

By the grace of G-d

The first *ma'amar*

Of The Alter Rebbe's Torah Or

– in English

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5765

“The heaven

is My throne, and the earth is My footstool, (so) what house...¹.”²

In order to understand how it is possible, regarding G-d blessed be He, to say “My throne” and “My footstool” – for, He has no likeness to the body³, and He is not in a category of space, as it is written⁴ “Behold, place is with Me,” i.e., “He is the place of the world – the world is not ‘His place’⁵.” - To understand this issue:

Behold, the Torah is from the heaven as it is written⁶ “From the heavens I have spoken....” This means that it is the [spiritual] level of “heaven.”

[And, hence, Torah is synonymous with “(The heaven,” which “is) My throne” of the opening verse, above. To understand this, we shall first explain Torah as the spiritual level of “heaven.” As follows:]

For, heaven (*Shomayim*) [in its literal, physical sense] is “*Eish & Mayim*” - fire and water⁷.

And, likewise, in conjunction with the Torah, it is written⁸, “(Then He gave) them a fiery Law, (written with) His right Hand.” [Which, “fire” & “right,” represent *Gevurah & Chesed*.]

¹ “...could you build (worthy) for Me, and what place (is worthy for) My (Presence to) rest?”

² Isaiah (66:1).

³ See *Rambam, Hilchos Yesodei HaTorah*, Ch. 1, *Halachah* 7.

⁴ Exodus (33:21).

⁵ *Bereishis Rabah*, Ch. 68.

⁶ Exodus (20:22).

⁷ See *Rashi* (Genesis 1:8): He (G-d) mixed them (fire and water) and made the skies from them.

⁸ Deuteronomy (33:2).

[I.e., (the spiritual level of “heaven” -) Torah, is (the combined result of) the attributes of severity (*Gevurah*) – which is analogous to fire, and kindness (*Chessed*) – which is analogous to water.

This is to be applied to the divine service of man: Torah is not merely an intellectual doctrine; nor is it merely a plain code of law. And, it is not a surreal existence either. Rather, it is an aspect of G-dliness that has a relationship with the emotions of man’s heart. For, the “fire & water” of the Torah (“heaven”) correspond with the warm yearning and cool delight of man. Thus, we, now, begin to discuss this level of Torah (“heaven”) as it is found in man.]

[Now,] behold, it is written⁹ “And you shall keep My statutes... and you shall do them” - [them] (i.e. “My statutes”) – *osam* in Hebrew] is spelled [so as it may be pronounced] – *atem* (“you”)¹⁰, for, it is [indeed “you,” i.e.] man that [“do them” – i.e.] “makes the Torah” [as is explained below].

And, thus, we beseech [G-d], in the blessing of *Ahavas Olam Ahavtanu...*¹¹, [to grant for us] “to observe, to practice, and to fulfill.” First: “to practice” it [i.e., to make it tangible¹² and emotionally practicable¹³ - Torah as “heaven”], and afterwards, “to fulfill” it.

This [aspiration (to “make the Torah”)] is [realized] by virtue of “merciful Father... have mercy on us, and grant our heart understanding¹⁴.” I.e., there is drawn forth, from

⁹ Leviticus (18:5).

¹⁰ How do we reconcile these two (opposite) meanings (“my statutes”; “you,” i.e. man) within one & the same Hebrew word? To this, the discourse, now, continues....

¹¹ -Recited in the morning prayers. -Lit. “You have loved us with everlasting love....”

¹² For, the Torah, as it is in its source (- G-d’s Supernal Will & Wisdom), is infinitely beyond mortal comprehension.

¹³ I.e., close to one’s heart (in a tangibly expressed way) – from man’s own perspective.

¹⁴ This is the preface to our beseeching (in the above blessing).

the level of Supernal Mercy, understanding and heartfelt contemplation [in man], so that there be, in it, and through it, the making and existence of the Torah [as “heaven”].

[The answer, as to] how [i.e., of what character] this [heartfelt] contemplation is to be, is explained in the recital of *Shema*¹⁵. “*Shema*” is a term of comprehension¹⁶, and this comprehension is of the word “*Shema*” itself:

“*Shema*,” (שמע) is [understood in light of its composition, i.e.] “ע – םש” (*Sheim* – “name”, and the Hebrew letter “*Ayin*”).

