

BS”D

An Elucidation on the Above

“For just as the new heavens and the new earth, which I will make (in those days), shall stand (always and forever) before Me, so shall your descendants and your name stand (always and forever).”

Behold, it is known that the ultimate purpose of the descent of the soul into a body into this world;

i.e. that before its descent it was included within its Emanator, blessed is He, with love and fear [of Him] – for the soul possesses intellect and emotions – and it descended and became en-clothed in a body and an animalistic soul that conceal and obstruct... and they garb it in soiled garments – “they,” being the emotions that are from the side of kelipah...;

This descent is for the needs of ascent; in order to refine refinements, through the drawing-forth of the Torah and the Mitzvot in which is en-clothed the light of the blessed Ein Sof. Within them and through them shall be the revelation of the light of the blessed Ein Sof, really, upon his soul... as is explained elsewhere.

To understand this; for behold the Torah and the Mitzvot that are before us are also contained by descents and levels projected away from the light of His blessed countenance to the extent that they became en-clothed in physical and

materialistic things. – Therefore the angels beseeched “Set Your majesty upon the heavens....”¹

What then shall be their superiority over the excellence of the soul’s love and fear? Also, behold, they said that Torah, “without love and fear, cannot soar upwards,”² for love and fear are the wings that uplift and elevate the Torah. Indeed, on the contrary, it seems that the worth of love and fear is very much greater than the value of the Torah.

Rather, the idea is:

It is written³, “All that is called by My Name, indeed, it is for My glory that I have created it....”

“That is called by My Name,” is the world of Atzilut (Emanation), for it is “called by My Name,” really. For therein dwells the light of the blessed Ein Sof, really, and they are united with Him in the ultimate unification, for “He and His life-giving emanations are one”⁴ and “He and His causations are one.”⁵ Everything [there] is nullified and included within the light of the blessed Ein Sof, really. Upon all [there] is His name called as they are all in a category of Ein Sof.

– Even though there is none comparable to Him, blessed is He – (and as is known that Adam⁶ of Atzilut is⁷ referred to as “Adam of Asiyah (Action)”; a class of physical action) – and even the world of Atzilut is not but a ray and radiance....

¹ Tehillim 8:2.

² Tikunei Zohar, Tikun 10.

³ Yeshayah 43:7.

⁴ Introduction of Tikunei Zohar, 3b.

⁵ Ibid.

⁶ Literally – Man; referring to the composition of divine attributes in the given world. Thus, the term “Man” – because man is a composite of multiple elements.

⁷ In relation to the Essence.

Yet, the radiance that descends and is drawn forth therein is unified [with its source] without any separation or divisiveness, to the extent that all are filled by that radiance. Therein, there is no hold on anything other than that radiance.

For, Atzilut is a term of “hafrashah” – allotting.

As it is stated⁸ concerning Moses, “Vayatzeil -and He made emanate forth-from the spirit...,” which its Aramaic translation⁹ is “va’afrish” – and He allotted. Certainly He did not give all of his spirit unto the elders so that they really reached his very quality and level. Rather, He *allotted of* his spirit and extended it downward so that it shall become en-clothed within the faculties of the elders so that they may be elevated a bit and made able to bear the nation with him as one, in unified existence. Although they are not one unity in their essential being, nevertheless they are able to be united *with* him; i.e. they are unified within the ray and light that extend from him.

Thusly, the world of Atzilut is that the blessed light of the Ein Sof emanated forth and allotted a ray and light into that world, for there to be in them the capability of receiving this ray and light of the blessed light of the Ein Sof in a mode of unification; that all be unified in the level of light of the Ein Sof, i.e., in the level of light and the ray that extend from it.

The characteristic of the said unification is in two categories – “He and His life-giving emanations...He and His causations”:

“His life-giving emanations” are the lights, i.e. the sources from which were vivified the divine attributes such as Chochmah (Wisdom) and Chesed

⁸ Bamidbar 11:25.

⁹ See Rashi on Bereishit 27:36.

(Kindness)...; the sources for them are lights and life-force. Within lights is not yet feasible any category of particulars' divisiveness for labeling of, e.g., Chochmah or Chessed etc. And as is explained elsewhere¹⁰ regarding the lights, that they change places with each other; the light of Chessed in the vessel of Gevurah (Strength) etc.

