Shiurim on the Ramchal's Adir BaMarom

(**Shiurim 1-22**)

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Adir BaMarom (Ramchal) 1 Short Introduction

Okay, so בעזרת השם, starting something new that will hopefully continue for the foreseeable future. We're going to be learning the רמח"ל's אדיר במרום together. Now אדיר במרום, written by the רמח"ל, words, names that already demand weeks and weeks of conversation about who this צדיק was, what this צדיק was, what did צדיק was פועל in his short but powerful life, the writings of this צדיק, the various stages that this צדיק went through in his life, the remarkable attraction that he held for every זרם of כלל ישראל imaginable, the תקיף of סודס, the strength of character and the awareness of self and the power of self, which gave the רמח"ל direct permission to uncover a path towards redemption, that he believed in himself and his תורה enough, like the צדיק יסוד עולם, that he was to believe that it was possible to bring redemption. And the רמח"ל's short but very powerful life, which rests at the secret of creation, משה חיים, whose יארצייט is on the light of יסוד שביסוד, the אור of the דוד בן יוסף, משיח, צדיק, this סוגיא of the רמח"ל is a סוגיא we've never given שיעורים on the רמח"ל before, and this is not going to be a series of שיעורים on the רמח"ל, but the light of the רמח"ל, the redemptive light of the life of the רמח"ל and the redemptive light that rests in the תורה of the רמח"ל is something that I've been feeling more and more that I just absolutely need in order to survive, more and more.

And so what I figured would be that in a time where the space of the עיגרא רמא, which we're going to see is the instability of existence, begins to be awoken and a person searches and searches for that place to stand upon, what we know is צדיק באמונתו יחיה, that to take from the אמונה that the צדיקים

have, to borrow from that אמונה, to have אמונה in ourselves, to have אמונה in הקדוש ברוך הוא, to have אמונה in the צדיקים אמיתיים throughout all of the generations, the צדיקים אמיתיים, משיח בן יוסף, משיח בן דוד, אליהו הנביא, משה רבינו, רועה נאמן, and all of the different iterations down to and including each and every one of our own minds, this is what the רמח"ל was trying to give to us. The רמח"ל was trying to give to us a מסילת ישרים, a clear and straightaway path to uncovering רוח הקודש, the preparatory stage for נבואה, the preparatory stage for bringing משה רבינו back into ארץ ישראל. For each and every person uncovering the דעת of משה, which is the vision through the אספקלריא דנהרא, the clarified lens, which tells us that we can't see anything whatsoever other than faith, but the רמח"ל gave us a direct path. 26 chapters, כנגד השם הויה, the יוד קי ויו קי, the secret of all things, שויתי השם לנגדי תמיד, the רמח"ל gave us a direct path towards trying to be משיג, again, what it means to believe in what our נשמות are capable of, what it means to believe in משיח צדקנו, what it means to believe that it is inherent within each and every one of our own spiritual lives, psychological lives, experiential lives, physical lives, upon which redemption rests, and that the story of each and every יהודי is the story of them uncovering the light of משה רבינו from within their מסילת ישרים, the מסילת בלבבם, in that place of the לב, of the confusion, and the doubled nature of the heart specifically there to build the pathways towards our ארץ ישראל, towards redemption.

This was the path of the רמח"ל and his חבורה. The path of the רמח"ל and his חבורה was a path that was always paving the way for משיח. And we see this in the רמח"ל's life, the mystical, redemptive life that the רמח"ל had to hide, was forced to hide, historically speaking, because a light like this has to be בצנעא, it has to be concealed, a light like this, a light like the רמח"ל could not

have operated in a world where there was full revelation of that light, why? Because the entire teachings of the רמח"ל is to teach us how to grapple with concealment in this world, and the necessity of concealment in this world, for the sake of uncovering the true purpose of human experience, which is בחירה, the miracle of choice, which is upon which הקדוש ברוך הוא is capable of revealing his full goodness, the ultimate truth of all reality, which is that הקדוש ברוך הוא's מגלה, goodness, over and over and over and over again. And the רמח"ל teaches us this, the רמח"ל reveals this to us, and it couldn't have been revealed in a new way.

It had to be concealed, it had to be hidden, he wasn't allowed to write books in Aramaic, he wasn't allowed to write his לשון הזהר ספרים anymore, he was forced into concealment, he was forced, he was exiled, he was hated, his books were burnt, and his רב knew and his צדיקים understood, but the רמח"ל was willing to take upon himself that suffering that משיח בן יוסף goes through for כלל ישראל, as he understood explicitly when you read the letters of the רמח"ל from that time period when he was in Amsterdam, prior to his trip to ארץ ישראל, to עכו, where he died in his young age, in his young but long, long life, that it's over there that רבי משה חיים לוצאטו starts referring to himself as רבי עקיבא, he starts identifying himself in the life of רבי עקיבא, that כל מה דעביד רחמנא לטב, and גם זו לטובה, and that all of the secrets of זו תורה וזו שכרה, the light of the רמח"ל, the light of רבי עקיבא, the light of משה רבינו, it's the light of the צדיקים, it's the light of each and every one of us who understands that in order to bring about the light of redemption, there is a necessary bypass that one must go through from within the spaces of concealment that allow for the unfolding of redemption itself. And the תורה of the צדיקים is that they explain it to us so that now we can read their words

and find that place within ourselves that connects to those words in order to connect to הקדוש ברוך הוא. As the רמח"ל wrote when he started writing his גילויים, his תיקונים חדשים, all of the radical ספרים, the amazing משיח תיקוס ספרים that the רמח"ל wrote, which are ברוך השם published, and clarified ways with beautiful additions, but the רמח"ל's life was a life of an אור זרוע לצדיק, that life of the רמח"ל, and it's specifically at the end of his life, when he finds himself stuck in concealment, that he gives us מסילת ישרים, specifically in the scariest place of his life, when he was kicked out. It's there that he uncovers that life.

Secret of the רמח"ל's ability to reveal the light of the משיח ישרים, the ישוב חדש of הריני השם דרכיך צדיקים ברוך הוא, that הקדוש ברוך הוא, show me your path. I'm going to walk in the truth of your ways, and allow my heart to unify itself with your truth. That secret that the רמח"ל was giving us, it's specifically at the hardest place of his life that he's revealing that. It's in the concealment, within the concealment, that the רמח"ל has to tell us that the most basic things, as he explains so famously in the introduction to משיח ישרים, that the most basic things are sometimes the deepest secrets in the world, and to provide and illuminate a path of simplicity and straightforward nature of הריני השם is ultimately the deepest thing one can possibly do.

That path of משיח בן יוסף, that path of the incoming גאולה as well, the light of רבינו הרמח"ל. As the נזיר הקדוש writes at the end of כל הנבואה, The spirit of the רמח"ל and his teachings rests upon the last iteration of Jewish history, לכל זרמיה, in accordance with all of its various streams, that the רמח"ל spoke to each and every זרם of כלל ישראל, that he was איש אשר רוח בו, the light of משה רבינו. On our generation, says the נזיר, and on the incoming generations. We

have to learn the teachings of the רמח"ל and the way that the רמח"ל set it up in his ישיבה, that it shouldn't just be for the sake of לימוד anymore, it shouldn't just be for the sake of information, but rather it should be for the sake of the rectification of the שכינה הקדוש, the revelation of הקדוש ברוך הוא's light from within the lower places, לתיקון כלל ישראל, to rectify all things.

And furthermore, And in addition to the work that we have to do to bring the שכינה back up above and refine this world from all of the difficulty to uncover the light of משיח, we also have to find the secret of עבודת השם, in accordance with the truth and simplicity and deep and full love. Without any desire towards any reward for the self. לתיקון כלל ישראל. Specifically in our generation, the generation of the beginning of redemption, which was the entire burden of the רמח"ל's soul, and all the רמח"ל thought about was גאולה.

The רוח of the צדיק רמח"ל will express itself upon us down here, and all of those who are searching for the paths, all of כלל ישראל who are searching for the path, הריגים וצופי באור תורתי, who learn his תורה, ומתעלמים בכח קדשו, and find ascendancy through the נשמה that הקדוש ברוך הוא revealed, which is the נשמה of the רמח"ל. הרוח הנבואי, the prophetic spirit begins to arise, ראשית קח מצ ישראל, the beginning of the inner audible sense that the רנזי was speaking about so much, the hearing, the inner hearing, the belief so much in each and every thought of the נשמה to believe that I can bring משיח. That will emerge and once again be renewed in the emergence of the full and complete redemption, externally and internally as well. Light of the רמח"ל, we see in his earlier ספרים, in תיקונים חדשים, in the צפידות of the רמח"ל, the רמח"ל

understood that it was through his תורה that we were going to find redemption.

Because ultimately the sum total of what the רמח"ל's תורה is, is the three stage process like we discussed in the previous year, of beginning, middle, and end. The beginning with the infinite, the middle with the finite, and the end with the return of the finite to the infinite to reveal that the infinite is so great it contains the finite and the infinite itself. That there's the ראש, there's the אמצע, and there's the סוף. And the ראש is אור מופלא רימלה, purified light, goodness, redemption, all things revealed.

The אמצע is difficulty, all matters of concealment, all matters of struggle. And the רמח"ל, more than anybody else, talks about סיטרא אחרא, talks about the other side, talks about evil, talks about the seemingly possibility of coming to terms with that evil. Might, God forbid, have some semblance of its own כח, God forbid, which the רמח"ל through דעת תבונות, and through all of his writings, comes to be מסביר, over and over and over. How there's nothing but אחדות, and all of the כוחות הרע are just like a כלב on the leash of a קדוש ברוך הוא, who utilizes that negativity to bring about the עיקר תיקון, which is to be מציאות ,מברר, from the difficulty itself.

The חלילה וחס, only because the רמח"ל understands that there's no such thing as רע, or סיטרא אחרא, or any difficulty that's devoid from the light of a קדוש ברוך הוא, is he allowed to speak about it in such a way that almost makes it seem like it's ממש, something that could חס ושלום be considered something far from a קדוש ברוך הוא. As the רמח"ל is מסביר this נקודה over and over, that they think that I'm saying that there's some separate entity, God forbid, but in truth, it's only because I understand deeply and fundamentally that all

things are contained within the אחדות הפשוט of a קדוש ברוך הוא, and that the beginning, even though it breaks apart and melts into a middle that appears to deny it, if it returns back to itself, and even more so in the end, that's the ייחוד הראש והסוף, that's the ייחוד הראש והסוף, the unity between the beginning and the end, which reveals that the middle itself, the difficulty was all part and parcel of the revelation of the emergent redemption from within difficulty itself, and that the difficulty is a prerequisite for מציאות. The רמח"ל said I have permission to write this down. The אריז"ל didn't have permission to write the way I wrote, said the רמח"ל, but I had permission to write this way, and we see it in every one of the רמח"ל's ספרים.

There's כח. רמח"ל's תפילות is simply every ounce of the תפילות הרמח"ל. משיח בן יוסף is the element of קיווי, is hope. לישועתך קויתי השם.

לישועתך קויתי השם, the possibility of redemption. שמשון's desire to be יעקב אבינו. מגלה, locates to his בניו, even though it was סתום ממנו, but that hidden unknown knowledge that rests in the unknowability of the heart, is the secret of גאולה. That ליבא לפום ילא גלי.

That הקדוש ברוך הוא says that ליבא לפום ילא גלי, there's no revelation from the mouth to the heart, meaning the heart knows something that the mouth can't express, and the mouth can express somethin that the heart doesn't know, and that's the secret of redemption. That we don't know when, but we know that it's going to be, but we don't know how, but we know that it's going to be. And ultimately in that place, the רמח"ל comes to be מגלה. The singular כח that a person has is קיווי, is hope.

Hope in spite of all appearances. Hope, desire, movement upwards. That the movement upwards and the hope upwards is not for the sake of a revelatory gift, but rather the hope is the gift itself. הכל בקיווי.

The קו, everything is קיווי. The 515 תפילות that the רמח"ל wrote, we live in a generation where we have a pocket version of תפילות רמח"ל. The תורה of the רמח"ל, like רבי נחמן claimed, like all of the צדיקים said, to turn the תורה into תפילה, the רמח"ל did it before and as well. And the רבי נחמן would tell people before they came to him to go and learn מסילת ישרים.

And the וילנא גאון we know was willing to walk, had it been in the time of the רמח"ל, he would have walked. He would have walked. All of the צדיקים were מודה and מכיר, the כח of the רמח"ל. לשם שבח והלימה.

זכותו יגן עלינו. A צדיק who sometimes people will claim, and I too am guilty of this for many years of my life. And talking about the רמח"ל should be ממתיק, every element of this. But the רמח"ל was a צדיק יסוד עולם on every element, and there was no mistake with anything that he said.

And the only mistakes that can be understood from the writings of the רמח"ל are those that are as a result of human interpretation, and the interpretation of certain ideas in the רמח"ל, the interpretive metaphors and things that seem to take away from קבלת האריז"ל, as לשם spent so much time describing, has absolutely nothing to do with רבינו משה חיים, צדוק זכותו יגן עלינו himself, the light of משיח בן יוסף, the historian of גאולה שלמה, as לשם himself writes, that I published these books, don't tell me I have an issue with the רמח"ל, חס ושלום, I have no issue with the רמח"ל. Nobody could have an issue with the רמח"ל. I have an issue with certain students in the generation who

interpret the רמח"ל to be saying something that even he's not saying. Which has everything to do with the metaphoric literality of קבלת האריז"ל.

But everybody, כולי עלמא לא פליגי, רבינו משה חיים, צדוק זכותו יגן עלינו, is the light of משיח, is the light of משיח's תורה, is the תורה of משיח. It's the secret of yearning, it's the 'ישועתך קויתי ה. Every one of these תפילות that the רמח"ל writes, ends with 'ישועתך קויתי ה'. ישועתך קויתי ה'.

That light of גאולה, that light of yearning for something that is not yet available because we still find ourselves in the אמצע, in the middle. But it's the point at which we understand that the middle must be revealed to be connected to the beginning and the end. That's סוף מעשה, מחשבה תחילה. And that מה שהיה הוא שיהיה, the light of משה רבינו, the light of משיח צדקנו.

And that הגיע זמן, to be entering into the place of the התעוררות towards משיח בן יוסף, משיח בן דוד. And again, the moments of redemption in our minds, the general moments of redemption for the כלל, the moments of redemption for all of existence on every level, for שלום to be brought down into each and every packet of מלחמה that exists within the self, within the world, within community, within interactions. That there has to be שלום, the דעת of שלום. יסוד should be יסוד.

The שר שלום, the light of משיח צדקנו, which the רמח"ל spoke so deeply about. משיח בן יוסף, משיח בן דוד, the apparent מחלוקת between the two of them. The unity that comes about by way of אליהו הנביא and the secret of משה רבינו, who's quite a trained משיח. These secrets, the תיקונים, the תפילות of the רמח"ל, the ספרים of the רמח"ל, the little bit that we have of the רמח"ל and from his תלמידים

and his חברים, is such a potent light, it's a light of redemption because the light of redemption is buried within his teachings themselves.

And by uncovering the light of משה חיים, we're able to draw down the light of משה, the דעת of משה, into חיים, into a lived experience where we can all live with the כיפת הדעת and the ידיעה שלמה, that everything is for the good, that everything is being revealed for the good and redemption is unfolding at every perpetual moment and that there will never be a graspability because the 6th millennia leads to the 7th, leads to the 8th, leads to the 9th, leads to the 10th, and that there will always be an ungraspability in that place of אמונה שלמה that the רמח"ל brings us back to, in the מסילת ישרים, which is just preparing the heart for רוח הקודש, and in the זכות of the רמח"ל, in the זכות of all of the צדיקים, which should be תגאולה הדעת ברחמים, תגאולה ברחמים, in זוכה, all manners of גאולה. One of the ספרים that rests really at the core of anything that I know in תורה is the רמח"ל's אדיר במרום. אדיר במרום is a unique ספר amongst the רמח"ל's writings in the sense that it still borders upon where the רמח"ל was speaking in the language of רבי שמעון בר יוחאי and the תיקונים and all of those redemptive projects of the רמח"ל, and those were the elements that were concealed, those were the elements that were ultimately hidden because the world was not capable of receiving that light yet. And so that gave us דעת תבונות, that gave us קלח פתחי חכמה from the בית מדרש of the רמח"ל, that gave us מסילת ישרים, that gave us all of the רמח"ל's other writings that we understand.

But the אדיר במרום is an in-between because it's a bridge between those two worlds. That אדיר במרום, the ביאור on the אידרא רבה, is on the one hand the רזין, the רזין, the secrets of secrets that rest at the core of the תיקונים and the

project of what the רמח"ל wanted which was משיח ממש. The deepest of the deep, אדיר במרום is a מקוה בפני עצמו and it's the most coherent presentation of the ideas that rest in a certain element of the כתר expression of the אידרא רבה and there's none like it. רב מנחם מנדל of שקלוב's ביאור on the אידרא זוטא, מים אדירים is modeled after the אדיר במרום.

And we have the מפרשים and we have all of the צדיקים who explain what the רמח"ל does in אדיר במרום is takes the heights of the heights and d draws it down to the lows of the lows and teaches us how to live in the middle which connects the two. That every description of the loftiest elements of הקדוש ברוך הוא's expression in the infinite space of הקדוש ברוך הוא's expressions through the lens of כתר is seen through the lens of history, is seen through the narrative structure of תורה, through the traumatic process of what it means to be a human being revealing in a deep way the emotional capacity of a human being, the heart itself being that place where this light of the תורה of the רמח"ל comes from. The קיווי הלב which is why it's connected so much to the תורה of רבי נחמן because רבי נחמן's תורה is to be מהפך, to לב האבן, to לב בשר which is why רבינו would send תלמידים to learn מסילת ישרים before becoming תלמידים by him because it's the same light it's the light of the צדיקים it's the משה חיים. And in this ספר in the אדיר במרום the רמח"ל connects all of the different רמים of his thinking.

For me it was a ספר that rested at the core of so much understanding of the צדיקים to the limited degree that I understand anything. And so this רב יוסף ספינר edition again in a future ספר on the רמח"ל a future series of ספר on the רמח"ל will talk about these צדיקים the ones who are no longer alive רב חיים פרידלנדר and all of the manuscript work which was necessary to bring out all

of the כתבים of the רמח"ל but this אדיר במרום, this edition which was the final printing based on a manuscript in Cincinnati was the one that I had originally used for a very long time. And it's an incredible printing my ספר is actually missing it as blank pages and then רב שריקי of the מכון רמח"ל came out with this new edition which is with footnotes and it has a full extent text which is based on manuscript work and so it's the same ספר but this edition has a clearer description and a way of reading the text in a far easier way and that's what we're going to be working with. That the רמח"ל אדיר במרום is a commentary on the אידרא רבה and the אידרא רבה is a חלוקה of the זוהר הקדוש where רשב"י gathers his תלמידים together and again there's the חבריא of רשב"י in each and every generation רשב"י gathers his חבריא together to really contemplate on the fact that the way that the world is functioning right now is נישטקיט, it's not good it can't do it for much longer, it's stuttering it's stuttering like a top that's about to tumble over, it's stuttering it's not dependent upon anything that's strong enough to hold it anymore there's one pillar, there's simply one pillar that's holding it up, it's rooted in the world of תהו there's an imbalance here which is why the secret of balance, the מתכלה of the צפר דצניעותא, which is the light of the גרא, the אידרא רבה is the light of the רמח"ל the אידרא זוטא is the light of רב מנחם and the משקלב and the light of the גרא is in the צפר דצניעותא and they're all מחובר ביחד, which is why the תורה of the גרא and the תורה of the רמח"ל even though they're two different זרמים of interpretation of the אריז"ל, they're very much connected to one another, in the way that דרוש and רמז are connected to one another רמז and דרוש as we've spoken about but in the אידרא רבה, what we find is that רשב"י gathers his חבר together and says that things are not stable right now we have to understand how to stabilize and permission is given to try and

stabilize the world through the revelation of secrets that will bring comfort to the world at its foundations, it will bring comfort to the human being at the foundation of their heart and in this ספר what רב משה חיים לוצאטו does is he goes through a word by word interpretation of the ideas inherent within the ספר the ideas would be שירים upon שירים what we're going to do is we're going to learn the ספר as it's written and we're going to try to limit the commentary on it but to give the connecting elements to make it intelligible for myself, for others who want to listen in but most significantly when we're talking about a ספר as holy as אדיר במרום, and this is true for any ספר especially when it's written by a צדיק with רוח הקודש, but really through the lens of the reader any ספר can take on this type of significance what we've spoken about so often that the נשמה of the מחבר is hidden within their ספרים very often, that when a person is learning תורה they should see to it as if the person who conveyed that piece of תורה is standing in front of them, which means that the reading of a book is not simply a process of information gathering, but rather it is a face-to-face encounter with the ספר that rests at the heart of the ספר and it's truer by some צדיקים, those צדיקים who were מקושר to the עבודה of משיח to the מקושר, to the עבודה of יסוד which is the סוקוסב א which is the pen that writes those צדיקים were able to put themselves into their writings in a far greater way, the לשם, the רמח"ל the מיטלערב, the רבי נתן רבי נחמן the גרא, the רש"ש these צדיקים whose ספרים hold a חלק of the רוח and the נשמה and the פנים of the צדיק that when you learn them, you're encountering the illumination of those words ממילא, that whether we understand what we're reading or not, the words have a power, the words have an impact, what we're doing is we're connecting ourselves to the light of the רב משה חיים לוצאטו, and the ideas that go over our heads are

sometimes more potent in the cultivation of the connection to that צדיק because we see how far beyond our grasp these צדיקים were operating and that ultimately all we can do is play around with the letters that they give us and בעזרת השם, השם שפתי תפתח ופי יגיד תהלתך, יהי רצון אמרי פי והגיון לבי לפניך השם צורי וגואלי it should be for the sake of the שכינה הקדוש, it should be for the sake of כנסת ישראל, for the sake of each and every heart that needs elevation in each and every moment that the words of the רמח"ל should be מחיה us and that they should give us כח, and that they should bring us to the גאולה הנפש, the גאולה הכלל that we need so desperately זאת תזעיר הקדוש תניא, אמר רבי שמעון לחבריא רבי שמעון said to לחבריא עד אימת נסיב בקיים עד אחד סמכא How long is the world going to depend on one pillar? How long is the world going to be nearly toppling over without th e proper balance of the left, right and center? How long is it going to be imbalanced? How long is it going to feel that it's stuttering over the edge of nothingness? And the orientation that רשב"י was creating was that something is wrong and there needs to be a fixing here.

That's what the צדיקים do. They see something is wrong and how do we fix it? And so right now the רמח"ל is going to take us into the process of what רשב"י was trying to do and how רשב"י was going to fix the imbalance of the world at this point. תניא, אמר רבי שמעון לחבריא עד אימת נצב בקיים עד אחד סמכא How long is the world going to be standing upon one pillar? זאת תזעיר הקדוש מן התיקונים הגדולים שנתקנו בעולם היה ספר הזהר. One of the most essential rectifications, the tools that enabled the world to kind of get to where it needs to get to or the methods in which הקדוש ברוך הוא reveals himself in this world was the ספר הזהר.

Yet צדיקים רב פנחס קארצר, the רבי רב ברוך רב פנחס קארצר would say if I was born in a time prior to the זהר הקדוש I would not have been able to survive for another minute. And the רבי רב ברוך would thank הקדוש ברוך הוא every day while dancing with the זהר הקדוש saying thank you, thank you because without your זהר I wouldn't be alive. That the secret of the זהר is one of the biggest תיקונים that were ever revealed the פנימיות of the תורה of משה רבינו השנאמר שבחיו בכמה מקומות ממנו בעצמה. And how do we know this? The זהר הקדוש itself brings down the praise of itself in many places.

הוהו לגאולהו חן. As we've spoken about in the past, the learning of the זהר הקדוש is not only is it redemption itself but it is a preparatory stage to bring about the redemption. To bring about the salvation, the crown of salvation for כלל ישראל. And this idea is explained in numerous places in the חלק of ריה מהימנא, the חלק of משה רבינו and the זהר הקדוש and the תיקונים in the תורה of רבי שמעון בר יוחאי.

כמה וכמה פעמים, the redemptive power of the זהר הקדוש. וגם פה בפרשת נשא and in פרשת נשא as well as it says Because in the future כלל ישראל are going to come to find a taste from the tree of life which is the book of the זהר. That the learning of the זהר, the learning of the אידרא רבה has the capacity to be it takes us out through compassion. It takes us out without pain.

It takes us out without difficulty. It allows us to become okay with ourselves. That's what the זהר הקדוש does for us. It's redemption itself.

And ד"ר רמח"ל, this idea that the זהר הקדוש is a tool that's needed for redemption It's one of the most fundamental principles when it comes to the principles of this wisdom. רמח"ל's light was to be able to create

principles, first principles and then be able to descend down into all of the various particularities and details, but always to maintain the sight of the first principles. So the רמח"ל speaks in Not only is it a fundamental need for us to understand the power and the redemptive power of the זהר, but it's also rooted in the הנהגה through which הקדוש ברוך הוא reveals himself throughout history. There's the shape of how הקדוש ברוך הוא expresses himself which is the סדר השתלשל as the אריז"ל describes it and לשם sees this as the פרצופים and all of the different interacting parts and then there's the הנהגה, which is the way that we experience it, through דעת תחתון the way that we encounter הקדוש ברוך הוא's expression in this world, the way we encounter הקדוש ברוך הוא's revelation through the פרצופים כביכול, through his מידות and how we encounter the הנהגות of הקדוש ברוך הוא Now obviously, talking about the הנהגה of הקדוש ברוך הוא, how he relates to us, is not to deny the reality of the fact that there is a basic structure that exists which is the תורה of the אריז"ל but what the רמח"ל was giving us is the way that it appears to us.

So the זהר הקדוש and its power has to be understood as a fundamental principle in this חכמה and it's also rooted in the depth of the way הקדוש ברוך הוא engages with reality that הקדוש ברוך הוא is already prepared and already created for his nation that the זהר הקדוש in the light of רבי שמעון בר יוחאי is one of the תיקונים, one of the pre-existing pathways that הקדוש ברוך הוא has created in reality that ensures and enables to go from the point that they're at towards the point of the destination which is the intended perspective of reality from the first thought itself the path is the זהר הקדוש is the path of how we get from the middle, of being stuck in the middle towards the revelation of the end that every part of the middle was just the revelation of הקדוש ברוך הוא's goodness like the letter from רבי עקיבא, which is what the

רמח"ל says over and over, where he says because we're going to come to see that every ounce of struggle, the middle, which seems to be devoid of the light of הקדוש ברוך הוא's revelation is ultimately going to be subsumed by being revealed to nothing other than a passageway towards the end which reveals that it was always connected to the beginning itself a person has to know before we can understand the purpose of the זהר הקדוש and the tools that need fixing and how to use the tools that can fix first, like any usage of a tool we have to understand what's broken we have to understand what was missing in exile, what is missing in exile and what is necessary what processes of fixing are necessary in order to bring us back to the way things were in the beginning and when דוד מלך משיח spoke about this or contemplated this question of what's missing, what's missing in order to understand the medicines that are available to us and how to use them properly and the medicine here that the רמח"ל is describing is the ספר הזהר the אידרא רבה the depth of רבי שמעון בר יוחאי's mind and when דוד מלך thought about this and understood that wow when I contemplate exile there are fundamental things missing there are fundamental things missing דוד מלך would break himself and he would say we no longer see the signs and there is no longer the prophetic spirit and there is nobody amongst us who knows anything whatsoever that was the expression of דוד מלך what was missing was the inner most certainty that emerges into the heart of each and every יד when they encounter the power of themselves and the רוח הקודש as the נזיר was hinting to that emerges through them at each and every moment that's what's missing in exile for there has been a tremendous tremendous deficiency and loss of a tremendous חכמה that has been lost from כלל ישראל in exile the אמרו רז"ל and חז"ל have told us from the day that

the בית המקדש was destroyed that the חכמים were closed off and the משורר would cry out upon this and he would scream out how long are you going to bring out the enemy and so what the רמח"ל is hinting at at this point what the רמח"ל is hinting at is that when we could come to understand what was missing in גלות what is missing in גלות the חלק of נבואה the חלק of the חסרון of the ידיעה שלמה of הקדוש ברוך הוא's goodness at this moment the inner audio logic that tells us that allows the mind to close its eyes and believe that everything is good that's what's missing and it's through the light of the זוהר הקדוש and what this חלק of the זוהר הקדוש is going to reveal to us what the אידרא רבא is going to reveal to us that we're going to uncover the path towards גאולה because the אידרא רבא is going to provide us with the ability to understand that הקדוש ברוך הוא appears in a certain way because that's how he decided to create himself with all of these different concepts and פרצופים and there's a tremendous void that apparently exists between creation and the creator but by understanding the way that הקדוש ברוך הוא has his הנהגות we can uncover those הנהגות within ourselves and we can connect to the way that הקדוש ברוך הוא runs the world and in that way we can connect to הקדוש ברוך הוא, the secret of of refining the self, itself, to get to the place of רוח הקודש ממש and to end with a תפילה of the רמח"ל just as we embark upon this new process of learning the ספר of אדר במרום together we'll look at תפילת מטר which is 249 the רמח"ל writes as follows אל אחד יחיד ומיוחד הראנו עניים ואביונים בעבור השערים של אור העליון שננעלו עלינו רבונו של עולם We are impoverished we are destitute as a result of the gates of light that have been closed in front of us ואין אנו יודעים דרכי הסודי סעליונים ללכת בהם לפניך בירח ישר כראוי And we don't know the pathways, the secret pathways or the pathways of the elevated secrets that would enable us to walk upon this path בירח משים, משיל שישרים כראוי ונאמר

בנו העניות והדלות להניחם מידה טובה לישראל And on us it's said that impoverishment and destitution has taken away everything from כלל ישראל רבון כל עולמים Master of all worlds מה נעשה ואין אנו יודעים מה לעשות What should we do? We don't know what to do Like the רמח"ל said in the beginning of the אדר במרום that the עיקר חסרון in גלות is that we don't know ואת המחלץ עני בעינו And now you're making it even more difficult for us הראנו שיבכם ליבנו לפניך רבון של עולם We are crying out to you, we are pouring our heart in front of you כראוי שלנו תיקונים תסעדו ואת That you הקדוש ברוך הוא are going to take our words even though we don't know anything and you're going to take them and you're going to allow them to be the תיקונים that need to take place. Like a child who screams out without knowing what they're saying. The parent has the capacity of gathering together the jumbled letters to make some sense or thematizable notions and to take that and to love it. שכה נאמר בדברי הקדוש ברוך הוא ,קדשך you yourself have said זעני קרא השם שומע The impoverished one cries out and הקדוש ברוך הוא you hear.

עתה יש שומע מתוך קריאה שלנו מה צריך לתקן אצלנו. רבונו של עולם, you hear from within the cries that are inaudible and that have no meaning whatsoever. You hear from within our cries what needs to be fixed. מתוך צרך שלנו תמצא תשועה From within the difficulty from within the struggle and the pain that we find ourselves in, let us find salvation.

דכתי ואשרי ליעקב ממנו יושע. That it was written that there was a difficult time for יעקב and it's from there that he finds salvation as the רמח"ל more than anyone has revealed. It's דווקא from there. It's not that there was a difficulty and then we were saved and okay the difficulty was erased.

It's from within the difficulty itself from within the middle that appears to be devoid and disconnected from the light of the beginning and the light of the end that turns out to be the ישועה itself. לכן נאמרים מכל צרותינו הושיעו Hasik says in ירמיה that הקדוש ברוך הוא from all of my difficulty you will bring salvation. You will redeem me. אחד יחיד ומיוחד ביחודך אנו בוטחים רבונו של עולם, on your unity we placed our trust ומקווים לאמיסך and we yearn for your truth.

We yearn to uncover the true elements of what it means to be connected to you רבונו של עולם which is the revelation that I have קיווי to you. ומקווים לאמיסך ענינו ביחודך אלמלך נאמן Answer us with your unity רבונו של עולם. לא נבייש כי בטחנו בך Don't let us be ashamed. Don't let us be exhausted because we've placed our trust in you.

ישועתך קיויתי השם רבונו של עולם it's towards your salvation that I'm yearning. We don't know what we mean. We don't know what the words mean. We don't know any possibility of what the רמח"ל may have meant when he wrote these words.

But ultimately we have our ability to say the words בעזר השם and הקדוש ברוך הוא will take every ounce of the words that move in our minds and our hearts as a result of these סוגיות עמוקות of the ספר קדוש ונורא אדר במרום and הקדוש ברוך הוא should take it and be מקבל it as a תפילה to be מעורר all of the תיקונים that each and every one of us need and all of the תיקונים that all of the צדיקים יסודי עולם throughout the history of generations down to our generation are capable of bringing about redemption and goodness for כלל ישראל בעזר השם

Adir BaMarom (Ramchal) 2_ The Stirrings of Emergence

Okay, so we are continuing with the ספר הקדוש אדיר במרום from רבי משה חיים לוצאטו, the רמח"ל, and we're picking up with the אותיות of הנהי רז"ל. So after describing the reality that something fundamental is missing in exile, which is the רוח of נבואה, the רוח of clarification, that even the middle, which is apparently devoid of הקדוש ברוך הוא, is in truth fully saturated with הקדוש ברוך הוא's light as was the beginning and as it will be revealed in the end, which gives us the cause to find שמחה within the moment that we find ourselves in, even if it appears to be devoid of that ייחוד in any revealed type of way. So now the רמח"ל is going to continue bringing us into the סוגיא of בריאת העולם because for the רמח"ל, we're going to see there's a delicate balance between the paradoxical dance between concealment and revelation, expression and hiddenness that is going to be found throughout the entire ספר הקדוש אדיר במרום, because that's what the איגרא is really talking about, how the infinite and the finite can interact with one another without the infinite losing its infinitude and without the finite losing its finite nature, which is the רמח"ל explains to us over and over. The fundamental way that הקדוש ברוך הוא will express his ultimate goodness is only in an equal playing field between concealment and revelation.

So איגרא describes how the פרצופים of עתיק יומין and זעיר אנפין are ultimately one and the same and how כתר and our experience are ultimately reflective of one another because they're rooted in the ultimate ייחוד. That's what the whole איגרא is about, showing how in truth everything is contained within the ultimate ייחוד. And so what we're going to see throughout אדיר במרום is a delicate balance between concealment and revelation and how both are always at play in the process of being human, which is going to reveal the secrets of how to connect ourselves to הקדוש ברוך הוא and to find those

missing things in מציאות, especially in the times of exile, קודם גאולה. הנהי רז"ל, חז"ל have already told us, אמרו שדי שאמר לעולמו די.

The name of הקדוש ברוך הוא is שדי שין דלת יוד, which means that he said to the world enough. מסכת חגיגה, דף י"ב עמוד א teaches us about the secret of הקדוש ברוך הוא's צמצום, that הקדוש ברוך הוא said enough to the world, the world was perpetually growing out of itself, expressing itself עד אינסוף until הקדוש ברוך הוא said די to the world enough and it was able to stop itself. Another שיטה over there in the גמרא is that, שיש די באלוקותו לכל בריה ובריה, that there's enough godliness for each and every person, which is also going to be directly connected to what רבינו הרמח"ל is going to be מסביר. שאמר לעולמו די, the name שדי means that הקדוש ברוך הוא said enough, he set a limit.

ועבר לך זה הענין היטב, and I'm going to explain this thing to you very clearly. כי באמת הוא סוד גדול, because in truth it's a profound secret and there's many profound secrets that the רמח"ל is מגלה, but nowhere like in ספר אדיר במרום does he utilize that לשון of וגלה לך סוד גדול. As רב שיריקי points out in his מבוא to the new edition, that in אדיר במרום, like we said, it's the in-between space between the רמח"ל's earlier writings and later writings, which means that it has a secret place, which is one of the reasons it was the first ספר published in ארץ ישראל of all of the ספרים of the רמח"ל, if I understand correctly. And he says that it's specifically in this ספר כי באמת הוא סוד גדול is expressed hundreds of times, more so than any other ספר of the רמח"ל.

ותראה שלפעמים נמצא שדי לבדו לפעמים כל שדי And before we can understand the secret of שדי, which is the limitation that הקדוש ברוך הוא places, we have to understand that there's times where שדי is going to appear on its own, which is going to be a limitation on its own, and there's going to be times

where we see it with the connection to the same קל שדי, קל שדי, קל is one of the names of צריך לדעת וגם כביכול. הקדוש ברוך הוא, and we also have to come to understand that not only the difference between שדי and קל שדי, שדי being limitation, קל being חסד, connected to limitation, meaning to say that there's sometimes limitation will appear as limitation alone, and sometimes limitation will appear with the חסד of הקדוש ברוך הוא, the same קל connected to it. וגם צריך לדעת, למה שם זה לא הוזכר כלל במעשה בראשית. We also have to understand why this name, קל שדי or שדי, if it's so significant to the process of the creation of the world of השם saying enough to the world to stop extending itself.

So then why is it not found in the מעשה בראשית, כמו שהוזכרו אלוקים ויהוה. As the name of הקדוש ברוך הוא, אלוקים ויהוה is described in מעשה בראשית, why not קל שדי? Again, the names of הקדוש ברוך הוא represent infinite worlds of thought and orientation and postures and ways that we experience our מוחין and מידות. All of the names are just extensions of the שם הויה, which is an extension of הקדוש ברוך הוא בכבודו ובעצמו כביכול in some invisible way. But ultimately, the utilization of the names is to show that each name of הקדוש ברוך הוא represents a process through which הקדוש ברוך הוא reveals himself to the individual, to reality.

And it's also what transforms the תורה into an opportunity for תפילה אילא because when the רמח"ל or any צדיק is bringing us into orientation with the arrangement or the usage of הקדוש ברוך הוא's names, it's time for us to also pause and think אלוקים, השם and to contemplate ידקי ווקי and to contemplate אלוקים, again, to find the נשמה of the צדיקים and the השקשוס and the דביקות to the הקדוש ברוך הוא within the story. And when the צדיקים, especially in פנימיות

התורה, use the שמות of הקדוש ברוך הוא far more than it's utilized in נגלה התורה, understandably. But what it does is because in פנימיות התורה, the תורה itself is already in the process of becoming a תפילה. Like רבי נחמן says, and like the רמח"ל taught us, and we're going to see again with a תפילה that we end today's שיעור with, the תכלית of the תורה is to turn the תורה into a תפילה.

And in פנימיות התורה, the תורה is littered and scattered with the remarkable illumination of all of the names of הקדוש ברוך הוא, ממילא, it becomes more of a תפילה because entering into the world of פנימיות is already an entrance into the תפילה. And this is connected also to the הגדה, הגדה is מלשון הגדה of connection because the הגדה is תורה and תפילה at once. It's reading the תורה in such a way and utilizing the interpretation of the תורה in such a way that it becomes a תפילה, which is the secret of פסח, that the mouth opens up. And so when the רמח"ל is bringing שמות and trying to ask question of שמות, so we have to pay attention to the מידות that we can try and encounter within ourselves and by way of encountering ourselves, touch upon the infinite secret of how we connect to השם, which is the secret of שם הויה, שם אלוקים, and שם שדי.

בהלו זו ספול למי מעשה בראשית, is this action of שדי not an action associated with the creation of the world? It's the arresting of the development of the world. It's the placement of a limit at the limitless and obviously it represents the fundamental creation of the world. So how could it be that this name is not oriented towards מעשה בראשית? And in truth, you have to know all of these things. It's fundamental to know all of these things.

To come to understand the secret of רבי שמעון בר יוחאי, the Holy One within כלל ישראל, the secret of the צדיק, the secret of ליחיד הדורות, that the

understanding of the תורה of the צדיקים has come to experience דביקות with the צדיקים, because דביקות with the צדיקים is ultimately the way that הקדוש ברוך הוא tells us through חז"ל to be דבוק to him. That a person can't be דבוק to אש אוכלה, he דבוק בתלמידי חכמים. A person connects in his מקשר of the דעת to the דעת of the תלמידי חכמים, as well as to the תורה הקדוש, as well as to the representation of how הקדוש ברוך הוא expresses himself and then we're זוכה to be מקושר to הקדוש ברוך הוא. That the תורה, נשמת ישראל, and הקדוש ברוך הוא are all one.

So the purpose of learning the תורה of רשב"י is to connect to the נשמה of רשב"י, the same way learning the תורה of משה is to connect to the נשמה of משה, as it's true with each and every ספר קדוש that a person reads, especially for in רוח הקודש, where the תכלית is to be מחבר, our רוח הנשמה, נפש, with the אור of the נשמה that was a מגלה of that תורה. And which is the ענין of what חז"ל teach us when they say that anytime a person learns, it should be as if the individual who uttered that statement or taught that teaching is standing in front of them. Or as if the individual, the author, the צדיק, who's already passed away, his lips are murmuring in the קבר, because there's an inherent connection between the תורה of a צדיק and the צדיק itself. And ד"רמח"ל, we need all of these things to understand the secret of רשב"י, what happened to רשב"י in his life, the תיקונים and the תיקונים and the rectifications and the containment valves.

A תיקון is always a concealment for the sake of revelation. A תיקון is a garment. It's an engarbing of something that allows it to shine its light without destroying as a result of its overwhelming nature. And every תיקון is a צמצום for the sake of his קלות, a limitation for the sake of expression.

There's a כלל גדול בפנימיות התורה, that the תיקונים are concealments, they're צמצומים, which allow the inner light to be expressed in an imaginable way, which is counter to the natural way, counterintuitive to the natural way that a person would think that a תיקון fixing something is revealing something. But over here we see that תיקונים are what the concealments are, what the role of concealment is, making room for הקדוש ברוך הוא, the צמצומים. And so in order to understand רשב"י and his תיקון, כמה תיקונים גדולים ועצומים אשר דיברתי לך, and all of the tremendous rectifications and the profound rectifications that we're going to be speaking about, וענין האידרא הזאת, and the secret of this, אידרא רבה, which was the first time where רשב"י gathered all of his students together in a moment of disclarity for the sake of עת לעשות לה', הפרו תורתך, when there was the stumbling nature of reality and it was time to fix things and a תיקון needed to be done and we had to get the process started. So this ענין can only be understood by understanding these names.

שבא קנא לו וחברו בלחוי לעילה בכולו השלמות הגדולה אשר קנא. It's specifically through the אידרא רבה that he and his עבריה ...ח, he and his students gained for themselves and for the entire world, the wholeness and the rectification that was necessary at that moment. ותירא אלמניס עורר באמרו.

And now we can see and understand what רשב"י was trying to do in this process of trying to fix the world, במגלה, a new צמצום, to allow הקדוש ברוך הוא to reveal himself in a new way, in accordance with what needed to be revealed at that moment. This is the language of what רשב"י says to his חבריה in the זוהר, עד אימת נסיב בקיים בדחד סמכא, for how long will existence be allowed to be dependent upon a singular pillar where there's not the proper balancing of the מתגלאב, where the right is met with the concealment of the

left, which meets the secret middle point where both opposites are unified. Now things are only operating in the extreme. Things appear to be one way or the other.

It's stuck in black and white thinking. There's no stability. How long will it be this way? The תיקון needs to take place. We can't wait any longer.

ואמר הריק חניכו אשר הלבישם שריין ורומחין, and we'll also come to understand in the secret of the introduction to the רשב"י, אידרא רבא and his חבריה and the weapons that they garbed themselves with and the tools that they garbed themselves with, as the רמח"ל is going to go through later on in אדיר במרום, the אידרא רבא has this remarkable epic introduction where they girded themselves with swords and spears and bows and arrows and all sorts of slingshots and in their battle now for the sake of bringing about תיקונים in the world through the שיח in תורה and what it means are modes of thought, what it means are modes of thinking and modes of concealing thought and modes of motivating thought. All of the different weapons. We'll come to understand all of these tools that exist already within the spirit. ואמר הריק חניכו, like we said, חרב הוצאת המי תערה, that רשב"י took his sword out of its sheath.

רשב"י was ready with his weapons, as רבי נחמן describes in the second תורה of ליקוטי מוהר"ן, that the weapon of משיח צדקנו is תורה and like we said, transforming the תורה into תפילה. I'm going to explain everything clearly to you with השם's help. Like any אמת צדיק, he understood that he was just a שליח. He understood that it was only through the hands of ברוך הוא הקדוש that he was capable of expressing this writing.

It was only through the שמיעה הפנימית of the קלה הפנימית דלא אשתמע ואשתמע, the inner inaudible voice that רב רמח"ל was able to hear and the part that he wasn't able to hear within the hearing of it all. All of that, the רמח"ל is drawing down from the כח of הקדוש ברוך הוא and through סיעתא דשמיא, the mark of a true צדיק, the mark of the בטול and the שפלות האמיתית of a צדיק who is מקושר to the חלק of רבי עקיבא בן יוסף, the secret of משיח בן יוסף. So the רמח"ל introduces a concept right now, which is going to be fundamental for us to understand, which is where concealment operates. If we're trying to speak about the transition from the opposite of concealment into concealment, of infinitude into finitude, so we have to identify the terms and conditions of where we're capable of speaking.

And again, the רמח"ל is utilizing the language of the קבלה of the אריז"ל and applying them to our דעת תחתון, our human orientation towards what these ideas mean in terms of human reflection and in terms of human experience. Not to say that that is the only meaning behind them. God forbid, לא עלינו לחשוב כזה, ever, that the רמח"ל was trying to separate the interpretation from the משל of קבלה itself, which is a heretical thing to claim, but rather the רמח"ל was giving us a unique taste of what only the רמח"ל was capable of expressing, which was the light of the נמשל, not, God forbid, to negate the necessity of the משל or the building blocks of the אריז"ל. But because the רמח"ל understood, we need to know how to apply these things.

And so we have to speak about them in human terms. But obviously they exist far beyond human terms and the human terms applied to them are never assumed to be the final word. They all have אמינות. They're all simply possible understandings, as all of the צדיקים reveal over and over.

And because the צדיקים say these possible understandings through their בטול and their ממילא ,ענוה, when we read them, they become certainty. But only because the צדיק was certain in their uncertainty, are we capable of having this תורה. So there are the parts of them. There's כתר, which we said is the highest parts of, then there's חכמה, then there's בינה, then there's זעיר אנפין, and then there's נוקבא.

So ultimately, the higher three parts of them, כתר, חכמה, and בינה represent the infinite realms where human experience is not really grasping. Human experience cannot pollute there, nor can human experience really reach there until there's a fundamental switch that reveals more of what has always been present but inaccessible to us. The access point and the place where we are meant to serve הקדוש ברוך הוא is in the lower two ספירות. The זעיר אנפין and the נוקבא are what we call קודשא בריך הוא ושכינתיה, what we refer to as the ייחוד of סובב כל עלמין and ממלא כל עלמין.

זעיר אנפין is the masculine expressivity of תורה, of order, of organization, of measurement, of expression, and מלכות is ultimately going to be the feminine counterpart, the feminine expressive tendency to contain those elements, to express them from within. the concealment power that it contains in spite of the fact that it seems to contain nothing of its own. The balance between זעיר אנפין and נוקבא is expression and receptivity. And so the רמח"ל now is going to begin to teach us a little bit about how these two parts of him operate so that we can better understand the role that limitation and the name שדי plays in terms of creating all of existence and how the finite can emerge from the infinite.

So זעיר אנפין and נוקבא, the two parts of him that are accessible to us and that are identifiable within the self of בניכם לה' אלקיכם, ה' אלקיכם is זעיר אנפין and נוקבא הם נחשבים זין תחתונים דאצילות and נוקבא דאצילות. זעיר אנפין. We know that in truth every world has 10 ספירות and those 10 ספירות get composed into five פרצופים in the עולם התיקון. The ספירה of כתר becomes the part of כתר.

The ספירה of חכמה becomes the part of חכמה. The ספירה of בינה becomes the part of בינה. The ספירות of חסד, גבורה, תפארת, נצח, הוד, and יסוד become the parts of זעיר אנפין. And the ספירה of מלכות becomes the parts of מלכות.

Now obviously every part of is contained by 10 ספירות that existed underneath the singular ספירה that was revealed because everything is always composed of the wholeness that it contains. But ultimately we have these 10 ספירות that become the five פרצופים. But when looking at it from the perspective of the ספירות, the lower two ספירות are going to be זעיר אנפין and נוקבא. They're going to be considered the seven lower ספירות of the 10 ספירות of עולם האצילות.

כתר, חכמה, בינה are the first three פרצופים. And then everything afterwards from חסד down to מלכות is going to be considered the זין תחתונים of מלכות, of אצילות, the graspability of אצילות. The הם שורש לכל ענייני העולם התחתון והנהגתו. And what exists at the bottom of אצילות ultimately becomes the root source of all of the existence of the lower worlds as well as the way that the lower worlds operate.

Meaning to say the lower worlds are יצירה ,בריאה, and עשיה. The place that בריאה, יצירה, and עשיה, the worlds of separation that appear to be removed from the explicit revelation of הקדוש ברוך הוא, those are going to be where we

can find the expression or the הנהגה that הקדוש ברוך הוא reveals from the lowest part of the עולם האצילות, which is what's going to be מגלה הקדוש ברוך הוא's עולמות into the worlds of concealment, which are זעיר אנפין and נוקבא, which is קודשא בריך הוא ושכינתיה. וסודם ז' ימי בראשית שבהם נברא העולם. And the secret of these שבע ספירות, these two higher פרצופים that come down from the world of אצילות to animate our world with the possibility of refining it to the point of revealing how הקדוש ברוך הוא is found here in spite of all of the צמצומים, the power of זעיר אנפין and נוקבא of אצילות to be orated down to בריאה, יצירה, and עשיה, or our ability to draw them down through all of the כוונות.

That is the baseline of where the spirituality of our world comes from. And this is the secret of the seven days of the creation of the world. והבן, and a person must understand, ודקדק מאוד על כל הדברים האלו. And a person needs to be very מדקדק, a person has to really pay attention to the fact that we have to be explicit with our understanding.

כי אני לא ארחיב הביאור על כל דיבור ודיבור, says the רמח"ל, I am not so much time explaining each and every utterance that I offer here. כי כל דבר ודבר היה צריך פירוש ארוך מאוד. Because every point that we're going to be making along the lines of bigger points that are going to be made out of those smaller points, would demand an elongated process of explanation. ויחביט המסע על הכותב ועל הקורא כאחד.

And this will bring an issue to the writer as well as to the reader as one. Now it's again incredible to see the רוח הקודש and the מסירות נפש of the רמח"ל for כלל ישראל, where he says that it's going to be a bother to the writer and to the reader. לכאורה, why do we have to say it's going to be a bother to the writer and the reader? We can just say it would be a bother to the writer

and that would be enough of a reason. אלא מה, the implication, בדרך אפשר, is that even if it was a problem for the writer, if it was beneficial for the reader, then the צדיק would be willing to express more and more for the sake of כלל ישראל.

But over here we see that elongating every topic to the degree that we think we know each topic perfectly would be problematic and burdensome upon the reader as well. אך על כן אמרתי על זה כמאמר חכם. And as a result of this, as a result of the shortness of the explanations that I will be offering, what I will say is תן לחכם ויחכם עוד. That the ראשי פרקים should be given over to the wise one and that the wise one should draw that wisdom out and extend it into more wisdom.

Meaning to say that you become the explanations of the תורה. You find the סוגיות. Reader must find the סוגיות. Reader must understand the depth of the סוגיה, all of the principles that every utterance of the רמח"ל is uttering is built upon.

When a person only looks at the finished product of what the רמח"ל is saying or really any other צדיק, it seems sometimes very difficult to baseline it back to the תורה of the בעל שם טוב הקדוש and to the תורה of the צדיקים האמיתיים and to the אריז"ל, onto the זוהר הקדוש. It seems to be a s standalone תורה. It's only when a person understands that the way that צדיקים write is that they can't give us all of the הקדמות necessarily because there's an urgency to provide the kernel of the idea, irrespective of all of the הקדמות that are necessary. הקדמות האריזל, all of the תורה of the אריזל is called the הקדמה because ultimately all it is, is there to teach us that we can't fully know.

And if we think that we can know, then a person is going to spend all of their time trying to know everything before they begin to try and know. But ultimately when a person surrenders and says, I'm not going to know anything anyway, as the צדיקים of זידיטשוב would say that they would sit over a דף over and over and over and over again. A דף of עץ חיים, a דף of פנימיות התורה and they would not stand up until it was fundamentally clear to them that they had more questions than answers and that they didn't know what the full explanation was, because that's the economy of פנימיות התורה, the not knowing itself. And so the רמח"ל is saying, I'm giving you a shortcut here.

I'm giving you a shortcut. I'm not going to express everything because a person can't understand everything anyway, and rather take what you can and extend from that place. And the secret of תן לחכם ויחכם עוד, or די לחכימא ברמיזא, for the חכם, a רמז is enough because a רמז is a secret of ראה מה זה, what is contained within this outer casing of it. And it's only through the descent through the eyes of the חכם themselves that can come to experience the full totality of the idea.

