21
the drawing down of mayin nukvin from the level of the supernal Kodesh, and they have become like one flock. And it can also be said, on the meaning of "Your teeth are like a flock," that through this, that they "have come up from the washing,"

the shin is from a higher level, along the lines of what is written in Parshas Emor, in the discourse beginning "And the kohen shall wave them upon the bread of the first fruits," on the matter of the shin of kesavim (sheep), where the shin precedes the beis, which is the matter of the emotive attributes (middos) that are above Chochmah (wisdom), and they are those drawn from the supernal Daas (knowledge), etc.

And this is the matter of "that have come up from the washing": through Moshe, the faithful shepherd, the supernal Daas, etc. And see in the Ra'aya Mehemna, Parshas Mishpatim (120a): the shin of Moshe, "holiness to You they repeat threefold," etc.

And see in the Tikkunei Zohar there, that there is an upper shin [and] a lower shin; and in Kisei Melech there; and in Likkutei Torah [of the Arizal], at the beginning of Parshas Noach; and in the Zohar, at the beginning of Parshas Bereishis, regarding "the shin entered," etc.;

and in Zohar HaRakia there; and in the book Eshel Avraham there, he wrote that the shin alludes to Keser, Chochmah and Binah, and alludes to Chesed, Gevurah and Tiferes, and alludes to Netzach, Hod and Yesod; and he cited from the Ra'aya Mehemna, Parshas Pinchas (257a), which says: "The Shechinah is called Shabbos

from the side of the three upper levels, which are shin, the three crowns Keser, Chochmah and Binah; and She is bas (a daughter), a fourth to them"—that is, on Shabbos She ascends there. And this is "Your teeth," etc., "that have come up from the washing," as mentioned above.

5. And see in the Zohar, at the end of Parshas Haazinu (beginning of 297): "When all the holi- 22
nesses join together as one, they are called Kodesh, and they all ascend

and gather into that supernal place that is called Kodesh; and therefore, 'Holy, Holy, Holy'; 'Israel is kodesh' from them," etc.; see there. And see about this also in the Zohar, Mishpatim (121b).

And the meaning of "when they join together," specifically, is the joining and inter-inclusion of the three kinds of raisings of mayin nukvin—of the outer dimension (chitzoniyus), the inner dimension (pnimiyus) and the makifim—which is the matter of saying "Holy, Holy, Holy" three times, as mentioned above. When

they all join together as one, then through this joining and inter-inclusion they are elevated to the level of the supernal Kodesh—which each level of raising mayin nukvin, on its own, could not reach in this level,

for it is above even the level of the light that encompasses all worlds (sovev kol almin) and the encompassing light (or makif), and there is the level of "If you are righteous, what do you give Him?" etc.; and as is written in the discourse beginning "Go forth and see," in Parshas Kedoshim.

Nevertheless, through the inter-inclusion of the three levels of raising mayin nukvin of the saying of "Holy" three times, which are included together, through this they are elevated to the level of the supernal Kodesh. 23

And this is, by way of analogy, from the combination of the letters together; for it is known that the letters are the level of vessels for supernal drawings-down, as is written in Sefer Shel Beinonim, Part II, chapter 12,

that each letter is a drawing down of a particular, distinct life-force and power. And see what is written about this in the discourse beginning "I am asleep," on the matter of "The letters, ask Me," etc.; see there.

Now, through the combination of several letters to form a word, then, besides the many kinds of powers and life-forces that are drawn down according to the number of letters in the word 24

in question, there is yet this, which surpasses them all: the drawing down of a supernal power and a general life-force that is above all the kinds of particular powers and life-forces of the letters, etc., as is written in Sefer Shel Beinonim there.

And as, by way of analogy, below, in the letters of speech in man—for example, the three letters alef, mem, tav: when each letter is by itself, no idea at all is enclothed in them, apart from its being the letter alef or mem, etc. 25

But when they have been combined together and the word emes (truth) is made from them, a great idea is enclothed in them, which is the concept of truth.

And it is written, "And Havayah, G-d, is truth." Thus, through the combination and inter-inclusion, there is drawn into them a power and life-force that is above the measure of the power and life-force of each letter by itself. And so it is in the thing illustrated, above: for behold, the three letters alef, mem, tav are head, middle and end. 26

And this is the matter of the three worlds mentioned in the Zohar, Parshas Shelach, corresponding to which is the threefold "Holy." And it can also be said that the three letters mentioned above are the source of the three worlds Beriah, Yetzirah and Asiyah, which are also the level of head, middle and end: encompassing light (or makif), inner light (or pnimi) and outer dimension (chitzoniyus), as mentioned above. 27

Nevertheless, the level of actual Kodesh is above this level, as mentioned above, and it is not drawn down and does not shine except through their being enclothed together, specifically: "And one called to another and said, 'Holy, Holy, Holy'"—through this, specifically, the level of Kodesh shines, which is the level of actual truth

(and see what is written on the matter of "And one called to another" in the discourse beginning "And He called to Moshe"); and as is known, the level of truth is a very high rank, and it is the seal of the Holy One, blessed be He; and as is written elsewhere on the verse "And Moshe wrote their goings forth," etc.:

that which is far, far above each letter by itself. And along these lines also in every person, for man is composed of the three worlds Beriah, Yetzirah and Asiyah mentioned above;

and this is the matter of service, Torah and acts of kindness (gemilus chassadim). And see what is written about this in the discourse beginning "For on this day He shall atone," on the meaning of "For My glory I have created him, I have formed him," etc.; see there at length.

And through each raising of mayin nukvin by itself, one draws down an arousal from above (isarusa dile'eila) from the level of kadosh; and of this it is said, "For you are a holy (kadosh) people," etc. 28

But through the inter-inclusion of the three levels together—of this it is said, "Lift up your hands [in] kodesh," etc., "Israel is kodesh," etc.

And along these lines, the three words Chochmah (wisdom), Binah (understanding) and Daas (knowledge) are numerically equal to Keser (the Crown); and this is "Bless us, our Father, all of us as one." And see what is written on the matter of the superiority of inter-inclusion in the discourse beginning "Behold, one people,

and if for those who transgress His will," etc. And see what is written in the discourse beginning "I have seen, and behold, a menorah of gold," and in the discourse beginning "You are standing today, all of you."

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 30

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר...

There are sixty queens, and eighty concubines, and maidens without number

"There are sixty queens, and eighty concubines, and maidens without number; one is she, my dove, my perfect one." And our Sages, of blessed memory, expounded (see the Midrash Rabbah on Shir HaShirim, in its place, and in Parshas Korach, on "But the sons of Korach did not die"): 1

"There are sixty queens": these are the sixty tractates; "and eighty concubines": these are the beraisos; "and maidens without number": these are the halachos in the Gemara.

"One is she": this is Knesses Yisrael (the Congregation of Israel), from the term knisah (gathering in), for she is the source of the souls of Israel. And she is called "one" because she receives from the level of the Israel above, which is called "one," etc. And she is called "my perfect one (tamasi)," etc., as our Sages, of blessed memory, said: tamasi, te'omasi (my twin), because through the souls of Israel the union of Z'eir Anpin and Nukva comes about, etc.

Now, from this it is understood that the souls are higher in rank than the level of the Torah. And so [it is understood] from what our Sages, of blessed memory, said (Pesachim 49b)

on the verse "Moshe commanded us the Torah, an inheritance (morashah)": do not read morashah (an inheritance) but me'orasah (betrothed), for the Torah is betrothed to Israel: Israel is the level of the groom and the Torah is the level of the bride.

It is thus also understood that the souls are higher than the level of the Torah. Yet elsewhere we find that our Sages, of blessed memory, said: "Three bonds are bound one to another: Israel is bound to the Torah," etc.; and from this the very opposite is understood: that the Torah is higher in rank than Israel.

To understand all of the above: it is written, "Light is sown for the tzaddik (the righteous one)." 2
That is, the souls, which are called by the name tzaddik, are the level of light that is sown below, to be enclothed in a body of flesh and blood

that is physical, so that through them there will be growth with great increase: that there be drawings-down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, through the Torah and the practical mitzvos with which they occupy themselves in this world, as will be explained below, with G-d's help.

This is exactly like the sowing done in the physical earth: one sows a single seed, and it rots in the earth, and afterwards there grows from it, with increase and multiplication, very many seeds. So too, through the practical mitzvos that the souls of Israel perform in this physical world,

which is like the sowing mentioned above, from a single seed there comes about through this growth and multiplication, with increase and multiplication: that there be a revelation of the Infinite Light, blessed be He, below.

(See what is written on the subject of sowing in the discourse beginning "And it came to pass, when Pharaoh sent out"; in the discourse beginning "In [days] to come he will take root"; in the discourse beginning "When you come into the land, the land shall rest"; at the end of the discourse beginning "Hear, O Israel"; in the discourse beginning "For as the earth brings forth its growth"; at the end of the discourse beginning "Return, O Israel," regarding "He goes along weeping, carrying the bag of seed"; and in the discourse beginning "For as, etc., so shall your seed endure.")

To understand this: it is written, "Your kingship is the kingship of all worlds." That is: "all worlds," which are the myriads upon myriads of the chain of descent (hishtalshelus) of all the worlds of Beriah, Yetzirah and Asiyah, which are without end, as it is written, "Is there any number to His legions?" etc.,

nevertheless, the source and root of their life-force (chayus), which gives them life and brings them into being from nothing to something, is only from the level of His Malchus (sovereignty) alone, which is nothing

but a light and a radiance alone in relation to His essence and being, may He be blessed, as it is written, "His splendor is upon earth and heaven": that earth and heaven are nothing

but His splendor and His radiance alone, which is the level of His Malchus, may He be blessed, that gives them life and brings them into being from nothing to something, to be separate, finite creations; and they bear no comparison at all to the Infinite Light, blessed be He, that is revealed in the higher worlds,

which is truly on the level of the Infinite (Ein Sof), and there it is in a state of union and of utter self-nullification (bittul). And all the more so [with] "Yours, Havayah, is the greatness," etc.,

for although there too there are the levels of greatness and might, which are the supernal emotive attributes (middos) of Atzilus, etc., Chesed and Gevurah are in a state of union and utter bittul: "Yours, Havayah," etc.

And "His life-forces and His vessels," which are the level of the lights and vessels of Atzilus: "[He is] one with them," truly, on a level that is truly infinite, as in the saying of Eliyahu: "but not from any of those attributes," etc.

This is not so below, in Beriah, Yetzirah and Asiyah: the level of the G-dly life-force that brings them into being from nothing to something is greatly contracted and concealed, so that they may be finite and separate creations; so much so that, through the many contractions (tzimtzumim) and the chain of descent further and further down, as far as the World

of Asiyah, the G-dly life-force is entirely concealed, until it appears as though they are a something (yesh) and a thing entirely separate, so that the heretics are able to say that there are two dominions, G-d forbid, as is explained in the Gemara (Sanhedrin 39a),

where the heretic said: "Your upper half belongs to Hormiz; your lower half belongs to Ahormiz" (and see the explanation in the Aruch), because it is the level of the world of separation (alma deperuda), as it is written, "And a river goes forth from Eden, and from there it separates." For although above, in the World

of Atzilus, there is a state of complete union, and the Infinite Light shines there in a revealed way, nevertheless "from there it separates": it is drawn from the level of His Malchus, may He be blessed, through many contractions and concealments, to conceal and hide the light of G-d, until there are creations, something from nothing, finite, and separate worlds.

And therefore it bears no comparison at all to the light of G-d that shines and is revealed in the higher worlds, which is on the level of the Infinite (Ein Sof). As is known, the number one, in relation to a myriad of myriads of thousands, has some proportion to it, for it too is in the category of number; 3

but something that is in the category of limit, in relation to the limitless, on the level of the Infinite, has no proportion at all, and the number one and the number of a myriad of myriads are exactly equal in relation to the level of the limitless, etc.,

as is explained in Sefer Shel Beinonim (Tanya), chapter 48. And therefore their main life-force (chayus) is only from the level of His light and His radiance alone, which is the level of His Malchus (sovereignty) alone.

However, in order that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, below, in the lower worlds too, exactly as it is in the higher worlds, which is the ultimate purpose intended in the creation of the worlds, so that He should have a dwelling place among the lower realms specifically, for this [reason] there is sown in them the level of a light from above:

that is, the level of the souls of Israel, which descend and are enclothed below in a body of flesh and blood, etc., so that through the Torah and the practical mitzvos that they perform in this world they will draw down the level of the revelation of the Infinite Light, blessed be He, below, in the lower worlds too,

exactly as it is in the higher worlds: that there be the level of the union of the higher and the lower worlds, and that they no longer be in the state of worlds of separation (almin deperuda) and in the state of the hiding of the Face, as it is written, "Your Teacher will no longer be hidden by a wing," etc.

And see what is written in the discourse beginning "And I pleaded." And this is [the meaning of] "He sows charities (tzedakos), makes salvations (yeshuos) sprout." That is, through the charity that one gives below to a poor person, who has nothing at all of his own, and [so] bestows upon a place of darkness, as it is written, "I have become like an owl of the ruins," etc.,

through this one also arouses, from above, the drawing down of the Infinite Light, blessed be He, below, into the lower worlds, which are darkness and worlds of separation. And this is "makes salvations sprout": it is the level of growth with increase and multiplication, so that there is a drawing down of the 375 supernal lights below.

And as in charity, "each and every perutah combines into a great sum," from which there comes about the level of the revelation of the Infinite, which is called "a great sum," etc. (And see what is written on the subject of "into a great sum" in the discourse beginning "And He donned charity as a coat of mail," and see what is written on the verse "A great shofar will be sounded.")

And also, yeshuos (salvations) is from the term sha'ah (turned), as it is written, "And Havayah turned to Hevel and to his offering, but to Kayin and to his offering He did not turn," etc.,

which is the level of the descent and drawing down of the revelation of the Infinite Light, blessed be He, below, through the practical mitzvos that Israel perform below. And therefore all the mitzvos are called by the name "charity" (tzedakah), unqualified, in the Jerusalem Talmud.

And this is why the first mitzvah of the 613 mitzvos is the mitzvah of being fruitful and multi- 4
plying, as it is written, "Be fruitful and multiply," which is multiplication and increase. So too, through all the practical mitzvos that Israel perform, multiplication and increase come about, etc.

And this is [the meaning of] "Yosef is a fruitful son," for Yosef is the supernal tzaddik, and it is written, "Light is sown for the tzaddik," so that through this there be increase and multiplication.

And as it is said in the Midrash Rabbah, at the beginning of Parshas Shemos: Yosef, named for "And it shall be on that day that Havayah will again (yosif) [set] His hand a second time," etc.

2. And this is the intent of the blessing that is said before performing any of the mitzvos: 5
"Blessed are You, Havayah, etc., Who has sanctified us with His commandments," etc.

That is, asher (Who) is a term for delight, as it is written, "In my happiness (be'oshri), for daughters will call me happy," etc., which is the level of the supernal delight,

which is on the level of the Infinite (Ein Sof), so much so that our Sages, of blessed memory, said regarding Acher: "It is better that he be judged and come to the World to Come." And the supernal delight mentioned above is drawn below through performing the mitzvos, etc.

Now, just as in sowing the seed in the physical earth one must first plow the earth well in order to loosen the earth, 6

for "plowing loosens the earth," and if not, the seed will be lost in the earth entirely, so too, before the sowing of the souls of Israel, in the mode of "and do good," in the fulfillment of all the practical mitzvos, there must first be,

before that, the level of "turn away from evil," which is the level of plowing for the animal soul: to turn over all the bad traits (middos) and to nullify all the desires that are not for G-d, so that he have no other will at all but for G-d alone, to be "a broken and crushed heart," etc.

And then they can afterwards draw down, in the mode of "and do good," the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, which is the level of growth with increase and multiplication that comes about through the level of the sowing of the souls of Israel in the practical mitzvos that they perform below, etc.

(And see what is written about this in the discourse beginning "Listen, O heavens," and in the discourse beginning "And you shall draw water.") And this is [the meaning of] "but to Kayin and to his offering He did not turn": because Kayin was a man of anger (marei derugzin), who was not in the mode of "turn away from evil," to turn over all the bad traits, which is the level of plowing, as mentioned above.

And therefore it was not in his power to draw down the light of G-d below through his sowing, in his offering, etc. Whereas Hevel, who was in the mode of "turn away from evil" completely: of him it is written, "And Havayah turned to Hevel and to his offering," which is the level of his sowing, etc.

And this is why, regarding the time to come, it is written, "In plowing and in harvest you shall rest": that they will no longer need the level of plowing mentioned above, because it is said, "And the spirit of impurity I will remove from the land."

And this is [the meaning of] "In the time to come, the righteous will have 'holy' said before them," etc.: that is, because they draw down below the Infinite Light (Or Ein Sof), blessed be He, which is holy and set apart. 7

And with all the above it is understood how in this the virtue of the souls of Israel is greater than the level of the Torah. For although "the Torah comes forth from supernal Chochmah (wisdom)," nevertheless, when it is drawn down and comes to the level of "'the word of Havayah': this is halachah,"

as in the saying of Eliyahu, "Malchus is the mouth; we call it the Oral Torah," etc., and all the particular halachos, which are the level of strands and hairs, "and the locks of your head are like purple," there, without end: when it is so, the law will be so; and as it is written, "and maidens without number," which are the halachos, as mentioned above,

then there is no increase and multiplication in them, only according to the halachah as it is drawn down in the level of the supernal speech, etc. And like the angels, who are drawn from the level of the word of G-d, as it is written, "and by the breath of His mouth all their host," etc.:

there is no multiplication and increase in them at all, and from one angel there cannot be a second angel; and therefore there is no being fruitful and multiplying among them, etc.

Whereas the souls of Israel, specifically, are always drawing down the level of the Infinite Light, blessed be He, below, through the practical mitzvos that they perform, in a manner of multiplication and increase, as it is written, "These are the mitzvos which a person shall do," etc.,

"and live by them": for it is they who draw down the level of life-force (chayus) from the Infinite Light, blessed be He. And as it is written, "And you shall do them (osam)": "you (atem)" is written.

(And as is explained in the discourse beginning "The Torah commanded," in the explanation of "do not read banayich (your children) but bonayich (your builders)": that the souls of Israel are the ones who draw down the union from the level of the Written Torah, which is called the groom, to the level of the Oral Torah, which is called the bride; and through this they are called "your builders," etc.)

But all this is specifically through the self-nullification (bittul), with self-sacrifice (mesirus nefesh), of Israel beforehand, in the mode of "And you shall love" of the recital of Shema; and then they are called "One is she, my beloved," etc.,

for they receive from the level of "One," the Only One of the world. (And in the Midrash Rabbah, Nasso) (section 14): "One spoon of ten [shekels] of gold": as it is said, "One is she, my dove," etc.

And why it is called "one spoon" will be understood with what is written in the discourse beginning "My dove, in the clefts of the rock," on the subject of "and go for yourself." And then they are able to draw down the Infinite Light, blessed be He, below, and [bring it about] that there be

a true union of the higher and the lower worlds, so that there not be the level of worlds of separation, appearing as though they are a something (yesh) and a thing separate by itself, so much so that it appears as though it is two dominions, G-d forbid,

as the heretic holds: "your upper half, your lower half," etc.; since above it is the level of complete union, as mentioned above, and in the chain of descent (hishtalshelus) further and further down it is the level of the world of separation, as it is written, "and from there it separates," etc.

However, when Israel draw down the revelation of the Infinite Light, blessed be He, below too, exactly as it is in the higher worlds, then there comes about in them the level of the complete union of the higher and the lower.

And this is tamasi (my perfect one), a term for wholeness (and in Yiddish: maacht mich gantz, "makes me whole"): that through Knesses Yisrael (the Congregation of Israel) the unity of the Infinite One (Ein Sof), blessed be He, comes about below, exactly as it is above.

And this is also te'omasi (my twin), which is the level of the union of Z'eir Anpin and Nukva, which are the supernal emotive attributes (middos) of Atzilus and the level of the Malchus of Atzilus that is enclothed in Beriah, Yetzirah and Asiyah, which are completely united through the children of Israel, as mentioned above.

But first there must be the level of "my dove (yonasi)," as it is written, "Your eyes are doves," etc.: for [it is] like a pair of doves, whose main delight is the gazing with which they gaze at one another.

So too above: that there be the level of "my perfect one, my twin," which is the union of Z'eir Anpin and Nukva, groom and bride, etc., is through the level of "my dove" beforehand, which is the level of the delight that there must be in the souls of Israel, "to gaze upon the glory of the King," etc.,

which is the level of contemplation of the greatness of the Infinite Light, blessed be He; and it is called "the joy of the bride," which is the delight of the bride in gazing upon the groom, who is the level of "the glory of the King," etc. And through this, from above to below too, it is written, "The eye of Havayah is toward those who fear Him."

"Those who fear Him" is the level of self-nullification: that is, when Israel below are always in a state of bittul to G-d, etc., there is aroused from this the level of a great delight above, as it is written, "And G-d saw all that He had made,

and behold, it was very good"; like a person who receives delight from a beautiful vessel, etc. And this delight that comes about above is called "the joy of the groom," that is, the union of Atzilus, which is called chasan (groom),

from the term nechos darga (going down a level), to bestow upon the source of Beriah, Yetzirah and Asiyah, which is called kallah (bride). And this is impossible except through the level of "my dove" beforehand, etc.

And through the joy of the groom and bride, which is the delight of both of them, as mentioned above, there can be the level of "my perfect one," which is the level of the union of groom and bride, which is the level of Z'eir Anpin and Nukva, as mentioned above; 8

and as it will be in the time to come, as it is written, "And a spring will go forth from the house of Havayah and will water the stream of Shittim," etc.: that there will not be the level of worlds of separation at all, as

there is now, as it is written, "And a river goes forth from Eden, and from there it separates," etc.; whereas in the time to come there will be the level of "my perfect one," which is the level of "my twin," etc. This suffices for one who understands.

3. To understand, with further explanation, what is written (Yoel, chapter 4, [verse] 18), "And a spring will go forth from the house of Havayah and will water the stream of Shittim," which is said of the time to come. 9

Now, at first glance, what is written, "And a spring will go forth," is not understood: it does not say "And a river goes forth," as it is written, "And a river goes forth from Eden," etc.

But the truth is: it is because regarding the river it is written, "and from there it separates," etc., whereas of the spring it is not said "and from there it separates," but on the contrary, "and will water," etc.

And the explanation of this will be understood according to what is explained in the words of our Sages, of blessed memory: "A river is increased from its banks (nahara mikifei mevarich)," and we are not concerned lest the drippings be more, etc.

That is, its increase and multiplication, by which it grows when it becomes a river, beyond what it was at first in the spring from which the river goes forth, is from its source, and of itself and by itself it increases.

(And in the Aruch, in the name of Rabbeinu Gershom: mikifei mevarich, "from its banks it is increased," for it does not grow from rainwater but by itself; and so Rashi explains in Nedarim)

(folio 40, end of side a). And see Rashi's commentary on Shabbos (folio 65b), "from its bank," etc. And this is because the Targum of "and the Jordan is full over all its banks" is "mali al kol kifohi"

(in Yehoshua, chapter 3). "The bank of the river": kif nahara. (And in Yechezkel 47:) "on its bank": al kifeih. And not from rainwater.

And although the spring is not so greatly spread out, nevertheless, after it goes forth from the concealment of the spring into revelation and greater spreading out, to be a river, it becomes, of itself and by itself, greatly increased.

This will be understood better from the level of intellect and emotive attributes. For the main 10
birth and drawing forth of the emotive attributes (middos) is from the intellect: a thing that one contemplates deeply in his intellect and understands to be good, there will be aroused, of itself, in his heart a love and a longing for that thing. And for this reason, in a small child, whose intellect is much too small to contain

and to understand, his emotive attributes too are then for small things, as it is written, "A man is praised according to his intellect," etc.: the emotive attributes, which are called "man," are born and drawn forth according to the measure of the intellect.

It is thus understood from all the above that the entire essential drawing forth of the emotive attributes is from the intellect. And even so, one sees plainly that after they have come from the intellect into revelation in the heart, they become strong, with increase and multiplication, much more than they were at first while they were still in his intellect, etc.,

like anger, etc. And this is, as mentioned above, because in the intellect the emotive attribute is still in a state of utter concealment, and therefore it is not so greatly spread out; but when it comes from the concealment of the intellect into revelation in the heart, there comes about, of itself, a great spreading out and strength of the love or the anger, etc.

(And something similar is explained in Etz Chaim, Sha'ar 25, Derush 6, and in Sha'ar Tikkun HaNukva, chapter 5: that when they emerged from the Yesod of Imma and were revealed, etc.; see there.)

And so too the river: although its entire essential drawing forth is from the spring, nevertheless, after it goes forth from the concealment of the spring into revelation, the river spreads out of itself, with increase and multiplication, etc.

And this is "A river is increased from its banks," etc. And from all the above it will be understood on high too, in what is written, "And a river goes forth from Eden, and from there it separates," etc.

For Eden is the level of the supernal Chochmah (wisdom) of Atzilus, "wise, but not with a known wisdom," which is the level of utter concealment and self-nullification (bittul), as it is written, "And wisdom, from ayin (nothing) it is found," etc.,

which is the level of truly ayin; and it is called a spring, for it is like the spring, which is still in a state of concealment, as mentioned above. And "a river goes forth from Eden" is the level of the Binah (understanding) of Atzilus, which goes forth and is drawn from the level of Chochmah "to water," etc.,

which is the level of "the mother of the children," the source of the supernal emotive attributes of Atzilus, which are drawn from the level of the Binah of Atzilus; and it is called "the broad expanses of the river (rechovos hanahar),"

which is the level of the spreading out of the intellect, more than it was in the level of Chochmah, which is the level of ayin. Although the level of Binah is drawn from the level of Chochmah, nevertheless, since it has come from concealment into the revelation of comprehension,

which is truly from ayin to yesh (from nothing to something), it increases of itself, spreading out more, like the physical river that goes forth from the spring, and [like] the emotive attributes in the heart that are drawn from the intellect in the brain, as mentioned above.

And this is why, regarding "And a river goes forth," it is written, "and from there it separates." 11
That is, after it is drawn from the level of the Binah (understanding) of Atzilus to the level of the Malchus (sovereignty) of Atzilus, which spreads out and is enclothed below in Beriah, Yetzirah and Asiyah, there comes about the level of

complete separation, so that finite creations and worlds of separation come into being. However, all this is after the spreading out and drawing forth of the river mentioned above, which is the level of the Binah and emotive attributes (middos) of Atzilus, into the level of the Malchus of Atzilus, to be enclothed in Beriah, Yetzirah and Asiyah.

And as it is written, "and from there it separates": that it is drawn from there downward, to be- 12
come the level of worlds of separation; but the river itself, mentioned above, is still in a state of union and utter self-nullification (bittul), as it is written, "Yours, Havayah, is the greatness," etc.,

and "His life-forces and His vessels are one," etc. For although it has already been drawn from the level of Chochmah (wisdom), which is called Eden, to become a spreading out in the form of a river, nevertheless, since it goes forth from and constantly receives from the level of Eden mentioned above, it is still in a state of union and utter bittul.

But even so, it is the level of a source, so that as it is drawn from there downward into Beriah, Yetzirah and Asiyah, "it separates," etc., since it has already gone forth from the level of the concealment of the spring, which is the level of supernal Chochmah, which is called Eden, into revelation and comprehension in the level of Binah (understanding) and the emotive attributes (middos);

then it can descend and come down further, through the chain of descent (hishtalshelus) and contractions (tzimtzumim), so that there come into being even truly separate creations, as though they are a something (yesh), separate by itself.

But as for the level of the spring itself, which is the level of supernal Chochmah, it is not in the category of a source at all, from which there could be the level of the coming into being of the yesh and the separate, since in the spring there is no spreading out

as in the river. And this is because "wisdom is found from ayin (nothing)." And therefore, when in the time to come the level of the essence of supernal Chochmah is revealed below,

then it will not be in the state of a world of separation at all; rather, below too there will be the union of the light of G-d, exactly

as it is above. And this is "And a spring will go forth from the house of Havayah": that the essence of the spring, which is the level of supernal Chochmah, as mentioned above, will be drawn down and revealed below as it is, in the state of a spring, and not

as now, "And a river goes forth," etc. And then even "it will water the stream of Shittim": shittim is from the term shtus (folly),

and also from the term "the people roamed about (shatu)," which are the level of worlds of separation; and the stream of Shittim is the source that makes grow all the lusts and pleasures of this world that are not for G-d.

And this too is along the lines of what was explained elsewhere, in the discourse beginning "Hear, O Israel," on the matter of the lower waters, which make grow all the pleasures of this world, which are the level of refuse;

and this is through the drawing forth of the level of the firmament that divides between the upper waters and the lower waters, until from this there branched off below, in the lower waters, the level of the stream of Shittim. And see the end of Parshas Va'eschanan (folio 74b),

and it is explained there that when the level of the essence of the spring is revealed, then even in the level of the stream of Shittim there will be the level of the revelation of the light of G-d, as it is written, "And [they] shall walk by your light," etc.,

and "they shall enter the caves of the rocks and the holes of the earth, from before the terror of Havayah and from the splendor of His majesty," etc., which will be in the time to come; and there will not be the level of separation at all,

as there is now, when it appears as though they are two dominions, G-d forbid, as the heretic (apikoros) held, and as he answered him: "How does he let the water pass through?" etc.

For in truth everything is drawn from Him, may He be blessed; only, through the many [stages of the] chain of descent and the contractions, so as to hide and conceal the light of G-d that gives them life and brings them into being from nothing to something, they appear as though they are a something (yesh), separate by itself.

And this is because the whole chain of descent is from the river, as it is written, "And a river goes forth, and from there it separates," etc. But in the time to come, when the level of the essence of the spring will be revealed below,

then there will be union below exactly as above; and this is the level of "my perfect one, my twin," as mentioned above. This suffices for one who understands. And see what is written further on this subject in the explanation on the verse "And the number of the children of Israel shall be like the sand of the sea," etc.

(And see Etz Chaim, Sha'ar 47, chapter 3: that the whole essence of the matter of the screen (masach) between Atzilus and Beriah is this: that the Binah of Atzilus enclothes the Chochmah in a complete enclothing, and it is the level of a dividing screen between Ein Sof and Chochmah, and Beriah; whereas in Atzilus the Binah served only as a passageway, etc., and it is considered only as receiving from Chochmah.

That is, Binah is the level of a river, which is the level of yesh (something) and spreading out, etc.; but Chochmah is the level of a spring, which is not in a state of spreading out but in a state of bittul, the level of the yud of the Name Havayah.

And this is because it is right beside the Source; and this is the meaning of Atzilus, from the term etzlo (beside him): beside the Emanator, blessed be He. And therefore it is stated in Etz Chaim) (Sha'ar Mem-Ayin, chapter 7) that the enclothing of the Infinite Light (Or Ein Sof) in the Binah and the emotive attributes of Atzilus is called "He and His vessels are one,"

but the union of the Infinite Light with the supernal Chochmah of Atzilus is called "He and His life-forces are one," which is above the rank of "His vessels," etc. And see Sefer Shel Beinonim (Tanya) (chapter 35), in the gloss:

except that nevertheless, in the Binah of Atzilus itself and in all of Atzilus, since they are united with the Chochmah, it is all called Atzilus; which is not so in Beriah, which receives only from the Binah alone. Therefore, "and from there it separates," etc.

And with this the matter of "Light is sown for the tzaddik" will be understood: that for the revelation to be in Beriah, Yetzirah and Asiyah too, exactly as in Atzilus, this is specifically through the souls of Israel, which are the level of light that is sown below, to be enclothed in a body, etc.

And this is because the souls of Israel "arose in thought," that is, in the very essence of the supernal Chochmah of Atzilus, the level of "And wisdom is found from ayin" itself, as will be explained below, and as was explained in the explanation on the verse "My dove," which begins

"Behold, our Sages, of blessed memory, said: 'The novlos (fallen fruits) of wisdom,'" etc.; see there. And therefore, through their having descended into Asiyah, they are able to draw down the revelation of supernal Chochmah below, into Beriah, Yetzirah and Asiyah,

as in Atzilus, and "[your Teacher] will no longer be hidden by a wing," etc., through the screen and the partition (masach and parsa); but rather "a spring will go forth from the house of Havayah," etc.:

the revelation of the level of supernal Chochmah. And see Etz Chaim, Sha'ar 47, chapter 3, mentioned above, and Zohar HaRakia on Parshas Pekudei (on folio 234), that the matter of this Chochmah is

that the Ein Sof in it is enclothed within the supernal Chochmah of Adam Kadmon, and this Chochmah is enclothed in Atzilus, etc.; see there. And in exactly this way will the revelation be in Beriah, Yetzirah and Asiyah.

And this is what our Sages, of blessed memory, said on the verse "For with Yah (yud-hei), Havayah formed the worlds": with the yud the World to Come was created; with the hei this world was created. For the hei is the level of "the broad expanses of the river" and "a river goes forth,"

and therefore "and from there it separates," etc., and this is the matter of this world. But the yud is the level of the spring, and therefore there is no spreading out in it as there is in the hei;

and therefore with it the World to Come was created, for then "a spring will go forth from the house of Havayah." And see what the Ramaz (Rabbi Moshe Zacuto) writes on Parshas Shelach (159a) on the subject of

"For with Yah, Havayah formed the worlds." In the Midrash Rabbah, it is explained on the verse "There are sixty queens," etc., "One is she," etc.: Bamidbar (beginning of section 4); Nasso (section 9), on "And the kohen shall take holy water."

(Section 14), on "On the eleventh day." Korach (section 18); Mikeitz (beginning of section 90); Vayigash (beginning of section 94); and in Shir HaShirim Rabbah.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 31

לבאר הדברים ע"פ ששים המה מלכות כו' ודרשו...

"There Are Sixty Queens"

To explain the matters on the verse "There are sixty queens," etc. And our Sages, of blessed memory, expounded: "Sixty queens": these are the sixty tractates. "And eighty concubines": these are the eighty beraisos. "And maidens without number": these are the halachos. 1

And [we need] to understand: according to this, what is [the meaning of] what is written afterwards, "One is she, my dove," which refers to the Congregation of Israel (Knesses Yisrael), [the verse] extolling her virtue beyond the virtue of the Torah? And so it is also implied by Israel's being called the groom and the Torah the bride in the verse "Moshe commanded us the Torah, a heritage (morashah)," etc.

Yet at times the opposite is implied: that the Torah is higher, to the point that they said, "Israel are bound to the Torah." And not only that,

but at times it is explained that the Torah is called the groom and Israel is called the bride, as our Sages, of blessed memory, said on the verse "On the day of his wedding": this is the Giving of the Torah.

And this is the opposite, etc. (And see what is written about this in the discourse beginning "Moshe commanded us the Torah.") And to understand all this, for these and those are the words of the living G-d,

we must first preface what is written in Mishnas Chassidim: that the meaning of Knesses Yisrael, although it is associated with the Sefirah of Malchus, is not the level of Malchus that becomes a partzuf (configuration) by itself,

but rather it is the level of the partzuf of Malchus that is within the inner dimension (pnimiyus) of Z'eir Anpin (the emotive attributes); and there they are equal, for she is actually as great as he, etc.

See there. And this is the meaning of "the bride of Moshe." (And see in the Zohar at the beginning of Parshas Bereishis, regarding "As a rose," etc., "so is my beloved," etc.; and in Sefer Hadras Melech, section 156.) And the explanation of the matter:

Now, it is known that the whole chain of descending worlds (hishtalshelus) is [made up of] inner and outer dimensions, and in the ten Sefiros, too, there are inner and outer dimensions; as in the level of Chochmah (wisdom), which has an inner dimension, and this is, by way of analogy, the depth and substance of the concept,

which is above being enclothed in the letters of thought and speech, as is explained elsewhere; and see the explanation on the verse "And the kohen shall wave them," at its end, and the discourse beginning

"Behold, the Sea of Reeds," and the explanation on the verse "For on this day He shall atone." And it has an outer dimension (chitzoniyus), which is the radiance of the intellect as it is enclothed in thought and speech.

And so too in the emotive attributes (middos) of Chesed (kindness) and Gevurah (restraint): their inner dimension is the level of the depth and the hidden recesses of the emotional stirring that is in the level of Chesed or Gevurah, which cannot be bounded and enclothed in the letters of speech; and their outer dimension is the radiance of the attribute that is enclothed in speech, when one expresses it to another, etc.