“His causations” are the vessels. They limit the lights, as it is by means of the vessels that they may carry the name Chochmah or Chessed etc. Nevertheless, the light of the Ein Sof rests within them in a category of unification and it is called Chochmah of the Ein Sof and Chessed of the Ein Sof etc. For, even though it is called by the name Chochmah, nevertheless, it is not limited with a name of limit and measure. Rather, as the saying¹¹, “You are wise, but not with a knowable attribute of wisdom....” And “He is the Knowledge and He, the same, is the Known....”¹²

Therefore, the world of Atzilut is called that “that is called by My Name,” really.

However, the world of Beriyah (Creation), and from it downward, is called “it is for My glory that I have created it....”

“Glory” is clothing:

Elijah states, “You fixed garments for them [the sefirot]....”¹³

A garment is characterized as that which does not become united with the essence.... Rather, to the contrary; the essence is covered by and concealed

¹⁰ See Likutei Torah, Va'etchanan 12d.

¹¹ Tikunei Zohar, Introduction II.

¹² Mishneh Torah, Yesodei HaTorah 2:10.

¹³ Tikunei Zohar, Ibid.

within garments, the essence never being revealed as is. The light of the essence is not seen, only by way of this garment.

And yet “You *fixed* garments for them...” – i.e. it is an improvement. For, the clothing is for the express purpose that the light of the essence be *revealed* by way of a garment. Without a garment the world of Beriyyah would not have been capable of receiving¹⁴....

Since in this garment the light of the essence is revealed, hence it is written¹⁵ “And the hosts of the heavens bow before You”; they are nullified.... And as a result of being not revealed but through a category of a garment, therefore they exist in a state of separation; “And from there it separated”¹⁶; “Peaks of separation...”¹⁷; for they are not united as in Atzilut.

Now, behold, known is the divine service of the angels which are standing since the Six Days of Creation “in¹⁸ the heights of the universe and they proclaim in awe...” “A lion roars”¹⁹ is a reference to the angel Michael; “the²⁰ face of a lion on its²¹ right²².” “When he roars, three hundred seventy thousand lions roar to him...”²³ – this, the Camp of Michael....

We need to understand: What is their divine service? And how is it considered a divine *service* for them? They self-abnegate by comprehending their

¹⁴ –Its vitality.

¹⁵ Nechemiah 9:6.

¹⁶ Bereishit 2:10.

¹⁷ Zohar I, 158a.

¹⁸ Liturgy of the morning prayers.

¹⁹ Amos 3:8.

²⁰ Yechezkel 1:10.

²¹ –The heavenly chariot’s.

²² Right represents chessed – the attribute of Michael.

²³ See Zohar III, 154a.

life and their existence; that they evolve from *void* into existence. Such is their comprehension, so, why are they roaring and clamoring? What novelty is innovating to them in this comprehension of theirs? And what are they longing and yearning for?

Yet, the [meaning of this] aspect is:

Behold, the world of Atzilut is the world of Tikkun (Rectification); it has already been rectified so that the lights and vessels exist in a manner of “He and His causations are one...” as said above.

Whereas, the worlds Beriyah, Yetzirah (Formation) and Asiyah are from the “Breaking of Vessels” which transpired in the world of Tohu (Incomprehension);²⁴ from there, the vessel shards fell into B.Y.A.²⁵

Hence, an entire divine service is needed to draw into them the element of “rectification” from the world of Atzilut, so that they too may be elevated and united.

Insufficient is the light and vitality that is drawn forth by way of partitions and clothe, in gradient descent and sequential levels. Such as that which has been impressed into the nature of the world’s formation; level after level, the worlds A.B.Y.A., wherein the world of Beriyah is in a category of separation – “peaks of separation”....

Rather, it is necessary to draw forth a new light from above until the world of Beriyah shall become included into the category of the world of Atzilut, really.

²⁴ There, the light overwhelmed and shattered its container; scattering sparks of Divinity downward to create lower worlds.

²⁵ Beriyah, Yetzirah, Asiya. (A.B.Y.A. – Atzilut, Beriyah etc.)

For, the worlds B.Y.A. are those which G-d created “to function”²⁶ and to rectify what has not been rectified, as is in the Order of Progression (Seder Hishtalshelut)²⁷ at the time of the world’s creation. Even the world of Asiyah which is the lowest of them all – King “Ba’al Chanan, son of Achbor”²⁸ – behold, afterwards, “Hadar reigned in his place...,”²⁹ who is the world of Tikun³⁰.

Such is, generally, all the divine service in the worlds B.Y.A., as they are from the category of Breaking of the Vessels, which fell from the world of Tohu into B.Y.A.. And they need rectification to become elevated and included into Atzilut, and the rectification is by means of divine service.