This means:

The “Large¹⁷ *Ayin*” is the level of “L-rd, Yours is the greatness, the power...¹⁸” - the Seven¹⁹ Supernal *Middot*²⁰, which are “Yours,” i.e., they are nullified to Him and are included within their source. They are not yet in enough of a state of downward extension and emanation so as to be [distinct &] called by name – “greatness,” “power,” etc. Then, [in this state - “Yours”], it [*Middot*] is called “Large²¹ *Ayin*”.

And, [divine] influence that is drawn and emanates downward, is merely categorized as - “name” (*Sheim*)²² – solely, which [means that it] is only a mere radiance.²³

¹⁵ -Said morning & night, daily (in conjunction with the above blessing):

“Hear (*Shema*), O Israel, the L-rd is our G-d, the L-rd is One....” - Deuteronomy (6:4).

¹⁶ See *Rambam, Hilchos Yesodei HaTorah* (1:7): The knowledge of this truth is a positive *mitzvah*, as it is written, “Hear (*Shema*) O Israel....”

¹⁷ The *Ayin* of the word *Shema*, in the Torah Scroll, is enlarged.

¹⁸ Chronicles (29:11): L-rd, Yours is the greatness, the power, the glory, the victory, and the majesty; for all in heaven and on the earth [is Yours]. L-rd, Yours is the kingship. – Seven divine attributes, quoted in the morning prayers.

¹⁹ Hence, the *ayin* whose numerical value is seventy: Seven *Middot* (See 19), as each one includes ten faculties = seventy.

²⁰ - The seven “lower,” or “emotive,” attributes of G-d.

²¹ Qualitatively – as the *Middot* are incomparably loftier and more intense while all together included in their source.

²² (See next footnote.)

²³ Analogy: A person’s name is insignificant to him himself – as the sun’s radiance is inconsequential to the sun itself. Similarly so – Above: “[Divine] influence that is drawn and emanates downward” is immaterial in comparison to its source. This is connected to part of the *Shema* prayer, as said in the following paragraph (inside).

As in the saying²⁴, “Blessed be the name of the glory of His kingdom forever and ever.” [Here, only “the name of...” is extolled,] for, this [“glory...kingdom forever and ever,” i.e., the creation²⁵], is not, but from the level of the name & attribute of His blessed kingdom [- which is but a radiance] for, “Your Kingship [a finite title, a limiting attribute (sovereignty)²⁶, & hence, only a radiance of G-d’s essence] is a Kingship over all worlds” is [what is] written²⁷.

[In summation: “*Shema*” (“name” & *Ayin*, as explained before) signifies the enormous insignificance of creation before its Creator – as a ray (e.g. of sunlight), is null before its source. It is this explanation of the word “*Shema*” that is to be understood with heartfelt contemplation, “so that in it, and through it, the making and existence of the Torah (as “heaven”) is brought about.”]

This is the aspect of “understanding” (*Binah*). I.e., to “understand something from the midst of something [else],”²⁸ [with the following] interpretation: “Midst of something” is called *Memaleh Kol Almin* (“He fills all worlds”)²⁹, i.e., the level of “name”, the level of “ray” and radiance that is drawn into “the midst” of worlds.

And, one needs to understand from [“amidst”] this, that it is nothing but a ray, as said above. [And understand] that He, blessed be He, is the One “Who encompasses all

²⁴ Talmud – *Pesachim* 56a. –Said, during prayer, in response to “Hear, O Israel, the L-rd is our G-d, the L-rd is One.” See Deuteronomy *Rabbah* (2:31, 35, and 36).

²⁵ - The G-dliness within.

²⁶ “Inasmuch as ruling over others is secondary to His essence, it follows that creation of all worlds [enabling Him to rule over them] comes about from but a glimmer of His essence.” –Chassidic Discourses (Kehot, 1986 / Pg. 59....)

²⁷ Psalms (145:13).

²⁸ See Talmud – *Chagigah* 14a, regarding Isaiah (3:3): “‘one who understands’ – This is one who understands something from the midst of something else.”