(And this is [the meaning of] what is written in the Zohar at the end of Parshas Kedoshim) (86a), on the verse "and after Me (acharai) there shall not be": "for David is called thus." For David is the level of Malchus, the world of speech; it receives from the back (achorayim) of Z'eir Anpin; and also, Netzach, Hod and Yesod of Z'eir Anpin are the intellect (mochin) of Nukva (the feminine).

Therefore he is called acharai ("after Me"). And see what is written on the verse "After Havayah your G-d shall you walk." And it is like this throughout the chain of descent. Now, it is known that in the chain of cause and effect, the outer dimension of the cause becomes the level of the inner dimension in the effect.

For the inner dimension of the cause, the effect cannot receive at all, since it is far removed [from it] in rank and level. If so, behold: the level of Chochmah, which is the first of the emanated [levels] and the beginning of the chain of descent of the World of Atzilus (Emanation),

for from Chochmah was drawn forth Binah (understanding), and from Binah were drawn forth the emotive attributes, etc., from it nothing was ever drawn in the chain of descent but the outer dimension;

but the inner dimension is above the chain of descent and is not enclothed in Binah; as [is seen] by way of analogy from the enclothing of intellect in comprehension, where the outer dimension alone is enclothed, and not its depth, etc.

(And see in the Zohar, Bereishis) (20a): "This one within that one," etc., until "it turns out that this one is a husk (kelipah) to that one," etc.;

"the first point," etc., "one palace was made," etc., "and with all this, it is not as fine and pure as that first point," etc.

See there. And it is understood according to the above. And see what is written elsewhere, in the discourse beginning "Who wraps [Himself] in light as in a garment," and at the end of the discourse beginning "And these are the names of the children of Israel."

Now, the root of the souls is from the level of the inner dimension (pnimiyus) of Chochmah (wisdom), and the root of the souls of the angels is from the level of the outer dimension (chitzoniyus); for the angels are born from the "union of kisses" (zivug neshikin) of Z'eir Anpin and Nukva, which is spiritual, meaning that the flow was drawn down in the order of the chain of descending worlds (hishtalshelus). 2

And it has been explained that in the chain of descent nothing is drawn except from the level of the outer dimension of Chochmah. Not so the birth of the souls of Israel: since they are from a bodily union, which is drawn further down in level and is physical by comparison,

behold, "its end is embedded in its beginning," so that specifically in it the radiance of the inner dimension is drawn down. (And see the commentary of the Raavad on Sefer Yetzirah, regarding "their end is embedded in their beginning.")

This will be understood by way of analogy from the soul of man: in speech there is a radiance and enclothing of the intellect, through a chain of descent from thought, etc., and this is only the outer dimension of the intellect alone, because the inner dimension cannot be enclothed at all in a chain of descent.

Yet we see that the drawing down of the drop that is generated from the father's brain is from the inner dimension of the intellective power, to the point that he begets [one] like himself. And this is seemingly a wonder,

for speech is more spiritual. But that is the very reason: because speech is spiritual, the drawing of the intellect into it is by way of a chain of descent and closeness; therefore it can be only the level of the outer dimension.

But in the level of physicality there can be an indwelling of the inner dimension, etc. And so too the discerning will understand [it] above: since the angels are born from a spiritual union, which is in the manner of a chain of descent, they are only from the level of the outer dimension;

but the souls of Israel, which are from a bodily union, the level of the drop of Abba (Chochmah), are specifically from the level of the inner dimension of Chochmah, as mentioned above. (And see what is written about this in the explanation on the verse "My dove," etc., which begins, "Now, our Sages, of blessed memory, said: 'The fallen fruit of wisdom,'" etc.)

For this reason it will be understood why the souls specifically have the power of reproduction, [as it is written,] "Avraham begot," and it is not so with the angels. And although from the angels of the World of Beriah (Creation) there branch out angels in the World of Yetzirah (Formation), this is only a drawing down and a scintillation alone, from Beriah to Yetzirah,

just as from all the levels of Beriah there branch out likewise [levels] in Yetzirah, and from Yetzirah in the World of Asiyah (Action); but not that the angels of Beriah or of Yetzirah themselves beget [others] like them, etc.

(For the term "scintillation" denotes a mere radiance, whereas reproduction is the drawing down of the essence and the coming into being of [something] actually like it. And the matter of scintillation will be understood from what is written in Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory): "lights that scintillate," etc., "how a light scintillates," etc.;

"but it is a light that spreads forth from them, not they themselves." And see there, in chapter 1: "And do not say that Tiferes, Netzach, Hod and Yesod themselves," etc., "only that they shine," etc.)

And this is for the reason mentioned above: for the essence of reproduction comes from the radiance and enclothing of the Infinite Light (Or Ein Sof), which begets and bestows from nothing to something; and the Infinite Light is enclothed specifically in Chochmah, as it is written, "Havayah with Chochmah,"

that is, in the inner dimension of Chochmah. Therefore the souls, because their root is from the inner dimension of Chochmah, have the power of reproduction, which is also akin to the level of the power of the Infinite One (Ein Sof): from one man there can come many generations, etc.

And this is the meaning of "Light is sown for the righteous," "who sows acts of righteousness," etc.: just as one who sows a single seed brings forth many, many seeds, etc., because it is sown in the earth, in which there is also the power of reproduction;

for "all came from the dust," and it is written, "The earth, out of it comes bread." And therefore there is the power of reproduction in animals as well, because they are nourished from plants that grow from the earth, etc.

And the reason the power of reproduction exists in the earth is that "their beginning is embedded in their end," as mentioned above regarding the souls. (And see what is written in Parshas Shemos, in the discourse beginning "Those who came, [Yaakov] will take root," on the explanation of the matter of "A woman who fears Havayah, she shall be praised.")

But the angels, since their root is from the outer dimension alone, do not have the power of reproduction. And therefore our Sages, of blessed memory, said that one angel does not perform two missions, because it is in the state of "standing": just as

it is, so it will remain; if it is in this level and rank, it has no other level and rank, because it is drawn from the level of the letters. And just as one letter will not beget another besides itself,

and in itself, too, there will be no growth, addition or diminution, for just as it was drawn from its source, so it will remain, so it is with the angels, etc. (And see what is written about this in the discourse beginning "If you walk in My statutes.")

And this is [the meaning of] "There are sixty queens": the Oral Torah is from the level of Malchus (sovereignty), which we call "mouth"; that is, the level of Malchus that becomes a partzuf (configuration) by itself. 3

And it is the level of the supernal speech, and its root is from the outer dimension (chitzoniyus) of Abba (Chochmah), like the analogy of the intellect that is in speech. And this is [the meaning of] what is written, "The fallen fruit (novlos) of the wisdom above is Torah": fallen fruit alone. "And maidens without number":

that is, the particulars of the halachos: Beis Shammai say thus and Beis Hillel say thus, each one according to his root and level. This one is in Chesed (kindness), and therefore he declares everything fit, so that it be at the level of ascent;

and that one is from Gevurah (restraint), and therefore he forbids, that is to say, that it is not fit to be elevated. For according to the manner of the attribute and the kindness in the heart, so does one speak, etc.

And these halachos are without number, for they are particular drawings-forth from the general and collective expression (klalus) of the Chochmah (wisdom) of Nukva (the feminine), which is the Oral Torah; and in the Zohar they are called "hairs," etc. Nevertheless, "One is she, my dove, my perfect one (tamasi)," [read] "my twin" (teomasi): that is, Knesses Yisrael, which is within Z'eir Anpin (the emotive attributes) and is called "twin."

(See in the Zohar, Parshas Vayeitzei, 152b; Shemos, page 14b; Beshalach, 51a, 55a, end of 52b; Ha'azinu, end of 290b; Chayei Sarah, 124b, 125a.)

And this is the level of "my dove," "your eyes are doves": when Z'eir Anpin gazes at the forehead, he receives 370 lights; that is, it is the level of a radiance so high that it cannot be drawn into Z'eir Anpin except through the level of gazing, which is specifically the level of the outer dimension.

For Arich Anpin is of the worlds of the Infinite One (Ein Sof) that are above the World of Atzilus (Emanation), as it is written in the Zohar that up to Chochmah they are called "worlds of the Infinite One." And this is [the meaning of] what is written, "He causes salvations (yeshuos) to sprout," from the expression "And He turned (vayisha) to Hevel"; and this is the matter of the 370 lights, etc.

(And see what is written about this in the explanation on the verse "His eyes are red," and in the discourse beginning "And I besought," regarding "and let me see the land.") Therefore she is called "one," for she is the level of one who receives from "One," which is the level of Keser (the Crown).

And this is the matter of "my twin": "equal in their stature," etc., "one crown," etc. And as is written in the books of Kabbalah, in the explanation of the saying "A woman is only

for beauty": that the reason for the presence of beauty in women more than in men is because of the radiance of Keser, which shines more in Malchus, for "their end is embedded," etc.; and also because she needs protection, etc.

And this is above the level of the "sixty queens," which is the level of Torah, which is called only "fallen fruit," etc. And this is the matter explained in the Gemara about the early pious ones, who would spend nine hours in their prayer; 4

and because they were pious, their Torah was preserved; that is, there was in them the level of "the desire of the heart" (re'usa deliba), the level of "with all your might," without limit

(and this is above the rank of "with all your soul," which is according to the manner of the vessel, etc.), which is the level of Keser (the Crown) that is above Torah; and therefore [their Torah] was preserved of itself, etc.

But one who does not have in him the level of the desire of the heart, such that he reaches the rank and level of Keser and the inner dimension (pnimiyus) of Chochmah (wisdom), then the Torah is above him. And it is of this that our Sages, of blessed memory, said, "Israel are bound to the Torah," and the Torah is called the groom, etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 32

ששים המה מלכות ושמונים פילגשים כו'

There are sixty queens and eighty concubines

◇

"There are sixty queens and eighty concubines," etc. And our Sages, of blessed memory, said: "Sixty queens" — these are the sixty tractates; "and eighty concubines" — these are the Baraisos. 1

And "maidens" refers to the halachos (that is, the statements of the Amoraim; and the wording of Midrash Shir HaShirim Rabbah is: "'And maidens without number' — there is no end to the additions"). Now we need to understand why the Mishnayos are called by the name "queens," and the Baraisos "concubines," etc.

We also need to understand what is written at the beginning of the Ten Commandments: "And G-d spoke all these words, saying." For since all Israel heard the Ten Commandments from the mouth of the Holy One, blessed be He, if so, how does the word "saying" apply?

Granted, with the rest of the mitzvos of the Torah, which Israel heard from the mouth of Moshe, and it was Moshe who heard [them] from the mouth of the Holy One, blessed be He, the expression "saying" applies: that is, the Holy One, blessed be He, told Moshe that he in turn should repeat it and say it to Israel.

But with the Ten Commandments, which all Israel heard from the mouth of the Holy One, blessed be He, this cannot be said. (And something like this is found in the Mishnah, chapter 5 of Sotah, folio 27b, on the word "saying" in "Then Moshe and the children of Israel sang this song, saying": that there was no need for [Scripture] to say "saying.")

Now, we must first preface the explanation of the verse, "The voice of my beloved! Behold, he comes, leaping over the mountains, skipping over the hills." "The voice of my beloved" refers to the Giving of the Torah, for of the Giving of the Torah it is written, "And all the people saw the voices." 2

And as for what is said, "Behold, he comes," which is in the present tense, and it does not say [it] in the past tense: this is because, in truth, this voice

"behold, [it] comes" even now. At every moment and at every time that a person sits and occupies himself with Torah, that very same voice that was at the time of the Giving of the Torah comes and is drawn down, as will be explained below, G-d willing.

To understand all this, and also the meaning of "leaping over the mountains," we must first understand the matter of the chain of descending worlds (hishtalshelus). For behold, it is written, "Among all the wise men of the nations, and in all their kingdoms, there is none like You." 3

King David, however, peace be upon him, said: "Many things have You done, You, Havayah my G-d: Your wonders and Your thoughts toward us; there is no comparison to You," etc.

The explanation is this: in truth, even the wise men of the nations acknowledge His G-dliness, may He be blessed; and this is [the meaning of] "Among all the wise men of the nations," etc., "there is none like You."

And it is explained in the Zohar (Mishpatim 96a) that the intent is that they too know that "there is none like You," etc.; only, they say that creation proceeds by way of a chain-like descent of cause and effect.

Now it is known that every cause has comparability and relation with its effect, some measure of comparability, whatever it may be, at any rate. For example, in a person there are intellect and emotive attributes (middos), thought and speech, and each one came into being from the other.

That is: from the contemplation in one's intellect the attribute of doing kindness, and the like, is born. Now, although the attribute is not of the essence of the intellect, nevertheless they have a connection with each other: according to the measure of the intellect, how and what it is, so is the attribute as it is revealed, to do kindness.

Therefore a child desires small things, according to the poverty of his mind, while an adult, whose intellect is great, despises them; as it is written, "A man is praised according to his intellect." 4

Thus the attribute — love and awe and the like — accords with the intellect. The intellect, too, afterwards enclothes itself in the attribute, as to how to do the kindness, etc.

And this is the aspect of cause and effect: the effect has comparability and relation to the cause. So too the attribute in relation to thought: it enclothes itself in thought, and thought in speech, and each one comes into being from the other in a chain-like descent. 5

Therefore each one brings about changes in the other: there is a change in the cause through its enclothing itself in the effect, and it is not as it was in its essence before this.

As when one contemplates some love with his intellect: of necessity the intellect is enclothed in it, and he cannot then contemplate intellectual concepts, because his intellect is filled with the matter of the attribute.

It follows that there is a change in the intellect, between what it was at first, by itself, in forming the concepts, and what is drawn afterwards into the effect, which is in the matter of love, etc. And so it is with every [instance of] cause and effect.

Now, since the worlds and the created beings came into being from His thought, may He be blessed, it could have entered the mind, G-d forbid, that they too were created through a chain-like descent of cause and effect, 6

in keeping with the view of the ancient wise men of the nations. About this King David, peace be upon him, said, "Many things have You done," etc., "there is no comparison to You." For all the worlds bring about no change whatsoever in Him, may He be blessed.

As in the saying, "You are He before the world was created, and You are He since it was created," etc. That is to say: equally, without change, as it is written, "I, Havayah, have not changed." 7

This is because the worlds bear no comparison at all to the Creator, may He be blessed, and not even to the life-force (chayus) that is drawn to them from His thought, may He be blessed; and their coming into being is through a leap and a tzimtzum (contraction), and not by way of cause and effect, G-d forbid, as will be explained, G-d willing.

Therefore they are accounted as truly nothing before Him, may He be blessed, just as [it was] actually before the world was created. And this is [the meaning of] "Your wonders and Your thoughts toward us": that is, through His thought, may He be blessed, the coming into being and the chain-like descent (hishtalshelus) of the worlds took place. 8

And this is [the meaning of] what is written, "Many things have You done, You, Havayah my G-d: Your wonders and Your thoughts toward us"; that is to say, the multitude of worlds and created beings all came into being through His thought, may He be blessed.

Yet even so, "there is no comparison to You," truly. That is, the coming into being of the worlds from His thought, may He be blessed, is not in the manner of cause and effect; rather, they bear truly no comparison to His thought, may He be blessed, which brings them into being and gives them life from nothing to something.

"Were I to tell and speak [of them], they are beyond number." The meaning is: since He, may He be blessed, is infinite, if so, had the coming into being of the worlds from His thought, may He be blessed, been through a chain-like descent of cause and effect, the worlds would not be in a state of limit and end at all,

as they are now; rather, everything would be infinite and without limit. And this is [the meaning of] "beyond number," that is, that they would be in a state without limit. And this is [the meaning of] "Your wonders and Your thoughts toward us; there is no comparison to You; were I to tell and speak [of them]."

That is, the drawing down from His thought, may He be blessed, to us is in the manner of there being truly no comparison, and not in the manner of cause and effect, G-d forbid. (Or it may be said that the meaning is: "Your wonders and Your thoughts toward us; there is no comparison" is the level of the light that encompasses all worlds (sovev kol almin), as [explained] below in the explanation of "holy and set apart";

but for a glimmer to be drawn into the worlds — about this he said, "Were I to tell and speak, they are beyond number": the contractions (tzimtzumim), myriads of myriads of levels, without number, etc., until a glimmer is drawn down to be enclothed in the worlds. And see what is written in the explanation of this verse in the discourse beginning "For on this day He shall atone," in Parshas Acharei, and in the discourse beginning "And it came to pass at the end," etc.)

2. Now, this is why our Sages, of blessed memory, called the Creator, may He be blessed, by the name "the Holy One, blessed be He": that is, He is holy and set apart from all the worlds, and the world and all that fills it bring about no change whatsoever in Him; and this is because they have no comparability or relation to Him, may He be blessed, at all. 9

And this is the meaning of what is called "the light that encompasses all worlds" (sovev kol almin). Now it is known that the meaning is not that it encompasses and surrounds from above, for it is written, "The heavens and the earth I fill." 10

Rather, the point is that the influence from Him does not come in a revealed manner into the worlds, as with cause and effect mentioned above. For in a chain-like descent (hishtalshelus) of cause and effect, the effect knows and attains some comprehension of its cause, and is nullified before it through this comprehension;

that is, the flow of the cause into the effect is in a truly revealed manner. This is not so with created beings in relation to the light and the power that flows into [each of] them from the Infinite One (Ein Sof), blessed be He, to bring it into being from nothing to something: the power that flows into it is not grasped by it at all, whatsoever.

Therefore the created being is something existent and a separate thing in its own eyes, because of this concealment; only, in truth, it is as [it is said], "Before Him, may He be blessed, all is accounted as nothing." 11

And this is the level of the light that encompasses all worlds (sovev kol almin): the influence from Him, may He be blessed, comes in a concealed manner. For were it in a revealed manner, it could not descend in a chain and become worlds at all;

rather, everything would be in a state of infinity, as mentioned above. But in truth, "there is no place devoid of Him," just as before the world was created.

And this is why He is called "the Holy One, blessed be He": that is, He, may He be blessed, is holy and set apart from the worlds. And creation is truly something from nothing, for the light and life-force (chayus) that is enclothed in the worlds is accounted as nothing before Him, may He be blessed; 12

that is, the coming into being of the worlds is principally through the attribute of His sovereignty (Malchus), may He be blessed, as in the saying, "The Only One, Life of the worlds, King": that is, in truth He is the Only One and unique, just as before the creation of the world.

And [He is] "Life of the worlds" only from the level of "King." As, by way of analogy, with a king of flesh and blood: his being king over the country is not something of his being and essence, 13

for his being and essence is that he is wise and understanding, and his kingship is only a matter of his name being called upon them, in that he reigns over the land.

So it can be understood Above: the coming into being and creation of all the worlds, upper and lower, is only through the attribute of Malchus (sovereignty), for all the worlds have no comparability or connection to His being and essence, may He be blessed, 14

since He is exalted and uplifted above them; and the life-force and coming into being of the worlds is drawn to them only from His being called King over them, and "there is no king without a people."

Therefore the level of Malchus is called by the name Keser Malchus (the crown of kingship): like a crown, which is a diadem on the head and is made of precious stones, and has no connection with the very essence of the one who wears it; nevertheless,

when the crown is upon him, then his kingship is revealed and recognized. So too, the matter of the level of Malchus of the World of Atzilus (Emanation) is that all the worlds have no connection to His essence, such that they would bring about any change in Him, G-d forbid;

only, the life-force and coming into being of the worlds and the created beings is from the level of the attribute of His sovereignty, may He be blessed: through the worlds the attribute of His sovereignty is recognized, and He is then called King over them.

For "there is no king without a people (am)," [and am] is from the expression omemos (dimmed), that is, the level of contractions (tzimtzumim) and concealments; for through these contractions it then becomes possible for there to be the level of King.

But in truth He encompasses all worlds (sovev kol almin), and "I, Havayah, have not changed," [being] just as before the world was created; and "The heavens and the earth I fill."

Therefore the level of Malchus is also called "Name," for a name indicates revelation; for His being called King is only that the level of King is revealed through the hiding and concealment of His essence. And therefore He is called "the Holy One, blessed be He," meaning that He, may He be blessed, is holy and blessed. 15

That is: in His being and essence He is holy and set apart from the worlds, and nevertheless He is also "blessed" (baruch), meaning an expression of blessing (berachah) and drawing down; and He is drawn down into the worlds through the level of His Name and His sovereignty, for from the level of Malchus the coming into being of all the worlds is drawn, as mentioned above.

And this is [the meaning of] what they said: "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." That is: that the lower worlds should come into being through the multitude of contractions (tzimtzumim), which are "beyond number," and nevertheless there, too, there should be 16

a dwelling and the indwelling of the Infinite Light (Or Ein Sof), blessed be He, and "The glory of Havayah shall be revealed," "For eye to eye they shall see," etc. And this is through a drawing down from the level of the light that encompasses all worlds (sovev kol almin), before which spiritual and physical, upper and lower, are all equal.

And this is along the lines of the saying of our Sages, of blessed memory: "In the place of His greatness, there you find His humility." The meaning of "His humility" is that He, may He be blessed, lowers Himself to watch over the physical heavens and earth to such an extent, in the most minute particulars, as to be 17

"the One who examines the kidneys and the heart," and "From Havayah are a man's steps established": everything with individual providence. And this is great humility, that He, may He be blessed, is the Infinite One (Ein Sof) and lowers Himself to watch over lowly creatures, etc.; and this is also His greatness.

For in truth, since He, may He be blessed, is holy and set apart and encompasses all worlds (sovev kol almin), it is not appropriate to say that His greatness lies specifically in His having created upper worlds;

for even the higher Gan Eden is only a mere radiance and glimmer, and before Him "darkness is as light"; and even "the Clear Light is black before the Cause of causes." Rather, on the contrary: that He, may He be blessed, lowers Himself to look upon the heavens and the earth — this is His greatness.

The explanation is this: it is stated in the Gemara on the verse "And the number of the rova of Israel": [this is] the seed that issues from them from their marital relations; and on account of this the eye of Balaam the wicked was blinded, when he said, "Too pure of eyes to look upon evil," etc. 18

That is: according to their error, that the coming into being of the worlds from Him, may He be blessed, is by way of a chain-like descent (hishtalshelus) of cause and effect, it follows from this that it would be fitting for Him, may He be blessed, to be in the state of "Havayah is high above all nations," without lowering Himself to look with individual providence upon this world.

For whatever is by way of a chain-like descent of cause and effect — the enclothing of the cause in the effect brings about a change in it. Therefore he said that it is not proper

that He, may He be blessed, should enclothe Himself so much in the lowly effects of this world, since He is "too pure of eyes to look upon evil"; and it would be more fitting that He be high and exalted, without lowering Himself so far below.

But according to the truth, He, may He be blessed, is holy and set apart from all the worlds, and the influence from Him is not in the manner of enclothing and of cause and effect.

As explained above at length on the matter of "Your wonders and Your thoughts toward us; 19
there is no comparison to You": there is truly no comparison, not in whole and not in part, of the comparability that exists in a chain-like descent (hishtalshelus) of cause and effect, so much so that even though

He, may He be blessed, gives life to the worlds and brings them into being from nothing to something, nevertheless they bring about no change whatsoever in Him through this life-force (chayus) that He, may He be blessed, bestows upon them; and as in the saying, "The Only One, and Life of the worlds" — only from the level of "King," etc.

And that, therefore, He, may He be blessed, is truly the same even now as before the world was 20
actually created. If so, since His giving life to the worlds brings about no change at all in Him,

therefore nothing at all, great or small, is done apart from Him in all the worlds, upper and lower; as our Sages, of blessed memory, said: "A person does not stub his finger below

unless it is proclaimed concerning him above." And it is written, "Sheol and Abaddon are before Havayah," etc.; "He knows what is in the darkness," etc.;

"Can a man hide himself in secret places and I not see him? says Havayah." And all these [acts of] individual providence bring about no change whatsoever in Him, G-d forbid,

just as His giving them life and bringing them into being from nothing to something brings about no change in Him, G-d forbid, for the reason mentioned above, that "there is no comparison," etc.

Therefore His lowering Himself, may He be blessed, to watch over the physical heavens and earth — this is His greatness, more than His having created upper worlds. For all the praises and His greatnesses, and the upper worlds, etc.,

are in truth accounted as nothing before Him, may He be blessed. Rather, this is His greatness: that He lowers Himself to look upon the heavens and the earth; which is because "For I, Havayah, have not changed," etc.,

and because there is no comparison to Him, blessed be He, and "The heavens and the earth I fill"; and the coming into being of the worlds is only from the level of the Name of His sovereignty (Malchus), while He, may He be blessed, encompasses all worlds (sovev kol almin).

This matter can be further understood according to what is written, "And beneath are the everlasting arms." The meaning is: by way of analogy, "a wheel within the wheel," that is, a circle within a circle: the large circle that is outside, 21

just as it surrounds above, at the height of the inner circle, so it also surrounds [it] at its bottom, below; and there it is lower than the inner circle and further down than it. So too, of Him, may He be blessed, it is written, "And beneath are the everlasting arms," etc.

And although He has no likeness of a body, nevertheless this is by way of analogy. That is: because He, may He be blessed, encompasses all worlds (sovev kol almin) and is exalted and lofty above all the worlds, and "there is no comparison," etc., if so, for this very reason He "lowers [Himself] to see" even the very lowest below. 22

And this is [the meaning of] what is written, "Havayah is high above all nations," etc.; "Who is like Havayah our G-d, who dwells on high, who lowers [Himself]," etc.: His lowering [Himself], may He be blessed, to see, etc.,

is because He, may He be blessed, is "on high": His being and essence, may He be blessed, is high and lofty, to the point that there is truly no comparison to Him; and not as the idolaters, who say "high," etc.,

because they held that the chain of descent (hishtalshelus) is [one of] cause and effect. Rather, there is truly no comparison. And this is why greatness and humility are in one place, as mentioned above.

3. Now, according to all that has been said above, the matter of the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) can be understood. For the Shechinah is the level of His sovereignty (Malchus), may He be blessed, which dwells in the lower realms; 23

for "Your kingship is a kingship over all worlds"; and it is the level of the light that fills all worlds (memalei kol almin), which is only a mere glimmer from the level of His being and essence, may He be blessed, which encompasses all worlds (sovev kol almin), as mentioned above.

And the level of the light that encompasses all worlds (sovev kol almin) is "holy and set apart." 24
And the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) is when there is a revelation of the level of sovev kol almin — that which is holy and set apart — and it is drawn down and revealed in the lower worlds. And this is the matter of a dwelling place among the lower realms, which is the purpose of the creation of all the worlds.

But through what does this revelation come about? About this it is said, "There are sixty queens," etc. For the Mishnayos are called "queens," as our Sages, of blessed memory, said: "The Mishnah is a queen." For

our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, sits and studies opposite him"; and as the Maggid told the Beis Yosef: "I am the Mishnah that speaks in your mouth."

And this is [the meaning of] what is written, "In every place where I mention My Name, I will 25
come to you," etc.; for it should have said, "you mention." But it is

as David said, "The spirit of Havayah spoke through me, and His word is upon my tongue": the speech that a person speaks in words of Torah is truly His speech, may He be blessed.

That is, G-d truly speaks in him through the person's mouth; and as King David, peace be upon him, wrote: "Ado-nai, open my lips, and my mouth shall declare Your praise."

For everything is from Him, may He be blessed; only, "my mouth shall declare (yagid)": yagid is an expression of drawing down, as in "flowed (nagid) and came forth from before Him." For the mouth is only the vessel through which His speech, may He be blessed, and His very wisdom and will, are drawn down and revealed.

For in truth "there is no place devoid of Him," and "You give life to them all," and "Yours, Havayah, is the greatness," etc., and "there is none else besides Him," truly.

Only, the worlds appear, to our eyes alone, as something existent and a thing separate unto itself, because of the concealments and the multitude of contractions (tzimtzumim). But before Him, may He be blessed, before whom no contraction or concealment applies at all, in truth there is nothing and naught besides Him, may He be blessed, the true One.

And everything is only His G-dliness, may He be blessed, which brings everything into being, 26
and the existent (yesh) is in truth entirely nullified. Therefore, when a person occupies himself with Torah, which is His wisdom and will without any hiding of the Face, he brings about the turning of darkness into light: the contractions (tzimtzumim) and the concealments are nullified, and then there is a revelation of the truth.

It follows that a person's speech in Torah is truly the word of G-d, which speaks in him His wisdom and will. And this is [the meaning of] "I mention My Name": what a person reads and studies is in truth the level of "I mention My Name," just as G-d, may He be blessed, spoke in him. 27

And this is the matter of "turning darkness into light and bitterness into sweetness." The meaning: "bitterness into sweetness" refers to the breaking of desire, so that he turns all his emotive attributes (middos) and his wishes to G-d;

and "darkness into light" is when his thought and speech are in Torah: then, in place of the darkness, the light of G-d shines, so that there is a revelation of His wisdom and will in the speech that the person speaks, which is the level of "The spirit of Havayah spoke through me,"

for "I am the Mishnah that speaks in your mouth," as mentioned above. And through this he truly turns darkness, etc. For he is like a king who decrees and says that such-and-such shall be: for "the word of a king is sovereign," so that through it such-and-such is done.

So too, when one occupies himself with Torah and says, for example, "permitted" (mutar), this is the level of Chesed (kindness): he releases (matir) the thing that was bound in the hands of the external forces, having fallen there through the shattering of the vessels; and now he releases

it, so that it is turned from darkness to light and is included in G-dliness: through [a person's] eating the permitted meat and serving G-d with this strength of his; and through this it will be nullified and included above in G-dliness.

And when he rules "forbidden" (asur), this is from the side of Gevurah (restraint), "the left pushes away," so that the food cannot ascend and be nullified and included in the Ayin (Nothingness). And in this way they said, "Who are kings? The Rabbis." 28

That is, through their speech in Torah they bring about and decree the ascent of the sparks that fell in the shattering of the vessels, that they be turned from darkness to light, or the opposite. And this is from the level of Chesed and Gevurah.

For on the side of Chesed — water descends from a high place to a low one — Chesed spreads downward: Chesed, "the right arm," releases the thing so that it can be included in the One, for "the right draws near"; and on the side of Gevurah, "the left pushes away," etc.

And all this is through Chochmah (wisdom), which enclothes itself in the emotive attributes (middos); and "through Chochmah they are refined," for "the Torah comes forth from Chochmah." And whatever is fit, according to Chochmah, to be able to ascend into the One — through this the attribute of Chesed is drawn down to permit [it];

and likewise, in the opposite case, the attribute of Gevurah is drawn down; and all is through His wisdom and will. And as for what is written, "There are sixty queens," this corresponds to the six attributes, each one comprising ten, as is known.

(And see the Zohar, Parshas Shemos, 14b, and the Mikdash Melech there, in the name of Rabbi Chaim Vital, of blessed memory, on the explanation of "There are sixty queens.")

And this power in a person's speech in Torah is because his speech is truly the word of G-d, as it is written, "And I have put My words in your mouth," and as mentioned above.

And this is the union of the Holy One, blessed be He, and His Shechinah. For His Shechinah is the level of the glimmer that is drawn from Him, may He be blessed, to dwell in the lower realms, in the manner of the light that fills all worlds (memalei kol almin); and through the study of Torah there is drawn down a union and a revelation of the light of G-d that encompasses all worlds (sovev kol almin), which is the level of "holy and set apart":

it is drawn down and revealed below in His Shechinah. That is, in the level of the glimmer that dwells in the lower realms, there the very light of G-d that encompasses all worlds is revealed. And this is for the reason mentioned above, that when a person reads and studies, the Holy One, blessed be He, reads and studies opposite him.

"I mention My Name": as though the Holy One, blessed be He, Himself says the law in his mouth, for "I am the Mishnah that speaks in your mouth." If so, this is truly a revelation of the level of the Infinite Light (Or Ein Sof), the light that encompasses all worlds, in His Shechinah; and it is called the union of the Holy One, blessed be He, and His Shechinah. And this is the matter of "turning darkness into light."

"And eighty concubines" — these are the Baraisos. Now the point is this: the Baraisa serves to 29
explain the Mishnah in greater detail, so that it may be understood also by students who are not so great.

For great sages, the Mishnah alone would have been enough, since in truth all the details of the laws that are in the Baraisa are alluded to in the Mishnah, as in the saying of Ilfa: "Is there anything in a Baraisa that I cannot resolve from our Mishnah?" etc.

But that is specifically Ilfa, who was a great sage and could understand from an allusion; and his name testifies to this, being an expression of "I will teach you (a'alefcha) wisdom."

But other students would not understand at all, and all the more so once the hearts diminished; therefore they needed to explain the Mishnah in greater detail. It is like, for example, imparting from a teacher to a student: in order that the student understand, the teacher must

"set counsels in his soul" as to how to impart to him so that he can receive; and he must tell him piece by piece, and abbreviate and conceal the depth of the concept, until the recipient is able to contain what is imparted.

And this is [the meaning of] the term Baraisa, that is, an expression of "outside": it is imparting 30
to another, "outside the body." Therefore the revelation of the Infinite Light (Or Ein Sof) is not as great in the laws of the Baraisa

as in the Mishnah, which is a revelation of the Infinite Light itself; but in the Baraisa it is somewhat concealed, as [explained] above in the analogy, that imparting to a recipient must be through hiding and concealment.

And so too we see tangibly that the reasons of the laws of the Mishnah are more revealed and explained than the reasons of the laws in the Baraisos. For instance, by way of example: the law of the Mishnah, "A sukkah that is higher than twenty cubits is invalid" — one can find the reason for this law. 31

This is not so with the sukkah of "GaNBaCh" and "RaKBaSh": it is not possible to find the reason for this law to such an extent. And therefore the Mishnah is called "queen," and the Baraisa "concubine."

For, by way of analogy, the king and the queen dwell together constantly, whereas with his concubine, he goes to her discreetly and not openly; also, the union is not constant, but only occasional.

So too in the Mishnah: the Infinite Light (Or Ein Sof) shines there in a revealed manner and constantly, as it is known that the revelation of the Infinite Light is in Chochmah (wisdom) (and see what is written at the end of the discourse beginning "How goodly," and at the end of the discourse beginning "An explanation of the verse 'And all your children shall be taught'"); therefore the Mishnah is called "queen."

But the Baraisa is the level of imparting that is "outside the body"; there the revelation is not so great, but only through concealment and a garment and discretion. Therefore they are called "concubines," for the union is discreet and occasional.

(And see what is written further on this in Parshas Shemos, in the discourse beginning "And these are the names," and in the discourse beginning "The voice of my beloved," and in Parshas Chayei Sarah, in the discourse beginning "And Yitzchak went out to meditate in the field.")

4. "And maidens (alamos) without number" are the halachos in the Gemara and the statements of the Amoraim. And they are called alamos, an expression of he'elem (concealment): "a virgin, whom no man had known," with whom there had not yet been any union at all. 32

The explanation is this: the essence of the Talmud is to understand the reasons, and the reasons are in truth in a state of concealment, for one cannot fathom the root and essence of the reason, which cannot come into revelation below at all (only in the Time to Come will the reasons of the Torah be revealed).

And although the Gemara explains the reason, nevertheless, on deep study and in its depth, the reason does not come within comprehension. For instance, by way of example: we hold that a night garment is exempt from tzitzis, since it is written, "And you shall see it," excluding a night garment; while the garment of a blind man is obligated in tzitzis, since it is subject to seeing by others.

Now in truth, if we came to rule on the basis of reason alone, then on the contrary, according to reason it would be more fitting to obligate a night garment

(for it is subject to seeing by him, by the light of the lamp, whereas a blind man does not see at all. Only, according to the wisdom of the Torah, the garment [of a blind man] is obligated because it is subject to seeing by others, even though he does not see at all.

If so, our taking this reason as the principal one — namely, that it is subject to seeing by others — rather than that a night garment is seen by the light of the lamp, has not come into revelation below at all.) Therefore,

although we can study the Talmud in depth — for instance, to delve afterwards into what a night garment is — nevertheless the very root of the reason why a night garment is exempt is in a state of concealment from us.

For the reason that comes in the Talmud is only in general terms — "since it is written, 'And you shall see it,' excluding," etc. — but all the particular aspects of the reason, in depth, have not come into revelation

(why the garment of a blind man was not excluded, as mentioned above); for this cannot come into revelation in the worlds at all, as it is written, "Your thoughts are very deep."

And though in the chain of descent (hishtalshelus) some comprehension has been drawn down and has descended, so that a person can comprehend the reason of the Mishnah — and if so, seemingly, how does "very deep," etc., apply to this? —

But in truth, on the contrary: whatever has descended further down, its root is from a higher place. Therefore, even when it has descended below, nevertheless the depth of the concept cannot be revealed.