So the רמח"ל is saying, I can't even write everything that needs to be written in a ממילא. What you should read is understand what you can and take from there. רק שלא תהיה עובר והולך על הדברים כהולך בדרך הסלולה לפניו, כי אם שתשכיל ותתבונן בעיון עמוק על כל פסיעה ופסיעה. But there is a responsibility upon the reader when reading a sacred text like this, that a person should not move through this text as if they're walking through a clarified path that is revealed in front of them.

כי אם שתשכיל ותתבונן בעיון עמוק על כל פסיעה ופסיעה. It's only when a person contemplates and pays attention to with a depth of understanding on each

and every step along the path, כי אז תצליח את דרכך. Only then will a person have their דרך illuminated in front of them. The די לך בזה הערה, and it's enough for you with this הערה, ואהיה אני מפרש והולך לפי דרכי, and I will continue to do what I have done.

And so what is remarkable about this nearly perfect piece of תורה is that the רמח"ל opens up with the secret of שדי and trying to understand limitation, the role that limitation places in the fundamental process of creation and the process of trying to understand what's missing in reality. We have to understand the nature of reality. And to understand the nature of reality, we have to understand how the infinite can give birth to something that appears to be finite. And so the רמח"ל begins his discussion with the secret of שדי, which is the secret of צמצום, which is the radical secret of the emergence of finite from within the infinite, where both can operate in unison in the secret of בחירה.

The רמח"ל asks, why is this name not utilized in the beginning of creation? And the רמח"ל continues to explain how we're going to properly orient ourselves towards creation, which is going to be looking at the source of things, which is זעיר אנפין and נוקבא דאצילות, and how they express themselves down here through all of the mechanisms and the mechanics of the אריזל and how the מוחין come down into this world to illuminate this world and all of its degradation and fallen nature and its apparent concealment. And then the רמח"ל goes in and he says, and here's why I'm not going to give you an explanation of each and every part, and we have to just kind of move forward. And he says, that literally, the רמח"ל starts off with the secret of צמצום to understand how הקדוש ברוך הוא creates the world, asks a question

about the nature of צמצום. Why is the name די not found here? Then he goes on to describe how we're going to begin to understand how the process of existence takes place.

And then within, in a very kind of meta way, כביכול, within the very writing and describing this process, which is endless, and therefore it needs constriction in order to understand that the רמח"ל is doing the very same thing with our understanding of his understanding of the ideas. He's saying that when I convey these ideas, which by definition need a limitation because of their unlimited nature, I'm going to be writing it in a way that is also going to be by way of limitation in spite of its unlimited nature, which is the secret of, I'm going to give you a little bit and you'll be able to find a lot in it, and it's enough for you And I am going to continue and express the matters in accordance to my way. The רמח"ל is going to continue, and we'll read a little bit more, we'll read more to go into the רמח"ל's לשון and here again, so we have to take the רמח"ל's word seriously that while there's a lot of ideas that need to be understood and a lot of principles that need to be fleshed out properly in order for a person to have a proper understanding of the סוגיא, nevertheless, a person doesn't have to understand all of the פרטי פרטים because for many of us, we're not starting from the פרטים to the כלל, we're starting from the general principle to go back down to the פ ratim, and our generation, it's okay to know the normal, general, practical spaces of the idea and then to find the application into the פרטים. So we're going to spend time, but not all the time necessary in conveying what the meaning is behind the text to our humble understanding.

I've already explained above that זון, which is זעיר אנפין and נוקבא, the two lower parts of the seven lower spheres of העולם האצילות, are the roots of this world and the functioning and the governance of this world in the way that it functions. But where does זעיר אנפין and נוקבא come from? So we said that there's three upper parts of them, which is בינה, חכמה, כתר, and then we have זעיר אנפין and נוקבא and the lower seven spheres are going to be considered the accessible points where human experience can be uncovered and felt and experienced, which is קודשא בריך הוא ושכינתיה. But where do those seven spheres come from? So we have the secret of אם הבנים שמחה, that they come from the secret of בינה, the lowest of the higher parts of him and the highest of the ones that are שייך to the lower realm. אמא, which is the parts of בינה, stands between the מוחין and the מידות.

כתר and חכמה are removed from our graspability. The חיה and the יחידה oriented towards כתר and חכמה are going to be מקיפים, they're not expressed, internalized, they're not embodied because they represent an ideal that is beyond the capacity of the mind to grasp in this way. But the נשמה operates within the body itself. The נשמה, which is מקושרת to בינה, operates within the mind.

It finds an expression in the mind, in the מלכות דתבונה, in the lowest expression of בינה itself, which begins to be our thoughts and the language of thought, which is the secret of לאה, as we're going to discuss. The source of all of these spheres, the source of these parts of him come from בינה. בינה is the source from which all graspability emerges. בינה, therefore, is not simply graspable because it's relegated to the upper realms, which contain the הלכות of ungraspability.

But at the same point, it's graspable. אלאמא, בינה represents the impossible unity between graspability and ungraspability merging into one. It's the secret of אלה ואלו, אלהים חיים. It's the secret of תרין הפכים, אעשה אחד.

בינה is the place of the לב, which can have יצר הרע and בינה. יצר הטוב can be impregnated and it can be itself at the same time. בינה is the שם of הויה, which represents the clarity and the refinement of the upper realms. But it's the נקודות of אלהים, which represents the concealment and the emergence of the lower realms.

So אמא, בינה, is the source, is the place from where these two parts of him come from, from where זעיר אנפין and נוקבא are going to come from. שמשם הם יוצאים. They come out from the place of בינה. וביסוד שלה, יש שם קל שדי.

And in the foundation of בינה, in the fullest expression of בינה, in that place where בינה finds its fullest expression. The mother finds its fullest expression, where it's going to produce the next expression of זעיר אנפין and מלכות. So the name that's associated with that place is going to be called אל שדי. The name of הקדוש ברוך הוא being enough, but also associated with קל, which is going to be associated with חסד.

ושם מצטערים כל הספירות, זון תרם צאתם. And it's specifically there, within the womb of בינה כביכול, within that refined place prior to expression, at the limit point where things begin to emerge, where all of the דינים are found, where the דמים are found, where the פסח is found. Then from that place revelation is going to emerge. There we find the encounter with the שם קל שדי.

And that's there where all of the ספירות that are going to emerge begin to take shape prior to their emergence. Meaning to say things generally appear a certain way. They appear as measured. They appear as finished.

They appear as products. And it's assumed that prior to their emergence as finished products, that they operated in a space of non-existence. But the secret of אמא, the secret of בינה, and the emergence of something from a womb is the secret of the concealment, the preparedness that takes place in the stages of concealment, the עיבור stage, the stage of pregnancy and latency, where things are emerging in a potential form prior to the actualization. There is limit that begins to be there as well.

All of the formation prior to expression in this world of concealment begins to form within that inner space of בינה prior to its actual congealment in an actual כלי. So קל שדי, the name קל שדי, the fact that there's limitation, but at the same point, it's an unlimited type of limitation. It's still connected to קל. It's rooted at the innermost point, the יסוד of בינה, which is where the formation of the parts of זעיר אנפין and מלכות ,נוקבא, and all of the ספירות of זעיר אנפין, which is our experience in this world where it's going to emerge from.

The כבר נתבאר במקומו ענין שם שדי. And we've already explained elsewhere, based on the עץ חיים קדישה, what the name שדי means. And what the רמח"ל is hinting to here is that what we understand now is that the point of emergence, where limitation is going to begin to take shape, where זעיר אנפין and נוקבא, the points of orientation within our limited human experience, the place of our מידות and our מעשים, the place of graspability in our limited way, it comes from a place of בינה. And in that place of בינה, the name associated with the formation prior to expression, the בגי of concealment

prior to any actual concealment itself, because like we said, בינה on the one hand is a source of concealment.

On the other hand, it's removed completely from concealment. How do we relate to this paradox? Which on the one hand, it's רחמים and רבים. On the other hand, it's אלא .דינים מסבר מיני, it's the beginning of דינים.

It's the שורש of דינים prior to their emergence into דינים, which is why בינה is the place of המתקת of דינים בשורשם. So because it's the source of גבורות, and it's only after their emergence outwards that they become דין. So in order to understand the source of where these come from, the רמח"ל points out that the name associated with that place is קל שדי. And so why is that name קל שדי associated with the preparatory stages of the formation of זעיר אנפין and מלכות prior to their emergence? So the רמח"ל says, now let's break down the name into two parts so that we can properly understand why קל שדי, this name קל שדי, which operates in the יסוד of בינה, which is the formation of זעיר אנפין and נוקבא of our experience, why it's so fundamental.

So now the רמח"ל is going to start with explaining the name שדי. And we've already explained that the name שדי represents the process of אור, מים, רקיע, ומאה ברכין, which are the secret of אסמאב. And so we're going to kind of just end with this sentence because it's going to demand a little bit of an introduction, which we'll begin the next שיעור with, אם ירצה השם. But שדי, like we said, represents the process of concealment.

Again, this is just the שדי of קל שדי. Once we understand שדי and קל, then we can go back to the יסוד of בינה and understand why the יסוד of בינה, which is the birthplace of our experience, זעיר אנפין and נוקבא, why it's oriented

towards the name קל שדי. Because if we can know why the name קל שדי is there, then we can really understand the purpose and the process in which our true formation is meant to take shape. And so the same שדי represents the emergence, the ordered layered emergence of refinement into congealment, of the process, the steady, slow and steady incremental process by which infinitude, כביכול, begins to take shape within the finite, how the אור begins to congeal into a כלי.

And that process is already referred to in the ספרים of the ראשונים and the ביורים on ספר יצירה as אור מים and רקיע and מאה ברכין. That we'll see אמר קוף. There's אמר is אור מים, ריש, מם, אלף and רקיע. And קוף represents the 100 ברכות.

אור is the most refined stage. אור is the most refined stage to the degree that it's really not even considered a physical entity. מים is the congealment of that refinement of light, but still in a fluid state prior to its containment within any actual separation. רקיע is the next third stage where the separation begins to set in.

So you have refinements prior to actualization. The movement from prior to actualization into a state of flowing prior to congealment. And then the רקיע is the congealment and the מאה ברכין are going to be the full culmination where a person can utilize that experience that has been congealed and elevated back up to הקדוש ברוך הוא. These four stages of the incremental stages of growth and concealment.

Of one stage being a concealment on the level of אור. Then concealed a little bit more until it becomes מים. And then concealed a little bit more until it becomes רקיע. Until it concealed fully.

Until it becomes something graspable. And we're going to see this is a fundamental process that takes place in any המשכה of מוחין. That our drawing down the infinite light of הקדוש ברוך הוא through the secret space of the mind. Which is a receptacle of ביטול strong enough to draw down the חלק אלוקי ממעל ממש.

So at that point we're going to see how the mind begins as אור. And then it congeals a little bit more into מים. And then it becomes a רקיע. Until it becomes a מאה ברכין.

These four stages of incremental growth and expression outwards are none other than the four stages that are going to be found at every level. Which the רמח"ל is identifying here as the secret of אסמאב. אסמאב is בן, מה, סג, אב. These four full expressions of הקדוש ברוך הוא's name.

Where when the letters that spell out הקדוש ברוך הוא's name. The ה ,יוד, the ו, ה. Are spelled with different permutations of letters to represent the full expression of the word. So יוד, instead of just being a single letter of יוד.

Will be written יוד ו ד. Because it's the מילוי. It's the expression of the word itself. And so there's four.

There's many, many various ways to spell. The רממיפאנו points out already. I believe 12 or 13. If not more ways that the שם הויה can find its different צירוף and different orientation.

By spelling it out fully. But the ones that the אריז"ל identifies as the most fundamental for our understanding. Are the 72 numbered expression of הקדוש ברוך הוא's name. The שם אב.

Where the גמטריה is 72. It's יוד ו ד, ה, יוד, ו, יוד, and ו יוד. Then there's going to be the next level. Which is going to be סג.

Which is the גמטריה of 63. Which is going to be יוד ו ד, ה, יוד, ו, אלף, and ה יוד. Then you're going to have the third iteration of the שמות. Which is going to be the שם מה.

Which is going to be יוד, ו, ד, ה, אלף, ו, אלף, and ה אלף. Which is going to be 45. And then you're going to have the שם בן. Which is the 52 value name.

Which is going to be יוד, ו. דלת, ה, ה, ו, ו, ה. And those four permutations of הקדוש ברוך הוא's name. Represent the very same four levels.

Or that we described earlier. Of חכמה, בינה, זעיר אנפין, and מלכות. The four stage process of things being revealed. Or מים, רקיע, מאה, ברכין.

The various interconnected levels of things taking on shape. And that's going to be hinted to in the name of שדי. Where it represents the containment of things. Where things begin to meet limitation.

Where things begin to congeal into something that is graspable. On a certain level of the mind. אברים, ה, וזקי, and the limbs. The orientation of things.

Represented to by the way that we spell הקדוש ברוך הוא's name. As they are operant in the inner interiority. Still at that stage of the יסוד, the בינה, prior to revelation. Externally, משלפין בצירים.

They all change and shift in accordance with the arrangement of them. Because everything is everything over there. And what is equally necessary

for the revelation of these things. Is the difference, not only in their expression.

But the difference in their limitation. Because כביהיות המראם נגבל. שלא להתפשט אלא במקום אחד. בתן במקום אחד כאן.

Because it's only through that containment. And that congealment, so to speak. That refinement. That ensures that they only express themselves in one place.

And not another place. And one time, and not another time. נשארת צורתם כמו שהיא לעינינו. That is how things take on some element of shape.

So what רמח"ל is describing here. Is the role that the שם שדי plays. And once we understand that. We'll come to the שם קל.

And then we'll be able to understand. Why the permutation of קל and שדי. Is going to be the name associated with. The realm of the סוד דבינה דאצילות.

Which gives birth to זעיר אנפין ונוקבא דאצילות. Which begins to be the שורש. Of our entire existence down here. Which what רמח"ל is going to try and do.

Is bring us closer and closer to the heart of this question. To live this question. To live the answers. And to live the undoing of the answers.

And to ultimately find ourselves. At the heart of the ספר. Which is in גן עדן itself. But as recession.

Adir BaMarom (Ramchal) 3_ Concealment is Revelation

Okay, so בעזרת השם, we're continuing with the רמח"ל אדיר במרום. And what we were discussing was the interface between the infinite and finite, between the world of אין סוף, כביכול, prior to the Revelation, and between the world of זעיר אנפין and נוקבות, which are the lowest two parts of Him, which as the רמח"ל points out, based on the אריז"ל עץ חיים, is the place that human beings have some element of graspability. The רוח and the נפש, קודשא בריך הוא and תפילה, תורה and ושכינתיה, מצוה and the body and the נפש. Those lower two parts of Him, זעיר אנפין and מלכות, they emerge from an infinite place.

And therefore, what the רמח"ל is trying to make clear to us is how the process of the emergence from the infinite towards the finite is not simply a severance of connection, meaning to say there's infinite and then there's finite, but rather the two have to be fundamentally unified in a singular process, which is an impossibility, yet nevertheless it's a fundamental necessity for the finite to be continuing its inherent connection to the infinite source from which it comes, and to never, God forbid, begin to view finite manifestation or finite expression, which are the lower two parts of Him and our experience through them in this world, never to see them as something that stands separate and apart from the infinite light of הקדוש ברוך הוא that is revealing itself and vitalizing all of existence at every single moment. And like we said, this was what the רמח"ל came to be מסביר to us, how it's not two, it's only a singular process. It's a singular process of connectivity and unity that will undergo a tripartite breakdown of sorts through the temporal lens, which is past, present and future, which we said the רמח"ל identifies the unity of the beginning, the separation of the middle and the ultimate unity of the end that comes to retroactively reveal how the middle fragmentation was also part and parcel of the same singular flow of

unity, that process needs to be seen in one fell swoop. There has to be absolute unity.

And therefore, the רמח"ל is coming to answer the question in the אידרא רבה, in his ביאור on the אידרא רבה, אדיר במרום, exactly how limitation emerges from the unlimited without the unlimited losing any of its fundamental qualities of unlimited, and without the finitude and without the finite or the limitation being seen as something separate and apart, God forbid, as if it has some standalone existence. And so the רמח"ל began to explain to us that the סדר of השתלשלות, the process in which finite order emerges from infinite orderlessness or the infinite landscape, or אין סוף קדם הצמצום. So we began to see that the process of the סדר of השתלשלות is seen through a process of stages of congealment. Stages of congealment that build upon one another, stages of concealment that only enable themselves to take on more concealment because they're fundamentally rooted in the previous stage of concealment.

They're not separate stages. They're not things that appear and function separately in isolation from every other stage, but rather it is a singular process that takes place across various stages of that process. It's incremental. It's a slow and steady descent where each and every צמצום enables the next צמצום, enables the next צמצום, so ultimately through speaky action at a distance in one way or another we find that there's been this impossible transmission from the infinite into the finite and there's never actually been a true separation between the two of them.

And that's the secret of the סדר of השתלשלות of אור מים רקיע and מאה ברכות, the אמר כף we said, which is expressed through linguistic expression, אור מים

רקיע, the refinement of light, the beginning of concealment and congealment through water, which is not yet physical, but no longer operating in the space of refined light. And then that emerges into רקיע, which is the separation and the actual operational space of difference. And then that comes to the מאה ברכות, which is going to be the human being's capacity of now taking all of that limitation and elevating it back up to הקדוש ברוך הוא in the secret of a hundred in the secret of making a ברכה. And the רמח"ל said, this is the secret of the שם אב סג מה בן, the four iterations, permutations of הקדוש ברוך הוא's name, which represent this stage of transmission from the infinite into the finite, the סדר of השתלשלות and all of the עולמות that will come with it.

And the רמח"ל explained to us that this is the womb of בינה, where there's the capacity of formation, of creating formations prior to revelation, the possibility of concealment and limitation prior to the actual encountering with those limits. And the reason for all of this formation is because all of the limbs and all of the parts and all of the particular elements of the system shift in accordance with their shapes and in accordance with the power of limitation that exists within them. Because once we are now applying some element of constriction and containment to that which can't be contained, in order to ensure that they only apply themselves in one particular place in one particular moment, place and moment, time and space are always the continuum of צמצום. As the אריז"ל points out, that כד סליק ברעותא למיברי עלמא כד means when, למיברי עלמא to create space.

There's always time and space. There's always the orientation of being in a particular moment and being in a particular space when we begin to

discuss צמצום. So over here, the רמח"ל is saying that the limitation is to ensure that each and everything hits its particular mark within the framework of its צמצום. נשרץ ירואסם כמו שהוא לעינינו.

As a result of this limitation through קל שדי in the womb of בינה, which is the source of זעיר אנפין ונוקבא, so things appear and remain in the stability in which we behold them through our limited perception. ובני כמו כן למעלה, the same is true above. בהיותם יוצאים האורות להתפשט לעשות כל הספירות בפרטיות מדרגותיהם. When all of these lights of אב סג מה בן, of אור מים רקיע and כף ברכות, all of the process of infinite expression that slowly but surely takes shape through the womb of בינה and the secret of קל שדי, these lights are slowly but surely going to become the more contained expressions of lights, the parts of the system and the parts of them that enable the transference from infinitude to the finite for the sake ke of both levels maintaining their individualized or apparent individualized setting, which again, we said the entire purpose of all things for the רמח"ל is בחירה, to create a balanced place where concealment and revelation operate in unison so that the human being has a volitional power of being מכריע, of transforming the entirety of the world into goodness through our own actions, which is the greatest level of unity.

So we encounter these spheres and all of their particularization, all the particularized levels. אל מלא נצטיירו בחותם זה, had they not been formed within this חותם, this place of the מעוי דבינה, the womb of בינה, that יסוד of בינה, that place of קל שדי in that framing and that containment and that boundary and that limit, like a stamp that says this belongs to one person, not some other person. המגביל כל אחד מהם נטיותיו, in this חותם, the secret of קל שדי, the secret of

the צמצום and the womb of בינה, which enables each and every one to come to terms with themselves in accordance with their own properties and the tendencies, so to speak. היו האורות הולכים ומתרחבים תמיד, what would happen without that limitation is the lights would perpetually extend themselves, extending beyond themselves עד אינסוף, and there would be no sustainability, there would be no limitation, there would be no boundary, there would be nothing graspable.

This is what it means that the light of הקדוש ברוך הוא is מתפשט, out, out, out, out, without limit until הקדוש ברוך הוא שדי לעולמו. ולא נשארים בציר פרטי הראוי להם, had there not been this צמצום of the קל שדי, had there not been this פרטיות of the womb of בינה, which is the place where גבורה emerges from in spite of the fact that it's not yet oriented towards negativity, but rather the purity of limitation in its ideal form prior to symptom. ובציירים בחותם, and when they undergo this formation and this stamp and this limitation, אז נשארים בצירים זה הראוי להנהגה. Now things operate the way they're meant to operate.

Each thing is its own thing and it operates in accordance with its own principles, so that there can be an element of הנהגה, so that historical process can take shape, so that the human being will be capable of finding הקדוש ברוך הוא in the grand historicity of it all, which is that secret of the excluded middle that seems to be devoid of the unity of the beginning and the end. That's the תכלית for us to encounter the הנהגה of הקדוש ברוך הוא, and the only way to do that is through the limitations and things becoming particularized things as opposed to maintaining or operating in accordance to the general light that exists at the core of all things, because again, it's still rooted in the infinite, like we said. נמצא שני דברים נעשים פה ביסוד אימא לצורך

בנין צון. And so it turns out that there are two things that are taking place here in the יסוד אימא and that foundation of אימא and that womb of בינה, that place of the צמצום of קל שדי for the sake of the development of its children, which is אנפין and נוקבא, the two elements through which human beings encounter this world, the clarity of the mind and the confusion of the body.

התפשטות האורות והצטיירים בגבול ושיעור הראוי להם. What we see is the paradoxical utilization of that place of limitation, which is always doing two things simultaneously. On the one hand, it's enabling the lights to express themselves, that the lights emerge from יסוד אימא. They come from that place of the world of בינה.

They come from above, from the infinite, down into the world of כתר, down into the world of חכמה, down into that place of בינה, where now there's a stages of impregnation of עיבור יניקה and מוחין so that the human being can properly draw down מוחין or modes of consciousness from בינה, which is the שורש of what we refer to as מוחין, at least as we experience it during the week, as the אור ישראל explains explicitly in שער כוונות and פרי עץ חיים, that this process that's taking place in בינה is a two-step process. It's התפשטות האורות. It's the expression of lights. והצטיירים בגבול ושיעור הראוי להם, but at the very same moment, it's the engagement and the arrangement of each and every one of these lights in accordance to their particular boundary and in accordance to their particular measure that is appropriate to them, meaning to say that there's two things that are ultimately dependent upon one another, that in order for something to be revealed, it must undergo a process of concealment.

This is what the אור ישראל says. This is what the רמ"ק says. This is what the ספר הזוהר is built upon. This is what the wisdom of חז"ל is built upon.

This is what תורה ישראל is built upon, that ultimately, ההעלם הוא הגילוי, הגילוי הוא ההעלם, that the revelation is concealment and concealment is revelation because when we're dealing with the infinite, so as long as it's revealing itself in accordance with its true nature, it's infinite and it destroys any capacity of finite grasp. Everything is negated. There's no more room for בחירה. עבדא הקדוש ברוך הוא is all that exists.

Nobody's ever questioned that. עבדא אין עוד מלבדו. The question is, to what end can the human being grasp this, participate it theoretically in their own experience and choose it, as opposed to being compelled to do it as a result of the reality demanding it of us. And therefore, when we're talking about the revelation of the infinite, it can't be revealed unless it undergoes the miracle or the secret of צמצום, which is concealment, meaning to say that the revelation is concealment.

When השם reveals Himself fully, that's concealment because I can't fully grasp that. I'm negated completely in all matters of negation and there's no graspability there. It's אין סוף ממש or אין סוף ממש. So for השם to reveal Himself כביכול, without צמצום, there would be no graspability and therefore הגילוי היא ההעלם.

The revelation of the infinite light of הקדוש ברוך הוא would be concealment because I would not be able to grasp anything. וההעלם הוא הגילוי and the concealment itself is the revelation because it's only by way of the constriction and the limitations that are set within that place of the יסוד

אימא, that place of קל שדי, that unity of the constriction, the source of the גבורות and the refinement and the particularization and the details and the fragment ation and the boundaries and the bounded nature of this worldly experience as we see it through the lens of זעיר אנפין ונוק, which is the lowest parts of עולם האצילות that the human being has graspability to. So it's only going to be by way of the גבול itself. Each and everything must remain what it is and in that place, that's the גילוי.

When השם engages all of the processes of צמצום כביכול to allow things to emerge in their particularity, our emotions, bodies, people, all of the separation in the world, that in and of itself is the greatest גילוי of הקדוש ברוך הוא. That's the secret of the צמצום. And these two things are always taking place in the womb of בינה, this constriction and this expression. This חסד, which is an expressivity outwards, and this גבורה, which is a containment within.

That צמצום and the ההעלם גילוי, and the גילוי, they're always taking place. Those are the two frameworks through which every process needs to go through prior to its expression in any expressed possible way. ואלה הדברים נעשים בכח שני השמות אלו. And these two processes, which we just described, the תרע הפך and the paradoxical space of concealment for the sake of revelation, of minimization for the sake of expression, is identified within the two names that we said we find by the יסוד דאמא, which is the secret of בינה, which is the place of formation of זעיר אנפין and נוקבא.

The name's קל שדי, because as we're going to see, קל represents חסד, expressivity, and שדי, like we said, is שאמר לעולמו די. It's a concealment. It's a restriction. אל המד, the expression and the restriction and the unification

between the two of them is in and of itself what enables formation and experience to come into shape.

ואלה הדברים נעשים בכח שני השמות אלו. And these two processes are done through these two קל ,השמות and יבנה חסד זהעולם וסוד שדי. First and foremost, this is the secret of the fact that הקדוש ברוך הוא wants to express חסד.

When we look at fragmentation, when we look at reality, it might appear that גבורות are the fundamental motivating factor behind existence. Because as we're going to see, the גבורה of the constriction is fundamentally necessary for anything to be anything whatsoever. And a person can, God forbid, come to think that the גבורות themselves are the fundamental purpose and that הקדוש ברוך הוא wants to express דין, so to speak, or limitation or measure, as if that's the motivating factor, as if it's only about השם revealing His infinite capacity to reveal Himself in concealment. Because in truth, nobody like the רמח"ל made us understand more and more that the essential purpose for the creation of the world, in spite of the fact that it needs the גבורה of השם, is the חסד of השם.

That הקדוש ברוך הוא wants to bestow good upon His creatures. And the only way for the ultimate goodness to be bestowed in a way that we can earn it through our own experience and labor and experience it in the moment itself of preparation for it, rather than receiving it in a shameful way where I'm embarrassed or ashamed to look myself face to face, to look the other face to face, because I haven't earned anything, because I'm still operating in that mindset of deservedness or undeservedness. That the entire purpose of השם's creation of the world is the goodness that הקדוש ברוך הוא wants to

bestow to the creation of ישראל. עולם חסד יבנה, חסד דבאים כל יומא, the light of חסד that comes with all experience.

כי לעולם חסדו, the fact that ultimately the only thing that's true is the goodness of הקדוש ברוך הוא. The only thing that's true is the goodness, the unlimited טוב האמיתי, the טוב מאד, that's נתגלה to each and every person at the very foundation and bedrock of graspability in that place where the mind empties itself out to the secret of faith, but it's a faith that is for the sake of survival. That belief, that knowledge, that identification of that השם created a good world and it's for the good. ברוך שאמר והיה עולם.

So we start with קל. שהספשטות אורות הוא בסוד חסד, the expression of הקדוש ברוך הוא's lights downwards so that we can benefit from them and we can come to understand that השם wants us to benefit from them, thereby understanding the depth of the unity of the beginning, the middle, and the end. That's the element of חסד, שהוא שם קל. על כן כל האורות בהשפשטותם, מתפשטים בשם קל.

The שם קל represents חסד, fluidity from above to below, the extension and expression of things downwards with a space of grace and openness without stinginess, without eyes of competition, but rather it's the expression from above and the emanation of those lights and the light of חסד. השם wants to bestow goodness upon us. השם wants there to be a world. ברוך שאמר והיה עולם, שהוא שם קל.

This is expressed in the שם קל. The שם קל, again, like we said, a name is not just a name. The name of הקדוש ברוך הוא is a formula. It's a formula that by way of looking at it, uttering it, thinking about it, contemplating it, living

with it, imagining about it, we are in fact arranging and initiating a process that comes about through these שמות of כביכול, הקדוש ברוך הוא, that draws down more שפע, that actually creates a beneficial increase of the light of godliness which enables me to be more conscious of God, which enables me to be more oriented towards גאולה, which enables me to live with more תקיפות הדעת, to believe that maybe just maybe my soul in this limited space in this generation has the capacity to bring משיח, as each and every one of us have to see ourselves.

It's all through the שם of קל. When we contemplate the שם קל, when we think about כי לעולם חסדו, the goodness of הקדוש ברוך הוא, all of these lights are beginning to emerge. They all emerge in the light of קל. And then you find the name שדי, that they're taken and they're formed in their formation.

And by definition, that formation is constriction and concealment. So we have the two dual pulsations at the heart of the singular movement of expression and the interface from the womb of בינה into the worlds of graspability, is that we're encountering this paradox of expression and containment at the very same moment. And all of this paradoxical process through which the infinite undergoes a process of containment so that it c an express itself in a finite way while still maintaining its infinitude, all takes place above in that refined world of בינה and that ישראל דאימא, which is still something that is not necessarily graspable, but we do encounter it because we draw down from there. And the רמח"ל continues and he says the הנה קל, when you look at the word קל and again, because it's a formula, the letters themselves are not the irreducible nature of the formula, but the shapes of the letters.

And this is already the language of the mathematics of the letters, the מתמטיקה, the קדושה, where it's the very shape and the iterations of the points of ink that form the letters themselves. This is the language that ריז"ל spoke and רב מנחם and ליש קלאב, different צדיקים who gave over formula, which mean that the names themselves are deeper than what they even say externally. So now the רמח"ל is going to be bringing us into this. בהנה קל, what's the secret of קל, which is גמטריא of 31.

סודו גימל יודין ואלף. The secret of קל, which is 31, is the secret of three יוד's and the secret of an אלף, which is the secret שם סוד חוב חוד, which is the secret of חסד וחכמה ובינה חסדים וגבורות שהם המוחין. Now, what שם קל represents, we just said that קל represents the drawing down of הקדוש ברוך הוא's light into our limited containment vessels that enable us to experience the light of הקדוש ברוך הוא as we encounter the process of revealing his presence through concealment. The only way we can carry out our job in this world, which is to sit through the concealment of the middle that appears to be devoid of connectivity to the beginning or the end, to uncover the fact that in truth, the light of unity is there.

But where do these tools come from? Where does the tool necessary for refining the light of הקדוש ברוך הוא in this world of concealment come from? It comes from השם Himself. Because the only thing that enables us to sit through the darkness and reveal the light of הקדוש ברוך הוא is what we refer to as מוחין. The drawing down of the divine light, כביכול, and the expressivity that הקדוש ברוך הוא wants to express into human graspability and consciousness in a way that we can cognitize it, we can theorize it, and we can apply it to our lives in a practical way through the three מוחין of חכמה,

בינה, and חכמה .דעת is the right orientation of the mind, which is the sudden burst of enthusiasm.

בינה is going to be the breaking down, the formation of those ideas with strict nature of a severe mind. And then the חוג, the חסדים, and the גבורות are the two elements of דעת .דעת is always a paradoxical thing because דעת, knowing, connecting, drawing down above from to below and below up to above, that secret of דעת is always a split process between חסד and גבורה, because knowledge is about the capacity to separate and to connect. If I don't know how to separate, I can't connect.

And if I don't know how to connect, I can't separate. So the secret of קל. So we said קל is הקדוש ברוך הוא, the expression that השם wants to express his light down in this world. That's the expressivity of the lights of infinitude that are coming down into the יסוד אימא through the lens of קל.

And that secret of קל is three יוד's and one אלף, which represents the מוחין. Because where is this place in the mind that is drawing down light of הקדוש ברוך הוא? It's in the מוחין. And so we said it's in our conscious grasp of God. So there's three יוד's and an אלף.

These three יוד's and the אלף, which make up the name קל, are going to represent the four stages that make up the three vesseled nature of דעת, of experience, חכמה ,חסד and בינה, the right brain and the left brain, initial thought and breaking down that initial thought, and then drawing down that initial thought that has now been broken down into a natural state of embodiment, which is always going to be split into the two stage process of חסד and דעת ,טוב ורע ,עץ הדעת ,גבורה is always a split thing. So that's why we can

have only three concepts of mind, חכמה, בינה and דעת, but nevertheless, there's four expressions within it because דעת is always composed of two. It's always חכמה, בינה, חסד and גבורה. So the secret of the שם קל, which represents the drawing down of the light from above for the sake of revealing the infinite within the finite, which takes place within our minds, is we're going to see the שם קל in our minds itself.

The first יוד is going to be חכמה, the second יוד is going to be בינה, the third יוד is going to be the חסדים of דעת, the expansivity of knowledge, and the אלף is going to be the גבורה of דעת, as we're going to see. So we see the שם קל, which represents the drawing down of infinite light from above, is also going to be found in an expression in the מוחין themselves, in the mind. Because it's only through the מוחין, it's only through human consciousness, it's only through the contemplation and the awareness and the knowledge of our mind, they were actually able to become the interface that allows השם's unified light to find expression and limitation. And then the שם שדי is the one that forms those מוחין.

Every מוחין has a כלי, every way of thinking and operating has a space within the mind, within the cranium itself. And so these two expressions, קל is the מוחין themselves, is the interface between the human being and the infinite, where the human being is now capable of being the bridge that draws the infinite down into the finite, because the only way we could do our job down here properly is if we receive the tools from above. And that's the secret of the מוחין, that's קל. That's אלף, יוד, יוד, יוד, which is the חכמה, בינה, חסדים of דעת, and דבורות of דעת.

And then the שם שדי represents the containment of that, the containment so that those מוחין, that awareness of spiritual drawing down from above to below can find some element of expression and graspability through limitation. The עיקרי ציורים and the main form in which these מוחין take place, the main way to orient oneself to this incoming light from above that enables me to illuminate the world down here, is going to be, like we said, through the contemplation of אבסגמבן, through אסמב, through the four permutations of הקדוש ברוך הוא's name, that the אריז"ל utilizes as the fundamental expression of the סדר השתלשלות, that חכמה is going to be יוד, ו, ד, ה, vav, yud, vav, hei, yud, which is the gematria of 72, that's the שם הויה of malei yudin, that's filled with yuds, that's חכמה over here. Then we're going to have the שם הויה in the name of סג, which is going to be yud, vav, daled, hei, yud, vav, alif, vav, hei, yud, which is an alif in the middle of the vav instead of a yud, which is going to be gematria 63, which is going to be the place of בינה. So we said we have קל, which is the expression of הקדוש ברוך הוא's light from above, and it's expressed in the name קל, and it's representative of the four stages of מוחין that a person has.

So that represents the four names of הקדוש ברוך הוא that we spoke about earlier, which is אב, which is going to be סג, חכמה, which is going to be בינה. And then in דעת, דעת is going to be representative of the חסדים and the גבורות, the splitness between the expressivity and the containment that we encountered down here, and that's going to be מה and בן. מה is going to be yud, vav, daled, hei, alif, vav, alif, vav, and hei, alif, which is gematria 45, which is going to be the חסדים of דעת. And then the גבורות of דעת is going to be the שם הויה of בן, which is just yud, vav, daled, hei, hei, vav, vav, hei, hei.

So as the רמח"ל is saying again, קל שדי is the expression of השם's infinite light that descends down here into this world, and it's only through the paradoxical balance of containment and revelation of צמצום and expression, צמצום as referred to by the name שדי, expression as referred to by the שם קל, that we're going to be able to draw the infinite down into the finite and allow both planes to take shape. And this, the רמח"ל says, by transplanting the entire process into the self, is what the אריז"ל was doing, is this is representative of the מוחין themselves, which is חכמה, בינה, and the חסדים and the גבורה of דעת, which is the four names of הקדוש ברוך הוא, that when I contemplate those names, it means חכמה, בינה, and the חסדים and the גבורות of דעת, which is the secret of רקיע, מים, אור, and קוב ברכן. Again, the רמח"ל is drawing us back, and every word, every word of the רמח"ל in the And that's why we're going to take our time, like we said, we're not in a rush, there's nowhere to run to. Because there's lots and lots of names of הקדוש ברוך הוא, lots of names.

All of them represent a way of contemplating and drawing down into our awareness and experience the invisible process through which הקדוש ברוך הוא reveals himself in this world. Each name represents something that rests in the inner interiority and beyond the name itself, yet is touched through the utterance and the contemplation of the name in the secret mystery of faith, of how the finite can be a tool to grasp the infinite, which negates all graspability. So every name represents a הארה פרטית, a particular illumination. Again, all of these are משלים, all of these are just language that is necessary to give the human being some element of graspability to the inner experience that remains inaudible and unspeakable.

That every name represents a הארה פרטית, a particular action. But in truth, ultimately, when we're going to look at things, we're going to realize that every possible iteration of הקדוש ברוך הוא's name is going to be contained within the essential name of הקדוש ברוך הוא, which is yud, kei, vav, kei. These four stages of חכמה, בינה, and the חסד, and the גבורה of דעת, these four stages of חכמה, בינה, or what we're going to see later as זעיר אנפין and נוקבא, which are the חסדים and the גבורות of דעת, because the חסדים and the גבורות of דעת go down to זעיר אנפין, and then only from there do the גבורות of דעת go down to build מלכות. So ultimately, all four expressions of everything, everything is expressed in fours, which is ultimately just three, which is only just two, which is ultimately just one, as we're going to see in פסח.

But ultimately, they're all correspondent to the yud, kei, vav, kei of הקדוש ברוך הוא's essential name, which represents the apex point at which we come to realize that the secret of graspability is its ungraspability, and the secret of the ungraspability is its graspability. And that secret of the שם הויה, which is not even composed of actual letters, yet nevertheless it is expressed by way of letters. It's the שם הויה בלי אותיות that the צדיקים spoke about. We go all the way up, as the עמק המלך said, to that secret of the שם הויה, and each letter of that שם הויה has a permutation that the אריז"ל utilizes, that the yud is going to be the אב, and the he is going to be the סג, and the vav is going to be the מה, and the he is going to be the בן, which is the חכמה, בינה, חסדים, and גבורה of דעת.

כי זהו הסדר הכללי. This is the general framework in which all things take shape. And again, like we said, the רמח"ל speaks in general principles, but not to deny the reality of the innumerable particular and practical

explications of this, and the fractalized infinite expression of all things, that takes place on the סדר הפרטי. But what we're trying to grasp is the כלל, we're trying to grasp the light of חסד, and then come down into the particularization.

המנהג כל שערי סדרי ההארות ומחלקים פרטיהם. Everything really in the סדר הכללי is the שם הויה, and those four permutations of הקדוש ברוך הוא's name, which is אב סג מה בן, with יודין, with yuds, and אלפים, with alephs, and with הים, which represent חכמה, בינה, and the חסדים, and the גבורה of דעת, which represents חכמה, בינה, זעיר אנפין, and מלכות, which represents אור, מים, רקיע, and קוב ברכן, the slow and steady process of congealment, for the sake of the transmission of the תמצית, the quintessential drop of infinitude that needs to transition down into the finite, that this is all rooted in the שם הויה, and from there, all expressions and fragmentation, and separation, and particularization comes. ודבר זה, עוד יתבאר לקמן בסיעתא דשמיא. And all of these things will be discussed in the future, בסיעתא דשמיא, בסיעתא דשמיא, with השם's help.

That's the עיקר נקודים, the ספרים of the צדיקים, that they're davening from the depth of their text, בסיעתא דשמיא. This shape, this image, this picture, the yud kei vav kei כביכול, which is not a picture, and this depiction, which can't be fully depicted, because it can't depict what it's trying to depict. is ultimately this whole process of חסד, בינה, חכמה, קוף ברכין, רקיע, מים, אור, אב סג מה בן, and גבורה of דעת, the transition from the infinite into the finite, to fully express itself in the secret of the שם הויה, this ציור, this process, and how all of this is taking place in the paradox of קל שדי, in the יסוד דאמא, which is that point of בינה, from which all existence emerges. It is the lock and key that ensures

that reality continues to function in accordance with the shape and the limitation necessary for the full and ultimately עיקר to come about.

Because what would happen is, if הקדוש ברוך הוא were to remove this cleave for a So then all things would be reverted back to the infinite. There's never an option of things getting destroyed. Only things that are already destroyed, or that were created in a destroyed way, so that we can come to understand that they're not really created, rather they're just elements of destruction, which is also a revelation of הקדוש ברוך הוא, by way of destruction, only those things will be destroyed, because they never existed to begin with. But everything else that exists, all of the ציור, all of the תפיסה, all of the תמונה that a person encounters in this world, the הנהגה that a person is being מתיחס to, because like we said, the רמח"ל is orienting us towards the value of דעת תחתון, on how to grasp with these things in our world, and to grasp it by way of the הנהגה, not, God forbid, to negate every ontological building block that the אריז"ל describes, with the full knowledge that there's no way to possibly understand anything, other than by way of the secret of faith, of reading those words.

But nevertheless, in order for us to encounter it, and feel it, and experience this process, we have to descend down into the worlds of בריאה יצירה and עשיה, which is the place of the ציור and the הנהגה, and the way that we encounter things. And it's by definition necessary, because as long as things continue to be the way that they are, it's exactly how הקדוש ברוך הוא wanted them to be. The אראנו נפלאות, and things change slowly but surely, and quickly and speedily, very often, but ultimately the way things are in the particular moment, in each moment is the way that הקדוש ברוך הוא wants

them to be, and the צמצום and the שדי is what's ensuring that all of the limitations are there to enable these lights to express themselves in some organized fashion, for the purpose of the way השם wants to reveal Himself in the world. This is what we need to understand in a very, very clear way.

To properly understand the order, and the rules and regulations, and the justice inherent within the way in which הקדוש ברוך הוא is running the world. Meaning to say, by understanding the order in which הקדוש ברוך הוא runs the world, we come to understand the way in which things are limited, the way in which things appear to us. And by becoming aware of the way in which things are limited, and the way things appear to us, we can extrapolate back to that place of refinement, to realize that all manifestation, all shifting, all concealment, all boundary, all ציור, all image, all revelation, is ultimately rooted in a place that is unlimited. That's prior to all revelation.

That's rooted in the concealment of all concealment, in that place that can never come into revelation, because it represents the infinite light of הקדוש ברוך הוא. And then we encounter the secret of the ציור, of the קל שדי, of the יסוד דאמא, which is that place of בינה, which is both the containment as well as the expression. That gives birth to the שם הויה, that gives birth to our graspability for the four-stage process. All of this is so that we can properly understand what it is that we're trying to do here, what it is that we are trying to orient ourselves to, and what are the ways in which we can best align ourselves to the process through which הקדוש ברוך הוא wants us to encounter him in this world.

And as we're going to see, the רמח"ל, זכותו יגן עלינו, is going to continue drawing us down this path of ever so slightly teaching us the general

principles, so that we're armed with the tools by way of the repetition and the simplicity of them when properly described. We're going to come to find ourselves that we've always already been on the path of רשב"י and his הויה, on the path of all of the צדיקים האמתיים, that we are fixing the world from How much longer can the world stumble upon one singular pillar, and it's and that it's the time to do for הקדוש ברוך הוא, and therefore we're opening up our תורה, we're allowing our תורה to be fruitful, and to enable us to live our lives in accordance with the ideas that we hold most true in the depths of our hearts and our minds.

Adir BaMarom (Ramchal) 4_ Recognition of Lack is in-and-of-itself the Emergence of Wholeness

Okay, so בעזרת השם, we are continuing with our שיעורים on the רמח"ל's אדיר במרום, and we're continuing in the theme of what the רמח"ל is setting up for us, which is the framework and the playing field in which הקדוש ברוך הוא arranges existence. Once existence emerges from the realm of the infinite, through that liminal space of the קל שדי of the יסוד דאמא, which is the place of the formation of limitation prior to actual limitations, so that the lower aspects of הקדוש ברוך הוא's expressions are אנפין and נוקבא, the seven lower ספירות, which represent the two lower parts of him, become the playing field of human experience. And it undergoes this process of diminution and constriction and containment and measurement, all of the specific details and the myriad particularities that apply to each and every thing represented in total by the תרי"ג מצוות and the תרי"ג אברים of the individual, the 248 limbs, 365 sinews, all associated with the 613 מצוות, representing the

fact that the limitation of the body and its measurements and the application of limit to each and every part of itself become a receptacle for the 613 מצוות, which are how הקדוש ברוך הוא enables us from the lower realm down here, engaging with the lower aspects of הקדוש ברוך הוא's expression, which is מלכות, which is broken and deficient because הקדוש ברוך הוא wants us to prepare ourselves. And in that human engagement, in that human effort, in that human participation, in the development of perfection from within, an imperfection that is deliberately left there in the secret of הקדוש ברוך הוא's capacity to reveal his unlimited power through the expression of an unlimited power of limitation.

And so the רמח"ל is setting up for us the entire playing field of בחירה and the importance that is going to be placed on human experience once we see that השם wants the world to remain deficient so that the human being can bring fulfillment to it. Meaning הקדוש ברוך הוא could very easily have connected the beginning and the end without there needing to be a middle period of separation prior to realizing that it's still connected to the beginning and the end. The beginning is marked by the unbridled expression of הקדוש ברוך הוא's infinitude, the end is marked by the pure revelation of הקדוש ברוך הוא's infinitude, and those two edges of the beginning and the end, the ראשית and the אחרית, both reveal the unlimited nature of הקדוש ברוך הוא's infinite light and the fact that הקדוש ברוך הוא has always only been the thing present and driving the wheel at every moment of existence. But it's the suspended development, the arrested development of that middle space that appears to be void of that animating light of הקדוש ברוך הוא where human experience and human history unfolds, specifically within that אמצע, and that אמצע, that empty middle place where we find

ourselves right now, where we grapple with trying to find the meaning of the fulfillment of the beginning or the anticipation of the fulfillment in the end, and we find ourselves caught in the middle in that stage of arrested development, the רמח"ל is showing us like all of the צדיקים that that deficiency that one encounters in the concealment of the middle stage is ultimately the encountering of מלכות and השם created מלכות in such a way that it is by definition deficient by design so that the human being can participate in the development of its fulfillment, meaning to say the theory of production value inherent within the spiritual principles of the רמח"ל, and we see this in all of the צדיקים, is that the development of self out of itself is by far a far greater product than development of self out of something other than itself, because otherwise we find alienation, alienation because we haven't prepared for the product that we have received, which gives birth to a certain shameful element, which is embarrassed to look the giver of the reward in the face.

This is where רמח"ל sees the fundamental motivation behind the creation of the world being because ultimately השם is the ultimate good that wants to bestow the ultimate good and the ultimate good is that we should receive that ultimate good through our own effort, through our own effort of doing the work ourselves, because once we engage in the work ourselves, it's not that we can now benefit from the gift because we've earned it, but it's rather that the gift is the development itself, the process and the production and the up and the down and the movement and the emergence out of the concealment of self to enter into a new stage of concealment, which is then there for another stage of emergence. This self-production, this overcoming of the self-limitation, this התחברות העצמיה, this פעולה הבלתי מעצור, this

perpetual movement of the mind, of the body, the perpetual movement of all elements of self is expressive of this fact that הקדוש ברוך הוא wants the human being to develop out of themselves through their own volition in that tiny hidden impossible but fundamentally real place of בחירה, of choosing to develop ourselves. And as the לשם explains, this is not simply rooted in an ethical or moral attitude towards the reward being given, but rather there's an ontological quality to this in the sense that the entire purpose of creation is the unity of הקדוש ברוך הוא, the expression of הקדוש ברוך הוא's unity. We find elsewhere, and the רמח"ל takes a lot and builds a lot on this, that there's another reason given for the creation of the world.

The אריז"ל doesn't only say that השם wants to reveal the world in order to reveal His hidden goodness and His hidden unity that can't be expressed without difference, but rather הקדוש ברוך הוא is the ultimate good that wants to bestow goodness. So we have two סתירות. We have a סתירה about what the purpose of the creation of the world was. Is it for השם to reveal His unity or is it for the goodness of הקדוש ברוך הוא to bestow the ultimate goodness, which is only going to be earned through human experience.

And בדרך כלל there have been מחברים who have wanted to make a חילוק between these two and to claim that there's some sort of a מחלוקת here. But what רבינו הלשם does is he comes along and says, באמת, there's no סתירה with regards to these two principles of the purpose that הקדוש ברוך הוא created the world, either to express His latent wholeness that cannot be expressed without a sp ace of differentiation, the secret of צמצום, or that הקדוש ברוך הוא wants the human being to earn their keep. Because ultimately what הקדוש ברוך הוא points out is that the fullest expression of הקדוש ברוך הוא's unity is

when the human being earns their own keep. Because when creation itself can develop out of its own concealment and emerge into a state of hitherto unrevealed clarity, there's no greater unity than that.

Because האדם קרוב אצל עצמו, the person is closest to themselves, meaning the highest principle of unity is the unity between the self and the self. And when the self becomes the motivating drive that leads to the revelation of the unity within the self, you are encountering the deepest level of הקדוש ברוך הוא's unity because that's לחי לכלוי כנימל, that is it able to transform itself into the שכר itself. And on the כרך of his עץחיים קדישה, the לשם שבו ואחלמה had written in his own כתב יד קדשו, words as follows. He says that the תכלית הבריאה, the entire purpose of the בריאה, is that the אדם themselves should be נספך שכר, that the אדם themselves, that the experience in this world itself should become the process in which we encounter הקדוש ברוך הוא.

And in that place, there's a unity between the self and the self, which reveals the deepest unity of הקדוש ברוך הוא. So we see that there's no סתירה between these two reasons. But ultimately, what we're going to see is all of the setup behavior that the רמח"ל is setting up for us to be able to operate in a playing field of deficiency, of מלכות, that appears to be devoid, which gives space for human cultivation, which is the bridge that connects below and above and that secret binding of the middle that appears to be separate. We're going to see that the רמח"ל is setting all of this up, and it's not only for a moral or ethical purpose, but it's also when we encounter ourselves and we uncover more of הקדוש ברוך הוא's light through ourselves, we're also tapping into the deepest level of unity imaginable.

הנה רצה, and this is on ת"ך, הנה רצה המאציל יתברך שמו להחסיל הבריאה כמו שכתוב That when הקדוש ברוך הוא wanted to create or begin the process of creation, meaning when it arose within his unfathomable will to emerge from within the infinitude of himself and reveal himself in the guise of צמצום and the worlds and all of the gradations of הקדוש ברוך הוא, והשתלשלות decided השם wanted to leave the work of becoming whole to the individual themselves Now what is this wholeness that the human being is meant to cultivate for themselves? We understand now that השם has created an imperfect reality of מלכות, where we encounter מלכות, which remains imperfect because it is our job to refine מלכות itself, which is what brings us in contact with the עליונים, and that is the fundamental process. But what is this wholeness of מלכות that the individual is meant to engage in, partake in, and quest after in their lives? It's dependent upon two things which are ultimately going to be part and parcel of a singular pair. האחד הוא ענין הרע. First and foremost, there's going to be removing that which appears to be negative, and then there's going to be drawing down that which appears to be clarified and good.

There's always a two-step process of undoing the damage or the area that is left unfinished to complete the breach that remains open. And once that breach has been closed, then the entire system becomes a receptacle to receive an influx of light from above. But most human problems can be framed in this two-stage process of there's a deficiency that needs to be addressed, there's an issue here at hand that needs to be refined, and only once that issue is refined can the emergence of light from above come in. There's the effort from below, which is our work in clarifications and all of

the עבודה that we do, and only once that work is done does the emergence of a light from above come about.

This is true in nearly every circumstance in a person's life. There's first and foremost the negative movement away from that which is keeping me stuck, and then there's the positive experience of that which emerges once I remain unstuck. And as רמח"ל is going to be pointing out, both are fundamentally connected to one another. But the first step of developing this שלמות that הקדוש ברוך הוא has allowed the human being to be responsible for cultivating is with regards to the concept of evil, to the concept of negative, to the concept of the existence of things that appear to be in stark opposition of the desire of G-d, things that appear to be in stark concealment to the revelation of G-d, things that appear to be operating on their own, G-d forbid, כוחות of negativity, forces in reality, historical social forces that appear to stand outside of the realm of הקדוש ברוך הוא's unity, G-d forbid.