²⁹ - This means: The divine influence that animates all the worlds “with a permeating mode of vitality, which is limited and tailored to the capacity of each creature.” –Lessons in Tanya (Kehot, 1988 / Vol. 2, Pg. 644.)

worlds” (*Soveiv Kol Almin*)³⁰ and, “There is no thought...³¹”³², and “He is not of any of these attributes at all.”³³

Through this [contemplation], one is drawn to embody [the verse³⁴], “You shall love *Havayah*³⁵ [i.e., you shall long for *Havayah* to ‘be] your³⁶ G-d,” veritably. [I.e., one is drawn] to cleave to Him, blessed be He, verily - in the blessed *Ein Sof*³⁷ – as it is written³⁸, “Whom have I in heaven [but You]? And there is nothing... that I desire with You.” His sole wish and will shall be that *Havayah*, the blessed light of the *Ein Sof* Himself, should be “your G-d” (“*Elokecha*”³⁹) – resting within you. I.e., that the revelation of the blessed light of the *Ein Sof*, itself, should be upon his soul.

This [love of G-d] is [achieved] through [as the verse⁴⁰ continues] “(You shall love the L-rd, your G-d) with all your heart.” This [level of love] is, as is written⁴¹, “If he⁴² shall put forth his heart toward Him, His spirit and His soul shall be gathered toward him.” [This verse and, hence, this level of love is to be understood as follows:]

For, “Spirit brings spirit, and draws forth [additional] spirit⁴³.”

³⁰ - This means: The divine light that animates all the worlds “with a vitality which transcends them, not being limited by the worlds and created beings it animates.” – (Ibid.) [In the context of the present discourse, this divine light is identified with G-d’s essence, in a sense that the former (*Memaleh Kol Almin*) is utterly nullified before Him.

³¹ [“...that can grasp You at all” – not explicated here – perhaps, to accentuate the inexistence of corporeal entities before G-d.]

³² -Introduction to *Tikunei Zohar*.

³³ Ibid.

³⁴ Deuteronomy (6:5). –The *Shema*, contd.

³⁵ “Colloquial epithet for the *Tetragrammaton*, the Ineffable Name of G-d consisting of the four letters *Yud, Hey, Vav, Hey*, and generally signifying the transcendence of G-d.” –Chassidic Discourses (Kehot, 1986 / Pg. 422.)

³⁶ -I.e. Longing for the transcendence of G-d (*Havayah*), to rest within – in a personal & internal & real bond.

³⁷ “Without limit; term denoting G-d the Infinite, unknowable and indefinable.” –Chassidic Discourses (Kehot, 1986 / Pg. 421.)

³⁸ Psalms (73:25).

³⁹ -Name of G-d, whose Chassidic interpretation is “our strength and life.” (See *Hayom Yom*, Kehot, 1988 / Pg. 103)

⁴⁰ Deuteronomy (6:5).

⁴¹ Job (34:14).

⁴² -I.e., man. (However, see Job (ibid.) for literal translation.)

⁴³ *Zohar* II, 126b.

This means: Through the “Spirit of man⁴⁴,” that “rises upward⁴⁵” - [as in] “he shall put forth toward Him⁴⁶” - i.e., his heart shall long to cleave to Him, blessed be He, and to draw the revelation of His blessed G-dliness upon his soul and inside his soul.

[This love is already inherent within every Jew, by virtue of his innate connection to G-d above⁴⁷. It is merely awakened by man’s own efforts - the contemplation of the greatness of G-d, as explained earlier. Thereupon, however, the love gains “an added measure of spirituality, so that the person is drawn to G-d and cleaves to Him⁴⁸.” This further element is discussed, presently.]

Then, “His spirit and His soul,” from the level of *Soveiv Kol Almin*, “shall be gathered toward him” so that His indwelling is gathered to him, “within man and the depth of the heart⁴⁹.”

From this, there is drawn into existence, “And these words which I” – He Who is the true “I,” [the essence of G-d] – “command you...⁵⁰.” I.e., through this [love] there is drawn forth the revelation of His G-dliness and the existence of the Torah in a level of “heaven” (*shomayim*) – fire and water (*Eish* and *Mayim*).

For⁵¹, behold, the Torah [for itself] “preceded the world by two thousand years⁵².” This [is to be taken figuratively⁵³. It] means:

⁴⁴ See Ecclesiastes (3:21).

⁴⁵ See Ecclesiastes (ibid.).

⁴⁶ Job (ibid.).

⁴⁷ See Tanya (Part I, Ch. 2): The second soul of a Jew is truly a part of G-d above....

⁴⁸ See Lessons In Tanya (Kehot, 1988 / Pg. 705).

⁴⁹ See Psalms (64:7). – I.e. with permanence.