Therefore the statements [of the Amoraim] are called alamos, an expression of almah (maiden): "a virgin, whom no man had known," who has not yet received the drop of the male; for the revelation of the reason and its depth has not come below, but remains in concealment.

(And see further on the matter of "And maidens without number" in [the Zohar,] Parshas Pinchas, end of 216a, and in the Tikkunei Zohar, Tikkun 21; and see further in Parshas Vayetze, 159a, and in Parshas Pekudei, end of 227b.)

Now through this one can understand the superiority of occupying oneself with halachah with study and depth of mind, through which one brings forth a new law, or fathoms the reason of some law that was hidden at first.

This is the level of libun (clarification, "whitening"): what was at first in the state of alamos and complete concealment is now drawn into a state of revelation. And through this there is drawn down, in revelation, the Infinite Light — the level of the Supernal Whiteness; for whiteness indicates the revelation of the simple Oneness, as is explained elsewhere.

And although it was explained that the depth of the reason of the halachos cannot be fathomed, 33
nevertheless this [refers to] the root and essence of the reason, as mentioned above concerning the night garment, etc.

But this we can do: engage in pilpul, with questions and resolutions, on the reasons of the Gemara themselves, so that there be no contradiction from one place to another; and this too is a revelation of the concealed, and it is called libun hilchesa (the clarification of the halachah).

It follows that also through occupying oneself with the Torah that is in the category of alamos — 34
which are the Gemara and the halachic authorities, Rishonim and Acharonim — to fathom the depths of the reasonings, there is also drawn down a revelation of the Infinite Light (Or Ein Sof), blessed be He, so that there is the union of the Holy One, blessed

be He, and His Shechinah (Divine Presence), as mentioned above concerning "The Mishnah is a queen." And on the contrary, the clarification of the halachah is an added superiority, for it reveals the hidden and "the secrets of wisdom," as is explained elsewhere on the saying of the Raaya Mehemna on "And the wise shall shine," etc. And the main explanation of the clarification of the halachah was given in Parshas Shemos, in the discourse beginning "The voice of my beloved"; see there.

(And see what is written in the discourse beginning "Torah commanded," [regarding] betrothal and marriage.) Now, when a person learns in the manner described above, about this it is said, "The voice of my beloved!

Behold, he comes": through occupying oneself with Torah, "the voice of my beloved" — which is the revelation of the Infinite Light — comes and is drawn down, even now, truly.

And this is why "Behold, he comes" is in the present tense: for the Holy One, blessed be He, reads and studies opposite him. (And see what is written at the end of the discourse beginning "This matzah," concerning "because of this," and what is written in Parshas Yisro at the end of the discourse beginning "Moshe would speak," concerning "would speak" and "would answer him" being in the present tense.)

And this drawing down is in the manner of "leaping over the mountains," for the drawing down cannot be by way of a chain-like descent (hishtalshelus) of cause and effect, as explained above at length on the verse "Your wonders and Your thoughts toward us; there is no comparison to You," etc.

For there is truly no comparison, not in whole and not in part, of the comparability that exists between an effect and its cause: even with a multitude [of stages] of a chain-like descent of cause

and effect, myriads without measure, nevertheless there is some comparability from the lowest effect to the first cause; but "Your wonders and Your thoughts toward us" — there is truly no comparison, "beyond number," etc.

Therefore, for there to be a drawing down from the Infinite Light (Or Ein Sof), blessed be He, to 35
be enclothed in the Torah, and for [the Holy One, blessed be He,] to be reading and studying opposite him — "I mention My Name," etc. — this is through a leap: "leaping over the mountains," etc. That is, the revelation comes by way of leaping and skipping, not through a chain-like descent (hishtalshelus) of cause and effect.

5. But there is one more thing, which surpasses them all. Namely: when does the above-men- 36
tioned revelation come about through occupying oneself with Torah, so that there be the level of "The voice of my beloved!

Behold, he comes," so that there be the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), through occupying oneself with Torah, which is the sixty tractates called the "sixty queens," etc.?

All this is specifically when there first precedes [it] the level of "One (achas) is my dove," that is, that a person have the level and rank called achas ("one," in the feminine). The meaning: achas is a feminine form (nukva), which is the level of a recipient from the level of echad ("One," in the masculine).

This is when a person receives in his inner dimension (pnimiyus) the level of His unity, may He 37
be blessed, when he says, "Hear, O Israel," etc., "Havayah is One." For shema ("hear") is an expression of gathering into one's very innermost core — and not mere knowledge, but through the deepening of his mind in contemplation, and in the manner of "gazing upon the glory of the King"

(for the term "gazing" means like one who gazes at an exceedingly wondrous thing, whose eye is not sated with gazing at it; so, and infinitely more than this, when a person of understanding contemplates with the eye of the intellect His greatness, may He be blessed, who is above without end, etc.,

and His great wonders, and that He created upper worlds without end or limit, and "the feet of the Chayos are equal to all of them," etc.; that is, the end of a level that is in the higher one encompasses all that is below it, which is as nothing compared to what is higher than them.

And in this way there are worlds without end, "one high above the high watches," etc., and all is truly as nothing and naught before Him, may He be blessed. And "there is no comparison to You," truly, for He, may He be blessed, is the Master of wonders.

Then the eye of the intellect will not be sated with gazing and contemplating this thoroughly, and delighting with a wondrous, immeasurable delight from this.)

And this is the level of "my dove": like doves, which gaze at one another, and this is their delight, their gazing at one another. Likewise, they instituted Pesukei deZimra (the Verses of Praise), which is the matter of contemplation, "each one according to his own measure."

"Blessed is He who spoke, and the world came to be": who with a single utterance created all the worlds, and "in His goodness renews each day, continually, the work of Creation."

And the expression "and the world came to be," which implies [that it came to be] of itself, is 38
along the lines of what is written, "For He commanded and they were created"; for the expression "and they were created" also implies this;

and so too, "You are He before the world was created, and since it was created," etc. And the intent of this is: since all the worlds, which are limited, bear no comparison at all to the Infinite One (Ein Sof), blessed be He, who has no beginning, etc.,

and their coming into being from Him, may He be blessed, is through many and mighty contractions (tzimtzumim), to hide and conceal the light until worlds can be created, etc.,

therefore it says "they were created," as though it were of itself, to indicate the remoteness of comparison, and that He, may He be blessed, is "the most hidden of all hidden ones."

(For when the influence is in a revealed manner, from the giver to the recipient, in the manner of cause and effect, where the effect has comprehension of its cause, the recipient knows who it is that bestows upon him.

This is not so with the glimmer from the level of the light that encompasses all worlds (sovev kol almin), the Infinite One, blessed be He, in the worlds, which comes in a manner of hiddenness and concealment, and "no thought can grasp Him" at all, as mentioned above. Therefore the expression "was created," as though it were of itself, applies to this; that is to say, the worlds do not grasp the power that flows into them and brings them into being from nothing.

And this is [the meaning of] "Blessed is He who spoke, and the world came to be," about which it is stated in the kavanos of the Arizal: Radla (the Head that is not known). The meaning of "not known" is as it is written, "And wisdom — from where (me'ayin) shall it be found?" The expression of "finding" is mentioned, for one who finds a found object does not know from whom the found object came to him; and this is one matter with the level of "they were created." And the discerning will understand.)

And this is [the meaning of] what is written, "Let them praise the Name of Havayah, for He commanded," etc.: that is, they were created so that the Name of G-d and His sovereignty be revealed. And the meaning of "for He commanded" is that "the word of a king is sovereign": "for He spoke, and it was."

And all this is because so it arose in His will, for "there is no king without a people." "Praise Him, all His angels": that is, the angels are constantly in a state of self-nullification (bittul), because of contemplating their coming into being, constantly, from nothing to something;

and as in the saying, "You are holy," etc. — and "holy ones" are the angels — "praise You, selah": their praise is selah, without pause, because of their contemplating the level of "Your Name is holy," which brings them into being and gives them life, as mentioned above.

Now, through the contemplation of each and every one according to his measure, throughout 39
Pesukei deZimra and the reading of the Shema and its blessings, in the manner described — with deepening of the mind, "gazing upon the glory of the King" — he will receive His unity, may He be blessed, into his very innermost core, in its truth, and will come from this to the level of "And you shall love," etc.,

"with all your soul" — even if He takes your soul; and as it is written, "To You, Havayah, I lift up my soul." For this every person can have: self-sacrifice (mesirus nefesh); for the soul of Israel is rooted very, very high above,

as in the saying, "The soul that You have placed within me is pure": from the level of the Supernal Purity (tehiru ila'ah); and from there it was drawn down through many [stages of] descent (hishtalshelus) — "You created it," etc. — until "You breathed it into me." And the descent is for the sake of an ascent: "And You will in the future take it," etc., "and restore it." If so, "To You, Havayah, I lift up my soul" now.

And because the root of the soul is very high and exalted, therefore it is in the power of every 40
man to give over his soul, through contemplation with the deepening of his mind, for through this the light of his soul will shine within him.

Therefore, after he has said, "Hear, O Israel," etc. — an expression of "Pay heed and hear," that is, that he has contemplated and listened and received well, in his mind and his understanding, His unity, may He be blessed: that He is "Havayah [is] One," and that He is truly Elokim, for "the son is the leg," etc. —

and through this the light of his soul has been revealed in his body, so that nothing conceals [it] — and then the intellectual soul too will agree to this, so that there will be no hindrance from anything. 41

And afterwards we say, "with all your might (me'odecha)" — with all your wealth; for there is a person whose wealth is dearer to him than his body. Moreover,

all the self-sacrifice (mesirus nefesh) is not in actual deed, but only a resolve and will toward self-sacrifice; but when he afterwards gives charity,

then he fulfills, in actual deed, something akin to the level of self-sacrifice: for he gives from the toil of his hands, that over which he labored and toiled with his body and soul, and he gives because of G-d's commandment. "And what does it matter to me whether he killed all of it," etc.

Now, after he has received His unity, may He be blessed, into his very innermost core, so that there be "And you shall love with all your soul and your might" — and this is the level of "One (achas) is my dove," that is, that he receives from the level of echad (One) — then afterwards we say in the Shema, "And these words, which I command you today, shall be." 42

This is so that there be a drawing down of the Infinite Light (Or Ein Sof), which encompasses all worlds (sovev kol almin), below, that it be revealed in the worlds through occupying oneself with Torah; for through this one draws down [so] that there be the union of the Holy One, blessed be He, and His Shechinah (Divine Presence), as [explained] above at length on the matter of "There are sixty queens," etc.

This is not so with occupying oneself with Torah alone, without the level of self-sacrifice (mesirus nefesh) mentioned above preceding it: it will not draw down so great a revelation of the Infinite Light, blessed be He, which encompasses all worlds, etc.

(And see what is written in the explanation of the verse, "Let me see your appearance, let me hear your voice," etc., and what is written in the discourse beginning "And behold, a menorah of gold," on the matter of "so that he first accept upon himself the yoke of the kingdom of Heaven, and afterwards accept upon himself the yoke of the mitzvos.")

Therefore, specifically through the level of "One is my dove" — which is the self-sacrifice and the ascent from below upward, and having His unity, may He be blessed, in the innermost heart —

then afterwards there can be the drawing down below, through occupying oneself with Torah, from the level of sovev kol almin, so that there be "The voice of my beloved! Behold, he comes, leaping," etc., as mentioned above.

(And in this way one can understand the matter of the sprinkling of the Kohen Gadol on Yom Kippur: one upward — Binah — and seven downward — Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus. And so he would count: "one" — Keser; "one and one" — Chochmah and Binah, etc., up to "one and seven" — Binah, and Chesed, Gevurah, Tiferes, Netzach, Hod, Yesod and Malchus. And this is

because the "one upward" is the self-sacrifice (mesirus nefesh) of the Community of Israel (Knesses Yisrael), of which it is said, "She is one to her mother"; that is, through this they ascend to their root — "Israel arose in thought" — along the lines of what is explained in the discourse beginning "My dove," in the explanation of "Arise, my love," etc. And through this ascent there is drawn down a revelation of the Infinite Light (Or Ein Sof)

from above downward, in the higher Chochmah (Chochmah Ila'ah), down to Malchus of the World of Atzilus (Emanation), the source of [the worlds of] Beriah, Yetzirah and Asiyah. And this is why, with all the seven downward too, he counts with them that "one" of upward: for the ascent of "One is my dove" is what causes the light from the level of sovev kol almin to be drawn into all the seven below, etc.)

And this is [the meaning of] "which I command you today." The point of "today" is: "Every day they shall be in your eyes as new" — even though the Torah was already given, more than three thousand years ago.

But since, through self-sacrifice, one draws down from the level of "I — who I am" (Anochi mi she'anochi), the level of sovev kol almin, which is not within the bounds of time and space, then, if so, every day they are truly as new, for it is drawn from a level that is entirely above time.

And through this one can understand the meaning and import of the word "saying" at the beginning of the Ten Commandments, whose meaning seemingly is not understood, as mentioned above. 43

But the matter and the meaning is: to repeat it and say it at every time and for [all] generations; that is, even now, when a person learns, it shall be truly

as though the Holy One, blessed be He, Himself says and speaks, as at the time of the Giving of the Torah. For so it is in truth: learning is the drawing down of the light that encompasses all worlds (sovev kol almin) — "I am the Mishnah that speaks in your mouth," as mentioned above.

(And see what is written about this also in the discourse beginning "And Moshe spoke to the heads of the tribes," etc., regarding the explanation of "saying: This is the thing," etc., and in Parshas Yisro, in the discourse beginning "The third month," etc.)

And this is [the meaning of] what is written, "saying: I am Havayah your G-d." The meaning is: through occupying oneself with Torah in this manner, there will be "I am Havayah your G-d": that from the level of "I — who I am," sovev kol almin, it will be drawn down to be "your G-d," truly yours. And this is the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) — the Holy One, blessed be He, studies opposite him — and this is the matter of a dwelling place among the lower realms.

Therefore every day it will be as new, just as it was then, at the time of the Giving of the Torah, 44
since the revelation will be from the level of Anochi ("I"), the light that encompasses all worlds (sovev kol almin), as mentioned above.

And then there will be the level of "my perfect one" (tamasi). The meaning of tamasi is that Israel bring about the wholeness and completeness of the unity of the Holy One, blessed be He — that which is holy and set apart and cannot come into revelation within the worlds:

through all of the above, in occupying oneself with Torah, it will be drawn down and revealed, so that there is a true union and wholeness, after they have given over their souls in a state of true self-nullification (bittul), through which the revelation can come about, etc.

And this is also [the meaning of] the saying of our Sages, of blessed memory: "Tamasi (my perfect one) — te'omasi (my twin)," etc. "She is pure (barah) to the one who bore her" — from the expression "clear (barah) as the sun": this is the level of the turning of darkness into light, etc. And this is "their beginning is wedged in their end, and their end in their beginning."

"Daughters saw her and called her happy (vaye'ashruha)" is explained in the Zohar, Vayechi (end of 245b); and it is like the matter explained elsewhere on the explanation of "who (asher) has sanctified us with His commandments": asher is the level of the supernal delight (taanug), etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 33

הנה ענין מדלג על ההרים הוא עד"מ שההפרש...

"Leaping upon the Mountains"

Now, the meaning of "leaping upon the mountains" is, by way of analogy, [as follows]: the difference between walking and leaping is that one who walks in his usual way has his feet standing on the actual ground. 1

Even while he is walking, he lifts only one foot, but his second foot stands on the ground.

And even one who runs swiftly, that is, he only lifts his foot with great speed, nevertheless one foot, right or left, stands on the ground, and his second foot is in the air.

But leaping is when one lifts his whole body and both his feet from the ground, and there comes to be a void and an empty space, and air, between his feet and the ground, until afterwards his feet stand on the ground.

In the same way the analogue, the meaning of "leaping," will be understood. For behold, in order for the worlds of Atzilus, Beriah, Yetzirah and Asiyah to come into being from the Infinite Light (Or Ein Sof), blessed be He, this could not have been through a chain of descent (hishtalshelus) of cause and effect, 2

for since it is infinite (Ein Sof), how could a world come into being from it through hishtalshelus? For an effect bears a relation to its cause, which is not so with the worlds in relation to the Infinite One, blessed be He.

Therefore there had to be a tzimtzum (contraction) and an empty space, as explained at the beginning of the book Etz Chaim. That is: at first He contracted His light completely, so that the light withdrew and was included in its source, in the Luminary, and there came to be a void and an empty space; and afterwards a kav and chut (line and thread) were revealed. And the radiance of the kav is from the Malchus (sovereignty) of the Infinite Light, blessed be He,

and not from the essence of the Infinite Light, blessed be He; for if the revelation were from His essence, may He be blessed, it would revert to its former state, without any worlds at all. And this is [the meaning of] what is written, "Your kingship is the kingship of all worlds": from the level of "Your kingship" came the coming-into-being of all the worlds, through the kav and chut. (And concerning the matter of the Malchus of the Infinite Light, see in Etz Chaim)

(Sha'ar 41, chapter 3); these are his words: "And it is as though we were to say, by way of analogy, that it is the level of the Malchus within Malchus. And although it is not so, for there is no image or Sefirah there, G-d forbid, it is only to soothe the ear that we speak so." End of quote.

And of this it is said, "The voice of my beloved," etc., "leaping." For behold, "the Torah came forth from Chochmah (wisdom)," and the revelation and drawing-down from the Infinite Light, blessed be He, to the level of Chochmah comes specifically in the manner of leaping, 3

for there must first be a void and an empty space, and afterwards the kav is drawn down. This is the level of leaping, like the analogy of one who leaps, where first there comes to be a void and an empty space, and air, between his feet and the ground (and see what is written at the end of the discourse beginning "The voice of my beloved," concerning "leaping" and "skipping"),

and afterwards his feet will stand on the ground; which is not so with walking. And so it is above: the drawing-down from the Infinite One, blessed be He, to Chochmah is drawn not by way of the path and order of the chain of descent (hishtalshelus).

For the term hishtalshelus is like a chain (shalsheles), in which one ring is held and fastened to the next, without any interruption in between. Whereas with the revelation mentioned above and the coming-into-being of the worlds from the Infinite One, blessed be He, there had

to be first a complete withdrawal of the light and its elevation on high, and afterwards the revelation came to Chochmah by way of the kav and chut. This is the level of leaping. And all this is in the drawing-down from the Infinite One, blessed be He, to Atzilus.

But all the drawings-down within the worlds of Atzilus, Beriah, Yetzirah and Asiyah, even from Atzilus to Beriah, Yetzirah and Asiyah, are not called the level of leaping, for it is by way of hishtalshelus. And although in Atzilus "He and His life-forces and His vessels are one,"

that is, His essence and the light and the vessels are all one, and if so, how can there come from this a chain of descent of the worlds of Beriah, Yetzirah and Asiyah, which are limited? Nevertheless, in the vessels of Atzilus too the aspect of limitation applies.

Therefore thirty vessels of Z'eir Anpin and Nukva are actually enclothed in Beriah, Yetzirah and Asiyah and become a soul to them. (As in the analogy of the soul, which unites with the body: when there is pain in the foot, the soul feels it, even though the body is physical and the soul spiritual. So the Ten Sefiros of Beriah, Yetzirah and Asiyah are bodies and vessels for the vessels of Atzilus, which become a soul to them.)

And just as the manner of the soul's revelation and enclothing in the body is by way of hishtalshelus, for in the head it shines more than it shines in the hands, and in the hands more than in the feet, so is the order of the enclothing of the thirty vessels of Atzilus in Beriah, Yetzirah and Asiyah: in Beriah the revelation of a higher level shines more,

like, by way of analogy, the revelation of the soul in the brain (mochin) in the head, etc. And although there must be a partition (parsa) separating Atzilus from Beriah, nevertheless, in comparison with the tzimtzum and empty space that is between the Infinite One, blessed be He, and Atzilus,

which is what is called leaping, the partition is not called by the name "leaping" at all, but only the level of hishtalshelus; for the partition is like light that shines through a screen,

and like the way the intellect is enclothed in the garment of an analogy: although it is concealment and hiding, nevertheless there was not first a withdrawal of the entire essence of the light.

On the contrary, the essence of the light is drawn forth and shines through the screen, and so too the essence of the intellect is enclothed in the analogy; only, there is a partition and a screen so that the recipient will be able to receive.

But from the Infinite Light, blessed be He, the Emanator, to Atzilus, there must first be a withdrawal of all the light to its source, and the revelation is drawn down afterwards,

only a radiance, by way of the kav, as mentioned above. And this is what is called leaping, and it is called above the order of hishtalshelus. (And see what is written about this also in the discourse beginning "Eliyahu opened.")

2. Now, from Atzilus downward it is called by the name "the light that fills all worlds" (memalei kol almin), and [it is] by way of the chain of descent (hishtalshelus). For the level of the vessels of Malchus is 4

the level of Beriah, Yetzirah and Asiyah, and the level of Malchus receives from all the Ten Sefiros of Atzilus. As is known, from the level of the Malchus of Chesed (kindness) of Atzilus there comes to be the Chesed of the Malchus of Atzilus, and from the Sefirah of the Malchus of Gevurah (restraint) of Atzilus there comes to be the Gevurah of the Malchus of Atzilus.

Therefore it is fitting to say, in general, "the light that fills all worlds." Although the worlds of Beriah, Yetzirah and Asiyah are finite, "two hundred includes a hundred"; and the level of the light that fills all worlds and of hishtalshelus is by way of cause and effect. (And it has already been explained that nevertheless there is a separating partition, etc.)

And the level of the radiance and glow from the light of the Malchus of Atzilus shines in and gives life to each world; and there is a radiance and enclothing in each world according to the capacity of the recipient, by way of cause and effect.

As, for example, from the intellect the emotive attributes (middos) descend in a chain, and the intellect is enclothed in the emotive attributes, and in thought, speech and action; and even in the act of writing the intellect is revealed, and one writes a matter of intellect in writing. If so, the intellect

itself descended in a chain, through cause and effect, until the very essence of the intellect descended and was enclothed in the act of writing, [and] the intellect was revealed. It follows that there is a relation between the physical doing of the act of writing and the spiritual intellect.

And all the more so from intellect to the emotive attributes: according to the measure of the intellect, so do the emotive attributes descend; and a child whose intellect is slight, his emotive attributes too are in small things. So in the worlds, the light descended in a chain 5

and shines in each world according to its measure, and gives them life and brings them into being. In Beriah it shines more in revelation, etc., down to Asiyah; there the light is contracted. And because of this there can be changes in the worlds,

such as summer and winter, the building of the [Holy] Temple and its destruction, and the days of Mashiach. All this is because it is only a radiance that shines in each world and gives them life, as the level of memalei. If so, it follows of itself that the revelation is not equal in all the worlds,

but rather [it is] with contraction in each world according to its measure; thus is the level of memalei revealed. And on account of this there are changes, according to the measure of the revelation. However, the level of the light that encompasses all worlds (sovev kol almin),

which is the essence of the light: in relation to His essence and being, "I, Havayah, have not changed"; above and below are equal, physicality and spirituality,

as before the world was created. And as, for example, with the glow of the sun that shines: there can be screens that hide the light and the glow,

but from all this there is no change at all in the sun itself. Likewise, in relation to the essence of the Infinite Light (Or Ein Sof), of which [it is said], "the heavens and the earth I fill," there is no change or concealment at all; "darkness is as light," and they are regarded as nothing before Him.

Only when the essential light is hidden and contracted, and only a radiance is drawn down, and the glow shines by way of a leap and a void and an empty space, as mentioned above, then changes apply, as mentioned above.

But in the Time to Come, when there will be a revelation of the light from the level of sovev kol almin, even the physical body will rise in the Resurrection of the Dead, and [it will] delight in the radiance of the Shechinah (Divine Presence) and live without eating and drinking.

For before the essence of the light there is no concealment at all. And because of this He can watch over every last detail, as it is written, "By Havayah are a man's steps established," and "A person does not bruise his finger," etc., [and] "He knows what is in the darkness, and the light dwells with Him."

For before His essence above and below are equal; all are regarded as nothing before Him. And this is [the meaning of] "Who is enthroned on high, Who looks down low upon heaven and earth": because His essence is "enthroned on high," sovev kol almin, and bears no relation to worlds at all,

therefore there is no difference at all between heaven and earth. And on this matter the eye of the wicked Bilam was blinded, when he said, "and the number of the fourth part (rova) of Israel." That is, according to his error, that the coming-into-being is by way of hishtalshelus and enclothing in the worlds,

therefore there is a distinction between above and below, and in their eyes it is utterly remote that G-d would descend so far below, with individual providence on the earth below as in the heavens above. And therefore they say, "His glory is above the heavens."

But in truth, "where His greatness is, there is His humility": because He is "enthroned on high," He "looks down low." For in relation to sovev kol almin, which is not within the bounds of worlds at all, there is no difference at all between above and below, and they are regarded as truly nothing; and "beneath are the arms of the world," etc.

Now, that the level of sovev should shine within the level of memalei is through occupation with the Torah: "The voice of my beloved! Behold, he comes." 6

For "the Mishnah is a queen"; and when one occupies himself with Torah and says "pure," etc., "I am the Mishnah that speaks in your mouth." And the revelation from the Infinite Light (Or Ein Sof) shines in the Mishnah constantly. The six extremities (vav ketzavos) nest in Yetzirah, and the legal rulings are the level of the emotive attributes (middos) of Yetzirah; and the emotive attributes, the six extremities, shine

there in revelation and constantly. As is known, the revelation of the Infinite Light is in Chochmah (wisdom), and "the Torah came forth from Chochmah"; and all the laws, "kosher" and "permitted," etc., that are explained in the Mishnayos are "clarified through Chochmah": it separates the good from the evil, and the very essence of

the revelation shines there, and it clarifies and decides the law that [a thing] is permitted to eat, and through this that thing is elevated, or the opposite. And of this it is said, "You shall distinguish between the pure animal," etc. Whereas in the Baraisa the illumination and the revelation in them are slight, and not constant, like the analogy of one who goes to his concubine, etc.

For the Mishnayos are the level of Chesed, Gevurah and Tiferes, which are the middle vessels: "Tiferes is the body," etc. But the Baraisos are the level of Netzach, Hod and Yesod, which are "outside the body," outer vessels.

Therefore it is called Baraisa, an expression of "outside," and they are enclothed also in Asiyah. Therefore the Baraisos multiplied specifically in the time of the exile, for then "the feet reach the feet," the level of Netzach, Hod and Yesod;

and therefore the illumination and the revelation in them are slight. However, previously everything was included in the Mishnah, along the lines of what Ilfa said: "and I do not resolve it from the Mishnah," etc.

And "maidens" (alamos) are the laws of the Babylonian Talmud: by raising objections and resolving them, new laws were added, and one compares one matter to another. And the Talmud is in Beriah, where His Chochmah (wisdom), may He be blessed, shines, as is written in Etz Chaim, "Imma (Binah) nests in Beriah." And they are called alamin, an expression of concealment (he'elem). 7

As it is stated: "Who forms light" — this is Yetzirah (Formation); "and creates darkness" — the World of Beriah (Creation) is called darkness. And the reason for this is that in Yetzirah, where the six extremities (vav ketzavos) of Atzilus nest,

which are His emotive attributes (middos), may He be blessed, they can descend and be enclothed, so that the recipient can receive actual kindness, in measure, and feel the good. Although there is no comparison to the essence of the Chesed of Atzilus, for in Yetzirah they are finite, nevertheless the term "light" applies, for the recipient receives it clearly.

However, the level of His Chochmah cannot descend in a chain so far below; and therefore, whatever comprehension one attains, he does not attain [it] to its root and its depth.

For the Chochmah, Binah and Daas of the Infinite Light (Or Ein Sof), blessed be He, that is in Atzilus cannot come into revelation in finite vessels: "wise, but not with a knowable wisdom."

Therefore, although above, in Atzilus, Chochmah shines more, yet in the revelation below, in Beriah, which is finite, it is called "creates darkness," and Yetzirah is called "light"; for the finite cannot receive His Chochmah.

Therefore of the Babylonian Talmud it is said, "He has set me in dark places"; for since the Talmud is the reasons of the Mishnah and His Chochmah, may He be blessed, this is "in dark places," for it cannot come into revelation such that one would understand the reason on its true foundation and in its root.

And therefore the tefillin of the hand are called "Who forms light," for His emotive attributes shine in them; whereas the tefillin of the head, which are the level of the intellect (mochin), are called "and creates darkness," for the revelation of His Chochmah, may He be blessed, comes in concealment and does not shine in actual revelation.

(This matter can be understood by way of an example from what is written elsewhere on the matter of "the speculum that shines" and "the speculum that does not shine": the very highest level cannot come into revelation through the speculum that shines, but only through the speculum that does not shine. As is written in Isaiah, "And I saw Ado-nai," although Moshe said, "For no man shall see Me," etc.

And the speculum that does not shine is the level of darkness compared with the light of the speculum that shines. In the same way is the matter mentioned above, of "Who forms light and creates darkness": since in Yetzirah only the six extremities of Atzilus shine, therefore from this level the revelation can be clear,

as, by way of analogy, through the speculum that shines; therefore it is called "Who forms light." But Chochmah, Binah and Daas of Atzilus, of which it is said, "Your thoughts are very deep," [and] "The hidden things belong to Havayah our G-d": therefore it is impossible for them to shine in revelation in Beriah, Yetzirah and Asiyah in the manner of actual light.

And therefore it is said, "and creates darkness": in Beriah, where [the light] is drawn from Chochmah, Binah and Daas of Atzilus, the revelation cannot be other than, by way of analogy, [as through] the speculum that does not shine, or the level of darkness and greater concealment.) (And see what is written at the end of the discourse beginning "Go forth and see," on "with the crown," etc.)

And for this reason too they are called alamos, an expression of almah (a maiden), who is a virgin "and no man had known her," since the drop of Chochmah does not shine within her in actual revelation.

Yet even so, some radiance is revealed, but not clearly. Therefore [it is] "and creates darkness": the revelation of the radiance is as in darkness, by way of analogy, where one's being is nullified and one sees nothing well; rather, whatever one does see, one does not see clearly

or on its true foundation, and one does not encompass the thing he sees with the eyes of his sight. (And see what is written elsewhere on the matter of "He looks in through the windows, He peers through the lattices.") And this is [the meaning of] "In embroidered garments she is brought to the King; maidens behind her, her companions":

for the laws, which are called alamos, are the seven chambers (heichalos) of Beriah, and they are called "maidens" (besulos), for she did not receive the radiance within her in revelation, but only in the manner of the nullification (bittul) of her being.

For nevertheless some radiance does shine, but it cannot come into revelation in a finite vessel; and because of this the being is nullified.

And therefore they are called "behind her, her companions." And when there is an ascent of the level of Malchus (sovereignty), "she is brought to the King," etc., then the seven chambers mentioned above are also elevated: "they are brought to You" of themselves,

for they did not receive the influence into their very inwardness, and it does not shine in her in revelation within the vessel, for the vessel cannot contain its light;

but because of the revelation that there is, "they are brought to You" of themselves. (And see what is written elsewhere on the verse "And behold, Rivkah was coming out"; and see in Parshas Vayakhel, 197b; Pekudei, 235a, 238a; and see Parshas Acharei, 67b.)

3. Now, in order to draw down all of the above through one's occupation with Torah, there must 8
first be an arousal from below (isarusa dilesata), through the Shema and prayer. As is known, prayer is the eighteen blessings of prayer, which join the eighteen vertebrae of the spine, from the head to the feet; and this is accomplished through the raising of mayin nukvin (feminine waters) that is in the Shema.

And this is [the meaning of] what is written, "One is she, my dove." That is, there must be the 9
level of achas ("one," in the feminine); and achas is a term for Nukva (the feminine), who receives from echad ("one"), Z'eir Anpin.

And through the raising of mayin nukvin (feminine waters) below, in the level of achas, then "spirit brings spirit and draws down spirit." And this is "my dove," named for "your eyes are doves": through gazing at the glory of the King one comes

to the level of achas, through his contemplation in the Verses of Praise (Pesukei deZimra): "praised and glorified forever and ever is His great Name." The meaning is: all the praises and glorifications, from the head of all levels to no end, which is "forever and ever," are

only from the level of "His great Name," that is, only the level of a radiance and glow from His essence. "May Your Name be praised forever": all the levels of hishtalshelus, from the loftiest heights, all are the level of "Your Name."

Now, through contemplation at length in the Verses of Praise (Pesukei deZimra), he then comes 10
to the level of echad ("One"), and [to] "You shall love," etc., "all your might," without limit: self-sacrifice (mesirus nefesh). And for this reason we say, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)": that is, that below too there must be the unification of self-sacrifice.

Also in that which dwells among the lower realms, through the raising of mayin nukvin (feminine waters) without limit, and "with all your might," then through the arousal from below (isarusa dilesata) [there comes] an arousal from above, the unification of sovev and memalei. And without this there cannot be a revelation of sovev within memalei, and one cannot draw down through his study the revelation of the sovev, that

which is holy and set apart, and not within the bounds of worlds at all. And one who says, "I have nothing but Torah," does not have even Torah.

Rather, when he has self-sacrifice without limit, with surpassing strength, more than the vessel [can hold], then he draws down, through occupation with the Torah, the revelation of sovev. (And see what is written about this in the explanation on the verse "And behold, a menorah all of gold, and its bowl on its top," etc.)

Therefore the expression "the unification of the Holy One, blessed be He, and His Shechinah" applies, for there comes about a unification of mayin nukvin and mayin duchrin (masculine waters); [in] the words of the Gemara, "No drop descends from above without two drops rising from below."

And through prayer the refinement (birur) from kelipas nogah comes about. For because he ate the permitted foods, strength and life-force were added to him, and with this strength he prays and says, "Hear, O Israel," etc.,

"You shall love," etc. Through this the sparks are refined from kelipas nogah, and the level of achas is included in the level of echad. And through contemplation in prayer the soul shines in the body, so that there will be no hindrance at all from the body. However, the self-sacrifice comes from the side of the soul, the G-dly soul,

for "the portion," etc.: the soul is a portion of Havayah, "a son is the leg of his father," literally; in that there is no hindrance at all on the part of the foot, by way of analogy, and wherever the head wishes

to stretch out the foot, whether into a cold place or into a hot place, it is nullified and does [it], because it is in actual unity with the head, and all its life-force is nullified toward there, [to the head].

Exactly so are the souls, a portion of G-d and "his father's leg"; and by this it is within the power of every soul [to come] to actual self-sacrifice. Only, the hindrance is because of the intellectual soul of animality.

However, through contemplation in prayer, as mentioned above, then the intellectual soul too will consent to this, "to be absorbed into the body of the King": "Whom have I in heaven? And with You, I desire nothing on earth."

On the contrary, it is then elevated even more: "a woman of valor is the crown of her husband," as is explained elsewhere. And the learning of each day ascends in the prayer of that day, and the prayer of the whole week ascends in the prayer of Shabbos.

Therefore, through "my dove," that is, the level of gazing at the glory of the King, there comes about "my perfect one" (tamasi): wholeness and completeness in all the levels, the unification of the Holy One, blessed be He, and His Shechinah. And through self-sacrifice, as mentioned above, the unification of sovev within memalei comes about and is revealed, as mentioned above.

And this is [the meaning of] "One is she to her mother": when she is in the level of achas, which 11
is included in the One (chad), as mentioned above, then she ascends to the level of "her mother," Binah (understanding), "the mother of the children." For behold, "By the word of Havayah the heavens were made"; and behold, by way of analogy, in a person speech is drawn from thought.

However, the souls arose in thought. And when his soul has reached the level of achas, and the body too consents to self-sacrifice (mesirus nefesh), the Holy One, blessed be He, and His Shechinah (Divine Presence) are united, in that it is included in the level of echad; then the whole chain of descent (hishtalshelus) ascends, and they are elevated to their source and root.

And this is "pure (barah) is she to the one who bore her": Binah, "the mother of the children." And through Torah and prayer all the refinements (birurim) are completed, and "pure is she," and they are included and ascend "to the one who bore her," as mentioned above; for the refinements have been refined from kelipas nogah through his having eaten the foods whose root is from kelipas nogah,

and with this strength he prayed "One" and "You shall love," etc. And it is known that their root is from the World of Tohu, for "not by bread alone does man live,"

but "by all that comes forth from the mouth of Havayah does man live": for what comes forth from the mouth of Havayah in the foods is higher in its root.

Therefore, when he prays with self-sacrifice by the strength of the foods, as mentioned above, then everything is included, and from this there afterwards comes about the revelation of sovev within memalei: the raising of mayin nukvin (feminine waters), as mentioned above, and the drawing down of mayin duchrin (masculine waters), as mentioned above.