Now, behold, in this physical world which is materialistic – e.g. soil from the ground – nevertheless, since it has spiritual vitality from the Soil Supernal which is in the world of Tohu which exists prior to Atzilut, it has the potential to be rectified.

Now, behold, the theme of rectification is the refining away of evil from the good; to remove the dross and waste so that the good may rise.

Now, in Beriyyah “it is mostly good...,”³¹ till, in Asiyah “it is mostly evil and it is mixed....”³² There needs to be an entire divine service for this level as well; to separate away the evil. This refining is done through the divine service of prayer,

²⁶ Bereishit 2:3.

²⁷ The collective network of all creation; worlds, souls and G-dliness. Called Hishtalshelut – Graded Progression.

²⁸ Bereishit 36:38

²⁹ Ibid, 39.

³⁰ Baal Chanan, the seventh monarch of Esav’s dynasty, represents the final attribute of Tohu. Hadar – the eighth – represents the beginning of Tikun. This is why death is recorded (Ibid.) only in regard to the first seven but not Hadar.

³¹ Eitz Chayim 42:4, Likutei Torah, Bamidbar 3d.

³² Ibid.

for in this vein was the whole order of prayer established. This is through the category ratzo (longing); “If he shall put forth his heart toward Him....”³³

This ratzo is that which is written “By You(r help) I run through (arutz)...I leap over a shur (wall).” “Shur” means wall, i.e. the category of makifim (transcendent encompassing). “I leap over a wall” means to say that I leap above all makifim as a result of the ratzo-yearning to cleave to Him – in the blessed Ein Sof really; above the category of worlds; not in Memaleh³⁴, nor in Soveiv³⁵.... Compared to this, the entire world of Atzilut – the world of Berudim (Speckled)³⁶ – is labeled as merely “Adam of Asiyah,” and “Adam of Yetzirah” assumes designation as “World of Nikudim (Spotted)³⁷,” etc.

In the face of this ratzo, “all evildoers shall be scattered”³⁸. As is written³⁹, “The exaltation of G-d is in their throat, and a double-edged sword in their hand, to bring retribution upon the nations....”

In this accord is the whole order of prayer; all, generally, “The exaltation of G-d....” Hence, in it and through it is made the refining; the separation of the good brought away from the evil. This is the divine service of prayer with ratzo which is the Refining of Ma.N.⁴⁰

³³ Iyov 34:14. See Maamar Hashomayim Kisi (Torah Or 1a).

³⁴ See Glossary.

³⁵ See Glossary.

³⁶ Based on Bereishit 31:10; Berudim is the kabbalistic term for the stage of divine light as it becomes fully developed into a multi-faceted, structured entity. As opposed to Nikudim – see next footnote.

³⁷ See *ibid*. Nekudim is the kabbalistic term for the stage of divine light where it is just now allowing for “shape” i.e. structure.

³⁸ Tehillim 92:10.

³⁹ Tehillim 149:6 – part of the daily liturgy of prayer.

⁴⁰ – Mayin Nukvin – Female Waters; refers to the efforts of a lower realm to reach higher. See Tanya, end of Chapter 10.

However, the Refining of Ma.D.⁴¹ which is the higher drawing-forward, from the world of Atzilut; so that there be self-nullification and inter-inclusion as in Atzilut really; the category Supernal Unification wherein “He and His life-giving emanations are one, He and His causations are one,” one really; this is made through Torah and Mitzvot as they themselves are extensions from the category Supernal Unification, because the Torah and the Holy One, blessed be He, are one. And the 248 commandments are the 248 “Organs of the King”; organs literally which serve as vessels for the light and life-force that is drawn and is en-clothed and emanates in them from the blessed light of the Ein Sof really. It is just that they have descended and become en-clothed in physical entities for the sake of the physicality of this world and its materialism; in order to elevate them and so that the life-force of this world’s physicality too shall be included into the supernal light and life-force; for this did the supernal life-force have to descend and become so physical.