⁵⁰ Deuteronomy (6:6). – The continuation of *Shema*.

⁵¹ -I.e.: The need for this “heaven” – Torah – to be “drawn forth” is....

⁵² *Midrash Tehillim* (90:4).

⁵³ For literal time (“two thousand years”) did not exist until it was created along with the world.

“The world” is called [i.e. interpreted as] the level of “fire and water.” And, the Torah’s stature is a very exalted one – [referred to as being on a] level of “Two Thousand Years⁵⁴,” which they are higher than the level of “world.”

In order for it to be drawn to the level of “world,” which means, to be “from amid fire... from His right hand” - which is the 248 positive commandments, that are at the right, and the 365 prohibitive commandments at the left... - behold, this Divine extension is through an arousal from below, [man’s own effort], in “you shall love... with all your heart⁵⁵” - “Spirit brings spirit and draws forth spirit⁵⁶.”

Through this [there can be] “and you shall speak of them⁵⁷.” [For:]

Vedibarta (and you shall speak) [may be taken] as a term of guiding and drawing forth⁵⁸, which means that there be the extension of the light of the Blessed *Ein Sof* into the Torah [before us. (Otherwise, the Torah might appear confined to mortal intellect⁵⁹.)]

This is [also] the meaning of “And the L-rd spoke (*Vayidaber*) to Moses⁶⁰” [a term that denotes the transmission of Torah from G-d to (Moses and, thereupon, to) man]. For, the extension-forward of *Havayah*⁶¹ that is to become the Torah [as we know it], first requires an influence to the level of Moses, who is from the level of “For I drew him from the water⁶².” [Water symbolizes *Atzilut*⁶³. Moses’ soul retained the quality of it’s G-dly

⁵⁴ -Symbolic of G-d’s Supernal Wisdom. (See *Issa B’Midrash Tehillim* (Sichos In English 5753 / Pg. 18).)

⁵⁵ Deuteronomy (6:5).

⁵⁶ *Zohar* (ibid.).

⁵⁷ Deuteronomy (6:7). –The continuation of *Shema*. (“(...of) them” refers to the words of Torah.)

⁵⁸ “*Vedibarta*,” here, is similar to “*Yadber (amim tachteinu)*” –Psalms (47:4). See Rashi (ibid.): Menachem, however, associated it with an expression of leading.

⁵⁹ -And thus subjective to human folly (& misdemeanor) – intellectually and emotionally.

⁶⁰ -Found throughout the Torah. (E.g. Exodus (13:1).)

⁶¹ (See footnote 33.)

⁶² Exodus (2:10).

⁶³ “[World of] Emanation”: Highest of the four “Worlds” or realms in the creative process, thus closest to actual Divinity. –*Tzava’at Harivash* (Kehot 1998 / Pg. 149).

source (“Water”), fully, even while on earth (while “drawn from” the “water”) – creating the required bridge from above to below.]

This, then, is [the meaning of] “The heaven is My throne⁶⁴”: For “the heaven,” which is the Torah, is analogous to a throne that is made to sit [upon]. This sitting is a lowering in comparison to standing. For, when a person stands, behold, he possesses stature and his head and brain are held aloft, above the earth, and through sitting his stature is lowered.

Similarly, the Torah becomes a “throne” for the blessed light of the *Ein Sof* – for the level of “His head,” that is the level of His will and His wisdom and His understanding, “For You are wise, but not with a knowable attribute of wisdom, and [You] understand, but not with a knowable attribute of understanding⁶⁵.”

In the Torah, His wisdom and His understanding descend and are lowered into material things like *Tefillin* and *Tzitzis* and *Tzedakah* (charity), and *Terumos*⁶⁶ and tithes and sacrifices....

“And the earth is My footstool (*hadom raglai*)⁶⁷.”

“*Hadom*” – in the language of the [biblical] verse – is like a footstool (“*srafrat*”) [found] in the language of the *Gemarah*, which [*srafrat*] is a small seat, as well.

This [“footstool”] is that which is stood underneath the feet of the seated [person] to lift the foot up from upon the ground. On this, they said in the *Gemarah*⁶⁸ – on the

⁶⁴ Isaiah (ibid.).

⁶⁵ -Introduction to *Tikkunei Zohar*.

⁶⁶ -Consecrations.

⁶⁷ Isaiah (ibid.).