Therefore, through prayer, which is the raising of mayin nukvin beforehand, then through his occupation with Torah the revelation of sovev within memalei is drawn down: "The voice of my beloved! Behold, he comes," etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 34

מה יפו פעמיך בנעלים כו׳

How Beautiful Are Your Footsteps in Shoes

◇

"How beautiful are your footsteps in shoes," etc. Now, our Sages, of blessed memory, said, at 1
the end of the fourth chapter of Sukkah (49b) and in the first chapter of Chagigah (folio 3a),

that this verse was said of the Congregation of Israel (Knesses Yisrael) at the time when they would go up for the pilgrimage festivals, as it is written, "Three times a year shall appear," etc., "before the presence of Havayah your G-d."

And now that the Holy Temple (Beis HaMikdash) has been destroyed, prayer is in place of sacrifice, so that the level of "appearing before the presence of Havayah your G-d" is now in prayer; only that then, the indwelling of the Shechinah (Divine Presence) below was in a physical place, as it is written, "And they shall make Me a sanctuary, and I will dwell," etc.

Therefore it was then divided into three times, Pesach, Shavuos and Sukkos, corresponding to the three Patriarchs, Avraham, Yitzchak and Yaakov.

But now, in prayer, this indwelling is at the level of spirituality; it is without division, for prayer 2
comprises the three levels of Avraham, Yitzchak and Yaakov, since "the Patriarchs instituted the prayers,"

for there are verses in the prayers from the level of Avraham, the level of love; and there are [some] from the level of awe; and there are [some] from the level of Yaakov, the attribute of compassion, as it is written, "You, Havayah, will not withhold Your compassion," etc.

(And see what is written about this in Parshas Pinchas, at the end of the discourse beginning "Command the children of Israel," etc., concerning "to offer to Me in its due season.") Now, it is written, "Thus said Havayah to Yaakov, who redeemed Avraham." For

indeed, the main plea for compassion in the two blessings before the Shema is for the spark of G-dliness, in that we have no love and awe, owing to the absence of contemplation;

for the level of Binah (understanding) is what gives birth to love and awe. Therefore we ask, "Have compassion on us, and put understanding into our hearts," to be one who "understands one thing from another."

That is, to contemplate the coming into being of something from nothing: how the entire creation of the world is, so to speak, by a single utterance, as it is written, "By the word of Havayah," etc.

And as our Sages, of blessed memory, said, "It could have been created with a single utterance," etc. And "From my flesh I behold": as in the analogy of a person, in whom a single utterance is nullified in relation to the essence of the soul and is considered as actually nothing. 3

And so too above: all the worlds, upper and lower, etc., are, so to speak, by a single utterance, and all of them are considered as actually nothing in relation to His essence, may He be blessed.

And from the lengthy contemplation mentioned above, the attribute of love is born, the level of Avraham; and afterwards "Avraham begot Yitzchak," etc. "And we shall not be ashamed," etc., "forever and ever." 4

The meaning of "forever and ever" is that there will then be a revelation of G-dliness, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc.

Then there will be the shame, "forever and ever," over the deeds of this world, which are harsh and evil, in the mode of a yesh (an independent existence) that is entirely separate; for in truth, "I, Havayah, have not changed," etc., and even now nothing conceals before Him, may He be blessed.

For "It was You before [the world] was created, and it is You since it was created," etc. And therefore there is the shame "forever and ever," etc. (And see what is also written about this in the discourse beginning "And behold, a menorah of gold.")

2. Now, our Sages, of blessed memory, said that Sandalphon ties crowns for his Maker from the prayers of Israel. Now, in the language of the Gemara it is called sandal 5

(for "Remove your shoes" is in Targum Yerushalmi "your sandal," and "and he will make [them] tread in shoes" Yonasan translates "in sandals"), and in the language of Scripture it is called na'al (shoe). It is that which covers most of the foot, and it is he who ties crowns from the prayers of Israel. "From the prayers" is the level of the Shemoneh Esreh,

for all the requests in the Shemoneh Esreh, "Graciously grant us from You," etc., "and redeem us," etc., "heal us," etc., are requests that there be a change of will, above the level of Torah,

for "the Torah comes forth from Chochmah (wisdom)," etc. Now, the governance of the worlds is according to the words of Torah, for "there is no suffering without sin."

And likewise the length of the exile, too, is certainly according to the words of Torah. Therefore we ask that there be a change of will, etc., above the level of the will that is drawn into the Torah, which "comes forth from Chochmah," etc.;

that is, that it be drawn from the level of the Master of the will, etc. (And see what is written about this in the discourse beginning "Blow the shofar on the New Moon," concerning "For the Supreme Will has two levels," etc.)

Now, in order that we be able to pray the Shemoneh Esreh with requests, as mentioned above, one must first join redemption to prayer, which is the level of the self-sacrifice (mesirus nefesh) in the Shema: "Hear, O Israel," etc.,

"with all your heart and with all your soul," etc. The meaning: "Hear" denotes contemplation, how "Havayah is our G-d, Havayah is One," the level of simple oneness, etc.,

and all the worlds are only by a single utterance, as mentioned above, and are considered as actually nothing in relation to His being and essence, may He be blessed, as mentioned above. And when one deepens the contemplation at length, as mentioned above,

then his soul longs, and even expires, to be absorbed into His essence, may He be blessed: "Whom have I in heaven? And with You I desire nothing on earth."

The meaning: "with You," even all the supernal lights, "higher than the high," etc., "I do not desire" (see what is written at the end of the discourse beginning "For the thing is near to you"), but only to be absorbed into His essence and being, may He be blessed, the level of simple oneness.

And this is through "And these words which I command you shall be," which is through binding one's thought and speech to the Torah, so that the word of G-d speaks in him, as it is written, "And I have put My words in your mouth," and as our Sages, of blessed memory, said, "These and those are the words of the living G-d," etc.

(And see what is written in the discourse beginning "For on this day He shall atone.") And afterwards, in the second section of the Shema, it is written, "And you shall gather in your grain," which is the act of charity (tzedakah), etc.

And through the self-sacrifice in the Shema mentioned above, which is above the level of Torah, as explained in several places, and as is also hinted in the Gemara, "There is one who acquires his world in a single hour," etc. —

"hour" (sha'ah) being from the expression "and He turned to" (vayisha), etc. — through this we can afterwards pray the Shemoneh Esreh, that there be a change of will above the level of Torah, etc. (And see what is written on the verse "One is she, my dove, my perfect one (tamasi), my twin (teumasi).")

However, our thought and speech in prayer are physical; how, then, can they arouse above, to the level of the will of Keser Elyon (the Supreme Crown), etc.? This is through the angel Sandalphon, who receives the prayers of Israel and strips them of physicality into spirituality, and ties crowns, etc.

(And see what is written about this in the discourse beginning "The Chanukah lamp," etc., "the mezuzah on the right," and in the discourse beginning "Command the children of Israel," etc., "My offering"; and see in the Zohar, Parshas Beshalach, 58a; Vayishlach, 167b; Teitzei, 278a.)

Now, as for the matter of the level of the sandal and the shoe mentioned above, one must first understand the matter of the chain of descending worlds (hishtalshelus) and the coming into being of something from nothing. For in truth, although the chain of descent is through the level of His attributes (middos), may He be blessed,

as on the first day there was drawn down the level of "Let there be light," which is the level of supernal Chesed (kindness), and on the second day, "Let there be a firmament," etc.,

nevertheless, from the descent of supernal Chesed there could not have come into being the level of yesh (independent existence) and of finite beings, in a state of separateness, but on the contrary, complete self-nullification (bittul), as in the analogy of the sun's radiance within the sun.

But the main coming into being of something from nothing is through the attribute of Malchus (sovereignty), for "there is no king without a people." This is the level of the Name Elokim, which is the level of a sheath that covers and conceals the Name Havayah,

as it is written, "For a sun and a shield is Havayah Elokim." And this is through "For He commanded and they were created," etc., and "the word of a king is sovereign," which is the level of the king's command, etc. (And see what is written about this in the discourse beginning "So that you may fear" and in the discourse beginning "Who has counted.")

Yet even so, the world would have spread forth without limit or end. And that the coming into being should be within the level of limitation, "a journey of five hundred years," etc., is through the angel Sandalphon, who is the level of the shoe that covers most of the foot, the level of Malchus mentioned above.

And as it is written, "And the earth is My footstool"; and it is he who covers the level of Malchus mentioned above, so that it be within the level of limitation, "a journey of five hundred years,"

and this is through the level of the angels, who are the level of yesh (existence) and yet are in a state of self-nullification, and are not at the level of separateness at all, as it is written, "And the host of heaven bow down to You," etc.

(And see in the Raaya Mehemna, Parshas Teitzei, 280a: "His shoe: this is Sandalphon," etc., "and a shoe (na'al) in relation to the Shechinah"; and in the Zohar, Chukas, 180a, and in the Ramaz there; and in the Pardes, Sha'ar 16, chapter 4; and in Emek HaMelech, Sha'ar 14, chapter 3, folio 81c, and Sha'ar 16, chapter 11, folio 129c.)

And therefore his power is great and mighty, to tie crowns for his Maker. That is, because "their beginning is wedged in their end," and "last in deed, first in thought": that is, in the primordial thought, "I will reign," etc.,

the level of the Malchus of the Infinite One (Ein Sof); for the main purpose of creation was that there be the level of a yesh that is nullified to Him, may He be blessed. (And as is written in the discourse beginning "Return, O Israel, unto," concerning "For forgiveness is with You, so that You may be feared.")

3. Now, in the same way, the matter of the level of the shoe will be understood below, in the soul of man. (For the souls are called "foot": "Yaakov" is yud-akev, "heel"; and also in general, since it is written, "You are children," and "a son is the leg of his father." And the level of the shoe and garment of the foot is the level of the animal soul, as will be explained.) 6

For the animal soul is that which is drawn from the dregs of the ofanim. For in the level of the Chariot, the face of the lion is the level of love and the face of the ox is the level of awe, and they carry the Throne. And "from the sweat of the chayos":

that is, since it is impossible for them to bear the burden of the intensity of the love and the fear drawn into them, therefore "the chayos tremble with dread," etc.; this is the level of the refuse that issues from them, as in the analogy of sweat that comes out through the pores of the skin.

But from the skin itself, which is the level of the outer dimension (chitzoniyus) of the awe and love (dechilu u'rechimu) of the chayos in the Chariot, and these are the level of letters, etc., from them there is drawn down below (and through the chain of descent and the level of nogah, a mixture of good and evil, etc., as is known)

the animal soul and the natural traits. And not all natural traits are alike, for there is one whose nature loves honor, or money, etc.

Now, as in the analogy of an animal: its flesh, sinews and bones are its inner part, and the outer skin clothes it.

(And see what is written concerning the skin in Parshas Pinchas, in the discourse beginning "Command," etc., "My offering, My bread," mentioned above.) And from the skin one makes shoes. So too with the animal soul, which is drawn from the level of the outer dimension of

the ofanim in the Chariot mentioned above: through the subduing (iskafya) and transformation (is'hapcha) of the level of the animal soul mentioned above, by the self-sacrifice in the Shema, "with all your heart," etc., "with both your inclinations," it becomes the level of the shoe that covers most of the foot.

For the main [part] of walking is in the foot, which carries even the head along. (See what is written in the discourse beginning "A song of ascents: Out of the depths," and in the discourse beginning "His left hand is under my head," and on the verse "And the earth is My footstool," and what is written on the verse "She girds her loins with strength.")

So too, through the subduing and transformation of the level of the animal soul mentioned above, by the self-sacrifice in the Shema, which is the level of "last in deed, first in thought,"

for the ultimate intent is that He have a dwelling place among the lower realms, as mentioned above, and through this we can afterwards pray in the Shemoneh Esreh that there be a change of will from the level of Keser Elyon (the Supreme Crown), above the level of Torah, as mentioned above.

Now, in prayer there are three stages, corresponding to the three worlds of Beriah, Yetzirah and Asiyah. That is: the beginning of prayer is the ascent of the World of Asiyah (Action), "Blessed are You," etc.; and afterwards the incense; and afterwards "Blessed is He who spoke" and the Verses of Praise (Pesukei deZimra), "Halleluyah," etc.

"Hallelu" is from the expression "when [His lamp] shone" (behilo), etc.; Yah is the level of Chochmah and Binah: that is, the level of Chochmah and Binah shines, so that there not be the level of dullness of the mind and dullness of the heart, etc. (And see what is written in the discourse beginning "To understand the matter of dullness of the heart.")

This is through contemplating how all the worlds are only a "remembrance" from the level of "abundant goodness," as it is written, "The remembrance of Your abundant goodness," etc.; and "To make known to the sons of man His mighty acts": these are the levels of the contractions (tzimtzumim);

but in relation to His being and essence, may He be blessed, they are considered as nothing; and "Unique One, Life of the worlds, King." Until the blessing Yotzer Or, all of it is the prayer of Yetzirah, which is the ascent of the World of Yetzirah (Formation). And afterwards the blessing Yotzer Or ("Who forms light"),

which is the prayer of the World of Beriah (Creation): "And the ofanim and the chayos," etc., "with a roar," etc., how He alone is exalted and holy, etc. And afterwards the level of the Shema, "with all your heart," etc.

And afterwards the prayer of the Shemoneh Esreh, in a whisper, the level of Atzilus 7
(Emanation), etc. And the ascent of all the prayers of the weekdays is on Shabbos, for then is the time of the ascent of the worlds, as it is written, "The burnt-offering of Shabbos on its Shabbos," etc.,

"for on it He rested," etc. Therefore on Shabbos and Yom Tov it is permitted to wear the sandal, for the level of the shoe too, which is the level of the animal soul, is elevated on Shabbos.

(And see what is written in the discourse beginning "Go forth and gaze," concerning "I was young and have also grown old," which refers to the ascent of Metatron on the day of Shabbos.) Therefore it is a mitzvah to eat on Shabbos, as our Sages, of blessed memory, said, "With what does one delight in it?" etc.

Whereas on Yom Kippur, when eating and drinking are forbidden, wearing the sandal is forbidden. (And elsewhere the matter has been explained, that one does not go out in shoes on Yom Kippur, and specifically those of leather, but those of wool are permitted: since the level of leather is a coarse, material garment, it goes further beyond the bounds of the body, which is not so with other garments, which are included in the body itself.

Now, above, the lowest level, which is not at all of the essence of the higher level, each world according to its measure, etc., is the level of skin. And this is the level of the "servant," Metatron, who is the lowest garment of the Shechinah.

And Chanoch was a stitcher of shoes, the level of these shoes, etc. And this is "How beautiful are your footsteps in shoes, O daughter of the noble one": the daughter of Avraham, who is called "noble" (nadiv), who is the level that bestows kindness and goodness upon all the worlds, etc.,

as in the analogy of tanned hides (oros avudim): for the whole essence of the service (avodah) for the sake of which man was created is to rectify the level of the skin (or), to transform it from darkness to light (or). And this is "And He made," etc., "garments of skin." And see what is written in the discourse beginning "And these are the ordinances," concerning "Six years he shall serve."

Now, on Yom Kippur the level of the "daughter" mentioned above ascends higher and higher, until the level of shoes of leather is not a garment for her, etc. And therefore the Satan cannot accuse, since his main hold is in the place of the level of skin, etc.

But that of wool is nullified and is elevated as well; and this is the level of "My servant Moshe." And see what is written on the verse "I will make him a helpmate," and see what the Shelah wrote on this in his Tractate Yoma, in the section Torah Ohr, and see what is written at the end of the discourse beginning "Return, O Israel, unto.")

Now, of the ascent of the animal soul on Shabbos, through the subduing and transformation during the weekdays in prayer, etc., it is said, "How beautiful are your footsteps in shoes": that the shoes too are beautiful; on the contrary, the main beauty is in the shoes. For "last in deed, first in thought."

And this is the purpose of the creation of the worlds, etc. But that it be in our power to give over one's soul at [the word] "One" is through the radiance and drawing down of supernal Chesed that comes from above. 8

And this is "O daughter of the noble one": the daughter of Avraham our father, who is called "noble" (nadiv), for he gave of his bread even to Arabs, etc. And above, this is the level of the radiance of supernal Chesed that is drawn down below every morning, as it is written, "And Avraham rose early in the morning and saddled his donkey," so that we may be able to pray in the morning;

for all beginnings are hard, and all the more so when one rises from his sleep, which is one sixtieth, etc.; this is through the radiance and drawing down of supernal Chesed that comes from above, as mentioned above.

(And see what is written in the discourse beginning "Then Israel sang," concerning "The nobles of the people dug it," and at the end of the discourse beginning "Take from among you an offering," concerning "Whoever is generous of heart shall bring it"; and see [the Zohar,] Parshas Vayakhel, folio 197b.

And see on the subject of "How beautiful are your footsteps in shoes" in [Midrash] Rabbah, Ki Sisa, chapter 41, near the beginning; and in Seder Lech Lecha, at the end of chapter 43; Bo, chapter 15, [folio] 130, [column] 3; and in Shir HaShirim Rabbah. And see what is written at the end of the discourse beginning "And Korach took.")

4. "The curves of your thighs are like ornaments (chala'im), the work of the hands of a craftsman." The meaning: the thighs are "outside the body" (levar migufa), the body being the Torah, which is called "the body" (gufa); and the level of the thighs, which are outside the body, is the level of the act of charity (tzedakah), 9

which is through physical action: one goes on his feet in business dealings, and afterwards gives of the toil of his hands, for which he went and toiled, and gives to the poor, etc. (And see what is written about this on the verse "With the lawgiver, with their staffs.")

However, in the legs there are three segments (perakin); the upper segment is what is called by the name "thighs," which is hidden. So too, the essence of the mitzvah of charity is giving in secret, etc.

(As is written in the third chapter of Moed Katan) (16b): "He applies it to charity." And as for the meaning of "the curves of your thighs," Rashi explains in Sukkah (49a): "the hidden parts of your thighs."

"Like ornaments" (chala'im): chala'im are a woman's ornaments worn on the head, as it is written, "and an ornament of fine gold"; and in the language of the Mishnah they are called totefes and sarbitin.

That is: through the act of charity from below, there is made [of it] the level of an ornament and a crown upon the head, as it is written, "He donned tzedakah," etc.,

"a helmet of salvation on His head." (See what is written in Iggeres HaKodesh, in the letter beginning "He donned tzedakah as a coat of mail," and in Parshas Vayeshev, in the discourse beginning "On the twenty-fifth of Kislev"; and see in the Zohar, Pekudei) (247a): "And it stands in a hidden radiance that shines from above," etc.,

"in the mystery of what is written, 'The curves of your thighs are like ornaments'"; and in the Mikdash Melech there, that this is the matter of the drawing down of the 370 lights, and their source and root.

And this drawing down is through what "takes below," the raising of mayin nukvin (feminine waters) from the performance of the mitzvos, etc. For above it is said, "His head is the finest gold, his locks are curled," etc.,

which is the level of the Written Torah and the Oral Torah, and this is the level of a man's ornaments. And through the act of charity a woman's ornaments are made, and this is through "the work of the hands of a craftsman,"

like a craftsman who refines and purifies [metal] out of dust and earth so that it becomes an ornament for beauty; so too through the act of charity, from the toil of one's hands and one's business dealings, etc.

And afterwards one gives of one's toil to the poor, "to revive the spirit of the lowly": this is the 10
level of the refinement (birur) and purification, so that it becomes the level of a woman's ornaments. And there is no ornament

but for beauty. Through this, love is drawn down from above, and there comes about the level of the union of the Holy One, blessed be He, and His Shechinah. For "whoever says, 'I have nothing

but Torah,' does not even have Torah." For what connection does he have with the Torah, to draw down the level of the Torah, Chochmah Ila'ah (the higher Chochmah), so that it be "the words of the living G-d"?

That is, that the level of Elokim, which is the level of contraction (tzimtzum), be in the state of spiritual life from the Life of life, the Infinite One (Ein Sof), blessed be He.

But through the act of charity below, "to revive the spirit of the lowly," through the arousal from below there is an arousal from above, to awaken from above, too, the level of the drawing down of the Torah below.

And this is [the meaning of] what is written, "My tongue shall respond with Your word, for all 11
Your commandments are righteousness (tzedek)." The meaning: that there be "My tongue shall respond with Your word," from the expression "he responds after them what

they say," in the third chapter of Sukkah, which is the level of the drawing down of the Torah from above to below, the level of the 620 pillars of light, as in the analogy of a pillar that connects above and below, is through

"for all Your commandments are tzedek": that is, through the practical mitzvos, which are called by the name tzedakah, as it is written, "And it shall be tzedakah for us

if we take care to do," etc., "all the statutes," etc. (And see what is written about this in the discourse beginning "Go forth and gaze," concerning "With the crown with which she crowned," etc., "My tongue shall respond," etc.; see there.)

However, this verse is also said of the level of the Torah, as our Sages, of blessed memory, said: "Just as the thigh is hidden, so too words of Torah are hidden," etc., and as is written in the fourth chapter of Sotah (49b). That is,

that the level of the Torah is drawn down below into physical matters, seeds and the like. (And as for the connection of the level of the thighs with the Torah, when it was explained above that the Torah is the level of the body: the matter, however, is explained in the Zohar, Pekudei)

(258a), that the Baraisos are called "the curves of your thighs." That is: the Mishnayos are of the level of Chesed, Gevurah and Tiferes, which is the level of the body, and a Baraisa is a matter "outside the body," that is, the level of Netzach, Hod and Yesod,

except that they are the upper segment of Netzach, Hod and Yesod; see there in the Mikdash Melech. And this is "the curves of your thighs," etc. And see what is written about this in the discourse beginning "Sixty are the queens," and in the discourse beginning "And Yitzchak went out to meditate in the field," and in the discourse beginning "And these are the names."

And "the work of the hands of a craftsman" is well understood, as Rashi explains in Moed Katan (16b), that the Torah is the work of the craftsmanship of the Holy One, blessed be He. And see [the Zohar,] Parshas Terumah (161a); and see further on the subject of "the work of the hands of a craftsman" in [Midrash] Rabbah, Ki Sisa, at the end of chapter 47.

Now, there are two levels of shoes. One shoe is the ascent of the animal soul through the doing of all the mitzvos, and charity, which is equal to them all; and this is drawn from the level of the camp of Gavriel in the Chariot, the level of awe and fear.

And the second shoe is the level of the joy of a mitzvah, which is also from the level of the animal soul, as it is written, "with joy and with gladness of heart": for joy is mainly in the heart, where the animal soul dwells, 12

for "the blood is the soul," and, as is known from the books of natural science, sadness comes from the turbidity of the blood in the heart, when it is murky, and joy is when the blood is clear. And this is through "Who has sanctified us with His commandments": "asher" (who) is an expression of supreme delight, "Who has sanctified us with His commandments," etc.

And all the mitzvos must be done with joy, as it is written, "Because you did not serve with joy"; and regarding charity it is also said, "And let your heart not be grieved when you give to him."

And this is the level of the second shoe, of the level of the animal soul, which is drawn from the camp of Michael, the level of love. (And in Zohar HaRakia, at the beginning of Parshas Mishpatim) (on folio 94)

he writes that the shoes are Metatron and Sandalphon, and they are enclothed in kelipas nogah in order to govern this lowly world during the six weekdays, and on Shabbos they ascend, etc., and kelipas nogah, too, is refined and ascends, etc.; see there at length.

(Now, since the main subject of the verse "How beautiful are your footsteps in shoes" was said of the Congregation of Israel at the time when they would go up for the pilgrimage on the three festivals, for then there is the revelation of beauty in the level of the shoes mentioned above, therefore it is stated in the Mishnah at the end of chapter 5 of Kesubos, "and shoes from festival to festival"; see there.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 35

מי יתנך כאח לי יונק שדי אמי כו'

"Who Will Make You as a Brother to Me"

◇

"Who will make you as a brother to me, who nursed at my mother's breasts," etc. Now, this statement is said by the Congregation of Israel (Knesses Yisrael) to the Holy One, blessed be He, at a time when the Holy Temple does not stand. 1

The meaning of "as a brother to me" is that Israel are called brothers and friends, as it is written, "For the sake of my brothers and my friends, let me now speak," and the end of the verse is, "For the sake of the house of our G-d";

that is, at the time when the Holy Temple stands, they are called brothers and friends. Therefore she asks, now as well, "Who will make you as a brother to me."

Now, it is known that there are two kinds of rungs among Israel: tzaddikim and baalei teshuvah (penitents). At times the words of our Sages, of blessed memory, imply that the standing of baalei teshuvah is greater than that of tzaddikim, as it is said, "In the place where baalei teshuvah stand, perfect tzaddikim are not [able to stand]," etc. 2

And at times they praised the standing of tzaddikim very highly, as in the matter of "With whom did He take counsel? With the souls of the tzaddikim," and they did not say "baalei teshuvah," etc. And it is written, "And your people are all tzaddikim," etc.

Now, [the level of] the tzaddikim is along the lines of what is written of Avraham, "And they shall keep the way of Havayah, to do tzedakah (charity)," etc. (see what is written about this in the discourse beginning "I will sing to Havayah"), it being known that the purpose of creation is that there be a dwelling place among the lower realms;

for before the world was created, there was He and His Name alone (see what is written about this in the discourse beginning "Command the children of Israel, etc., My offering"); that is, that the level of "One" be drawn down below too, just as above.

And this is the meaning of "the way of Havayah." Just as a road is made for going from city to city, etc., [so] that [the light] from the Name Havayah should go and be revealed below as well, in the World of Asiyah, the world of darkness, is called "a way"; that is to say, through this it goes, etc.

And this is the level of tzedakah: just as tzedakah is from the rich man to the poor man, "to revive the spirit of the lowly," etc., so is the drawing-forth of the Name Havayah into the world of darkness, etc.

Therefore all the mitzvos are called by the name tzedakah, as it is written, "And we imposed mitzvos upon ourselves," etc. For the 620 mitzvos are 620 pillars of light, etc., a drawing-forth from above, and this is the level of tzedakah.

(Now, it can be said that the meaning of "the way of Havayah" is a drawing-forth from the Name Havayah into Beriah, Yetzirah and Asiyah; and see what is written in the discourse beginning "For this mitzvah." However, elsewhere it is explained that the meaning of "the way of Havayah" is a drawing-forth so that there be the Name Havayah, as is explained on the verse "I will sing to Havayah."

But it can be said that both matters are altogether included in the meaning of "the way of Havayah"; and see what is written in the discourse beginning "You have captured my heart," on two levels of hearts, etc., see there; and these are the two drawings-forth mentioned above. And perhaps this is why derech (way) is numerically equal to twice "Havayah Elokim," along the lines of what is written elsewhere, in the discourse beginning "Return, O Israel," on the matter of

what is written, "And they said, 'Havayah is the G-d (HaElokim),'" twice; which is the meaning of what is written, "And I return in peace to my father's house, then Havayah will be G-d (Elokim) to me"; and see what is written in the discourse beginning "On the eighth day, an assembly," on the meaning of "The rock of my heart and my portion is G-d (Elokim) forever"; and see what is written elsewhere on the statement in Parshas Vayishlach)

(175b) "For the ways of Havayah are straight," etc. And the explanation of the matter: behold, it is written, "How many are Your works, Havayah! You have made them all with wisdom," etc.

The meaning of "how many" is the myriads upon myriads of the chain of descending worlds (hishtalshelus), those comprehensible to us and those not comprehensible, etc., as is known in the Zohar,

in the Idra, [concerning] the multitude of the hishtalshelus. And they are all only in the category of 'making' (asiyah); even those that are not comprehensible, and are at the level of "wonder" (pele): "amun—wondrous; amun—covered; amun—hidden," etc.,

are nevertheless called 'making': "Who makes wonder," "to Him Who makes wonders," etc. On the face of it, one must understand: what is the point of the analogy of 'making'? Since they are spiritual, how can one speak of 'making' with regard to them? etc.

However, it is, by way of analogy, like physical action (asiyah) in a person below, which has no connection with his intellect and wisdom, and in which there is nothing of the level of intellect, only a radiance of the intellect, a mere radiance, etc.,

through several enclothements (and see what is written in the discourse beginning "Who has counted," on the meaning of "I have also made him," and in the discourse beginning "In the third month," on the meaning of "for all the praise of the work of Your hands"). So too above, it is only the power of the Maker within the made, a power alone, etc.

And this is [why it says] "You have made": 'making' specifically (and see what is written in the discourse beginning "Binding to the vine," regarding "making wonder"). Now, the power of the Maker that is enclothed there is called the light that fills all worlds (memalei kol almin), and the essence of the Maker, etc.,

is the level of the light that encompasses all worlds (sovev kol almin), etc. And like a circle, which has no top and bottom, so before Him, may He be blessed, the higher realms and the lower realms are equal: "darkness is as light."

Therefore it is written, "Where is the place of His glory?"—for it is not comprehensible even to the higher realms—and of below it is written, "The whole earth is full of His glory." This is for the reason mentioned above: that before Him, may He be blessed, there is no distinction between the higher realms and the lower, etc.

However, the meaning of a dwelling place among the lower realms is that there be "One" below just as above. That is: just as "Your kingship is the kingship of all worlds" is the level of His kingship [accepted] willingly, etc.,

so there should be below as well the level of kingship (Malchus), and not "Your dominion"; for "Your dominion in every generation" is the level of one who rules against [his subjects'] will and not willingly, etc.

(And see what is written in the discourse beginning "Return, O Israel, unto," regarding "For with You is forgiveness, that You may be feared." And this power, that there be the level of a dwelling among the lower realms as well, is drawn from the level of the light that encompasses all worlds (sovev kol almin), before which above and below are equal; and see what is written about this in the discourse beginning "There are sixty queens.")

And this is the matter of the level of self-nullification (bittul): not to be in the state of "I and he cannot dwell [together]," etc., but rather to be in a state of bittul. Therefore the Infinite One (Ein Sof) rests in Chochmah (wisdom), for Chochmah is koach mah (the power of 'what'), etc.

Now, this level is called "the way of Havayah"; that is, because every mitzvah has three garments: thought, speech and action.

Now, the drawing-forth from above through the mitzvos is that there be an enclothement of thought in thought, speech in speech and action in action, "with all your soul," etc. And although it is written, "For My thoughts are not your thoughts," etc., 3

nevertheless, the end of the verse concludes, "nor are your ways My ways"; that is to say: when are My thoughts not your thoughts? When your ways are not My ways.

But if your ways are My ways, it is possible for My thoughts, too, to be your thoughts. And "your ways are My ways" means being "the way of Havayah," etc.: that the study be for its own sake (lishmah), through prayer first, etc.,

for thought is bound up with speech, since it is impossible to speak without thought. Therefore, "And I have put My words in your mouth," etc.: the enclothement of speech in speech, and as a matter of course there will also be thought in thought, etc.

(And the three levels of thought, speech and action are the three worlds of Beriah, Yetzirah and Asiyah, so that in the worlds of separation, too, a revelation of the Infinite Light (Or Ein Sof), blessed be He, be drawn down; as is explained elsewhere on the verse "She is one," etc., "My perfect one," [read as] "My twin." And this drawing-forth is the meaning of "Who will make you as a brother to me": that there be a revelation of the Name Havayah below;

then it is called "as a brother to me," which is not so when it is in a state of concealment. And see further below on the meaning of "as a brother to me.") And this is [the meaning of] "who nursed at my mother's breasts." It is, by way of analogy,

like how, through nursing, the child grows during the twenty-four months of nursing [to a degree] he will not grow in any other twenty-four months; and the growth that comes through nursing is not commensurate with his growth in the other years of his life, etc.

So it is with there being a revelation of the Name Havayah, blessed be He, below. That is: from what was at first [such that] "no thought can grasp Him," "the most hidden of all the hidden," there will come about the growth, so that He is revealed below, so that there be the level of "My thoughts are your thoughts," etc.

(And see in Parshas Haazinu, 296a, on the verse "And my breasts are like towers.") And this is [the meaning of] "Who will make you": that the level of "Who" (Mi) does all this for me, etc.

(See in Parshas Vayechi, page 237b, on "Who will raise him up" [and] "Who will heal you"; and see what is written on the verse "And now, I pray, let [the power] be great," on the matter of "Ado-nai, who could stand?"; and along these lines one can explain what is written in Parshas Vaeschanan, "Who will grant that this heart of theirs be theirs, to fear," etc.)

Now, the level of "my mother" is, by way of analogy, "a joyful mother of children," which is the level of joy. By way of analogy: joy brings about no addition or renewal of life-force, only an expansion and flowing of the life-force, which at first was in a state of constriction, and through this [joy] it comes to expand.

"I would give you spiced wine to drink": "Wine entered, the secret came out," the revelation of G-dliness, etc. (And see what is written about this in the discourse beginning "I will greatly rejoice in Havayah," and in the discourse beginning "Havayah is with me among my helpers.")

And this is [the meaning of] "And I was delights day by day, playing before Him," etc., "and my delights are with the children of men": that is, two delights. And through this there comes about a revelation below: "and my delights are with the children of men," etc.

And this is [the meaning of] "I would lead you, I would bring you into my mother's house; you would teach me": first the drawing-forth to the level of Imma, Binah (understanding), and afterwards the drawing-forth from there downward, from the level of "my mother," so that there be a dwelling place among the lower realms. Therefore it is said in the language of "you would teach me," for "my mother" is the level of the Written Torah.

And "you would teach me" is the level of the Oral Torah, etc. (And see what is written in the discourse beginning "I am my beloved's," on the matter of "to my mother's house and to the chamber of her who conceived me"; and see what is written elsewhere on the meaning of "for Your Torah which You taught us," and what is written [in the discourse beginning] "And all your children shall be taught of Havayah"; and see on the matter of the Written Torah and the Oral Torah in Parshas Vayakhel, page 200, and in Parshas Bereishis, page 50b.)

This rung is the level of tzaddikim, who are called brothers—"as a brother to me," etc.—as mentioned above, for all their service is from above to below, to draw down, etc.

[And they draw down His dwelling, may He be blessed, among the lower realms. And see what is written in the discourse beginning "Sing and rejoice," at "And the explanation of the matter of 'my sister'"; and on the matter of "as a brother to me," see in [Midrash] Rabbah on Song of Songs,

and in Parshas Shemos, at the beginning of section 5; and in the Zohar, Vayeshev (184a), and in Parshas Shemos (page 18); and on the matter of "I would lead you, I would bring you into my mother's house," in Parshas Pekudei, page 257, end of side b.]

The second rung is the level of baalei teshuvah, and of this it is said, "I would find you outside, I would kiss you; moreover, they would not scorn me."

For [the term] baalei teshuvah does not apply specifically to transgressions, but also to one who is separate and is not in a state of fervor, etc.

For businesspeople, who are not always [devoted] to G-d but only set fixed times for Torah, etc. —when one returns from his occupation with worldly matters to study, it is called teshuvah (return).

That is, he returns from what he was occupied with at first, etc. And through this there comes about a great stirring, with greater intensity than if he had not first been occupied with worldly matters, etc.

(As is explained about this on the verse "Many waters," etc., "For the waters of Noach," etc.) For in truth, of the angels it is written, "All of them stand in the heights of the world."

For the meaning of "standing" is that they are always at one rung; and this is because they are always in a state of bittul. Into what other nature would they change, that there be a stirring, which is a change of nature? etc.

But in [one engaged in] business there is the level of stirring, for his nature has changed, from being occupied at first with worldly matters to being one who studies Torah, etc.

And although the stirring is only at the level of the vital soul alone, nevertheless it is very lofty, 4
etc. This is because it is in the category of "the sitra achra (the other side) is subdued" (iskafya sitra achra), etc.

And through the sitra achra being subdued, he brings about an arousal from what was at first [the state of] "and the glory of the Holy One, blessed be He, withdrew higher and higher"; that is, from what was at first a withdrawal of His G-dliness, may He be blessed, as in the matter of "He ascended higher and higher" in the Zohar, Part III

(page 20b), where the revelation withdrew from below to the level of His Being and Essence: from there itself the revelation and the drawing-forth will be drawn down below.

For it is written, "As in the days of your going out of the land of Egypt, I will show him wonders." And this is as at the Giving of the Torah, of which it is written, "Face to face Havayah spoke": a revelation of G-dliness below at the level of "face." First there had to be a hiding of the Face, the exile of Egypt, 210 years,

so that afterwards there could be "face to face," etc. (And see what is written about this at the end of the discourse beginning "And Elokim spoke, etc., I am Havayah; and I appeared," etc.)

And so too, along these lines, with the destruction of the First and Second Temples, which is because "the Holy One, blessed be He, withdrew higher and higher," in a state of hiddenness, etc. And the intent of the hiding of the Face is that there be a great stirring upward, as in the analogy of a father with his son: when the father hides from him,

then the son cries out to go up to him; and this is the father's will, that the son should want to go up to him; therefore he hides, etc.