All of these things, the ענין הרע, only exist within that suspended middle, that excluded middle that the רמח"ל describes as the place for בחירה, to choose to see the good there, because in the beginning and the end there's no bad, there's no concept of bad, there's no bad in the beginning and there's no bad in the end. The concept of bad, the illusion of bad, the illusion of the experience of bad, or the experience rather of the illusion of bad, it's not an illusion of an experience, an experience of illusion, but either way we slice it, there's the aspect of evil and negativity, deficiency, צמצום, וכו'. The way that this deficiency came into existence, הקדוש ברוך הוא decided that there would be such a deficiency, כביכול, in reality, which is the

secret of the צמצום, that as the רמח"ל describes in כל העולמות השונים, it's השם being מגלה, כח החיסרון, הקדוש ברוך הוא revealing the potential towards concealment, but that still remains in a latent stage without any negativity, no symptomology attached to it, but then what the רמח"ל describes, that potentiality of negativity in its purified form begins to take shape and actualize negativity through the next stage of the process, which is the שבירה of the מלכים קדמין. We know there's the שבירת הכלים in the process of the development of the world, in the process of the equal balance between the elements of masculine expression and feminine receptivity of expressive lights and containment vessels, that there was a traumatic cataclysm where there was an imbalance between the forces, a And there was the death of the מלכים קדמין, the seven מלכים from אדום, the מלכי אדום, that place of דין, severity, that is self-centered in its focus, it lives in a state of privation, it needs to take everything that is available to it out of fear of somebody else getting that before me will get more, that which after me will get more, and therefore in the world of מלכים קדמין, it was motivated by an egocentric perspective of אנא אמלוך, I will live, I will be the king, and I have to take everything because there's no counterbalance, there's no benevolent kind of sustenance based on the other's ability to do as well as I need to do in spirituality, and that's the מלכים קדמין dying.

And only after the שיעור הכלים, which gives birth to all of the symptoms, I apologize about the construction here, after the destruction of the vessels, which are associated with the feminine quality of הקדוש ברוך הוא's expression in this world, which is מלכות, הקדוש ברוך הוא brings about the תיקון of those broken vessels through the new name of the שם מה, that in the world of מה, in the world of עולם התיקון, what takes place is that light descends down into

the post-traumatic kernels that have fallen apart in the time of the שיעור ה, and there's a בירור process that takes place, there's a clarification of all of those sparks that have fallen, and through the elevation of those fallen sparks and the revelation of the inherent light of infinitude that rests residually hidden within those post-traumatic sparks, we rebuild the world of עולם האצילות. Now what the רמח"ל is pointing out here, and again we said we're going to be building off of ideas that we previously mentioned, the רמח"ל already described to us that in the grand scheme of things, according to רבינו האריז"ל, there is a four-framed perspective through which we can look at reality, which is going to be חכמה, בינה, זעיר אנפין, and מלכות. There's going to be חכמה, which is going to be the שם הויה, which is the מילוי of יודין, which is the גימטריה of עין בית, that's the שם אב, יוד, ויו, דלת, ה, יוד, ויו, יוד, ויו, ה, יוד, then there's going to be בינה, which is going to be יוד, ויו, דלת, ה, יוד, ויו, אלף, ויו, ה, which is going to be the שם הויה, the גימטריה of סג, so we have אב and סג, and then in the lower ספירות we have זעיר אנפין, which is going to be the שם הויה of מה, which is spelled out with אלפים, which is יוד, ויו, דלת, ה, אלף, ויו, אלף, ויו, and then we're going to have the ספירות of מלכות, which is going to be the פרצוף of מלכות, which is going to be the שם הויה of בן, which is going to be יוד, ויו, דלת, ה, יוד, ויו, דלת, ה, ויו, ויו, ה, so we have אב, סג, מה, בן, we have the שם הויה spelled out with each word having a יוד in its extension, we have the שם הויה spelled out with a יוד and an אלף, we have the שם הויה spelled out with אלפים, and we have the שם הויה just doubled spelled out with הים, those are the four names of הקדוש ברוך הוא that the grand total of reality can be understood, and what happens in the beginning of existence is that we have no accessibility to the lofty lights of חכמה, there's no accessibility to the lights of אב, to that highest name, but what happens is that we are first

revealed the name of סג, the name of בינה, which is יוד, ויו, דלת, ה, יוד, ויו, אלף, ויו, ה, and because בינה is already susceptible to the concept of femininity and concealment, and it's the origination of the צמצום, so it's from that place that the שבירה begins, the שבירות that were יוצא from the אוזניים of אדם קדמון, the אוזניים are always בינה, because בינה is the sense of hearing, it's בינה and it's תלוי in שמיעה, and therefore the ears, the name associated with the ears is the שם הויה of the סג, which is יוד, ויו, דלת, ה, יוד, ויו, אלף, ויו, ה, יוד, and that's where the שבירה begins from, from the דרגה of סג, from that second iteration of the שם הויה, that's what happens, and what happens then is that when the sparks fall down and everything falls, what falls down is the שם הויה of בן, is the מלכות of it, is the feminine container without any lights that are fulfilling it, so the שם סג, the name of בינה, which is the first initiation of a feminine quality with regards to how הקדוש ברוך reveals himself, is then going to be revealed, is then going to be revealed and shown to find itself in its post-traumatic state in the שם of בן, which is יוד, ויו, דלת, ה, ה, ויו, ויו, ה, because ultimately, ultimately everything about מציאות, everything about the שבירה, is about trying to bring back the fallen elements of שבירה, which have fallen into the traumatic disarray of a feminine quality without any fulfillment whatsoever, which is the שם הויה of בן, which is מלכות, which is the שכינה בגלות, which is something that is simply a shell of itself, simply doubled over with no inner content, the שם הויה just doubled over without any fulfillment, and our job is to take that broken thing and bring it back to the source of brokenness to realize that all of that brokenness came from a revealed source, which is the שם of סג, from בינה, when we elevate מלכות back up to בינה, when we elevate the שם בן back up to the שם סג, when we elevate the symptoms of that feminine concealment that lead to the disarray of this

worldly reality, back up to the original source of privation, which is the revelatory process of צמצום, that's how we're מתקנים everything, by bringing the fallen symptom back up to its source, where we realize that the symptom is part and parcel of the individual's experience. אך התיקון לזה, how are we מתקנים all of this, the תיקון of those שבירה takes place by the expression of the masculine quality of the שם הויה of מה, so things started in the שם הויה of סג, they fall down to the שם הויה of בן, and then in the זמן of תיקון, the שם which is זעיר אנפין, which is the masculine quality of organization that takes all of those chaotic forms and unifies them together to reveal something new and to build the world of תיקון, that שם הויה of מה reorients the kind of binary distinction where the fallen feminine qualities of שם בן are now undergoing a process of refinement and fixing through the masculine quality of שם מה, which is the יוד ויו דלת, ה אלף, ויו אלף ויו, ה אלף, but what appears to be the first stage of תיקון, which is the refine ment of those fallen feminine qualities of privation and concealment and absence and hiddenness, and just refining them and covering them over with the light of מה, allowing that masculine quality of expressivity and light and revelation to kind of cover over or secure the wound of that מלכות, which appears to be devoid of all of those beneficial qualities, in truth, what the אריזל reveals and what the רמח"ל is going to force us over and over to see is that the תכלית is not simply to allow the שם מה, which is that masculine quality of light and revelation, to overtake the feminine quality of בן and concealment, because that would just be dousing concealment with revelation and ignoring concealment completely, but we understand from the רמח"ל already and from all of the צדיקים that the refinement of concealment is not some secondary process that needs to take place prior to emerging into clarity,

but rather the refinement of concealment is in and of itself the depth of clarity that we're trying to reach until הקדוש ברוך הוא reveals a place beyond the possibility of concealment, which is beyond the possibility of our minds.

So in the process, the שירה starts from the שם סג, it starts from בינה and it falls down to the post-traumatic symptoms of מלכות, which is the daughter emerging from the mother, בינה giving birth to מלכות, the first ה giving birth to the second ה, and then that second ה falling down into a place of concealment, privation, and emptiness. And then the שם מה comes about, which is the masculine counterpart of זעיר אנפין and its משפיע down below, and it develops a relationship with those fallen parts, and from the fallen parts of the בן, and from the fixed parts of the מה, from the fallen parts of the feminine capacity, and the fixed parts of the masculine capacity, there's the development of the relationship of all of the different parts of him in עולם האצילות, but the ultimate תכלית is not to allow the שם בן and the fallen feminine qualities of concealment to simply be okay with being refined by the clarified lights of מה, but we want to bring the fallen lights of בן back up to their source in סג, which is the secret of המתקת הדינים בשרשים, that only when I realize that the concealment itself is not some symptom that must be doused and clarified by a light of revelation as if to fix any momentary mistake, but rather the source of concealment is the original concealment of בינה, which is the concealment that is revelatory, it's הקדוש ברוך הוא's decision to conceal for the sake of revealing, and the ultimate purpose of מציאות, the ultimate goal of the human being, is to take that fallen element of בן and return it back up to the שם סג, and bring it back up to its source. So now we can understand with that the language of the רמח"ל. The רמח"ל says

as follows, the reality and fixing of reality was dependent on two things, that הקדוש ברוך הוא allowed the prepared already concept of צמצום to emerge into reality through the cataclysm of the שבירת הכלים, the shattering of the vessels, and then once those broken parts of בן fell down, so they begin to be refined through the masculine quality of מה הקדוש that comes down to fix it, and those ספירות of the שם מה are unified with the broken parts of שם בן, and they create the world of תיקון, but this תיקון is not complete because the proper full clarification of concealment in מציאות is not complete simply by being refined by a masculine quality of expression, but the feminine quality of concealment needs to be refined in and of its own self to be shown to be part and parcel of הקדוש ברוך הוא's unity, not simply as a handmaiden to the expression of מה הקדוש, but rather as a full and fundamental expression of its own in the secret of מלכות עטרת בעלה, in addition to the lights of בן, the feminine counterparts of the post-traumatic symptoms of שבירה being fixed momentarily by the lights of masculinity of מה, we have to elevate the broken lights of בן back up to their original source in סג, which is המתקת הדינים בשרשים, which is revealing the sweetness of the גבורות themselves, and all of these things we're going to discuss in the future, with the help of הקדוש ברוך הוא, without the help of הקדוש ברוך הוא none of this exists, this book doesn't exist, our interest in the צדיקים doesn't exist, the capacity of the צדיקים to speak to us across generations doesn't exist, the capacity of us to believe in the צדיקים in our generation, to connect the light of the רמח"ל, to connect the light of משיח בן דוד, משיח בן יוסף, and משה רבינו, who's called to be trained, none of it exists without the סיעתא דשמיא, the סיעתא דשמיא that the רמח"ל writes here, because the רמח"ל understands, like all other צדיקים understand, that they are not the conveyor of the information, they are

simply the שליח, the vessel through which הקדוש ברוך הוא reveals his light, in accordance with the ביטול of that צדיק, so too is there going to be a deeper level of השראת השכינה and התגלות of פנימיות התורה, negativity, evil, concealment, all of the symptoms that emerge continue to exist within reality themselves, because they have not been refined yet by being returned back to their source, all they've been done with has been rectified in a momentary way by the light of מה והגוף הוא בעל יצר הרע, and the body itself, which is מלכות, which represents the concealment of הקדוש ברוך הוא in this world, still sees itself with a יצר הרע.

Now if הקדוש ברוך הוא actually wanted to fulfill the wholeness of existence on his own, none of these things are standalone, God forbid, none of these things operate in accordance to their own laws and regulations, but rather they exist by dint of the fact that הקדוש ברוך הוא has willed them into existence, and every moment that השם desires that they continue to exist, they'll exist, but the moment that הקדוש ברוך הוא desires to בל הוות לנצח, and to negate all of these limiting powers, they don't have any ounce of strength devoid of הקדוש ברוך הוא's upkeep. What we find in the writings of the רמח"ל is he, more than any other צדיק, as well as his תלמיד חבר, רם דוולי, they look at the סיטרא אחרא, they look at negativity, they look at forces of evil, and they personify it, they anthropomorphize it, and they speak in a language that almost makes one believe that there is some, God forbid, individualized כוח ch to סיטרא אחרא, as if negativity has some power over positivity, or if evil has some power over the positive. And again, the only reason that the רמח"ל was able to speak in such a way that can lead a person to conceivably imagine a world of negativity that is not leashed up at every moment to the infinite source of all goodness, and that has the ability to transform

everything into the opposite in the next moment, is because the רמח"ל made it so fundamentally clear before and after that all that exists is the יחוד of הקדוש ברוך הוא. Only because the רמח"ל is speaking from a perspective of a future revelation of the fundamental revelation of הקדוש ברוך הוא's unity, can he then give credence to the notion that negativity has some standalone value of its own, because only in the lens of that יחוד נורא that the רמח"ל was bringing down can we entertain and play around with the ideas that רע has some standalone ability.

But what the רמח"ל is being מסביר here is that, don't forget for a second, the continued existence of בין and מלכות and the broken shards of reality in this world that remain unrefined and remain imperfect, that is only because הקדוש ברוך הוא continues to will them into existence. The אלמלא השלום הקדוש ברוך הוא הסביר so'ad הקדוש ברוך fulfilled his existence. הנה לא היה רע נמצא כלל לא יצר רע בגוף. There would have been no existence of negativity and there would have been no existence of the negative drive within the body.

He writes הקדוש ברוך הוא שהגוף בעל יצר הרע יתקן את עצמו בחס לביטוי מצוות ואז ישרת רע ונקי. And in truth, like we said, the true desire of הקדוש ברוך הוא is that the body itself, which is the space of the יצר הרע, meaning the body, plays a fundamental role in this, like we saw in the previous שיעור about the רמח"ל's questioning of why the body doesn't have a natural pair of תפילין or ציצית growing out of it, that the body is the מלכות, and as the can point out, that ultimately the body is the teacher, the body is the teacher, and we'll come to a place of realizing that the body contains more of a spiritual truth than even the נשמה can, which is what's going to happen when תחיית המתים comes about. Why does the נשמה have to return back to the body if the body is the

casing of the soul that keeps it concealed? Because ultimately the entire purpose of life is to come to the realization that it's specifically within the concealment of the body, within the מנעול of the body, within the lock of the body that a person comes to uncover the true מפתח, the true key that הקדוש ברוך הוא provides for us to encounter הקדוש ברוך הוא. So, ורוצה הקדוש ברוך הוא שהגוף בעל יצר הרע יתקן את עצמו.

השם wanted the development to emerge out of the developing self itself, in the secret of איזהו גיבור הכובש את יצרו, and the גבורה, which is the המתקת הגבורות בשורשים, which is the התגלות of the פעולה הנמשכת, and the activity and the act of principle, and the never-ending perpetual friction that exists at the quantum level of all things, perpetually allowing more of existence to emerge through the גילוי of the גבורות themselves, and that's going to be through the תורה and the מצוות. And only then will the body and the reality remain purified and cleansed. The first thing that we need to do is we need to refine the negativity, we need to be מברר the fallen נקודות of מלכות, and bring all of that back first and foremost to the clarification of the שם ה, and then back up to the שם סג. Again, we're not talking about the שם אב, we're not talking about the חכמה that rests above all of this.

The השני, what's the second thing that we need to do in this world in order to bring about it, שלמות, that הקדוש ברוך הוא wanted us to bring about? Once we've built the כלי, once we've fixed the broken vessels, once we create for ourselves a receptacle that is emergent out of the recycled broken pieces of a previously held thing, so then we encounter the process of drawing down שפע. There's always building the כלי and drawing down שפע. There's always a two-step process of acknowledging my חיסרון, coming to terms with the fact

that I need something, that I'm yearning for something from הקדוש ברוך הוא, and in accordance with one's recognition of their deficiency, and in accordance with one's recognition of the yearning and the burning desire that they have for הקדוש ברוך הוא, and the שירה that they experience in their own lives, so to commensurate with that is going to be the influx of the spiritual vitality that descends back down afterwards, in accordance with the appetite is going to be the satisfaction, and therefore the first stage is coming to terms with being via the חיסרון, working through the חיסרון through our own, engaging in that reality of the process of production, whether it be by way of physicality, whether it be by way of spirituality, whether it be by way of thought, everything is always an active principle of producing, of moving out of a deficiency to create a receptacle worthy of receiving the which is the light that הקדוש ברוך הוא shines down back into reality once it's acknowledged the deficiency, which is the awareness that I am nothing, I have nothing, and all that exists is הקדוש ברוך הוא. Because מלכות, the interface wherein we encounter the possibility of doing something for הקדוש ברוך הוא, of refining the חיסרון, which is מלכות, which is it's referred to as the אספקלריא דלא נהרא, it's the cloudy lens, one does not see clearly in that place, one does not have a clear recognition of what needs to be done, because it's deficient, it's devoid, it is nothing of its own, it's the impoverishment of that feminine quality, that concealment, that modest concealment in the silent darkness of that containment element that holds things back and it receives from everything else, that's the nature of מלכות, it's impoverished.

הקדוש ברוך הוא desired this, so to speak, because הקדוש ברוך הוא wanted us to refine that deficiency itself, that through the process of our refinement of

the deficiencies in this world and coming to terms with the source of the deficiency of this world, what we are doing is at the very same moment we are drawing down the שפע, which is the secret of what the ראש השנה's תלמידים describe as this two-stage process as being fundamentally rooted in a singular stage, which is that my acknowledgm ent of deficiency, my feminine desire that emerges from within the concealment that I experience as a בריאה in this world, which is מלכות, which is a body, which is a יצר הרע, in accordance with my recognition, my recognition of my חסרון doesn't then get lodged in a ledger that creates a gift that comes down from above, as if I do something down here and then something is revealed from up there, but rather it's a one-fell-swoop of a process that the refinement of concealment through my contemplation of concealment and the elevation of those בירורים through the process of the המתקה, of the רפח ניצוצין and thinking about מסירות נפש and giving ourselves over for הקדוש ברוך הוא, we bring things out of the מלכות of עשיה and we bring it back to the נהי and the חג"ת and the חב"ד of עשיה and we bring it to the מלכות of העולם העשיה, which is the כתר of העולם העשיה, which is really just the מלכות of העולם היצירה, and then we're going between the מלכות and the זעיר אנפין of העולם היצירה, which is then העולם היצירה of the אב of the אמא and the חכמה and בינה of העולם היצירה, which is then העולם העשיה of the כתר of העולם היצירה, which is really just the מלכות of בריאה, and then henceforth it goes up through his spineness of those unifications in the world of בריאה, all the way up through the מסך and the מלכות of אצילות goes back upwards and it's העולם היצירה and a זיווג within the פנימיות of העולם קדמון כביכול which then goes all the way, all the way up, because all we're trying to do is to go directly to הקדוש ברוך הוא, directly אליו, אליו ממש בדרך מדותיו. We know that we're not able to go upwards to הקדוש ברוך

הוא. We have a רצוא in שמע ישראל where we try and go all the way, all the way up directly to the infinite source of light from our deficiency to draw down fulfillment, but we know we don't have direct access there because one cannot go up there to עצמות or אליו ממש. We know this, that קדוש העליון על קדוש שלכם, so what do we do through the engagement with the פרצופים and being גורם לזיווגים and the פרצופים of זעיר אנפין ונוקבא, we create a chain reaction that goes all the way, all the way, all the way up אליו ממש directly to the place of התחדשות, which is אור אין סוף ממש, in spite of the fact that we don't have access there, and then we draw it down בדרך מדותיו, like the רבש"ע always points out that it's אליו ממש בדרך מדותיו, that we reach up to the infinite itself כביכול, but it's only through the engagement with this process and the plumbing, so to speak, and the architectonics of the frameworks of סדר השתלשלות and how הקדוש ברוך הוא wants the world to run, because השם wants this deficiency in reality, and it's specifically in that recognition of אליו that we have the desire to run upwards through שמע ישראל, the בירורים that ascends from below all the way up above, and that recognition that I can't go all the way אליו ממש, but through מדותיו, through the concealment, I reach a place of realizing, through my inability to grasp it, that I can grasp the light of הקדוש ברוך הוא that is coming back down, and that is where the המשכת השפע is going to come from, so what the צדיקים and the תלמידים of the ראש הש point out is that the awakening from below, which is the recognition of the deficiency, is not something separate and apart from the influx of divine spirituality and newness and vitality that descends back down, but rather it is in and of itself this process of refinement, that the broken thing, from my experience, the thing I've been contemplating is broken, as I allow it to ascend back upwards through the ladder of spiritual gradations where it refines itself,

refines itself through the modes of abstraction, until finally that broken thing that I have now abstracted back to its purified form, is now coming back down as a renewed expression of הקדוש ברוך הוא's infinite light, and as the קאמינער רב writes in the beginning of נתיב מצותיך, that a יד knows when there's a בירור, a יד knows, we know, when there's a התנוצצות, when there's a little bit more of a light that emerges into our heart, a little bit more of a השגה of רוחניות, and that's what the רמח"ל is saying here, where he says that there's two things here, there's the recognition of חסרון, and then there's the המשכת השפע, and the recognition of חסרון is the מלכות, which is the אספקלריא דלא נהרא, that is nothing of its own, it's deficient, because he left the work for the lower deficient things, that through the act of the refinement itself, that in and of itself is the drawing down of the שפע, and when the שפע of הקדוש ברוך הוא's light, and that infinite light, and the awareness of הקדוש ברוך הוא, and the awareness of השגחה פרטית, and the awareness of the ייחוד, and the awareness that גם כי אלך בגיא צלמות, לא אירא רע כי אתה עמדי, and the awareness of גם זו לטובה, and the awareness of חי כי טוב להיטיב, and the awareness of all of the tools that the רמח"ל and all of the צדיקים arm us with, to experience that middle point that appears to be distanced from the unified beginning, and distant from the unified end, prior to the revelation that all three parts are fundamentally revelatory of הקדוש ברוך הוא's אור, so the weapons that הקדוש ברוך הוא gives us are the גם כי אלך בגיא צלמות, לא אירא רע כי אתה עמדי, that we have to still continue to believe that all of the deficiency is simply there, because הקדוש ברוך הוא has placed it there.

And when all of the שפע comes back down, where each and every part, and each and every principle, and each and every self has refined itself to the degree that they can, then the work of the אדם is done, because then at that

point the שפע can come down. Understand this fundamentally, because this is what the רמח"ל describes at the end of the מסילת ישרים as well. תחילתן עבודה וסופן מתנה, the תחילה of עבודה is the ענין אחד of בירור הרע, that I do everything in the world that I can, to do what I can, to fix what I can, but then I come to a place of realizing that I have done what I can, and only then is going to be סופן מתנה, which is the secret of הקדוש ברוך הוא's שפע coming back down. הבן היטב, and understand this well.

כי הנה שני הדברים האלה, נקשרים זה בזה הרבה ענינים are fundamentally connected to o ne another. כי כל זה הואסוד, because all of this is in the secret of והיה החמה, that the light of the moon, the light of מלכות was originally like the light of the sun, which is the light of expressivity. The process of the מיעוט הירח was that first and foremost, there was only שלמות, and then הקדוש ברוך הוא allowed the potential towards limitation to emerge into a state of limitation, which is the diminution of מלכות, which is the מיעוט הירח, because הקדוש ברוך הוא wanted there to be deficiency in reality. כי לא נברא מתחילה הירח קטנה, because originally the moon was created full.

Even though its טבע is not to be deficient, its nature is to be whole. הקדוש ברוך הוא allowed there to be a ריאה so that the world can operate in this state of deficiency. So the מלך קדמון, we said earlier that the natural emergence of this possibility of deficiency and negativity started with the application of the צמצום and then came about through שבירת הכלים, but what the רמח"ל is pointing out here in the לשם it's fundamentally clear in שיש מיעוט הירח and the אריז"ל also in עץ חיים is that really there's an in-between. There's the צמצום, then there's the מיעוט הירח, and then there's the שבירת הכלים, which are

all part and parcel of the same process, which is the emergence of מלכות by way of deficiency so that the human being can refine it.

And it is in the hands of the human being to elevate it back up to its original place. And when it returns back to that place, there's not going to be a diminution afterwards, as the אריז"ל points out in the seven stages of עליית המלכות to the point of קיצרה וקיצרה שב, and then there's going to be the גילוי of אשת חיל את הרספייל as well. This is when concealment goes back up to its elevated place of the concealment, which is revelatory. It's bringing all concealment back up above to its source, which is the סג, which is bringing מלכות back up to בינה.

And that place, the light of the moon, the light of the deficiency of existence that appeared to be so deficient, is going to be revealed to be like the light of the sun, which is the שפע that comes back down because the מן, the recognition of deficiency, was the fundamental process towards revealing that wholeness. The lights are going to reveal to be the same. At that point, the שפע necessary is there, and there's no longer going to be a piece of זמן. There's no longer going to be a differentiation in time, no stoppages in time.

The רמח"ל elsewhere, as we're going to see in אידרא רבה and אדיר במרום, defines the stage of pre-חטא and after חטא, in גן עדן and after גן עדן, as time consciousness, time awareness. זמניות versus נצחיות. זמניות is always durational. It's always this, that.

It starts and ends, it starts and ends, it starts and ends, and it gives birth to a perspective of scarcity and the anxiety of time. But in truth, in the place

of נצחיות, nothing ends, everything is present. And that's going to be the secret when בן of זמן, in the fallen form of זמן, goes back up to the source of זמן, which is the potentiation of differentiation, prior to actual differentiation in the מעוד בינה, which is the אל שדי. So in that place, it's an אינוי פסח.

There's no פסח, there's no separation. A person has to understand these things well. All we have access to in this נצחיות is מלכות. Everybody agrees on this, all we can ever talk about is מלכות, whether it's מלכות of אין סוף, as the אריז"ל hints to in ב שער מ"ן and עץ חיים, whether it's מלכות of אדם קדמון, which is העולם העקודים, whether it's the מלכות of אצילות, and whether it's the מלכות, the מלכות, the עשיה that has been יורדת down, all we have access to is מלכות.

All we have access to is the revelations that הקדוש ברוך הוא chose to reveal. And in human experience, all that we engage with is the מלכות itself. הבן היטב. כל לילה הדברים, איך רק למלכות מגיעים, כי כל זה הוא להיות מלכות הקשר שאמרנו. Because מלכות is that bridge in between us down here and the light of הקדוש ברוך הוא below.

ונמצאו התחתונים כחלקי הממש. That the תחתונים are an expression of מלכות. We, existence, are an expression of this deficiency, this כח הגבורה that הקדוש ברוך הוא wants to reveal in נצחיות. לכן היא אין השלמה עם חלקי האין השלמים.

We're the חלקים of מלכות. And if we're not שלם, then מלכות itself is not שלם. Therefore, as the רחמנות that the בעל התניא has to have, is the רחמנות on the ניצוץ, the key, and the שכינה הקדושה that rests within us. Because as long as I'm in גלות, the שכינה is in גלות.

And as long as the aspect of the שכינה within me is in גלות, the שכינה can't be fully נתגלה. So we have to, each and every one of us, as רבי נחמן calls upon us each and every time, that each person has to see themselves as the center of the universe to refine their נקודת מלכות. And when I refine my נקודת מלכות, everything else is going to be נצלה as well. And that is the codependent nature of human experience with מלכות because we're part and parcel of מלכות.

And these elements, us, are parts of השם מלכות. deliberately left them deficient. It is not because we screwed up. It is not because we're not good enough for perfection.

This is how השם wanted us to be, deliberately imperfect. Because the only thing that's perfect is השם. הקדוש ברוך הוא has left them in order to fulfill themselves. And when they fulfill themselves, and when מלכות is filled with all of those חלקים, then all of the other ספירות which operate in this fulfillment, other than מלכות, which is empty, then מלכות is going to be filled like all of the other ספירות.

And it's not going to be impoverished anymore. It's not going to be some deficient feminine quality of concealment that is just waiting for that masculine quality of fulfillment to elevate it. But rather, concealment itself is going to be revealed to be the of how we grasp הקדוש ברוך הוא. And it's not always going to remain in the secret of the of the lack of revelation and concealment because it's going to be revealed.

And a person must understand this properly. And we'll continue tomorrow with the continuation of the discussion of our relationship with מלכות and how it applies to the day-to-day functioning of our lives as human beings.

Adir BaMarom (Ramchal) 5_ The Fullness of Malchus Herself

Okay, so we're going to continue with our שיעורים on the רמח"ל אדיר במרום, which is his commentary on the אידרא רבא. And picking up where we left off, we were speaking about the fundamental nature in which הקדוש ברוך הוא reveals מלכות in this world. מלכות is the edge of הקדוש ברוך הוא's infinitude that can be revealed and grasped by creation, which is the secret of אין מלך בלא עם, that הקדוש ברוך הוא wants to bestow this element of מלכות, which is ultimately the ultimate goodness that הקדוש ברוך הוא can provide to us, for מלכות itself to receive this influx of goodness itself. And we spoke about the process of rectification of מלכות and the two stages of how we prepare ourselves to truly engage and be part of the process of revealing הקדוש ברוך הוא's שלמות in the world.

הקדוש ברוך הוא could have revealed his שלמות of the beginning and the end without any duration of a separate point in the middle, wherein there seems to be a lag between the unity of the beginning and the unity of the end. The reason that הקדוש ברוך הוא created a separation, so to speak, a צמצום, in the middle of the beginning and the end, where he separated בין הדבקים to create an אמצע, was so that there could be a מקום of בחירה, a playing field wherein the human mind, the נשמה itself, can rectify and be משלים itself to reveal the greatest goodness and the greatest unity imaginable, as we said in the name of the לשם שבו ואחלמה. And the רמח"ל set us up in line with the

understanding of אב סג מה בן and the four permutations of הקדוש ברוך הוא, which are the expression of the worlds of אצילות, בריאה, יצירה, and עשיה, which are the פרצופים of חכמה, בינה, זעיר אנפין, and נוקבא, and our relationship with the פרצופים of זעיר אנפין and נוקבא, the lower spaces of reality and how there's the שירה and how concealment emerges into a place of a feminine privation of the שם בן, and how our עבודה is first and foremost to draw down from the revelation and the fullness of הקדוש ברוך הוא's power through the שם מה, through the masculine tendency of fulfillment, and then that's not the only תכלית. The תכלית is not simply to allow מלכות to be fulfilled by the masculine expression of מה, but rather the תכלית is to be מזכך the שם בן, to be מזכך מלכות, which represents the fallen symptoms of the שירה, to rarify them and purify them, to reveal that in truth they're rooted in the loftier source of concealment, which is the שם סג of בינה, to bring מלכות back up to בינה in the secret of the ייחוד of the two ה's, the upper ה, which is the world of לאה, which is בינה, and the lower ה, which is the world of רחל, which is מלכות, which are the secret of מי זאת אלה, מי זאת אלה is the secret of בינה, and זאת is the secret of מלכות, מי זאת אלה מן המדבר, that the ייחוד of מלכות in בינה, the elevation of the broken pieces of מלכות and the שירה, and the שם הויה of בן, which is יוד ויו דלת הא הא ויו ויו הא הא, and raising it back upwards, purifying it, refining and undoing that concealment so that we can bring it back to the place of concealment, which is revelatory, which is הקדוש ברוך הוא's expression in the world of בינה, which is the source of צמצום יוד ויו דלת הא יוד ויו אלף ויו הא יוד, and that's the formation place of אל שדי, that's the place where infinitude undergoes a process of formation prior to actualization in which the infinite light of הקדוש ברוך הוא undergoes the deepest process imaginable

to our understanding, which is the צמצום, which is the application of limits, so that we can partake in it.

And the two edges, I'm sorry for the longer review, the two edges, or the two stages of the experience of preparing ourselves to be a receptacle of מלכות so that we can receive the influx of הקדוש ברוך הוא's light and be משלים השם's presence in reality by and revealing the ייחוד of the אמצע, revealing that הקדוש ברוך הוא is found in the middle as well, even where he appears not to be found, G-d forbid, and thereby unifying the beginning and the end with newfound power of us doing it ourselves. That comes about by two ways, there's הכרת החיסרון, which is the aspect of מיאן נוקבין, which is the סור מרע, which is the rectification of מלכות from below, and then there's going to be the עשה טוב, which is the המשכה of מוחין from above, המשכת השפע. Like the רמח"ל said, there's two things that we need to do in order to allow מלכות to take its full shape, and to allow creation to perfect itself with the כח of הקדוש ברוך הוא, giving it the strength to think that it's perfecting itself so that we can reveal the deeper unity of the unity coming from this integration itself. And so the רמח"ל continues with שלמות הנוקבא, the reality of מלכות and what this perfectibility and the perfection and what we're aiming for within מלכות, what it actually is.

And this is on page 10. So in truth, the feminine quality of מלכות, the deficient space wherein הקדוש ברוך הוא leaves the realm of experience open so that we could be משלים it ourselves, that space is really only created to receive from the masculine expression of זעיר אנפין, which is expressing itself from above down below. Now typically the way that we look at מלכות, the deficiency of femininity, the deficiency of this quality of receptivity and

modesty and all of the elements that exist within each and every person, within each and everything in the feminine quality, we're not speaking about a gender, we're speaking about a nature of being, and therefore this quality of נוקבא always appears that it's מחוסר, it's lacking, and it's in need of being filled. It's in need of being fulfilled from something from above it.

So there's this hierarchy of above and below. The above, the higher level is expression, and the lower level is receptivity. And the best hope for reality, the best hope for תיקון is for the higher level of expressivity to express itself downwards to the lower level of deficiency. And so that deficiency or that feminine quality of נוקבא in מלכות can receive from the זכר and now be satisfied for a little bit more.

That keeps the process stuck in the process of זעיר אנפין being much higher than מלכות. That זעיר אנפין is always going to be משפיע, what מלכות needs. And while that is certainly true to a large degree, and it will remain true, nevertheless, it's not the עיקר נקודה of מל chus. Like we said, the ikr nakuda of מלכות is not to bring it back to the same havayah of מה, which is the secret of זעיר אנפין, which is the השפעה of the זכר that expresses itself down below to fill the מלכות in its deficiency, but rather the tachlis is to go through that process of the fulfillment of the זכר of the בן, but then to bring the בן, which is the broken pieces and the symptoms of concealment back up to the same סג, which is higher than מה, which is the secret of אשת חיל עטרת בעלה, which is the secret that ultimately nowadays we perceive the feminine quality of concealment as deficient and lacking in relationship to the masculine quality of expression and expressivity and fulfillment.

But nevertheless, that's only an orientation to the limited quality of experience as we see it through exile. And we perceive the proper rectification and redemption going to be the expression of the same havayah of מה, or the זעיר אנפין being משפיע to מלכות. But in truth, the ultimate זכר is going to be מגלה, that מלכות itself is rooted in בינה, and בינה is in truth higher than מה, meaning to say the source of concealment is higher than the source of revelation and the source of the דינים is higher than the source of the חסדים. Ah, yes, nevertheless, the same havayah of אב, which is the same havayah of חכמה, is always going to be higher than the same havayah of סג.

So even though it looks like אשת חיל עטרת בעלה, and that the feminine quality of concealment seems to ascend above the hierarchical limitation of itself, and ascends above up to a place higher than masculine expressivity, nevertheless, that's all at the service of the חכמה אמיתית, which is the ביטול and the recognition that קדושתי למעלה מקדושתכם, and that everything is always deficient and that everything is only a מלכות. So we are never doing a full overturning of the hierarchy in the sense that השפעה is never going to be lower than קבלה, even though מלכות goes above השפעה and it goes upwards to the source of concealment in סג, and it appears that there's this transvaluation, and it appears that now the feminine has fully ascended upwards and concealment is shown to be much higher, and finding השם in the struggle is much higher. Nevertheless, we know in truth that all of those levels of גבורות and the sweetening of the דינים, as high as they are, and as הלי as they are, and as revealing as they are in terms of understanding the secret of צמצום, nevertheless, the deepest secret of all is that there's a same havayah of אב, that rests higher than the same havayah of סג, and that חכמה is always higher than בינה, and that even though מלכות, which appears to be

lower than זעיר אנפין, ascends higher than זעיר אנפין and goes back to בינה, revealing that the נקבה is higher than the זכר, and that concealment is higher than revelation, nevertheless, that's only בהשתכלות, but בפנימיות, and this will always be true because קדושתי למעלה מקדושתכם in reality will never be on an equal playing field to הקדוש ברוך הוא's expression. It will always be in a yearning and emptiness in relation to the upper fullness, because in truth, the בפנימיות of סג is still going to be the same havayah of אב, which is the secret of חכמה, which is the secret of ביטול, which is the secret that as high as the תשוקה and the יגיעה and the yearning of בינה goes, nevertheless, the ביטול and the מנוחה of חכמה is always going to outweigh it and always going to be higher.

So we see that the תכלית is not just for מלכות to receive from זעיר אנפין and to be fulfilled, but rather זעיר אנפין plays a fundamental role in revealing the always-already wholeness that exists within מלכות itself. מלכות is not deficient. מלכות is a שפיץ זאך of deficiency, meaning to say that the חסרון is the כח of מלכות. מלכות is not מחוסר because it had some original wholeness and therefore it is deficient now waiting for that new wholeness to arrive again, but rather the wholeness of מלכות is that it's is that it's and that revelation of the wholeness of מלכות in and of itself as a receptacle, as a כלי, as the שכינה הקדושה is only revealed through the השפעה of the שם הויה of מה, which is the secret of זעיר אנפין and the masculine expression.

But that masculine expression is only there to be the inherent capacity of that feminine quality of that concealment, which is not concealed because it lost something, but concealed because that's the very shape of its expression, a concealment for the sake of revelation itself. And so we're

going to see in the רמח"ל a language that is profoundly revelatory and profoundly redemptive in the fact that we're no longer looking at מלכות as only something that is receiving from that which is above it and something that works at the service of that which is above it, in spite of the fact that that hierarchical pattern will always operate. But over here we see the רמח"ל is offering a התנוצצות to the secret of אשת חיל עטרת בעלה and נקבה תסובב גבר, a זמן and a perspective of גאולה, where the רמח"ל and His חבורה were learning, it was already an aspect of גאולה. משיח צדקנו was already present to a certain degree and they were able to speak this way.

And this was also the concern about the רמח"ל from the elders who didn't really understand the light of what the רמח"ל was saying and could only understand it after the מעשה, because a light like this can only be hidden and concealed in such a way like רבי עקיבא, who lives in that space of שתוק כך עלה במחשבה, because it's speaking of such a הייליג דרגה. But what the רמח"ל is already being מרמז to is the fact that in truth, מלכות is not just something that is deficient waiting for a fulfillment from זעיר אנפין. זעיר אנפין is מגלה, the שלמות that already exists within מלכות. And here's what we're going to see in the language of the רמח"ל.

This is how we orient ourselves to being in that state of מלכות, because we're the חלקיה of מלכות. And as long as we're deficient, then מלכות is deficient. And מלכות and its deficiency, prior to understanding its own wholeness, can't be the proper receptacle to reveal the unity that we need to reveal. In truth, the feminine quality of מלכות is only made and only prepared as a receptacle to receive from the influx of the masculine form of expression from זעיר אנפין that comes from above to below.

It turns out then that what we see, and this is the typical way that we've been talking about the השפעה of זעיר אנפין to מלכות, which is not the end of the story, which is that the שלמות of מלכות, the fulfillment of מלכות, comes from what it receives from the masculine expression of זעיר אנפין and its expressivity downwards. And this is what's been missing from מלכות, כל זמן that she's considered מחוסר. It's missing that influx of light from זעיר אנפין. But once this שפע from זעיר אנפין comes down into מלכות to illuminate it, that שפע doesn't go back up to זעיר אנפין as if it belonged to זעיר אנפין and the מלכות is only waiting there to receive it when it deserves it, all of those deficient ways of looking at the concept of מלכות.

But rather, this שפע that comes from זעיר אנפין is the שפע of מלכות itself. It was just borrowed. It was hidden away by זעיר אנפין. But now when it comes back down, it's in the השכלה as a חלק מהותי from the מלכות itself, and מלכות uncovers its inherent wholeness.

It's now completely rooted in her. Because even though it appears in the mechanics of the השפעה, of that hierarchical relationship from זעיר אנפין down to מלכות, that this שפע is coming from above מלכות and it doesn't belong to מלכות, because it's a light that emerges from the masculine element of זעיר אנפין, that's not the truth of the reality. This is in and of itself the fulfillment of the feminine quality itself. And this שפע that comes back down to fulfill מלכות itself, to reveal the fullness of מלכות and to reveal the role of מלכות in this is actually a part of מלכות that is now finally re-entering and becoming present in its rightful place.

The fact that the זכר is being משפיע down to מלכות is not that the זכר is giving of its own. It's not that זעיר אנפין is giving of its own and מלכות is receiving

what was not hers, but rather that זעיר אנפין contained a part of מלכות, כל זמן that it wasn't by מלכות itself, and it appeared that it was a part of the זכר. But when the זכר is משפיע back down, it becomes revealed that it was part and parcel of מלכות which enables for the process of the זיכוך of the בן to be עולה to the סג, which is the גילוי of אשת ישראל עטרת בעלה. In this aspect, when this light returns, which was originally there but hidden to the degree that we forgot that it even existed there on its own, so when that light returns, this is the richness, this is the wealth of מלכות itself.

When this light disappears and when this light is not present as it stands in the state of גלות, what מלכות appears to be is impoverished and destitute on its own, because all that remains is the irreducible part of itself, the מלכות of מלכות, now devoid and having lost all of those other essential parts of itself because it appears that they're not her own. But in the future, and now in the state of exile, this fulfillment and the true sparking and the true התנצצות of the true nature of מלכות and the שורש of מלכות only appears to be taking place from time to time. It is present and then it dissipates, present and then it dissipates, making us assume that this light really belongs to זעיר אנפין, and when it chooses to express it downwards, it chooses to express it downwards, but when it doesn't, then מלכות is devoid completely. But in truth, the true expression is that this light of the זכר is going to be נקבע בקביעות, which is the secret of עטרת היסוד, which is the secret of the נקודה of this השפעה that exists within itself.

What this means is that the light of מלכות, when it becomes fulfilled, is not going to be a light that is being recreated as if it never existed before, as if it's something that needed to be received from above. But rather it's the

light that existed now within the שמש that was truly hers to begin with. But in truth, this element of the זכר that's מושפע now is in truth a חלק of the נוקבא, so it's receiving as a gift that which was always already hers to begin with. And this is the secret of what רמח"ל is going to continue to bring us into, is the light of the תיקון of מלכות itself, the השמודדות with the אמצע, with מלכות, which appears to be מחוסר, and with מלכות, which appears to be devoid of its fulfillment, by refining it from within that place, from encountering that which appears to be the חיצוניות of מלכות, the סיטרא אחרא, and all of the different forms of concealment that רמח"ל and his חבורה spoke about, the encounter in that place, all for the sake of uncovering the מסילת ישרים בלבבם through the זיכוך of the negativity, through finding the תענוג of הקדוש ברוך הוא, through the מלחמה itself, of looking at the most basic elements of existence and reality, the things that are most certain to us, the most applicable things in our lives, מלכות, reality as it exists, and re-looking at it, learning the true power of This is what רמח"ל was hinting to, perhaps, in his הקדמה to מסילת ישרים, that I'm going to tell you something that is not a חידוש, and it's not something that you don't know already, because מלכות is all that exists, מלכות is all that there is, but nevertheless, hidden within that which always exists, is the deepest secret than what a person needs to understand, and all it takes is for us to look again at it, because in truth, מלכות is the ultimate process of trying to be משלים, the חיסרון itself, and the שלמות החיסרון comes about by drawing down that light of the previous wholeness of מלכות, prior to the diminution of the moon, prior to the צמצום, and uncovering that hidden light that always already existed within the moon, revealing that movement where the concealment itself is part and parcel of the revelation itself.

And בעזרת השם will continue in this המשכה, what רמח"ל is going to discuss next, we're only doing a small part today, but what רמח"ל will discuss next is returning back to that סברא that he gave before of מצה and מצוה. We saw that there's מצה, which is the element of an עקיבה, which is the element of impoverishment, bread of impoverishment, bread of destitution, דלה, מלכות ועניה, without the ו, but when the ו of the זכר, when the ו of the זעיר אנפין is מחובר with it, it becomes מצוה, it becomes the connectivity, it becomes the light. But the רמח"ל is going to make a deal there, that it's not because מצה now is borrowing from the light of the ו, but rather the ו enters into th e matzah and reveals itself to have always been part and parcel of the original formation of the matzah itself, which extends into being a matzah, into being a mitzvah, which is מצוה זו, and the רמח"ל says it's still a feminine quality because מלכות itself is what's being muslim. This obviously has profound, profound application to every element of a person's experience when it comes to everything which is מלכות, אמונה, תפילה, the contemplation of הקדוש ברוך הוא by way of distance, the mindless moments of a person's experience, מצוות, מעשיות, the things that appear to be the void of the illumination of those elements of מלכות, what the רמח"ל is being mazbi here now, is that stop with the game of trying to draw down inspiration from above to fulfill this empty thing, and realize already that this thing that appears to be empty is full in and of itself, and that we have to reorient ourselves to the light that's always already been hidden there, rather than trying to figure out new ways of drawing down artificial forms of light that don't truly belong to it.

And בעזרת השם, through this process where Zecha, what the רמח"ל writes in תיקוני הרמח"ל, in the תיקונים, what the רמח"ל discusses, unlike really any other

מחבר, he's revealing secrets in this place, in תיקון ס, in תיקון סח, or סט, he has an element of פסיחת לתיקוני הנוקבא, the רמח"ל goes through תיקונים of the נוקבא itself, not תיקונים of זעיר אנפין, not תיקונים of אריך אנפין, as are described in the אידרא רבא, in the אידרא זוטא, not simply all of the weapons, and the כלים, and the תיקונים that we find by the סערות of זעיר אנפין, and the דיקנא, and the beard, and all of the different hairs, and the extensions, and all of those processes of diminution of the light, so that the light can be revealed. We typically orient those תיקונים to the realm of זעיר אנפין, the hair that is black as an עורב, but in truth, what the רמח"ל is being גלה, are the תיקונים of מלכות itself, the תכשיטי מלכות itself, which we tap into when it comes to שבועות, with the כ"ד קישוטי כלה, that we reveal the light of מלכות itself, and the secret of אשת חיל עטרת בעלה בעזרת השם.

Adir BaMarom (Ramchal) 6_ Revealing what was Always Already Present

Okay, so בעזרת השם, we are continuing with our שיעור in the רמח"ל's אדיר במרום, his commentary on the אידרא רבה, illuminating the depths of the depths of ר' שמעון בר יוחאי. The אידרא רבה was the first gathering where ר' שמעון sat with the חבריא קדישא outside in the granary and דרשן the secrets, דרשן the secrets of the loftiest spaces of עתיקא of the unity between כתר, the unity between השם's unbridled goodness that remains in its elevated state prior to any disintegration or concealment, and זעיר אנפין, which is the orientation that we have towards ourselves, like we've been talking about, that our relationship to ourselves, to הקדוש ברוך הוא, to the world around us, is always going to be by way of the two lower parts of זעיר אנפין and נוקבא, the seven lower spheres, which is really the process that we've been talking about, in

particular the stamp of that experience, which is מלכות itself, the place where the שכינה is found and the place where human experience is found. In the אידרא רבה, the orientation of the אידרא רבה, the נקודה of the אידרא רבה, the great אידרא is the connection between כתר and זעיר אנפין, how our own experience down here is ultimately connected and in the loftiest places imaginable in the הנהגה of עתיקא קדישא and the הנהגה of אריך אנפין. That's the עבודה of the אידרא רבה.

That's what we're seeing in this place, in the אידרא רבה, in the אדיר במרום, the connection between above and below the Revelation, how the desire of הקדוש ברוך הוא to reveal goodness and unity at every moment is inherently connected to the process in which הקדוש ברוך הוא reveals, which is concealment and disintegration. And the unity between these two poles, the highest point of כתר and the lowest point of מלכות, is ultimately going to be the secret of what the אידרא רבה is all about, how to connect above to below and below to above. The אידרא זוטא, which is what takes place on לג בעומר, where we're celebrating the פטירה, the elevation of רבי שמעון בר יוחאי from his orientation in time and space and the constriction of רבי שמעון בר יוחאי as a person who lived in a particular point or a person who lived at a particular point, and the יומא דהילולא, which is the ascendance of the נשמה of רבי שמעון, which is going to now be מתפשט, just like the נשמה of משה רבינו, because ultimately they're reflective of the same or the same נשמה סתורה that comes down into the world. And in this הילולא דיליה, in this יום of celebration of רבי שמעון בר יוחאי, what we encounter is the אידרא זוטא, seemingly a lower gathering, seemingly a time where we're not talking about the grand unity between כתר and זעיר אנפין, between desire and the elevated realms of functioning and our lower space of functioning, but rather in the אידרא זוטא,

which is seemingly a lower thing, seemingly something that's being discussed that is of less spiritual import than the אידרא רבה.

Nevertheless, the אידרא זוטא is going to be higher because it reveals the secret of אבא and אמא. It reveals the secret of חכמה and בינה. חכמה and בינה are the ways in which we learn to incorporate the connectivity which the אידרא רבה reveals to us is כתר, זעיר אנפין, and מלכות. The אידרא רבה talks about the highest points imaginable and our lowest point imaginable, which is our point of consciousness, our point of separation and division and the mind-body dualism that we find ourselves caught up in, which the רמח"ל is really coming to be מברר for us.

But in this vast distance between כתר אריך אנפין, and זעיר אנפין and מלכות, so the bridge, the גשר צר מאוד מאוד that connects the two of those realms is going to be אבא and אמא, חכמה and בינה, which are going to be discussed in the אידרא זוטא. They're more hidden, they're more concealed, the process is more humble in its processing, and in spite of the fact that it looks lesser than the revelation of the אידרא רבה. Nevertheless, in the silent expression and the depths of unity in the אידרא זוטא, we're מגלה the secret of וחי לעולם, that רבי שמעון בר יוחאי gives us the tools not only for understanding the light that רבי שמעון brings down into the world, which is the connection between כתר and פנימיות התורה. מלכות is always coming to teach us the secrets of the אידרא רבה, which are the connection between the highest realm and the lowest realm, but the criticism or the critique very often of פנימיות התורה is that while it discusses the ideals between כתר and זעיר אנפין and מלכות, it doesn't necessarily discuss the methodology in which one can actually cultivate a way of living in terms of that idea to bring it down into

day-to-day experience on a therapeutic level, on a psychological level, even if a person is, you know, like myself, unworthy of doing it, and on a עבודה type of level, at least we benefit from the medicinal remnants that are inherent within the depths and the drops of these תורות.

And so the critique very often of פנימיות התורה is that yes, it can reveal to us the connection between כתר, the infinite realms of הקדוש ברוך הוא, and זעיר אנפין and מלכות down here where we experience our lives as limited creatures, which is the secret of the אידרא רבה, but it doesn't offer you the tools in which to draw that elevated consciousness back into practical functionality. And to that comes along the אידרא זוטא, a more silent expression, and the expression of רבי שמעון's kind of רבי שמעון, עליה's הילולא, the revelation that in order to connect that place of כתר, drawing it down into the lowest place, we have to enter into the methodology, the tools given over to us by רבי שמעון בר יוחאי in the אידרא זוטא, which is the recognition that whether it's here, whether it's there, רבי שמעון is revealed, or whether רבי שמעון is concealed, a person through their חכמה and בינה, the חכמה of the mind which drips into the wisdom of the heart, and the wisdom of the heart which ascends upwards to the wisdom of the mind, that place of חכמה and בינה, that goes with a person, that goes with the person wherever they are, and ultimately when we can uncover that secret of the אידרא זוטא, which is revealed on לג בעומר, which is that in order for the sake of connection one not need actually be in a space of connection, because the connection exists in here, like רב שביט describes, בחד קתירי אקתירנא, I have unified myself to you in one singular unification. How is that possible? רבי Shimon בר יוחאי lived a life of splintering. The biggest splinter in the revealed way in the רבי Shimon בר יוחאי, in a concealed way, that splitness of רבי Shimon, of שם עוון,

that there's some element of concealment in that place, but at the same point we have the capacity of refining it to the מש עוון, to refining any possibility of negativity.

The סתירה within the writings of the אריזל and the זוהר, the רבי Shimon was rooted in the space of חכמה or בינה, that splitness that we encounter in the life of רשב"י's אור, is unified in the light of the אידרא זוטא, which is the secret of wherever a person is, they can uncover that light of the connection between כתר and זעיר אנפין and מלכות, which is why when we look at the אידרא רבה, the אידרא רבה took place outside. The אידרא רבה took place outside in the northern lights of ארץ ישראל, in the open aired sky, because in the חיצון ישראלים, in the בירורים of the חיצון ישראלים, when we look at things from an external perspective, it's easy to talk about the connection between כתר and מלכות, between עתיקא חוצב and זעיר אנפין, that the כתר and זעיר אנפין, our functioning and the higher level of functioning are ultimately unified in a singular unity, it's easy to talk about that in a חיצון ייס place, from a חיצון ייס perspective, from the אידרא רבה perspective, which is just חיצוני in relationship to the אידרא זוטא, so what we see there is that it's dependent upon a particular space, it's dependent upon a particular place in the outside of the world, as in contradistinction rather to the אידרא זוטא, which is inside, which is on the inside of the inside, it's inside of רשב"י's house, it's inside of רשב"י's room, it's inside, it's on the deathbed of רבי Shimon בר יוחאי, and that secret of the אבא and the אמא, of the תרין ריעין דלא מתפרשין, that are always going with a person, is the revelation that even when a person can't tap into the physical connection to רבי Shimon, or to the real orientation to the place of רבי Shimon, the deepest secret of רבי Shimon is the secret of אבא and אמא, the תרין ריעין דלא מתפרשין, which is the secret of how we're ממשיך, the

light of כתר, into זעיר אנפין and into מלכות, which is the methodology through which a person draws this down, through the יראה and the אהבה, through the כנפיונה, from the גפין, from the אהבה and the יראה, the two tools that we have to our exposure, חכמה and ביטול, בינה and מנוחה, השתוקקות and עונג, those two things are in truth the deepest message which come out from the אידרא זוטא, which the רמח"ל doesn't have a ביאור on. The רמח"ל doesn't have a ביאור on the אידרא זוטא. There's the אידרא זוטא, רב מנחם and the משלב has a ביאור on the אידרא זוטא, but over here what we're finding is רשב"י different בירורים on the אידרא זוטא being revealed in a way of the אידרא אבא, which is the connection between above and below, even without the tools of the methodology to bring it about.