Hereby, shall be understood the added greatness and benefit of involvement in Torah and fulfillment of Mitzvot in this world, greater than the fear and love of the soul prior to its descent. For, the soul, although its fear and love are lofty and very high even much more so than the angels in that world, and likewise in each and every world proportionally, as is known that the angels are from the externality of the worlds and the souls are from the category of inwardness. Nevertheless, since the soul is an element of creation and made new as something from nothing, it is not unified within the blessed One that emanates

⁴¹ – Mayin Dichrin – Male Waters; refers to the drawing forth of influence from above downward. See Ibid.

it forth as the unification of Torah and Mitzvot, as “the Torah and the Holy One’ blessed be He, are one really and the 248 mitzvot are the 248 “Organs of the King” really for they are His very wisdom and His very will really and “He is the Knowledge....”⁴²

Nevertheless, the Torah “without fear and love does not soar upwards” for since it descended and became en-clothed in physical aspects, behold, it is tied to below and, behold, it is in a category of descent from the blessed light of His countenance. But by virtue of fear and love, behold, he draws forth the blessed light of the Ein Sof that is en-clothed in Torah into a state of complete unification so there may be “the Torah and the Holy One’ blessed be He, all one.” As is known of what is explained elsewhere regarding involvement in Torah for its pure sake wherein they said⁴³ “I [G-d] consider it for them as if they have made Me,” “made me” really, as through involvement in Torah is drawn forth the Vav (ו) of the blessed name Havayah which is Tiferet (Beauty) and through the Mitzvot – and their general aspect is the Mitzvah of charity – is drawn forth the Hei (ה) of the name Havayah as is known. In a general way, through “[the study of] Torah, service [of G-d] and deeds of kindness” are drawn forth the three categories Ch.Ch.N. [Chochmah (Wisdom), Chessed (Kindness), Netzach (Endurance)] on the right...;

⁴² Mishneh Torah, Hilchot Yesodei HaTorah 2:10 – “He is the Knower and He [the very same] is the Knowledge and He [the very same] is the Known.”

⁴³ Zohar, Vol. III, 113a.

they are the three Vavs of Vayisa⁴⁴ Vayavo⁴⁵ Vayet⁴⁶..., as the Vavs are extensions of the Yuds (י) at the head of the Vavs....⁴⁷

Now behold, in this category “earth preceded sky.”⁴⁸ “Earth” is the level of ratzo (yearning) that is in prayer [and this must precede] i.e. first is the refinement of Ma.N. and afterwards, “sky,” i.e. the influence of Ma.D. through Torah and Mitzvot.

For “the skies” are the level of influential entities as is written⁴⁹, “He covers the skies with clouds, He prepares rain for the earth...,” “By⁵⁰ rains of the skies...” As the Ma.D. refines the Ma.N., elevating it, till the level of Asiyah shall be included into the level Atzilut wherein “He and His life-giving emanations are one....”

[For this] there is needed the prefacing of Refinement of Ma.N. first so that afterwards there may come Refinement of Ma.D. to refine the Ma.N.; whereas without the devotional rising of Ma.N. it is not within Ma.D.’s power to refine....

This is our service all the days of the span of exile wherein the evil overpowers and there is need for the refinement of evil and to separate it from the good. But for the future to come with the arrival of Moshiach speedily in our days when the whole refinement shall be completed and finished and there shall be

⁴⁴ Shemot, 14:19 (Discussing the splitting of the sea).

⁴⁵ Ibid, 14:20.

⁴⁶ Ibid, 14:21.

⁴⁷ Yud – one single point – represents the Unity of Atzilut. The Vav extends forth from a yud. This is the connotation of the services explained here; they draw forth the unity of Atzilut into the lower worlds.

⁴⁸ Talmud, Chagiga 12a.

⁴⁹ Tehillim 147:8.

⁵⁰ Devarim 11:11

fulfilled [the prophecies] “Death shall be swallowed up forever,”⁵¹ “The spirit of impurity I shall purge...”⁵²; whence all shall be in the category of the World of Tikun as in Atzilut, really, i.e. there shall be unification and inter-inclusion below just as above; behold [then] the ultimate purpose is that there shine and spark forth the revelation of light of the world of Akudim (Bound Lights) which is higher than the world of Atzilut. As is written⁵³, “Behold’ My servant shall be wise, he shall be exalted and lofty, and shall be very high.”

This is the inner dimension of Atik (The Removed One)⁵⁴ which shall be revealed, when there shall be the sparking forth of new souls that do not have a theme of refining.

For, behold all souls that ever were, are those which were included within Adam. They need refining and correcting. They are the very ones that descended from the outer dimension of Atik whereupon they evolved by order of grade; and that which is already set in order within the Order of Hishtalshelut (graded development) is nothing new. But the making of new souls is from above the Hishtalshelut; that which has not descended nor evolved yet – this being from the inward dimension of Atik which did not come toward revelation within the Order of Hishtalshelut. For the Order of Hishtalshelut is the outer dimension of the higher level becoming inwardness below. But the inwardness of the higher level does not descend or evolve at all.

⁵¹ Yeshayah 25:8.