So too, because of the hiding of the Face, [in] Torah and prayer—through this the stirring will be exceedingly great, iskafya sitra achra, and he brings about an arousal from what was the level of withdrawal higher and higher, so that there be the level of revelation below, as mentioned above.

And this is [the meaning of] "I would find you outside, I would kiss you." "I would find you outside" refers to what is at the level of "outside," which is the level of baalei teshuvah (and see in Parshas Acharei, page 78a, on the verse "born at home or born outside," and in Parshas Toldos, 141b, on the verse "Wisdoms cry aloud outside"; and see what is written about this in the discourse beginning "When you raise up," etc., "Yours is greater than theirs").

Through this comes about "I would kiss you," the level of kisses, "the cleaving of spirit to spirit," etc.: "Blessed are You, G-d," so that from the level of "Blessed," etc., there be a drawing-forth in revelation, "You," etc.

But "Who will make you as a brother to me" and "I would find you outside," etc.—both at once; that is, that there be the level of the joining of tzaddikim and baalei teshuvah, as in the statement of the Zohar, "Mashiach is destined to bring the tzaddikim to teshuvah," etc.

(As is explained about this in the discourse beginning "The second day of Yom Tov," regarding Shemini Atzeres.) And [it is] as the counsel of our Sages, of blessed memory: "all his days in teshuvah"; that is, that the tzaddik, too, should do teshuvah.

That is, for the bittul not having been so great; for example, that he was not in so much bittul in prayer, etc. (And see what is written in the discourse beginning "How goodly," regarding "And the third teshuvah"; and see what is written in the discourse beginning "Return, O Israel," on the matter of what Yaakov our father said, "If [Elokim] will be," etc., "then [Havayah] will be," etc.)

And now he has reached the level of bittul: this is his teshuvah. And through this "all judgments will be removed from it," so that the external forces have no hold whatsoever: "moreover, they would not scorn me."

And as our Sages, of blessed memory, said, "If Israel do teshuvah, they are redeemed," etc. For the main [cause of the] concealment is that "the Holy One, blessed be He, withdrew above," etc.,

and through teshuvah he brings about an arousal, so that there be revelation below, and as a matter of course they are redeemed, etc. And "teshuvah, prayer and tzedakah (charity)," etc.; that is, tzaddikim and baalei teshuvah together, which is not so when each one is by himself, etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 36

שימני כחותם על לבך כוי

"Set Me as a Seal upon Your Heart"

◇

"Set me as a seal upon your heart," etc. Now, the seal is the matter of tefillin: "a seal upon your heart" is the tefillin of the head, that is, the straps that hang over the heart; "a seal upon your arm" is the tefillin of the hand. 1

(In the Midrash Rabbah on the Song of Songs, on this verse; the Tikkunei Zohar, Tikkun 22; and in the Zohar, Part III, Metzora 54b, [and] Bamidbar 120b. And see in the Midrash Rabbah, Vayeshev, section 85, regarding "your seal and your cord," and in Parshas Bamidbar, at the end of section 5, regarding "Another explanation: 'And My praise I will restrain for you,'" etc., "Set me as a seal.")

And this is the request of the Congregation of Israel (Knesses Yisrael): that the seal be of her. As our Sages, of blessed memory, said: "The tefillin of the Master of the world, what is written in them? 'And who is like Your people, like Israel,' etc., 'And who is a great nation,' etc."

The explanation of this matter of a seal is, by way of analogy: there is a seal that one presses into wax, and another seal comes to be on the wax.

Now, if the letters on the seal are sunken, [they] come out raised on the wax; and if the letters on the seal are raised, [they] come out sunken on the wax.

To understand this in the analogue: it is known that a spark of G-dliness is enclothed in the soul, to become intellect and emotive attributes (middos), and thought, speech and action; and this is the level of the hidden love. 2

And one must bring it out from concealment into revelation, so that it rises upward like flashes of fire, to go out of its sheath; and this is called the level of a "mountain," which is raised up from the level plain of the earth.

And this is [the meaning of] "Not like Avraham, who called it a mountain": for the level of a mountain is the level of Avraham, love, so that there be "And you shall love" (a term of will) "Havayah," that He be "your G-d," and not

as He is enclothed in the soul, etc. (And see what is written in the discourse beginning "For the mountains shall depart," and in the discourse beginning "The voice of my beloved," etc., "leaping upon the mountains.")

And this is through "Hear, O Israel": "Israel" is the spark of G-dliness that is enclothed in the soul and scattered in the soul's dispersion, in its division into intellect and emotive attributes, thought, speech and action; and "Hear" (Shema) is a term of gathering and assembling, that it gather itself upward to its root, because

"Havayah is our G-d" is the level of "two companions," etc., in that the renewal from nothing into something is constant, as [in] the saying, "Who in His goodness renews," etc.; [and] "Havayah is One," without any change.

For the whole of the Maker is not actually enclothed in the made, for "My thoughts are not your thoughts," etc.; only "Blessed be the Name of the glory of His kingdom forever and ever." For this physical earth is the level of the Malchus (sovereignty) of the World of Asiyah (Action); the lower Gan Eden is the Malchus of the World of Yetzirah (Formation); and the upper Gan Eden, the Malchus of the World of Beriah (Creation); and all

[is] only the level of Malchus alone: "the righteous delight in the radiance of the Shechinah (Divine Presence)," and the Shechinah is Malchus, which is the level of a name alone: "the Unique One, Life of the worlds, King."

Therefore, "You shall love Havayah your G-d": for "Whom have I in heaven," etc.; "My flesh and my heart pine away," etc., at the level of "and with all your might," without limit, which has no vessel that limits [it]; only to cleave to Him actually, to the Infinite One (Ein Sof), blessed be He, the Source of life, the Source of delights.

But how does one come to this rung? It is through Pesukei deZimra (the Verses of Praise) and the blessings of the Shema. Pesukei deZimra: "The exaltations of G-d in their throat, and a double-edged sword" — to prune away the tyrants by

means of the exaltations of G-d. The Shema and the blessings of the Shema: how the angels sanctify [Him] in a state of self-nullification (bittul), and the Ofanim with a great noise, because they are at the level of yesh (something), "a thousand thousands and myriads of myriads"; and when they see the nullification of the yesh,

that "Holy is Havayah of Hosts" — that is, He who is drawn into the hosts is Himself at the level of holy and separate — therefore they clamor with a sound of great noise.

Not so "the Seraphim, standing above Him"; and all the more so "the earth and all that is upon it" must [be] with even more of a sound of great noise, because of the nullification of the yesh.

And this is the meaning of the Shema: at the level of noise over the nullification, "to be one with the One," until one concludes, "I am Havayah your G-d," in actual fact. And afterwards [comes] the Shemoneh Esreh, the prayer in a whisper, like one who speaks into the ears of the king in a whisper; and about this we say, "Ado-nai, open my lips,

so that there be "and my mouth will declare Your praise": "Blessed are You," etc. All this is called the level of a "mountain": it is the revelation of the hidden love, going out from concealment into revelation, etc.

But there is a further level of "mountain": Hor HaHar ("the mountain of the mountain"), a mountain upon a mountain, the level of "He overturned a mountain upon them like a tub," in which the upper mountain is drawn down upon the lower mountain, so that there is a mountain upon a mountain.

For through the level of "and with all your soul," "to cleave spirit to spirit," thought with thought, etc., an arousal from above is drawn down of itself and automatically, without toil, so that there be "And these words which I [command you]," etc.

And this is the level of the upper mountain, for "the Torah comes forth from Chochmah (wisdom)": that is, Chochmah that is in a state of bittul. (For "You made them all with Chochmah"; so what advantage has the Chochmah of the Torah? Only that it is Chochmah in a state of bittul, "holy anointing oil.")

For the whole Torah is to bring everything to the level of bittul to the One: to acquit the innocent and to convict the guilty, and to separate the evil from the good, to sift [it], etc.

And "through Chochmah they are sifted," so that there be bittul to the One G-d, through the 248 positive commandments and the 365 prohibitions: through the positive commandments, to cleave [to Him], for they are "the 248 limbs of the King," vessels and a foundation for His dwelling, may He be blessed; and through the prohibitions, to separate the evil, etc.

And this level of bittul is drawn down through an arousal from below, raising up the soul, so that there be "Just as He is compassionate," etc.; "Who has sanctified us with His commandments," "with His commandments" specifically. And of this it is said, "You have raised my horn like a wild ox; I am anointed with fresh oil."

2. All this is the level of the ascents of the worlds from below upward, and this is the level of the raised seal; and from above downward there comes to be the level of the sunken seal. 3

For "it is not that You have a known righteousness," and "not of any of the attributes," etc.; rather, through an arousal from below — "Whoever engages in Torah, the Holy One, blessed be He, studies opposite him," etc. —

[there comes] the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom), etc. It is written, "And you shall do them," [spelled] atem (you): "to do and to fulfill all the words of," etc.

(And see what is written in the discourse beginning "And you shall make a tzitz," regarding "and you shall engrave upon it the engravings of a seal"; and see what is written in the discourse beginning "The heavens are My throne," on the explanation of "to do and to fulfill," etc., up to "And this is [the meaning of] 'The heavens are My throne,'" etc.; see there. And this is one matter with what is written about the sunken seal, which is drawn down from above through the raising from below.)

And this is the matter of "sunken": "And Havayah descended upon Mount Sinai," for there came about the enclothing of the Infinite Light in a state of concealment, etc. And this is the tefillin of the hand, [put on] seated,

which corresponds to the Shema and its blessings, the level of the prayer [said] seated, the level of "great noise," from below upward: "Sanctify to Me every firstborn," this is Chochmah, [called] "first." And corresponding to this, from above downward: "So that the Torah of Havayah" ("the Torah comes forth from Chochmah") "may be in your mouth," in the manner of sunken.

And the second section, the Exodus from Egypt, is the revelation of the hidden love from the concealment of the mind into the heart. For as long as it is in the mind alone, it is in a state of constriction (meitzar) and exile, for it is not revealed. 4

Whereas when it is revealed it is called the level of birth: "And your births and your origins, on the day [you were] born," etc. And this is the level of the revelation of the joy of a mitzvah, "a joyful mother of children"; "because you did not serve," etc., "with joy," etc.

That is, the revelation of the sections Shema and Vehayah Im Shamoa, which are love and awe. And in deed, the revelation is in charity: just as through the first section Torah is drawn down, so through this section charity is drawn down, which is the level of compassion; and through this one arouses above, too, the level of compassion.

For "not of any of the attributes," etc., since compassion is an emotional stirring, and this does not apply to the Infinite Light (Or Ein Sof), blessed be He, in which there is no change of will whatsoever, G-d forbid;

rather, it is enclothed in the level of compassion through the deed of charity: through an arousal from below, an arousal from above. "Charity is a base (kein) for life": a base and pedestal for the Life of life, "a foundation for Your dwelling."

And this too is the level of sunken, from above downward; for the enclothing of the Infinite Light, blessed be He, in the emotive attributes (middos) is a matter of sunken and the level of concealment.

Now, this whole matter of the seal, which from below upward is raised and from above downward is sunken, is called "a seal upon your arm," for "His left hand is under my head." 5

"My head" (lerashi) has the letters of Yisrael; and to be "under my head," that is, to be the cause of the elevation of Israel, the spark of G-dliness, from below upward, is from the level of "His left hand."

3. But the level of the second seal, which from below upward is sunken, is the Shemoneh Esreh, 6
the prayer in a whisper, the bowings, the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He. (As is explained in the discourse beginning "Yehudah, you, your brothers shall acknowledge," and at the end of the discourse beginning "The heavens are My throne," mentioned above, in the explanation of "Which house," etc.)

"Would that a person would pray the whole day": this is the matter of a reshimu (impression), so that there be "and let my soul be as dust to all," and not at the level of yesh (something), which cannot nullify itself; only "Nullify your will," etc.

And this is at the level of the prohibitions, which are above the level of the positive commandments: "'My Name' (shemi) with yud-hei, 365." For the level of the tefillin of the hand is the level of vav-hei: to cleave to Him through the positive commandments, so that there be an elevation at the level of a "mountain," etc.

But yud-hei is that there be the bittul in the prohibitions, at the level of "not," etc. And through this the raised seal is drawn down from above. For

at a time when the Holy Temple is not standing, "Our signs we have not seen," etc., for everything is in a state of concealment; and see what is written about this in the discourse beginning "I am asleep, but my heart is awake." Whereas in the Time to Come, "and your Teacher will no longer be hidden," etc.

The explanation of this matter: there is Torah and there is Torah. There is Torah [of] "And My 7
words which I have placed in your mouth," in the manner of sunken, being the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in Chochmah (wisdom); and Chochmah is a garment, as it is written, "He wraps Himself in light as in a garment."

But that this garment should not hide and conceal the Infinite Light that is enclothed in it, but rather "For eye to eye they shall see," etc.,

"Havayah has bared His holy arm," etc., "and all the ends of the earth shall see," etc., "before the eyes of the nations He has revealed His righteousness," etc.: because of this it is called "reading in the Torah."

For the matter of Torah study: even when one already knows the halachah, it is a mitzvah to engage in it, in order to draw down the Infinite Light, blessed be He, so that there be a revelation of the Infinite Light below, and the garment not hide at all.

(And see what is written at the end of the discourse beginning "If you will listen to the voice.") And this revelation is "and His right hand embraces me," like a person who embraces his friend and does not let him part, etc.

And see what is written on the matter of "and His right hand embraces me" in the discourse beginning "On the eighth day, an assembly." And it is called "as a seal upon your heart," from the straps that hang over the heart. For

the tefillin are letters written on the parchment, and [each letter] must be surrounded by parchment on its four sides, for the letters are the level of the ascent of the soul in its comprehension.

But the parchment is above the letters, for it is what bears and carries the letters. And this parchment is the hide from which the straps [come]; all

of it is only the hide of a pure animal. And the straps that extend from this parchment hang over the heart, so that there be a revelation of the love in the heart, so that there be "and His right hand embraces me."

And this is "Set me as a seal upon your heart, for love is strong as death": just as the soul, although it does not need the body, nevertheless its separation [from it] is hard for it, even though the body 8

darkens and conceals the light of the soul, because the body is the vessel for the soul, so the Congregation of Israel asks, "Set me as a seal upon your heart," even though there will be darkness and concealment, "that goes here and there," etc.,

"the image remains in you": this is the level of the self-nullification (bittul) in the Shemoneh Esreh. And although after the prayer the love passes and goes away, it will be like a seal, so that there be "and His right hand embraces me": as a person who embraces his friend from behind, so there will be "and His right hand embraces me" even at the level of the back,

that is, when one turns here and there. Because the Congregation of Israel is the level of a vessel, as it is written, "those who bear the vessels of Havayah," for at the time of prayer one is in a state of bittul,

therefore [it says] specifically "remains," so that there be "Would that a person would pray the whole day," as mentioned above. (And see in the Zohar, Vayechi, folio 244, at the end of side b, and folio 245, and in Mishpatim, folio 114a.) And this is "A woman,

when she conceives and gives birth to a male"; and our Sages, of blessed memory, said, "[If] the woman emits seed first, she gives birth to a male." That is: when the ascent from below upward is in the manner of sinking,

for the Yesod (foundation) of Nukva (the feminine) is sunken, and this is the level of awe, as in "And his sister stationed herself at a distance"; and through this she gives birth to a male, that is, the level of the raised seal is drawn down from above.

And this is "and his offspring He sealed with the sign of the holy covenant." And see what is 9
written in Parshas Vayakhel on the verse "Take from among you an offering," on the matter of subjugation (iskafya) and transformation (is'hapcha): how through

subjugation, at the level of "my soul [be] as dust," one arouses an arousal from above from the level of the light that encompasses all worlds (sovev kol almin), higher than what one arouses through the level of transformation, etc.; see there. And this too is exactly like the matter explained here.

And see what is written in Parshas Bechukosai on the verse "And ten women shall bake," etc., which means that the ten powers of the soul should be at the level of Nukva (the feminine),

that is, that he know that in truth, the good that is in him, he receives it from above, that the Master of truth gives him the truth, in the manner of "and Havayah illuminates my darkness," etc. And this too is the matter of "A woman,

when she conceives," etc. (One may further say, on the matter of "Set me as a seal," that they are tefillin: for the matter of "the Holy One, blessed be He, puts on tefillin" is what is drawn from the Infinite Light (Or Ein Sof) and shines in Chochmah (wisdom) and Binah (understanding), etc. And therefore in the first section it is said, "For who is a great nation," etc. And "who is a great nation":

for it is the higher Chochmah (Chochmah Ila'ah); and when the Infinite Light is enclothed in the higher Chochmah, for "the Torah comes forth from Chochmah," then Israel appear as "a great nation." And as is written there, in the discourse beginning "For with You is the source of life," on the matter of "Look down from Your holy dwelling, from heaven, and bless Your people Israel," etc.; see there.

Now, Chochmah is called a seal, as is explained in the discourse beginning "These are the journeys," on the matter of "And Moshe wrote": for "the seal of the Holy One, blessed be He, is truth," and this is the rung of Chochmah.) (And see Sefer Shel Beinonim [Tanya], chapter 35, in the gloss.)

And this is "Set me as a seal": that in the tefillin of the Master of the world, which are the seal of the Holy One, blessed be He, what is written in them? "For who is a great nation," etc.

Though now "our signs we have not seen," this is because the drawing-down is from the level of the sunken seal. And see what is written at the end of the discourse beginning "And these are the names of the children of Israel who came to Egypt."

But in the Time to Come, "For eye to eye they shall see": this is the matter of the raised seal. That is, because there will be a revelation of the level of the higher Chochmah, "the most hidden of all hidden," etc.

And this is "as a seal upon your heart," "and His right hand embraces me": the level of the inner Chesed (kindness), which is called "the Chesed of truth" (in the Idra Rabba, 133b), the level of the Source of truth: that He, may He be blessed, is the true One, and there is nothing besides Him, etc.

And according to this one may explain what is said in the Gemara (first chapter of Taanis, folio 4): The Congregation of Israel asked for two things improperly, and the Holy One, blessed be He, answered properly. The first: "And He will come like the rain," and the Holy One, blessed be He, answered her, "I will be like the dew," etc.

The second: "Set me as a seal," etc., and the Holy One, blessed be He, answered her, "Behold, upon [My] palms I have engraved you." And in Shir HaShirim Rabbah, on the verse "Set me as a seal," the matter is explained at greater length. Now, the matter of "And He will come like the rain" is the matter of an arousal from above that comes through an arousal from below: "And a mist went up," etc.

But "I will be like the dew" is an arousal from above that is drawn down of itself, not through an arousal from below, from a level that an arousal from below does not reach, as is explained elsewhere, in the discourse beginning "Give ear, O heavens."

And in the same way the matter of "Set me as a seal" will also be understood. For, by way of 10
analogy, the seal is a physical making: one engraves his name on the seal; but nevertheless it is a confirmation upon every matter.

And this is the matter of the higher Chochmah (Chochmah Ila'ah), which is called "the seal of the Holy One, blessed be He, is truth"; and Chochmah is called a "making" in relation to Him, may He be blessed, as it is written, "You made them all with Chochmah." And in this there are a raised seal and a sunken seal, the higher Chochmah and the lower Chochmah (Chochmah Tata'ah), as mentioned above.

And the intent of the request in this is that in the enclothing of the Infinite One (Ein Sof) in 11
Chochmah (wisdom), for "the Torah comes forth from Chochmah," there the Congregation of Israel appears as something very important [and] exalted, for in the whole Torah it is said, "Speak to the children of Israel," "Command the children of Israel," etc.; but at the level that is above Chochmah, it is written, "If you are righteous," etc.

Therefore she asked specifically, "Set me as a seal." And the Holy One, blessed be He, answered 12
her properly, "Behold, upon [My] palms I have engraved you." For this request of hers, "Set me as a seal," is still called improper,

for the seal is still a physical making and a thing separate from the essence; and so the Infinite Light (Or Ein Sof), blessed be He, is exalted by many rungs, without end, above Chochmah (wisdom), as is explained in Sefer Shel Beinonim, Part II, at the end of chapter 9. And even the level called the raised seal, the level of the revelation of wonders

such as the Exodus from Egypt, and not as [when] "our signs we have not seen": behold, it is written, "making wonders," for even the level of a wonder is a physical making in relation to Him, may He be blessed, who is called "Master of wonders." And as is explained about this in the discourse beginning "I will sing to Havayah, for He is most exalted."

But in truth, "Israel arose in thought," which is the level of the primordial thought that is above Chochmah. And see what is written in the discourse beginning "For the conductor, on the Sheminis," and what is written in Parshas Tzitzis on the explanation of "Yisrael: li rosh (a head for Me)."

And this is the matter of "upon [My] palms I have engraved you": the level of letters engraved in His very Essence, may He be blessed; whereas the seal is letters engraved in a separate thing, etc. 13

And see what is written on the verse "If you walk in My statutes," and on the verse "This is the statute of the Torah." And this is the matter of "He engraved engravings in the supernal luster," which is above Chochmah (wisdom), and there is the root of the souls of Israel, etc.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 37

ביאור על זה

An Explanation of This [Discourse]

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An explanation of this [discourse]. 1

Now, it is written, "And the chayos were running and returning." That is, there are two kinds of service from below upward in a person's divine service: the level of "running" (ratzo) and the level of "returning" (shov). The level of ratzo is called the raised seal, and the level of shov is called the sunken seal. 2

The meaning of the level of ratzo is love and "flashes of fire" in yearning; it is the revelation of the hidden love, from below upward, of Israel for the Infinite One (Ein Sof), blessed be He.

This is the meaning of "like Avraham, who called it a mountain": just as a mountain protrudes from the level ground, so too the yearning mentioned above, which wants to leave its sheath, is the level of protrusion, and it is called the raised seal.

Now, by way of analogy: when one stamps a raised seal onto wax, a sunken seal is formed in the wax. So too, through the arousal from below (isarusa dilesata) that is in the level of ratzo, which is in the manner of a raised seal and is the level of "there is one who loves," etc., 3

through this an arousal from above (isarusa dile'eila) is drawn down from above, the level of a sunken seal; that is, there is drawn down from this a revelation and a drawing-down of lights in vessels, as will be explained.

This is the meaning of Hor HaHar, "a mountain upon a mountain" (see Parshas Mishpatim [in the Zohar], 109b, and the Zohar HaRakia there): for Chesed, Gevurah and Tiferes of Z'eir Anpin are called "mountains,"

whereas Netzach, Hod and Yesod of Imma are called "mountains upon mountains," etc. And so it is written in the Likkutei Torah of the Arizal on Isaiah, on the verse "For the mountains shall depart."

Therefore it is well understood that Hor HaHar is called the sunken seal from above, for Netzach, Hod and Yesod of Imma are a garment and a covering for the intellect (mochin), and they are enclothed in Z'eir Anpin. See the Zohar, Beshalach (folio 50, end of side a), on the matter of "before the pure air sank in."

Possibly this also pertains to the level of the sunken seal. See further what is written on the matter of Hor HaHar in the discourse beginning "Take the head count of the sons of Gershon." In contrast, through the second service from below upward, the level of shov,

that is, the complete nullification of the will, and "my soul [shall be] like dust," the awe of shame: this is the level of the sunken seal from below. And through this an arousal from above is drawn down from above, the level of a raised seal,

namely, a revelation of the Infinite Light (Or Ein Sof) not enclothed at all, as it will be in the time to come, as it is written, "And [your Teacher] shall not be hidden," etc., [and] "eye to eye," etc.:

a revelation of G-dliness. This is also the level of the prohibitive commandments, as is known, that the prohibitions are greater in stature than the positive [commandments], for the prohibitions are from the level of yud-hei, and the positive commandments [from] vav-hei.

For it is known [that among] the four letters of [the Name] Havayah, the yud is the level of Chochmah (wisdom), the level of tzimtzum (contraction) and self-nullification (bittul), like a point; and it is the level of higher awe, inner awe, the awe of shame.

The hei is Binah (understanding), the drawing-down of higher love; and this is "awe and love" (dechilu urechimu). As for vav-hei: the vav is lesser love and the hei is lower awe; and this is "love and awe" (rechimu udechilu). It follows that the prohibitions, which are from the level of yud-hei, [are] the yud, nullification of existence, etc.

(From this one can further understand the matter of the sunken seal from below, that it draws down from a higher level. For through lesser love, of the level of the vav, Chesed, Gevurah and Tiferes of Atzilus, the level of "mountains," a raised seal, one draws down from above, from the level of Binah, the first hei, great love, a sunken seal;

but lower awe, a sunken seal, has its root in higher awe, the supernal Abba, which is called a raised seal relative to Binah. This is [the meaning of] "With Chochmah He founded the earth" ("Abba founded the daughter") "and established the heavens with understanding," etc. And as is explained below on the matter of "[if] the woman emits seed first.")

Now, to draw down from the level of the Infinite One (Ein Sof) that is above the Ten Sefiros is impossible except through the nullification of the yesh (being), which is the level of sinking from below; through this there comes about a revelation and protrusion from above, "eye to eye," etc.

This is the meaning of the prohibitions. For this is the rule: the sitra achra (the other side) is entirely the level of yesh and "something." Therefore, through a prohibitive commandment, "You shall not wear shaatnez," one nullifies the yesh, etc., [and] the sitra achra is subdued.

So too in a person: the nullification of his very self, [where] "yes" and "no" are alike, the level of sinking; as a matter of course there comes about from above the level of protrusion, a revelation of the Infinite Light, "and [your Teacher] shall no longer be hidden," etc.

However, through the level of love and the fulfillment of the positive commandments, one cannot draw down from beyond the chain of descending worlds (hishtalshelus), for love too is in the category of yesh and a vessel.

Therefore what one draws down from above is likewise a revelation of lights in vessels, where the vessels enclothe the lights; and this is the level of the sunken seal from above, as mentioned above.

This is [the meaning of] "Who remembers the kindnesses of the fathers": "the fathers" are Abba and Imma; "and brings a redeemer to their children's children": this is Netzach, Hod and Yesod, for "their children" are Chesed, Gevurah and Tiferes, and "their children's children" are Netzach, Hod and Yesod (see the Zohar at the beginning of Parshas Shemini, folio 36, end of side a, and the Mikdash Melech there);

"for the sake of His Name": this is Malchus. It follows that this is the enclothement of the Infinite Light in the Ten Sefiros of Atzilus, from Abba and Imma down to Malchus.

And this is [the meaning of] "with love" (be'ahavah): beis ahavah, two loves; that is, through the love from below upward, love is also drawn down from above, so that the love presses for the Infinite Light to be drawn down and enclothed in the Ten Sefiros.

This is [the meaning of] "As in water, the face…," etc. And this is [why] ve'ahavta ("you shall love") is [in numerical value] twice or ("light"): through the revelation of the light of the hidden love from below upward, a light of supernal love is drawn down from above. So too, through the fulfillment of the positive commandments, 4

just as through charity one also arouses compassion and charity from above: "Whoever has compassion on creatures is shown compassion from Heaven." For from the perspective of the essence of the Emanator, no attribute applies at all,

for "it is not that You have a known justice," etc. Only through an arousal from below are the above-mentioned attributes drawn down from above, lights in vessels.

2. However, through the fulfillment of the prohibitive commandments and the nullification of the yesh, the level of sinking from below, there is drawn down from this, from above, also [what is] not by way of the chain of descending worlds (hishtalshelus), in a manner of revelation and protrusion. 5

As is explained in Etz Chaim, there are two kinds of ascent. [The first is] the ascent of the worlds on Shabbos, in which the inner dimension (pnimiyus) of the lower world rises and enclothes the higher world, and the outer dimension (chitzoniyus) of the higher world is drawn down into the inner dimension of the lower world.

This is because the ascent from the lower world is through love, the level of protrusion, and not in a manner of actual bittul; therefore what is drawn down from above is the level of sinking, to be enclothed within the inner dimension of the lower world in a manner of contraction (tzimtzum).

But there is another [kind]: the ascent of mayin nukvin (feminine waters) in a manner of gestation (ibbur) in the womb of Imma, "three included within three"; that is, it is completely nullified from its own being, the level of sinking, and is included in the higher [level] itself. And from this mayin duchrin (masculine waters) are drawn down, a drawing-down of new mochin.

This is the meaning of the Exodus from Egypt. For the exile in Egypt was in a manner of gestation, and the redemption and Exodus from Egypt came about [as] new mochin (and see Pri Etz Chaim, Sha'ar 21, chapter 1), which are very, very lofty mochin, etc.

And they also came not gradually, which is not so at any other time, [when they come] only step by step, etc. See there. And see what is written above in the discourse beginning "The voice of my beloved," in the explanation of "the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them."

Moreover, the Exodus from Egypt and the Splitting of the Sea were a revelation of miracles with a complete change of nature, in heaven and on earth: the level of the raised seal, which is the opposite of the level of "We have not seen our signs," etc.

And this is [the meaning of] "[if] the woman emits seed first, she bears a male": that is, when the ascent from below upward is in a manner of sinking, as is known that the Yesod of Nukva is sunken,

then "she bears a male": the level of protrusion is drawn down from above. Conversely, [if] "the man emits seed first," from below upward, the level of protrusion through love, "she bears a female": from above, the level of sinking, a drawing-down of lights in vessels.

(Regarding the sunken seal and the raised seal from above, it may be said: through the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis, one draws down from the level of Keser (the Crown). But the positive commandments, which are from the level of vav-hei, are the seven lower [Sefiros] of Arich Anpin, and because they are enclothed in Atzilus, for Abba and Imma enclothe Chesed and Gevurah of Arich Anpin, etc., they are therefore called a sunken seal.

The prohibitions, however, which are from the level of yud-hei, are the first three [Sefiros] of Arich Anpin, which are not enclothed at all; therefore they are called a raised seal, etc. And [this is] according to what was explained in the Biur on "I am black, yet comely," on the matter of the prohibitive and positive commandments, that the positive commandments draw down the light from the seven lower [Sefiros] of Atik Yomin, and the prohibitions draw down from the first three [Sefiros] of Atik Yomin.

Now, it is stated in Etz Chaim, Sha'ar Arich Anpin (chapters 1 and 2), that the seven lower [Sefiros] of Atik are enclothed within Arich Anpin, and it is grasped and known to us through Arich Anpin;

but the first three [Sefiros] of Atik cannot be enclothed within Arich Anpin. And this is the meaning of "the head that is not known," for even Arich Anpin itself does not know it. See there.

Now, it is known that the level of Atik is from the level of Malchus of the Infinite One (Ein Sof), and the level of Arich Anpin is the root of the emanated [beings]. If so, the seven lower [Sefiros] of Atik are the radiance from the Infinite One that is drawn down and enclothed now in the root of the emanated [beings]. 6

But the first three [Sefiros] of Atik, which cannot be enclothed within Arich Anpin, are the light from the Infinite One that is not drawn down and enclothed at all now, even in the root of Atzilus.

In the time to come there will be a revelation of this level; this is what is called the raised seal. One may further say, and this is the main [explanation], according to what is written in Pri Etz Chaim on the kavanah of the Shema, that the most immense level from which it is possible to draw down mochin now is from the outer dimension of Atik, etc., 7

whereas the inner dimension of Atik is sealed and hidden. Therefore the inner dimension of Yesod of Atik is the level of the raised seal, and this is what will be revealed only in the time to come; and of this it is said, "And My covenant of peace shall not be removed," etc.

See the Ramaz on the Zohar, Part I (folio 4, end of side b), on the passage beginning "And it entered into the eighteen worlds," etc., and in Parshas Bo (folio 40, side b).

One may further explain this according to what is written elsewhere on the matter of "And the Jews accepted," etc., [and] "What did they see," etc.; the matter of "the woman emits seed first" is also mentioned there. And it is in the discourse beginning "Chayei inash."

And see what Rabbi Chaim Vital wrote in the book Mavo She'arim, Sha'ar 3, Part 2, chapter 2. And this is the meaning of the two seals, "as a seal upon your arm" [and] "as a seal upon your heart": the tefillin of the hand and the tefillin of the head.

3. This will be understood by first introducing the saying of our Sages, of blessed memory: "Any letter that is not surrounded by parchment on its four sides is invalid." For the concept of letters (osiyos) is from the term asa, "came," [meaning] that something new comes, a new coming-into-being; 8

that is, that from the level of Chesed of Atzilus there should come into being "Let there be a firmament," or that emotive attributes should come into being from Chochmah, is called letters. So too, that the level of Chochmah should come into being from what is above Daas (knowledge) is also called letters.

But there it is only in the manner of hairs, which bear no comparison at all to his essence: just as when one cuts the hair it does not touch his being at all, and he does not mind at all. Nevertheless, the hairs are a slight extension from his being.

This is [why] Abba draws nourishment from the eighth mazal, the level of hairs, etc. And the source of their root is the level of the skull (gulgalta), the whiteness, the Chesed of Atik; and from there the radiance of the hairs is drawn, so that from it there comes into being the level of Chochmah of Atzilus, the beginning and source of the chain of descending worlds (hishtalshelus). 9

So too in a person: the skull is, in its substance, white, and it surrounds the brain, and from it the hairs grow. (See on this in Etz Chaim, Sha'ar Arich Anpin, chapter 5: "And there is a level of hairs [that are] superior," etc., "and there is another level," etc.; and this is explained in Mavo She'arim, Sha'ar 3, Part 2, end of chapter 9.)

And this is the meaning of sofer and sefer ("scribe" and "book"). That is, sofer is Chochmah, the beginning and source of hishtalshelus, from which the letters and new comings-into-being come into the sefer, which is Binah. And it is called "engravings of a seal" (pittuchei chosam): when the Yesod of Imma is split open, the level of the letters of the emotive attributes is opened and revealed.

(Here it is speaking of the drawing-down from Chochmah and Binah to Z'eir Anpin through letters, so that the whiteness that bears the letters is the level of Chochmah, etc.; whereas above it spoke of the drawing-down from Keser to Chochmah and Binah through letters, where the whiteness is the skull of Arich Anpin, etc. And see the Raaya Mehemna, Parshas Shoftim

(folio 275a), regarding "bones built upon the brain," etc.: "they are white," etc., "and black writing is recognized only from within the white, like the Torah," etc.

And in the Ramaz's commentary there: the white and the black are Chochmah and Binah, etc. It is like the essence of the intellect, which carries and bears the letters that came into being within it when the intellect is drawn into comprehension and understanding, etc.,

as is written elsewhere. And this is why Binah is called sefer, the level of letters, and Chochmah sofer, the beginning and source, etc., the level of whiteness.

This is also explained in the Biur on "And you shall make a tzitz" in Parshas Tetzaveh, regarding "And you shall engrave upon it engravings of a seal." And in Etz Chaim, Sha'ar 25, Drush 5, on the matter of the Tiferes of Imma that becomes the Keser of Z'eir Anpin, he writes 10

that every aspect of Imma is whiteness and mercy relative to Z'eir Anpin, and the white head of the skull is the whiteness of the Tiferes of Tevunah, etc.,

"and in the same way you will understand [it] in Arich Anpin," etc. See there. If so, accordingly it may be said that sefer, that is, Binah, includes the white parchment, which is the level of the whiteness of the skull that is from the Tiferes of Imma,

and it also includes the letters, which are drawn from the Yesod of Imma, etc.; and sofer, which is the higher Chochmah (Chochmah Ila'ah), is above both aspects of the sefer, the white and the black.

This is along the lines of what is explained elsewhere on the matter of "The words of the Scribes (soferim) are dearer to Me than the wine of the Torah": because their root is from the higher Chochmah, which is called sofer, which is above the level of the Written Torah, which is called sefer. 11

Now, the Written Torah, which is called sefer, has in it white and black, as mentioned above, that any letter that is not surrounded by parchment, etc.

So it must be said that sofer is above this. That is, as is written in Etz Chaim, that the white head of the skull is the whiteness of the Tiferes of Tevunah; if so, the higher Chochmah,

which is the level of sofer, is above this level. And this can be explained according to what is written on "I am black, yet comely," that the level of sefer is the level of the source of the encompassing light, which is above the level of "white light" and "black light," etc.

See there. And this is the meaning of the letters in the tefillin and the parchment. For the four passages are the drawing-down of the four mochin: "Sanctify to Me every firstborn" is Chochmah, so that the level of Chochmah may be drawn down and revealed below,

as it is written, "so that the Torah of Havayah may be in your mouth": "I am the Mishnah that speaks in your mouth"; [one] engages in Torah for its own sake, to draw down to it lights in vessels.