And the רמח"ל is bringing us back into contact with the מלכות itself, which as we said is this deficient thing, so to speak, that appears deficient, it's unfulfilled, it's devoid of its content that makes it full, but nevertheless that depletion, that emptiness, is not because מלכות is only going to be filled by something outside of itself, but rather the fullness that belongs to מלכות is not yet in מלכות itself yet. זעיר אנפין, the הנהגה of the השפעה, which is what we have relationship to, which is what comes down from above to below, that is where the hidden light, the hidden lost light of מלכות continues to exist, and it's our job to bring that light into מלכות itself. Now why did השם want it that we should be the ones to bring the light of זעיר אנפין, the light of the עליונים down into מלכות itself? הקדוש ברוך הוא could have obviously fulfilled מלכות itself so that there would be a unity and a quality of unity that continues to exist between זכר and נקבה, between the שמש and the ירח, between השפעה and קבלה. Nevertheless we see that הקדוש ברוך הוא wanted that there should be בחירה in the world.

The reason that הקדוש ברוך הוא wants there to be בחירה in the world, which is the very delicate hidden middle point that demands such a delicate setup of an existence that is going to at every moment share the exact necessary balance between concealment and revelation, so as to create the perfect space wherein the individual in accordance with all of their circumstances, their privilege, etc. etc. can make a choice, can make an actual radical נקודה of בחירה חפשית, and the radical delicate nature in which that process needs to be set up, all of that is so that we ourselves can engage in בחירה and be ממתיק מלכות itself, to be משלים מלכות itself, because הקדוש ברוך הוא wanted us to fulfill through our own volitional behavior, where we come in contact with ourselves in the most unified way possible, as we said in the name of the לשם, so that we can enjoy not only from the outgrowth of the unity itself, but to taste from the process that leads to the unity itself. This is the entire reason that the רמח"ל operates in a temporal universe, at least for our sake and purposes, where there is a split between the past, the present, and the future. The past and the future are both oriented to a unity that was and will be revealed in the future, where all disparity and all separation are revealed to have been nothing but a mirage that was real in spite of the fact that it didn't truly exist. And we live in the middle, we live in the middle that is wedged between the beginning and the end, where we seem to be lost on our own, we seem to no longer have that light of הקדוש ברוך הוא's unity that is fundamentally revealed, but rather we live within the תוך, we live within that צמצום, we live within that ואך, that ששת אלפי שנה דהוי עלמא, and it's specifically there in that in-between space and that places of arrested development prior to the revelation, at the end, that the middle was also

part and parcel of an unfolding of the beginning that has always been revealing itself.

We live caught up in the middle and in that middle point, in that place of רשות, in that חלל של רשות, it's our responsibility, the רמח"ל says, to be בוחר, that we should be ממשיך the אור, we should be ממשיך the Goodness. And the way that that takes place is in one of two ways. The רמח"ל says there is the הסר סרה, th ere is getting rid of all of the privation and concealment that grows upon מלכות, once הקדוש ברוך הוא allows for there to be an element in this worldliness that appears to be devoid of divine governance, גב יכול, for even a moment's thought to claim that that's a possible real thing. Once the רמח"ל sets up that we should live in that universe where that is the הוה אמינא, that הקדוש ברוך הוא is absent from the middle because it's up to us to reveal השם in the middle, that brings about certain layers of concealment that come, the moment a person's mind allows for the possibility of there being something devoid from the radical unity of הקדוש ברוך הוא, now emerge, the snakes and the scorpions emerge.

And that's where all of these visuals and these notions and these concepts that the רמח"ל is מתעסק in so much, negativity, falling, struggle, and all of those real human elements that we experience when we learn a real understanding of what it means to be human being with all of the concealments, and in the פנימיות התורה writings in a more revealed way, the רמח"ל discusses the nature of קליפה, the nature of סיטרא אחרא, the nature of the יצר, which wants to fight against the person, and one can almost lose themselves, G-d forbid, and think that there's maybe, maybe, maybe a standalone כח to this power being described, G-d forbid, which would be

tantamount to שתי רשויות, and the biggest כפירה in the world, and not only the biggest כפירה in the world, but the very opposite of what רבינו הרמח"ל has come to teach us over and over in דעת תבונות, how all שניות, all separation is in truth, fundamentally part and parcel of a singular unity, that is always perpetually being revealed. So this הוה אמינא that emerges in the realm of the writings of the רמח"ל, and also you find them in the writings of the גר"א, because the two are very much connected, רמח"ל is also very much connected to תורת החסידות, but in a different way. You see that תורת חב"ד doesn't necessarily quote the תורה of the תורת קאמארנא רמח"ל. has its own unique relationship with the רמח"ל, but it doesn't mean that it's an oppositional relationship, but rather it's an oppositional unity, as we know, that every relationship that comes about by way of מחלוקת is ultimately to reveal an even deeper light of unity.

But nevertheless, the רמח"ל and the גר"א give more of a כח to the סיטרא אחרא, because we are operating in that middle space, where in terms and conditions of what the purpose of this revelation is, this revelation of concealment or deficiency, it needs to appear really that there's some standalone כח, G-d forbid. But obviously we know that it's always just מצדנו, any element of צמצום and the רמח"ל is ultimately being מגלה, the deepest level of ייחוד, the סוד היחוד, the ייחוד of the ראש and the סוף, like all of the צדיקים, like the בעל שם טוב הקדוש, like the ראש השנה, like the גר"א, like the רמח"ל is doing it. All of the צדיקים are doing it. The בעל הסולם, who took a lot, a lot, a lot from the רמח"ל as well, as we're going to see.

And so now we are here standing at מלכות again. Standing at מלכות and the רמח"ל is going to be reiterating what it is that we're trying to do. And we're

on דף ט at the bottom, and we're going to try and cover a little bit of ground. The בטירה.

Now, come and see שבזמן מי יתארע. In the זמן of מי יתארע, this reflection of the deficiency of the feminine, the deficiency of that feminine quality of מלכות, which appears to be devoid of its fulfillment, and that fulfillment belongs אצל, the משפיע בזה, which creates that binary opposition and that balance that we live in so often, because we don't properly understand the pre-existing fullness of מלכות. We assume that מלכות is just an empty thing that can be filled from time to time, rather than truly understanding that מלכות is a perpetually filled thing. But the purpose of מלכות is to make it appear as if מלכות itself is in need of fulfillment, because that כח החיסרון and that כח הבירורים is where the תוספת קישוט and the additional adornment of perfection and the תענוג and the צחוק, the יצחק, is going to come from.

So now, see in the time of the מי יתארע, which was the deviation of the moon from its prior fullness, התש ספירות, the fulfillment, the upper nine ספירות of נוקבא, of מלכות, meaning the הוד, נצח, תפארת, גבורה, חסד, בינה, חכמה, כתר, and יסוד of מלכות, go upwards to נכנסו בזעיר אנפין עצמו. They ascend upwards in an act of גלות, so to speak. They can no longer maintain their original fullness within the receptacle of מלכות, because now we're descending into that diminution of מלכות, that deficiency orientation of מלכות, and those nine lights have to go up to a place to wait until it's time to return back down. And so it appears that they belong to זע, when in truth, all they do is they find the resting place there, and then they emerge from זעיר אנפין afterwards, like we saw last week.

And in truth, this light, which now goes up to זעיר אנפין, and that previously existed within מלכות, is the light of מלכות that exists within זעיר אנפין itself. Meaning to say that this in-between process, that מלכות gives up of its own and sends it back up to זעיר אנפין, and what that causes is the revelation of the חלק of מלכות that also exists within the זעיר אנפין itself. But nevertheless, those lights that are going to come back down belong to מלכות herself. The כבר נודע, and we already know, טעם המיעוט, why הקדוש ברוך הוא was ממעט, why השם was ממעט הלבנה, לכי ומעטי את עצמך, and we'll see why the moon had to do it herself, כביכול, because all of this was זה היה לתת מציאות לבחירה ושכר ועונש, the entire purpose of leaving this empty place, this place that appears devoid and in need of human functionality in order to fulfill it and to bring about its actual תיקון, is a decision that הקדוש ברוך הוא has made already from the start to allow for there to be appearance of deficiency, because in truth, אין עוד מלבדו.

And all of this is זה היה לתת מציאות לבחירה ושכר ועונש in order to provide the element or the ground necessary for בחירה ושכר ועונש, those almost impossible qualities that הקדוש ברוך הוא reveals in this world and the secret of אינס, which is human responsibility in spite of the fact that it's fundamentally clear t that all that exists is הקדוש ברוך הוא. So that what הקדוש ברוך הוא himself could have performed from the beginning of creation, which was fulfill מלכות and reveal the secret of זעיר אנפין and מלכות, the תרין מיוחד בתכלית האחדות are לבנה and show how the שמש and the מאורות הגדולים, nevertheless, הקדוש ברוך הוא wanted what he himself could have performed immediately to be done through human beings themselves so that we can benefit from the journey, so that we can encounter the טעימה of the טעם העץ כטעם הפרי, the secret of the process being endowed with the אור itself of the

arrival. And I've already explained this elsewhere, says the רמח"ל. Because in truth, because in truth, when we look at the grand total of the ספירות through which הקדוש ברוך הוא runs reality, the various parts of him, which when looked at the various parts of him, what one will come down to is always the 10 ספירות.

And when one looks at each ספירה within those 10 ספירות, one will come to another 10 ספירות. And when one looks at the particular ספירה amongst those 10 particular ספירות that emerged out of the prior set of 10 ספירות, one will come to find another 10 and another 10 and another 10 עד אינסוף. Everything is built upon the secret of the 10 ספירות, which are simply the basic framework, the basic gestalt or formation necessary for there to be a revelation of anything from a state of pure potential into a state of actualization. The 10 ספירות are nothing other than the three triparate breakdown of top, bottom and middle, where each top, bottom and middle is composed of its own top, bottom and middle.

And those three elements of top, bottom and middle, which are contained within them, their own top, bottom and middle. So you have the top, bottom and the middle of the top, the top, bottom and the middle of the middle and top, bottom and the middle of the bottom. And so those are nine elements. And then those nine elements, which is the formation of space, manifest in the space itself, in the weightiness of that thing itself, which is the מלכות.

So everything is composed simply of these 10 ספירות. And when you look at reality, you see that the ספירות that exist beyond מלכות, all of them are already

clarified. All of them are factors of השפעה. They are an expression from above, down below, and therefore they are refined.

They are independent. They don't depend upon human volitionality. They don't depend upon human graspability. כתר, חכמה, בינה, חסד, גבורה, תפארת, נצח, הוד, יסוד none of these need the human being, כביכול, in order to be מקוים, in order to take on their proper role.

But the נוקבא, the מלכות, was not completely מבורר. It was not completely refined in terms of how the שלמות of הקדוש ברוך הוא will be revealed in the world. In order so that there should be a place where the human being is forced to encounter the secret of the בחירה, which is the עבודה, which is the שכר itself. The עבודה is the שכר.

That's the secret of the טוב להיטיב. The חוקה טוב להיטיב is that הקדוש ברוך הוא wanted us to earn the good. Why? Not only so that we shouldn't be ashamed to look at it in the future, because we'll always be ashamed to look at anything in the future. We're not deserving of anything.

We're not deserving of anything. We can say all day, It's not because I've come to a place of feeling I deserve anything from השם. It's because I've come to a place of realizing that, wait a second, הקדוש ברוך הוא, no matter what I do, I'll never be deserving, because everything is a מתנת חינם. I'm never going to earn what I need to do in order to merit it in its own right.

And therefore, I'm going to ask for everything without shame whatsoever. So then what's the נהמא דכיסופא that the רמח"ל is trying to free us from? The נהמא דכיסופא is the ability to live in our own worlds, right here, right now, in the secret of עבודה מתוך of understanding that the יגיעה that we have to

engage in the בחירה is not some symptom of a previous fall from grace where the person is now no longer allowed, חס ושלום, to live in a state of perfection and then they're forced to engage in this, you know, disgraceful process of refinement and production, as we see by other other חלקים of faith in the world that see that as the model. But rather the רמח"ל is being מגלה to us the sweet, the sweet nature of the עבודה itself, the bearer of the יגיעה, the bearer of the בחירה, חוקה טוב להיטיב is that we should be at the very moment that we are in the process of refining ourselves over and over, like בעל שם says, as it was written on the כרך of his עץ חיים, that the person themselves should be transformed into the שכר and the secret of שכר מצוה and the secret of and the secret of what the זוהר הקדוש is מסביר as עלמא דאתי תדיר, עלמא דאתי, that the עולם הבא is something that is perpetually emerging into our minds. It's not something that simply rests at the end of the process, but rather it is the very essence of the process itself.

And so this place of מלכות is left undefined in its חלקים in order so that there should remain a place of עבודה. And now we might come to think that the parts of זעיר אנפין doesn't need any rectification, but we see by the parts of זעיר אנפין that there's and that there's And so clearly it's not just מלכות that needs the תיקון So the answer to that is that all of the deficiency that we perceive in the higher parts of him, especially by זעיר אנפין, which is also going through these processes, if in relationship to זעיר אנפין, מלכות is שלם and only מלכות is מחוסר, so then why is it that we see a חסרון אצל זעיר אנפין also? But in truth, זאקט דער רמח"ל, that in truth, all of those elements of בירורים that remain undone in the parts of זעיר אנפין, in that place that is theoretically the משפיע, which is refined, is all for the purpose of מלכות itself, is all for that, which it can give over to מלכות, because ultimately and and ultimately מלכות

itself is the עיקר נקודה and therefore all of the תיקונים and the processes that exist by זעיר אנפין, all of that is only for the חלקים of מלכות that now exist up there because they've ascended from מלכות, which are also right now going to be part of זעיר אנפין and the secret of עטרת הברית, the מלכות within זעיר אנפין itself, waiting to be revealed in the full מלכות, which is מלכות itself. And again, like the רמח"ל said, we have to go slowly because we're going to learn what these terms mean. And the profound light, the profound light of מלכות itself, the profound blinding light of the concealment of מלכות, because all the רמח"ל is showing us is a radical reorientation to everything, that if everything is מלכות and מלכות is the צמצום and the גילוי of the מלכות to אין סוף is the צמצום, the שורש of all things, and then it's נסכלה and the מלכות of כביכול and the world of עקודים, and then it goes down into the secret of the אדם קדמון of רדל"א עולם האצילות, and then it goes down to the מלכות to אצילות, which becomes the כתר of בריאה, which becomes the מלכות of בריאה and the כתר of יצירה and the מלכות of יצירה and the כתר of עשיה, all the way down to the מלכות to עשיה to מלכות, all of those processes are not elements of concealment, they are not elements of absence, they are not elements of some symptom that emerges from some trauma that was unexpected and now leaves us reeling, struggling to try and figure out how to survive, but rather all of these mechanics of מלכות and all of the profound ,ירידה, ירידה, ירידה, ירידה, ירידה ירידה, that מלכות undergoes is all built into the very fabric of how מלכות emerges in the end of the day, up, up, back up, ever so slowly, back up through all of the stations from which it emerged down from, in order to reveal the שפיץ תחת of what all of existence has always been.

The מה רב טובך שצפן ליראיך The אור הצפון and the אור הגנוז The אור of מלכות in its שורש, which is the secret of מלכות to אין סוף כביכול, which is the secret of מלכותך

מלכות כל עולמים אני ראשון ואני אחרון אין בלתו אין אלוקים and the secret of השם הוא שמע ישראל השם אלוקינו השם and the secret of המלך השם הוא המלך השם הוא האלוקים אחד and the secret of ברוך שם כבוד מלכותו לעולם ועד All of it is an expression of מלכות that is revealing itself currently in a way of absence. It's not absent. It's not not present. It's not not here.

It's not lost, but rather it's here, but it's unrevealed. And our עבודה is to always be מברר, to be מזכך, everything to reveal that which has always already been here, which one can understand again why it's known that would send people to learn מסילת ישרים before becoming a חסיד of רבי נחמן. And another מעשה goes that רבי נחמן would tell the famous story of the individual who went to find the treasure under the bridge far away, only to come to find that the treasure always existed within the home that he had struggled so hard to leave behind. And because ultimately the two נקודות are being מברר one singular thing, that all that which appears concealed is not absent, is rather always there.

It's always present, just waiting to be revealed. And that's the light of what the רמח"ל is being מסביר, the radical light of ייחוד. And that's the light of what that מעשה of searching for the treasure under the bridge, only to come to find that the treasure was always here, which is the secret of the 26th chapter of מסילת ישרים, which is the secret of that when it comes to רוח הקודש, when it comes to holiness, when it comes to the expression of true connectivity, תחילת העבודה, that begins with work, בסופה מתנה, in the end, it always remains a gift. The אור הרבשלה and this profound light of מלכות.

It is not ראוי, it cannot rest there in a revealed way. Until all of the חלקים of מלכות are מבורר, and as we already know, it's just at at the last נקודות of מלכות

in the רגלים of העולם העשיה, which is where the רגלים of אדם קדמון are going to be נסכלה and הר הזיתים. And it's specifically in those last חלקים of a מלך that have an אחיזה, in those בירורים of אמונה, those are the last נקודות of מלכות that remain. We see originally the moon's lost light, we saw an expression of the greatness of the moon, the fulfillment of מלכות, the pre-existence of מלכות, prior to the fulfillment that comes from זעיר אנפין.

And only afterwards was there this diminution, this limitation. We see this model very often. We see this in the עובר במעי אמו, which is also נקודות of מלכות. The child in the womb learns the entire תורה, only to come to forget about it.

The יהודים receive everything on פסח, only to come to lose it theoretically, even though it's always there, like we just said, it's just concealed in a hidden way, waiting to be revealed again. But now it undergoes a process of diminution and smallness. And why is that? יין לאוויה אז, זמן להיות כן. Because in truth, it wasn't time yet, it wasn't time for גאולה.

It wasn't time for גאולה. Anytime there's a התעוררות of מלכות to reveal herself in the fullest expression, so that means that there's a time of גאולה, because משיח צדקנו is the נקודה of מלכות. And we see this in פורים, which was the biggest התעוררות to גאולה. Where in פורים, אחשורוש had to write a letter of כל איש שורר בביתו.

Because anytime that there's a התעוררות of מלכות דקדושה, which is the secret of אשת חיל עטרת בעלה, which is the secret of that feminine quality of concealment descending upwards to its primary source, which is the lofty, impossibly high level of אמונה בשורשה, which is the secret of שעשני כרצונו, that

the כח of נקבה has the ability to be מדלג על ההר and מקפץ על הגבעות, that has the ability to be מדלג all the way, all the way up to פנימיות of כתר, because in truth, אני והוא בבת אחת, and the depths of כתר are the depths of אמונה. So anytime there's a התעוררות to גאולה or התעוררות to משיח צדקנו, there has to be a reorientation of the valence of that binary power, so to speak, of that balance of prior to משיח, where the משפיע, the זכר, is going to be משפיע to the נקבה. And to calm down that identification with the future orientation with the נקבה, the tendency of the נקבה is to ascend above and beyond the זכר as it truly intuitively knows it is in the secret of the בינה יתרה הניתנה באשה. And again, these qualities of kind of the gendered nature of experience, I'm speaking about the level of how it's מוסבר in פנימיות, which is that we all experience both elements of this.

There is a זכר and there's a נקבה within each and every person, but we're speaking about the qualities of spirituality. And so anytime that there's a התעוררות for that כח of the נקבה to be מעורר again, מעל הראש, so then there has to be a letter that reminds כל איש שארו בביתו, reminding that the process, the process is still on the way. The process is still on the way. And then in another התעוררות of, another התעוררות of גאולה is by the שמחת בית השואבה, which is a התעוררות to the סעודת of the לויתן, which is the place where יונה בן אמיתי is יורשקה, his רוח הקודש.

And אשה, as תוספות says, a woman in ירושלים has the capacity to be מברר חיטין, which are the 22 letters of the אלף בית, to be מברר מלכות itself. When there's a התעוררות of that מים תחתונים that are עולים back up to the מים עליונים, which is the secret of the מיעוט הירח, which is now undergoing an undoing of that מיעוט and it's growing in its strength. And the מים תחתונים, which is מלכות and

the moon in its lost light, which has been crying all along, ברוך השם כבוד מלכות ועד עולם is being revealed finally to be, to be what it truly is. And only דוד המלך who understands the true secret of מלכות is the one who remains in the basement of the בית המקדש dancing upon the abyss in order to ensure that the abysmal waters of the מים תחתונים and that התעוררות of גאולה, that it should come back up and that the נקבה should be מגלה, that it's higher than the זכר and that אמונה פשוטה and ביטול בתכלית is a higher level than expansion and extension.

So דוד המלך had to understand that, no, no, no, not yet, not yet. And that was what he was trying to do in the שיר המעלות where he was pushing down the waters of מלכות, which were seeking to arise again. But we see any time that it's a התעוררות, so it's of מלכות, of משיח, which is the secret of הלל הזקן, who could say, אם אני כאן הכל כאן כי הלל is 65 גמטריה, which is the גמטריה of תו, אלף, and יוד נון, which is the secret of מלכות. We see in the שמחת בית השואבה by the בית המקדש, so חז"ל tell us that עשו תיקון גדול, what was the תיקון גדול? What was the profound rectification that they created by the שמחת בית השואבה? But they put the women's section, they put the עזרת נשים above from the men and the women were looking down towards the men, because any time that there is a התעוררות of גאולה, there is a התעוררות of נקבה תסובב גבר, there is a התעוררות of אשת חיל עטרת בעלה, and there's always going to be an expression of that.

So רמח"ל was describing the time prior to the ascent of מלכות. It's not time yet for מלכות to be revealed in her grandeur. And therefore, there are two things that we have to understand in terms of what fulfillment of being a human being is, because the human being is the חיל of מלכות. It's an

expression of מלכות, which is the containment of the שכינה הקדושה within the heart of each and every individual and the secret of חלק אלוקי ממעל.

So the תכלית of the שכינה is also the תכלית of בני אדם, and תכלית of בני אדם is also the תכלית of the שכינה. As חז"ל have told us, when a person is in pain, the שכינה is in pain, and when the שכינה is in pain, the צדיקים are in pain. And it's our job to be like the צדיקים, as the צדיקים taught us, to be in pain over the חורבן, and it's not so difficult. There's two things that we have to do, which is getting rid of the negative qualities that appear to grow in the absence of the revealed light of הקדוש ברוך הוא's unity, which is the deficiency of מלכות, and which is drawing back down that fullness that is always part and parcel of מלכות.

And in spite of the fact that it's not time for the גאולה שלמה yet, every המשכה of מוחין down into מלכות and הכרה, that this is the light that always was here, that's being משלים itself to reveal, that what I thought was חסר was in truth, just a way of שלמות revealing itself through the כח of חיסרון, which is the תכלית of בריאה. Then I come to be ממתיק, that element, and I come to live with a moment of יחוד there, and I draw the שפע down. And this is the deep secret. This is where the process of the purification of the soul comes from, because every moment that I realize that I'm drawing down שפע to מלכות and that the שפע belongs to מלכות itself, I'm transforming the moment of concealment, which was the moment of מלכות and revealing that in truth it was always already a moment of revelation, just concealed in the garments of a moment of concealment.

To draw down the proper vitality to this feminine quality. Which is the element of מלכות, which is waiting to return back into מלכות in order to be

משלים. And this is what we started with when we said in the זוהר הקדוש that when you take מלכות alone and you don't see the fulfillment of מלכות itself, so then it's מצה, then it's דל ועניה, then it's without time, and it's without מצה על שמה, that what am I eating this for? I'm without מלך, I'm without חכמה, I'm without בינה, I'm without אמא, I'm without עזבני, בשם יעזבני, I'm in a place of מצה, דל ועניהני. And in that place, what we have to do is not leave מצה, we have to draw the ו of זעיר אנפין down into it and draw the המשכה of those lights that were originally present in מצה and draw them back down and to re-borrow that ו that was ours, even though it's not rightfully ours yet because that's only going to be ours in the future, we can borrow from the future and draw that ו that was previously ours down into מצה and it becomes מצוה, which is going to be the שלמות of the חיסרון of מלכות.

Because מלכות and מצה are one and the same, they're a bread of destitution. בלא בחינת המשלמת מצד הזה. And the element of מצה is the secret of מלכות in her isolation, alone without the element that belongs to her that is resting in זעיר אנפין, that fulfillment that comes from זעיר אנפין. והמצוה הוא שלמה, but the secret of מצוה is שלמות that comes to מלכות, is the drawing down of that light that previously belonged to מלכות and the revelation that in truth, the emptiness of מלכות is really a reflection of the most profound light that can't be revealed other than by way of צמצום, other than by way of concealment.

This is the secret, when I draw the ו into the מצה, that diminution of the light of the לבנה now gets fulfilled and that light of the לבנה is now going to be like the אור of the חמה with its own pre-existent fullness. לכן אמר. And therefore we say, And this is what the זוהר הקדוש says that when מצה, which is מלכות, connects to the masculine element, it becomes מצוה with an additional

ו. And again, like we saw last week from the רמח"ל, it doesn't say that now there's זעיר אנפין, which is full, which offers from its fullness to מלכות, and now there's זעיר אנפין, which is full and מלכות, which is full, which is the typical way of looking at the relationship between זון, between זעיר אנפין and מלכות, that זעיר אנפין is שלם and it gives of its שלמות to מלכות to fulfill it from time to time, and then מלכות descends back into its inherent deficiency.

But the אמת is that And the lights that come down from זע are the lights of מלכות itself that have been diminished so that the truthfulness of מלכות can properly reveal itself because it has the כח to be מוסר נפש, to operate in that place in the middle that appears to be devoid of the light of הקדוש ברוך הוא, to be already down into the worlds of בריאה יצירה and עשיה, to live in a world of apparent פירוד because it trusts so deeply in the אחדות that it's not going to be נפגם there. And therefore we see over here that when I draw the ו down, it's not מצה and the ו, meaning מלכות and זעיר אנפין, as if there's a beautiful unity and a harmonious unity between זע and מלכות, and that because זע is kind enough, it gives to מלכות. But rather נוקבא itself is what's referred to as מצה. מצוה was the state of מלכות in its diminution, in its concealment, but that very state of concealment is the site where the fullness is going to come from, meaning to say, to remind us that in order to uncover that which is fundamentally present, one need not draw things from outside of themselves into themselves, but rather be מזכך and reveal that which has always existed within themselves.

As the מגיד said, when he walked into the בית מדרש in מעזיבוז, that אצילות is do, אצילות is do, that אצילות is here, that the world of אצילות, the world of חכמה is here, right here in מלכות. That ביטול and the השראה of אור אין סוף is found as

much in the lowest place imaginable as it is in the highest place. Because the fulfillment and the process of the fulfillment that takes place to the feminine is only once it's connected to the זכר to receive the lights that the זכר was holding for it. And this is why the עוזו is filled within the word מצה itself, because מלכות is what is undergoing a stage of transition into שלמות.

It's not simply שלם because it's borrowing from זעיר אנפין. Because now there's a new reality that has returned back into מלכות itself. It's not simply something that is connecting to her, but it's something that came down from above and now has been revealed to have retroactively always been part and parcel of the fulfillment of מלכות itself. And the ראיה, the proof that I have for this, as it's written.

Thisness is מלכות, it appears deficient, it appears empty other than the shell of its expression. We tend to think we may have thought that no, מצוה is just when זעיר אנפין is משפיע into מלכות, but it's not מלכות itself. So we have a proof that in truth, מלכות itself fulfills itself and it becomes the secret of מצוה where there's a שלמות of מלכות itself, which it can only express by way of receiving it from זעיר אנפין, but it's not because זעיר אנפין is giving it its fullness, but its fullness is pre-existent within מלכות itself. And the ראיה to this is that the פסוק says זאת is זאת ,מלכות is feminine deficiency, זאת is emptiness, זאת is the void of content, and מצוה is fulfillment.

מצוה is fullness of content. מצוה is connection. And we see that the מצוה and זאת are one in the same. So the רמח"ל says, from here we have proof as to what I'm saying, even though it's פשוטי, למה לי קרא, that the שלמות of מלכות, the שלמות of this worldly experience and all of its concealment is not simply

going to be revealed to have been really okay because it led us to a better place, but rather it's going to be revealed that it was the full place itself.

It was exactly where we needed to find the הקדוש ברוך הוא and that everything is present and that אצילות is due and that אצילות is here. And in spite of the fact that the הקדוש ברוך הוא has created a צמצום, there are moments of its latest where we remember the very simple fact that צמצום אינו כפשוטו and that אין עוד מלבדו ממש and then we return back into that deficiency of מלכות to draw it down again and again and again in the secret of the תוספת קישוט that comes about specifically through the בחירה of it all of בעזרת השם.

Adir BaMarom (Ramchal) 7_ The Essential Point that Unites Wholeness and Deficiency

Okay, so בעזרת השם, we are continuing with our שיעורים on the רמח"ל's, אדיר במרום on the אגרה אבא, and we're continuing on the path that the רמח"ל, הושע גנלינו is outlining for us, which is once we know that the territory in which human experience takes place is the place of מלכות, that place where a חיסרון exists, not accidentally, but rather so that the human being is capable of being משלים themselves, we come to understand that there's two stages in every element of human experience. Those two stages are referred to as הסרת סרה and המשכת הטוב, undoing that which is concealing, undoing the concealing elements in a person's life, and then going from that place and drawing down the שפע in order, like we said, to fulfill מלכות, to reveal the fullness of מלכות that was always already present within it. The job of the

יהודי, the job of the individual, according to the רמח"ל, is that we should come to terms with the fact that the חיסרון that הקדוש ברוך הוא has placed us in, and in us, is ultimately an expression of the מלכות that we need to be משלים itself. And that's the עבודה of בחירות, so that the human being can benefit from the process of the middle prior to the emergence of the end that reveals the deep connectivity between the end and the beginning, and to remain in that arrested developmental space of the middle gives a person the שכר of the פסיעות on the דרך, it gives a person the process of developing themselves, the laborious process of coming into being through the auto-genetic process and the auto-affective process of coming in contact with the potential elements of ourselves and emerging with those potential forms of ourselves into actuality, perpetually creating ourselves that הקדוש ברוך הוא placed us in this world to fulfill the world, and that's going to be the place of מלכות.

And we said that there's two stages here, there's מלכות itself, which is that deficient thing, and then there's the element of מלכות, the fulfillment of מלכות, the content of מלכות that illuminates itself, that reveals the inherent fixedness of מלכות itself, that continues to remain up in זעיר אנפין. The second parts of that we engage in in reality, the המשכה, the place that we're drawing down from is the place of זעיר אנפין. And at the bottom of זעיר אנפין, the מלכות, which in each and every sphere of זעיר אנפין is ultimately going to be the elements of מלכות that were originally fixed, and then left מלכות to allow it to be deficient for human activity. And then through the fixing of ourselves, we draw that light back down.

But unlike the typical orientation of השפעה and קבלה, where the דוכרא, the masculine tendency of expression is just giving of itself to fulfill the emptiness and the destitution of that feminine principle, but what the רמח"ל is hinting to us is the secret of אשת חיל עטרת בעלה, the ascension of the feminine principle of concealment over and above the masculine expressive principle, like we spoke about last week. So the secret is that the light that's going to come back down from זעיר אנפין into מלכות is not a borrowed light that מלכות now gets to engage with because זעיר אנפין and the משפיע is nice enough and kind enough to give of itself, but rather it's the inherent light of מלכות itself that reveals how retroactively מלכות itself was always already full in and of her own self, but her fullness is the expression of concealment so that there can be an apparent distinction of emptiness where we get to serve הקדוש ברוך הוא טיפי מגלה more and more. So we said that the secret of all of these מצוות, the secret of the two elements of תרי"ג is that there's the תרי"ג of the גוף of מלכות itself, how הקדוש ברוך הוא created things without human engagement and fixing, which appears to be kind of voided in its essence. That's the תרי"ג elements of the body, the 248 bones, the 365 sinews.

And that's where the רמח"ל started off the question of why do we not have תפילין on the body itself? Why are there no ציצית emergent from the body itself? And that's when the רמח"ל gives us the secret of אל שדי, which is the secret of the formation of everything that takes place in the womb of בינה, which is the צמצום that precedes the formation of זעיר אנפין. And that in accordance with the principles of קל שדי, in accordance with the principles of the very specific and deliberate distinctions and borders and boundaries and measurements that separate one thing from the other. So as to enable multiplicity for the sake of בחירה, it's specifically from that place in the

womb of בינה, the שם of קל שדי, which draws down that light of the formation. It draws down the light of the formation of the body, the first תרי"ג, which is going through the מלכות in its deficiency.

And then there's the second תרי"ג, the second set of 613, which is there to be משלים, the 613 parts of the body, which are the 613 מצוות, the activities that we do in order to draw down the light of הקדוש ברוך הוא into this world, thereby elevating and refining ourselves to live a life of שכר מצוה, where the effort of the מצוה itself is the שכר of the מצוה. As we continuously are quoting from the lesson that the עיקר זך is that the person themselves should be נסבך, transform into the שכר itself, because we come to realize that the very efforts, the very efforts and motivational forces behind the laborious process of mind, heart and body are ultimately the coming into being of the very expression of רוח השם ממש through our own בחירה. And so אל שדי is the formation place of the first body of the תרי"ג elements of the body, which is מלכות, the void of the light of זעיר אנפין, which fulfills it once again, revealing its inherent wholeness. And then there's the second type of תרי"ג, which is the 613 מצוות, which come to draw down the light from above, down below to reveal the fixedness of below.

And we said that those מצוות are dependent upon the body itself and the body engaging in those מצוות draws down that light. And then we said that in truth, the fundamental expression of these מצוות are all going to be contained in the notion of ברית מילה, in the notion of circumcision, in the notion of that singular point of connectivity represented by the ברית, which is an exclusive relationship between mind and thing, between heart and thing in front of it, without deviation from one side to the other. פגם הברית

ris, the opposite of שמיר הסברית is scatteredness. It's the notion that there's more than one thing to connect to at this moment.

And in truth, the secret of שמיר הסברית, the secret of יסוד, which is the secret of רקיע, which the תיקון עזרא says, take the word רקיע and transform it in its letters to the word עיקר, essentiality, because the essence of צדיק, the essence of ברית, the essence of יסוד is ultimately the pointed connectivity and essentiality that exists in each and every moment of a person's life to the point that I can create a center wherever I find myself. And at that center point, I'm שומר the ברית, and that נקודה הפנימית is the secret of connectivity to הקדוש ברוך הוא. And this point of connectivity, this pointedness of עיקר, of essentiality, of hypersensuality, of seeking out the meaning inherent within each and every thing, specifically within those places that appear to be the source of deviation away from the goal, those places of deficiency or dissatisfaction, etc., etc., and the continuous lack that will apply no matter what type of satisfaction is attempted to be given to that place. It's specifically there that the true element of the מצוות are going to unfold.

And that ברית מילה, which is going to be correspondent, as חז"ל tells us, to all of the מצוות themselves. And that's what the רמח"ל is going to be speaking about now. How there's going to be these two stages of תרי"ג now. There's the תרי"ג elements of the גוף, which is מלכות בחיצוניותו, which is the element of מלכות as הקדוש ברוך הוא prepared it, deficient so that we can fulfill it, almost playing around with wooden swords, pretending that our efforts are actually accomplishing something, when in truth, the only goal of our efforts is to come to a place from the depth of our effort, where we come to realize that our efforts are only coming from the one who we're pushing our

effort towards, meaning to say that our effort is to come close to הקדוש ברוך הוא, but the effort that we are capable of expressing in order to come close to הקדוש ברוך הוא is coming from הקדוש ברוך הוא itself.

So הקדוש ברוך הוא, who we're seeking out, is in truth, whispering to us the power to seek him out. And that's going to be the secret of these מצוות. והמצוות הראשונות. What are the first מצוות? הנמשכות בדרך עיקר מן היהוד הזאת.

הם נקראים אותיות. So we saw that this element, this element, well, we'll go back a little bit to דף יוד, and then we'll continue with דף יוד א. That נמצא ששני תרי"ג הם. There's two elements of תרי"ג.

There's the תרי"ג of the גוף prior to rectification. And there's the תרי"ג of the מצוות, which is going to be drawing down the rectification to that deficient place of the body. התרי"ג הא' הוא מה שעשה הקדוש ברוך הוא. That's what הקדוש ברוך הוא did.

הקדוש ברוך הוא created us in that 613 nature of the 248 bones and the 365 sinews. והוא בחינת מלכות בפני עצמו. And that's the element of the body in its isolation prior to the fulfillment of the spiritual vitality that ascends from above, which we spoke about. The מלכות בפני עצמו.

והוא גוף הניתן לאדם. That's the body that הקדוש ברוך הוא gives to the individual. ויש תרי"ג אחר. And there's another 613 מצוות that can now be drawn down to the 613 elements of the body, thereby drawing down the light of מלכות that is fixed as it exists above, אצל זעיר אנפין, and drawing that down into the broken מלכות down here to reveal that כגוונא דלעילא, that there's ייחוד above and below.

And the מלכות down here is מקושר to the שלמות up there. And that's going to be the שלמות האמיתית of those two תרי"ג being מקושר together. שהוא מה שעושה האדם. Those are the 613 מצוות that the individual does, that the individual does through their body.

The body is the תרי"ג, and then there's the תרי"ג מצוות that the body engages in to draw down the higher light. והוא בחינת מלכות בסוד מצה ומצוות. The second תרי"ג מצוות is that secret of מצה ומצוות. We said that מצה, which is מלכות by itself, is the deficiency and the voided nature of the impoverishment of מלכות, which is לית לה מגרמה כלום.

And then we draw down the ו, which is the secret of drawing down the מצוות and transforming it from מצה into מצוות. We said the fulfillment of מלכות in and of itself, and the רמח"ל already made the דיוק, that what? That it's a מצוה הזאת. It doesn't mean that זעיר אנפין offers itself in its extension to מלכות in the form of צדקה, but rather it's offering back the thing that it's been watching for מלכות all along, which is the secret of the essence of מלכות itself, which is a מצוה הזאת, meaning the מצוה itself is not the masculine element connecting to the feminine. It's the feminine quality in and of herself.

וזהו התרי"ג מצוות. And this is the תרי"ג מצוות. So we see that there's these two תרי"ג, which is the secret of the two stages of מלכות, the thing itself and its empty form without contents or meaning. And then the attempt that we have perpetually to draw down the inherent meaning into that framing that is devoid of meaning to reveal the two of them together.

But in truth, when it appears that there's two separate forms of תרי"ג, when it appears that there's two separate forms of systems, the system of

externalized reality, the body, the void of the content, the world, the void of its essence, and then it has to draw down the essential connectivity and combine the two. In truth, there's really only one תרי"ג, and that these two separate perspectives of מלכות in her isolation, מלכות in her fulfillment and her richness, in spite of the fact that they appear to be two separate expressions, in truth, they're a singular expression of תרי"ג that gets extended into expressing itself in a way that looks like two. It's not two separate things of מלכות and her emptiness and מלכות and her fullness, but rather, as we've said already, the two are part and parcel of a singular process of a progress that is perpetually revealing more and more of the connectivity. And the מצה itself, the מלכות itself, gets transformed slowly but slowly to be the מצוה that it always has been, to reveal the inherent wholeness that was always there.

So it's not two things. It's like רבי עקיבא says to the חבריא when they're עולים to the place of אבני שישתאר, don't say מים מים, don't say מים מים, it appears that there's ג oing to be two separate things, a יוד עליון and a יוד תחתון, and the ו in the middle, which is going to give birth to the א, which is the secret of everything. But don't think that those two י, which appear to be so separate, are ultimately two expressions that are separate from one another. Rather, they're two expressions of a singular element, that the upper יוד is the lower יוד in its expression.

And that development of מלכות out of her impoverishment and out of the emptiness of herself is, in truth, the very process that brings to the fulfillment. And that תריי"ג that appears to be the thing that I now have to draw down to the empty תריי"ג that I already experience is, in truth, part and

parcel of a singular process. Why? So how could it truly be that there's two, that there appears to be two תרי״ג, and in truth, they're rooted in one? So what the רמח״ל explains over here is that at the very edge, at the limit point, at the lowest expression of the תרי״ג, of the body itself, which is that מקום of ברית, which is that מקום of יסוד, there's the עטרת הברית, there's the element of the essentiality of essentiality that exists, the potential towards meaning that exists, even within the meaningless framing that expresses itself at the very end and gives birth to the possibility of meaning afterwards. Meaning to say, the first תרי״ג is empty, devoid of meaning, because it's the body devoid of content.

And then the next תרי״ג is going to meaningful connection and the fulfillment of expression and spiritual content. And one might think that the two are completely separate, but in truth, at the very edge of the first תרי״ג, which is the עטרת הברית, which is that which appears to be almost outside of the body and the place of connectivity, and that place that's only revealed through an act of concealment, through a cut that ties, which is the cutting away of ערלה and all of those things that concealed hyper-essentiality, to reveal that דווקא within the cutting away, one connects to that which is most essential. And it's specifically there at the edge of the first תרי״ג, at the edge of the first תרי״ג, that a person uncovers the potential that rests in preparation to reveal itself as the next stage of תרי״ג. That the two תרי״ג מצוות are all כלול already in the ברית and the עטרת הברית of the first element of the externalized form of the תרי״ג.

It's like סוף מעשה במחשבה תחילה, at the very, very end of the מעשה, you're going to find the beginningness of thought of the next level. And contained

within this עטרת הברית is the potential of that תרי״ג that is going to emerge afterwards. So what we originally thought was two separate תרי״ג are in truth revealed to be only one תרי״ג, the תרי״ג devoid of meaning and the תרי״ג saturated with meaning. And the transitionary points between the two is that liminal point of the עטרת הברית, which is revealed through an act of concealment, which contains in potential form all of the תרי״ג מצוות which are going to emerge, which is why it's the first מצוה that a Jewish male engages in.

When this element of all of the unfolding lights of the תרי״ג מצוות that are going to be the expression from above to below to offer meaning to my experience. So when that's in its right place, meaning to say it's at the edge of the edge, it's at the edge of the first point, which is going to be the עטרת הברית. When that מאור is found in its right place, what one finds is that all of the potential qualities of expression and luminosity that are eventually going to be performed through the acts of מצוות, they're all contained over there. And it's specifically from there that all of the other מצוות emerge from, and they may have all of which are also referred to as an אות, because all of them are coming to reflect that innermost point of the עטרת הברית, which is the secret of the meaningfulness that exists at the very limit of meaninglessness, that it's the secret of the unfolding element of the מצוות, the תרי״ג מצוות that exists at the very edge of the תרי״ג elements of the body itself.

And so revealing that instead of thinking that there's two elements that are separate from one another, the body, which is devoid and spirituality, which is saturated in truth, the devoid body is revealed to be the very sites from

which the saturation of the נשמה is going to come from afterwards, being מגלה זין of the אחדות הפנימי, between that which appears to be opposite, between the body and the נשמה. This edge of the גוף, this edge, this bottom point of the תרי״ג הראשון, which is going to be the edge of the edge. It's that last point, that singular point of the עיקר, that quintessential place in the In truth, it plays a profoundly significant role. Not only a role, but a פעולה, it engages and it allows for the unfolding stage of the next level.

Because it stands in correspondence to all of the תרי״ג מצוות, which are eventually going to emerge from it. And this is why חז״ל tells us that so great is the מצוה of מילה, the revelation of the עטרת הברית, the revelation of that singular point of connectivity, because it stands in correspondence to all of the מצוות. And there we see the interconnection between the first תרי״ג, which appears to be the void and its מלכות and its deficiency, and the inherent connection to the next תרי״ג, which is the תרי״ג מצוות, which is drawing down of the ו into the impoverishment of מלכות, to be מגלה זין on the richness that exists within the impoverishment of מלכות itself. The secret of מלכות to מלכות כל העולמים.

It's so present that it needs absolutely nothing to reveal itself. Now, we already saw how earlier, from the emergence of the womb of בינה, prior to the emergence of זעיר אנפין ונוקבא, so it all comes from the formation that takes place through the process of קל שדי. Because we saw that קל was the light of חסד that הקדוש ברוך הוא express to reveal the interconnectivity at the heart of all separation. And שדי was the element of צמצום, which was the expression of enoughness.

And then the secret of בינה, which is the ייחוד of the oppositional forces. There's the unity of the expression of unity, specifically from within the disparity of the elements. So קל and שדי are unified in their expression. But over here, we're just looking at the word שדי, limitation, which is the name that's associated with the ברית itself, because we're no longer operating in the place of בינה right now.

But we're already talking in the place of the parts of זעיר אנפין ונוקבא, because we're talking about the process of the fulfillment of מלכות. We're not talking about the emergence of זעיר אנפין ונוקבא, which is the shame of קל שדי. We're talking about the connectivity between זעיר אנפין ומלכות now, which is just the name שדי, because it comes about by way of the אתערותא דלתתא. That this element of שדי, like we described already, is the formation, is the process of the formation and the particularities of image and how things are going to emerge.

This תרי"ג of the לחם עוני, of the impoverishment of מצה, of מלכות and her destitution. That's the secret of שד, the secret of שד, an element of a demonic force that is devoid of content. It's a force. It's a כלי that has come to life in the process of emergence, yet there's an arrested development prior to the fulfillment of that כלי.

So you have this in-between place of a שד. A שד is the element of the in-between space of not real and real at the same time. It's a מציאות, it's how on the one hand you can have the רמב"ם who פוסק that it doesn't exist, but חז"ל who say it does exist, and זקוקין גרעבע that specifically wants the רמב"ם פוסק that they don't exist. They stop existing because ultimately the element of the שד, the משדי ,שד, which is the empty form prior to the fulfillment of

meaning, which is the גוף of something, the robotic externalization of something, devoid of the inner content that gives it life.

That place of the destitution of מלכות prior to the fulfillment of the ו, of the תרי"ג מצוות השם. That place, as רב הוטנר points out, as רב דסלר points out, it's a place in the mind. It's the place of the in-between in the mind of imagination of not knowing yes or no. And it's specifically in there that it's suspended and arrested in its development because it got stopped prior to its fulfillment.

This is the secret of the שד, the שדים, which are created on ערב שבת, and there was not enough time for their גוף to be מחובר to a נשמה, and therefore it's like this preemptive ending of a thing, which when a person lives in an externalized space without any inherent content, they operate in that space of a שד. Why? Because it's just מלכות without the fulfillment, without the fulfillment of the תרי"ג מצוות that are going to come about from זעיר אנפין itself to reveal the wholeness of מלכות. But as we just said, that תרי"ג מצוות that is going to come about from זעיר אנפין is really already hidden within the מלכות itself because that's the secret of אתערותא דלתתא. Let's explain all of this in the name of שדי.

Which is the process of the formation of the image and likeness. This תרי"ג of the מצה, of מלכות, which is devoid of fulfillment besides שד משדי, that's the secret of the שד from the שם of שדי. It doesn't have the י, it just has the שד, which is going to be those תרי"ג of the גוף itself, the formation of the גוף. But the last of that תרי"ג, the last element of that expression of the תרי"ג of the גוף emerges at that quintessential place of תמצית, of connectivity, of the עיקר,

of the תכלית, the meaning of all meaning, the secret of אמונת, the heart of all things.

That's going to be the expression of the אתערותא דלתתא, which is going to be that innermost point, בסוד י משדי. And that's going to reveal the secret of שדי, that י, that tiny drop, that tiny dot that contains all things in the radical hyper-essentiality of the connectivity of the mind through the attentive and intentional צמצום of the יסוד, which is דעת, which is תפארת and the connectivity and the hyper-focus on one thing and one thing alone. That's going to be משלים, the סדר of תרי"ג הראשון, which is going to give us the שדי. And the next תרי"ג, like we said, the emergent fullness that is going to come about afterwards, which we previously would have thought was something removed from the broken state of things right now, but the רמח"ל already told us that this light belongs to מלכות anyway.

So we come to see that in truth the unfolding stage that comes next is already contained within the last element of the previous stage. And in קדושה it's always like that, that the edge of something is the beginning of the next stage. And that's the interconnectivity of the פלא עליון of כתר מלכות. But it's this י that fulfills the שדי, which is going to be the source of the next תרי"ג that are going to emerge.

And when things are still at their arrested state of מלכות, devoid of fulfillment from the תרי"ג מצוות that appear to belong to זעיר אנפין, there's no meaning yet within the meaningless casing of things. So at that place there's a room for negativity still, because it's at that place where we're still in the operant place of the in-between place of בחירה, or הקדוש ברוך הוא wants us to fulfill ourselves. Again, this is purposeful, the entire purpose of that

place of suspended and arrested development prior to fulfillment, and the revelation that the fulfillment rests within that place prior to fulfillment itself, it needs to be unfolded. But it's always contained within that inner point of connectivity in the אתערותא דלתתא, כי אדרבא, the רמח"ל says, is not mistaken.

This is the entire purpose. This is why reality has formed like this. Because the הקדוש ברוך הוא wants there to be a יצר, הקדוש ברוך הוא wants there to be that seemingly empty place of the middle prior to the revelation of the end, which is the interconnectivity between the beginning and the middle of the end. Because the יצר is what's going to drive the motivating power of revealing the הקדוש ברוך הוא with more intensity.

The יצר, like the רמח"ל tells us over and over, is not something other than the expression of הקדוש ברוך הוא. There's no separation between the תרי"ג and the תרי"ג. Ultimately, the יצר is the drive that's there to help us get through the middle of concealment prior to the revelation of the unity of the end so that we can come with the ferocity and the intensification of self that comes about by the labor and self-creation of the self and the auto-affective process of emergence, of perpetual emergence, which is the movement of the גבורות, which is the שרש of the יצר. That must always remain, and in the future, the יצר is just going to be revealed to the animating content of the imaginative drive that gives birth to the process.

om emptiness into fullness perpetually. In spite of all fullness, we come to realize that it's empty in relationship to something else, and it will remain even after its own שחיטה. As חזל says that when הקדוש ברוך הוא is going to שח

the שחיטה, it's going to be דומה לצדיקים, like a הר גדול. First and foremost, שחיטה is not killing something.

שחיטה is the הכשר of something. It's the purification and the inter-inclusion of something that was previously outside of the realm of קדושה, and it's revealed to be part and parcel of the realm of קדושה also because the יצר is a מלאך קדוש, it's the same סמך אלף למד, which is the גמטריא of 91, הויה, and אדנות together, as רבי נחמן points out in תורה חיים ב. And we need the יצר, and the יצר is there to be מגלה מילתא למפרע of the secret of טוב מאד that we brought about the ייחוד. And this process of the שד, this body without the rectification of it and the revelation of that point of connectivity at the very edge of things, at the edge, edge, edge of all things, where it appears that all meaning is lost and devoid from this primary stage.

It's revealed that at the very bottom in the עטרה שביס, so there's going to be unity. But before that, when there's just the שד of the body, this also applies to the nations of the world also have this. This image, this שין דלת, this element of the תרי״ג הראשון and the זיכוך of the body and the mind and the heart, that applies to the nations of the world as well. But the יוד of the שדי, the עטרה שביס, the secret of the שם הויה, that's revealed in the body of each and every person.

So they don't have that יוד that's in the השכלה. Specifically at the מצוה of ברית מילה, which is the edge, it's the beginning, it's the first מצוה that a person encounters because it's the edge of the first תרי״ג and the beginning of the next תרי״ג. And it's that יוד of the עטרה שביס to reveal that all that we're about to gain is always already present within that place where we feel that we've already lost it. This is unique to the Jewish people.

And it's at that place of the beginningness of the light, at the edge of the dark, to reveal that the light was always contained within the dark, that I'm referring to the first תרי״ג, the body and its isolation, prior to the revelation of the lights of מצוה that comes from זע אנפין, and מלכות appears to be the void, and that appears to be dark. And ultimately the light that's going to emerge in the תרי״ג מצוות, we come to realize that ultimately it was all contained within the עטרה שביס to begin with, and the light was always present. It just needed to be descended into it. It needed to be revealed through the צמצום, and the צמצום, and the צמצום, of coming to that נקודה פנימית of the עטרה שביס, which is the secret of the מלכות that reveals that is existent already within זע אנפין, and so that when it goes back down into מלכות afterwards, as the רמח״ל already made clear to us, it's going to be revealed that it was always מלכות to begin with, and that the fullness was always there.

And then all of the other מצוות come about. And it's impossible for a person to experience the second stage of the מצוות, which is the השלמה, to the חסרון of מציאות. It's only when a person has the fullness of the חסרון of the previous stage, the previous stage of the body devoid of מצוות can be seen as a lack. But there's a fullness that emerges from within the heart of that lack, which is the secret of the עטרה שביס, which is the secret of the ברית מילה, which is the beginningness of the wholeness that will be revealed in the secondary order of the תרי״ג מצוות.