⁶⁸ *Chagigah* 14a.

verse⁶⁹, “thrones were placed” – [that “thrones” - plural - is] “one, as a throne (*kisei*) and one, as a footstool (*srafrac*).” *Kisei* (throne) is the large one that is sat upon and *srafrac* (footstool) is the small one that is stood underneath the feet.

The [inner meaning of this] aspect:

For, behold, the Congregation of Israel is called “*regei*” (foot). As is written⁷⁰, “You are children to the L-rd your G-d” – and “a son is the ‘leg’ of his father⁷¹.”

And, behold, just as – by way of analogy – there is a quality in the foot that is greater than, and not found in, the head – for it is the feet that go, and they carry the head, and carry it along to the place of its desire, whereby the head needs the foot. Also, the head’s veins, and vitality – which “the blood is the soul⁷²” – are in the feet and when blood is let from the foot, the head is healed and fortified. So [too] many remedies exist that are done with the foot, whereby the head is healed. In this aspect, the foot is called “head”, and the head – “foot,” for it is lower than the foot in this level.

So, it is above:

Through the inclusion of divine levels of influence, [in a manner of] “Their beginning is wedged in their end and their end in their beginning⁷³--

[Which can be explained in terms of] “*Ohr Yasha*” (“direct” light) and “*Ohr Chozer*” (“rebounding” light):

⁶⁹ Daniel (7:9).

⁷⁰ Deuteronomy (14:1).

⁷¹ See Talmud *Yevamot* 3a (*Tosafot* *ibid.*).

⁷² Deuteronomy (12:23).

⁷³ *Sefer Yetzirah* Ch.1, M. 7.

“*Ohr Yashar*” is called [the divine light that is] “from above, downward” - i.e., [in this type of light,] whatever is above is [considered] higher. “*Ohr Chozer*,” [is the type of light that is] “from below, upwards”, [wherein] whatever is below is [considered] higher.

This [*Ohr Chozer*] is [the meaning of] “their beginning is wedged in their end,” i.e. their end is their [primary goal &, hence, considered their] beginning, [similar to] that the category of the foot is called “head,” [as explained above].

[Behold - through this inclusion, of divine levels of influence - the People of] Israel are [also⁷⁴] called *reishis* (the first)⁷⁵, and it is written⁷⁶, “He saw [fit to take] the first portion (*reishis*) for himself.”⁷⁷

[For,] through an awakening from below [by Israel - “foot,”] there is made above an enhancement of supernal lights.

This is what we find with Moses, that by the sin of the [golden] calf [done by Israel], a thousand lights were taken from him. (And, on *Shabbos* they return and are given to him as a gift. This is [the meaning of] “Moses rejoices in the gift of his portion⁷⁸.”)

Our Rabbis of blessed memory hinted upon this with what they said on the verse⁷⁹, “Go down”: Down from your greatness. No greatness have I given you other than for the sake of Israel.⁸⁰

This is because Israel were in the level of his “foot” – and as it is written⁸¹, “six hundred thousand footmen is the people amongst whom I am” – and [yet] they were, for

⁷⁴ -Besides being called *regel* (foot [/end]), as mentioned above.

⁷⁵ Jeremiah (2:3).

⁷⁶ Deuteronomy (33:21).

⁷⁷ See *Rashi* (ibid.) – this instance (of usage of the term) *reishis* (first), is due to a) its qualitative supremacy and b) its relationship to Moses, Leader of Israel.

⁷⁸ -Morning Prayer of *Shabbos*.

⁷⁹ Exodus (32:7).

⁸⁰ Talmud – *Berachot* 32a.

⁸¹ Numbers (11:22).

him, a level of *makif* (encompassing-transcendent) and a level of “head” [and could effect the influence of G-dliness to Moses] even though they were, to him, in the level of “foot,” certainly.

So it is with all of Israel:

Through this that one enhances his deeds – which are in the faculty of action, in physical deed, in the category of “feet” – his brain and his heart become purified, a thousand-fold.

Now, behold, for there to be “*hadom*” (footstool) – for the level of foot (“*regel*”), which is the level of the Congregation of Israel; i.e., to lift it and elevate it from below to above – this is through the level of “*ha’aretz*” (the earth) [of the opening verse, above]. They (“the earth”) are practical mitzvot. Generally, they are [all considered] *Tzedakah* (charity)⁸² and on this it is said, “Righteousness (‘*Tzedakah*’; charity) exalts a nation.”