"And it shall be when He brings you" is the mind (mo'ach) of Binah, etc. And the white parchment that surrounds the letters is the level of the skull, the whiteness, which encompasses the mochin and is their source, etc.

4. Now the meaning of "as a seal upon your heart" will be understood, which refers to the tefillin of the head. It is called "upon your heart" because the straps of the tefillin of the head "hang over the heart." For 12

the straps, too, are made of hide, which is also like parchment; and they are also valid when the straps are made of parchment. For the straps are the supernal emotive attributes (middos)

(see the Zohar, Parshas Pinchas, folio 236b), which are also drawn from the level of the whiteness of the skull, which is the parchment, as mentioned above.

And although we see that the emotive attributes are drawn from the intellect, and a child, whose intellect is small, also loves small things, nevertheless the emotive attributes also have a source above the intellect,

as is stated in the Idra Zuta (folio 292a): "Z'eir Anpin hangs upon and is bound to the holy Atika," [meaning] that the root of the emotive attributes of Atzilus is from the level of Atika and the skull, only the drawing-down is by way of the intellect. And so we see tangibly that the stirring of the emotions begins from the intellect.

But afterwards, once he is stirred, the stirring grows beyond the intellect; as when a person sees a friend whom he has not seen for a long time, a joy and great stirring arise beyond the intellect. And the reason is that the source of the emotive attributes is above the intellect, etc.,

for Abba and Imma "are included in the mazla, and upon it they hang, and to it they are bound," since they are drawn from the level of the hairs; while Z'eir Anpin, which is the emotive attributes, "is bound to and hangs upon Atika" (see what is written on this also in the discourse beginning "The matter of 'The Patriarchs are the Chariot,'" in Parshas Yisro), which is the white parchment.

Therefore the straps, too, were drawn and made from parchment, for in the essence of the parchment is the level of whiteness, namely the Chesed of Atik; and from there they are drawn over the heart, which is the level of the emotive attributes. Only, this radiance and drawing-down from the Chesed of Atik to the emotive attributes cannot be enclothed in the inner dimension of the attribute

as the enclothement of the intellect [is], but only in a manner of encompassing the attribute. And this is [the meaning of] "And His right hand embraces me": that is, "His right hand" is the Chesed of Atik; "embraces me," in a manner of encompassing, as a person who embraces his friend does so in a manner of encompassing.

Therefore the straps extend and hang over the heart, in a manner of encompassing, and their root is from the parchment, which is the supernal whiteness, namely the white parchment that surrounds the letters, as mentioned above. Only, because they descended below into the emotive attributes, they do not have the brightness and radiance

that they have in their source, the whiteness of the parchment. For the level of the straps, which are drawings-down of the level of the Chesed of Atik below, etc., bears no comparison to the source of the level of revelation, which is the whiteness of the Chesed of Atik.

Therefore they said that black straps are a law given to Moshe at Sinai; and even regarding the 13
boxes (batim), it is explained in the halachic authorities that they must be black, unlike the passages themselves, whose parchment is white, etc.

And this is [the meaning of] "Set me as a seal upon your heart": this is the tefillin of the head, whose straps "hang over the heart." (And see what is written in the Biur on "I am black, yet comely," on the matter of the prohibitive commandments, that they too are drawn from the level of "His locks are curled, black as a raven," etc.;

and nevertheless this is because, on the contrary, their root is above the positive commandments, which are drawn from the level of "the hair of His head like pure wool." And in the same way it may be said here: for the straps, which are black, have their root in the level of the whiteness of the skull, the Chesed of Atik, which is above the level of "the hair of His head like pure wool,"

since the hairs bear no comparison to the essence of the skull, as mentioned above, only they have a hold there; whereas the straps, which are themselves white parchment, are thereby from the essence of the skull and the Chesed of Atik. Only, in order for this level to be drawn down below, it must be through their being black, etc.

And this is on account of what was explained, that the tefillin of the head are the level of the raised seal, which is drawn down through the sinking from below, the Shemoneh Esreh prayer, etc.

And this is also the level of the light drawn down through the fulfillment of the prohibitive commandments, as mentioned above, that the prohibitions are the level of sinking and nullification of one's very self, through which the level of the raised seal is drawn down from above. And therefore, just as the prohibitions are specifically from the level of "black as a raven," as is explained there at length,

so this seal of the tefillin of the head is called "as a seal upon your heart," which is the level of the straps that "hang over the heart," which are black, etc. That is, because their root is from a very high place, the whiteness of the skull, they therefore cannot be revealed below except as blackness, etc.

And so too the boxes are black, specifically. And from what is written here, one will also understand, regarding [the Biur] there, the matter explained there: that the root of the light drawn down through the black hairs of Z'eir Anpin, through the fulfillment of the prohibitive commandments, is greater in stature than the level of "the hair of His head like pure wool" of Arich Anpin;

that is, its root is from the source of the whiteness (see there). For it may be said that "the source of the whiteness" means the whiteness of the skull of Arich Anpin, in which is the Chesed of Atik, which is certainly above the level of "the hair of His head like pure wool" itself.

And although there it was explained differently, nevertheless this explanation too has a basis. And see what is written in the Biur on "I will greatly rejoice," and on "For as the earth brings forth its growth," [regarding] the building of the Thirteen Attributes of Mercy, which fill in all the blemishes, etc., and on "[Moshe] commanded [us] the Torah"; from what is written there, perhaps there is proof for this explanation.)

5. And the meaning of "as a seal upon your arm" is the tefillin of the hand. And this is the matter 14
of the Shema and the Shemoneh Esreh, as they said in the Zohar, Parshas Bamidbar (folio 120b), that "the seated prayer corresponds to the tefillin of the hand," that is, until the Shemoneh Esreh;

"afterwards, the standing prayer, which corresponds to the tefillin of the head; and this is like that," etc. That is: the Shema and its blessings are the seated prayer, which is the level of Nukva; regarding a woman, it called her "a seat," etc.;

"And Havayah sits as King forever," the level of Malchus of Atzilus, which is enclothed in Beriah, Yetzirah and Asiyah (see what is written on this at the end of the discourse beginning "Who is like Havayah our G-d, Who sits on high," and see what is written in the discourse beginning "And I was with Him, an amon," in the explanation of "From your dwellings you shall bring," etc.).

That is, the love from below upward, in the manner of "and with all your might," is in the manner of protrusion and a mountain, for "there is one who loves," etc.;

from this there is drawn down from above the level of Hor HaHar, that is, the drawing-down of the supernal mountain according to the measure of the ascent of the mountain from below;

namely, the enclothement of the Infinite Light (Or Ein Sof), blessed be He, in the Ten Sefiros, the level of the vessels of Atzilus, with the Infinite Light enclothed and covered within the vessels of Atzilus.

And this is the matter of the drawing-down and building of the 248 limbs of the King, Z'eir Anpin of Atzilus, through the 248 words of the Shema; and there are also "nine in the head" (as mentioned in the Mishnah at the end of the first chapter of Oholos),

that is, the entire level of Z'eir (see what is written on this matter, that the 248 words of the Shema are the building and drawing-down of the 248 limbs of the King, in the discourse beginning "Go forth and see").

Therefore the above-mentioned drawing-down is called the tefillin of the hand, of which it is written, "And it shall be a sign for you," and not a sign for others; because the lights are covered and enclothed within the vessels, in the manner of sinking.

The Shemoneh Esreh, by contrast, is the level of the nullification of the yesh, which is the matter of bowing and prostration. Therefore it is [said] in a whisper, because through the bittul one has come close, etc.,

as in the analogy of one who speaks in a whisper with someone close to him. And from this is drawn down the level of protrusion, a revelation of the Infinite Light that is above the Ten Sefiros of Atzilus;

and this is the tefillin on the head, in a manner of revelation. And this is [the meaning of] "His left hand is under my head": the level of the Shema and the tefillin of the hand; and afterwards, "and His right hand embraces me": the tefillin of the head, as mentioned above.

(Now, with all this, the difficulty raised by the Ramaz at the end of Parshas Bamidbar is resolved. These are his words: "According to what is mentioned, these tefillin are all in Atzilus; yet the Rav [the Arizal], of blessed memory, transmitted to us explicitly that the tefillin of the hand are in Beriah and the tefillin of the head are in Atzilus, and so it is proven from here," etc. End of quote.

And see what is written elsewhere, in the discourse beginning "See Etz Chaim, Sha'ar 49," that the tefillin of the hand being in Beriah means that the rectification is made to repel the external forces from the three lower [Sefiros] of Beriah, through drawing down the light from Atzilus, etc. See there. However, according to what is written here there is no difficulty at all: what is said, that the tefillin of the hand are in Beriah, is exactly what is said in the Zohar there: "the seated prayer corresponds to the tefillin of the hand."

And the seated prayer is in Beriah; and indeed, it said only that it corresponds to the tefillin of the hand. That is to say, the seated prayer is the raising of mayin nukvin (feminine waters), which arouses and draws down the drawing-down of the tefillin of the hand, as mentioned above; for the seated prayer is the level of ratzo, which is the raised seal from below.

And this is certainly the level of Beriah, for it is there that the ratzo and the yearning to be included in Atzilus apply. But the drawing-down from above that comes through this, which is the level of the sunken seal from above, namely the tefillin of the hand, is certainly in Atzilus: the drawing-down of the Infinite Light into the vessels of Atzilus, etc., as mentioned above.

And what is said, that the tefillin of the head are in Atzilus, is what is said in the Zohar there: "afterwards, the standing prayer, which corresponds to the tefillin of the head."

That is to say, even that which is the level of "corresponding to the tefillin of the head," namely the raising of mayin nukvin that brings about the drawing-down of the raised seal of the tefillin of the head, which is the meaning of "corresponding to the tefillin of the head": this level is in Atzilus.

And this is the matter of the Shemoneh Esreh, which is the level of Atzilus, which is the level of bittul, for Atzilus as a whole is Chochmah, which is the level of bittul, the awe of shame, etc., the sunken seal from below, the level of shov. But the drawing-down that comes through this

is the tefillin of the head of the Master of the world, the raised seal from above, a revelation of the Infinite Light that is above the Ten Sefiros of Atzilus, as mentioned above. And see what is written in Parshas Vayechi, in the discourse beginning "Yehudah, your [brothers] shall acknowledge you," that the Shema and Emes VeYatziv are the level of drawings-down from the Infinite Light, blessed be He, into the level of the light that fills all worlds (memalei kol almin);

but the level of the Shemoneh Esreh, which is the level of Yehudah, acknowledgment, self-nullification and inclusion in the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), etc. And see what is written in the discourse beginning "The heavens are My throne," etc., [on] "But where is the house," etc.: the drawing-down of encompassing lights from the level of sovev kol almin, drawn down through

the prayer of Shemoneh Esreh. And from what is written there, one will also understand the matter of the sunken seal mentioned here, which is along the lines of the level of "The heavens are My throne," etc., while the raised seal is the level of the drawing-down of the encompassing lights from the level of sovev kol almin, etc., which is the matter of "Where is the house," etc., [and] "But to this one I will look," etc.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 38

כי על כל כבוד חופה

"For Over All Glory, a Chuppah"

◇

"For over all glory [there is] a canopy (chuppah)." Now, the explanation: "for over all glory" im- 1
plies two kinds of glory.

The matter is this: at one time it is said, "The whole earth is full of His glory" (see Zohar, Part III, 93a; Part II, 51), and at another time it is said, "Blessed be the glory of Havayah from His place," [and] "Where is the place of His glory?"

The matter is this: "The whole earth is full of His glory" is the level of the lower glory (kavod tata'ah), which is the level of Malchus (sovereignty), the light that fills all worlds (memalei kol almin), which gives life to the worlds of Beriah, Yetzirah and Asiyah,

which are brought into being anew from nothingness to existence, and are limited, and bear no comparison to the Infinite One (Ein Sof), blessed be He. Therefore the G-dly power that gives them life must contract itself in a great tzimtzum (contraction), so as to bestow nothing

but a mere illumination and radiance, so that existence may come into being from nothingness. And it is called "glory," for it is only the level of light and radiance alone.

And although it is said, "The heavens and the earth I fill," "I" in the literal sense, which is the level of His essence, blessed be He, this is only in a manner of concealment, etc. And this glory is what is called the created glory (kavod nivra).

(It appears that this is the source of Beriah, Yetzirah and Asiyah, and their root that is in Atzilus, as is explained elsewhere regarding "and one cherub at the end on this side." And see what is written in the discourse beginning "Blow [the shofar] on the New Moon," on the subject of "In the beginning Elokim created"; and see what is written in the discourse beginning "You shall keep My Shabbosos," on the subject of "for on it He rested from all His work which He created.")

But there is yet a second glory, which is the level of the higher glory (kavod ila'ah), and it is called the emanated glory (kavod ne'etzal) (and see the commentary of the Ramaz, Bamidbar, 118, regarding "Show me Your glory"); that is, the level of a glory

that is without limit, above the level of light and radiance and above the level of comprehension; and it is of this that it is said, "Where is the place of His glory?"

The matter is this: there are two views. The first: that below is existence (yesh) and above is nothingness (ayin), as the saying goes, "from nothingness to existence."

And the second view is that above is existence (yesh) and below is nothingness (ayin). But both 2
are true: from above to below, above is

the true existence, the level of the light that encompasses all worlds (sovev kol almin), and below is nothingness, because all the lights and drawings-down that give life to the created beings are only a mere illumination, and "all before Him is considered as nothing"; and therefore it is called ayin ("nothing").

And from below to above, then below is existence (yesh), because it is within the level of com- 3
prehension, the lower glory (kavod tata'ah); and above is nothingness (ayin), because

it is above comprehension, and "no thought can grasp Him," etc. But in truth it is the true existence, which is His being and essence, which is without limit, and it is called the higher glory (kavod ila'ah).

And this is the meaning of the glory of the groom and the glory of the bride. For chasan (groom) 4
is from the expression chus darga, "go down a step," which is the level of the descent of light and its drawing-down from above to below, like water that descends from a high place, etc.; and this is what is called the glory of the groom.

And kallah (bride) is from the expression kalsah nafshi, "my soul pines away," which is from below to above: "Whom do I have in heaven," etc.; "My flesh and my heart pine away," etc.; "My soul thirsts for You," etc. And this is like the nature of fire, to rise upward, to be included in the element of fire above.

So too the source of the souls of Israel, which is the level of the Malchus of Atzilus, always rises and is included above, as it is written, "So that glory may sing to You," etc.,

"it calls constantly and is not still," etc., the level of "My soul thirsts for You"; and it is called the glory of the bride. If so, the groom and the bride are two opposites, for the nature of the one is from above to below,

and the nature of the other is from below to above, like water and fire, which are two utter opposites. If so, how can they be joined? For this there is the level of a chuppah, which is above both of them,

which encompasses them, from the level of the light that encompasses all worlds (sovev kol almin); and through the illumination of the encompassing light (makif) mentioned above, which is above both of them, they can be joined together, even though they are two utter opposites, as is known on [the verse] "He makes peace," etc.

But now, in particular, there are two chuppos, a chuppah for the groom and a chuppah for the bride, and as it is written, "For over all glory [there is] a chuppah":

that is, over every level of glory of these two glories, namely the glory of the groom and the glory of the bride, there is the level of a chuppah, which is the level of an encompassing light.

The matter is this: the level of the glory of the bride is what is written, "So that glory may sing to You," etc.; and likewise in the soul, it is the level of the love and longing that is confined within the heart, and it is called the love of "with all your soul,"

which is the level of a vessel, drawn forth through contemplating the greatness of the Creator, blessed be He, as it is written, "Her husband is known in the gates (she'arim)": each one according to what he measures (meshaer) in his heart; and from this is drawn forth the level of a love that is confined within the heart.

Whereas the love of "and with all your might" is the level of a love that is very great, without limit, which cannot be confined within the heart; rather, it is in the manner of an encompassing light, from above. And it is the level of the inner point, which is called the will of the heart (re'usa de'liba), as it is written, "Seek My face," etc.

And therefore it is called a chuppah over the love of "with all your soul" mentioned above, which is the level of the glory of the bride, because it cannot be confined within the heart

(and see what is written in the discourse beginning "On the eighth day he sent away," regarding "in the shadow of Sha-dai"; and see on the subject of "with all your might" in the Zohar, Part II, 27a).

And this is [the meaning of] "with all your might" (me'odecha): me'od ["exceedingly"] is without limit; and the meaning of me'odecha is that it is your me'od: this encompassing is only relative to you, for it is in proportion to the smallness of the vessel, [too small] to contain the light of this love, that it is in the manner of an encompassing light.

Whereas with one whose vessel is broader, this love can be in the manner of an inner light (pnimi), and it is not in the manner of an encompassing light at all.

Now, through an arousal from below [comes] an arousal from above, so that through the chuppah of the bride, which is the level of "with all your might" mentioned above, one then arouses above the chuppah of the groom as well,

which is the level of the light that encompasses all worlds (sovev kol almin), so that the two chuppos mentioned above are joined together; and through this the groom and the bride mentioned above are joined together as a matter of course, even though by nature they are two opposites, etc.

(And see on the subject of "for over all glory [there is] a chuppah" in Bava Basra, 75a, and in [Midrash] Rabbah at the end of Parshas Pinchas; and the beginning of the verse, "And He will create," etc.: in Seder Lech Lecha, at the end of section 44, and at the end of Parshas Vayakhel; Zohar, Part I, Vayechi, 219a; Vayakhel, 211a; Acharei, 59a.)

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 39

ביאור הדברים ע"פ כי על כל כבוד חופה...

An Explanation of "For Over All the Glory, a Canopy"

An explanation of the matter on the verse "For over all the glory (kavod), a canopy (chuppah)." Now, the lower glory (kavod tata'ah) is the level of Malchus (sovereignty), and it is called "the glory of Havayah," 1

for Havayah is Z'eir [Anpin], and "the glory of Havayah" is the level of Malchus. And "blessed" is from the term for blessing, abundance and drawing down: that there be drawn down to the level of Malchus, "the glory of Havayah," "from its place," that is, the higher Chochmah (Chochmah Ila'ah); for the level of Malchus, the word of Havayah, has its place and its root in the higher Chochmah,

for "Abba founded the Daughter." And Abba is called the higher glory (kavod ila'ah), the source of intellect, and is called maskil (the one who understands): "The wise shall inherit glory." Kavod, in gematria, is the thirty-two paths of Chochmah (wisdom); and it is called kavod because it is the level of "the radiance of His glory" (ziv yekarei),

that is, like the flash of lightning: the level of a revelation that is above comprehension; whereas Binah (understanding) is "the broad expanses of the river," where intellect comes within the bounds of comprehension and expansion.

Now, Z'eir Anpin (the emotive attributes) and Nukva (the feminine) are two opposites. For the level of Malchus is built chiefly from the Gevuros (the forces of restraint): "it calls out constantly and is not still," "so that glory may sing to You and not be silent." Her longing is all upward, ever upward, in a flame heavenward, like the nature of fire, which rises upward. 2

And Z'eir Anpin is mostly Chassadim (kindnesses), as is known that Z'eir Anpin is from the end of the worlds of the Infinite One (Ein Sof); that is, it is the level of the influence of the supernal Emanator, in measure and limit, to the source of Beriah, Yetzirah and Asiyah, which is Malchus. And see what is written about this in Parshas Terumah, on the matter of "one cherub at one end," etc., 3

so that the coming into being of the created should be bounded in measure and limit. And even Avraham and Michael and the like, the greatest souls and angels, even so their comprehension is limited: thus far they can grasp, and no further.

Therefore the influence that flows from the supernal Emanator to give them life must also be contracted in measure and limit. And this is through the attributes Chesed, Gevurah and Tiferes: Chesed (kindness) is the level of spreading forth, and Gevurah (restraint) is the level of the power of tzimtzum (contraction), and Tiferes (beauty) is the intermediary that decides between them.

From all the above it is understood that Z'eir Anpin and Nukva are two opposites. Therefore, so 4
that they can join together, to bring about the union of Z'eir Anpin and Nukva, for this there is the level of chuppah (canopy).

The explanation: it is known that the Tiferes (beauty) of Imma becomes a Keser (crown) for Z'eir Anpin and Nukva. (See there, in Parshas Terumah, in the discourse beginning "An explanation of the matter of the cherubim," on "and one Keser for both of them," etc.; and see Iggeres HaRamaz, section 27.)

And it is what joins them, like what our Sages, of blessed memory, said on the verse "He makes peace," etc.: between the prince of water and the [prince of fire], etc.,

that through the revelation of something higher, beyond the measure of both of them, namely the Holy One, blessed be He, Himself, in His glory, through this they are joined. So too, through the revelation of the level of the Tiferes of Imma,

which is the level of a Keser and a makif (encompassing light) for Z'eir Anpin and Nukva, through this they join together. (And see what is written in Iggeres HaKodesh, in the passage beginning "And the work of charity shall be.")

To understand the matter of the Tiferes of Imma: by way of analogy, just as there are revealed emotive attributes (middos) whose dwelling is in the heart, namely love and awe and glorying (hispa'arus), etc.,

so too these attributes exist in the intellect, and they are the roots and the sources of the attributes in the heart. And as is plainly seen: when a person contemplates some thing, how good and lovely it is,

then love for that thing is aroused in his intellect, even before the love has come and been drawn into the heart, so that he desires and longs [for it] in actual fact. So too in the service of G-d: this love

that is in the intellect is constant, through contemplation, whereas the love in the heart is according to the time and the occasion, etc. And see what is written about this on the matter of "Hear, O Israel": that the large ayin is the attributes in the intellect.

So too above: there is the level of attributes also in the intellect (mochin), Abba and Imma (Chochmah and Binah), namely Chesed, Gevurah, Tiferes, Netzach, Hod and Yesod, which are the roots of the attributes of Z'eir Anpin. The Chesed of Imma is the root and source of the Chesed of Z'eir Anpin, etc.; 5

and the Tiferes of Imma, which is the general and collective expression (klalus) of the attributes of Imma, for Tiferes is comprised of Chesed and Gevurah, as is known from the matter of the colors, etc.,

is the root and source of the attributes of Z'eir Anpin as a whole. Therefore the Tiferes of Imma becomes a Keser and a makif for Z'eir Anpin and Nukva, and it is what joins them, etc.

(And see more about this below. And elsewhere it is explained, on the matter of Tiferes, that what Malchus receives from Chesed and Gevurah is the drawing down from the level of the order of the chain of descending worlds (hishtalshelus), cause and effect; but through Tiferes it is drawn from above the order of hishtalshelus, etc.

It may be explained: because Chesed is a branch of Chochmah, and Gevurah a branch of Binah, but Tiferes, the middle line, rises up to Keser, as is written in the Zohar at the end of Parshas Terumah) (folio 175b). And see what is written elsewhere on the Zohar, Vayeshev (folio 181), on the verse

"Behold, My servant shall prosper," etc.: "'very' — from the side of Yaakov." Also, regarding the level of the fiftieth gate of Binah, it is stated in the writings of the Arizal, of blessed memory, that it is in the upper third of the Tiferes of Binah.

And see the commentary of the Ramaz on the Zohar, Parshas Pinchas (folio 253a). And see what is written on the matter of the fiftieth gate in Parshas Yisro, in the discourse beginning "Their appearance and their work."

Now, it was explained above that, in particular, there are two canopies, a canopy for the groom and a canopy for the bride, etc. And the canopy of the bride is the level of "with all your might," and it seems that this is the level of the Keser of Nukva, in the way

that was mentioned elsewhere, in the discourse beginning "Gathering wood," that "when Israel do the will of the Omnipresent," mentioned in the sixth chapter of Berachos, is the level of "with all your might." That is why in the section "And it shall be, if you listen," where "with all your might" is not mentioned, it says "And you shall gather your grain," etc.

And "the will of the Omnipresent" is the level of the Keser of Nukva. And through an arousal from below [comes] an arousal from above: through this one arouses above also the canopy of the groom, which is the level of the Tiferes of Imma, etc.

According to this, a reason can be given for the custom that has been adopted: that first the groom spreads a cloth over the bride, which is called (Decktuch); this is a kind of canopy of the bride by itself. And afterwards both of them enter under a sheet upon poles: this is the canopy that encompasses

both of them. As is explained in Shulchan Aruch, Even HaEzer, section 55, paragraph 1, in the gloss, and in Chelkas Mechokek there, subsection 9, and in Beis Shmuel there, subsection 5: that covering the bride's head with a cloth is also called chuppah, according to the view of Tosafos. And this is the matter of the hinuma (veil), and it is the level of the canopy of the bride, as mentioned above.

2. Now, just as the Tiferes (beauty) of Imma is what encompasses Z'eir Anpin and Nukva and 6
joins them together, so there is the level of a general makif (encompassing light) that joins Abba and Imma (Chochmah and Binah) and pairs them together. For Abba and Imma are also two opposites,

for Abba is the source of all the Chassadim (kindnesses), and Imma is the source of all the Gevuros (forces of restraint); and they are joined together through the level of the general Keser (Crown) of Atzilus (Emanation), the Malchus of Adam Kadmon.

And this is the level of the canopy that is over the higher glory. (And see what is written on the matter of the union of Z'eir Anpin and Nukva and the union of Abba and Imma, in the discourse beginning "These are the accounts of the Tabernacle, the Tabernacle of Testimony," etc.)

That is, just as the Tiferes of Imma is a canopy over Z'eir Anpin and Nukva (and joins them together: although they are two opposites, they are nevertheless joined through the Tiferes of Imma),

and this is along the lines of what is said in Parshas Bereishis, "and every inclination of the thoughts of his heart was only evil all the day," and on account of this the reasoning was for guilt; and afterwards, in Parshas Noach, "I will not again," etc.,

"for the inclination of man's heart is evil from his youth": that very same reason was afterwards turned to merit. And all this is because

in their source and root, before the attribute comes to revelation "to His heart," "wherever He wishes, He turns it," whether to merit or to guilt: there is a reason for this in the intellect.

That is why the Tiferes of Imma is called a chuppah (canopy): it covers and encompasses the attributes together, and there they are all nullified, equally together, when the light of the Tiferes of Imma comes into revelation, etc.

(And see what is written in the discourse beginning "When you light the lamps," on the matter of "toward the face of the menorah.") So too, there is a canopy over the higher glory, Abba and Imma: the Malchus of Adam Kadmon, which encompasses them and includes them together; and there they are of no account at all, only a mere glow and radiance.

The explanation: it is known that there is will and there is will. The lower will is the one born of the intellect: because a person perceives with his intellect the beauty of that thing, therefore he wants it; this is the lower will. And this is the matter of the Keser of Z'eir Anpin and Nukva, which is drawn from the Tiferes of Imma.

But there is the supernal will, as in what they said: "Be silent; so it arose in thought," and He could not give him a reason for this, "This is Torah…?" etc.;

rather, His will is so, without a reason: this is the supernal will. For the lower will, on the contrary, comes through a reason: he sees in his intellect the reason for the thing,

therefore he wants it, and he would be able to give the reason for the thing. If so, the fact that He said to him, "Be silent," is because it is drawn from the supernal will, which is above intellect;

therefore He could not tell him a reason, for the will is very high, and it cannot descend by degrees and come to revelation in the intellect.

But if so, G-d forbid, it would look like obstinacy, wanting even against the intellect. Rather, it is known that there is a Mocha Stima'ah (hidden brain); the meaning of its being called "hidden"

is that there is certainly a reason for this supernal will, that He wants it so; only, the reason is lofty, exalted and high, so that it cannot descend by degrees and come to revelation to another, but is stored away and hidden, His alone.

That is why it is called "brain" (mocha), meaning a high intellect, only "hidden" (stima'ah), concealed from all. That is why He said to him "Be silent," the level of silence: "so it arose in thought," which is the level of Chochmah (wisdom) and of a supernal reason that cannot be grasped by another; and to another it appears

that it is only will alone, without any reason, and only He Himself has its reason and its rationale. And there rests the delight in that thing, a supernal delight, and this is the level of Atik,

for the delight in the thing is removed (ne'etak) from everything, and only in His being and His essence is there the delight in that thing. And relative to another it is called the supernal will, that is, will without a revealed reason, only "so it arose in thought."

Therefore, in the level of Keser there are these two levels: the level of Atik, from which is the Mocha Stima'ah, "its reason and rationale with it"; and the second level, the will revealed to another, which is considered mere will without any reason, and is called "the skull (gulgalta) that covers over the brain."

(And see what is written about this on the verse "I am Havayah your G-d, Who brought you out of the land of Egypt," etc., in Parshas Sh'lach; see there.)

For the lower will is the Tiferes of Imma that becomes a Keser for Z'eir Anpin, that is, a will born of and drawn from intellect, as mentioned above; and the gulgalta of Arich Anpin is the will that is above intellect, and in the will there is a concealed reason, which is called Mocha Stima'ah, as mentioned above.

(And this is the matter of the canopy that is over the level of the higher glory, namely Abba and Imma. And see what is written in the discourse beginning "The Torah [Moshe] commanded," etc., on the matter of the canopy, that it is the level of the supernal will, which is above Chochmah. And the Ramaz, in Parshas Bereishis) (on page 8), wrote that the matter of chuppah is that Abba and Imma are canopied and covered by the beard of Arich [Anpin].

3. Now, the revealed Torah is the level of the revealed will mentioned above, as is written in the Zohar that the 613 commandments are drawn from the 613 paths. And this is [the meaning of] "with the crown with which his mother crowned him," 7

for the will mentioned above is called atarah and keser (crown), which is made of precious stones, and they are inanimate; and nevertheless there is in it a splendid beauty, in which there shines a resplendent and hidden light.

(So too the mitzvos are made from physical things: tzitzis from wool and tefillin from parchment. This is like the analogy of the inanimate and a stone; but it is a precious and splendid stone.)

And it is like the analogy of the will mentioned above, which is only the level of the outer dimension (chitzoniyus) of the Mocha Stima'ah that is hidden in the inner dimension (pnimiyus) of the will. So too, the revealed Torah has no revealed reason that is sufficient for us for all the mitzvos,

as when it excludes a garment worn at night, from "and you shall see it," and includes the garment of a blind man, and the reason is not sufficient. That is because its root is only from the outer dimension, which is revealed to us now: will without reason, etc.

But of the time to come it is stated that a new Torah will be given to us, in Rabbah, Shemini, chapter 13. The intent of this is as Rashi wrote on the verse "Let him kiss me with the kisses of his mouth": that the reasons of the inner Torah will be revealed to us,

that is, the Mocha Stima'ah will come into revelation, the reason and the delight of the will. Then "you will delight upon Havayah": that the delight is higher than the Name Havayah; and now it is concealed and hidden from us.

But then, when the reason and the delight of the Mocha Stima'ah are revealed, the delight will be upon Havayah. And this is also the root of the matter of betrothal (eirusin) and marriage (nisuin),

for at the Giving of the Torah there was only the level of betrothal, in which the woman receives only the round ring of kiddushin (and this is the matter of "Sanctify us with Your commandments," as is explained on the verse "It is good to take refuge");

but in the time to come there will be the level of marriage, as is written in Rabbah, Seder Bo, at the end of chapter 15: "For your Husband is your Maker." For a woman is acquired through intimacy, and the drop is drawn from the brain of the father, from the inner dimension.

That is, in the time to come there will be a revelation of the level of the inner dimension of the Mocha Stima'ah, and the delight will come into revelation, revealed to us. Therefore then [there will be] marriage, through intimacy: "your Husband is your Maker," etc.

8 The reason why the revelation mentioned above will be specifically in the time to come: it is known that the root of the mitzvos is only to refine out of Asiyah (Action) the good of nogah, through the positive commandments, and [through] the prohibitions to separate out the evil.

For in everything, and even in every soul of Israel, there is good and evil, which is due to the fall of the 288 sparks that became mixed with evil; it is necessary, through the positive commandments and the prohibitions, to separate them

and to refine them. And after the refinement they are then very great and high, for their root is from Tohu, which is higher in rank than Tikkun, after the refinement.

9 Therefore, because of this, food gives life to a person: for the root of food, although as it is below it is mixed with evil, its root is from Tohu.

Therefore, when a person eats them and refines the good and drives the evil and the refuse outside, then, after the refinement of the good from the food, then, on the contrary, they give life to the person and add to him strength and life-force in the soul.

For after the refinement and their ascent to their source, they are at a more exalted rank, that is, from the World of Tohu, which preceded Tikkun: Tohu, the Name Sag; and Tikkun, the Name Mah.

Therefore, for the time being, before the sparks that fell have yet been refined (that is to say, before the whole refinement is completed), the delight is still not in revelation,

for they are mixed, good and evil. But after the refinement, when they return to their former rank, then there will be the completion and "the end of the deed, which was first in thought,"

and there will be no concealment at all from evil; then, of itself, the delight from the supernal light and radiance will be revealed. And [it comes] specifically from the refinement of the lower things of the present.

And this is the matter of "A woman of valor is the crown of her husband": in her will shine the light of "good reason and knowledge," which is stored away and hidden,

that is, the level of the Mocha Stima'ah (which is higher even than the level of the higher glory, kavod, the thirty-two paths of the higher Chochmah; but the Mocha Stima'ah "is not opened into paths"),

which now is in the precious stone, the level of the inanimate. And then the light will be in revelation, and Tohu will be at a higher rank than Tikkun; for Tikkun too will be then, but [in] Tohu the light will be higher, after the refinement.

(It follows that the point is this: the level of the revelation from the inner dimension of Keser (the Crown), which is the Mocha Stima'ah and Atik, will be specifically after the completion of the refinements of Tohu; and see the reason below, at the end of the discourse.) And this is why, in the last two of the marriage blessings, one says first "Who gladdens the groom and the bride,"

and in the last one says "Who gladdens the groom with the bride." For the time being, the bride receives from the groom, and this is "Who gladdens the groom and the bride."

But in the time to come they will be equal in stature, one Keser for both of them, as it was before the diminution: this is "Who gladdens the groom with the bride"

(that through the bride the groom is gladdened, for "a woman of valor is the crown of her husband"). One also says "Let there be heard the voice of the groom and the voice of the bride," for in the time to come the bride will have a voice.

"Voice" means drawing down and revelation, like a physical voice, which is drawn and revealed from the breath of the heart to the windpipe. And in the time to come, when "a woman of valor [will be] the crown of her husband," then the bride will have a voice: drawing down and revelation.

And this is along the lines of what is written, "On that day living waters will go out from Jerusalem, half of them to the eastern sea": that Malchus (sovereignty) will be a crown and a source of influence for her husband, higher than Tikkun. Only, because Tikkun too will not be nullified,

therefore [it says] "the voice of the groom and the voice of the bride": both of them will have a voice, drawing down and revelation, "the two great luminaries," after the refinement.

Now, the Mocha Stima'ah is the source of all the refinements: for what is said, "through Chochmah they are refined," has its root in the hidden Mocha Stima'ah, where the main refinement is (as is explained in the discourse beginning "Why was it juxtaposed," etc.).

And after they are refined, then there will be the revelation of the Mocha Stima'ah, the supernal delight, the ultimate perfection; and then there will be the revelation of the inner dimension of the reasons of the Torah: "Let him kiss me with the kisses of his mouth."

Therefore, for the time being, prayer is in a whisper (tzelosa bilchash), since the bride has no voice: for now the level of speech is nullified relative to thought and the attributes, a wife secondary to her husband.

But in the time to come, after the refinement, when the Mocha Stima'ah, "good reason and knowledge," is revealed, then the bride will have "a great voice"

"that did not cease": the Shemoneh Esreh aloud. And Malchus will be primary, "a woman of valor, the crown of her husband," as is known that in the ten Sefiros of returning light (or chozer), Malchus is Keser, and Yesod (which now gives influence to Malchus) is Chochmah, etc. And see what is written in the discourse beginning "And you shall eat, eating," at the end of Parshas Vayigash.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 40

תנו רבנן כיצד מרקדין לפני הכלה ב"ש אומרים...

Our Rabbis Taught: How Does One Dance Before the Bride?

Our Rabbis taught: How does one dance before the bride? Beis Shammai say: "A bride as she is." And Beis Hillel say: "A bride lovely and gracious." 1

Now, the bride (kallah) is the level of "my soul pines" (kalsah nafshi), that is, the level of the expiring of the soul (klos hanefesh) that is present in every spark of the souls of Israel, to be included in and to cleave to G-d, may He be blessed. And this love is present in them constantly, as it is written, "So that glory may sing praise to You"; [it] "calls constantly

and does not subside." And even in those of lesser worth, the unlearned and transgressors, there is this level of love, except that it is not felt in their soul in a revealed way.

(And see what is written in the discourse beginning "I am black," [on] "black fire," which is the matter of the love being hidden.) Rather, it is at the level of an encompassing [light] (makif), from above; and "even though he does not see, his mazal sees."