And it's only a person who has been משלים, the חסרון itself, and been מגלה, the נקודה הקטנה of יוד, of that דיו, of that ink, that tiny dot of צמצום, within the חלל הפנימי, from within the act of concealment, the נקודה of connectivity, in spite

of all things, only somebody who has that שלמות has the ability to then go into the next level. And then when it comes to the nations of the world, meaning to say that, because that the ברית מילה is שייך, only to the Jewish people, as צדיק points out perpetually, when it comes to the גמרא and חזל, that someone who takes a נדר, not to benefit from the circumcised of כלל ישראל, so even someone who's not circumcised, has the concept of being circumcised. And when a person makes a promise not to partake of the food of the circumcised of the nations of the world, so that a person can always take from that food, because ultimately there's an inherent nature of this circumcision, this revelation that comes about by way of a concealment, the cutting that reveals a movement and a פריעה that pulls something back in order to be מגלה זין on the נקודה פנימית, and it's specifically within that צמצום and the secret of what רבי עקיבא and אשת טורנוסרופוס were speaking about the whole time, which was, if הקדוש ברוך הוא שלם בכל מיני שלמות, then why create a חסרון? Why create the need for fulfillment? Why create that tiny drop, that dot of the concealment that needs to be fixed by human beings in order to reveal to be מגלה זין and the אור הגנוז that rest בפום דאמה, that's going to be נתגלה with משיח בן יוסף and משיח בן דוד and משה רבינו and the מוחא סתימאה, and the ייחוד and the secret of the משיחין of the three ייחוד, which the רב is speaking so much about, the ייחוד of the תורה, of רבי נחמן and of הבעל שם טוב הקדוש, the ייחוד of these places to be מגלה זין and how these two תרי״גים are connected inherently together in spite of the fact that they appear to be separate from one another and that ultimately, it's specifically within this process of concealment, which is going to give birth to the revelation of the תרי״ג מצוות. And this is the secret of קל שדי, of the שדי, of the ability to say לאמר לעולם די, the secret of finding enough in that דיו, in that

ink, in that tiny drop of connectivity that is present in each and every person's mind at each and every moment בעזרת השם.

Adir BaMarom (Ramchal) 8_ Same Process, Different Level

Okay, so בעזרת השם, we are continuing with our series of שיעורים on the רמח"ל זביר on the אידרא רבא אדיר במרום. And we're continuing with the conversation of how הקדוש ברוך הוא allows reality to emerge into the playing field in which we encounter it. Meaning to say that הקדוש ברוך הוא created a deficient thing and that deficient thing is there for the purpose of us fulfilling that deficient thing so that we can bring out the fullness of our own selves through our own volitional activity, emerging out of our own selves by way of contact with ourselves through the secret of labor, which is the touching and the not touching of the self at the very same moment and through that unfolding the process of how הקדוש ברוך הוא wanted the world to fully express itself. And it's specifically in the space of מלכות.

מלכות is that deficient place, that מקום of חסרון that הקדוש ברוך הוא reveals in the world in order so that human beings have the capacity to refine things. And then in addition to that, what we spoke about is that hidden all the way up by זעיר אנפין is a secret of the שורש העליון of מלכות, which is the fulfillment of מלכות itself. And what הקדוש ברוך הוא revealed to us was the deficiency of מלכות, מלכות in its own self, and then the upper ספירות of מלכות, which belong to מלכות themselves, which are hidden away in the space of זעיר אנפין, כל זמן that the world is not operating in the way that it needs to be operating. And our job is to draw it down into the מצע itself.

The מצע is the impoverishment of מלכות. It's the impoverishment of the body. It's all of those things that appear to be devoid of inner content because of the externalized shape of themselves. But what the רמח"ל is spending so much time being מגלה to us over here is that in truth, the fulfillment of that empty space also belongs to that empty space and that both of those elements are related to the space of מלכות.

We spoke about how, in truth, מצע represents the deficiency, that feminine impoverishment, the לבנה, the void of the illumination of itself. And we tend to assume that in order to illuminate מלכות, in order to illuminate that which is deficient, we need to draw down some fulfillment from elsewhere so that this broken thing can be filled. But what the רמח"ל is being מגלה to us over and over is that that's the wrong way to look at fixing. Fixing in truth is recognizing what is deficient and then moving upwards to the place where the fulfillment rests and drawing it back down into the place of deficiency, revealing the wholeness of deficiency itself.

And that, we said, was the secret of שדי. That was the secret of the inherent wholeness that exists within מלכות itself, which is going to be the ability for us to draw down the מצוות. And what we saw through רמח"ל in the previous שיעור is that we have these two expressions of מלכות. We have מלכות in its externalized shape, which is like the body, which is like the externalization of reality, which is seemingly devoid of significance, devoid of meaning.

And then we have the second stage of מלכות, which comes down and fulfills מלכות itself. And we already said that this ו that comes down from זעיר אנפין to fulfill מלכות is not זעיר אנפין being משפיע unto מלכות, but rather זעיר אנפין giving back to מלכות that which was previously hers. So it's המצוה הזאת, that

the fulfillment of those two שלבים of מלכות are all specifically related to מלכות itself. We're not talking about the מצוה as the זוהר and the מצע, the impoverishment is the נקבה, but rather the מצוה itself, the fulfillment of the impoverishment is the expression of the נקבה itself.

And so we have these two שלבים. We have these two שלבים of the תרי"ג, right? The תרי"ג is the body and its externalization, the 248 limbs and 365 sinews. And then we have the 613 מצוות, which are the content that come to fulfill the externalized shape of things. So again, we are in this dual perspective of there's an empty thing that is devoid of inner content and we must draw the inner content into that empty thing in order so as to illuminate the empty thing.

And even though we know that both are fundamentally connected to one another, nevertheless, there still seems to be a separation between the two of them. And this is what the רמח"ל came to be מגלה to us in the last שיעור that we had, which was the secret of the עטרת יסוד, that like anything, like anything in holiness, like anything that's rooted in the realm of unity and related to הקדוש ברוך הוא's process of unfolding in this world. So there is an inherent connection between stages. There is no absolute distinction between stage.

There's no stage one and then there's stage two, as if there's this absence and emptiness in the middle that somehow must need to be traversed in order to get to the next stage. But rather, every new beginning comes from some other beginnings and we know this from the secret of מלכות, that the מלכות of the lower world becomes the כתר of the higher world. Meaning to say that at the very edge of the higher level rests the secret of the

burgeoning potential of the next level. And so too, at the lowest level, the highest part of the lowest level is in truth lowest part of the higher level.

This secret of the interconnectivity of the porous borders that operate between the bottom of the previous stage and the top of the next stage reveal the secret of the inherent unity that exists within all things. And it's there to show us that we're not talking about two separate stages as if there's fundamental differences in reality. We're talking about one unfolding process, a singular process of the perpetual unfolding of unity, which is always growing in the sense that it's always revealing that more and more is contained within that original perspective of unity. This is the גנזך of the רמח"ל to show us that the middle, which appears to be devoid of the spiritual illumination and the unity of השם as it's expressed in the beginning and as it will be expressed in the end.

It's our job to transform that empty space, the middle into the bridge that reveals the connectivity between the beginning and the end, revealing היה הוה ויהיה and how everything that appears to be devoid of הקדוש ברוך הוא's light is simply there waiting for הקדוש ברוך הוא's light to be revealed from the innermost recesses of that thing itself, retroactively revealing that it was never out side of the realm of connectivity. So we see that what the רמח"ל is trying to reveal to us is that point of connectivity where stages are revealed, not to be two separate stages, one separate from the other, that one grows into the other, but rather a singular expression of unity that expresses itself over various stages of expression. But there's always a hinge point. There's always a liminal point, that lowest point of the previous level, which becomes the highest point of the next level, which is the secret of the

interconnectivity between all things and that chiastic experience where the bottom of the top gives birth to the top of the bottom.

And this is what the רמח"ל told us with regards to the connectivity between these two דרגין in תרי"ג. Like we said, תרי"ג represents the externalized shape of things and the inner content that comes to fulfill the externalized shape of things. It's the מלכות in her destitution and it's the original fulfillment of the מלכות, that lost light of the moon, which is now being drawn back down, which we at least at first glance see as two separate things. But then the רמח"ל comes along and he explains to us that in truth, already within the edge of the body itself, already within the edge of the externalized מלכות itself, there exists the burgeoning potential of that which is going to come along and fulfill it afterwards.

That it already exists within the stage that is devoid of inner content. The inner content is still there. And that's the יוד of שדי. That שדי is going to be the expression of the יסוד.

It's the last edge of the upper ספירות, which represents the מצוות, the תרי"ג מצוות that come to be משלים, the תרי"ג elements of the body, the fulfillment that comes to fulfill the external shape of reality. And instead of thinking about it as something completely separate, we can look at that יוד, we can look at that tiny drop of the יוד, that דיו, that irreducible point of content that contains the infinite within the infinitesimal, that remains hidden within the יסוד and that's going to be the emergence of all of the תרי"ג מצוות afterwards. And the רמח"ל went on to say that in truth, the body itself can be referred to as a shade. It could be referred to as something that is devoid of the animating content of what is being expressed in it.

It appears to be a body without a נשמה. It appears to be a כלי without an אור. But when left on its own, that שד, it represents the concealment, it represents the emptiness of מלכות. But when the יוד, that tiny drop, the עטרת יסוד, which is the wholeness that is already contained within the impoverishment itself, that נקוד, the פנימיות, that's נתגלה specifically through an act of cutting that reveals the connectivity that comes about by way of refinement, human activity, the secret of ברית מילה.

So that's going to be the גילוי of the יוד and that's going to be משלים שם שדי and that's going to be the ייחוד of the תרי"ג elements of the body in their externalization and the תרי"ג מצוות, which are coming to fulfill the body in its externalization, revealing the unity between זעיר אנפין and נוקבא. And the רמח"ל is going to continue in going through various גמטראות and focusing on this יוד, focusing on this element of יסוד. And because there's a lot here that myself, I don't understand, and parts that are not necessarily going to be as understandable to those without a background in some of these ideas. So we're going to move a little bit quicker through this next page or so to bring us to the next שלב of אדיר במרום בעזרת השם.

So we are now on the א יוד in the רב שריקי מכון הרמח"ל edition of אדיר במרום. And the essential מצוות הראשונות הנמשכות בדרך עיקרן מן היוד הזה הן נקראים אותיות that emerge from this יוד, that point of potentiality of fulfillment that exists within the destitution of מלכות itself, the עטרת יסוד, which contains everything within it, the emergence of that יוד, which is going to take the shade and transform it into שדי, are going to be referred to as אותות signs. These specific types of מצוות that reflect, that they come to represent, and

they come to signify something that stands behind them. And this is the secret of what חז"ל have said, השם צבאות, the name השם צבאות is a נוטריקון.

It can be read differently as אישו בצבא שלו, that it's a sign within the army, within the legions of הקדוש ברוך הוא, that these מצוות are signs, they're sign posts along the way that represent something that stands behind them. And I'm going to explain the matter clearly to you. So now we're going back. We're going back to what the רמח"ל began with, that the origination and the emergence of זעיר אנפין and נוקבא, these two stages of תרי"ג that we're dealing with in this realm of destitution, in the space that הקדוש ברוך הוא wanted us to engage with free will, that comes from the womb of בינה, that emerges from בינה.

And we said that because it comes from the womb of בינה, that ultimately it represents the paradoxical notion of expression and repression, of extension and withholding, of חסד and גבורה, of the unfolding process and the withholding that gives birth to the shape of things, thereby giving each and everything its own particular shape, its own particular identity, separating it from other things. This comes from אל שדי, which is the secret of the world of בריאה, the world of בינה, the womb of בינה, that the אל was the חסד, it was the element of the expression towards growth, and the שדי is the element of constriction. And both of them operate together to give birth to reality. We explained that specifically in the יסוד of אמא, the foundation of the mother that emerges from בינה itself, that gives birth to the formation of זעיר אנפין and נוקבא.

But afterwards, and the רמח"ל is hinting something here, that any process that we see in the entire system of the אריז"ל and the unfolding processes of

the worlds, what we're dealing with are very simple set of rules that are reacting themselves over and over and over. It is a system of laws and regulations of expression and containment of lights and vessels, of the process of relationship, of עיבור יניקה and מוחין, of אחוריים and then פנים אל פנים and then עצם, all of the different stages are expressed on each and every level. Now, you might see them operating at the lowest level, but one can extrapolate to one degree or another, a s that אריזל tells us in עץחיים, even in the highest places, you can extrapolate these הלכות to those levels, except that on the higher level, they're more and more refined. So what is more kind of thickened down here gets refined as we ascend upwards in accordance with the gradations that we're speaking about, but the shape and the order and the framework and the systematicity of how הקדוש ברוך הוא is revealing himself doesn't shift.

The only thing that shifts is the congealment of it. And what goes down here and is seen as a congealed system of actual mechanisms is revealed up there to be the potential towards a system that still maintains a certain expression of systematicity, that the גבול is always refining itself as we go from below to above and always congealing as it goes from above to below. And so what the רמח"ל is saying is that the formation of זעיר אנפין and נוקבא, which we described took place in the site of אמא, which is what takes place in בינה, we're also going to have a process of this very same diminution, this very same צמצום process, this very same emergence out of the secret of שדי, out of the secret of הקדוש ברוך הוא, radically revealing the deepest secret of all, which is how there can be limitation whatsoever if הקדוש ברוך הוא is unlimited. So we're going to see the perpetual reestablishment of limitation from one level to another.

And what the רמח"ל is saying, we spoke about אל שדי by אמא, in the womb of אמא, but now what we're looking at, this name of קל שדי that was operant in the place of בינה has now descended downwards into the next lower parts of which is זעיר אנפין and מלכות, which are going to be the זון, which are going to be the places that we have engagement with. And this light of the יסוד of אמא, the אל שדי, goes and expresses itself at the bottom of the parts of זעיר אנפין, which is the יסוד שלום, which is the secret of the שם of שדי. But like we said, this נקודה of שדי, this נקודה of the expression that זעיר אנפין is going to reveal down below to מלכות, just as the אל שדי of בינה revealed down below to זעיר אנפין, we see that there's two elements here. There's the shade of שדי, which we said is That's where everything is still going to be operant in a place of constriction prior to the emergence of the fulfillment of meaning.

And only when that יוד, that יוד that comes and adds to שדי, which then allows the upper תרי"ג to be מלביש and the lower תרי"ג revealing the inner content of the body itself. So at that point, we transform from אלקים into הוי"ה. אלקים represents constriction. It represents דינים, it represents resistance, it represents concealment.

And הוי"ה represent the opposite of that revelation. It represents containment. It represents expression. It represents the connectivity that הקדוש ברוך הוא is revealing.

And what we're seeing here is just as the רמח"ל was revealing to us before, these are not two separate fundamental realities, but rather they are two parts of a singular reality. The same way that שדי is shade and יוד, which is the concealment of the body and its isolation and the fulfillment of the body with that innermost point of the עטרות יסוד, which becomes the point

of transmission where the heavens empty out into the ארץ itself, where the ייחוד of יסוד is the ability to connect that which is above and below. So we see here also that the transition from אלקים to הוי"ה is also very similar to the transition from the shade to שדי. All a person has to do is add a יוד in order to illuminate the concealment, because we would typically think that if there's concealment, concealment needs to be removed in order so that revelation can emerge in its place, that אלקים needs to be removed so that הוי"ה could emerge.

But what we're seeing here is that in truth, אלקים is just הוי"ה waiting for that יוד to be revealed. And when that יוד is revealed, the אלקים is transformed into הוי"ה and the secret of והוי"ה, וזהו בחינת אלקים. השם הוא האלוקים שנזכר במעשה בראשית. And these two elements, as we see in the lower parts of זעיר אנפין, just as we saw in the אל שדי of בינה, we see here also that the shade of the שדי, of the יסוד of זעיר אנפין is אלקים.

It's the expression of דינים, it's the expression of an empty reality devoid of content. And only afterwards that יוד comes along, that יוד comes along and it fulfills it and it transforms it into a place of הוי"ה. And this is the aspect of the two names of הקדוש ברוך הוא, which are professionally used in the creation of the world. כי רק כך נעשים כל הספירות.

This is the only way that the ספירות are going to emerge. It's specifically in the balancing act between these two stages. או בבחינת אלקים, או בבחינת הוי"ה. It's either going to be operating in a perspective of concealment, which is the shade devoid of the יוד, which is prior to the expression of fulfillment within the empty vessels of reality, or it's going to be the fulfillment of the שם הוי"ה,

which is when the inner content infuses the externalized vessel to reveal the inherent content and the moon's lost light, which belongs to מלכות itself.

מה שגורם לזה? What causes this process of שדי by the יסוד of זעיר אנפין? In truth, it's the אל שדי, which operates by the יסוד of בינה, because the son is expressive of the mother. The son is expressive of the mother and זעיר אנפין is emergent out of בינה. And even though we very often say that בינה and מלכות are similar to one another, because בינה represents the first instantiation of נקבה and the feminine quality of הקדוש ברוך הוא כביכול, with the ה עילאה, and מלכות represents the lower ה, so we would seemingly think that there's a connection between the mother and the daughter, as we're going to see by מגילת רות, and that there's going to be a connection between the father and the son, which is going to be חכמה and זעיר אנפין. That's only בחיצוניות.

That's only externalized, where we see the external relationship based on their modes of functioning. But in truth, as the ריעא מהימנא points out, and the רב makes a big עסק out of over and over, and the בעל הסולם makes a big עסק out of, is the secret that on a פנימיות level, the relationship is inverted. Externally, the father and the son are unified. The יוד and the ו are unified, and the mother and the daughter, the ה and the ה, are unified.

But בפנימיות אביס ספרת, t hat חכמה is the שרש of מלכות, and the אבא is the שרש of מלכות, because בטל אמיתי and the בטל במציאות of חכמה can only be נסקלה, specifically in מלכות, and קונה in ארץ בתבונה, that ארץ, which is זעיר אנפין, is going to develop its situatedness and its presence through בינה itself, meaning to say that there's an inherent relationship between בינה and זעיר אנפין, which we're seeing here, that the limitation process of the שדי and the

unity between the שד and the יוד, which is taking place by the level of the יסוד of זעיר אנפין and the עטרת יסוד is also taking place in that same place in בינה. אין ענין להזכירו, כי רק נעשים כעשר ספירות, סבבחינה סלאיקום מבחינה סוויה, ומה שגורם לזה, and what causes this? דהיינו אל-שדי, the fact that אל-שדי by בינה causes this process. אין ענין להזכירו, כי הוא באמא. We don't talk about it explicitly necessarily because אמא and בינה is still considered a מקיף, it's still the interiorization where things are beginning to emerge prior to actual emergence.

Actual emergence only begins at the unfolding of זעיר אנפין and נוקבא out of בינה, which is why בינה is such a transitionary place representing the edge of the upper level and the beginning of the lower level, which is why it's the most fundamental place. It brings us back up to חכמה. ומה מעשה בראשיתו בזון. But when it comes to מעשה בראשיתו, which is a מעשה, which is a revealed thing, all we have access to is זעיר אנפין and נוקבא, which is going to be the secret of שדי as opposed to the אל-שדי of בינה.

והנה זה סוד, and this is the secret of מי יעלה לנו השמימה. This is the secret of the פסוק in דברים, ל, י, ב, which says who is going to help us ascend upwards to the sky? שראשי תיבות מילה, meaning the ראשי תיבות of מי יעלה לנו השמימה, the ability to transform below to above and to draw down above to below. It's going to be ראשי תיבות מילה, which is going to be the secret of the עטרת הברית, בסופי תיבות הויה, and בסופי תיבות הויה, because that's what we're accessing here. We're accessing the מילה and the secret of הויה, which is the זעיר אנפין and נוקבא.

But what the רמח"ל doesn't point out over here is we can say also that the מי יעלה לנו השמימה, we shouldn't point something out that the רמח"ל is not

pointing out, but we can say that מי יעלה לנו השמימה, מי is the secret of בינה, מי יעלה לנו השמימה, that the secret of the ראשי תיבות of מילה and the בסופי תיבות of הויה, which is the secret of the שדי and the שד and the יוד and the interconnection between זעיר אנפין and מלכות, the empty space of being and the fulfillment of being itself, which reveals the inherent fullness of being itself, is going to be emergent from בינה, as the רמח"ל is saying. כי רקתה בחינת יוד זוס. It's specifically with the connection of the יוד to the שין דלת, which is going to transform it into שדי, which is the יסוד of ברוך הויה, שם, מאיר, זעיר אנפין, בספירות הוא. It's only through this fulfillment of מילה and this עיקר נקוד of the יוד, which is connected to the שין דלת, which is going to reveal השם's process in reality, specifically by way of the שם הויה and not the שם אלוקים, לכם, גם, כלל ישראל, אין, השם, הקטן, שנולד מישראל, so too even a young child who's born in הזה, מאיר, עליו, אלא, אך, השנימו.

The name of הקדוש ברוך הוא, the name of הויה, which is revealed on the גוף of the individual, is only נסקלה through the act of ברית מילה, through the cutting that reveals, through the act of incision and the circumcision that reveals that which was hidden in order so that it could unfold in its full potential. לכם ערלה עולה שין, that's why the ערלה, which is prior to the emergence of the יוד, is the גמטריה of שין, which is the סוד of דיוד אלוקים. And when you look at אלוקים, spell that אלף, למד, פא, למד, מם, דלת, הי, יוד, יוד, וו, דלת, מם, מם, when you spell out that הי with a יוד, as we do by the שם הויה as well, it's going to be the גמטריה of ערלה, ערלה is אלוקים, like we said, it's that נקוד of מלכות prior to the expression of the יוד, which gives birth to that עטרת יסוד, which is what draws down that שלב of מצוות, that higher תרי"ג, במשלם, the lower תרי"ג. So before then, all we have is אלוקים, which is a secret of ערלה, and the הי אותיות שבע בחינות אלוקים הם הדברים, because אלוקים was the way things were

functioning prior to the emergence of the ברית, which is also the secret of the שד, prior to the connectivity of the יוד of שדי, which is also the secret of the ג''תרי of the גוף, prior to the emergence of the ג מצוות תרי''ג.

והנה שם זה אל-שדי, this name that we see by בינה, this place of formation, מתפשט, בזעיר אנפין, כנזכר לעיל, like we explained, except now it's only going to be the שם שדי, but we're going to see that this אל, where does this אל go? What happens to the קל, that loving kindness that was expressed in the room of בינה, prior to the emergence into זון? Now we see that we have שדי, but what happened to the קל? So זכר רמח''ל, the קל, the place of חסד, is מתפשט into the five ספירות that make up the parts of זעיר אנפין, which is חסד, גבורה, תפארת, נצח, and הוד, כי הלמד מתפשט בחגת, and the מגיד of מזריטש and the בעל שם טוב make a big עסק out of this, that the למד, each of the ספירות of חסד גבורה תפארת contains their own subset of ten ספירות, like we're seeing in ספירת העומר now, the חסד שבחסד, גבורה שבחסד, תפארת שבחסד, and חולא. So you have the למד, you have the ten of the first three ספירות, which are going to be חסד, גבורה, and תפארת, which are going to be expressive of the למד of the same קל. And the אלף is going to be מתפשט, the נצח and הוד, which is the secret of שהם שני חצי אלה אלף של צבאות, that נצח and הוד are two parts of the same unity, which is surprising that the אלף, which is higher than the למד, would be expressed at the lower place, which is נצח and הוד, but the למד, which is lower, is expressed in the higher place of חסד, גבורה, and תפארת. But in truth, נצח and הוד are the place of connectivity and the place of transition.

And that's why we might see that the אלף is being expressed here, כמבואר חל, מסקלא, היסוד, בסוד, שדי m במקום אחר. אחר כך, זוק ברע, and then the יסוד itself is נסקלא and the secret of שדי, so קל is expressed in חסד, גבורות, and נצח, תפארת, and

הוד, and the שם שדי is expressed in the יסוד with the שין דלת being the יסוד when it's still in a state of ערלה, when it's the שם אלקים, and then through the secret of ברית מילה, where מגל of the יוד, which is the עטרת הברית, which transforms the אלקים of the ערלה into the secret of הוי, and the secret of מי עלינו השמים, בסוד הציור והחותם הזה, in the secret of this formation, this place that is going to give shape to the externalization of reality with the fulfillment of the מצוות. כי באמת היסוד, כל העטרת הזאת, because the יסוד contains this עטרת, בסוד הספירות, בסוד הפרצוף, because in truth, when we're talking about this יוד of יסוד, which is going to be מקושט מלכות, we're talking about the inherent connectivity that gives birth to the ספירות and the פרצופים, revealing how there's formation, which appears to be devoid of content, and then at the very edge of that process, there's an emergence of content. וגם סולך כל ספירו.

ולכן בואי נאמר אני אל שדי, אני הוא שאמרתי לאי לעמודי. This secret of the יסוד, the secret of the נקודה that connects the fulfillment with that which appears to be destitute, that secret of the גילוי that comes about by way of concealment, this is what creates formation. This is the limit point. This is the edge of things.

This is the סיום of the גוף, the edge of the body, which is the secret of שאמרתי לאי לעמודי. This is the limit point at which a person can extend themselves. כי בסוד היסוד, הרנישלם מספשטי סאור, because it's specifically in the emergence of the יסוד, in the אור טוב, in the אור הגנוז, in the יסוד עולם צדיק, in this secret of the אור הגנוז, that secret of the לתקן עולם, the מלכות שדי, that secret of תיקון, that secret of the rectification and the תיקון הברית, that is where the unfolding of יסוד is going to be expressed. והשד שבו, but the שד, which is that point of content devoid of fulfillment, כנגד הקל שזכרנו, it corresponds to that קל, כי סוד

גם כן חסד גבור תפארת נצח הוד, because the secret of קל, like we just said, is going to be the secret of נצח הוד and חסד גבור and תפארת, because the למד is going to be the חגת and the יוד, the אלף, is going to be נצח הוד, and the שין, so we see the same thing in שדי, we see the same exact relationship in שדי, that שדי, the שין is the aspect of חגת, דלת is the aspect of נצח and הוד, שהכל בסוד ובין, because it's made out of ובים, because the דלת is two ובים and נצח and הוד are connectivity points, they're the points of the ובי העמודים, and the יוד is the בחינה of the יסוד עצמו, so we see that the same relationship that we saw in אל שדי, where that קל, the למד, represented the חסד גבור and תפארת of that place of בינה, and the אלף represented the נצח and הוד of that place in בינה, and the שדי represented the יסוד of that place in בינה, so too in the הספשטות of that שם, from למעלה to למטה, we also see this full expression in the world of זע, as well, where the קל is going to correspond to the חסד גבור and תפארת of the שין and the דלת of the שם שדי, which is the יסוד of זע, and the secret of the שין, which is the בחינה of חגת, the דלת, which is the בחינה of נצח and הוד, and the secret of the יסוד of the ובים and the יוד, which is the aspect of the יסוד itself.

But in truth, ultimately, the עיקר נקודה here is that the יוד represents the מלכות of יסוד, which is נתגלה over there, even prior to its connectivity with יסוד, which is the עטרת הברית. This is because we have already explained to you that the ספירות appear in the framework of the individual, and the individual is built in the framework of the ספירות, שם, מצטייר, and בציור, because they are formed in a formation, they are formed in an image. All of what the רמח"ל is describing now is the formation and images and the process of production and the systematicity of things. This is expressed in מלכות.

מלכות is always going to be the way that הקדוש ברוך הוא owns the world. And what we find now is that all of the upper ספירות, the שם, the דלת, and even the יוד, which is the עטרת הברית, all of these are the expressive elements that were hidden up by זע before being revealed down in מלכות itself, like we said, and that's going to be where the formation is going to take shape, because מלכות is the formation of all of this. Their measure is ה, which is the secret of חסד, גבור, תפארת, נצח, which is the secret of the שין דלת, which is ה ובים, because שין has three ובים and דלת has two ובים, and that's going to be five ובים. אך העטרה is the secret of מלכות לפי בחינת היסוד, שהוא סוד המצוה.

And like we said, the secret of עטרת הברית is the secret of the quality of the תריג מצוות that are expressed even prior to the fulfillment of מלכות itself, which then get drawn down to fulfill מלכות, which is the secret of the מצוה, that we have the מצה, which is the void, which is מלכות בפני עצמו, and then we draw down this light of the עטרת הברית, which is כולל, all of the מידות למעלה, down into מלכות itself, which is going to be משלים, and then it's referred to מצוה. We draw the וב into מצה, but it's not the זע of מצוה, but rather it's a מצוה הזאת, it's the fulfillment of מלכות itself. מלכות שראשינהו בחינת מצה. and her destitution is מצה, like we said, והבן היטב.

ונמצא לפי זה. It turns out, in accordance to all of this, כי כל הספירות הם בחינת When it comes to all of the upper ספירות, when it comes to all of the expressivity above, when it comes to all of the transition of the שין, and the דלת, and the ה ובים, of the חסד, גבור, תפארת, נצח, הוד, of the פרצוף זע in inclusion with the יסוד, all of that is going to be יוד ה וב. It's going to be the first three שלבים of the שם הוי, והעטרה בסוד הה אחרונה. And it's going to be the עטרת הברית,

which is going to be the secret of the ה אחרונה, because that's the שורש of מלכות.

והנה בהגלות זאת העטרה ונגלה שם הוי. And when this עטרה is revealed, and the שם מושלם, אז ה-קל שהי מתחבר עם שדי, מתחבר עם ה-שם is הויה. And what happens then is that it's incredible, because what the רמח"ל is being מסביר is, why is it בינה is קל שדי, בינה is קל שדי, but זעיר אנפין is קל הויה. קל הויה, the world of בריאה, which is the world of בינה, is קל שדי, and the world of יצירה, which is the world of זעיר אנפין, is קל הויה, and the world of מלכות, which is the world of עולם העשיה, is קל אדנות, those three שמות.

So the רמח"ל is being מסביר here, why is it that the emergence from the world of בינה, which is קל שדי, emerges into the formation process of the parts of זעיר אנפין in the secret of קל הויה. And what the רמח"ל is being מסביר here is as follows. נמצאו לפיזק, כי כל הספירות, סם בחינת יוד הא ואו, אתר בסוד ההי ונגלה שם הויה, this קל האחרונה. והנה בהגלות זאת האתר, when this אתר is revealed, that was connected to שדי, originally in the space of מתחבר שם הויה, בינה, now that קל connects with קל הויה, ועושים גם כן הויה, which is the שורש of עולם היצירה, which is the שורש of זעיר אנפין.

לכן נמצאים אלו השני שמות בתורה, and that's where we find these two names in the תורה, קל שדי and קל הויה. Like we see קל הויה ויאר לנו, that the קל הויה will reveal itself and illuminate the world, ונאם תחשוים קל שדי וקל הויה, if you connect this process of formation from the space of בינה into the space of זעיר אנפין as well, as well as the הי, which is found hidden at the עטרה, הרי הכל כמנין אות, all of it is revealed in the secret of an אות. This is the גושפנקה, this is the stamp, this is the point of formation that is going to bear its mark on every expression later on. This is the נקודה of the אות, this is אות היא לי לעולם

ועד, this is the sign that represents where things come from, the sign on the body, the sign in time, the sign in the mind, the sign in all things, which signify what we're trying to reach back to.

שלכן נקרא היסוד אות ברית קודש, this is why the אות is referred to as אות ברית קודש, כי הוא אות בבחינתו, because it's a sign in this element. והוא עצמו אחד מן התריג מצוות גם כן, in addition to being the formation and the original point where all of those תריג מצוות were going to be revealed, it's also its own תריג מן התריג מצוה. וגם אברים, and it's also connected to the 613 limbs. ותלויים בהתריג אחרים של השלמת התריג אחרים.

So what the רמח"ל has been מסביר over here is that יוד that we spoke about, that עטרת הברית, which is the potential towards fulfillment prior to the emergence of that fulfillment within מלכות itself. But what we're seeing is that there's a fulfillment already operant within יסוד itself, which is the עטרת היסוד, which can be considered the element of מלכות as it exists within the realm of יסוד prior to its expression into מלכות itself. Let's go ויתר a little bit, because we're going to continue with this paragraph, which is still going to be on the same concept, because the רמח"ל now, and the רמח"ל spent a lot of time being engaged in the ענין of מלאכים and the world of יצירה is really where we begin to encounter the realm of celestial forces and the fact that there's spiritual זכים, there's רוחני אסטגזכים that the צדיקים have access to that also operate in accordance with the systematicity, that all of it is there to be revealed for the sake of man, so that human beings can ultimately bring about the כבוד שמים from למעלה, from למטה למעלה, and the whole תכלית of מתן תורה is to reveal the מעלה, the benefit and the elevation and the status that a

human being has over and above a מלאך. So we're going to see how this same process takes place אצל the מלאכים.

And for the רמח"ל, the רמח"ל who had a מגד, who had a connection to the deep connectivity of the מלאכים, so this is a deeply significant thing. זך the רמח"ל misses on דף י"ב. All of the legions, all of the strength, all of the power of the מלאכים and the celestial forces come about and they emerge through מלכות itself. It's all through הקדוש ברוך הוא's expression in מלכות.

מלכות is all that we have access to. מלכות is what we are able to grasp. We see what the רמח"ל has been describing as the emergence of everything into מלכות. But what the רמח"ל is reminding us of is that all we have access to is מלכות and everything is always emergent out of מלכות.

But in truth, all of reality is in truth contained and created in the secret of the אותיות, the כ"ב אותיות התורה, rooted all the way back in the קבלה of מהר"י סרוג in the עולם המלבוש, how everything in this world is composed of צירופי אותיות and each and everything is composed and comprised of the essential letters that give shape to the very foundation and formation of itself. And these אותיות are emergent from מלכות themselves. But what about מלאכים? The מלאכים are created and they find the direction in terms of how they're going to act in accordance with the אותיות that are in their names. Because the letter that is the source of that מלאך, the source of that spiritual force is illuminated on top and shining on top of that force.

And as a result of that, as a result of that sparking and shining of that letter, that is going to be the extension of that letter strength, which is going to be expressed in the secret of the מלאך. When this אותיות from which the מלאך

emerges and where it gains its power from, emerges on top of its head. Now, it is concealed in a concealment of light, in a לבוש of נוגה, in a לבוש of אור, in a כתונת אור, not with an עין, but with an אלף, in the secret of רבי מאיר, in the secret of the עיר of טבריה, that רשב"י was able to retire טבריה to refine all of these things. It's a garment that shines.

And it's specifically here with all of the אותיות of the מלאכים, which are all the formation processes that emerge out of יסוד and into מלכות, all of them are going to emerge in different forms of connections. The רמח"ל is not afraid of expressing the ever-present nature of all things and really the impossibility of pinning down exactly what it is that is happening because of myriad possibilities that exist in each and every moment, as we're going to see when he discusses the doubts associated with עתיק and the secret of the ספקות, the רישא דלא ידע. da. But over here, we see that everything operates in many, many קשרים.

This letter connects with all the other letters. And each מלאך and each force and each expression in this world unfolds through its particular letter, emerging into all of its various relationships in order to carry out its goal. But the emergence of all of these things, the creation of all of these things, is the secret of the מלכות, which is the secret of סוף מעשה, the מושב of תפילה. It's a secret that the מלכות is the מעשה.

When there's a מעשה, it's מלכות. מלכות is the revelation. מלכות is the emergence of something into an actual form. But the sparking, the sparking of that light above us is the light of the יסוד.

Again, so what רמח"ל is being מסביר is that this dual relationship that we have between the יסוד and מלכות, between the potential towards formation and fulfillment and that emergence of that potential towards fulfillment into the edge of that stage prior to actual fulfillment, which is the עטר יסוד. And then transferring down into מלכות, where it's going to be משלים, the previous תרי"ג. This same process is taking place by the מלאכים. The מלאכים have an אות.

The מלאכים are created in the guise of מלכות, but that אות is not going to express itself until it's connected to the הצנוצות and all of the צירופים of the אותיות, which is the כח that it gets from יסוד. So we see, again, the same relationship between יסוד being מאיר to מלכות, that which remains within יסוד, the עטר הברית, and that's the היינו, the יוד של And this is the secret of the נפש and the רוח. This secret of the formation between the concealed, empty shape of things, and the emergence of fulfillment and meaning that exists at the edge of that thing, and the secret of the עטר הברית and the יסוד in מלכות, is the secret of the נפש and the רוח. Because we know that there's five parts of him that operate within a human being.

There's מלכות אנפין זעיר בינה, חכמה, כתר, and that corresponds to the five חלקים of the נפש, which is נרנח"י, that כתר corresponds to the יחידה, and חכמה corresponds to the חיה, and בינה corresponds to the נשמה, and זעיר אנפין corresponds to the רוח, which is this יוד, which is the עטר הברית, and מלכות corresponds to נפש, which is the body. כי כן הנפש, יש בכח כב אותיות, וכן הרוח. Just like we said the body is a תרי"ג, and so too the יסוד is a תרי"ג, so too we're seeing with the מלאכים that there's the 22 letters down here below, which are devoid of content, and the 22 letters above, which fulfill them through

movement. And that's the secret of the רוח, that's the secret of זעיר אנפין and נוקבא.

אלא שהנפש עומדת קבועה כאשה היושבת בביתה. But the letters of מלכות, and its feminine quality, and its privation, and its concealment, and its modesty, and its static nature, it doesn't move. והרוח עולה ויורד ובוקע בהצנוצות, but specifically by the רוח, but specifically by the עטר הברית, we see the הצנוצות of the אותיות, and the emergence of the shifting and the turning that reveals the fulfillment of that thing that appears to be devoid. And that's what it means when we say that the מלאכים emerged from the אותיות through the aspect of מלכות.

But nevertheless, those letters were not moving, and therefore those מלאכים did not have any active principle to engage in. It's specifically from the יסוד that they begin to shift and change. And it's specifically from there that the emergence of all of these principles, all of these principles are going to emerge. בעזרת השם, I know that this was less than clear in terms of the essence and depth of each of these ideas.

But again, like דרמח"ל said, we have to be patient with ourselves, we have to move smoothly through the ספר, we're going to have one more שיעור where we're still connected to the שד, and the שדי, and the קל שדי, and the formation, then we're going to go into the next שלב, where דרמח"ל is going to bring us in contact with the sweet illumination of the book of the זוהר הקדוש, with the light of רבי שמעון בר יוחאי, with the light of טבריה, with the light of משיח בן דוד, משיח בן יוסף, and בעזרת השם, we're going to be ממשיך, into the depths of the זוהר הקדוש, through the secret of רמח"ל's בעזרת השם ,ביאור.

Adir BaMarom (Ramchal) 9_ Actualizing the Potential of Wholeness within Deficiency

Okay, so בעזרת השם, we are continuing with our שיעורים on the אדיר רמח"ל's במרום on the אידרא רבה, and we're coming up on רבינו הרמח"ל's יארצייט, which is going to be tonight. בעזרת השם, the ספירה of יסוד should be יסוד, and the aspect of משה. חיים, משה is the פנימיות of דעת, it's the elevated site in which the דעת of משה is מתפשט into each and every one of the צדיקים, and חיים is the ability to draw that דעת down to give it to those below, meaning that was the role of the רמח"ל in the secret pathways from the head into the heart that the רמח"ל was מגלה, and that's what we're going to be discussing tonight in a שיעור, the יארצייט שיעור for the רמח"ל on דרוש הקיווי, on the concept of hope in the תורה of the רמח"ל בעזרת השם, and today we're going to continue in the אידרא רבה in preparation for the יארצייט of the רמח"ל. So we're continuing on דף יוד דלת, I'm sorry, not דף יוד דלת, we are continuing on דף יוד ב in the אידרא רבה and the אדיר במרום מחום הרמח"ל edition, and we're picking up on the same thread of thinking, the same thread of סבר that the רמח"ל is being מגלה when talking about the nature of מלכות, the רמח"ל is setting up the space in which human volitional activity is going to take shape, in which human beings are going to be able to develop themselves, thereby revealing the original desire of הקדוש ברוך הוא to have us reveal His light down here in the middle process that appears to be devoid of the infinite light of the beginning and the infinite light of the end, because the unity that's going to come about when we unify the beginning, the middle, and the end, and the middle places, specifically through our choice, what we're going to reveal is a doubled nature of הקדוש ברוך הוא's revelation, because now הקדוש ברוך הוא is found in the beginning and the end, and He's also found in the middle as well.

And what the רמח"ל wants to give us is a מסילת ישרים in which we can experience the process of the refinement of the middle as we are encountering the process of the refinement of the middle, which is what פנימיות התורה is coming to reveal to each and every person, that the very concepts that we're often learning about, if one pauses to reflect internally on the mechanics and the inner mechanics of the soul, one will realize that those very things we're learning about are taking shape in the very act of learning about them and contemplating them, thereby uncovering the light of unity within our lives. And in this place of מלכות, in this place of the ability for us to partake of that gift that הקדוש ברוך הוא will give in the future without any shame, because we have enjoyed the process of the labor and the becoming of the receptacle to receive that blessing, as the לשם said, and we said it numerous times in the name of the לשם, the reason that a person benefits far more from the work of their own hand rather than the thing that they're receiving is because when a person earns something, when a person engages in a process of labor, a person comes in contact with themselves. That אדם קרוב אל עצמו, that אדם קרוב אל עצמו rather, a person is considered proximate to themselves. There's a proximity of the self to the self, because the self is rooted in an infinite place of חלק אלוה ממעל, so the self can always learn more about itself, and therefore anytime we undergo a process of laborious activity, whether it be in an intellectual level, an emotional level, or a physical level, we are always encountering the dual process of רץ ושוב, צמצום, and התפשטות, or the concealment of self, and the reduction of energy, and then the re-expression of energy, thereby revealing more elements of ourselves.

That's the secret of the self-becoming that takes place through that middle place, with the רמח"ל being מגלה this. As a result of the necessary split between apparent darkness and revelation, so as to enable the necessary playing field for volitional activity of בחירה, it has to be even, it has to be half-half, it has to appear that concealment is as real, כביכול, God forbid, as revelation, in spite of the fact that we know that concealment is just another way of revelation taking shape. But that's why we said the רמח"ל gives shape to the space of concealment, more so seemingly than other צדיקים, because the building up of concealment as if it appears to have some element of standalone property, God forbid, when one can see that in the writings of the רמח"ל, all of that is to reveal the בלגור חידוש, when we reveal that all of it is still just fundamentally contained within the unity of הקדוש ברוך הוא, and הקדוש ברוך הוא is running the show, whether it's darkness or light, and He's revealing Himself in both ways. But because that both-way nature is going to take place, there's a split between darkness and light, meaning to say that in its absence, in מלכות, in its original stage, in the way that the body is formed, in the way that this worldly experience is formed, in the way that limitation unfolds from the womb of בינה, in the secret of קל שדי, down to the יסוד of זעיר אנפין, in the secret of שדי, the formation of the externalities of reality, continue at the first stage to appear to be devoid of content and devoid of meaning.

It is the body in its indiscretion, it is the body without meaning, it is the shape of the world without meaning, it is the כלי of מלכות that appears to be devoid of any inherent content other than the very framework and shape in which things take place. But what the רמח"ל has been telling us all along is that that's only the חיצוניות of מלכות, but in truth the פנימיות of מלכות, which

remains hidden above in זעיר אנפין, and it's not the light of זעיר אנפין that's going to reveal the פנימיות of מלכות, the light of זעיר אנפין holds the light of the פנימיות of מלכות, and through the inner work we draw down that light from זעיר אנפין, which is the שלמות of מלכות itself, to reveal retroactively that the space of מלכות has a fulfillment and a meaning and a content to the container. That's the יסוד of זעיר אנפין and נוקבא, that's the יסוד of revealing הקדוש ברוך הוא in the inside as well as the outside. But this two-stage process means that there's going to be the תרי"ג elements of the גוף and its externality, there's going to be the concept of the שין דלת of the שם שדי, which creates that formation, that the שין Dalid is that notion of an empty space devoid of any inner fulfillment or content.

It is the body without the מצוות, it is the mind or the body without the עטר סברית, without that מצוה of מילה that reveals that which is concealed, and it's in that empty destitute state where it's our job to refine מלכות and draw down the fulfillment of מלכות. And we always have these two stages. You have this in the שין דלת and then drawing down the יוד into it and revealing the עטר סברית, which is the inherent wholeness that exists within the preemptive stage of מלכות in her destitution. At the עטר סי יסוד שבת, in that place of עטר סי יסוד, there is this מאור, this light that comes down of the next תרי״ג מצוות, which are going to be משלים, the תרי״ג הראשון, and in that place we find the fulfillment or the potential towards fulfillment already hidden within the limitation as well.

And that's the secret of drawing down the יוד of שדי and to connect it to the שין דלת of שדי, which is the connection between the שם of הויה and of אלקים. It's the connection between the unlimited nature of הקדוש ברוך הוא's light

and the limited nature of vessels. And then we spoke about how this is true above as well. This is true when it comes to the way in which הקדוש ברוך הוא reveals His מלאכים and all the celestial forces that bring about the elements that הקדוש ברוך הוא has set in motion and the roles that these elements of spirituality play in the unfolding and the השתלשלות ,סדר, each and everything operates in accordance to its base nature and to the way that it is formed externally in its state of מלכות, devoid of the fulfillment element of the נקודת היסודר, the עטרות הברית, which is the מלכות of זעיר אנפין itself, which comes to be משלים, the מלכות of מלכות.

And it's only when we can draw down that light from above, that יוד, to be משלים of the same שדי, that we have the ability of revealing the יחוד of the two elements of מלכות together, the fulfillment of מלכות, the drawing down of the second set of תרי״ג מצוות of 365 מצוות לא תעשה and the 248 מצוות עשה, and drawing them down to the first stage of that empty state of תרי״ג, which is the 248 limbs and the 365 sinews, drawing the content and the inner meaning into the external vessel. And this applies across the board with all of the metaphors and the analogies that the רמח״ל has been using. And we spoke about how all of these מאורות, all of these revelations, the מלכות itself is really the כ״ב אותיות התורה. There's nothing more basic than the אותיות.

There's nothing more present than the אותיות themselves and their irreducible ink upon the page, those blots of ink with the dots and the lines that form the formations that rest at the formation of all of existence, the 22 letters, the אספנד, the ארעיתא, the קדושה האותיות that the בעל שם טוב הקדוש came along to reveal to us again, and the secret of לג בעומר, which is that in the end of the day, a person starts off with the And then a person descends into

the quest for knowledge to fulfill those אותיות. And then the most important thing to do is not to forget the אותיות, God forbid, but to return back to the אותיות with that fulfillment. But to remember the irreducible nature of the אותיות themselves, that within the פשט, within the most revealed element of the תורה, which is the אותיות, is hidden the סוד, the secret meaning of the irreducible content that is hidden within the very basic principles of the אותיות. And that's when I look at the פשט, I look at the depth of the אותיות.

I come to understand the פשט שבסוד, which is the אותיות as well. And it's those אותיות which are just present and abiding without the הצנוצות of the הארה that comes to create all of the צירופים that draw down אורות. That's the same relationship between the first תרי״ג of the body, which appears to be empty and devoid, and the second תרי״ג of the מצוות, which are going to be משלים them, or the שין דלת of שדי and the יוד, which is going to be משלים it into שדי, or the which has to draw down the שם הויה, or all of those elements of limitation without the inner content of limitation. So those אותיות need the הצנוצות.

They need the spark that emerges to enliven that אות. But without it, they just appear to be stones. They appear to be אותיות that are devoid of any content. They appear to be empty in their presentness.

But in truth, it's our job to draw down the הצנוצות and to draw down that illumination of the אותיות. And with that, we'll continue with the אותיות of רמח״ל. והנה כן הוא the דף י״ב. זקט on יראת בישראל.

And so, too, it's true with regards to the אות when it comes to כלל ישראל, when it comes to the experience of a Jewish person in this world, the dual

relationship between that prior stage of emptiness and the secondary stage that fulfills that emptiness to reveal the inherent wholeness that existed within the emptiness prior to that revelation. כי בבחינת השין דלת לבד לא יש אלא ההארות של ההצנוצץ. When we look at the notion of שין דלת on its own, that notion of the shade, that notion of that formless spirit that doesn't have a final shape to it to make it something significant or fundamental, that concept of meaninglessness that appears to continue to function in the form of meaning, which is a shade, which is this kind of demonic, not a demonic force, but an empty spirit that is devoid of its actualization. It is an idea that has been arrested in its development that's somewhat congealed, yet not fully congealed, as the מהר״ל points out.

This element of מלכות that's without the fulfillment of מלכות, without that יוד, it doesn't have the הארה of the אותיות. All it is is the אותיות. When I just have a שין דלת, when I just have the formation of shape without the fulfillment of the meaning that gives purpose to that shape, which is the יוד of שדי, so then all I have is the empty אותיות without the הצנוצצות, without the sparking of the אותיות, which could very well be the רמח״ל hinting to the world of עולם המלבוש of the קבלה of מהר״י סרוג, which is the sparking of the initial desire of הקדוש ברוך הוא to create existence from within the very depths of infinitude to the limited nature of our understanding, which takes place by way of the frictional force that gives birth to the sparks that form into אותיות themselves of the תורה h קדומה. כי הם עם ה-אותיות בלבד בנו את ה-גוף והשקטות במקומה.

Because in truth, when it comes to the גוף, when it comes to the way that things appear in their place, in their abiding nature of מלכות, devoid of

fulfillment, so then you can have a body. It's also made up of אותיות. And it's devoid of the inner content. אך ב-בחינה הסוד ד-שדי הוא-שמאירים.

But when a person, through the act of ברית מילה, through the act of revealing that which is always perpetually concealed and recognizing the fact that השם created the world deficient so that we can be משלים ourselves by way of recognizing that deficiency, which is the secret of ברית מילה. So when we connect that יוד of שדי, so that's when the אותיות are going to be revealed and illuminated in their illumination, which is the secret of drawing down the second תרי״ג מצוות into the תרי״ג of the גוף, of drawing meaning into content. ומפני שצריכים להשיג ענין הזה על-ידי מעשה מצוה. And because the only way to draw down this יוד, to draw down this inner fulfillment of the external casing of this worldly experience is only through the act of a מצוה, which is an act that is endowed with spiritual significance by dint of the fact that השם decided that through this particular act, we will have the capacity to draw down a residual expression of the infinite light, אם-כן הדבר מסור בידיים.

Because it's dependent on an action, because it's dependent on labor, so now this ability to draw down that יוד, that to be משלים, the shade, and transform it into שדי, which is the secret of the יסוד, which is משפיעת מלכות. So now it is going to be within the hands of human beings in order to perform this and to do this through the secret of בחירה. וכשעשהו אז נקבעים הם התיקונים האלו. And when we engage in this action in the ברית מילה or the secret of any מצוה, which is ultimately a recognition of the ברית מילה, the ברית מילה is corresponding to the 613 מצוות and it corresponds to our ability to speak.

It represents all expressive tendencies of a human being, which is perpetually in the secret of a concealment for the sake of the revelation,

which is the revelation of the אתר הסברית to be משלים מלכות. And when we draw down that יוד, so we draw down the light to illuminate those אותיות, to give life to the shape of the externalities of מלכות. והקביעות יראה בהם אחר כך בעולם הנשמות. So in this world, which is cut through with זמניות, this is a notion that we're going to see throughout the אדרה רבה בעזרת השם and the רמח״ל specifically, the temporal breakdown of past, present and future.

When we find ourselves in a space of time, which is a result of the עולם התוהו, which is a result of the סתירה, which gives birth to the פרצופים of מה and בן, which is the גימטריה of זמן, because to be within time is to be always post the traumatic breakdown that הקדוש ברוך הוא decided to utilize to create the shape of existence, which is the שיעור הכלים. So we find ourselves in time. And for the רמח״ל, one of the fundamental and the בעל הסולם and his תלמיד מובהק of בנימין סנקובסקי discusses this very, very powerfully, that the symptom of time is that things are present and then they're absent, present and then they're absent. One thing takes place of the other, and then something else comes along to take place of that thing, which took place of the previous thing.

Something takes place right now in front of my eyes, and then it descends down into the past and a new future becomes the present moment. And it's one by one by one by one, where one thing is present and by nature, everything else is absent. And that means that there's going to be times of connectivity and times of disconnectivity or the apparent awareness of the durational lag between status and structure in those moments without seeing unity. That's the secret of the זמן.

And so as long as we're found in זמן, this השלמה, this מצוה, this activity that we're engaged in, represented to by the ברית מילה, which is the drawing down of the יוד to connect it to the shade, which is the drawing down of the inner meaning of the תרי״ג to be משלים, the external shape of the תרי״ג. It appears to be present only temporarily in certain moments and then swallowed up by the transiency of it all. This is what the nature of עולם הזה is, that something is present and then it's absent. The רמח״ל describes this as יומין זעירין, the notion of a lack of time, a shortened day where a person is rushing, afraid of time's process, as opposed to יומין אריכתא or יומין אריכין, which is the אי-לונגביטי of time, which is the benefits of a framework of time so that I could orient myself to splitness, yet nevertheless, with none of the negative symptoms of time, with none of the rushing or the anxiety or the fear or the scarcity.