⁵² Zechariah 13:2.

⁵³ Yeshayah 52:13.

⁵⁴ The inner dimension of Keter (Crown - the median between the finite and the Infinite).

And for the future to come there shall be the revelation of this new light that is above the order of the hishtalshelut. This is the world of Akudim that is before Atzilut.

For in Atzilut which is the world of Tikun, things have been fixed and set in order appropriately for a hishtalshelut of divided levels – Chochmah (Wisdom) and Chesed (Kindness).... As the saying, “You are wise,” just “not with a knowable attribute of wisdom” for the light of the Ein Sof is drawn into Chochmah. This is [the meaning of] “You” i.e. the blessed light of the Ein Sof, it has been enclosed into a level of “wise”.... So it is in all the categories: “You understand...,” “The L-rd is righteous in all His ways, and benevolent....”

They are the sources for Chochmah and Chesed of Beriyah which are “a knowable attribute of wisdom,” and a knowable attribute of kindness....

But the world of Akudim is the inter-inclusion of all the powers and all the categories “bound” (akud) together within one vessel... without division of Chochmah and Chesed at all. This revelation is called, “the new heavens and the new earth which I will make”; “I” specifically, i.e. the Emanating One Supernal, blessed be He. For, for there to be the power of making new, this is from the blessed Ein Sof Himself as is known.

Yet even so it is called by the name “heavens” and “earth.” For since it is in a category of, whatsoever, revelation so as to be even just a source of the source of order of hishtalshelut, there must therein be a certain element that is likened to hishtalshelut. And since within hishtalshelut are made “heavens” and “earth,” there

must be therein too these elements. Only that there they are called [specifically] “heavens and earth,” i.e. “heavens” first, which is “reaching in and not reaching in; “reaching-in” for it wants to have influence, and “not-reaching-in” for the vessel is unable to endure. (Not so in the case of from below upward – ratzo first; “the lower waters crying...”) And therefore the heavens and earth are called “stand[ing] before Me”; standing interpreted as standing always. For behold today too there exists this category – the world of Akudim – just it is hidden.

And in the coming future it shall become revealed. And they are “before Me” (liphantai), i.e. in a category of inwardness (penimiyut) i.e the inward dimension of Atik as explained above.

The prophet told this to notify that “so shall your descendants and your name remain”:

“Your descendants” (lit. your seed) is the category of sowing the Ma.D. by means of the Torah. For the Torah that has been en-clothed in aspects physical is like the sowing of a seed in earth where eventhough the body of the seed rots, nevertheless the power within it makes grow. Therefore it does not grow but in the likeness of the seed; from a kernel of grain shan’t grow a citron (esrog)... and as is written “[seed-bearing herbage] after its kind”.... So, the Torah eventhough it has been en-clothed in aspects physical (and there is one who says that Mitzvot become nullified in the coming future), nevertheless the light of the Torah is that which makes grow and “causes salvations in the midst of the earth”; to invigorate the Ma.N. and to elevate it upwards high.

“Your name” is the category of accepting the yoke of Heaven’s Kingship which we accept in doing His Mitzvot. This is categorized as “name” for His blessed name is called upon Israel with their acceptance of His kingship over them. This is [the meaning of] “and [they] willingly accepted His kingship” – whereas over idolaters He is a ruler but not a king for a king is not called a king unless his reign is willful. This is the idea of the royal crown; the main sovereignty is the crown with which they coronate him. Keter (crown) is the category of Will hence the epithet “Their beginning is wedged in their end”, i.e. the extension of Malchut (Kingship) is drawn from Keter which is the Will.... Heretofore, it (accepting G-d’s sovereignty in deed) is categorized as of “your name.”

Now behold “your descendants and your name” - which are the very extensions of G-dliness that were drawn through Torah and Mitzvot in this world – they are the influence of the Ma.D. from the world of Atzilut which is the world of Tikun that is to refine the Ma.N. that rises from the Asiyah (deed) to become included in Atzilut as explained above. Then, if so, for the coming future, when the refinement shall be complete and finished, and all shall be the world of Tikun, and there shall spark forth and be revealed the revelation of the new supernal light from the category of “the new heavens and the new earth – I might think that there will no more be elevations to the Torah and Mitzvot; they will just remain in the world of Atzilut. Therefore the Prophet informs that truthfully this is not the case. Rather, also “your descendants and your name” shall “stand” there. For even after all the refinements shall be complete and shall be included within Atzilut, more

than this shall be - on a greater level, elevation upon elevation, for they shall rise even into the world of Akudim.