2. But in order to bring this love, which is called by the name "bride," out of concealment into revelation, so that it shines in their soul in a revealed way, 2

about this our Sages, of blessed memory, asked, "How does one dance, etc.?" Beis Shammai said, "As she is, etc." For since Beis Shammai have their root in the level of the supernal Gevuros (powers of restraint), they are therefore called Shammai, in the sense of what our Sages, of blessed memory, said on the verse "And he who sets [his] way, etc.":

"Whoever appraises (sham) his paths," that is, he weighs his ways, how and what [each] is. That is: according to the measure of the turning from evil, so will there afterward be a drawing down from the level of the "bride," the expiring of the soul, which is from above.

And this is [the meaning of] "a bride as she is": that is, as the ascent from below is, from the level of subjugation (iskafya), from turning from evil, whether much or little, so will be the drawing down of the level of the revelation of the expiring of the soul in his soul

(and as is explained in the discourse beginning "And her father hears... and annuls, etc.," and in the second discourse beginning "I am black and comely," concerning the matter of the negative commandments and the words of the Scribes, which are the level of iskafya; and through this "a spirit from on high will be poured upon him," and by this his animal soul, too, will be elevated, etc.; see there).

3. But Beis Hillel, whose root is from the level of the Chassadim (kindnesses), disagree with Beis Shammai: the drawing down should not be according to the ascent; rather, on the contrary, first there should be a drawing down from above to below, and then, of themselves, all the external forces, which are not G-d's, will fall away. 3

That is, the "do good" should come before the "turn from evil," for a little light dispels much darkness. And therefore they are called Hillel, from the expression "When His lamp shone (behilo) over my head."

And Hillel is also from the expression of praise and laudation (hillul): that is, through praises, in contemplating the greatness of G-d, evil falls away of itself. (And see what is written in the discourse beginning "For as the earth brings forth its growth," concerning "will cause righteousness and praise to sprout.")

And this is [the meaning of] "Draw me; we will run after You": [the running] is from below to above, and that is, through first "Draw me," from above to below; through this, of itself, "we will run after You," etc. And see what is written on this in the discourse beginning "A man

when he brings near from among you," and in the discourse beginning "Take the count of the sons of Gershon." And this is the meaning of "a bride lovely and gracious": chasudah ("gracious") is a passive form, as is known to the grammarians, that chasid and chasidah are adjectives, etc.,

but chasudah, with a melupum [vowel], is a passive participle: that is, she is made chasudah through the drawing down of supernal Chesed from above to below, so that there is a revelation of G-dliness;

then the evil falls away of itself, and there will be the level of the revelation of the expiring of the soul in his soul, so that she is "a lovely bride," and "Israel, in whom I take glory," even [if she is] lame and even blind, for before Him [all] is equal, and He makes [all] equal; "If you are righteous, etc." And this is [the meaning of] what is written, "Then the lame shall leap like a hart, etc."

And see what is written on this in the discourse beginning "And I will betroth you to Me." And this is [the meaning of] what is written, "Supernal kindness—he shall not falter": that through the revelation of the Chassadim from above to below, the evil is then pushed away of itself and becomes as though it had never been, and the level of love will be fixed in his heart like a peg that will not falter.

(And see what is written in the second discourse beginning "If in My statutes (bechukosai)": that for there to be the level of engravings (chakikos) in the soul, like a vessel that needs engraving from without and from within, this is through Pesukei deZimra (the Verses of Praise), which are called praise (hillul), "The exaltations of G-d are in their throat," etc., and through fulfilling the mitzvos, etc. And see what is written at the end of the discourse beginning "And now, I pray, let [it] be great.")

Whereas according to the words of Beis Shammai, there must first be "turn from evil," and it is impossible for this to be complete; and therefore they said, "As she is,"

but not even [one who is] lame and blind. [And Beis Shammai's words: "Distance yourself from a false word"; and Beis Hillel's answer is akin to what is written in the Rabbah, section 8, on the matter of Kindness and Truth:

Kindness says, "Let him be created, for he is entirely full of kindnesses," even though he is not of truth, etc.; see there. And as our Sages, of blessed memory, said, that "from 'not for its own sake' one comes to 'for its own sake.'"]

But as for what is said, "How does one dance": what is this matter? The matter is that, in order for there to be a joining of groom and bride, who are two opposites, opposed to each other, for the groom is the level of a drawing down from above to below, like water that descends from a high place,

for he is the level of the giver (mashpia), who bestows from above to below; and the bride is the level of the recipient (mekabel), from below to above, as explained above, that kallah ("bride") is kalsah nafshi ("my soul pines"), etc.; and this is like fire, which rises in a flame, also from below to above;

and so they are two opposites, like water and fire. And for there to be a union of groom and bride, it is as our Sages, of blessed memory, said on the verse "He makes peace in His heights": between the prince of water, etc.;

that is, through drawing down a level that is higher than the scope of the two, through which they are nullified of their existence and are able to become equal together.

And this is so here too, through the chuppah (wedding canopy): for "over all the glory, a canopy" is the level of the drawing down of the supernal encompassing [lights] (makifim) from the level of the light that encompasses all worlds (sovev kol almin); through this the groom and the bride are joined together.

And this is [the meaning of] "How does one dance before the bride": the meaning of "before (lifnei) the bride" is above the bride, that is, the drawing down of the level of the light that encompasses all worlds (sovev kol almin), the supernal encompassing [lights] (makifim). How and through what is it drawn down? To this he said, "How does one dance": that it is drawn down through dancing. 4

For dancing is with the feet, the level of the light that fills all worlds (memalei kol almin), drawn from above, from the level of the outer dimension (chitzoniyus) of the makif, the light that encompasses all worlds. (And see what is written at the end of the discourse beginning "The voice of my beloved," on the matter of "leaping and skipping," and in the discourse beginning "And he shall wave the omer.")

For the inner dimension (pnimiyus) cannot be contained. And therefore honor is given to the groom and bride, and they are lifted and raised up, that is, in order to elevate them to the level of the light that encompasses all worlds,

which is the level of makif. And see what is written at the end of the discourse beginning "This is the dedication of the altar." And this is [the meaning of] what is written, "Havayah is righteous in all His ways": which is the level of joining, "peace in the household above," etc.

And see what is written on the meaning of dancing, regarding "The mountains danced like rams," in the discourse beginning "The sea saw and fled," and regarding "Then the maiden shall rejoice in the dance," in the discourse beginning "On the eighth day he sent away."

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 41

כי כאשר השמים החדשים כו'

For just as the new heavens

◇

"For just as the new heavens," etc. It is written, "The heavens are My throne," etc. To understand the difference between these two levels: it is written, "And He placed him in Gan Eden to work it"; these are the 248 positive commandments. 1

And this is the purpose of the descent of the souls into this world: to work the Gan Eden (and see what is written in the discourse beginning "Spring up, O well"). For Gan Eden, in and of itself, is the level of the radiance of the Shechinah (Divine Presence). For the Infinite One (Ein Sof), blessed be He, is called the source of delights: "For with You is the source of life."

But since the souls are created beings and finite, it is impossible for them to receive the delight from the Infinite One, blessed be He, Himself, but only through a radiance from the level of His Malchus (sovereignty), may He be blessed, the light that fills all worlds (memalei kol almin), [the word Shechinah being] from the term "and I will dwell in their midst."

But the souls that descended below into this world: through their service of nullifying the body, which is from the skin of the serpent, through this they draw down additional light into Gan Eden from His Essence, may He be blessed. And this is the service of "to work it," etc.

(And the matter can be explained by what is written, "I have come into My garden, My sister, [My] bride." And it is explained in the Raaya Mehemna, Parshas Vayikra) (page 3, end of side b): "My garden": this is Malchus, [the Name] Ado-nai. And it is explained in the Zohar HaRakia [that] this means Malchus that descended into Beriah, etc.

If so, the meaning of "I have come into My garden" is that additional light from His Essence, may He be blessed, is drawn down there. And it is like the matter mentioned in the discourse beginning "Binding his foal to the vine," on the subject of "those who sanctify Your Name": that Israel draw down from the level of "You are holy" to the level of "and Your Name is holy," etc., until

"And this is [the meaning of] 'Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come.'" And these are the words of the manuscript of our master, teacher and Rebbe, whose soul is in Eden, in Torah Ohr, Parshas Chayei Sarah: Now, the higher Gan Eden is from Beriah.

And [thereby] what we learned [in the Mishnah], "Better is one hour," etc., is well [understood]: 2
because the union of Z'eir Anpin and Nukva is in Atzilus, and the mitzvos draw down the mayin duchrin (masculine waters) of Atzilus, and their root is from the Mocha Stima'ah (the hidden brain) of Arich Anpin. End of quote. If so, the meaning of "I have come into My garden"

is the union of Z'eir Anpin and Nukva, which is a drawing down from the Mocha Stima'ah, which is called the higher Eden, "the hidden of all the hidden" (in the Idra Zuta, page 290a), which is far, far above the level of Gan Eden itself.

And this is also the matter mentioned in the Zohar, Part II, Parshas Bo (page 36b): "At the time when the Holy One, blessed be He, appears over the garden." And see what is written in the discourse beginning "There are sixty queens," regarding what is written of the Time to Come: "And a spring shall go forth from the House of Havayah."

For this is a drawing down from the level of the higher Chochmah (wisdom), which is called a "spring," which is above the rank of "And a river goes forth from Eden to water the garden," which is the level of Binah (understanding).

Now, the Congregation of Israel (Knesses Yisrael) is called "a spring of gardens": that is, through the service one draws down into Gan Eden from the level of the "spring," etc., and this is from above the chain of descending worlds (hishtalshelus); or [it is] like the drawing down from the level of Binah that is above the level of Tevunah, which is called the World to Come (alma de'asi).

Now, the Midrash Rabbah on Bereishis, at the end of section 16, explains: "To work it and to guard it": these are the sacrifices, as it is said, "You shall serve G-d," and it is written, "You shall take care to offer to Me in its due season."

And the matter is as is written in the Zohar, Part III, Parshas Pinchas (page 202b): "I have come into My garden": because all the sacrifices of the world, when they ascend, all ascend first into the Garden of Eden, the mystery of the Community of Israel (Knesses Yisrael).

And in the Mikdash Melech there, in the name of Rabbi Chaim Vital: that they enter into the Yesod (foundation) of Nukva, to the root of the mayin nukvin (feminine waters). End of quote. And through this the mayin duchrin are drawn down, which is the matter of "I have come into My garden."

And this is the matter of "And He placed him in Gan Eden to work it and to guard it": that through the service of the sacrifices one draws down the level of "I have come into My garden." And in the Zohar, Part I, Parshas Mikeitz (page 199b), it says: He opened and said, "And He placed him in Gan Eden to work it and to guard it."

And they explained it: it is in the mystery of the sacrifices. Come and see: "To work it": this is the supernal King; "and to guard it": this is the lower King; the supernal world

and the lower world; "to work it," in the mystery of "Remember," and "to guard it," in the mystery of "Keep," etc. And it is explained in the Mikdash Melech, in these words: that through the positive commandments that a person performs, he rectifies Z'eir [Anpin] and draws down to it the intellect (mochin) from Imma.

And this is "to work it." And through "to guard it," which is guarding [oneself] from transgressing the prohibitions, he rectifies Malchus and guards it from the external forces, etc. Thus far his words. 3

And this is like the matter of what is written elsewhere, in the discourse beginning "How goodly," on the subject of the three [levels of] teshuvah: that through "turn away from evil," so that "your iniquities" should not "separate," one draws down the level of the light that fills all worlds (memalei kol almin), and this is the rectification of Malchus; and through "and do good" one draws down the level of the light that encompasses all worlds (sovev kol almin).

And this is the matter of "to work it and to guard it." And as for the precise wording "and He placed him (vayanichehu) in Gan Eden," the matter is according to what is written in the Zohar, Part I, at the beginning of Parshas Noach (page 59b): "And a river goes forth from Eden," etc.,

"and it enters the garden and waters it with the waters from above, and makes rest (naycha) for it," etc. And the Ramaz explains that this is the matter of the sweetening of the Gevuros (severities) by the Chasadim (kindnesses); and see what is written there. And from this level of rest and delight it is drawn down also to man, and this is "and He placed him (vayanichehu)."

And so the Midrash cited above explains "and He placed him (vayanichehu)," as it says, "and He rested (vayanach) on the seventh day," etc. And see the Zohar, Part I, Toldos (page 141a-b), on the verse "And Havayah will guide you (venachacha) always, and satisfy your soul with brightness (tzachtzachos)," etc., [and] "and He placed him in Gan Eden," etc.

And further, it may be explained: for of the sacrifices it is written, "for a pleasing fragrance (rei'ach nichoach) to Havayah," where nichoach is a term for gratification (nachas ruach), and also a term for descending a level (chos darga); and this drawing down is from His Essence, may He be blessed, to the Name Havayah; and this is "nichoach to Havayah."

And this is the matter of "those who sanctify Your Name": that they draw down from the level of "You are holy" to the level of "Your Name," etc.; and this is the matter of "to work it and to guard it." And from this level it is drawn down also to man, and this is "and He placed him (vayanichehu)": a drawing down of delight that is from the level of "nichoach to Havayah," etc.

And see further on the subject of "to work it and to guard it" in the Raaya Mehemna, Parshas Va'eschanan (page 263a), and in the Zohar, Part II, Vayakhel (page 210b), regarding "This is the higher Eden," etc., "which knows the lower point," etc.,

which is called "the garden": that this is the drawing down from the light of Abba into Malchus, which is called Gan Eden; and Abba, too, receives from Arich [Anpin] and Atik [Yomin], up to the Infinite One (Ein Sof), as is written in the Mikdash Melech there, and in the Idra Zuta (page 290a, mentioned above).

It follows that this drawing down is from His Essence, may He be blessed. And see what is written on the meaning of mochin (the intellect), on "And the Netzach: this is Jerusalem," for there it was explained that this drawing down comes from above the order of the chain of descending worlds (hishtalshelus), from the Mocha Stima'ah and the Reisha d'Lo Isyada (the Unknowable Head). And from this will be understood the meaning of "to work it," which was explained above as the drawing down of the mochin of Z'eir Anpin, etc.

And see what is written in the discourse beginning "In the wilderness of Sinai," regarding "From where (me'ayin) have you come, and to where are you going," etc. And see further in the Zohar, Part II, Terumah (page 142),

that this soul ascends into the wellspring of the Ancient of Ancients, the hidden of all the hidden, etc. However, how can the souls, which are created beings, receive a revelation of the light that is on the level of the Infinite (Ein Sof)?

But this is impossible except through the garments that are made for them from the Torah and mitzvos, as is written in Iggeres HaKodesh, in the discourse beginning "A woman of valor is the crown of her husband": that from the level of this light it will descend, etc., until one garment is created from it, etc.

"And by way of this garment," etc.; "And Moshe came into the midst of the cloud," etc. And see 4
what is written on this in Torah Ohr, Parshas Chayei Sarah, in the discourse beginning "And Avraham

was old," and in Parshas Mikeitz, in the discourse beginning "Our Rabbis taught: The Chanukah lamp," [on] "Beis Shammai say: On the first day one lights eight," etc.: that it is like the matter of a parable, in which and through which one comes to grasp the concept, etc.; see there at length.

And from this it will be understood that along these lines is the matter of "The heavens are My throne," [discussed] below, which is the matter of the parsa (partition) between Atzilus and Beriah, in which

and through which, specifically, the supernal light is drawn into Gan Eden, etc., just like the parable, in which and through which the concept is drawn down, etc.

Summary. Gan Eden is the radiance of the Shechinah, and through "to work it" one draws into Gan Eden light from His Essence, may He be blessed. And in the gloss: that this is the matter of "I have come into My garden," from the level of "You are holy" to "Your Name is holy": the drawing down of the union of Z'eir Anpin and Nukva, 5

whose root is from the Mocha Stima'ah, the higher Eden. "To work it and to guard it": the mochin of Z'eir Anpin and Nukva, through "do good" and "turn away from evil." "And He placed him (vayanichehu)": rest (naycha); "and He rested"; "and Havayah will guide you," etc. And how can they receive [it]? This is through the garments.)

2. And this ability to draw down additional light into Gan Eden from His Essence, may He be blessed, exists specifically when the soul is enclothed in a body; for because the body darkens and conceals, through this 6

he is aroused to teshuvah with great power, "with greater strength," of which our Sages, of blessed memory, said, "In the place where baalei teshuvah (penitents) stand," etc. For in tzaddikim, the love and awe are according to the measure of [their] comprehension: "If there is no wisdom, there is no awe."

But the baal teshuvah, in whom the desire of the heart (re'usa deliba) is drawn forth by way of the opposing [side], is above the power of comprehension. And it is like the parable of water that passes through the soil of the earth, which through this becomes clearer and is called "waters

of life," as is explained elsewhere; or like the parable of water that is held back: when it overcomes the obstruction, it then flows with greater force. And see what is written in the discourse beginning "Spring up, O well," and in the discourse beginning "See, the fragrance of my son."

Now, this teshuvah is not specifically for sins, but rather for the distance, etc.; and this desire of the heart is to be absorbed into His very Essence, may He be blessed.

And see what is written on the subject of the desire of the heart (re'usa deliba) in the discourse beginning "And Yaakov dwelt," and in the discourse beginning "Who has counted the dust of Yaakov." And there it was explained, on the subject of "I have even made it," that in Asiyah 7

specifically they can reach the level of the desire of the heart, which is above intellect, and through this draw down a revelation of the supernal will, the level of the supernal Keser (Crown), which is above Chochmah, etc.

See there at length. Now, for this reason the Men of the Great Assembly instituted prayer before study, because prayer is the level of the higher teshuvah (teshuvah ila'ah).

And this is [the meaning of] "a ladder set on the ground, and its top reaching heavenward": for "ladder" refers to prayer, which is the ascent of the soul from below to above; and "its top reaching heavenward"

is the level of "with all your might (me'odecha)," the level of yechidah in the soul, which is the level of an encompassing light (or makif), above what the soul can bear as an inner light (or pnimi). And therefore it is called "heavenward": it is an encompassing light, as will be explained below.

And through this one draws down "Blessed are You": to draw down from above to below a revelation of the Infinite Light (Or Ein Sof) itself, that it be on the level of "You," in direct address, so that Havayah be "our G-d." 8

And see what is written on the meaning of "Blessed are You, Havayah" in the discourse beginning "How goodly," and in Torah Ohr, at the end of the discourse beginning "The heavens are My throne." And this is [the meaning of] "Hear, O Israel," etc.: that Havayah should be on the level of "our G-d";

and this is through "And you shall love with all your soul." For just as above there are the Ten Sefiros, through which the flow from the Infinite One (Ein Sof) is drawn into the worlds, so in man there are ten aspects of the soul, intellect and emotive attributes (middos).

And this is man's service: to bind all the aspects of the soul to the intellect and emotive attributes of the Holy One, blessed be He, which are called the Ten Sefiros; that is, through this to bind oneself to the Infinite Light that is enclothed in them. For it must be "to Him, and not to His attributes"; see Pardes, Sha'ar 32.

Only, this bond comes about through one's binding his mind and his intellect to the Chochmah, Binah and Daas of the Holy One, blessed be He, which is the Torah; and likewise, "cleave to His attributes." And this is "love with all your soul": that is, the ten aspects that are in the soul.

But above there is found yet one more level, which is above the Ten Sefiros and is not counted with them at all, because it too is the level of the Infinite One: this is the level of the supernal will, blessed be He. And likewise

this level is found in the soul: the level of a will that is above intellect (and see what is written about this in the discourse beginning "The matter of the recital of Shema," that this is the yechidah in the soul), to be [in the state of] "Whom have I in heaven," etc., "My flesh pines away," etc.

And this is the matter of "with all your might (me'odecha)." That is: the level of "with all your soul" is the level of nefesh, ruach and neshamah, which are intellect and emotive attributes; and the level of "with all your might" is the level of the will mentioned above, which is from the level of yechidah and chayah, which encompass the intellect and the emotive attributes and are above comprehension.

(And the one who attains this is the level of the baal teshuvah, as was explained above from the parable of water when it is held back, etc. And see what is written on this in Parshas Tisa, at the end of the discourse beginning "His left hand is under my head," etc.)

But how does a person reach this rank, to arouse the level of the supernal will in his soul, which is not counted among the Ten Sefiros of the soul, which is the level of "your might"? It is through the arousal of compassion (rachamim), which is the attribute of Yaakov, which is called "an inheritance without boundaries."

And this is what we say at the outset, in the blessing "Who forms light": "In Your great compassion, have compassion upon us": to arouse great compassion upon the soul that has descended "from a high roof," etc.

Now, in truth, the level of great compassion applies also to the higher worlds: "The lower waters 9
weep: 'We want to be before the King'"; and even to the higher Gan Eden, because it is only a radiance and a glow, etc. And see what is written on this in the discourse beginning "For the mountains shall depart."

And therefore it is called "an inheritance without boundaries," since this level applies also to the very highest worlds, etc.

Now, through the arousal of compassion one can reach and come to the level and rank of "with all your might," as it is written, "And I carried you on eagles' wings and brought you to Me."

For the level of the eagle is the arousal of compassion, through which "and I brought you to Me": truly, to His Being and Essence, may He be blessed. (And this is also the matter of "the way of the eagle in the heavens," as will be explained, that the level of "with all your might" and the supernal will is called "heavens."

And reaching this level is "the way of the eagle," etc.; for the middle line is called "the middle bar," which runs through from the uppermost end, the level of the light that encompasses all worlds (sovev kol almin) and the supernal will, to the lowest end, as is written in the Zohar, Terumah)

(page 175b). And see what is written on this also at the end of the discourse beginning "And He spoke," etc., "in the wilderness of Sinai," on the subject of "Lift up," etc., "by their families, by their fathers' houses."

For the meaning of "by their families" is the seventy souls "who came out of Yaakov's loins," which is entirely the level of compassion, through which they will come to "by their heads (leg-ulgelosam)," which is the level of the supernal will, as is known.

And this is what is written in the Zohar, Pekudei (page 241a): "Come and see: 'The heavens are My throne': this is the firmament in which Yaakov dwells." That is, through the attribute of compassion of the level of Yaakov one can come to the level of "The heavens are My throne," etc.

And this is [the meaning of] "Who will go up for us to heaven," etc., "for the matter is near to you": that is, through the level of compassion mentioned above. And therefore our Sages, of blessed memory, said that the image of Yaakov is engraved beneath the Throne of Glory, which is the level of "The heavens are My throne," etc.

Now, the level of "with all your might," the level of the higher teshuvah, is called the level of 10
"heavens," because it is from the level of yechidah in the soul, which is the level of an encompassing light (or makif).

For nefesh, ruach and neshamah are enclothed in vessels, which is not so with chayah and yechidah. That is: neshamah is the level of Binah, which is the intellect that is grasped and understood, and it is "the mother of the children": they are the emotive attributes, which are born of Binah and Daas.

But Chochmah is ko'ach mah (the power of "what"), the self-nullification (bittul) that is above the intellect that is grasped and understood, as is written in Sefer Shel Beinonim at the end of chapter 18, and in Iggeres HaKodesh, section 4. Therefore it is called "encompassing," and it is the level of chayah: "wisdom gives life (techayeh)."

And the level of yechidah is also above Chochmah; and they are called "heavens" and "the 11
heavens of heavens," as is explained elsewhere. And another reason why the level of the higher teshuvah, "with all your might," is called "heavens": for it is stated in Sefer Yetzirah: three mothers, alef, mem, shin, in the world: ruach (spirit), water, fire; the heavens were created first, from fire,

and the earth was created from water, and the air was created from ruach, deciding between 12
them. And likewise it is stated there [that] these three levels [are] in the soul: the head was created from fire, etc.

And it is explained elsewhere, in the discourse beginning "You are standing," and in other places, regarding "For Havayah your G-d is a consuming fire," that this is the level of withdrawal (histalkus),

that is, because "there is no comparison to You," etc.; for even Atzilus is a lowering, from the term "and He drew (vayatzel) from the spirit," etc.,

and it is called "the man (adam) of Asiyah." And therefore the Infinite Light is in a state of withdrawal, to be absorbed into its source. And this is "G-d Most High," etc.

Now, from this there is drawn into the soul as well the rushing forth (ratzo), in the manner of fire, to be absorbed above: "The soul of man is the lamp of Havayah." And the Congregation of Israel (Knesses Yisrael) is called ishah (woman): "olah ishah" (a burnt offering, a fire-offering), [ishah being] the fire (esh) of Havayah, etc.; and also olah, like a flame that rises (olah) of itself. And therefore this level is called "heavens," which are from fire. 13

And as for what is stated, "the head was created from fire": [this is] because the main seat of the will is in the head, as it is written, "And it shall be on his forehead always, for favor (ratzon)": the skull (gulgalta) that covers the brain, as is explained in the discourse beginning "I am Havayah your G-d, who brought you out of the land of Egypt."

Now, heaven and earth are [the Names] Mah (45) and Ban (52); that is, as is explained elsewhere, the ratzo and shov (rushing forth and returning) in every world are the levels of Mah and Ban. The ratzo is drawn from the Name Mah, the level of self-nullification (bittul), to be nullified and absorbed into the Infinite Light (Or Ein Sof) itself; and the shov is drawn from the level of Ban. 14

And this is the matter of "and the earth is My footstool," as will be explained below, G-d willing. And this is [the meaning of] "He calls to the heavens above and to the earth, to judge His people"; and our Sages, of blessed memory, said in Sanhedrin, at the beginning of [the chapter] Chelek (page 91b):

"'To the heavens above': this is the soul; 'and to the earth': this is the body." And so it is in the Midrash Rabbah, Parshas Vayikra, section 4.

And this can be further explained according to what is written in the Rabbos, at the end of [the section on] "Give ear, O heavens": "Another explanation: why to the heavens and to the earth?" etc., "and I do not know where my soul is going, whether to the heavens or to the earth, as it is said, 'Who knows,'" etc.; see there. For at first glance it is astonishing that Moshe our teacher, peace be upon him, should be in doubt [whether] perhaps, G-d forbid, to the earth.

But the matter is according to what is written in the Zohar, Part I, Parshas Vayechi (page 245, end of side a): "There are three souls," etc., until "like the body, which is a vessel for the soul."

And the intent is that through the union of Z'eir Anpin and Nukva two levels are drawn into the soul. For Z'eir Anpin is the end of the worlds of the Infinite (Ein Sof), as is written regarding the cherubim, "one cherub at the end on this side"; and in it

and through it there is a drawing from Arich Anpin and Atik, up to the Infinite (Ein Sof); and Nukva is the root of Beriah, Yetzirah and Asiyah, which is called "the body" (gufa). And the soul that is born from the union of Z'eir Anpin and Nukva is composed of these two levels.

And this is the matter of Mah and Ban, which are Z'eir Anpin and Nukva, which are called heaven and earth. And this is why the soul too has in it the levels of heaven and earth,

that is, the levels of Mah and Ban, or the encompassing and the inner [levels]: yechidah and chayah, and nefesh, ruach and neshamah, etc.; for the level of nefesh, ruach and neshamah is called "body" relative to chayah and yechidah, etc.

Now, there are lofty souls whose soul is mainly from Z'eir Anpin, which is called heaven, and a little from Malchus, which is called earth; and there are the reverse, as is written in the Mikdash Melech, Bereishis (page 37b).

And this was the humility of Moshe: that he was in doubt as to which of the two levels mentioned above is the main [source] of his soul, etc.; but in truth the root of his soul is from far, far above. And see there in the Rabbos.

Summary. And in order that the additional light mentioned above be drawn down, this is specifically through raising mayin nukvin (feminine waters) from this world, on the level of the desire of the heart, "with all your might"; and this is the matter of "In the place where baalei teshuvah stand." And see what is written in the discourse beginning "And Yaakov dwelt," and in the discourse beginning "Who has counted," on the subject of "I have even made it," and in the discourse beginning "Spring up, O well." 15

And the matter of "with all your soul" is the ten sefiros of the soul, and "with all your might" is the will, the yechidah; and coming to this level is through compassion.

And this is "the way of the eagle in the heavens," for this level of yechidah is called "heavens," encompassing; "a ladder," etc., "reaching heavenward." Heavens, from fire: ratzo, Mah; earth: shov, Ban; "He calls to the heavens above," etc.)

3. Now, through the arousal from below (isarusa dilesata) that is on the level of "with all your might," which is the level of teshuvah, an arousal from above (isarusa dile'eila) is drawn down from above, that there be "The heavens are My throne." 16

That is: just as, by way of analogy, with a person, when he sits on a chair, the back part of the body is lowered to sit on the chair, and through this his head too is lowered, etc.,

so too the matter of the level of a throne above: it is that through it there be the sitting and the drawing down of the Infinite One (Ein Sof), blessed be He, Himself (as it is written) (Daniel 7:9): "until thrones were set up, and the Ancient of Days (Atik Yomin) sat." And the meaning is known: Atik Yomin is the level that is exalted above the days of the world,

that is, above the bounds of the chain of descending worlds (hishtalshelus), etc. And although it is said, "And upon the likeness of the throne, a likeness like the appearance of a man," which is the level of Z'eir Anpin,

[this is] because in Z'eir Anpin there is enclothed the level of Atika Kadisha and of Arich Anpin itself; and therefore it says "like the appearance of a man," that is, like the level of Arich Anpin. See Parshas Mishpatim (page 122a)

and the Mikdash Melech there; Nasso (page 135a); Acharei (page 66b), regarding "By Myself I have sworn." And see what is written further on the matter of the Throne of Glory in the Siddur, after "It is our duty to praise," in the discourse beginning "An explanation of what is written in Likkutei Amarim, chapter 52": that,

although the one who sits on the chair is, by way of analogy, the level of the body, and above this is the level of the supernal emotive attributes, which are called "bodies": "Chesed is the right arm," etc., "Tiferes is the body," etc.,

for the Ten Sefiros are called only a body and a vessel of the Emanator, blessed be He, so that through them there may be the conduct of the worlds; yet just as the soul is enclothed in the body and utterly united with it, so too the Infinite One (Ein Sof), blessed be He, is enclothed in His attributes, may He be blessed, and "He, His life-forces and His vessels are one."

And of this our Sages, of blessed memory, said: "With ten garments the Holy One, blessed be He, clothed Himself and created the world," etc. And therefore, when the supernal emotive attributes, which are called "body" (gufa), are drawn down 17

through the throne to shine in Gan Eden, this is additional light from His very Essence, may He be blessed, as was written above, section 1, regarding "I have come into My garden," etc. And see what is written in the discourse beginning "And it shall be for you as tzitzis." And this is "The heavens are My throne."

That is: "heavens" (shamayim) is the level of fire and water (esh umayim), the Chesed and Gevurah of Atzilus, ratzo and shov, which are united through Tiferes, the middle line; it is lowered to sit on the throne,

to shine below, so that the level of a created Gan Eden may come into being. (And the meaning of "heavens" being fire and water together is the union of ratzo and shov; then even the shov is of a very lofty rank,

for the shov is from the level of Ban, and when it is separated from the level of the ratzo of Mah, it can be drawn down into the state of yesh (a something); but when it is utterly united with the ratzo, the union of Mah and Ban, this is the matter of "heavens": that is, that within Mah, too, Ban is included.)

And what brings it about that the level of the throne mentioned above come into being, and that the emotive attributes be lowered below to sit on the throne? It is the level of "heavens,"

which is the supernal will, blessed be He, the level of [a light] encompassing the vessels, which cannot be enclothed in vessels; it is specifically from there that this level of sitting and lowering is drawn forth.

(And the explanation of the matter: the throne is the parsa (partition) that divides between Atzilus and Beriah, in which and through which, specifically, the light of Atzilus comes to be drawn into Beriah; whereas if there were no partition, it would not be possible at all for there to be a connection of Atzilus with Beriah,

just as in the World of Tohu there was no connection at all, nor revelation of Atzilus in Beriah. And for there to be this connection, it is specifically through the partition, like the matter of "And Moshe came into the midst of the cloud."

And like the matter of a parable, in which and through which, specifically, it is possible to grasp the concept: although the parable conceals it, this is the cause of one's being able to grasp it, whereas without the parable it would be impossible to grasp it at all. Thus the concealment of the parable is the cause of the revelation.

And in truth the root of this partition is drawn from a very high place, as is written in Torah Ohr, in the discourse beginning "And the curtain shall divide." And this is the matter of "The heavens are My throne": that through "heavens," the higher teshuvah, the supernal will, one draws down the level of the throne mentioned above. And this is the matter of "Extol Him who rides upon the aravos (the highest heavens), Yah is His Name"; and see on this in the Ramaz, Terumah) (page 165b).

It can also be explained regarding "The heavens are My throne" according to what is written elsewhere, in the explanation on the verse "And I shall be sanctified in the midst of the children of Israel," on the matter of the three times "holy": that the first "holy" [is] "that the vav ascends, the mystery of the supernal heavens, upward," etc.,

"and afterwards that supernal light shines upon the throne, which is heaven," etc., "and then it is called 'holy,'" etc.; see there.

And it is explained there that the meaning of "the vav ascends" is the matter of giving over one's soul in [the word] "One" (echad), and through this the union of Abba and Imma is drawn forth, so that a new light is drawn down, etc. It follows that the level of "heavens" belongs to the higher teshuvah.

Only, the level of "My throne" is when the light is afterwards drawn from above to below, etc. And see what is written on the verse "The heavens declare," etc.:

"they shine and sparkle," etc. And see further in the Zohar, Part I, Vayechi (page 229a), on the verse "You who sit in the heavens," etc.: "upon the throne that is called heaven," etc. And see what is written at the end of the discourse beginning "Who sits on high," etc.

And according to this it is possible to explain further what is written: "And Havayah G-d planted a garden in Eden, to the east (mikedem), and He put there the man," etc.

And afterwards it says, "And He took," etc., "the man, and placed him in Gan Eden"; and at first glance it is a repetition, for it has already said, "and He put there the man."

But the matter is as is explained elsewhere on "Gladden," etc., "as You gladdened Your creature in Gan Eden of old (mikedem)": that is, just as at the beginning of the creation of the world the revelation was through an arousal from above (isarusa dile'eila), of itself,

and this is the matter of what is said first, "and He put there the man whom He had formed": that is, the level of the supernal Man (Adam), as is written in Parshas Bereishis (page 26a). And this is "whom He had formed" (yatzar), in the manner of "Who forms (yotzer) light and creates darkness," etc., as is explained elsewhere.

And the verse "And He took," etc., "the man" refers to Adam, the first man: "and placed him in Gan Eden to work it and to guard it," that is, that from now on he would draw this down specifically through an arousal from below (isarusa dilesata).

Summary. And this is "The heavens": teshuvah draws down "My throne," and through it, "sat"; 18
"Him who rides upon the aravos." "And He put there the man," etc.; "as You gladdened," etc.

4. "And the earth is My footstool." That is: for the drawing down of "The heavens are My 19
throne" there must be a raising of mayin nukvin (feminine waters) on the level of "with all your might," which is the level of ratzo, from below to above.

But the level of "and the earth is My footstool" is the level of shov, the level of "the left [hand] pushes away": that he lowers himself, saying, "Who am I, that I should come to draw near to

the King?" And he fears to approach Him, in the manner of awe and dread, as it is written, "And the people saw and trembled, and stood far off": that he accepts upon himself the yoke of the Kingdom of Heaven with awe and dread, as it is written, "You shall surely set a king over yourself."

Now, through the arousal from below (isarusa dilesata) in accepting the yoke of the Kingdom of 20
Heaven, in that he lowers himself, fearing to approach, and accepts upon himself the yoke of the mitzvos, he likewise arouses above, in the same manner, that the flow of the Infinite One (Ein Sof), blessed be He, be lowered to be enclothed below in lower, physical things,

that is, in the physical performance of the mitzvos. And of this it is said, "and the earth is My footstool": it is measure for measure; just as he lowers himself to be in a state of awe from afar, etc.,

so too light and revelation are lowered and drawn down from above into physical matters, into the practical mitzvos. And this is "and the earth," which is the level of accepting the Kingdom of Heaven, the level of shov mentioned above: "My footstool."

(And see on the subject of "The heavens are My throne" in the Rabbos: Bo, at the beginning of section 17; Mishpatim, within section 31; Bechukosai, at the beginning of section 36; Nasso, at the beginning of section 12.)

Now, all this is now, when the flow from above is drawn down through the raising of mayin nukvin and the arousal from below, so that according to the measure of the raising of mayin nukvin, so is the arousal from above (isarusa dile'eila) and the drawing down of mayin duchrin.