So the רמח״ל is saying, by doing this through our own activity in the middle, in the time of זמן, we create these תיקונים. But the קביעות, the perpetuality of something, the ever-present nature of something, the structured nature of something being firmly planted where there's no distinction between having or not having now and then or now and after, but rather in the זמן of נצחיות where everything is present at once and about the person has access to this place of נצחיות in their mind. That's what this entire ספר is teaching us how to live with, to enter back into גן עדן with a mindset of נצחיות while still remaining in a mindset of time, not forgetting a mindset of time, God forbid, but drawing down נצחיות into time itself. And how do we know? The secret, says the רמח״ל, the secret of נצחיות, the secret of these השפעות, of the inner content of reality and the נשמה being מאיר, the גוף, and the יוד being מאיר, the שדי, and the הויה being מאיר, the אלוקים, and the אור being מאיר, the

אותיות, and the מלאכים being מאיר, the light of הקדוש ברוך הוא, through the שליחות from הקדוש ברוך הוא, this is revealed in the future to have been always perpetual in the secret of צדיקים יושבים, ועטרותיהם בראשיהם.

And as רבי נחמן said, and we spoke about this so often, a deal can be made on this promise of it should really say that the צדיקים will sit with their crowns on their head because the crown is very often representative of a gift that comes from beyond the individual and therefore it rests upon the individual like something that's surrounding, a כתר is a סור ounding thing. But over here in this פסוק, it's ואתרסים וירשים, that crowns are going to be in their heads. And זכר רבי נחמן, and we know the connection between רבי נחמן and the רבי נחמן, רמח"ל is נצח שבנצח, the רמח"ל is יסוד שביסוד, where רבי נחמן would tell תלמידים, or prospective תלמידים, to learn מסילת ישרים before coming to him, there's a deep connectivity between those two צדיקים in terms of the concealed books and the hidden books, and the מחלוקת וכו'. And so we have the ability to extrapolate a teaching from רבי נחמן to apply it here also, that when the רמח"ל is talking about the secret of a נצחיות, where all of these things are present perpetually, that's still something that's accessible in the here and now within the framework of זמן.

שם התיקונים שתיקנו בחייהם, these are all the תיקונים that a person engages in, in their day-to-day life. כי כל זמן הבחירה, as long as a person has the volitional capacity, which is built upon the half-to-half nature of world, of concealment revelation that enables volitional choice, הדבר הצריך להיות מסור ביד האדם. It is dependent upon our labor, it will be revealed that it was never, ever actually dependent on the work of our hands, but rather הקדוש ברוך הוא will give us the gift of feeling that it's dependent upon the work of our

hands. But for the time being, it appears to be תלוי in זמן, which is a yes and a no, a yes and a no, in spite of the fact that the secret of נצחיות is that it's always a yes.

והנה בתפילין פירשו ז"ל. And this comes back originally to the question that the רמח"ל asked, why is תפילין not originally found in the body itself? Because theoretically, the shape of מלכות should be מושלם itself. But in truth, what the רמח"ל has been setting us up all along is to answer this question of why am I not born with a pair of תפילין? Why do I not have a protrusion from my forehead representative of the fact that my mind and my חכמה בינה ודעת is the place that extends outwards to be receptive and experiencing the process of הקדוש ברוך הוא's connection to me. And the רמח"ל is explaining fundamentally that the body theoretically should have תפילין.

But in truth, it is our responsibility to draw down the תפילין. That's the secret of the אות. It's something that we have the ability to put onto our heads. The secret of the ברית מילה, the secret of the fact that we have to refine the external shape.

And it has to be us who bring about the fulfillment of the external shape. Had a person been born with תפילין and other אותות, so then there would have been no necessity for a person revealing that inherent wholeness that exists within fragmentation because fragmentation would have been swallowed up because of the apparent emptiness of מלכות prior to the revelation of the wholeness of מלכות through the המשכה of the אתר הברית, which is the יוד down into the שד or the הויה down into אלקים or the the light that is משלים מלכות, that is hidden away in זעיר אנפין, the ו that is משלים, the מצה into the מצוה like רמח"ל has been telling us. The reason that the body is not

born with תפילין is because it's our job to draw it down, to reveal the fulfillment of the body itself. In תפילין, when it comes to תפילין, That is through תפילין that the entirety of the world, the nations of the world are going to see the fact that הקדוש ברוך הוא's name is revealed upon us, that הקדוש ברוך הוא's name is revealed upon us by way of the actions that we draw down the name of השם.

Because just as we explained above in the previous שיעור, that the מלאכים, when there's a הארה and its ניצוץ, they draw down the light of הקדוש ברוך הוא upon their heads. And that's the only time that the מלאכים have the capacity to do their עבודה. So, too, when it comes to כלל ישראל, because we also have the hits neitzes of these אותיות, the light that comes to illuminate the letters and the secret of the יסוד on top of the head of the מלאכים above. Why? We also have this ability to draw down that light, to illuminate the אותיות הנפש through the act of binding ourselves, our arm and our head with the אותיות התורה to reveal the inherent wholeness that exists within the body itself, specifically by way of drawing down something external to it, which is the תפילין בראש.

But except above, by the מלאכים, each and every מלאך is only one letter and each and every מלאך represents a particular mission and it doesn't represent every other mission. כי כל צבאם מאות אחת יוצא When it comes to the celestial forces of חיצוניות, even though מלאכים appear to be higher, that's only from the perspective of חיצוניות, from the mechanics of existence, but from the פנימיות, from the inner essential nature of existence. כלל ישראל is ,עבודה ,עבודה As רבי נחמן opens up, as a matter of fact, the second עבודה למעלה מן המלאכים volume of ליקוטי מוהר"ן. כי כל צבאם מאות אחת יוצא אך בישראל מאירים כל ד' אותיות הויה

כי מכולם הם יוצאים The חילוק is that we have all four letters, we have all four expressions, the יוד, the ה, the ו, the ה, the beginning of expression, the beginning of concealment, the continuity of expression through the ו after the first encounter with concealment, and then the secondary state of concealment.

This פשט השני that reveals the full expression of הקדוש ברוך הוא's light in this world. כי מכולם הם יוצאים This is the אות that we reveal upon ourselves. This is the secret of the תפילין. כי שם השם נקרא עלינו But just like the מלאכים have to draw it down through the hitsnoitzitz to be ממלא, that empty letter, so too כלל ישראל will have a body that appears to be empty that needs to be bound with the light above to draw it down, to fulfill it.

בחינה זו נקרא אות And this is the secret of an אות. This is a sign that is attached to the body that's drawn down. דהיינו אלו הקשרים שמתקשרים על האדם לבד מבריאותיו An אות is the secret of the connectivity and the connections that a person can draw upon themselves from the sense of their essential creation itself, that the root, that the foundation שהשורש משכל ונחשב השורש עליו That the body is existence and its emptiness. It's as the רמח"ל referred to before as כי הם האותיות בנו את הגוף ושקטות במקומן That the letters themselves es, the void of the inner content simply create the thing itself and they rest in their abiding nature.

Those אותיות are now going to have a התקשרות and they're going to draw down the light from above, which is the light of their source. שהשרש משכל ונחשב אשרש עלם וגם למעל בזע אנפין And this also happens above in זע אנפין. This happens on every parts of אלה ההארי ישהו בבחינת ההארי ישאיר אנם שאחת משירש עליו And just as מלכות is being משלים itself from the fulfillment that exists by זע

אנפין and drawing down that fulfillment of מלכות, so too זע אנפין is doing the same thing, except it's in relationship to the parts of אבבינה and the secret of קל שדי. Like we said that, like we said in the last year, that same process, different level, that what happens in the יסוד זע אנפין is also happening in the יסוד דאמא, except in אמא it's a קל שדי.

And down here, it's a just the same שדי. And it's the difference between עולם הבריאה, which is the parts of אבבינה, which is going to be קל שדי versus the parts of אביצירה, the עולם היצירה, which is going to be connected to the יסוד of זע אנפין, which is going to be קל השם, which is what the רמח"ל described to us. So too, when it comes to the parts of above, the אריז"ל speaks about the המשך השמוכן, which is like the לבוש of תפילין, which is taking place, but without the תפילין themselves, which is being מקושר to the גוף. It's a different type of process.

The תפילין דיד, and when it comes to the תפילין of the hand, the תפילין דרוש, And the תפילין of the hand and the תפילין of the head, the connection of the action and the connection of the mind, the love of the hands and the love of the mind, the offering of the גוף and the נשמה to הקדוש ברוך הוא, that is the thing that is going to connect us and draw down the connectivity between קודשא בריך הוא and שכינתיה. That's the secret of תפילין. And all of this is dependent upon the יוד of שדי, that עטרת הברית that comes down to במה שלום רמח"ל, היה מוכן יותר הבי ממה שהם בני says, לבריש הוא האות כנזכר לעיל. והנה אדם הראשון האדם עתה.

This reality that the human being had to draw down fulfillment to reveal the inherent wholeness that exists in the apparent deficiency of מלכות, to bring about the connectivity of the middle to the beginning and the end

through the volitional labor of our own hands. This was far easier for אדם הראשון before the degradation of existence that takes place to the mind, to the spirit, to the sense of self, to the capacity of self, from being in גן עדן to after גן עדן. The אידרא רבה is really a book about this transitionary process of leaving גן עדן and exiting oneself into that place of outside of גן עדן and the secrets of what we can do even when we're outside of גן עדן to draw down the light of גן עדן and to create גן עדן where we are. We're going to see this is going to be the clock bubble throughout אידרא רבה and all of the תיקונים and the זוהר הקדוש.

It's all about creating a space of גן עדן, even outside of גן עדן. And so by אדם הראשון, it was far easier. It was far easier. הוא שכבר נברא מהול because born in גן עדן, אדם הראשון was נברא מהול.

This revelation, the knowledge of the fact that it has to come about by a way of human action was clear. לעובדה ולשמרה, but it didn't have to be so difficult at that point. And therefore אדם הראשון didn't have to go through the process of מילה, go through that process of revealing that which is concealed and drawing down the recognition that it's specifically through the human activity we're going to be משלים the parts of השלם of that תרי"ג חיצוני with the תרי"ג פנימי and the יוד with the שדי. ואם כן כבר היה מזומן עליו להמשיך לו האותיות האלה עלתלם ביוד זו של שדי.

And it was already, it was already. Present in front of him, prepared for him just to wait for שבת to draw down those אותיות, to draw down those signs that were dependent on the יוד that's משלים לשם שדי. כי עבודה זו היה להיות ביותר ובנקל ממה שעתה Because אדם הראשון's job, there was always going to be עבודה. There was never, ever perfection.

Fundamental awareness of יהדות and פנימיות התורה is there was never, ever, ever perfection, especially in גן עדן. There was still the call of the לעובדה ולשמרה to reveal the פנימיות through the actions of our own hands to be מאיר, the inherent light of the חיצוניות because הקדוש ברוך הוא could have done it on his own. But we're the ones who have to reveal that there's only הקדוש ברוך הוא who's a משלים and it's קדושתי למעלה מקדושתכם תמיד. But in גן עדן, it was a far easier process.

It was meant to be an easier process. אדם הראשון just had to recognize it in a different way. The life was not meant to be as difficult as it appears to be right now. The drawing down of the יוד was not meant to be so hard.

אך כיוון שחטא. But because the world went through this transgressive diminution that placed things back in their doubled state of deficiency as נמצא הערלה, what we find is the covering. We find the concealment that blocks the ברית מילה, that blocks the עטרת הברית, that we find the covering that needs to be cut away. This is the secret of אדם הראשון.

חז"ל say, he drew over the covering that would cover over that ברית אות, meaning to say, did he really do it? Did he not really do it? What the רמח"ל is being מסביר here is the עומק הדברים, not to be יוצא from the פשט הדברים, but the עומק הדברים. The עומק הדברים is that it drew down this light of concealment where that original light of the אור כי טוב, of that אור הגנוז was concealed. And now there had to be an actual act of cutting away. Because now אדם הראשון, now human beings don't even have the basic preparation inherent within themselves to prepare themselves to be מקבל מצוות.

That's something that we have to do. We have to enter into that first מצוה of ברית מילה. And we see that it took so long, it takes 26 generations up until אדם הראשון to מתן תורה to have one nation, משה רבינו, who was נולד כי טוב, who was נולד מהול, that it's the capacity to be מתקן the חטא of אדם הראשון. You see how distant now human nature is from the natural tendency to be משלים לרצון השם.

It took 26 generations. And in t ruth, what רמח"ל explains very, very powerfully, and we're going to see this, is that the ability to access the mindset of אדם הראשון before the חטא was lost, after דור המבול, we can still access ניצוץ, it's a narration of this. But after נח, that ability to get back to that ease with which אדם הראשון was meant to experience existence was lost to us. And after the מבול was almost like a second creation, as we explained elsewhere on page 42, we're going to see.

And then after the מבול, הקדוש ברוך הוא started again, started again to hopefully, hopefully have someone who's going to eat from the עץ החיים and instead נח plants the עץ הדעת. But נח was also born מהול like אדם הראשון. He also had that general orientation towards the likelihood of being aware of what my actual mission in this world is without being distracted by the גוף. The גוף is distracting enough in its emptiness and its pure presentness.

But now we don't even have the natural tendency to tame the גוף and the גוף is left more with its animalistic desires because now we're no longer נולד מהול. And this is נח's point, מהול והיה עולם ראוי לתקנו. And then theoretically, it was theoretically OK. נח's time was another time where, again, we know that השם למבול ישב, there was this ניצוצות of a desire, as רב צדוק points out, to draw down מתן תורה at that time.

So there was a preparation to be מתקן in the חטא עבודה הראשון, which was the concealment of that first stage of מלכות and its emptiness, which was now two steps devoid of light instead of just the one step devoid where it was already prepared to receive the light. באמת התחיל לתקן. And in truth, נח הצדיק started to fix things. עד שלא היה כלי בסוף עשר דורותיו כמו בסוף דורו של אדם.

To the degree that the light of נח doesn't fundamentally end. The world of משיח is going to be a world of נח. The world of משיח is not necessarily going to be the world of אדם הראשון. It's going to reveal how it's still connected to the world of אדם הראשון and the secret of אדם, which is ראשי תיבות, אדם, דוד, משיח.

But from our perspective, we can't access back to that place of אדם הראשון because we can only start from the mindset of נח. And we see that נח has a continuity. Even after the 10 generations, there's still a continuity. So we see that that preparatory process that נח revealed is already a stage of the preparation for the final גאולה, where that light is going to be drawn down explicitly into the body itself.

But rather, it was a continuity באברהם אבינו אברהם אבינו עד שלא כלי אלא אדר רבא came along and he was not נולד מהול. אברהם אבינו was the first one to say, now we're going to have this ability for everybody to do it. This is the secret of the beginning of the תיקון העולם, which is the secret of אברהם אבינו. וקיבל עליו comes and takes this reflection of נח and אדם הראשון and אברהם אבינו, שכר כולם transforms it into something everybody could do.

And now we're ready for the המשכה of the מצוות onto the גוף ואז נתקן הגמרי. כלי. והיה תשלום, the externalized משלים that can be אור. Now we have the תרי"ג.

תיקון זה היה במתן תורה And the fulfillment of this was at מתן תורה and had it not be for the חטא העגל, which was the element of המשך or לעשות עוד פעם and the concealment, then משיח צדקנו would have arrived and it was חרות על הלוחות, as we know.

אומות העולם שנשארו העולם And the rest of the world that did not have this revelation of the inner point were still stuck in their externality. שהוא מציאות מה שניה אחר חטא האדם And in the way that things continue, everything is going to go up, but it's still going to be stuck in that place of after החטא העבודה הראשון and כלל ישראל through the secret of מילה are going to be one step above, not better, just one step above through the chosenness and the essential nature of what it means to be נשמת ישראל ולכן אין להם חלק בתורה ובמצוות And therefore, nobody else has access to תורה ומצוות because this fundamental accessibility to a state of pure rectification through the secret of ברית מילה comes about through תפילין והציצית אברהם אבינו. נמצא שהתפילין והציצית, those externalized אותיות that we draw down upon ourselves to reveal the inherent wholeness חלק אוסנא נקראים אות All of the מצוות that are called an אות הם הדברים הנמצאים בחינת גילוי וקשר השורש האדם An אות, the mitzvah of an אות is the mitzvah that we draw down. And by doing it, we reveal the inherent connectivity and the inherent wholeness of the body itself, the השלום of מלכות To reveal the inherent מלכות לבד ממה שהוצרך לבניינו בסוד דמות אדם בחינת wholeness that exists simply in the דמות of the אדם itself, the המשכה of the צלם into the דמות is the המשכה of the יוד into שדי.

It's the המשכה of the תרי"ג מצוות into the תרי"ג איברי הגוף. But the revelation of the preparation of the body to be מושלם, to be prepared through the act of תפילין and ציצית to reveal the inherent wholeness and ברית מילה, the inherent

wholeness of the externality of מלכות that is prepared to receive the fulfillment of מלכות. That that would have been enough. בסוד דמות אדם בחינת מלכות To reveal the inherent wholeness that exists simply in the דמות But everything is now dependent upon the המשכה of the תרי"ג יסוד, which is the secret of צלם, which is the secret of drawing down that inner content into a person's experience בעזרת השם.

Adir BaMarom (Ramchal) 10_ The Unifying Balance of the Rainbow

Okay, so בעזרת השם, we're continuing with our series of שיעורים on the רמח"ל אדיר במרום, his commentary on the אידרא רבא. And we're continuing to speak about what the רמח"ל has been bringing down all along are the two levels of מלכות, the externalized vessel, which appears to be devoid of content, and the content that remains above in the place of זעיר אנפין, which truly belongs to מלכות, which is our job to bring it down. And the reason that these two stages of מלכות are not unified from the get-go, the reason that the external casings appear to be devoid of the inner light, and that it's our responsibility to reveal the inner light within the vessels, is because הקדוש ברוך הוא wanted us to benefit of the revelation of the ייחוד. He wanted us to, כביכול, experience the ייחוד as it's unfolding, as it's expressed in this ספר throughout its entirety, which is the secret of tasting one's world in their days.

And we've spoken about this element of drawing down the already present fullness that exists within the deficient vessel, is going to be drawing the יוד down into the שיזדל, in the secret of שדי, which is the secret of the limitation

and the formation and the shape given to things in the process of the congealment of matter on spiritual terms. Or it's going to be the unity of the זכר within the נקבה, it's going to be the secret of drawing the ו down into מצה, revealing מצוה itself. Again, all of these relationships revealing that מלכות herself is what is becoming full and revealing her own inherent fullness retroactively, but that can't be revealed unless it's drawn down from the light of זעיר אנפין, which holds in kind of a waiting pattern, the light that belongs to מלכות to fulfill it. Again, all of this is to answer the question of why we're not born with תפילין, why the מצוות are not reflected within the body itself, why the 613 limbs of the body do not reflect the 613 מצוות of רוחניות, and the entire reason is that we're the ones who are meant to bring this about.

And that's the secret of the אתרוס היסוד, the secret that all of the fullness that is going to now be drawn down into מלכות already exists in potential within the empty space of מלכות itself, and the secret of the אתרוס היסוד, which is the מלכות of זעיר אנפין itself, which is the element of מלכות that belongs above and then that gets drawn back down. And that secret of the יוד, the tiny drop that contains the essence of everything, כביכול, gets drawn down into that shade and it transforms the body into a place of שדי. Now this process of the formation and the emergence of meaning into what appears to be meaningless and the secret of us drawing it out as the רמח"ל is being מסביר, as I understand what the רמח"ל is being מסביר, as I see it beneficial and appropriate for me to be saying what I think the רמח"ל is saying, that's the only reason we're not learning the קבלה of the רמח"ל right now. We're learning the כלים that the רמח"ל gave us and the words themselves to create

an awakening within the heart, to live like the תנאים in the אידרא רבא, to live in that place of being the heir of גן עדן into the heir of גיהנם.

But that doesn't mean that it has to be with a deep understanding of exactly what the רמח"ל meant and didn't mean. Now in this place, what the רמח"ל is being מסביר to us is the awareness that it's specifically this middle place, devoid of the content or the value of existence that we're meant to occupy to reveal the value and the significance of existence through our own efforts. That's the secret of the ברית. That's the secret of drawing down that תרי"ג of the מצוות into the תרי"ג of the גוף and why the תפילין are not emergent naturally, but rather it's our responsibility to engage in the actions.

And this formation process is going to take place on two levels. Like we said, it expresses itself first and foremost by בינה, which is going to be the womb that gives birth to זעיר אנפין. And it's also going to happen at the bottom of זעיר אנפין as it's emerging into מלכות itself. By זעיר אנפין we said it's the same, the name of שדי, שדי alone.

And then it becomes the קל הויה of זעיר אנפין. But by בינה it's the same process taking place, except that it's the קל שדי of בינה itself. So you always have this dual process of the emptiness that appears to be devoid, waiting for the fulfillment that will be retroactively revealed to have always belonged to that emptiness itself and the necessity process between the two of those. Those are going to be reflective on each and every level, as we said.

So now the רמח"ל is continuing and we're using the old פרידלנדר, רב חיים and פרידלנדר רב יוסף שפינר edition of the אדיר במרום, because I can't find my other one at the moment. So we're on דף ט here, but we're continuing with

where we left off. והנה אתר זו, this יוד that is going to be drawn down into the שיזדל, it to be משלים, the מלכות itself, with the מלכות of זעיר אנפין, which is going to be that fulfillment that we draw down to retroactively reveal the wholeness of all things, is the secret of the קשת. It's the rainbow.

It's the rainbow in the sense that the ברית מילה is always associated with the rainbow, as we're going to see. It's the expression of the triparate breakdown of all expression, which has a right, a middle, and a left side to create this balancing act. The secret of the red, the white, and the green, that balancing of all of the colors in their formation. בסוד חדר, and the secret of the חדר, the room.

What is the room? It's חסד, דין, and רחמים, the three lines that compose every aspect of existence, because they compose the aspects of the פרצופים at their irreducible content, as we're going to see, כביכול. But the חדר is the חסד, דין, and רחמים, the right side, the left side, and the middle point that balances the right and the left together in a miraculous way. That's the secret of the קשת. So the קשת בענן is always representative of חסד, גבורה, and תפארת.

The color of חסד is the color of white, the color of גבורה is the color of red, and the color of תפארת is the color of green. It's going to always be united and unified towards those three elements. And that's the same is going to be true for the בסוד, that you have מילה and פריעה, that you have the two elements that are being revealed to reveal something in the third aspect of it. That's the שורש of ever ything, חסד, גבורה, and תפארת, which are just a reflection of חכמה, בינה, and דעת.

And in truth, this tripartite breakdown of things and the secret of חדר can be brought all the way up to the irreducible singularity of all things, even in the יוד itself, which we know that the יוד is also not singular, but it's composed of three. And each and every one of those is composed of another three ad infinitum. So you could see the beginning of the יוד, the bottom of the יוד, and the middle of the יוד, also reflecting these three elements. And this is exactly the ברית that הקדוש ברוך הוא revealed in the times of נח, and that secret of the rainbow that reveals the ברית of שלום that הקדוש ברוך הוא was going to make with reality to realize that it's a מתגלה, it's a חסד, a דין and a רחמים.

And through this, we can begin to gain a little bit of insight into the profound secret of the rainbow that is found throughout the entirety of the זוהר of הקדוש תיקונים, one of the reasons that we play with bows and arrows on לג בעומר, the day of רבי שמעון בר יוחאי, and we can also come to know ענין קשת בגווני נהירין, and we'll also come to understand the inner colors of the mind as it experiences the illumination of the self and the ascendancy upwards and drawing down the lights of spirituality in terms of the גוונים דאיזכנים, and the גוונים דלא איזכנים, and כגווני דאילא, and all of these different colors that we speak about when we talk about the process of יחודים and the process of contemplation of ענין גימל קולי של שופר. Not only this, these three colors on the visual scale also reflect the three colors of the audio scale, the three colors of audio logic, the way that we perceive the sounds and see the sounds in our own minds. It's also corresponding to this three-part breakdown of דין ,חכמה, and רחמים, this ברית that is going to be drawn down to reveal the inherent fullness of מלכות herself, as we spoke about before. This

comes out through the three sounds of שופר as well, corresponding to the three colors, or the images of the rainbows.

So you have a unity between seeing and hearing, which is something that takes place on חג השבועות, obviously. תקיעה שברים תרועה, the three different sounds, שסודם קשת, which each also correspond to the חסד, the דין, and the רחמים. The חסד is the קול פשוט that extends itself outwards, the שברים is the יצחק of it, it's breaking it down, and the תרועה is going to be the unification of the two. שהם ענינים כוללים הרבה בדרכי חכמה מוזכרים ברוב מקומות, this three-part breakdown and balancing act, the מתגלה, the balancing scale that maintains the balance of opposites and a unified perception that doesn't deny the two-sidedness of things, but rather takes the imbalance and utilizes it to create that impossible middle that contains both and at the very same moment.

This is a fundamental truth at the heart of פנימיות התורה, as the וילנא גאון points out, over and over and over in the צפרא דצניעותא, and the רב שליטא said that he asked רב משה שפירא, on an airplane once, what the most significant thing was in terms of his עמידה and his אחיזה on פנימיות התורה, and the רב says that רב משה שפירא wrote that it was the גרוס ביאור on the צפרא דצניעותא and the ענין of the מתגלה. This is the three-part breakdown that creates the unity that is being described as the עטרת הברית, which is going to be drawn down into מלכות במגלה, the ability that we have to draw down the fulfillment into the external content itself through the secret of the עטרת הברית, that יוד being drawn down into the shade which composes the שדי. This rainbow, this three-part rainbow, it's the secret of the unification. It is the emergent

balance that comes about through the interactional play between these oppositional elements.

Like we said before, it's the secret of the מצוה, which happens when the מלכות and the זוהר, the זעיר אנפין and the מלכות, are מחובר ביחד, where מצה, which is the impoverished bread of מלכות, draws down the ו of the fulfillment and the richness of that hidden place of עטרת הברית, the fulfillment of מלכות, and draws it down into the מצוה הזאת, where the feminine quality becomes the מצוה itself, and מלכות is מושלם from within herself. This is the secret of the ייחוד itself. And this is the essential process that we're describing here. This two-part breakdown of the relationship, of the drawing down of the fulfillment from above and illuminating the wholeness below.

And this ענין of itself is the voice of the שופר, שסוד התורה ממש, which is the תורה ממש. The תורה is composed of a כלל, פרט and כלל. Of a כלל, a פרט גדול, and a פרט דפרטים. These three elements of אברהם, יצחק and יעקב, and the קול השופר, the חוזק and the צוליך, is the תורה itself.

It is these three elements itself. The secret of the תורה is the expression of the interiority of all things being revealed outside in an exterior way. It's the outward turning of הקדוש ברוך הוא כביכול, outside. It's the inversion of the light of הקדוש ברוך הוא כביכול being revealed through a text itself, through a textual garment, which is the secret of the unfolding תורה and the כפל המלבוש.

Because all of existence, all revelation is only, only, only externalized. If it's revealed, it's never the thing itself. It's only the קול, it's only the moisture that emerges out of the mouth and the sound that emerges out of the שופר that expresses itself, but not the sound itself and not the image itself. But

when it comes to the תורה, the חידוש of the תורה is that it's the interiority itself in the process of being revealed.

Everything else is just something that is interior being externalized, and therefore it no longer maintains its interior principle. But the תורה itself is an interior thing that enables itself. הקדוש ברוך הוא allows it to unfold. The עיקר פנימיות itself, that's the secret of the תורה being the קו as the ראש השנה points out.

The סוד הקול, the סוד הממש, and the secret of the unfolding nature of the תורה, where every expression of the תורה is the זך itself, is the more unfolding of the תורה itself. And הקדוש ברוך הוא is found as much in בראשית ברא אלהים as he is in every פסוק in the תורה, in every עד ויבא גואל צדק במהרה בימינו חידוש. That's the secret of the unfolding light that comes ממש, which is the אויר, מים and שמים, which is the secret that we saw before in terms of the אור מים רקיע, the אמר קו, which we saw as the congealment in the process of matter emerging from immaterial into more of materiality in the process of the unfolding, where the immateriality of things continues to express itself in the materialization, so that it's ייחוד of an אין and an אני of אסאכס, that the אור is the light, the מים is the water that congeals, and the שמים is the separation between the two that emerges next. And this is the secret of the תורה, and then it becomes a permanent, a rainbow, an impression within those sky.

This is the secret of הקול קול יעקב, that the voice is the voice of יעקב. The voice of יעקב, the voice of תורה, the voice of the שופר is the expression of זעיר אנפין ונוקבא, the seven שמות הויה, seven times 26 is the גימטריא of יעקב, and that's the seven voices that are emergent from the תורה itself. The secret of the אתרוס הברית being מתייחד with מלכות באמת, and in truth השופר, the שופר itself, the שופר

is the audio process, the auditory way of grasping things is בינה, and the visual way of grasping things, even though its חכמה is also expressive in זעיר אנפין itself, and that's going to be the קשת, but when it comes to the שופר, that's going to be the בינה level of it. Just like we said before, there's קל שדי of בינה and the emergent process of זעיר אנפין out of בינה, and there's also going to be שדי, which is the emergent process of מלכות out of זעיר אנפין.

So too, we're going to have the שופר, which is going to be oriented towards בינה giving birth to זעיר אנפין, and the קשת is going to be זעיר אנפין giving birth, or revealing the secret of מלכות. As the רמח"ל says, the audio logic is higher than the visual ocular-centric need for vision. Because the שופר is in the secret of the יסוד אימא, which is that place of קל שדי, that gives birth to the קול, which is the what, the זעיר אנפין, which is the חג"ת, בסוד הפנימיות, and the קשת itself is הוא בסוד זעיר אנפין המשכיל. That's the מלכות that is emergent out of the יסוד אימא of זעיר אנפין itself.

And the secret of the אות, that sign that comes down to reveal מלכות, as we spoke about so often. Usually when we talk about חיצוניות, the secret of unification does not take place, because the גוף itself is empty, and the world itself is empty, devoid of content. But when it comes to the פנימיות, when it comes to the אתרוס הברית, which is the secret of the יוד, that comes down to illuminate the שין דלת, then we come to understand the secret of unity. What appeared to be devoid of unity in the middle, is suddenly going to appear to be unified to the beginning and the end.

And this is the secret of the rainbow, and the secret of the unification of all of the levels. And the secret of that יוד, the אתרוס הברית, that comes down to be the שין דלת. But what we said over here in the רמח"ל, is saying something

fundamentally profound, is that in spite of the fact that פנימיות can only reveal itself in the guise of חיצוניות, and חיצוניות is no longer inherently connected to פנימיות. When it comes to the תורה, it's different, because the תורה is a חפץ that הקדוש ברוך הוא placed into the world.

And the secret of the תורה הקדומה, that in its unfolding, it is relevatory of the inner interiority itself. That the secret of the תורה הקדוש is that the פנימיות is always being נתגלה and the חיצוניות, and the חיצוניות itself is being נהפך into a פנימיות that is perpetually being revealed. And that's the secret of the voice of the שופר that is always perpetually growing, and the התגדלות התורה, and the fact that the תורה is always unfolding more and more, that we should be זוכה to be מקבל from the שער נון of בינה, to be זוכה to the אמונה נפלאה of that which is אינם מושג, to understand between us to be מקבל, the אינם מושג, and from that place to try and have a השגה. But always to ensure that every ounce of השגה is always contained within the framework of the אינם מושג.

And we'll be זוכה to the קולות of the ברכים, to draw down the עדיים from גן עדן, to draw down the נעשה of ונשמע, the two crowns of חכמה and בינה, and to live out the light of צדיקים, יושבים, ועטרותיהם, בראשיהם, to be מקבל of that. Right in front of us, when a person is learning תורה, when a person is drinking a cup of coffee, when a person is engaged in the תיקון of ליל שבועות, they're accessing the כתר המלך, and we're accessing the real thing. And in that moment, גאנץ is good, and everything is good, and everything is נמתק, and that it's גן עדן revealed, בעזרת השם.

Adir BaMarom (Ramchal) 11_ Hidden Wholeness and a Prayer Towards Redemption

Okay, so we are going to pick up where we left off after a little bit of a break back in ארץ ישראל. And we're going to continue with our series of שיעורים, and we're going to start off with the רמח"ל on the אידרא רבא, אדיר במרום, picking up from the סוגיא that we left off at. Now, ultimately, what the רמח"ל has been describing to us all along is the reality that externalized experience, externalized existence does not contain the essential spirituality of itself within itself. It needs to be drawn down and connected to that which is above so that what is below can be illuminated.

That השם has created a separation, apparently, between the externality of things and the interiority of things, so that we as individuals, as בעלי בחירה, through volitional choice, which is developed upon the very delicate balance of concealment and revelation, so that we ourselves can choose from the concealed middle point where the light of godliness is not revealed, to draw the light of godliness down. To allow the יוד of שדי to connect to the שד, that which is below. To allow the ו of the מצוה to be drawn down into the מצה itself, into that which is impoverished and that which is empty, to reveal the wholeness and the inherent significance of all things. And the רמח"ל has described how ultimately these two stages of experience, which are fundamentally connected to themselves, are both reflected of the element of מלכות.

That everything is expressive of מלכות. Everything that we encounter, everything that can be grasped in some sensual or intellectual way, is going to always already be caught up within the realm of מלכות. If it can be named,

if it can be grasped, it can be identified, it's מלכות. And if it's מלכות, it's going to be composed of a diametrically opposed system.

The interiority of מלכות and the exteriority of מלכות. The exteriority of מלכות, the external casing of מלכות, the feminine in its privation, in its isolation, as it descends down, is devoid of meaning, is devoid of content. It is missing its host. It doesn't have a sign that signifies the inherent significance of all things.

There's no value point. There's no inherent significance at the heart of all of existence. The טוב, that נקודה of דעת, is not נתגלה. And it's only through connecting ourselves to the light that exists above in the realm of זעיר אנפין that we're able to draw that light down from זעיר אנפין to illuminate the externality of מלכות.

And that begins to be the formation of the world, the connection between the inner light that is hidden away by זעיר אנפין, that ascendant masculine trait that now descends down into the externalized case of מלכות, of the נקבה, which is going to be fulfilled with significance. But what the רמח"ל spends a lot of time telling us is that we should never think that this is just the typical hierarchical order in which the masculine expression from above comes to fulfill the feminine privation from below, in the sense that the משפיע will always remain the משפיע, and the מקבל will always remain the מקבל, and that the מקבל is deficient, and that only the משפיע is שלם. Because what the רמח"ל wants to reveal to us is the inherent wholeness of מלכות. And in truth, all that is coming back down into מלכות to illuminate her and to give light to the inner expression of מלכות is, in fact, the lights that belong to מלכות themselves, that exist in a hidden way above by זעיר אנפין, that the ו

that's being drawn down into the מצה, the meaning that is fulfilling the impoverishment and meaninglessness of the destitution of the external reality of our experiences, is part and parcel of the external reality itself.

It's the innermost point of מלכות. It's the פנימיות of מלכות, so that what's coming back down into מלכות is not something new that מלכות never knew before, but rather it was the prior inherent self-sustained wholeness of מלכות that was removed, and it was ascended up above, concealed from it. And when we draw that back down, we are refilling מלכות with her own content. We are allowing מלכות to express herself in the fundamental unity between the inner and the outer, between the יוד and the שד, the secret of שדי, which is the secret of the formation of the world.

And we said that this very relationship that is being reflected in the emergence of מלכות from זעיר אנפין is going to be the very same one reflected to in the higher process of זעיר אנפין from within בינה. The only difference is that the womb of בינה is going to be קל שדי. It's going to be the formation that takes place with the unity of the unbridled light of הקדוש ברוך הוא, as expressed in the שם קל, which now demands the limitation of שדי. And in זעיר אנפין, what we're going to have is going to be just the name שדי itself, which is the secret of the יסוד and connecting it to the עטרת היסוד.

The עטרת היסוד is that infinitesimal point of significance that exists within the lower expression of מלכות in her destitution that is going to reveal, to have within itself the potential of all of that which stands to be revealed down below. It's the עטרת הברית. It's the singular point of connection that connects the external nature of מלכות and the upper nature of מלכות. And as long as we have that innermost infinitesimal point of connectivity, of

meaningfulness, that descends from זעיר אנפין above down below, which is the secret of the עטרת הברית, which gets drawn down into מלכות to create the שם שדי, which is the presence of הקדוש ברוך הוא.

So then we're going to connect to the upper realm of the תרי"ג מצוות and the secrets of the תפילין and the ציצית and all of the points of connectivity that exist between the spiritual realm and הקדוש ברוך הוא and the apparent realm of destitution, which is the תרי"ג elements of the body, which appears to be devoid, which doesn't have its own תפילין, which doesn't have its own ציצית. And again, all of this is so that we can benefit from the process of drawing about this unification, that we can become the ones who become the recipients of the light of מלכות, as well as those who draw down the light of מלכות, so that we benefit from the יגיע of our כפיים, so that we benefit from the fruit of our labor, so that when we receive the gifts of the יחוד of מלכות in and of her own self, which is מגלה זין and the מלכות דאין סוף, which is מגלה on the loftiest levels of יחוד imaginable, the י chad במציאות the fact that a הקדוש ברוך הוא is singular in existence and singular in the governance that he has over existence, and that prior to the creation of the צמצום, all that existed was the יחוד במציאות, all that existed was a הקדוש ברוך הוא at the beginning of existence, where he was singular in existence, but there was no element of a הקדוש ברוך הוא's הנהגה, there was no element of a הקדוש ברוך הוא's governance, because there was nothing to be governor over. And so the entire process of the צמצום כביכול is to create the דרגין, in that middle space that appears to be devoid of light of a הקדוש ברוך הוא, so that now the יחוד במציאות, the essential unity of a הקדוש ברוך הוא in existence, can also express in a secondary יחוד, which is the יחוד of שליטה, which is the יחוד תתא, which is the fact that a הקדוש ברוך הוא is in מנהיג, every element of the בעלט, that has to come about through

our own efforts, so that we are not ashamed to look the giver of that gift in the face when we come to realize that we have earned or we have pretended to try and earn the revelation of that light. And what we're talking about now, we're ending up this in the רמח"ל of describing the קשת, we said that the קשת was that אות, that was the אברהם יצחק and יעקב, the שין קאל, that gets drawn down into the שדי to reveal the unity at the heart of disunity, or it's the יוד that gets drawn down into the שין, the שין and the דלת, which reveals the wholeness that is inherent within that which appears absent, and we connect it to the שופר.

And now we're going to continue to discuss what happens when this connection between above and below, between the תרי"ג of the body, between the תרי"ג of external reality that appears to be devoid of meaning, when it appears to be disconnected from the תרי"ג of meaning, from the תרי"ג מצוות, from that impregnation of meaning that comes about from above. After אדם הראשון was חוטא, and he partook of the עץ הדעת טוב and רע, where there's a severing between the טוב and the רע, there's the תרי"ג above and there's the תרי"ג below, and what we referred to in the name of the רמח"ל, in the name of חז"ל, was that מושך בערלה שהיה, that אדם הראשון on a certain level was concealing, the אתר סברית was concealing that inherent unification of that אותיות with the שין דלת of the שד, so there was a separation between the two. And so ואחר חטא אדם, כבר שמעת איך גברה האור לעד שהגיע הדבר להשחית העולם במבול. Or again, we're on דף טו in the רב שריקי מכון הרמח"ל edition.

So we already spoke about how, as a result of the transgression of אדם הראשון, it was the element of re-concealing the נקודת הברית that was נתגלה, which is this inherent connection between above and below, between the

fulfillment and the deficiency, עד שהגיע הדבר להשחית העולם במבול, to the point that it became almost as if the entirety of creation, that this experiment, כביכול, that הקדוש ברוך הוא wanted to create, this middle space where in the light of unity is concealed, so that we can be the ones to connect the beginning and the end, through the secret of the יחוד, of the רישא and the סיפא, through that secret of the יחוד במציאות and the יחוד בשליטה, the revelation that הקדוש ברוך הוא was in charge of every single element of existence, from the day-to-day, to the moment-to-moment, from the geopolitical, to the most particular in terms of inner spirituality. הקדוש ברוך הוא was as present in all of those פרטים as he was in the יחוד במציאות and the יחוד עילאה beforehand. But that became concealed, to the degree that הקדוש ברוך הוא was going to give up כביכול and he was going to erase the יקום, he was going to create an entire new world, he was going to create an entire new playing field, where this inherent connection could perhaps take place in an easier way, that we couldn't stand the test of the בחירה. But what happens is that הקדוש ברוך הוא reveals the צדיק, the נקודת of נח is a big צדיק, and that נח is מהול, and נח reveals that נקודת הברית, that אתר הברית, and he reveals that no, there in fact can be a connection between above and below and the separation between the two of them does not mean that we can never traverse the boundary back into גן עדן, but rather we still have the capacity through the התקשרות, the נקודת of צדיק, to the נקודת of שמחה, which is the secret of יונה בן אמיתי, which is the secret of משיח בן יוסף, the secret of נח צדיק, שהיה מהול, and he reconnected to the union of the middle of revealing that אתר הברית, and at that point everything returned back to the way that it was meant to be, where we were once again tasked with the ability of unifying above and below the תרי"ג

externality of the body and the תרי"ג מצוות interiority of the themselves, we had the capacity to connect the two again.

And what הקדוש ברוך הוא did now, when we revealed through the נח of כח, through the נח of כח, who is a big צדיק, and the כח of a צדיק to be and to force הקדוש ברוך הוא's hand to reveal a ברית of שלום, so what happens is that not only does נח reveal that the מילה is still apparent and that we still have the ability of connecting above and below, but הקדוש ברוך הוא reveals the קשת, which is the fact that even when it appears that the separation abides, nevertheless it has been proven that human beings have the inherent capacity of drawing down on this unity, and because we have the inherent capacity of drawing down on this unity, it's as if that inherent unity is always perpetually present in the secret of the למדס of כל הראוי לבילה אין בילה מעכבת פה, that something that has a condition in order for it to be real, as long as that condition is in possibility of being accomplished, it is as if on a certain potential level that it is accomplished, and even devoid of the actualization of that potential, the reality of the potential of the potential, is enough to make it as if it is already actualized, meaning to say that once נח has revealed that we have the ability of being מחבר ourselves again to the נקודת הברית, to the נקודת of צדיק, of the שמירה, and the שמחה, and the אמונה, and the שלום, of what it means to attach oneself to a צדיק, to attach oneself to the inner pillar of all things, to the inner pillar of light that הקד אוש ברוך הוא reveals into the world, the אור הגנוז, the נקודה of צדיק within ourselves, so הקדוש ברוך הוא now reveals the קשת, which is the sign that השם says I understand that you have the inherent capacity, and therefore it will never be erased, I will never erase everything, because it is clear that on the irreducible level of the very texture of existence exists the נקודה of חיים, the

נקודה of נח, the נקודה of the ability of the unification of above and below, and all of the signs that will be drawn down from above afterwards, through the מצוות, through the תפילין, through the ציצית, all of the המשכה of that upper תרי״ג, down to the lower תרי״ג, of the יוד, into the שד, of the ו, into the מצה, to create the מצוה, of the זון, of the זעיר אנפין, the אתר, so you say it into מלכות itself, all of those further connections and unifications are going to be dependent upon and founded upon the reality of this קשת, which is the secret of the fact that השם has revealed to us that I know that that inherent connection exists, and therefore I promise to never fully destroy, because things will always have the ability of being repaired, that there's no such thing as יאוש, אדם הראשון operated in the place of אדם הראשון, אסור להתייאש operated in a place where it was forbidden to give up hope, because he could fall into the pits of hopelessness, as if something can't be fixed, and that was the height of the עץ הדעת, but with נח הצדיק, when we come to be נגלה, the נקודה of צדיק, and צדיק באמונתו יחיה, and the secret of יונה בן אמיתי, of מבטן שאול שוועתי, so we come to reveal that it's אין שום יאוש בעולם כלל, it's not אסור להתייאש, the איסור of יאוש was already transgressed by אדם הראשון in the height of גן עדן, that's why he was kicked out, and it's only by נח that we see the secondary expression of אין שום יאוש בעולם כלל, even when it appears that there's actual יאוש, there's no such thing as יאוש, and השם now takes that as the foundational starting point of all future עבודה, so that there's never going to be a sense that הקדוש ברוך הוא is going to have to destroy the world, God forbid, because everything is always perpetually ascending from the point that it started, we don't have to start again, God forbid, especially because there's the נקודה of ארץ ישראל, when there was no מבול, that's the נקודה of נח, that's the נקודה of the תיבה, as we're going to see בעזרת השם, from the

רמח״ל, as we continue, רק החפרשו, so does that mean that those connections are always going to be revealed, is that what the קשת reveals, that all of the connections between above and below are always going to be perpetually revealed, or does it mean that they'll be concealed, but we'll have a different understanding of what concealment means, and ז״ל רמח״ל רק החפרשו, what's the difference, והנה אחר שנגלה הקשת, once the קשת was revealed, לא חזר לכסות עוד, once השם revealed the rainbow, once השם revealed the unity of אברהם יצחק ויעקב, the חסד, the גבורה and תפארת, and the התחברות, the נקודה of יסוד, and the המשכה, from the יסוד down to מלכות, which is the secret of דוד מלך המשיח, which is the רגל הרביעי of the מרכבה, the ייחוד of the אבות, which is שחרית, מנחה, מעריב, with דוד מלך המשיח, which is the secret of תיקון חצות. So what happens is, once השם reveals the קשת, there's no concealment as it existed prior to the emergence of נח, the concealment of the world as it existed after אדם הראשון, to the degree that it appeared that that connection was lost and that it won't be reconnected again, that level of concealment will never ascend into the world ever again. So what's the difference? The light can be illuminated. Or the light can be darkened in accordance with certain concealment elements that exist in a person's life that conceal the light.

There's no longer any capacity of this being removed entirely. By אדם הראשון, there was the sense that things can be removed entirely, even though that was never true to begin with, because they were never erased entirely. It only came to that point of יאוש, of the מבול, where הקדוש ברוך הוא, את תבד מגלה זיין, on the fact that אין שום יאוש בעולם כלל, and that אדם הראשון is חי וקיים, in the secret of אדם, דוד, and משיח. But it's specifically through the קשת that's revealed that now, nothing, we're never afraid that things will be fully concealed, because nothing can be fully concealed.

We've come to realize that, but there's still a world of concealment. So what that means is that things can be concealed or revealed on an external level, but that doesn't mean that they're not present at their core. Things are always revealed at their core. Things are always real and activated in the fullest form of actualization in the realm of potential.

By the שורש, everything is מבורר. By the שורש, everything is אור אין סוף. It's only in the ענף. It's only in the branches and the expressions and the expressible, tangible elements of experience that can be grasped by the sensual experience of the mind, body, and the soul, that we're going to find this shift between revelation, concealment.

Revelation or concealment. But there will never be a time where there's absolute concealment to the core. And this נקודה of the קשת, this sign that there will always be an innermost point of connectivity between above and below, in spite of the external appearances of the shifts between the connection of above and below. This is the This is the illumination of the interiority of the source as it remains connected to the expression of its concealment afterwards.

This is the secret of the נקודה הפנימית that perpetually exists, refined and connected, like the רמח״ל said previously. That's the secret of the תואר, which is not just the externality of something that was once interior, but rather it's the unfolding of the interior and the inversion of itself so that the interior is now revealed externally and it remains the internal thing in spite of its externalization. And this element of the unbreakable bond and the irreducible bonds of connection that exist between above and below, between the inherent rightness and all rightness and connectivity and

purposefulness and the meaninglessness that exists in spite of all things, is true only for כלל ישראל, not for any ot her form of human experience. No other nations of the world.

It's not that כלל ישראל is better than the nations of the world. The nations of the world are on a particular level, and כלל ישראל has a singularly unique capacity to connect to הקדוש ברוך הוא in a way that it ascends from the level of אומות העולם, as the כוזרי points out. Because they have the secret of מילה, they have the secret of the connectivity, the מצוות, the תרי״ג מצוות, and all of the other מצוות, which can now be drawn down and revealed to be the inherent connection between above and below. And it's specifically through those מצוות and through the ברית מילה, the עטרת היסוד, the השכלות of the פנימיות, the נקודה of צדיק יסוד עולם, that's where we are going to now be able to receive those signs, those significant expressions from above, revealing that הקדוש ברוך הוא is the hyper-significance of all things.

It's the meaning of all things. It's the light of the תורה. It's the light of the mind. It's the שכל שבכל דבר, and we can see that revealed in every element.

And it's specifically to כלל ישראל who are worthy of such a revelation. And this is the secret of This is when משה רבינו, the צדיק יסוד עולם, says that it is a wonderment, me and my nation. That משה רבינו recognized that there's a פלא עליון, there's a wondrous thing when it comes specifically to כלל ישראל and no other nation. And it's the secret of the אותות.

It's the secret of the ability to inherently reveal the connection between above and below, between the fullness and the emptiness. And it's the secret of And it's the secret of, in accordance to all of the other nations,

that in response to your nation, I am going to create wondrous things. The wonder of the sign. Specifically your people that are going to have the capacity of revealing that פלא.

And that's the פלא of גאולה, which is the secret of נגד, that the same נגד from the same אין בית, which is that is associated with not חסד, not גבורה, but תפארת, the third stage, which represents the נגד that צדיקים said is specifically going to be the secret of where משיח צדקנו comes from, specifically from within the התנגדות, specifically from within the rumblings of confusion, disruption and war. And all of these difficulties is specifically where גאולה comes from. This is the place of prophecy. This is the secret of the irreducible point of connectivity that exists singularly between the Jewish people and כלל ישראל.

Because in truth, what כלל ישראל has, this inherent קשר, this inherent connection between the innermost פנימיות and the most externalized externalities to reveal the inherent connection between the two of them, that is not something that belongs in this world. From the external nature of מלכות, this doesn't appear to be a possibility. But הקדוש ברוך הוא has gifted us with the מתנה, with the מתנה of the הקדוש ברוך הוא .תורה has gifted us with the מתנה of the תורה.

Not only in the תורה, but in the secret of the הקדוש ברוך הוא, in the secret of הקדוש ברוך הוא, which ווטר רמח״ל is drawing down to teach on every one of us, that this is unique, singularly unique to כלל ישראל, that they live with this unbreakable knowledge of the inherent connection that exists, the פלא, the wonderment between above and below. All of this in truth exists beyond the external nature of the world. They don't have a right to this. It's not that we're better.

It's not that we're worse. They just don't have it. They don't have that כח. They weren't chosen for it.

All they have is the external תרי״ג. They have the שבע מצוות. They have the elements of the externalized body of existence, the ability to refine, refine, refine, build, build, build, fix, fix, fix, fight, fight, fight. But ultimately, they don't have the inner content.

They don't have the נקודת היסוד that can be drawn down to illuminate the שין דלת, to give life to the external nature of things. I've already told you. This rainbow, this sign that points to the inherent connection between above and below, in spite of the externalized appearance that there's a separation between above and below. Once it has been defiled and exiled, it doesn't make a difference.

It will never be removed again. It will never be concealed again fully. It can be concealed in the concealment elements of darkness. As we're going to explain later on.

And when it is concealed, it is in a state of exile. That is what exile is, where the inherent light of connectivity that is always already present. Like we've spoken about, why רבינו sent people to learn the מסילת ישרים, because it's the secret of the treasure that rests within our house already, that we don't have to go anywhere to find what we need. When that's concealed, we enter into exile.

But when that which is always already present and irreducible in its essential form, is revealed from its concealment elements, this is the secret of גאולה. This is the secret of the inner גאולה, the external גאולה. And this is

seeing the קשר to illuminate the fact that there is a perpetual bond of love and connection and interdependency upon כלל ישראל and הקדוש ברוך הוא. So all of the other אותות, all of the other מצוות, and all of the things that we're going to do to draw down the תרי״ג מצוות, the במשלם, the externality of the תרי״ג, all of those אותות, the מצוות of ציצית and תפילין, all of them are inherently founded upon and connected to this singular חידוש of the אות, which is the קשר, which is הקדוש ברוך הוא and his התגלות, that there is an irreducible connection through the secret of ברית מילה between כלל ישראל and הקדוש ברוך הוא.

So that even when the external signs and אותות of the external מצוות, which are either a person is doing them or God forbid a person is not doing them, and it seems to be that that valve is what controls the exposure to revelation or concealment and truth, says the רמח״ל, there is an inherent bond of connection that exists prior to and underneath those stages of connection to disconnection. Therefore, it informs both the stages of connection and disconnection, revealing that even in a state of disconnection, there is an inherent level of connection that continues to exist at the חידוש of על הענף. All of those other signs that we draw down that are connected to this inherent אות are all those secrets of the מצוות. And those in their core have never fully been revealed.

But that wa s prior to the concealment that was present in the darkening concealment that a person experiences in their lives. We saw these אותות. We saw that which was perpetually present. And in the times of revelation, they performed the tasks that they needed to perform.