[*Tzedakah* (charity/all the mitzvot)] “exalts” – from below to above, and this uplifting and elevation is in the level of “nation” (*goy*). [“*Goy*” (nation)] is the letters ⁸³ג, ⁸⁴י, generally divided into three are that ⁸⁶*tiddoM*. This means the uplifting of the ⁸⁵, categories: kindness (*Chessed*), judgment (*Din*), [and] compassion (*Rachamim*).

(For, *NeHY* (*Netzach, Hod, and Yesod* – endurance, splendor and foundation) [the last of the *Middot*], is nothing but the emanation of *ChaGaT* (*Chessed, Gevurah and Tiferes*) [the first three *Middot*] and their offshoots.)

⁸² See, also, Tanya (Vol. I, Ch. 37)

⁸³ *Gimmel*

⁸⁴ *Vov*

⁸⁵ *Yud*

⁸⁶ (See 19.)

Their [the three (= א) *Middot*] elevation is to the level of *Yud* (י) which is the level of *Chochmah* (wisdom) through the *Vav* (ו), which is the one that draws and compounds the thought [into being].

The actual same thing is done below, in the soul of man; the elevation of the emotions into his intellect and comprehension. For, when the emotions are separated from the intellect, they are considered a thing for itself.

For this reason, you have a person whose heart is awakened at the time of prayer and [things] similar [to prayer], for then it is the time of expansion of the mind⁸⁷ – and afterwards, the love dwindles and leaves, and he turns to go on his way – from opposite extreme to opposite extreme, without understanding that they are two opposites.

This, is because the emotions are separated from the intellect. Whereas, when they are in their state of inclusion [with the intellect]...⁸⁸. Behold, then it is the supremacy of emotions with exceeding elevation, as they have become a level of intellect.

This [elevation, and inclusion, of the emotions with the intellect] is [what is meant by, “You shall love the L-rd your G-d...] with all your soul,” that is, with all the powers of the soul, even in the level of “foot”; that even the level of the foot shall be elevated and uplifted.

Now, behold, this is the general way; that “heaven” and “earth” are called Torah & Mitzvoth. In a specific way – in Torah itself:

⁸⁷ See Tanya (Vol. I, Ch. 12)

⁸⁸ See *Hayom Yom* (Kehot 1988 / Pg. 128-30).

“Heaven” (*shomayim*), this is the Written Torah; *shomayim* [can be read as] *shom mayim* (“there, is water”)⁸⁹, for the Torah derives from *Chochmah* [which is likened to water].

“Earth” is called the Oral Torah; for *aretz* (earth) is from the term *ratzon* (will), as the saying⁹⁰ of our Rabbis of blessed memory, “Why is it called *aretz*? For, it wanted (*ratzesa*)....” *Aretz* is [also, made up of] the letters, *aleph* [and] “*rotz*” (running)...

The [meaning of this] aspect is:

Since the Oral Torah is the comprehension of the conclusive will [of G-d], to know the “how and what.”

For example, *succah*; that it is of a [specific] height, etc., which this is not explained in the Written Torah.

And the Written Torah is only the level of letters, to be [written] like their [prescribed] likeness, in their [designated] image. They are the names of the Holy One, blessed be He. For this [reason], [one who reads the Torah] is called, “calling out the Torah,” as if he is calling a name [for the letters of the Written Torah are the names of the Holy One, blessed be He]. And, this is “from above to below”⁹¹ [“heaven”].

But, the Oral Torah is mainly “from below to above” [“earth”]: Through the conception of [G-d’s] will in the soul, the soul shall be included in its source above.

And, so, three were called “*aretz*” (land): The Congregation of Israel, and the Oral Torah, and Mitzvoth. And all of them are alluded to in one verse⁹² [of the Written Torah]: “O land, land, land, hear the word of the L-rd.”

⁸⁹ See *Rashi* (Genesis 1:8).

⁹⁰ *Bereishis Rabbah* (5:7).

⁹¹ For, here, the main emphasis is on G-d’s holiness – not, so much, the understanding of man.

⁹² *Jeremiah* (22:29).

However [as the verse⁹³ continues] “(so) what House....”

For, the throne and the footstool are not, normally, placed to stand in the outdoors, rather, inside the house. And the level of “house” – this is “[You shall love...] with all your might⁹⁴,” which is in a level of *makif* (encompassing transcendence).