And this is the matter of "The heavens are My throne," which is through the level of ratzo, and "the earth is [My] footstool," which is the level of shov. But of the Time to Come, in the seventh millennium, when the main recompense and reward will be, it is written, "For just as the new heavens and the new earth that I am making stand before Me."

That is: "I am making" them Myself, without an arousal from below; for the level of an arousal from below does not reach there, but He Himself, may He be blessed, makes them, without any arousal from below at all. And they are on the level of "stand before Me (lefanai)," that is, the level of the inner dimension (pnimiyus); and this is far, far above the level of "The heavens are My throne,"

for on the throne there is drawn and revealed only the level of the back of the person who sits on the throne; and, as is known, even in the level of the supernal will there is an outer dimension and an inner dimension, as is written elsewhere, in the discourse beginning "And I was with Him as a nursling (amon)," etc.

And therefore, of the level of the new heavens and the new earth, it is written specifically "stand before Me." And this is what is said of the Time to Come: "Behold, My servant shall prosper; he shall be exalted and lifted up and shall be very high (gavah me'od)": that all the worlds will be elevated up to the level of the lofty me'od ("very").

That is: it was explained above, regarding the meaning and matter of "heavens," that it is the 21
level of "with all your might (me'odecha)," the higher teshuvah, the level of an encompassing [light]. However, "and shall be very high (gavah me'od)" means that there will be a level of me'od of a rank higher

by far than the rank of the level of "with all your might." [For the level of "with all your might" is drawn from the level of yechidah, and in the Time to Come new souls will be drawn down that are above even the rank of the yechidah of Adam, the first man, as is explained in Sefer HaGilgulim, at the beginning of chapter 7; and these are his words: Know that there are two kinds of souls.

One: those that were included in Adam, the first man. Two: those that were not included in Adam, the first man; and these souls are higher and more exalted than all the souls that were included in Adam,

and just as we have explained in chapter 1 that the souls of Adam include [levels] from the nefesh of Asiyah up to the yechidah of Atzilus, so too those souls that were not included in Adam are along these lines, etc.

And in the seventh millennium these souls that were included in Adam will be crowned with those souls that are higher than they, each and every part with the one that corresponds to it. End of quote.

And see what is written on this in the discourse beginning "And you shall eat, eating." Now, in 22
the Rabbos, at the beginning of Bereishis, section 1: Rav Huna said in the name of Rabbi Eliezer the son of Rabbi Yose HaGelili: Even those of which it is written,

"For behold, I create new heavens" (in Isaiah, chapter 65), have already been created since the six days of Creation, as it is written,

"For just as the new heavens," etc.; see there. And this is as is written in Sefer HaGilgulim there, that the new souls mentioned above, too, were created in the six days of Creation.

And see what is written on the matter of "And the light of the moon shall be," etc., on the meaning of "the light of the seven days." And see further on the subject of "For just as the new heavens" in Parshas Bereishis (page 25b),

Vayikra (page 16a), Acharei (page 68b), [and] at the end of Parshas Va'eschanan, page 270b.] Therefore, then there will be new heavens and earth "that I am making," of Myself.

5. "So shall your seed and your name endure." Now, it is known that through fulfilling the 23
mitzvos in this world, on the level of "today, to do them," one adds lights above, and they will be revealed in the Time to Come; and this is called by the name of sowing and growing, as is written in the discourse beginning "In [days] to come he will take root," and in the discourse beginning "When you come into the land," etc.,

"the land shall rest," etc., and in the discourse beginning "There are sixty queens," etc.; see there. And it is like the parable of sowing: one sows the seed in the earth, and through the power of growth in the earth it grows with very great increase and multiplication and with great enhancement; and the longer the seed remains in the earth,

the greater the enhancement of the growth and the increase will then be. So too, by way of analogy, the level of "today, to do them" is the level of sowing, which one sows in the supernal earth through fulfilling the mitzvos, and the growth will be in the Time to Come. And along these lines it is also called by the name of pregnancy and birth, as it is written, "Zion was in labor and also gave birth," etc.

And the longer it remains now in the earth, that is, the length of time until the days of Mashiach and the Resurrection of the Dead, during which the drawings-down of G-dliness are still hidden, in the state of sowing or in the state of pregnancy, the greater the enhancement with which the growth will come in the Time to Come. 24

And this is [the meaning of] "And it shall be said on that day: Behold, this is our G-d; we hoped (kivinu) for Him." That is: this Havayah who is revealed to us now [is revealed] through our having hoped for Him,

that is, that we made lines (kavin) and drawings-down throughout the whole span of "today, to do them," only "our signs we did not see"; and now they see in a revealed way and say, "This is Havayah, for whom we hoped," etc. And see Midrash Shemos Rabbah, at the end of section 23.

Now, of tzaddikim it is written, "Light is sown for the tzaddik," and of baalei teshuvah it is written, "Happy are you who sow beside all waters": for the tzaddikim the light has already been sown,

but the baalei teshuvah are the ones who sow now, throughout the whole span of the present. And of this the prophet assures them, "So shall your seed endure": this is the level of sowing mentioned above; "and your name" is as it is written, "And David made a name,"

and this is accepting the yoke of the Kingdom of Heaven, which precedes the yoke of the mitzvos, as our Sages, of blessed memory, said, that first one should accept upon himself the yoke of the Kingdom of Heaven, and afterwards accept upon himself the yoke of the mitzvos;

for that there be the level of the power of growth, to make the light grow from the seed that one sows, this is through accepting the yoke of the Kingdom of Heaven. And see what is written in the discourse beginning "In [days] to come he will take root."

And then the levels of heaven and earth of the present, which are the level of "The heavens are My throne and the earth is My footstool," which is the matter of "your seed and your name," ratzo and shov, will also be elevated to "stand before Me," 25

like the level of the new heavens and the new earth, which is above the level of "The heavens are My throne," for on a throne only the body can sit, and not the head.

6. Now, it is stated in the Rabbos, Parshas Emor, at the end of section 29: "It shall be a day of sounding [the shofar] for you," "and you shall make (va'asisem) a burnt offering," etc. 26

In all the Musaf offerings it is written "and you shall offer," but here, "and you shall make," etc.: as if today you were made (na'asisem) before Me, etc., a new creation, etc.,

as it is written, "For just as the new heavens," etc. End of quote. And we need to understand what "you were made before Me" has to do with the new heavens.

And it may be said: for it is explained in Iggeres HaKodesh, section 14, on the verse "A land which," etc., "the eyes of Havayah your G-d are upon it, from the beginning of the year," that on every Rosh HaShanah a new, higher light is drawn down, which is on the level of the higher Chochmah (Chochmah Ila'ah), to shine to the supernal earth, etc. 27

And if so, this is a kind of new earth; all the more so since certainly into the higher Chochmah, too, this new light is drawn from above, like the union of Chochmah and Binah in the recital of Shema, etc.

And the matter of new heavens is as is written in the discourse beginning "Return, O Israel," on the verse "And you shall know this day," etc., "in the heavens above," etc., that in the soul too there are heaven and earth, intellect and emotive attributes, etc.; and it may be said that they are chayah and yechidah, and nefesh, ruach and neshamah, as mentioned above.

And in the discourse beginning "I will greatly rejoice" it is explained how the soul of Adam, the first man, is renewed on every Rosh HaShanah, for Rosh HaShanah is the day Adam was created; and it was explained above that the soul has in it [aspects] of the level of heaven and earth; and so this is like the renewal of the level of heaven and earth. Also, 28

Adam, the first man, is the higher Chochmah, as is written in the discourse beginning "O that you were," and his renewal, it may be said, is from the level of "for He is not a man," [which is] Arich Anpin, etc. And therefore [there are] new heavens and earth, which are a new ratzo and shov, drawn from their source through an arousal from above (isarusa dile'eila).

For the ratzo of heaven, which is from the level of yechidah, is renewed on Rosh HaShanah, and likewise the shov, which is from the level of earth, etc. And this is the matter of "a day of sounding (teruah)": for the teruah is ratzo and shov in quick succession, which is ratzo and shov

as they are united in complete union, the level of "reaching and not reaching" (mati velo mati), in which the shov is not separated at all from the ratzo, etc. Also the matter of "and you shall make a burnt offering"; and see what is written on the verse "And you shall offer a burnt offering, a fire-offering."

Also: for it is explained in the discourse beginning "You are standing" that throughout the year it is the level of "They shall walk after Havayah," and therefore "He shall roar like a lion,"

but in the Ten Days of Teshuvah, "Seek My face," etc. If so, this is like "The heavens are My throne," the level of the back, as compared with the new heavens, which "stand before Me" on the level of the inner dimension (pnimiyus).

Also, just as the level of the head is above the level of the body, so Rosh HaShanah is the level of the head, the skull (gulgalta), etc.

And see what is written in the discourse beginning "And He called to Moshe," etc., [and in the discourse] "A heart to know and eyes to see, until this day," at the end of Parshas Tavo, that on Rosh HaShanah the higher awe and love (dechilu urechimu) are drawn down from above. 29

It can also be said: for it is stated, "King Mashiach will bring the tzaddikim to teshuvah." For teshuvah is the level of "your might" (me'odecha); however, that the tzaddik who has not sinned should come to this level, this is like the matter of new heavens;

that is, that the teshuvah is not because of the opposite [of holiness], but only because even the higher Gan Eden will be considered a wilderness, and even the higher Chochmah [will be considered] Asiyah itself.

And this is the matter of "and shall be very high (gavah me'od)." Therefore this level will come only through Mashiach, for then the level of Atik will be revealed, such that even the higher Chochmah is considered like Asiyah itself compared with this revelation. 30

And therefore David asked, in the psalm [composed] when he was in the wilderness of Judah, "So in holiness have I beheld You," that he merit this level: just as one can come to the level of thirst from the level of a wilderness, etc., so too in holiness there should be this level,

that is, relative to the Holy of Holies, or relative to the level of "My holiness," which is above, etc. And this will be drawn down only through Mashiach; and similarly, had Adam, the first man, not sinned, there would have been teshuvah of this kind.

Now, something of this kind exists in the Ten Days of Teshuvah, when even the perfectly righteous and the prophets, in whom there is no sin at all, need teshuvah at that time. And see what is written at the end of the discourse beginning "Return, O Israel," on the matter of what Yaakov said, "If [G-d] will be," etc.

If so, the heavens and the earth, which are the higher teshuvah and the lower teshuvah, or ratzo and shov, do not come from the side of the opposite, as from concealment, etc.,

but rather like new heavens and earth; and this is through "Your face, Havayah, I seek," and "a Shabbos of Shabbosos (Shabbos Shabbaton)," compared with which even Shabbos is considered like the weekdays, etc.: the revelation of "the will of all wills."

And this is "Seek Havayah when He may be found": that is, the Ten Days of Teshuvah, the revelation of the ten depths, etc., from the level of the Ten Sefiros hidden in their Emanator, etc. And so too in man: throughout the year the service is through Chochmah and Binah,

but in the Ten Days of Teshuvah, through the depth of the will, which is above intellect, as mentioned in the discourse "Return, O Israel" (the second). And it can be further explained: for the Ramaz, at the beginning of Parshas Toldos, explains that the souls,

as they will be in the Time to Come, at the Resurrection of the Dead, will be from the level of Yitzchak. And see what is written on this in the discourse beginning "These are the generations of Yitzchak": for Yitzchak is the matter of laughter (tzechok) and delight that will be revealed in the future, etc.

Now, Rosh HaShanah too is from the level of Yitzchak, in the mystery of "His left hand is under my head," as is written in the Zohar, Part III, Pinchas (page 214b), on the verse "Havayah has bared His holy arm."

And see what is written elsewhere on the verse "For as the earth brings forth its growth," etc., "so will Ado-nai Havayah cause righteousness to sprout," etc., which refers

to Rosh HaShanah and Yom Kippur, for then "Ado-nai Havayah will cause righteousness and praise to sprout"; see there. And this sprouting is like the level of the new heavens and the new earth, for likewise on Rosh HaShanah [there is] a new creation, as mentioned above.

And the level of "For as the earth brings forth its growth," etc., is the arousal from below (isarusa dilesata) and the arousal from above (isarusa dile'eila) that come from the practical fulfillment of the mitzvos throughout the whole year. And this is in the manner of what is written, "For just as the new heavens," etc., "so shall your seed endure," etc., as mentioned above.

LIKKUTEI TORAH • SHIR HASHIRIM • MAAMAR 42

ביאור ע"פ כי כאשר השמים כו'

An explanation of "For just as the heavens…"

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An explanation of the verse "For just as the heavens…," etc. Now, "the heavens" is the level of 1
the higher teshuvah (teshuvah ila'ah); "My throne" is the lowering of the body and of the emotive attributes (middos). Now, it is stated in the Tikkunim that in the World of Atzilus (Emanation), "He, His life-forces and His vessels are one in them" (ihu vechayohi vegarmohi chad behon).

Now, nefesh, ruach and neshamah have the aspect of vessels; that is, they are the aspect of an inner light that is enclothed in a vessel: the neshamah in the brain and the ruach in the heart, etc.

But the levels of chayah and yechidah have no aspect of vessels; rather, they are in the mode of an encompassing [light] (makif) alone, and they are the two encompassing [lights], the lamed and the mem of the tzelem ("image").

This will be understood by way of analogy from a person. We see that in the wisdom in his brain 2
there is the aspect of light and vessel, and also [of] a garment. For the intellectual faculty, which grasps every matter of wisdom, is not of the very essence of the soul; rather, it is the aspect of an extension of the soul.

Therefore it undergoes changes: at one time it is in a state of expansiveness (gadlus), and at another time it is not so, for his mind and intellect are not pure and clear but confused, etc. Whereas to the soul itself changes do not apply.

Rather, the faculty of intellect is the aspect of a vessel that receives the flow drawn to it from the soul, and the soul is the light that shines within the vessel, which is the faculty of intellect.

(And from this, it may be said, the matter of the Avira that is above Mocha Stima'ah (the hidden brain) can be understood: it may be said that this is the light that shines into the faculty of all, as is explained elsewhere on the subject of avir (air) and or (light).) And the matter of wisdom that the intellectual faculty grasps,

such as the science of astronomy and the like, [that is,] what he understands of some particular matter, this is only the aspect of a garment that clothes the faculty of intellect. And likewise, by way of analogy, regarding the emotive attributes (middos): the faculty of love, [namely] that one desires some thing,

and likewise the faculty of Chesed (kindness), is the aspect of a vessel for the soul, in the manner mentioned above regarding the faculty of intellect. And the outer dimension (chitzoniyus) of the attribute, [namely] that one performs kindness, which is the bestowal of Chesed, this is the aspect of a garment.

(And the faculty of Chesed is called the outer dimension of the vessel, relative to the faculty of love, which is the inner dimension (pnimiyus) of the vessel, as is explained elsewhere.) Although at first glance it seems that the coming into being of the emotive attributes is only from the intellect,

for "A man is praised according to his intellect," in truth this is not so. For nevertheless they too are vessels for the soul, and light from the soul is drawn and shines in them;

it is only that they are further from the soul, and they receive from the soul through the mediation of Chochmah (wisdom), Binah (understanding) and Daas (knowledge); for by way of the intellect (mochin) the flow and the light of the soul are measured and drawn to the vessels, which are the emotive attributes, etc.

It follows, as the overall conclusion, that all ten aspects of the soul, Chochmah, Binah and Daas and the emotive attributes, are only vessels of the soul, and it, the soul, is the light that shines within them. But in the case of the intellect the matter is understood better than it is understood in the case of the emotive attributes, as mentioned above.

So too, by way of analogy, the matter of chayohi and garmohi ("His life-forces and His vessels") above will be understood: they are the aspect of lights and vessels. That is, by garmohi are meant the vessels of the World of Atzilus (Emanation); for example, the emotive attributes of Atzilus are only the aspect of vessels of the Emanator, the Infinite One (Ein Sof), blessed be He, 3

as in the saying of Eliyahu, "Chesed is the right arm," etc., for they are called the aspect of a body relative to the light that is drawn down and enclothed in them from the Infinite One, blessed be He. And the lights are called chayohi.

But the Emanator, the Infinite One, blessed be He, is far, far above the level of light. It is not as in the analogy of the soul, where the soul itself is the light that shines within the vessels; whereas the Infinite One, blessed be He, is far, far above

(the level of the light of the vessels; and this is [the meaning of] "He made darkness His hiding place," which is above even the level of encompassing light, etc.)

only that the lights are drawn forth from Him. And this is the meaning of "He and His life-forces": "He" (ihu) is the essence of the Emanator; "His life-forces" (chayohi) are the lights; "His vessels" (garmohi) are the vessels.

Now, all this is the level of nefesh, ruach and neshamah, which are the aspect of lights enclothed in vessels, as mentioned above regarding the analogy. But chayah and yechidah have no aspect of a vessel in which to be enclothed; rather, they are the aspect of encompassing [lights] (makifim).

(Summary: The matter of nefesh, ruach and neshamah: they have vessels. That is, the faculty of 4
intellect is a vessel, and the idea that it grasps is a garment for the vessel.

But the light is the neshamah, which is drawn into the faculty of intellect, and in the same way the ruach in the emotive attributes. So too above: this is the matter of chayohi and garmohi; for above, even the light is only a radiance from the Essence. And chayah and yechidah are encompassing lights, which have no vessels.)

2. Now we must understand the matter of "The heavens are My throne." For it is known that in 5
truth the essence of the Infinite One (Ein Sof), blessed be He, "is not [any] of these" attributes of the World of Atzilus (Emanation) "at all," and the emanation of the attributes is "in order to conduct the worlds through them."

But in truth we need to understand: since the attributes of Atzilus are, at any rate, called "a body" relative to the light that shines from the Infinite One, blessed be He, and the attributes in the created beings of the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) bear no comparison at all to the attributes of Atzilus,

just as the physical colors, red and white, bear no comparison to the spiritual attributes of Chesed (kindness) and Gevurah (restraint) in the human soul. For the colors too indicate the attributes of Chesed and Gevurah, which were actually drawn down from the supernal attributes

through many stages of descent (hishtalshelus), until below they became physical colors: the color white is drawn from the attribute of Chesed and the color red from Gevurah, as is written in the Pardes, in the Gate of Colors. And likewise physical silver and gold indicate Chesed and Gevurah, drawn down through many stages of descent.

And yet, despite all this, it is plainly evident that they bear no comparison or likeness to the spiritual attributes of Chesed and Gevurah in the human soul; for what likeness is there between the color white and kindness and love, etc.?

So too, and even more so, the spiritual attributes in the soul bear no comparison to their source, the attributes of Atzilus, from which the nefesh, ruach and neshamah in man were created.

For when the Holy One, blessed be He, is called "Merciful," it is impossible to say that this is of the kind and manner of the compassion in man, which is a state of actual emotional arousal (hispaalus).

But of the Holy One, blessed be He, it is written, "I, Havayah, have not changed," and arousal and change do not apply to Him, may He be blessed; rather, the level of mercy above is of a manner and nature infinitely higher than the nature of the mercy in created beings.

Therefore even the prophets attained only as far as the level of Netzach (victory) and Hod (splendor), which are the offshoots of the attributes, and they could not attain the attributes themselves.

And even what they did attain of the level of Netzach and Hod was through a complete enclothement in Beriah, etc. And even Moshe our teacher, peace be upon him, who merited to attain the attributes themselves, [attained] this too only [in] the level of the back (achorayim), as it is written, "And you shall see My back," etc.

If so, accordingly we must understand: how can there come into being the level of Gan Eden, [where] "they sit and enjoy the radiance," which is a delight of created beings? How can this be drawn 6

from the attributes of Atzilus, since the intellect, the delight and the emotive attributes in created beings bear no comparison at all to the attributes of Atzilus, as is explained elsewhere on the verse "And I am dust and ashes"?

But the explanation is this. It is explained in Etz Chaim, Sha'ar 41, that there is a partition (parsa) and a screen (masach) that divides between the World of Atzilus and Beriah, and what is drawn from the attributes of Atzilus into Beriah is their radiance, which passes through the screen mentioned above

(and see Etz Chaim, Sha'ar 47, chapter 1, in the name of Rabbi Gedaliah HaLevi), and not the essence of the attributes. And it is specifically through this that the flow from them can also be drawn into Gan Eden, to the created souls.

And this is [the meaning of] "The heavens are My throne." That is, as in the analogy of a person when he sits on a throne: the back part (achorayim) of the body is lowered to sit on the throne,

and through this his head is also lowered; for when he stands, his head and brain are high above the ground, and by sitting his stature is lowered. So too is the matter of the partition mentioned above, which is called

a "throne": in it and through it the attributes of Atzilus, which are called "a body," are drawn down and lowered, and their radiance passes and is drawn through the partition to shine in Beriah, so that a created delight may come into being from it. [And see what is written about this in the discourse beginning "Eliyahu opened":

Summary: Since the Ten Sefiros in created beings bear no comparison at all to the essence of the Ten Sefiros of the World of Atzilus (Emanation), how is it possible that [anything] from the Ten Sefiros of Atzilus be drawn down and revealed in Gan Eden to the souls of Beriah, Yetzirah and Asiyah? But this is through the partition between Atzilus and Beriah, and it is what is called "My throne."] 7

3. Now, the level of the throne mentioned above is drawn from the level of the heavens. That is, "heavens" is the Tiferes of Imma (Binah); for Tiferes (beauty) is called shamayim (heavens), since it is composed of esh (fire) and mayim (water), which are Chesed (kindness) and Gevurah (restraint). And also, the heavens are encompassing [lights] (makifim); 8

that is, the Tiferes of Imma that becomes Keser (the Crown) for Z'eir Anpin (the emotive attributes); for the level of Keser is yechidah, which is the level of an encompassing [light], and the encompassing light of yechidah encompasses the head and the foot equally, as is written in Etz Chaim, Sha'ar HaAkudim, chapter 5, in a gloss from the first recension (mahadura kamma), that this is why it is called yechidah, etc.

Therefore, just as it encompasses the Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of Z'eir Anpin from above, by way of analogy, so too it also encompasses from beneath its feet, from below.

Therefore from it is also drawn the curtain (pargod) and the screen (masach) between the World of Atzilus (Emanation) and Beriah (as is written in Etz Chaim, Sha'ar 41, that the screen is the chashmal, which is drawn from the level of Binah; and it is explained in the Ramaz at the end of Parshas Yisro

(on page 78) that the mystery of the chashmal is in Tiferes, whether of Imma or of Z'eir Anpin. It follows that the screen mentioned above is drawn from the Tiferes of Imma, and this is literally "The heavens are My throne."

Except that, nevertheless, it is explained there in Etz Chaim, chapter 1, "And do not err to say that this is the encompassing light," etc., see there, that the screen is the outer dimension (chitzoniyus) of the Tiferes of Imma.

Whereas the yechidah and the encompassing light of Z'eir Anpin is the essence of the Tiferes of Imma. Nevertheless, the encompassing light itself is what causes there to be the level of the throne and the screen mentioned above. Therefore the screen mentioned above is called rakia (firmament), as is known from the matter of "Let there be a firmament," etc., "and let it divide," etc.

Therefore Gan Eden is also called "the Academy of the Firmament" (Mesivta deRakia), because the delight that is drawn into Gan Eden is drawn through the level of the firmament mentioned above. And see what is written about this in the discourse beginning "They were disputing in the Academy of the Firmament: if the bright spot," etc. And although it is said, "And above the firmament," etc., "the likeness of a throne," etc.,

yet there are several levels of screens between one world and another: some are called "firmament" and some are called "throne." And see the Mikdash Melech, Parshas Noach (page 71b),

and the end of Parshas Vayigash, and Etz Chaim, Sha'ar Kisei HaKavod (the Gate of the Throne of Glory). And it is also what causes the body to be lowered in the mode of the back (achorayim) to sit on the throne, and the attributes shine through the screen, so that there can be the level of the flow of His kindness in Gan Eden, the level of radiance (ziv), etc.

Now, between Arich and Atzilus there is also the level of a partition (parsa): the Tiferes of Arich [becomes] Keser for Abba and Imma (Chochmah and Binah) (and see what is written in the explanation of the verse "For over all the glory, a canopy," and see Parshas Noach, page 65a).

Now, the drawing down of the level of "The heavens are My throne" mentioned above is through the higher teshuvah (return), "with all your might (me'odecha)," the will of the heart (re'usa deliba), which is the level of the Keser of Knesses Yisrael (the Community of Israel), which is the level of yechidah

(and see the discourse beginning "For over all the glory, a canopy," mentioned above, and on [the passage of] the wood-gatherer (mekoshesh), on the subject of "doing the will of the Omnipresent"). For through the intensity of this will, which is from the depth of the heart (me'umka deliba),

then there cannot be in his mind any other thought or will. Therefore it is called yechidah ("the single one"), for in his heart there is only one. And it is

like, by way of analogy, when a person is led away to be tried in a capital case: he has no other thought or will except for this one thing, to save his life, etc.;

for this will, because it touches the very essence of his soul, fills his entire mind and heart and encompasses him from his head to his foot, until it is impossible for any other will to enter his mind. This is not so with a will that does not touch him so deeply, to the very utmost of the soul, even though it touches him a great deal,

as when he is occupied with [earning] a livelihood willingly; nevertheless he can have another will. In the same way the matter of the level of yechidah in G-dliness will be understood: the will touches [him] so deeply, up to and including the very soul itself, that he has no other will whatsoever for the matters of this world, etc.

And of this it is said, "From the young lions, my only one (yechidasi)." Therefore, through this, one also draws down above the level of yechidah and the Keser of Z'eir Anpin, so that there will be "The heavens are My throne."

Therefore the level of the higher teshuvah is sometimes called Binah and sometimes called Keser, that is, the Tiferes of Imma that becomes Keser for Z'eir Anpin (and in the same way the fiftieth gate of Binah is called by the name Keser, as is explained elsewhere; and see the Zohar, Vayikra

(page 15b and page 16b) on the subject of teshuvah). And this is [the meaning of] "Your throne is established from then (me'az)," and according to what is written at the end of the discourse beginning "On the eighth day he sent," on the subject of "Then (az) shall rejoice," etc.

And this is what our Sages, of blessed memory, said: "Great is teshuvah, for it reaches up to the Throne of Glory." And this is the matter of "Binah nests in the Throne (Kursaya)." And through this, additional light is drawn into Gan Eden;

for it is written, "And His understanding (tevunaso) is without number," whereas of the level of Malchus (sovereignty) it is said, "He brings out their host by number." And through the Throne (Kursaya) there is drawn into Gan Eden from the level of Binah, "And His understanding," etc. And this is why Binah and Tevunah are called the World to Come.

(Summary: Now, the root of the throne and partition mentioned above is drawn from the Tiferes of Imma, which is the encompassing Keser of Z'eir Anpin and is called yechidah. 9

And between Arich Anpin and Atzilus there is also a partition, which is drawn from the Tiferes of Arich Anpin, which becomes Keser for Abba and Imma. And it is drawn down through the higher teshuvah, "with all your might," yechidah, which does not tolerate any other will, etc.; "Your throne is established from then.")

4. "And the earth is My footstool." That is, to humble oneself: "Who am I to draw near?" and he is afraid to approach Him. And also, the Torah descended and was enclothed in physical garments; 10

[there is] only the level of "You shall surely set a king over yourself": the yoke of the kingship of Heaven and the yoke of the mitzvos. And likewise one arouses above that the attribute of Malchus (sovereignty) descend to give life to created beings (and this is like the analogy of the foot, which descends below the throne; and see what is written on this in the discourse beginning "And under His feet, like the work of the sapphire brick").

Therefore the building of Malchus is from the Gevuros (forces of restraint), and [that of] Z'eir Anpin (the emotive attributes) from the Chasadim (forces of kindness) (and see what is written about this in the discourse beginning "And all your children," on the matter of "Do not read 'your children' (banayich) but 'your builders' (bonayich)").

For [regarding] the level of Malchus: "There is no king without a people"; "The law of the kingdom is the law." Therefore it is called an altar, as it is written, "And the fire shall burn on the altar continually"; and it is called "the blue fire that consumes," etc.

And sometimes it is called the level of a lamp, "When you kindle the lamps," for there are several different Gevuros and kinds of contraction (tzimtzum) in the Sefirah of Malchus.

But in general, its building is from the Gevuros. Therefore this drawing down is through accepting the yoke (kabbalas ol), etc. (and see what is written at the end of the discourse beginning "Remember what Amalek did to you").

Now, the Zohar on Pekudei (page 241a) explains: "And because it needs to spread forth further below, it says 'My footstool.'" That is, as is known from the matter of "Her feet go down," etc.: that it is enclothed also in the princes of the star-worshippers, to give them life.

But in the time of the Holy Temple it was not enclothed in them; therefore the Holy Temple is called "the footstool of the feet of our G-d" (in Chronicles). And see what is written at the end of the discourse beginning "Behold, you are fair," on the matter of

"Behold, the eye of Havayah is on those who fear Him," etc., "to rescue their soul from death," etc. And in the same way, since the Holy Temple was destroyed, the Holy One, blessed be He, has nothing but the four cubits of halachah. And this too is [the meaning of] "And the earth is My footstool," for the Oral Torah is called "earth."

And perhaps "footstool" is the partition within Beriah, Yetzirah and Asiyah themselves, between one world and the next, or the chamber of the Holy of Holies of Yetzirah and Asiyah. And in the same way it is said of Shabbos, "If you turn back your foot from the Shabbos."

And see what is written on the Zohar, Parshas Korach (page 178a), "At the hour when the day is about to be sanctified," etc. And see what is written in the discourse beginning "And Moshe assembled," on the matter of the juxtaposition of Shabbos to the work of the Mishkan;

for after the drawing down there must be returning light (or chozer), so that it is not drawn down excessively. And see what is written on the saying of Shemos Rabbah, chapter 23, on [the verse] "Then sang," on the matter of "Augustus sits," etc.: that the advantage of sitting over standing is that the feet are raised, etc.; that is, that "her feet" should not be "going down."

And this is [the meaning of] "By the mouth of two witnesses," etc., "shall a matter be established"; and it is explained in the Raaya Mehemna, Parshas Shoftim (page 275a), that this is what is written, "I call to witness against you this day the heavens and the earth." For

the meaning of "shall a matter (davar) be established (yakum)" is the ascent of Malchus, that it should have a superior "standing" (kimah); and like [the matter of] "Augustus sits." And as is written in Parshas Vayechi (page 239a): "A parable of a king who was sitting on the throne," etc.,

"is called the supreme king; when he descends and goes to his servant's house, he is called a lesser king." And see what is written about this in the discourse beginning "And it shall be, every New Moon": that this is the difference between Shabbos and the weekday, that on Shabbos there is the ascent of speech to the level of the supreme delight and Chochmah Ila'ah (the higher Chochmah).

And this is [the meaning of] "If you turn back," etc., "and speaking a word (daber davar)," etc. And this is what is written, "And You established Your words, for You are righteous." And this establishing is on the basis of the two levels mentioned above, of heaven and earth, etc.:

"running and returning" (ratzo vashov): for "The heavens are My throne," and this is the level of the supreme king, as mentioned above; and "the earth [is My] footstool," so that it not spread forth excessively, as mentioned above.

(Summary: The matter of "And the earth is [My] footstool," etc.: for "earth" is lowliness, that 11
one humbles oneself in the mode of "returning" (shov); and in the same way above, a drawing down into the World of Asiyah (Action). But there must be a "footstool," a stool, etc. And one can say: "heavens" is the higher Gan Eden, as mentioned above, through "My throne."

And "the earth" is the lower Gan Eden, which is drawn from the level of "My feet," Netzach (victory), Hod (splendor) and Yesod (foundation), "leaping and skipping," etc. And "footstool" is also the partition within Beriah, Yetzirah and Asiyah themselves, between one world and another, etc.; and perhaps the chamber of the Holy of Holies of Asiyah or of Yetzirah.)

5. Now we must understand the difference between the level of "The heavens are My throne and 12
the earth is My footstool" and the level of "the new heavens," etc.

For it is known that Gan Eden is only temporary, and the main reward is only in the seventh millennium: "tomorrow, to receive their reward."

Now, in this time, everything is through an arousal from below [eliciting] an arousal from above: according to the arousal of the mayin nukvin (feminine waters) is the drawing down of the mayin duchrin (masculine waters), which is the drawing down of the intellect (mochin).

And according to the intellect is the Keser (the Crown); for according to the measure of the inner [light], so is the encompassing [light]. Only, the Keser of Z'eir Anpin (the emotive attributes) spoken of above is the level of gadlus (maturity).

And even at the beginning of the creation of the worlds, which was not through the raising of mayin nukvin, nevertheless it was through this: that the delight from the raising of mayin nukvin that would come afterward arose in [His] thought,

as in the saying, "'Bereishis' ('In the beginning'): for the sake of Israel, who are called 'reishis' ('first')"; "Israel arose in [His] thought," that they would raise mayin nukvin. And our Sages, of blessed memory, said on [the verse] "With the king they dwelt, in his work": "With whom did He consult? With the souls of the righteous." That is, through the level of "with all your might," the Keser is drawn down, as mentioned above.

However, of the Time to Come it is written, "And he shall be very exalted (vegavah me'od)," meaning that even the me'od will be exalted to the loftiest heights, beyond the level of the raising and drawing down of the level of "with all your might (me'odecha)." For

me'od has the letters of Adam. And the matter is that through the sin of Adam, the first man, the worlds descended, and in the Time to Come the worlds will be raised up to where their place truly was.

See about this in Sefer HaGilgulim, chapter 17. But not only this; rather, new souls will be drawn down, which were not

included in Adam, the first man, at all, and they are higher and loftier than all the souls that were included in Adam, as is written in Sefer HaGilgulim, chapter 7: that the level of yechidah of these souls is higher even than the yechidah of the World of Atzilus (Emanation) that was in Adam.

This is because they will be drawn from the inner dimension (pnimiyus) of Atik, whereas all the drawings-down now are only from the outer dimension (chitzoniyus) of Atik. And the inner dimension of Atik is above the breaking [of the vessels] and the rectification; and this is the matter of an arousal from above that is entirely above an arousal from below.

And this is the matter of "the new heavens and the new earth": the drawing down of new encompassing and inner [lights], which are above the breaking and the rectification, etc., which are mayin nukvin and mayin duchrin, etc.;

"which I make": which are drawn down through an arousal from above alone; "stand before Me": before the partition. And "before Me" (lefanai) also means that it is from the inner dimension of Atik.

(And this is the difference with regard to "The heavens are My throne," etc., which are drawn down through an arousal from below, and it is impossible to draw down except from the outer dimension of Atik. Therefore it is called "My throne," as in the analogy of one who sits on a throne, where only his back is drawn down onto the throne. And in the same way it is said, "And you shall see My back, but My face

shall not be seen." Whereas of the new heavens and earth it is written "stand before Me (lefanai)" specifically, for they are from the inner dimension of Atik, which is infinitely higher than the level of the back and the outer dimension. And elsewhere it was explained that the root of this drawing down is from above the kav (line of light) and the thread, etc., as is written about this on [the verse] "And you shall eat, eating.")

But the heavens and earth of the present will not be entirely nullified; rather, they too will ascend and "stand before Me," above the partition. For now everything is [the work of] refinements (beirurim),

but in the Time to Come, when refinements will no longer apply, since everything will already have been refined in "today, to do them," they too will ascend before Me

(and see what is written along these lines in the explanation of the verse "And the number of the children of Israel shall be," etc., "which shall not be counted," etc., and in the commentary of the Ramaz, Bamidbar, page 117, end of side b).

"So shall your seed stand," it is written. "Light is sown for the righteous": for the level of the righteous, the light has been sown for them long ago; and with penitents (baalei teshuvah), [it is] "those who sow beside all waters," for they sow constantly, through transforming darkness into light, etc.

And the prophet promised them that all of these will stand before Me, as mentioned above. And "your name" is the level of "And David made a name," that is, the earth, etc.;

[it] too will stand before Me. And see what is written in the discourse beginning "Those who come shall take root": that the level of sowing is specifically in the level of "earth," which is Knesses Yisrael (the Congregation of Israel); and this is the matter of "and your name."

"And it shall be, every New Moon," etc. That is, there are two levels in the ascent of the souls in 13
the Future, to stand before Him, may He be blessed: there are some that will ascend completely, so that they will stand there

permanently, and of this it is said, "So shall your seed and your name stand"; and there are some that will not ascend to stand before Him permanently, but every New Moon and every Shabbos they too will ascend "to bow down before Me," etc.

Summary: The matter of "the new heavens," etc.: new encompassing and inner [lights] that 14
have not yet come into the chain of descending worlds (hishtalshelus), and they are called "standing before Me," above the partition.