Those אותות drew down the lights of הקדוש ברוך הוא. It was revealed to us. But now in a time of concealment, we can't say that they're not there. Because they are there like we just said.

They're there on a potential level. But as a result of the concealment, we haven't seen them. So when we complain about the lack of הקדוש ברוך הוא's revelation, and we scream over the absence of הקדוש ברוך הוא's גילוי in our lives and the world at large, so it is our responsibility to be ever aware of the fact that we're not saying that it's not there. We're not saying that there's an actual צמצום, God forbid.

We're saying that if it's there, it's all there. But on the level of the playing field where we have to operate in concealment or revelation, we have to demand that it be revealed in more of a revealed way. But it doesn't mean it's not there. There's a covering.

It's no longer an absence or a presence, but a concealment or a revelation, which reveals, again, the ever-present nature of all things, which is the secret of the ייחוד. And this is what the פסוק says in תהילים, what דוד מלכות says, what מלכות itself says. We have not seen our signs. We have not seen our signs.

It doesn't say we haven't seen the signs, meaning we're possessive over the signs. They are our signs. We know the signs to be ours. We know them to be in our possession, but we're still saying they're not present.

If they were not ours and there was no presence of them, we would say, There are no signs that were seen. But now we're saying our signs are not

seen. They're still our signs, but they're not seen. They're there, but they're not revealed because they're concealed.

Rather, what's missing is our signs. They're ours because they operate on a concealed level, perpetually operating in the depth of the depths of ייחוד עילאה, which is perpetually marching forward through the secret of the נורא עלילה על בני אדם, and the ייחוד העליון of the ייחוד בהנהגה and the ייחוד במציאות. They're always there. There's always signs.

And those connections always exist. There's always an inherent connection. The מצוות exists prior to our performance of those מצוות. But we haven't seen them.

We haven't seen them with our eyes. We can't see them, עין בעין. We can't experience the light of ייחוד עילאה within ייחוד תתאה. We can't live in accordance with the שמים in the ארץ.

Right now, we still live in a way that ארץ is separate from שמים. The fears of the ארץ feel very different from the trust, the אמונה and the בטחון of שמים. But the עבודה is to reveal that the אמונה and the בטחון of שמים is always already inherent within the פחד of the ארץ. They're always connected.

We just don't see them. And we haven't seen the wonders. We haven't seen the miracles. We haven't seen the transformative expressions of your unity, of your capacity to be יחיד במציאות, singular in existence, as well as singular in שליטה, to have the capacity to refine and direct history at every moment in accordance with the way that you want, הקדוש ברוך הוא.

And we haven't seen those אותות, but we know that they're there. We know that they're there. We haven't seen them. We haven't seen.

We haven't seen the secret of נגד כל עמך את and נפלאות here. We haven't seen the גאולה. Which are going to emerge and which are going to be revealed. And when those lights are concealed, when the light of משה רבינו is concealed, when the light of the צדיקות at עולם is concealed, when the light of the inherent connection is concealed, yes, it's עבודה there, but it still appears concealed.

So it appears that there's no connectivity. It appears that a person is in a stage of darkness. It appears that a person is operating now in a state of separation and disconnected from above and below, which is the state of the וועלט, which is the state of מציאות. And what we started with was to try and also read a תפילה from רבינו הרמח"ל, to be מעורר the רחמים רבים that the תורה of the רמח"ל holds for us, to be ממשיך לייחוד במציאות into the ייחוד of שליטה and from the ייחוד of שליטה, ייחוד בהנהגה, which is הקדוש ברוך הוא's ownership over this world.

We can then go back upwards to the ייחוד עילאה to reveal the light of הקדוש ברוך הוא's ייחוד במציאות, ביתר שאת, ביתר עוז, as the רבי was discussing last night. But let's look at the תפילה קוף עין ה in the תפילה תקטו from רבינו הרמח"ל, where he's speaking about what happens in exile, where he's speaking about what happens in the concealment of exile, when it appears that the natural order of things are covering over all avenues of hope. And ultimately, it's a crying out from that very place, from that being נטבע in טבע, almost drowning within טבע itself, and being caught up in the externalities of things while forgetting the nature of the inner entirety, which is the secret of

redemption. Singular God, singular in all forms of singularity, in each and every category of singularity.

הקדוש ברוך הוא, I have cried out to you in my pain, and you have answered me. שערי כל ביוי סעולמך בשמך הקדוש סידרת סדרם. Because הקדוש ברוך הוא in truth, as we've seen in אדיר במרום, that everything operates in accordance with the יוד, the קי, the ו, and the קי, the שם הויה, the שם העצם, which is the secret of the connection between above and below. Each and every creature, each and every formation, each and every name operates in its singularity.

Each and everything, it's its own singular universe, its own פרט. And each and everything operates in accordance to the שם הויה. And you've created each and everything so that there should be a balance between the sides, between the right, the left, and the center, between חכמה, בינה, and דעת, that there should be an inherent unity between the beginning, the middle, and the end, in spite of the fact that the beginning appears to be disconnected from the middle, and the end appears to be disconnected from the middle. Our עבודה is the secret of the ייחוד האמצע, and there should be a ייחוד between the ימין, שמאל, and אמצע.

And there's sometimes where the right side is overwhelming, and there's sometimes where the smol is גובר or אמצע, but what we need is the secret of the מתגלה. And הקדוש ברוך הוא, you have arranged reality in such a way that the external nature of things, the natural order of things, the שם אלקים, which is the גמטריא of הטבע, which is 86, ultimately is what is going to orient all of the unfolding processes that you have placed in them from the beginning. And in moments where there is severity in the world, in the moments where there is harsh judgment in the world, it operates on a level

where apparently הקדוש ברוך הוא is unable or not going to change the way that the הנהגה is going to take place. Because the secret of the natural order of things, the way things are supposed to go is that they're caught up within the restrictive boundaries that the שם אלקים has formed, and it appears that that is the way that the externality of the world is rooted.

Because הקדוש ברוך הוא obviously is the one who rooted it, but ultimately it appears that it is stuck in its forms of operation כל זמן, that it's connected to the שם אלקים. But when it comes to you, the שם הויה, your holy name, it stands above all of the names. When it comes to the שם הויה, when it comes to the סיח רביך גדילה, you have full capacity to shift and rearrange all of the orders and to create them anew in accordance with your true desire. And even in times where judgment is unleashed upon the world, you should remove those who appear to be in some element of power from their placement, and you should place something more gentle in their place to the point that it appears that the world is מתקיים.

You arranged for the birth pangs of משיח at the end of exile, and it's a moment of pain and a moment of distress for אבינו יעקב, for כלליס. And all of the דרגן, all of the revelations, everything in the world seems to be caught up in a strict judgment and a harsh דין. When it's difficult for you, when it's contained for you, when it's concealed for you, and you will find all of these things in the end of days, towards the end of days. And even though we דבן in front of you, רבונו של עולם, our תפילות are not heard.

It's the secret of our voices. Because all of the מדרגות and all of the revelations and the תרי״ג אברים are caught up in concealment and judgment. And we cannot find any relief or good from them. And ultimately, the

impoverished ones, the מלכות of our spirits, are crying out for לחם and מים, and there's nothing.

And all of the gates seem to be closed and all of the storehouses and the places of wealth are concealed and great concealment. And our תפילות awaken them But because it's still operating in the time of דין and the שם אלקים, it's only expressed in minimal amounts and the light that descends down is not enough to bring us out into a place of expansivity. It's a difficult moment. But the שם הויה stands above, above, above the ascendance from all of the arrangements and the orders of this world, the existence of and has the ability to transform this and that immediately in accordance with his will.

It's directly to the שם הויה in my pain that I cry out and he answers me. This name, as we saw in the יהושע קיווי, the שם העצם is going to be because we don't have the capacity to tolerate it anymore. And we follow in our steps of our transgressions and we have no power in the face of those who chase us. When there's no more כח, when there's no more expressivity and vitality within even the holy levels that want to be beneficent to us.

In that moment, we cry out to your name יוד ק׳ווק׳ה the שם הויה, the שם העצם which contains all expressions which is the which is the which is the secret of or in our inability to grasp anything whatsoever other than the name itself. You give the tired strength and you transform their strength. You transform and all of the concealments which are the letters of are transformed into because we hope towards you in the merit of your name for we already know there's no weakness by you. Because we already know there's no exhaustion by you, there's no sleep by you.

And just as we yearn towards this name which knows no slumber and it knows no sleep and it knows no exhaustion. So too, חי ישראל will be refilled and sustained with strength in spite of the fact that they're exhausted, in spite of the fact that they're tired. And all of the levels of your holiness are going to come down and fulfill all of existence and the strength and the power of your holy name. And this is the secret of ישראל that ישראל has the strength.

And those who yearn towards הקדוש ברוך הוא and hope towards הקדוש ברוך הוא are going to have a transformation of hope and strength. It's certain. Because all of the exhaustion only exists down here below in the secret of the תרי״ג externals, but not in the inner interiority of things. In the place where the אותיות don't seem to be seen, that's where the היפוס is.

But in the secret of the קשת and that the אותיות are always there, that's the revelation that it's always present. There's no silence, there's no exhaustion there. And even though these levels are such lofty levels, they're lofty upon loftiness. We have no ability to ascend upwards there.

In the secret of our hope and our yearning, hope has the capacity of ascending upwards even to the שם הויה itself. Those who yearn towards the שם הויה, they will be the ones to have a transformation and a rejuvenation of strength. We can ascend higher than any place of ascension to the place of the שם הויה. And through that, we draw down the renewal from above, down below.

To give to the weakened strength and to give to those who have no answers what they need. And your unity and the ultimate unification of all things

should be revealed upon us that we're so desperately yearning to ascend upwards towards the elevation of all things to the face of your grandeur and your holiness. In truth, we understand that you run your entire creation with a הנהגה that is concealed and hidden away, that there's no קטגור, there's no concealment. It's the יחוד of יחוד במציאות and the יחוד of the אמצע with the יחוד of the ראש and the סוף.

The only one who's able to see that הנהגה הגנוזה as לשם describes in the נורא עלילה על בני אדם is you, oh קדוש ברוך הוא. But our hope reaches you there. And in your unity, you should reveal yourself to us. And take us out of pain.

And open up a place that was once closed. To your capacity, there's no limitation. You're purified and unified existence in the simplest form of all possible simplicity, devoid of all complication, devoid of all condition. Those unifications between above the levels and within the levels themselves, the concealed and the revealed should be unified to reveal that there is nothing other than you.

Towards your ישועה, I hope.

Adir BaMarom (Ramchal) 12_ Removing the Concealment that Covers Revelation

Okay, so בעזרת השם, we are continuing with our שיעורים, or our reading of the רמח"ל אדיר במרום on the אידרא רבה. And just speaking to somebody a little bit before the שיעור about the ספר and being reminded about why we're trying to learn through the ספר is because for myself, and I know this to be true for

others as well, the ספר אדיר במרום from the רמח"ל is one of the only places that a person can truly find calmness to the soul. It is a ספר, it's a book of information, but at the same point, it's a פתח, it's an opening that allows a person to really enter into the concepts that are being discussed to the degree that the ספר begins to be a lens through which a person encounters that which is being described in the ספר. The רוח of the מחבר, the רוח of רבינו הרמח"ל, as we've spoken about so often in the recent months, rests within the book of אדיר במרום.

It rests in it, meaning to say that learning of the book itself is a process towards redemption. It is a ניצוץ of the זוהר הקדוש, as we're going to see that the רמח"ל himself is going to describe fundamentally, clearly the role of the ניצוץ of משה רבינו and the ניצוץ of רבי שמעון בר יוחאי. And in what he is explicitly saying, what the רמח"ל is implicitly implying, which is the nature of his נשמה as well. That the רמח"ל, the תורה of the רמח"ל, in particular, the תורה of the simple fact that the ultimate purpose of the entirety of creation is כי חוק הטוב להיטיב, that הקדוש ברוך הוא, the ultimate capital G-Good, wants to bestow goodness.

That is the singular most significant point at the heart of the תורה of the רמח"ל. And in truth, that's the singular most important part of the heart of the תורה of the אריז"ל. In addition to that point of חוק הטוב להיטיב, that הקדוש ברוך הוא just wants to bestow goodness upon reality and just wants to bestow the ultimate expression of טוב הנראה והנגלה, טוב הנראה והנגלה, a revealed and clarified good, not a good that is מלובש in something that is concealed, because there's a way for good to arrive in a way that it's concealed, but rather טוב הנראה והנגלה. And in order for there to be טוב הנראה והנגלה, in order

for the desire of הקדוש ברוך הוא to bestow his goodness, to be a goodness that is apparently good in accordance with our own understanding, הקדוש ברוך הוא is מצמצם himself, and he creates the entire process of the descent away from the beginning into the concealment of the middle so that we can come to the clarification at the end, which is טוב הנראה והנגלה, that which would not be possible had there not be the concealment that הקדוש ברוך הוא created in the world.

Because prior to concealment, הקדוש ברוך הוא could reveal himself in the אור and the חושך, as we know that they were the מעשים of the ראשונים and the מעשים of the צדיקים. And הקדוש ברוך הוא, from that perspective of the תכלית of all things, the infinite light of הקדוש ברוך הוא, there's absolutely no distinction between anything. Everything is reflective of the רצון of הקדוש ברוך הוא. And in that place, it doesn't need to be הטוב הנראה והנגלה.

A person can come to understand the nature of goodness without it being a good that is revealed to the eyes of the individual, one that can be experienced by the יד themselves. But because הקדוש ברוך הוא wants the טוב מצמצם הקדוש ברוך הוא is הנראה והנגלה, הקדוש ברוך הוא, and he creates a distinction. He creates the plane of separation of past, present and future, where there now begins to appear to be a place of concealment, where we are able to work through the concealment. And in accordance with our בטחון of טוב הנראה והנגלה, we're able to draw down the good in a way that we can grasp it.

This is the second point of the רמח"ל, that he separates two concepts. There's ייחוד במציאות and there's ייחוד בשליטה. And this is explained in the first פתח in קלח פתחי חכמה. This is what the רב שליט"א has been discussing in the past few weeks, especially last night and in last week's תורה.

That the ייחוד במציאות is the revelation that הקדוש ברוך הוא operates in absolute unity. That's שמע ישראל השם אלקינו השם אחד. That means that הקדוש ברוך הוא is singular and unified. That's the תורה of חב"ד.

חב"ד comes to explain this נקודה, how מצידו יתברך השם אלקינו השם אחד, everything is unified. There's a singular principle of הקדוש ברוך הוא's unity in darkness and light. It's all the same. And so there's טוב, no matter what, even if it's not טוב הנראה והנגלה, even if it's not the good that is oriented towards the particular feeling and experience of the human being, of נשמת ישראל.

But in order for that ייחוד במציאות, in order for that ייחוד עילאה of שמע ישראל השם אלקינו, of השם's radical unity in every aspect to be revealed fundamentally in the strongest way imaginable, it has to undergo a process of diminution and צמצום and a movement from ייחוד עילאה into ייחוד תתאה, which is the ייחוד בשליטה, which is the fact that not only is הקדוש ברוך הוא essentially unified in all nature of unity, which negates everything other than him, אפס זולתו, so there's nothing but הקדוש ברוך הוא. There's also the reality of ייחוד בשליטה that within the worlds and the separation of the worlds and the השגחה פרטית of a person's experience within צמצום, השם is also unified there. That's ברוך שם כבוד מלכותו לעולם ועד. That's the תורה of the בעל הסולם.

That's the תורה and the בעל הסולם, again, is a המשכה ישרה of רבינו הרמח"ל. The רב said that when the בעל הסולם was writing his commentary on the זוהר, he had what we're going to come upon soon, but as רשות השם in the אדיר במרום, the ייחוד of the גן written out in front of him. The ייחוד of the גן, which is the meditative technique, the ייחוד, the unification, that the רמח"ל is מגלה, which allows a person to draw the אור of גן עדן into the stale air of the exiled nature

of this world, which is the secret of tasting one's world in their days. And so the רמח"ל is a direct expression of the בעל הסולם תורה, which is the ייחוד בשליטה, the fact that הקדוש ברוך הוא is present and unified, not only in all matters of unity, but also in all of the particularity of a person's life.

And so the descent away from ייחוד עילאה into ייחוד תתאה, a descent away from absolute goodness without any distinction to align it in accordance with that which can be grasped as absolute goodness. And a קדוש ברוך הוא creates a צמצום, which allows there to be an apparent distinction where we can now come to terms with השם's presence within concealment as well. And when we bring השם's concealment and the ייחוד בשליטה and the השגחה פרטית and the טוב הנראה and the בטחון that we experience and the קיווי that we experience, as we expressed in the דרש הקיווי, back up to that place of ייחוד במציאות, we're מגדיל ייחוד במציאות. It's the ירידה down into separation to be מגלזין and the deepest unity imaginable, which is light of what the רמח"ל is giving us.

So we have the fact that a קדוש ברוך הוא wants to bestow ultimate goodness upon reality. And the second כלל is that in order to bestow that ultimate goodness upon reality, a קדוש ברוך הוא has to create a distinction, a separation between the beginning, the middle, and the end, where there's an apparent split between the unity of a קדוש ברוך הוא prior to the creation of the world, the ייחוד במציאות, which is ייחוד עילאה, and ייחוד בשליטה, which is the ייחוד תתאה. There's an apparent separation. But the entire purpose of that apparent separation is ירידה לצורך עליה, because it's specifically there that we draw down כביכול, the light of a קדוש ברוך הוא's desire towards goodness, and we ensure that it's going to be in accordance with the טוב הנראה והנגלה,

something that can be grasped in accordance with human experience, which is only revealed through that act of צמצום.

That's what we're trying to do. We're trying to reveal the ultimate fact that השם, you're unified. We know you're unified. You've always been unified.

You're never not unified. But ultimately, we want that unity to be drawn down in accordance with the way that we need it, through רחמים רבים, which is the מסילת ישרים, which recognizes that the entire life of a person is a battle. And all we can do is look towards the צדיקים who have already been through that battle, and to connect ourselves to those צדיקים, to משה רבינו, in order to be taken out of the חטא of the מרגלים, the inability to see the גאולה in front of one's eyes, and to connect to משה רבינו, to the דעת of משה רבינו, which is the way into ארץ ישראל, because ארץ ישראל is משה רבינו. משה רבינו is ארץ ישראל.

And only by that can we reveal the unity between the ייחוד שליטה, the presence of a קדוש ברוך הוא in our day-to-day experiences, and the צמצומים, and the particularities of our day-to-day experience, where בטחון and קיווי are necessary. And we can bring all of that back into the place of ייחוד במציאות, which is מגל, the entire purpose of a קדוש ברוך הוא's creation, which is חק הטוב להיטיב, but a טוב הנראה והנגלה, a good that is revealed. A good that is revealed, a טוב הנראה והנגלה. Not just a טוב, not just the goodness of a קדוש ברוך הוא, which we don't have such a hard time believing in, but rather a טוב הנראה והנגלה, a goodness from a קדוש ברוך הוא that we can see with the open eyes, the miracles that a קדוש ברוך הוא performs for us each and every day, at each and every moment.

And this separation between the ייחוד במציאות and the ייחוד בשליטה, the unification above of שמע ישראל, השם אלוקינו, השם אחד, and the unification below between ברוך שם, כבוד מלכות, לעולם ועד, that leads to the separation that we've been talking about all along, which is the secret of מלכות and her destitution. The secret of מלכות and her destitution, the externalized form of the תריג איברים, that state of things in their abiding nature of being without any significant light emerging from them in a revealed way. There's no meaning to the container. There's just a container, the body itself.

But we also know that there's the hidden light that belongs to מלכות, which rests at the bottommost point of זעיר אנפין and the secret of the אתר הברית, which is the secret of the מלכות within זעיר אנפין itself, which doesn't belong to זעיר אנפין. It doesn't belong to the masculine. It belongs to the feminine, but that fulfillment of the feminine is now in a state of exile. It rests within the masculine tendency.

But in the future, it's going to be revealed that inherent within מלכות herself, inherent within experience itself and being itself, one will come to find the fulfillment of being, which is the drawing down of the יוד, the תריג מצוות themselves, those lights, those מאורות that reveal the light of הקדוש ברוך הוא, so that we can draw it down and reveal and connect it to the external nature of things, which appears to be devoid of significance. And that entire process is the drawing down of the ו into the מצה, which is the preparation of מצוה. And we've spoken about how all of this is done through the אתר הברית, which is the secret of the wholeness that resides within experience itself, which is the אתר הברית, the secret of the יוד that gets drawn down into the שין דלת, which creates the name שדי, because experience devoid of the

illumination of the יוד being drawn down from above appears to be something that is an empty container devoid of a spiritual content, which is what שדים are, which is what the מהר"ל describes as all of the creations that were created at the center point, at that liminal point on ערב שבת, where one can no longer complete the task הקדוש ברוך הוא כביכול needed to stop before the final preparation. Why? Because it was left up to us in order to be משלים it.

As the רמח"ל says, the entire תכלית of השם ,בריאה could reveal His unity in the beginning, the middle and the end. He can negate the concept of beginning, middle and the end, but the entire תכלית is that it should be a טוב הנראה והנגלה that's drawn down through our own experience, which is the purpose of creation, which is the purpose of בחירה. And so it's up to us to reveal the fulfillment of מלכות, to draw the יוד into the שד, to transform it into שדי, which takes place in the preparation of the emergence of זעיר אנפין from within בינה and the secret of קל שדי. And it also takes place in the emergence of מלכות from within זעיר אנפין and the secret of שדי itself.

And we said that the חטא of אדם הראשון was the covering over of this connectivity, the covering over of the connectivity between the תריג external vessels and the תריג inner lights, the פנימיות and the חיצון יש. And this is what it means when האדם הראשון was מושך בעל לסו, that he covered over the essential point of connectivity, that singular most point of connectivity, that יוד of שדי that is the beginning of fulfillment of the externality of מלכות herself. It's the drawing down of the תספירות of מלכות to be משן מלכות herself and then drawing down the יוד ספירות דמא as we're going to see. And האדם הראשון through the חטא of האדם הראשון was מושך בעל לסו, he covered over that

revelation and things descended down back once again into a שד devoid of the יוד.

But then we saw last week that נח הצדיק came along and he rectified reality and he brought about the ברית of the קשת. The קשת is the promise that in spite of the fact that it appears that I severed the connection, the ברית between the inside and the outside, between the תרי״ג מצוות and the תרי״ג אברים, between the innermost content of reality and the external container of reality itself, even though it appears that that relationship has been lost, the secret of the קשת, the secret of the גוונים of the קשת, that three-pronged nature of the relationship between the right, left and center that allows for there to be a perpetual bond, which is the secret of the עתרת הברית, which is the secret of the three elements of ברית מילה, which we're going to see are מילה, פריעה and עטיפת הדם. So the קשת, the three גוונים, which are associated with יצחק, חסד גבורה תפארת and יעקב, that ensures that we know that even though it appears that the severance has taken place, nevertheless, we fundamentally are aware that there is a unity that resides at all times, that that irreducible connectivity between the תרי״ג אברים and the תרי״ג מצוות performed through the revelation of מצוות like תפילין and ציצית and שבת and all of those things that we're engaged in, it now will never be erased because the laws of spirituality dictate that once something has been there, even if it goes into a state of disappearance, that's only a concealment. That's why it says, the אותות are always there, it's just that we might not see them.

And yes, there's a ודאי concealment on the connectivity between these two realms, where it appears that the ייחוד of the ראש and the ייחוד of the סוף, the

ייחוד of ייחוד במציאות, the singular nature of הקדוש ברוך הוא's unity in existence as the singular expression of anything, אפס זולתו, as well as the ייחוד בשליטה, which is the reality of הקדוש ברוך הוא's השגחה with creation itself, which is the ייחוד תתאה, it appears that there's a separation between the two of them. But we know fundamentally from the זמן of the קשת and on, that we don't have to be too afraid because no matter where we fall, there will always be that which is already present in order to rebuild even higher than where we were in the beginning. And that's what we're up to now. But the רמח״ל has just taught us very clearly that אל תירא מפחד פתאום, that don't be afraid, don't be afraid of the apparent disconnection between the תרי״ג מצוות of זעיר אנפין and the light of מלכות that resides in זעיר אנפין, the fulfillment and the innermost point of reality and the external nature of מלכות, which appears to be devoid of that connectivity.

Because in spite of the fact that it's concealed, it is ready to be revealed at any moment. The treasure is not a way far under a bridge, but rather the treasure is always already in the house itself, which is the secret of מסילת ישרים, which is coming to uncover the pathways towards הקדוש ברוך הוא within our hearts. The secret of what the רמח״ל describes in this הקדמה, that in truth, you don't have to learn anything new. You already know everything you need to know.

You just have to remember what you've already forgotten, you know. And now I'm going to come to describe to you the nature of these concealments that rest upon the inherent connection between the ascended light of the תרי״ג מצוות and the vessels of the תרי״ג אברים, like we've been discussing. There's כיסויים, there's concealment. What is this concealment? What is the

nature of this concealment? That just as we know, the יוד is composed of a top, a middle and a bottom, the three dots of ink that compose the יוד itself, the יוד וו דלת that spells out יוד.

Those three points, which represents כתר חכמה בינה, חסד גבורה תפארת, all of the threes that we know. This יוד that is being drawn down into the שד to be משלים את שדי, which is being drawn down from the lights of מלכות that are now resting within זעיר אנפין in order to be revealed back in מלכות to the place that they originally belong and that they've always belonged. They've just been in a state of being protected in זעיר אנפין during the time of גלות. But in truth, in גאולה, it's going to be revealed that מלכות herself was שלם and it's going to be the secret of אשת חיל עטרת בעלה.

That the drawing down of this יוד is not simply the יוד, but the עתרת הברית that is being drawn down is composed of three elements, שהם תלת גוונים של הקשת. These are the three colors, red, white, and green of the rainbow, as the זוהר הקדוש describes it, the חסד גבורה and the תפארת, because the red is גבורה, the green is going to be תפארת and the white is going to be חסד. And in accordance with these three יודין of the יוד that's being drawn down from above to below, which is representative by the element of the ברית מילה, which is the התגלות of the נקודה הפנימית of that essential point of significance that is being drawn down into the inessential and insignificant external casings of reality, that ייחוד now has כנגד יש גימל כיסויים. There are three ways that this light and the revelation that is always there can be concealed.

שלהעבירם צריך ערלה פריעה ועטיפת הדם. That in order to remove these three levels of concealment that block over the inherent connection between above and below, the light of meaning and the containers of existence, correspond to

the three processes of the ברית מילה, פריעה cutting away. I'm sorry, ערלה cutting away, פריעה folding over, ועטיפת הדם is revealing. In any process, there's הכנעה, הבדלה, and המתקה.

There's always a three stage process. עיבור יניקה מוחין and חסד גבורה תפארת, חב״ד חג״ת נהי, פסח שבועות סוכות. There's always a three stage process towards removing concealment. There is going to be the act of removal.

Once a person has removed s omething, they're going to engage with that which they removed in order to reveal its inherent strength. And then once that has been prepared and it's been revealed and it's prepared to be revealed, ואתיפא דדמא is the drawing out of that strength. So this is the getting rid of the prevention. There's the preparation of potential.

And there's the emergence of potential into actuality. That's the ערלה, which is the removal of concealment. The פריעה, which is the revelation of potential. But ואתיפא דדמא is going to be the emergence of the כח from a state of potential into actuality.

And these three levels of concealment that cover over that three stage process of unification are the secret of עשו, ישמעאל and the ערב רב, which correspond to the light of אברהם יצחק and יעקב. This זה לעומת זה, בהם ממשמקבילוס לגימל אבות. These קליפות and these כיסויים of the ערלה, the פריעה and the ואתיפא דדמא that a person has to perpetually go through in order to reveal the inherent connection between above and below by holding on to that singular point of hypersignificance, which is the secret of the עתר סברית, which is being drawn down into מלכות. They are the secret of עשו, ישמעאל and the ערב רב, which are ממש correspondent directly to אברהם יצחק and יעקב.

Meaning to say that ממש in the sense that without one side, you didn't have the other side. סיטרא אחרא, as we've spoken about so often in רמח"ל is simply in the other side of the expression of השם's unity, which is why the רמח"ל is able to speak so openly about the apparent concealment and disunity because he's ever reminding us that all of it is simply the hither side. And that's לשון סיטרא אחרא, the other side of הקדוש ברוך הוא's revelation of unity, which will eventually be removed and revealed to have been the seat of goodness, which is the ייחוד, the fundamental ייחוד, which the רמח"ל is perpetually teaching us about. The need to go into concealment so that we can use every ounce of concealment to reveal the light of הקדוש ברוך הוא, which means that they're ממש מקבילוס to the גימל אבות.

יצחק, באים, ישמעאל, כי עשו and אברהם. We know that ישמעאל, the child of אברהם, is an expression of the חסד פגום that can emerge from אברהם. אברהם is the light of חסד. חסד, we know, that can be an illicit relationship.

כי חסד הוא, that unbridled loving-kindness that is expressed outwards with the flowing nature of gushing water, has the tendency to extend itself far too low and to create a disruption in order. That is the קליפה of ישמעאל, as חז"ל tell us, that עשר קבין שולז נוס ירדו עולם, and nine were taken by ישמעאל. And we know that עשו comes from יצחק, which is the psychos of גבורה, which is the murderous impulse and the anger and the tendency towards anger that emerges from the reality of גבורות. And then with יעקב אבינו, we know that יעקב אבינו doesn't have a direct emergence of a קליפה that is עומד כנגדו, like אברהם or יצחק do.

But what is emergence from the דעת of יעקב is going to be the nature of the ערב רב, the opposition of דעת. Just as יצחק ,אברהם and יעקב are גבורה ,חסד and

תפארת being אברהם, יצחק being חסד and גבורה being יעקב אבינו and תפארת being רמח"ל is also מסביר, and this is what the מפרשים say as well, that the same relationship can be expressed in חכמה, בינה and דעת, that אברהם is חכמה and that יצחק is בינה and that the דעת is going to be יעקב אבינו. Which is why the רב ערב, which is the become of דעת, and that's why משה and יעקב have a relationship, the inner point is משה, the externalization of משה is יעקב and that's why the רב ערב is עומד there. And all three of those things stand in direct opposition to the process that needs to be gone through, which is the ער להפריעה and the אתיפו דדמא, which is necessary to draw down that יוד, the גימל קוץ and the יוד to be מש in the shade to be בהפך into שדי.

And again, this is the process of how we reveal that which is being concealed. Every time we go through this, we're not creating something that is not present because it was removed, but rather we're engaged in the process of הגל לנו, we're revealing something that is always already known, like the רמח"ל hints to in the introduction to מסילת ישרים. Besides that, I'm sorry, the רמח"ל says, They come from within because the removal of these all are dependent upon the מצוה of מילה, the אות. The way that we connect above and below in the secret of the בריתמילה, which is the hyper-essentiality of עמך כולם צדיקים and צדיק יסוד עולם because the נקודה of יסוד and the נקודה of ברית, as the קונא יסורה says, is רקיע.

It's the ability to separate, to differentiate. And דעת is נכלה in the יסוד itself. And this is the union of the כחוט השערה that מילה represents עיקר. If you take the word רקיע, which represents the separation of what יסוד allows us to do, the hyper-significance of things and the belief in meaning, which by definition means that things will mean different things, which is the

descent away from the ייחוד במציאות, where all things mean the same thing and the emergence into the ייחוד of שליטה, where each and every thing means something different, but it means something significant in the secret of the פרטים.

So that's the secret of the בריתמילה, that is this process of removing those three כיסויים and uncovering the light of significance. כי שאין הערלה מכסה, when the ערלה, when the foreskin is not covering over the נקודה of אז ,ברית החסדים מתפשטים מנכסה ולמטה. As we're going to see, there's an expression of חסד, there's an expression of כי חפץ חסד, who הקדוש ברוך הוא's unity can be unfolded upon reality. There's a unity between above and below, which is expressed in the flowing nature of חסדים, and they emerge from the lower half of הקדוש ברוך הוא's expression in this reality called אדם קדמון, and it expresses itself למטה and the המשכה of חסדים is exactly what we need.

That's the תכלית of drawing down מריכן. And what are these חסדים that emerge from the drawing down of the יוד into the שינדליד when there is no כיסוי, when there is no concealment? הם עין. These are the עין lights of חסד, which are the secret of the עין נפש of כלל ישראל, which went down into מצרים as רמח"ל is going to explain. That עין is the five times fourteen, which is going to correspond to the ה גבורות of מנצפך, to the severity that is necessary to cut away the קליפה, the utilization of the severity of the mind in the process of removing the ערלה and uncovering through the process of פריעה and allowing it to emerge through the secret of עטיפו דדמ.

That's all going to be through the גבורות. It's all going to be through מנצפך, the difficulty of the mind. And that's how we draw down חסדים. וזהו מה משמקום הישוב And when the חסדים are נגלו למטה מנחזה and the lights of זעיר אנפין ונוקבא,

which operate למטה מן הטבור, are illuminated, that is going to be the מקום הישוב.

That's going to be אוי למתיקון. That's going to be when there is a balance between above and below and the יוד is going to settle in to the שין דלת and it's going to be the secret of קר שדי and the secret of the unification between the lights and the vessels. And that is the מקום of רחל מצויה שם. That is where the illumination of מלכות is going to take place.

That's where מלכות operates and that's where מלכות is fully illuminated. When a person has finally drawn down that עין, that light of עין בעין, the 70 נפש, which is drawing down of the חסדים that emerge from the פומא דאמא, which is the secret of לתקן עולם מלכות שדי חוב נבשר יקראו ויפלו that the secret of the גילוי of the אור זרוע לצדיק the secret of the concealed light, which rests at the very tip of that נקוד of the עטרת יסוד, which is to be נגלה למטה in the world of מלכות. That is the place מקום הישוב. That's the place of מושב טוב ישבתה.

That's the place of בנין בית המקדש. That's the secret of being ממתיק רחל as we've been speaking about, which is the secret of drawing down fulfillment into the empty vessels of מלכות themselves. That all of the יהודים had light in their מושב. All of the יהודים had light in the places that they lived.

That's the secret of ברית מילה as we've explained elsewhere, says the רמח"ל. But now what happens when we find that that perpetually present, never not moving unity is covered over, but the כיסוים, which the רמח"ל just told us in the previous year, that again, the כיסוים are כיסוים, but it's not that the thing that is being covered over is not there. Our signs are not seen. They're still our signs, we just can't see them.

It doesn't say אותות לא ראינו. It doesn't say signs were not seen as if we have no possession over the signs, but אותותינו, the signs are still ours because all of that light of the תרי"ג מצוות is already enveloped within the תרי"ג אברים of נשמת ישראל. But when that ערלה covers over again, when there is a concealment of עשו ,ישמעאל, and ערב רב that cover over the light of unity, השיב אחור ימינו מפני אויב. הקדוש ברוך הוא has removed his right side, which is חסד, the expression of loving-kindness, the טוב הנראה והנגלה, and הקדוש ברוך הוא returns it back to a place of אחור.

He brings the world back to that place of concealment, to that אחור באחור, where there's no inherent relationship between the fulfillment of זעיר אנפין and the container of מלכות, between the תרי"ג מצוות and the תרי"ג אברים, between the יוד and the שין דלת of שדי. ואז נשאר חושך וגלות. And at that point, we find ourselves in a state of concealment and exile. Again, not absence, but concealment and exile that covers over that which is present.

וזה שכתוב, and this is the secret of the פסוק that דוד מלכא משיחא says in קפיטל עין יוד א, עד מתי אלוקים יחרף צר. הקדוש ברוך הוא and דלת, פסוק יוד, for how long, for how long הקדוש ברוך הוא, the translation properly, is עד מתי אלוקים יחרף צר. Until when, הקדוש ברוך הוא, are you going to revile with the will of the tormentor? ינאץ אויב, there's going to be the enemies who blasphemy you, שמך לנצח, who are destroying your name seemingly forever. למה תשיב ידך וימינך.

הקדוש ברוך הוא, why do you remove your hand? Why do you remove your right hand of חסד? מקרב חיקך כלה. Remove it from that hidden place. Remove the hands from that hidden place and allow it to be revealed. Allow the hand of חסד to be revealed from that hidden place.

That's the question that we're asking הקדוש ברוך הוא in the times of exile. When, אותותינו לא ראינו, when the signs are not revealed, where the illumination of above is not apparent in the containment of below. So we say הקדוש ברוך הוא עד מתי אלוקים יחרף צר, how long are you going to entertain the enemy? ינאץ אויב, שמך לנצח.

That the enemy blasphemies your name at all times. מקרב. למה תשיב ידך וימינך חיקך כלה. הקדוש ברוך הוא, why do you remove your right hand? Why do you not allow the undulating light of חסד to be נגלה, בפומא דאמא, on all דינים? For how long is the hand going to be concealed? Remove it from חיקך and reveal it.

And the רמח"ל is going to descend down into this פסוק of דוד מלכא משיחא, because all of the secrets are hidden in the light of דוד מלכא משיחא. And the רמח"ל and all of the צדיקים are coming to לגלות of the light that's already inherent within מלכות of דוד מלכא משיחא. So the רמח"ל is going to say these three stages of concealment expressed in this פסוק are going to correspond to the three stages of concealment that we just spoke about, which is the קליפה of ישמעאל, עשו and ערב רב, which cover over the תפלות קוצין דיוד, which is the secret of drawing down the three יודין of חסד ותפארת from above down to below to illuminate מלכות. So this is what's happening in the זמן of concealment.

So first and foremost, יחרף, says the רמח"ל, how long are you going to allow the enemies to be angry? That corresponds to the ערלה. That corresponds to the original concealment over the נקודה of ברית that conceals the connectivity. Then ינאץ אויב שמך לנצח, how long are you going to allow your enemy to blasphemize your name? This is the second stage of concealment, which was the folding over after the cutting away. And למה תשיב ידך, how

long are you going to remove your right hand for and keep it hidden away, reveal it? That corresponds to the third one.

So the first one is going to be, יחרף is going to be the קליפה of עשו, which corresponds to the קליפה of ינאץ אויב. ערלה is going to correspond to the קליפה that covers over פריעה, which is ישמעאל, who are מוהו l, and למה תשיב ידך is going to correspond to ערב רב. You've already heard this. You've already understood this.

How all of the spheres operate in their isolation down in מלכות, the ten spheres of מלכות, in the state of שד, which has no fulfillment to it, in the secret of the שד from שדי. And those are the שמות of אלקים, the שד of שדי, the 300, which is the ריבוי of the name of אלקים, הקדוש ברוך הוא spelled out, is going to correspond, אלקים represents דין, it represents container without fulfillment. And שם הויה represents the fulfillment, which is why the ייחוד of שם, הויה and אלקים is the ייחוד of above and below, the ייחוד השלם. But we've already told you how the concealment takes place through the name of אלקים.

And that's why the פסוק says, דוד מלך says, When and for how long are you going to allow the שם of אלקים, the concealment, that conceals the inherent connection between the יוד and the שד, between above and below, between the תרי"ג מצוות and the תרי"ג איתן, between the light that is inherent to מלכות and the vessel of מלכות herself, how long are you going to allow the enemy to engage? That אלקים, because it's a state of דין, these five letters of אלקים, which represent the five גבורות of the מנצפך, the פ, צדי, נון, מם, סופיות, represent דינים and גבורות because they are the ending of things. They represent the פר and the secret of the מנצפך is the צר. It's the אויב. It's the אויב.

So קדוש ברוך הוא, you're allowing your שם אלקים to be revealed because that's what happens when there's a שד, a lower expression, without the fulfillment of the יוד from above. And that's when the three points of the יוד from above are concealed. The עתר הברית is reconcealed through the גימל קליפות, which are עשו ישמעאל and ערב רב, which are כנגד, the מילה, the פריעה, and the עטיפה, the דם. And which means, says the רמח"ל, כי אלה, היא אותיות, עצמם הם היא אותיות מנצפך.

These five letters, the אותיות are everything. These five אותיות of the גבורות are themselves מנצפך, are themselves the secret of the צר. When a קדוש ברוך הוא only reveals his name of אלקים, that is the concealment. No enemy has any power of its own.

It's simply the גבורה of a קדוש ברוך הוא and the מנצפך of a קדוש ברוך הוא and the דינים of a קדוש ברוך הוא that are giving כח to the שליטה הסתר, which conceals over the already present unity. And that's the secret of צר, suffering. This is the secret of the נחש, which is the concealment over the ברית, which is the קליפה itself that is the עשו ישמעאל and the ערב רב. It's referred to as נחש עפר לחמו, which we know that it's שייך to the ערלה of the ברית מילה.

What is עפר? What does the נחש eat from? עין, which is the נקודות אלקים. When you take the גמטריה of the נקודות, that spell out the שם אלקים, it rises to the גמטריה of 70, representing the 70 כוחות of the סיטרא אחרא that cover over the 70 כוחות of the חסדים, which are the 70 נפש of כלל ישראל, which are the five times 14, which are the five hands of המתכת הדינים, as we're going to see, because the goal is not to get rid of מנצפך, God forbid, but rather to utilize מנצפך to reveal the unity with even more intensity and ferocity. כלומר, what's נחש עפר לחמו? The עין נקודות אלקים, when the שם of אלקים is נתגלה and the concealment is present and we can no longer see, אוי שסיני לא ראינו and the three קוצות and

the יוד are not נתגלה למטה and there's no שלמות היחוד between the יוד and the שד. So we find the עין and פר, the פר of מנצפך, the פר דינים.

So when there's a התגלות of the שם אלקים and it's revealed through that secret of the concealment, which is the נפש עפר לחמו, so that is when, that is when there's a גילוי of the עפר and the חרפה נקרא עצמה והערלה. פר דינים. And the ערלה עצמה is referred to as something shameful. It is that which covers over the light.

So there's a חרפה and there's a בושה and there's no connectivity between above and below. That's what's taking place when there's a concealment. בסוד גאלותי את חרפת מצרים מעליכם. That the secret of how do we understand the exile is the secret of the פסוק that says השם takes us out of that exile and reveals the redemption that comes out of that place of concealment, which is exactly how the רמח"ל deals with concealment all the time.

והערלה עצמה נקרא חרפה. It's referred to as חרפה as רבי נחמן talks about so often. בסוד גאלותי את חרפת מצרים מעליכם. לכן חרפת עמואסי.

Our קדוש ברוך הוא is going to reveal the shame, the concealment that covers over the unity between the יוד and the שד between above and below, between the ייחוד במציאות and the ייחוד בשליט. And our קדוש ברוך הוא is going to get rid of the shame and is going to reveal that לא יבושו כי לא יכלמו מתי ישתחוו מתי עמי. And we're going to find ונמצא שהצר מחרף. And in those times of concealment, in those times of difficulty, we find that it's the צר when the אלקים is נתגלה and there's a concealment of the inherent unity between the above and below.

That's where the enemy of עשו ישמעאל and the ערב רב, which are always unified, where they come and fight. Because we find not only is עשו connected to ערלה, but there's an aspect of ישמעאל. ישמעאל שיש לו מילה ולא פריעה, the enemy ישמעאל is a different type of כח because it's a מזדמן and it has the כח of מילה. It has the כח of being מגלה, the certain element that's related to אברהם אבינו, but it doesn't have the כח of יצחק אבינו.

It doesn't have the כח which is the, which is the פריעה. When we look at the פסוק, so he's not being מחרף, he's being מנאץ את השם. He's blasphemizing the name. There's a presence of the name, but it's a blasphemy of the name.

This is the יוד. The יוד is the name of הקדוש ברוך הוא, as we understand. It's the שורש of the שם הויה that needs to be drawn down into the שמות אלקים of מלכות herself. And ישמעאל is עומד on that יוד as if we don't have the ability to draw down that יוד into the שד.

And that's going to be the secret of being מגלה the כח of פריעה, being מגלה the כח of not only being מסיר the ערלה, but of היגול עינא, of הטוב הנראה והנגלה. That's the secret of the בטול of יש... mael fights against and that נשמת ישראל has the ability to draw down when we uncover the secret of the פריעה, the קדושה, which is the secret of the הגול ענה, of removing in order for the sake of revealing, which is the secret of the סורמר of a עשה טוב, of being מגלה of the טוב הניר of a הנגלה, of being משבח הקדוש ברוך הוא, and recognizing the טוב הניר of a הנגלה and saying thank you השם and recognizing the ability to be מודים to הקדוש ברוך הוא over the טוב הניר of a הנגלה that we see in our lives and we want more of our lives. That's the way that we're מבטל the כח of ישמעאל.

This יוד is the name of הקדוש ברוך הוא. Nobody else has a right to this name, only you כלל ישראל, and you just have to reveal it. And כל זמן that there's no פריעה to this יוד that we don't reveal and reveal the inherent connection between above and below and find the hypersignificance within every aspect of our experience down here in the מלכות of the מלכות of ארץ ישראל, of the mind, of the body, of the heart, then it's referred to as a time where the enemy is blasphemizing the name and they use the name. They use the name.

They praise the name, God forbid. And in truth, we have to just go through the process of the פריעה and being מגלה of the יוד, of the secret, of the תקון עולם of מלכות שדי to reveal that hypersignificance and the עיקר of every aspect and every step that a person takes as the בסיאן says that through the כח of and the בסיאן is that יוד, it's the פנימיות יוד that rests in the צפון and שפת as we know the secret of the בסיאן and his כח of coming to ארץ ישראל and instead of seeing the עפר הארץ, which is the נפש עפר לחמו, he saw the scintillation of diamonds on every step that he took because the secret of the בסיאן and the יוד that's drawn down from above to below is the התנוצצות of the אור of the קשת that's מאיר, the ארץ itself, which is מגלה of the secret of ארץ הקדוש, which is מגלה of the בטול of בעזר השם ,ישמעאל, through that בסיאן, through that secret of seeing the גוד of ארץ ישראל, seeing the diamonds of ארץ ישראל, drawing down that יוד through the secret of the פריעה, which is the סוד of פריעה, which is .פרה יוד קי הקדוש ברוך הוא reveals, reveals the יוד קי. And because ישמעאל stands in the secret of נצח and עשו stands in the secret of הוד, because נצח is a continuity of חסד and it's concealment of the right side corresponding to אברהם and עשו is a concealment of the left side, which is גבורה, which is going to correspond to הוד.

That's why the second stage of the פסח, describing the concealment associated with ישמעאל is going to be associated with the concealment of שמך לנצח. We also have the ערוה, which is the third element of concealment, that as a result of their engagement and that as a result of their engagement and their struggle, the חסדים also are not revealed. It's not only עשו and ישמעאל. There's also a third element of concealment, which corresponds to עטף אדם.

And on them it says, How long is your right hand going to be concealed? How long is the חסדים going to be concealed? Reveal your right hand from within its hidden place. And it's also that which is written, הקדוש ברוך הוא took his right side and moved it back to a state of אחור באחור, as if the חסדים were בניסתר now. As if the חסדים were בניסתר now. The גילוי of the טוב הניר of the הנגלה goes back to that where we can no longer see the revelation of הקדוש ברוך הוא's goodness and upon him, upon him.

And it only appears to be operating in a state of אחור באחור. And they return back into that hidden place of the chest where the חסדים came back from. And it goes back to a place where it's not a טוב הניר of a הנגלה, but rather it's a טוב that we believe in, but we don't see. When it comes to the hand of a הקדוש ברוך הוא, when it comes to the hand of a human being, there are two elements.

There's the בחינה of the יד and the בחינה of היד and the בחינה of יד ימין. There is when it's referred to as the hand in general and there's also going to be the right hand. What's unique about the right hand? There's hands and then there's the right hand. That with יד, we have 14 elements of our hand.

There are the two parts of the thumb and there are the three parts of every other part of the hand. So three times four is 12 plus the two of the thumb is going to be 14, which is why when a person claps their hands together, רבי נחמן says, it's יד אל יד, which begins to be 28 כח, which is the כח מעשיו הגלה עמו לתת להם נחלת גוים. Now, when a person claps together, the ימין and the שמאל, what they're doing is they're being מעיר the כח הגבורה נתן להם, which is a secret of ארץ ישראל, even in חוץ לארץ, which is the המתקה and drawing down of the יוד. And so that's going to be equal on the right hand and the left hand.

Both the right hand and the left hand have those 14 elements. And there's also going to be the element of the five fingers. And those are going to be the secret of the five חסדים. And that's unique to the יד ימין.

And יד also represents all of the שבטים, which is the place where the ערב רב is going to be אוחזין because it's a קליפה that comes from within כלל ישראל itself that needs to be מזוכך as we know that משה רבינו wanted to be מזכך and will be מזכך them. There's 12 שבטים. And those elements of the hand represent the parts of the body of כלל ישראל, which are going to have the ערב רב being סותר on them. And these ה חסדים of the right hand become עין, which is the עין נפש, because it's going to be the five times 14, which is going to be the עין חסדים.

That's what happens when it's revealed. But in time of concealment, that removes, that's when ערב רב is concealing over that light. It's removed, then it returns back to a place of סתם חוי כטוב להטיב, but not a טוב הניר והנגלה as a result of the ערב רב. The תדע and a person should know, גם כן שבשוב אלה חסדים אחור, when these חסדים go back to a state of אחור ואחור and they're no longer revealed and that יוד is no longer revealed in a revealed way in the state of the שין דלת and it appears to be concealment.

We also say with regards to זעיר אנפין, not only is מלכות concealed, but we say, תושש כחו כנקבה and now זעיר אנפין the masculine principle that is משפיע למטה a תוים מש and that which is מחוסר to reveal the שלמה סך חסרון itself, it loses its strength and it returns back to a state of the feminine because now the lights of מלכות go back upwards and they're hidden with the masculine principle again because there's no longer the secret of unity. שומם מש said אחור ואחור בסוד אחור וקדם צרתני that הקדוש ברוך הוא created in the masculine and the feminine unified because the lights of the feminine have to be contained within the expression of זעיר אנפ prior to the נסירה, which is the גילוי of the ייחוד of the יוד within the שד. והיינו שלא נשאר אלא הבחינות הנוקבא because all that will remain is the מלכות down here, which is the תריי״ג אברים, which is the שד אחור ואחור, which is still חוי כתוי והטיב because there's always אותיות סינא לרעינו even though the אותיות are not seen, there still are אותיות וקרנס and we've already explained this elsewhere. ואין פה מקום פרש בסוד במקום אחר and now is not the time to expend a clarification of the matter. להאריך

but and the רמח״ל עבדא has to end because even אך כשחוי צור מחסוד מנאהיר though we know that it can be concealed, we know that they will eventually be revealed when these חסדים come back to illuminate. הנה אפילו הגבורות מאירות all of the גבורות, all of those קליפות, all of those ובבחינת זכר וגורמות הישועה processes of the אמצע are now going to be invigorated with the light of חסד and they're going to motivate the גילוי with an even more intense ferocity because, yes, we want the ייחוד במציאות we know when the חסדים go back up, it's חוי כתוי והטיב we have the ייחוד במציאות but when the lights come back down we also have the ייחוד of שליטה and it's specifically from with the ייחוד of שליטה הקדוש ברוך הוא's revelation in our lives in the particular moments and the concealment of ברוך השם כבוד מלכותו לעולם ועד that the גבורות themselves are

going to be נהפך into the ישועה as we learned from the הקדוש במציאות הנה אפילו הגבורות מאירות ובבחינת זכר וגורמות הישועה now מלכות herself is going to be revealed to be fulfilled within herself כהימה ישועות and that's salvation itself in the secret of כוס ישועות which is the גימטריה of אלוקים that from within אלוקים itself comes the ישועה which is the גבורות ממותקות there's a גאולה which is just חסד רחמים and then there's the גבורות ממותקות where we're מאמר from within the גבורה itself the secret of the מה רב טובך שצפנת ליראיך the goodness as we saw in the זוהר הקדוש that comes from within concealment itself וזהו סוד and this is the secret ואלוקים מלכי מקדם פועל ישועות בקרב הארץ that is the secret of אלוקים the שם of אלוקים itself the king that was prior to the creation of the world where even the גבורות are revealed פועל ישועות בקרב הארץ there's going to be a revelation of salvation through the גבורות themselves through the פריה of the אותיות through the ביטול of ישמעאל and it's going to be the המשך of the יוד into שדי and the secret of לתקן עולם במלכות שדי בעזרת השם

Adir BaMarom (Ramchal) 13_ Knowing Nothing and Revealing Concealment

Okay, שבוע טוב, גוט חודש. So בעזרת השם, we are continuing with our weekly שיעורים on אדיר במרום from the רמח"ל and his הנפלא ,ביאור, the miraculous ביאור on the אידרא רבה. And we're continuing from where we left off, where after describing the fundamental nature of the relationship between above and below and the deficiency of below needs to awaken the descent of fullness from above so that we can fully participate within the process of unification that takes place in the blind spot of the middle that is devoid of the original unity of the beginning and the eventual unity of the end. It's specifically in

the blind spots of the middle and that אמצע, where it's our responsibility to confront, deal with, draw down and reveal the inherent wholeness within deficiency through our human experience, which is the secret of drawing down the irreducible essence of wholeness into the external shape of things to reveal the inherent meaning and wholeness of all things.