As, by way of analogy, a house; that it encompasses the person with its roof and its walls. And this house is [the] house of prayer. For, through the prayer [wherein there are] eighteen (*chai*⁹⁵) times of “Blessed are You...,” is the drawing of *makifin*⁹⁶ from the level of *Soveiv Kol Almin*⁹⁷. (That, is the level of “His spirit and His soul shall be gathered toward him,” as said above.)

They [the *makifin*] are drawn forth by the bending of the knee and the bowing down -- in [the blessings of] *avos* (“forefathers”)⁹⁸ and in [the blessings of] *hoda’ah* (thankful acknowledgement)⁹⁹, at the beginning and end [of both], which they are the level of *bittul* (self-nullification).

The [meaning of this] aspect:

For, it is impossible for there to be a revelation of the light of the blessed *Ein Sof*, - Whom no thought can grasp at all, and “[You] do not possess any (knowable) attributes...” – in a level of inwardness of the heart, but for a small minute [revelation], merely a glimmer. Even a revelation in the brain and comprehension – [behold,] “no

⁹³ Isaiah (ibid.).

⁹⁴ Deuteronomy (6:5) – *Shema*.

⁹⁵ -Hebrew epithet for the number eighteen. –Lit. Alive (The divine service of prayer (eighteen – *chai* – blessings) vitalizes all areas of divine service.)

⁹⁶ -Plural of *makif*.

⁹⁷ (See footnote 29.)

⁹⁸ -First blessing of the *Amidah*.

⁹⁹ -Third to last blessing (ibid.).

thought [can apprehend You...] ¹⁰⁰.” [It is] only [possible] in a level of encompassing and surrounding alone.

And upon this it is said ¹⁰¹, “But (even though I am so exalted), to this I will pay attention,” which [“to this”] alludes to the level of prayer.

The interpretation of the verse is:

“My hand has made all these things (Heaven and earth)” – the level of action, i.e., the action of the Mitzvoth.

“...‘And (therefore) all these things came into being,’ says G-d” – this is the level of the Oral Torah which is the “saying” and word of G-d – the level of speech.

Whereas, “But to this I will pay attention,” is the level of prayer.

“I will pay attention,” (*abit*), is the level of looking that is gazing in the category of “you have doves’ eyes ¹⁰²,” which is the level of thought alone. It is this that is a category of *makif* and surrounding. As, by way of analogy, thought, for one’s thought encompasses the thing that he thinks about. The same is in seeing and gazing... whereas, speech and action are inward... ¹⁰³.

And this “looking” is “to he who is poor and of a contrite spirit ¹⁰⁴”; the level of self-nullification – that he has nothing of his own, not even Torah and Mitzvoth [are “his own”] ¹⁰⁵.

For, this divine influence is impossible to attain through the Torah and Mitzvoth, which are inward. Only through self-nullification in prayer and bending and bowing:

¹⁰⁰ *Tikkunei Zohar* (ibid.).

¹⁰¹ Isaiah (66:2).

¹⁰² Song of Songs (1:15).

¹⁰³ Speech & action are received commensurate with their beholder’s receptivity – inward. Whereas sight is (spiritual &) beyond the senses of that which it is aimed at – encompassing.

¹⁰⁴ Isaiah (ibid.).

¹⁰⁵ Hence, he holds himself in small regard.

Like the analogy of the king, that they bend & bow down to him because it is impossible to become close to him, on account of his great exaltedness.

Then, automatically, this level is drawn to him. This is [the meaning of] “Blessed are You”; as if to say, “Blessed [i.e., drawn forth in blessing], [solely] due to Yourself, on Your own.”

Now, behold, in this level of the extension-forward of the *makif*, it is written¹⁰⁶, “He did not behold iniquity in *Yacov*.”

For in the level of inwardness it is written¹⁰⁷, “He searches hearts and minds” – i.e. in order to test the feelings of longing - whether it is “from within man and the depth of the heart¹⁰⁸” in absolute truth.

Whereas, in the level of *makif*, “He did not behold iniquity....” Rather, G-d, his L-rd, is with him; He is extended forward on His own, constantly.

¹⁰⁶ Numbers (23:21).

¹⁰⁷ Psalms (7:10).

¹⁰⁸ See Psalms (64:7).