And we spoke about how it's specifically done through the שם שדי, etc., etc., as we've spoken about in all of this שיעורים. After the רמח"ל describes this necessity of us awakening from below in order to draw down the fullness from above to create the unification between זעיר אנפין and נוקבא to be מגלה the ייחוד of זון, to be משלים, all things. So the רמח"ל makes a very clear fundamental distinction for us in terms of how to grapple with this newfound responsibility, because what the רמח"ל is really setting up more than any צדיק, because this was the light that the רמח"ל came to the world to be מגלה the ייחוד, which was the necessity of human effort in the process of allowing the divine unity to unfold. Yes, divine unity can unfold without human effort whatsoever, but that divine unity would be whole in all matters of wholeness, but it would be deficient of the process of human experience and grappling with the uncovering of that unity.

Therefore הקדוש ברוך הוא in his impossible unity revealed the paradox of all paradoxes, which is that in order for השם's unity to be fully revealed on the level of חכמה, there has to be a descent down into the world of בינה. And this descent down into the world of בינה gives birth to this space of בחירה, of זעיר אנפין and נוקבא, where there appears to be deficiency and emptiness that needs to be fulfilled in order so that it can take shape in a meaningful way. It seems to be that this descent means that it's up to us, that this

responsibility now rests upon us, that the unity and the inherent flow of הקדוש ברוך הוא's infinite light through all things and in all things is ultimately dependent on human effort. And while that certainly must remain true in our minds, nevertheless, we also understand fundamentally that that's absolutely not true whatsoever and that הקדוש ברוך הוא is in control of all things and that the descent away from the original unity of הקדוש ברוך הוא into the apparent absence of the middle was not because הקדוש ברוך הוא was absent from the middle, but it was because השם wanted us to reveal Him within the middle itself.

And this concealment is part and parcel of השם's revelation. It's just the secret of the ייחוד בשליטה. It's the ability for הקדוש ברוך הוא to be unified in our experience in this world, which can only come about by way of human consciousness, which by definition is built upon the blind spots of emptiness and deficiency and the possibility towards meaninglessness. And from that place, from within the ייחוד of בשליטה, from within the בחירה that operates in the middle space that is disconnected theoretically from the beginning and the end, which are the ייחוד of the ראש and the סוף.

So we might come to think that it's our responsibility, but of course הקדוש ברוך הוא does that in order so that He could reveal His wholeness in an even more intense way and that השם is also present in the middle and that even though it appears that השם is distant from us and all of the כוחות of the סיטרא אחרא, God forbid, seem to take on some self-authenticity, some ability of themselves to function in their own way, devoid of the unifying light of הקדוש ברוך הוא, which is obviously an impossibility, that middle space where the רמח"ל gives so much permission for us to talk about, that space that

appears to be devoid of השם's infinite presence, we might come to think that it's actually absent from השם's unity and that if it were not for our efforts and if it were not for the actions in our hands, then we wouldn't have the ability of drawing down that unity of הקדוש ברוך הוא's light. And the רמח"ל says, while that may have been true after אדם הראשון for a slight moment which was the secret of מישך בערלתו, that He covered over that נקודה of יוד, which is the יתר השברית, which is the ייחוד of זעיר אנפין and מלכות, the unification between the שין and the שד and the יוד, which creates שדי, which is the secret of the רמח"ל ,פנימיותם חיצוניותם ייחוד is explaining that even though אדם הראשון was מישך בערלתו and seems to have concealed this inherent unification between the two stages, nevertheless, after אדם הראשון and then with נח הצדיק, we see that הקדוש ברוך הוא created a ברית with the מציאות, a קשת, which is the ייחוד of אברהם יצחק and יעקב, which are the three prongs of the שין of שדי, that that unification will always be there and that there will always be an irreducible remainder of connectivity in spite of the fact that there might be a concealment on the external level, so that we might feel that the matter is dependent upon us, we might feel that the unification of הקדוש ברוך הוא and the presencing of הקדוש ברוך הוא is dependent upon human effort. Our consciousness, our conscious awareness of that unity is dependent on human effort, but the presence of consciousness or the absence of consciousness, attention or inattention does not have any inherent impact on the actual presence of the infinite light of הקדוש ברוך הוא at every moment, on that יוד that is hidden within the שדי and the secret of the קל שדי and the secret of the ייחוד between the world of אצילות and the world's Hebrew יצירה עשיה and the secret between the ייחוד במציאות, which is before the

degradation and the ייחוד בשליטה, which is after the degradation, all of them are unified in the light of הקדוש ברוך הוא. And that's what the קשת is.

The ברית of the קשת It is that it will never leave and even when it appears to be gone, it's only concealed. It's no longer seen as absent, which is the theory of צמצום כפשוטו חס ושלום, that implies that there's some element of absence or distance from הקדוש ברוך הוא that is actually devoid of infinite light. And it's the transition from that perspective of absence into a perspective of concealment, which reveals to me that everything is always already present wherever it is that I find myself. It's just a question of the gradations of revelation, which very often means just undoing the concealments that block us.

And that's what the רמח"ל points out in the פסוק in תהילים, in פרק עין דלת, פסוק ט, where he says, אותותינו לא ראינו, we didn't see our signs, talking about the time of exile, talking about the time of גלות, where there appears to be a deep divide and a fissure and a split between the external casings of reality, which are the תרי"ג אברים, which are the 613 elements of the body itself and the external nature of existence. It seems to be devoid of an inherent connection between that and the תרי"ג מצוות, which are the שורשים הרוחניים, which give שלמות, which are the תפילין, the ציצית, and the אותות that come down to be מגלה and to reveal the inherent meaningfulness that is hidden within the external casings of what appears to be open to the threat of meaninglessness. And so the רמח"ל comes along and he says, don't ever think that those connective points that the יוד, that connects to the shade and the ו that connects to below is ever absent, actually, it's always present. It doesn't say אותות לא ראינו, it doesn't say our signs were not there.

It doesn't say we didn't see our signs. אותותינו, it is our signs. We have possession over these signs. They're simply not visible.

Had the פסוק, had דוד המלך said אותות לא ראינו, we don't see the signs, the implication would be that as a result of our mindlessness, our inability to forge that inherent connection between above and below, between the meaninglessness and the meaningful, so then theoretically those signs would be gone and it would be up to us to try and earn them, buy them through the capitalistic spiritual perspective to bring them back because we once had them and now we lost them and now we're in a state of scarcity and deficiency. בזכות, בהיפוך, אדרבה, it's אותותינו, we own them still, they're still our אותות, they're still there. It's not ever a דין of them being gone. It's simply a question of them being concealed.

And that is the process of the העלם, the ייחוד, which is concealed, the unity between above and below, which is the place of the suspended and the almost excluded middle, where it's our responsibility to be able to look down deep into the emptiness apparently around us, to see the ייחוד השליטה, to uncover the השגחה פרטית in each and every moment of our individual lives, which by definition is operating from within a space of concealment, because if there's a notion of individual life with individual desire and individual interest and individual perspective and preference, etc., etc., that implies that הקדוש ברוך הוא is coming down to me in my own most limitation. That is specifically where I get to uncover the relationship that השם has with me in my life in the process of revealing טוב הנראה והנגלה, of attuning the goodness of הקדוש ברוך הוא's light to the particular features of my own subjective experience. That ייחוד, that ברוך שם כבוד מלכותו לעולם ועד cannot

emerge unless through the apparent concealment of the middle, because if it was always revealed, then all it would be is הקדוש ברוך הוא's ייחוד במציאות, הקדוש ברוך הוא's inherent unity and desire to express itself. But because there's a העלם, because there's a concealment and a middle where it appears to be the גילוי of הקדוש ברוך הוא's שליטה, which is השם's relationship with creation, rather than the ייחוד במציאות, which is the containment of creation within the infinite light, the ייחוד עילאה, so it's specifically in this middle place of the concealment of that אות, that we come to uncover the light of הקדוש ברוך הוא in a new way, revealing more and more how we have the ability to draw our ego and our effort into the perpetual process of reaching a place where we realize that all strength of the ego and all strength of effort comes from a place beyond us, which is the secret of אין.

זכות the רמח"ל העלה in describing this פסוק that we just discussed, which is the reality that, okay, so the unity is always there. הקדוש ברוך הוא's light is always there. The ייחוד is always מקושר to the שין דלת. The תרי"ג מצוות are always מקושר to the תרי"ג אברים.

But nevertheless, it's concealed. And that's what we're going to look at now as בעזרת השם. So now that we've spoken about the reality of there being concealment, so let's see what this concealment actually means. When are these signs hidden? What does it mean to be in exile? What does it mean to be in the stuck place? Once we've come to terms with the fact that it simply feels like stuckness, in spite of the fact that it's not devoid.

זכות רמח"ל. ואתה אפרש לך כל זה היטב on דף י"ח in the רב שירקע, מכון רמח"ל edition. אתה אפרש לך כל זה היטב. And now we're going to explain this very clearly to you.

והוא ענין, and it's the aspect of what we saw in the פסוק in תהילים, in פרק עין דלת, פסוק ט, אותותינו, לא ראינו, אין עוד נביא. That our signs have not been seen and we no longer have prophecy. Meaning they're our signs, they're there, they're just not seen. They're not absent, they're simply concealed.

And there's no longer a state of prophetic expression. And there's nobody with us who knows how long this is going to go on for. How long this state of concealment is going to go on for. And what the רמח"ל is going to see in these words, and we do not know how long this is going to go on for.

The עד מה, that we're going to see the רמח"ל picks up about four פירושים. It's either four or five, which could theoretically correspond to the שם הויה. It's four and five. The fourth and the fifth are connected together, just like the יוד and the חוצה are connected together.

So we're going to see the רמח"ל give an expression of שם הויה in accordance with, of an answer in accordance with שם הויה, in accordance with the understanding of this פסוק. But before the ר רמח"ל breaks into this secret of understanding a פסוק in many different ways, the רמח"ל is going to give us a hint to the hermeneutical principles and the framework of דרוש, that the רמח"ל is so מחובר to, as we've said that the סוד of סוד is the אוסיוד, and the דרוש of סוד and the רמז of סוד is the אוסי, and the אוסוו is the דרוש of סוד, and the פשט of סוד is going to be the אוסי, that the רמח"ל corresponds to the דרוש of סוד. He corresponds to the אוסוו or the אוסי, depending on how you relate to the name and the orientation that we just aligned. But either way, the רמח"ל and the גר"א are always interchangeable, because of how close they were in their עבודה, and their מהלך and understanding פנימיות התורה, in spite of the great differences.

Nevertheless, there was a חיבור between the two of them, the בעל שם טוב and the רש"ש, or the יוד and the הא and the וו in the middle, are going to be the רמח"ל and the גר"א, as the גר"א himself said that he would have walked, and the רמח"ל still been alive. So the רמח"ל introduces why he's able to now give us four different interpretations on a single פסוק. There are numerous interpretations and understandings that we can give to this לשון of the פסוק. And in truth, the תורה expresses itself in many fold forms of interpretation in many paths.

And there are interpretations and understandings of the verse in accordance with the simple explicit meaning. And there are other conceptions and understandings of the פסוק, which are very far from the פשט orientation. To the degree that it's going to appear to be something that stands in stark opposition and is strange in relationship to the פשט understanding. Why? Because they seemingly are drawing the intentionality of the words to an opposite place.

Fundamentally different and distant from the simple understanding. To the degree that through the hermeneutical openness of how we interpret the תורה with the infinite דרכים in which it expresses itself, that which can be seen as something that is praiseworthy, can be explained in a negative way. And that which is described in a negative way can be explained. And there's a secret of grabbing the core of the תורה and revealing that all of the תורה is interchangeable that a person is always seeking to uncover that singular most point of the תורה to themselves.

And the secret really of the פרדס of the צדיקים and the פרדס התורה is that all of the different דרכים are going to be true in accordance to the relative

positioning of those levels. So the פשט is true and the פשוד, in spite of the fact that it looks distant from the פשט, it's also going to be true and both are true at the same time. And the פסוק can open itself into various ways. How is it possible that a text offers itself up in such a way? The secret is the true power of this emerges from the secret of the inherent permutable shifts that take place within the אותיות of the תורה, as the רמב"ן writes in the introduction to his פירוש on the תורה, that in truth, the תורה, as it's written in front of us right now, is an iteration of the תורה with relationship to our grasp of the תורה as it reveals itself to us right now.

And that תורה will never be changed, but there are infinite iterations of the צרופי אותיות of the תורה. Why? Because the תורה is the שורש of all מציאות, as the רמח"ל hinted to a few weeks ago, where we saw that the תורה, unlike other גילויים, which is something that was internal expressing itself external, the תורה is not something internal expressing itself external and undergoing shifts, but rather the תורה is an inversion. It's a folding outwards of the inner interiority of the מציאות and it's folding outwards, that very same internal light expresses itself outwards to the degree that the infinite is revealed through the תורה itself, that the תורה is not פנימיות that's in the סכלה as חיצוניות, but it's פנימיות that turns itself around so that the פנימיות itself is being revealed in spite of the fact that we're still operating in place of חיצוניות. This is why the עיקר זך of all things is to be מחובר oneself to the mind of the תורה, to the mind of the צדיקים who draw down the תורה to us, the אותיות התורה and to the טבע, we're going to see of the תורה as we find in a ספר like this.

The reason for the infinite interpretable space of the תורה itself is because it emerges from the צריפה תורה, the secret of the ריש למד אלף שערים, the 231 groupings of letters that create the original space through which הקדוש ברוך הוא reveals himself. שנאמר בו, the פסוק says, אז ראה ויספרה וכו', as the פסוק in איוב says, that there's four gradational levels in terms of understanding something and a person can look at something once and then twice and then three times and four times until it opens up in front of a person to realize that all of the various ways of looking are nevertheless not separate sources that create a differentiation in the meaningfulness of the image, but rather they are all singularly connected to the singular perspective of vision, but the vision can be divided into all of the various frameworks and forms through which we see the תורה so that the תורה is always מאיר עינינו, it's a singular תורה of משה אמת, ותורתו אמת, but everything that תלמיד ותיק is going to say is also contained within the mind of רבי עקיבא and the עבודה of רבי עקיבא, which is all the חידושי תורה that appear to be this expression, an infinite expression of disunity from the heart of a singular point of unity, which is those אלף of the תורה, is going to be in the secret of רבי עקיבא saying ultimately to משה רבינו that it's הלכה למשה מסיני, that in truth all of the פרטים and all of the ריבוי expressions of the תורה and all of its various forms are ultimately going to be revealed to be part and parcel of the singular דעת of משה, which is the secret of משה אמת, ותורתו אמת. זכר רמח"ל, כי הכל נברא בתורה, again, the reason that the תורה is infinitely expressive in its various forms is because in truth, the תורה itself comes from an infinite place and it represents something infinite and everything. The תורה is that infinite place that הקדוש ברוך הוא revealed so that creation can emerge from the תורה itself.

ואותיותיה מצטרפים בצירופים רבים להוציא דברים הצריכים ליבה וליד. And in truth, the source of all of existence as the בעל התניא שרש הגנעלינו and all of the צדיקים have made clear to us, especially the בעל שם טוב through the teachings of the בעל התניא ישורש is that the entirety of existence is nothing but the permutations of various letters and in accordance with the necessity of what reality needs at that point in line with the divine providence of how השם wants to run the world from the perspective of the ייחוד עילא and the ייחוד תתא and the הנהגת ייחוד and הנהגת משפט, the subconscious movement of history that is perpetually evolving and the conscious awareness of history, which is perpetually up and down. All of these things are fundamentally rooted in the perpetual re-expressibility of the אותיות of the תורה, of the אלף בית. The צירוף זה, says the רמח"ל, in this particular understanding that we have in front of us, and the תורה as it exists in front of us right now, and that צירוף, that original צירוף as the רמב"ן describes, is the source of all of the perpetual צירופים that we're going to be able to draw down from the תורה.

And because in life, there's one thing, and that one thing has many, many purposes. Each and every person is not dealing with a different thing in מציאות. They're dealing with the same thing in מציאות. It's just that that thing is a different תכלית for that individual person.

And in accordance with the subjective orientation of that person's כלים, of the לב, the מוח and the גוף, that is going to be how a person is grasping the תכלית. But in truth, it's a singular thing. The תורה expresses itself through אחדות, אחת, דיבר, אלקים, ושתים, זשמעתי. The שינוי and all of the פירוד and all of the differentiation and all of the separation, this all מצדנו.

It's all from our perspective of הקדוש ברוך הוא. But in truth, the emergence of that infinite light of הקדוש ברוך הוא, which is also our perspective, is singularly unified and expresses itself in many ways. והנה על כל פנים, אף על פי כן, nevertheless, יש שיצאו כולם משורש אחד לבד. It's important to keep in mind that all of these ריבוי and infinite innumerable ways of interpretation emerge from a singular place.

And therefore, all of the eventual lights, all of the possibilities and all of the expressions of the unfolding expressions of light and every interpretation, every grasp, every movement of the self emergent from the encounter with the words themselves is going to be considered a new צירוף, a new הארה. And that הארה is true because it illuminated that person. Because everything is going to come about by way of a תולדה that's coming from a singular place. And this is what's going to be seen in understanding a singular פסוק in a singular way, that all of them are ultimately coming to reveal the same thing.

So all of the multiplicity is ultimately coming back to reveal the singular unity that can express itself by way of multiplicity as well, which is the secret of the ייחוד between משה and רבי עקיבא of תורה שבכתב and תורה שבעל פה through the י"ג מדות שהתורה נדרשת בהן through the secret of אהבה, which is גמטריא אחד, which is גמטריא י"ג. That תורה of רבי ישמעאל, the ברייתא of רבי ישמעאל, which is ממתיקת דינים of קליפת ישמעאל at the end of days because it's specifically through תורה שבעל פה, which the ברית with יצחק אבינו is born because the first iteration of תורה שבעל פה was by the עקדה. So we see that the recognition of all of the ריבוי פרטים and understandings of a particular פסוק can all come back to a singular place, which is the secret of this ייפור that

we're going to explain. I'm sorry, I'm being far more verbose in terms of the meandering.

So we'll get into the לשון itself. We'll start with the first פירוש of the רמח"ל on this פסוק. ולא אתנו יודע אדמה. והנה פירוש הלשון שנעשה בדרך אחד הוא.

So what's the first way of understanding this פסוק? ולא יודע, of לא ראינו עינו עדנבי ולא איתנו יודע אדמה that we don't know how long this consummate is going to go on for. ולא איתנו יודע אדמה. What does אדמה mean? Until what? ולא איתנו יודע אדמה. Until when? It's a question of the elongation and the endlessness of exile or the seemingly endless nature of exile, which לבאבר of תורות הושע הגנעלינו and this is his week, לבאבר of תורות יארצייט already is in the process of beginning from ראש חודש of תמוז as the צדיקים say, until תמוז ג'.

ולא יודע אדמה. The first פירוש of how long is it going to be is אדמה. How long is this going to go on for? The elongation, the unending nature of the exile. How long will it go this way? All of the נחמות that the פסוקים talk about about the comfort that's going to emerge at the end of exile.

Those writings in the נביאים and hidden in the כתובים that offer us insight into the redemption from exile were all hinted to in the aspect of השם planting the cure prior to the disease, which was גלות itself. Because we were entering into a place of גלות, so הקדוש ברוך הוא wanted to give us a רפואה that would help us process in a time of גלות. So הקדוש ברוך הוא hid within the תורה itself the future redemption that would arrive for the first two destructions of the בית המקדש. כי כבר כל הארותיהם כבר הכינו על מצבם כן Because the lights that were prepared and necessary for the redemption of those two stages of exile were already there.

And therefore, we could always assume that they would emerge. They were hidden within exile itself. So no matter how negative the exile seemed to be, there was also this hidden awareness of the fact that the redemption is hidden at bay and that the cure is hidden within the disease. All of the things that were ready to be revealed from the state of גאולה from those two initial stages of exile were already hidden within them.

So they were יודע אדמה. They had a notion of when it would be or how it would be. And the revelations were to us כי כך ניתן להם גילוי גדול להאיר לנו All of the גאולים, all of the lights of redemption that came from the first exile and the second exile are emergent into existence itself. Because had we not known about them, had they not been revealed above, there was no possibility of human beings being able to understand it.

Meaning to say the רמח"ל is saying in the first two expressions of גלות, there was always going to be a hidden awareness. The fact that there is a נחמה already revealed to us because it was revealed above. Therefore, we have the ability... lity to grasp it.

So there was a certain comfort inherent in those forms of exile. And the knowledge of the eventual destruction of the negativity and the emergence of גאולה is a profoundly strong tool in terms of weakening the strength of negativity that strengthens itself in a time of exile. It heals and cures so many of the difficulties and the symptoms and it enables us to tolerate exile. Meaning the awareness that exile will end.

Hinted to in the רמזים that revealed that it is inherently present within the process of exile itself. It gives a person the ability to cope and to grapple

with the heaviness of exile. It's difficult now, but I know that there will come a time where it's going to be revealed to have been okay all along. But in terms of our experience, which דוד המלך is describing So even here in accordance with us, this is concealed.

יום הגאולה is concealed. The actual יום הגאולה is concealed to say that it's not even hinted. We don't even have that inherent awareness of its perpetual presence to enable us to grapple and suffer with exile itself. Again, it doesn't mean it's not present about its presence.

It's just hidden with הקדוש ברוך הוא and not revealed in the sense of the the רפואה that's מקדים למכה. We don't have that cure in that self that precedes the difficulty itself. Because when it comes to the first two stages of exile, so the תורה הקדושה, the חז"ל ,נביאים כתובים, the צדיקים were aware and they were able to reveal the hints of their end. We knew that they would end.

There was a limitation to them. There was an amount, there was a timestamp on them. והוא המאור החוכן כבר לגאולה and the knowledge of the eventual ending of exile in accordance with the expiration date of concealment gives the individual the ability to tolerate concealment far more. And that was the light of redemption that was sown within the first two stages of exile.

שב היותם מסגלה עליהם when it was revealed to them from above to below. There was a perpetual strength that emerged from within that mindset of the awareness of hidden redemption within exile that gave them the strength to perform the rectifications necessary. But we have no idea. It's so big.

It's so big. Nothing is revealed for no reason. So too the day of revelation, the day of הקדוש ברוך הוא's redemption. And in this last stage of exile, says the רמח"ל, where it's not revealed to us like it was in the previous stages of exile, where that promised emergence of redemption, in spite of the fact that it wasn't present yet, burned within the heart of each and every ייד so that they were aware of the expiration date and there was limitation on the concealment and there wasn't this perpetuality or the sense of perpetuality to it.

Because in this exile, we need to rectify the full rectification. Therefore, the light that is going to emerge is going to be so profound. We are not even able to grasp the concealment, the concealment of that day, because the light of that day is going to be so great that had it been hinted to in the פסוק or in the פסוקים like the other גלוים, then it would have been so powerful that we wouldn't have had to go through the גלות itself. And because the redemption is going to be so profound in this stage, so we don't even have the awareness of the end date of it, which gives a sense of perpetuality to it and unendingness, which is the horrific kind of fear that a person carries themselves with.

But that's the secret of the צדיק מוסרמת עד מתי. עד מתי, until when? We don't know when, but until when? There has to be a when, there has to be an expiration date. This is the abysmal depths of the fourth exile, which is so. Preparatory for a stage that is so beyond our graspability that even a hint to it in a revealed way as the רפואה that is מקדים למכה, to the cure that precedes the sickness is not available to us.

That's the fourth kingdom that has no understanding, no grasp of its end. This is one of the עיקר תיקונים, one of the עיקר ways of rectifying exile is not knowing when and demanding עד מתי, עד מתי, עד מתי, עד מתי, עד מתי. That in and of itself, that עד מתי is the תיקון itself in the first two stages of גלות. So we had a grasp of the question of עד מתי.

It became something that was dependent on a calendaric date. But the secret of our generation is that there is no calendaric date because it can be the secret of בעתה אחישנה and therefore by asking ourselves עד מתי, we can draw about the גאולה שלמה תכף ומיד ממש to the degree of right here, right now. עד מתי, a person has to be able to demand עד מתי and as the רמח"ל is describing over here, that scream of עד מתי is in and of itself the rectification necessary in this third stage of גלות in accordance with the tremendous light that's going to be revealed. והטעם נודע לאדון היחיד המנהיג הכל And only הקדוש ברוך הוא knows the reason for all of this.

וזהו שהיה מתאונן דוד המלך And this is what דוד המלך was screaming out about, about our exile. ולא יתנו יודע עד מה Meaning דהיינו עד מתי We don't know when it's going to end. So that's the first way of understanding the limitation and the concealment that applies to the חיבור of the יוד and the שין דלת in terms of what we've been discussing as that distinction or that apparent distinction between above and below. So now we're going to go into the second reason, בעזרת השם.

Not the second reason, but the second ביאור, the second פירוש on עד מתי. There's another way of understanding this פסוק of לא ידענו עד מה And now let's go and see it in another way. But again, all of these four ways are going

to reveal the singular way. Our knowledge and our generation in this third stage of גלות is not actually considered knowledge.

So yes, we might have a grasp of knowledge, but in the end of the day, our way of knowing, our way of experiencing דעת is still in a state of לא ידענו עד מה that we don't have a full grasp of דעת itself. Why? Because the matter is not as clarified in front of our eyes and as revealed in front of us as it was for the previous generations who had the ability to have דעת. So we see that connectivity and knowledge and חיבור is dependent upon the clarity and the immediate nature in which the idea is expressed to an individual is going to be the level of a person's knowledge. And because that degrades over time, so too does the reality of a person's knowledge.

By רבי שמעון, everythin g was revealed in front of his eyes. Like an individual who was seeing the matters within their own eyes and they would see the formations which are not formations, the shapes which are not shapes, the measurements which are not measurements were revealed within the heart of רבי שמעון, which is the secret of בינה, which is the ציור, that אין סיר כאלקנו, which is our ability to grasp הקדוש ברוך הוא by way of concealment in spite of the fact that all that exists is revelation. רשב"י's mind was not split with a darkening pattern. It was not contained in a confusing state.

There was no ערבוביא. But afterwards, but afterwards, and even before there were states like this, what we say is we don't have a ידיעה. And what does אדמה mean here? What does it mean? We don't have a ידיעה of אדמה. It's not an actual, there's no מהות to it.

There's no essence in the knowledge that we have. We can speak about it, but we can't really grasp what it is. And nobody knows what is going to be. Nobody knows what is going to be the next step.

Nobody knows anything to the degree that our ידיעה is limited. It's not a question of quantitative knowledge. It's a qualitative shift to the degree in which we apprehend knowledge to the point that in relationship to the previous generation's way of knowing, it is as if we know absolutely nothing. But don't think that this is true for the entire generation, because we know that the עיקר אמונה that we have to have is that there's a צדיק like משה רבינו in each and every generation.

Each and every generation has the צדיקים האמיתים. Each and every generation has יחיד הדורות. Each and every generation has the שרידי הפלטה, the רשימו, the כותל המערבי, of the body of כלל ישראל that remains connected to that place of prior to the destruction of the בית המקדש as the צדיקים of לובביץ' said. And so it doesn't say ולא בנו יודע אדמה.

It doesn't say there is nobody who knows amongst us. אלא ולא איתנו, it's not with us. Meaning to say, yes, we don't know, but nevertheless, we believe in the צדיקים בכל דור ודור ששאתנו בכל דור ודור and the יחיד הדורות and the צדיקים and the תלמידי האמיתים of the צדיקים that they still have a graspability of that knowing. בזה כי באמת אף על פי כן nevertheless, even though we don't know, לא חסרי לגמרי איזה חכמים גדולים מישראל.

There's always going to be somebody, a נקודת השרשים, an irreducible חוט השערה. There's going to be the עצם הלוז of כנסת ישראל, which is the נשמת הצדיקים, ל"ו צדיקים, the ל"ו בחוץ לארץ and the ל"ו in ארץ ישראל, which are always

going to be the צדיקים who actually do know and actually do have the ability to have a דעת like the אברהם ועד מנח כמו הוא העניין אך .ראשונים. But the difference and the matter of what we're discussing is like the transition of the generations from נח to אברהם.

Who are those צדיקים? כי הנה היו אנשים צדיקים כמו שם ועבר בית דינם. שם and עבר existed in the time of אברהם, of between נח and אברהם, except אך לא היו מסערבים עם שאר הדור. Nevertheless, the חיבור of the צדיקים of that generation was not מעורב. It was not unified.

So of either they're צדיקים, but they're not unified as אברהם אבינו was and further. And our generation, ברוך השם, we have צדיקים and we have the מסערבים עם הדור. That's the secret of our generation that we have צדיקים like אברהם אבינו, even though we're undeserving like the generations prior to אברהם אבינו. And as the חתם סופר describes the difference between חנוך and אברהם.

So these צדיקים, even though they had a real דעת, nevertheless, it didn't bring about a real positive impact on כלל ישראל because there was no real revealed integration with that wisdom and experience. כי היו עומדים לעצמם ולא נמשכו טובים לאחרים Because they stood on their own in their דעת, in their דעת אלקים because they couldn't engage with the generation because of the pollution of it or whatever the reason was, there was no expression of it outwards. So too, when prophecy ended from כלל ישראל, There's חכמים, there's צדיקים who do know. So the לא איתנו יודע אדמה means that we don't have a real grasp of knowledge.

We don't know what דעת is. We only know the external shapes of things, but we don't have a graspability of the inner expression of it. And that's the כלל of this stage of גלות, which is rooted in the first answer which is that we don't know when it's going to end. Had we known when it's going to end, then if we know exactly when it's going to come, so then we'd be able to connect more deeply to our דעת because the דברים would be more ברור.

But as the רמח"ל says in the first reason, that the עיקר way of being ממשיך, the גמר הזמן of גלות, we experience, which doesn't have an expiration date, is by crying out אדמסי as רבי לובביץ' teaches us. Okay. In the times of the תנאים, ידיעה was real ידיעה. There was real ידיעה.

It wasn't a We had real ידיעה. It wasn't a question of this knowledge without any significance. It wasn't just kind of speaking like a parrot or mimicking or pretending. Because in the times of the תנאים, there was a tremendous wisdom that was unleashed upon כלל ישראל.

All of them knew the secrets of תורה. All of them knew the secret רפואה, the secret of פנימיות התורה, the secret expression of the infinite light of הקדוש ברוך הוא through the secrets of תורה. All of them had a graspability of it. All of them understood.

But the matters were not revealed, clarified in a real way in their hearts as a result of the deficiency of prophecy. Each and every one of the צדיקים understood what they were grasping. But nevertheless, the words were like a closed book. They weren't revealed outwards to the nation.

So those צדיקים knew, but the התפשטות of פנימיות התורה was not נתגלה, which is the light of משיח, which is the light of all rightness, which is the light of the

ייחוד עילאה and the ייחוד תתאה and the comforting light of the תורה itself, which gives comfort and hope and perseverance and התגברות and strengthening and יגיעה and שמחת הלב. That wasn't revealed for all to see. Because even if a person has understood a little bit of it, but they haven't stood upon the essential נקודה פנימית of אמת within the teaching, the things remain close to the individual because it has been concealed. These matters are concealed from the minds of the human being, and it's only through the encounter with the mind and the depth of the mind that we enable ourselves to truly come into a place of ידיעה.

It appears that this is the case even after רבי שמעון בר יוחאי ascended to his place of rest in מירון. Even after רשב"י, even after רשב"י drew down the תורה of פנימיות התורה into the minds of פליאסור through the התגלות of the ספר הזהר. Nevertheless, that wasn't enough to create the real revolution necessary of allowing the lights of יודע אדמה, of knowing the secret of crying out אדמסי, which is the depth of פנימיות התורה. At that stage, it was still not fully revealed.

Nevertheless, there were still חכמים. There were, nevertheless, individuals throughout each and every generation were able to draw down this elixir of life, this תורה of משיח from generation to generation, in spite of the fact that it wasn't נתגלה for all to see, which is why, as לרמח"ל is saying in this second פירוש, it doesn't say because there's always somebody in פליאסור who has a grasp of it, but it's just us who don't have a grasp of it. But they weren't like רשב"י. They didn't create a ישיבה.

They didn't open up a space. They didn't make a book like the זהר הקדוש, which opened up the worlds of above and below. They didn't create the revolution. It didn't go far enough.

And that's why it's They lived with these secrets, but they didn't connect to others with these secrets. They didn't share it. They didn't give of the מן to פליאסור. The entire world was lacking the true nature of דעת, which is why it says But what we do have, ah, we know that they're צדיקים.

Nobody knows it fully. It's as if they don't know anything if you're not expressing it outwards. And the reason for this is because the lights are always being revealed, but they're being revealed in a concealed way in our generations. And sometimes they're going to be revealed.

It's only in the times of רשב"י. It was only after that 13 years of exile that רשב"י was in the cave. That it was specifically רשב"י who went through those יסורין who was given permission to express these תורה in a secret of ידיעה, which is begin the secret of גאולה that comes from the book of the זהר itself, which is what this book אדיר במרום is all about. We're going to see from this second reason of לא יודע איתנו אדמה, which is the second interpretation, which is that and the rising of unity were not revealed in a real way yet.

So that's the second interpretation of the פסוק and that's the concealment of the חיבור between above and below, apparently being concealed. The third פירוש is as follows. And there's a third way of understanding. This is going to correspond to the third expression of הקדוש ברוך הוא's name.

In all of פנימיות התורה is the ידיעה of אדם. It's the secret of אדם קדמון. It's the secret of the ישר is the secret of the מתכלה, the balancing act between the

right, the left and the center. The secret of the חיבור between the awareness of הקדוש ברוך הוא's infinite unity, as well as the recognition of my necessity to act and engage in a realm of בחירה.

It's the secret of חכמה בינה and דעת. It's the secret of חסד, גבורה and תפארת. It's the secret of the ייחוד of the beginning, the middle and the end. That's the secret of אדם.

That's the same הויה of מה of the עולם התיקון, of עולם האצילות, which is יוד, ו, דלת, ה א and ו א, ו א, which is the גמטריה of 45, which is the secret of מה. So the כי הידיעה האמיתית היא הידיעה בסוד הוא ענין אחד נכלל פה אדמה. What does אדמה mean? דמות אדם. A person has to understand how השם reveals Himself through our own human experience and the secret of מבשרי אחזה אלקים.

היינו כי הלאי כל הברואים והמשפטים בסוד נכלל בסוד דמות אדם. Now we already know that all of מציאות, the worlds, and the worlds upon the worlds, and the תורה itself is all in accordance with the דמות האדם in accordance to that triparate breakdown of right, left and center, or ימין, שמאל and תפארת, גבורה, חסד, אמצע or צמצום, קו and ייחוד or צמצום, אין סוף and קו, זה כבר and נספרה בכמה מקומות. And we've expressed this elsewhere in numerous places. ומי שמסיק זה הדבר And somebody who has truly grasped the secret of עולם of אדם קדמון, of the ימין, the שמאל and the אמצע of the חיבור between the beginning, the middle and the end of the secret of יניקה, עיבור and מוחין, all of these elements, חכמה, הבדלה and המתקה.

This is a person who understands the secret of wisdom, which is the secret of מה, which is the secret of אדם, which is specifically the limitation of human graspability that becomes the vessel to reveal that which is

ungraspable. Because at the end, פנימיות החכמה is always coming to teach us the secret of being a בן אדם of אדם ובהמה, תושיע השם and the ייחוד that we make as a בן אדם and the secret of זעיר אנפין, back up למעלה. But the secret is always going to be the same מה. That's where we're going to be ממשיך, the מוחין, down into זע.

That זאת התורה, אדם כי ימות באהל, that the entire תכלית of the תורה is אדם itself, is מה, is the secret of עולם התיקון, is the secret of the balancing between expression and receptivity and not the overflow of חסד and not the over-limitation of גבורה, rather the proper balancing act of right, middle and center, properly oriented towards the secret of השפעה. Because there's nobody, or there was nobody, who grasped this. Nobody knows the secret of מה. Nobody knows the secret of תיקון.

Nobody knows the secret of תיקון. Which is the שם of מה, which corresponds to אדם. So we see going in retracting order. So the third answer the רמח"ל gives as to what this exile is revealed as, in spite of the fact that we know that the inner interiority is a state of redemption at all times because the signs are there, they're just concealed.

So the third interpretation is that we are lacking the true understanding of the balancing act that פנימיות התורה is coming to be נתגלה to us, which is the unity between חסד, גבורה and תפארת, between חכמה, בינה and דעת, to be מגלה the פנימיות of כתר, which is the secret of בבסך, ואין, אני, the unification of opposites, to reveal a paradoxical unity of them as a third option that rests above them in its source. That is revealed to us through the second reason, which is the secret of knowing פנימיות התורה, which is לא איתנו יודע אדמה, that פנימיות התורה wa is not properly revealed and therefore we don't have a full

grasp of the תכלית of פנימיות התורה. And that all comes back to ultimately the first reason the רמח"ל gives, which is עד מתי, that we don't have a revealed קץ at this point and therefore there's no expiration date in our minds and therefore we're stuck languishing very often in the anxiety of the perpetuality of all things instead of screaming out עד מתי to create that stoppage point, which enables us to dive deeply into פנימיות התורה. And then let's go to the fourth answer.

בעזרת השם, I'm sorry, I know it's a little bit of a longer שיעור today. ועוד סוד נכלל בפירוש זה and there's another סוד that's contained within this interpretation of the פסוק. ולא יתנו ידי עד מה, the nature of this concealment. It is deeper than deep, it is deep upon deep, depth upon depth from everything that I have explained to you.

So let's assume that this fourth reason we're going through the שם הויה in a process of from below to above, from ה, which is מלכות, which is זעיר אנפין, to ה, which is בינה, to י, which is חכמה, and then to the tippy top of י, which is going to be the secret of כתר. So the first reason that we gave is עד מתי, there's no revealed end date, there's no expiration date, which is going to correspond to the lower ה of the שם הויה, which is going to be the מלכות of it. Then the second one is that we don't have a המשך, we don't have a חיבור, we don't have a חיבור הגדול like the זוהר, we don't have the unification of רבי and תלמיד. Yes, there are רביים that exist, that's corresponding to the אות ו, which is the secret of השפעה and לימוד התורה.

And so that's the interpretation that corresponds to the second to last letter of the שם הויה. So you have ה and ו. Then the third reason we gave is going to be the secret of אדם, and that comes from the place of בינה, because בינה is

משפיע to זעיר אנפין, and it's the אמא that's מוליד the בן, which is מגלה הזין, on the secret of אדם, which is the שם מ"ה, which comes after the שם ס"ג. So the first ה is going to correspond to the third פירוש that the רמח"ל gives.

And finally, over here, we come to the secret of ועוד סוד נכלל, and this is going to be the secret of אצילות, the secret of חכמה, אבל לא יתני ידי עד מה עמוק עמוק מכל שאר פירשתי לך עד עתה, because the world of אצילות, which is the י אות, is fundamentally different from the שם of ו ,ה, and ה, which are the worlds of separation. הנה כתוב פסוק says, מה שמו ומה שם בנו כי תדע. What is his name and what is the name of his child? Obviously a פסוק that is fundamentally connected to the light of משיח. מה שמו ומה שם בנו, as the זוהר קדוש describes as it's משיח, and it's משיח בן דוד, it's דוד and בן דוד, it's דוד and יוסף, it's משה, who returns back, that משה is the secret of מה שמו ואנחנו מה.

And what this means is that, הנה הספירות נחלקות לעצמות וכלים. We already discussed how all of the limitation, all of the concealment, all of the גבורות and the צמצום that the קדוש ברוך הוא allows to shine his light through in מציאות, all of this is separated between the essential light of הקדוש ברוך הוא, and the כלים, which are the receptive valves for the light of הקדוש ברוך הוא. Now this distinction that the רמח"ל is hinting to between עצמות and כלים is a fundamental סוגיא which rests at the fabric of our beginning to understand the basic fundamentals of פנימיות התורה, which is that the differentiation that emerges from the ספירות themselves are not identifiable or equatable with the infinite light of the essential nature of הקדוש ברוך הוא's light, God forbid, but rather the essential nature of הקדוש ברוך הוא's light expresses itself through the כלים, which enables there to be a differentiated expression of an indivisible unity. And the reason we're able to look at ספירות and speak

about the nature of ספירות, which are כלים, is that it's like the revelation of a singular ray of light through 10 different colors of glass, so that it's going to appear to be a different color in spite of the fact that the singular ray of light remains perpetually unified.

And the רמח"ל says, I've already explained this very clearly, and again, this is what we're always coming back to explain very clearly in our lives. And כלים, the receptive valves, the containment, that which exists below that apparent separation, which is no longer contained within the unified light, but is emergent from within that unified light in the impossible secret of faith. These כלים, these receptive valves, these containment vessels, these moments of צמצום and דין and גבורה and the end points of a person's experience are the ספירות themselves. And in accordance with what is taking place below in the perpetual reorientation and the reshaping and the replumbing of all of the profound connections and infinite connections that are taking place and all the various permutations within the תורה and the unifications upon unifications and the relationships between worlds upon worlds in which הקדוש ברוך הוא is משפיע, the שפע, from the infinite light of הקדוש ברוך הוא down through the סדר השתלשלות, through the שמות ההוויות המנוקדות, which is the secret of the ביטול בתכלית, which comes about through the understanding that הקדוש ברוך הוא only in a place that's מבוטל תוהם, all the way, all the way down to המשכת המוחין.

All of that is in a perpetual state of shifting above in the world of אצילות and in accordance with our understanding and extrapolating and understanding from that ontological reality of the עולם אצילות as רמח"ל is always working with this way of understanding קבלה. We can also understand it through the

way that we encounter הקדוש ברוך הוא in our lives, in our הנהגה, the perpetual shifting and the changes as a result of the perpetual shifting of the orientation of the ספירות in how they refract the infinite light of הקדוש ברוך הוא, which is the secret of עצמות וכלים. In spite of the perpetual change associated with the ספירות and the כלים themselves, the light of עצמות כביכול, and again over here, obviously we're not talking about עצמות יתברך, which we know is never ever spoken about and all that we can ever begin to speak about, as רמח"ל explains, fundamentally clear in this ספר as we're going to see is the expression o f הקדוש ברוך הוא's infinite light, which is always already at least a step below the essential graspability of הקדוש ברוך הוא's essence, כביכול, and the secret of קדושה שלמה and קדושה שלכם. But nevertheless, through the radical secret of faith, הקדוש ברוך הוא allows the unspeakable, ungraspable infinite light of his essence, כביכול, to slavish itself within our graspability of עצמות, which is the secret of חוט אין סוף, that place where הקדוש ברוך הוא re-enters the ray of infinite light into the חלל of the צמצום, המפשיט בכולם, after the צמצום, after the חלל הפנוי.

So הקדוש ברוך הוא seemingly removed the infinite light that preceded the creation of existence. And in order so that existence can begin to take shape and to re-illuminate the irreducible trace of that light, which always remained in spite of its apparent disappearance, הקדוש ברוך הוא allowed for there to be a קו or אין סוף to be uried back down into the world. Now, the radical secret of the קו is the impossible possibility of infinite light expressing itself in a finite way, because the קו or אין סוף, which is the secret of the infinite hope that we have for ourselves, as the רמח"ל describes in דריש הקיווי, which is a language of קו, the קו down further, it is an impossible unity

of limitation and unlimitation at once. It is the It is the drawing down of infinite light into a secret of containment.

And how does this take place? So there's something that surrounds the קו of the כביכול ,קו, which is just the externalization of the כביכול ,קו is referred to as the קו or אין סוף. It's the casing in which that light of הקדוש ברוך הוא descended back down. So that's where we're going to see language of the קו and the קו, which is going to be that process of אורות and כלים of the קו that's coming back down. This is always prior to כביכול ,אדם קדמון.

So everything we're speaking about is just בדרך משל in the way that it all exists in the impossible way of the way that it exists above, far beyond our graspability, as the לשם שבו ואחלמה says. And it's our job to extrapolate an abstract to the point where it becomes meaningful for our experience down here. But הקדוש ברוך הוא is perpetually expressing his essence כביכול down into every aspect of existence at every moment. And this is the secret of the קו אור אין סוף that was יורד back down into the vacant space where the apparent absence of הקדוש ברוך הוא's light was present.

When it comes to the infinite light of הקדוש ברוך הוא and the קו and the singular ray of that infinite light, there's no change. It's changeless. It's unshifting in its presence. It abides in its infinite nature.

And it is always present there. The changes are only with regards to the כלים themselves. And this infinite light of הקדוש ברוך הוא that is emerging through the קו is only the highest. It's the vitality of the ספירות that gives shape to those vessels, but devoid of that inner light of the infinite vitality that is ascending down into the vessels.

At every moment, the vessels would be null and void and they would be negated in all manners of negation because they don't exist other than the vitality of הקדוש ברוך הוא. Is this also what the תיקוני זהר says in the second הקדמה? It is the dew. It is the sap that gives life to the tree. The tree is the אילנא, the חיה is the ספירות themselves is the סדר, the השתלשלות is all of the פרצופים through which הקדוש ברוך הוא reveals himself.

But the עיקר זך, the עיקר זך is to be מחובר, every moment of our lives to the שיקיו, the אילנא, to the innermost light that sustains all things, to the אור אין סוף, to the ביטול, the תכלית that comes about from the חכמה, the א"ק, which is that point in our lives where we're able to fully recognize our תכלית, our ביטול, and ביטול המציאות, the גמרא to reveal that everything that exists is ייחוד עילאה, that all that exists is הקדוש ברוך הוא and that the יוד, the ה, the ו, the ה, and the שם העצמי is the grand total of history and the grand total of existence and the grand total of personalities throughout the unfolding process of history and that somehow, someway it's going to be revealed that everything is fundamentally contained without any deviation whatsoever within and saturated with the infinite light of הקדוש ברוך הוא. That's the הכרה of the שיקיו, the אילנא, בסודו, שם מה, שם אדם. And this is the secret of the שם הוי"ה מה that's נתגלה in the עולם האצילות, which is the secret of this innermost light that reveals the unity of all separation. והמקבלים יוכלים לקבל And those who are now going to stand ready to receive this light are going to be able to receive it או מן הספירות לבד היינו מן הכלים או מן העצמות שבהם Because הקדוש ברוך הוא has set this up, a person has two ways of grasping the way that הקדוש ברוך הוא is revealing himself.

Either I'm going to get stuck on the כלים and the ספירות and feel that it's the God forbid, the separation and the differentiation that הקדוש ברוך הוא allows his light to be refracted from that I'm grasping from, forgetting about the עצמות, forgetting about the שורש of אין סוף that rests within it, which is oriented towards the שם מה, which is the secret of הקדוש ברוך הוא being with G-d Himself and זעיר אנפין, which is the גילוי of זעיר אנפין התליה because כתר is נתגלה specifically from within זעיר אנפין itself. או מן העצמות שבהם Or I can connect to the depth of the עצמות within them וההפרש פשוט שהוא רב מאוד And obviously the distinction and the differentiation is going to be fundamental in terms of how I function. If I'm grasping the innermost expression of what's perpetually emerging in my life or I'm only getting stuck on the סיבות or I'm only getting stuck on the external casings of them. But in truth, it's even more than this says the רמח"ל and here the רמח"ל is hinting to the deepest secret in the world of what takes place לעתיד לבוא.

It's not simply enough that we're able to attach ourselves to the אור of עצמות כביכול that's נתגלה within the כלים and not to be stuck on the כלים. In truth, the essential light of הקדוש ברוך הוא who is going to be expressed within their soul in the secret of נשמת שדי תבינם in the secret of גם כי ממש ממעל אלוה חלק למעלה יש גם מיני פנימיות לפנים מזה Because in truth, when we speak about פנימיות and the gradations of פנימיות נעם ישראל and a הקדוש ברוך הוא revealing his inner light within the external casings, so there's going to be gradations upon gradations. And this חוט, this expression of a הקדוש ברוך הוא's infinite light back into the space of concealment after the צמצום is the most interior of all forms of a הקדוש ברוך הוא's expression down here. And so too with חי ישראל לפעמים there are various times and there's going to be times in חי ישראל where we're seemingly only drawing down from the כלים themselves.

And sometimes there's going to be times where it appears that we're drawing down from the highest place imaginable. And that's going to be the strength of חי ישראל. And that's the point where we reveal that we are children of a הקדוש ברוך הוא which is the secret of האבות הם המרכבה and the secret of revealing within our finite selves the expression of a הקדוש ברוך הוא's infinite light where our ego casings and our אני is revealed to have been a perpetual כלי of revealing the unfolding process of a הקדוש ברוך הוא's ביטול and the secret of אני ואין בבחינת and the secret of אני which is נכלה within the אין to perpetually be מגלה of the אין more and more. And this is the secret of what is his name and what is the name of his child.

Then a person is going to come to the innermost awareness of the השגה. And so while I can't claim to understand fully what רמח"ל is hinting to in this deep deep secret of עמוק עמוק what I understand this to be is that the secret of that a person should know his name and the name of his children. His name and the name of his children is to understand the unity between עצמות and כלים to reveal that there's the essential light of a הקדוש ברוך הוא and there's the vessels through which that essential light of a הקדוש ברוך הוא is rarefied and revealed into existence. And yes, there's times where a person can get stuck on the externality of just שם בנו which is the שם of the כלים in the expression and forget about the משמעות which is the secret of מה which is the secret of the מה החדש which is the ביטול מציאות that a הקדוש ברוך הוא is מגלה that אור למטה and the secret of אדם.

So when a person unifies those two things of עצמות and כלים which is the secret of the קו and the חוט within the חלל so then it's a unity of משמעות and מהשם בנו כי תדע. Now it's לא איתנו יודע אדמה we don't have the graspability of the

unification of מה with its external casings the tree with the שקד יודה אילנא the tree with the inner vitality of the light that ביטול מציאות that ביטול בתכלית that is perpetually unfolding to reveal the secret of צמצום שאינו כפשוטו and the end of the day revealing how all vessels and all concealment is only reflective of the deeper unity of a הקדוש ברוך הוא's light. And that's the secret of משמעות or מהשם בנו which is dependent upon the arrival of משיח and arrival of משיח is dependent upon this. אדמה וסוד החורבן and now the רמח"ל is going to finish off with this נקודה and with this will end the שיעור בעזרת השם ומזמן שנחרב הבית but since the time of the destruction of the בית המקדש נאמר במחשכים הושיבני כמו מת עולם You have restored me in darkness like the dead of the world which אגב ישראל חז"ל identify the root place of תורה שבעל פה which is all of these פרטים והוא כעין ההתפשטות מגיע לישראל אלא בבחינת הכלים בלבד At this point in our history we are no longer accessing the עצמות הספירות כביכול that is נגלה in the כלים we're not accessing the חוט on a revealed way again all of this is only a question of whether it's revealed not whether it's present but we're not accessing the חוט or the קו אין so the פנימיות נסתלק and there's seemingly an absence of the inner interiority of things and there seems to be only the externality of things that remain which is the secret of the body without the illumination of the soul or existence without the illumination of meaning ואז נאמר and at that point פסוק says והארץ היתה תהו ובהו וחושך על פני תהום and the land was desolate and chaotic and there was darkness that hovered upon the abyss בסוד העניין and the secret of this is כי אין שליטה לקליפות והארץ הפנימיות when there's a התגלות of פנימיות when the תורה הקדושה is revealed when the שקד the אילנא is revealed when the infinite light and the vitality of עצמות הספירות כביכול is נגלה within the כלים themselves to be מגלה that there are no כלים other than that which הקדוש ברוך הוא reveals himself through and that we're תמיד

מקושר to the קו and the חוט of אור אין סוף and we can be ממשיך it down into our innermost parts of ourselves through the secret of כי בו in a time like that there's no שייכות to קליפות because קליפות are only apparent when we're not tapping into the innermost point of הקדוש ברוך הוא's unity when we tap into the innermost point of הקדוש ברוך הוא's unity ממילא is part of the כופלי עוון ממילא all of the קליפות fall away רק בבחינת הכלים בלבד the קליפות concealment constriction גבורה severity negativity all exist only by dint of the concealment valves and the separation of the vessels and in truth the place where those קליפות and that concealment emerges from is the feminine aspect of the great abyss which is the lowest place in which the light of הקדוש ברוך הוא continues to reveal itself within concealment so as to allow for בחירה and they hold on there and they continue to exist concealment continues to persist and exist as a result of the way that הקדוש ברוך הוא has prepared things in accordance with מה which are the three-pronged connectivity of my experience which is the worlds of בריאה יצירה עשיה my נפש is my body that finds its placement in the כבד which is the liver my רוח is my heart which finds presence within the emotive states of the self and my נשמה is my בינה which finds presence in my מחשבה when there is a unity between the inner and the outer so the inner casings the lights of נפש רוח and נשמה are מלא the body the heart and the mind and this is because against נרנ in accordance with these three levels of רוח, נשמה and נפש of the inner of our inner experience of the נשמה which is הארה from the אור אין סוף of course כשמסתלק when that's removed and that appears to be devoid all corresponding the three stages of רוח, נפש and נשמה correspond to which are the secret of מלך which is th e ראשי תבות of כבד, לב, מלך meaning to say which is going to be correspondent to תוהו that the רוח rests in the לב which is

going to be correspondent to בהו and the נפש rests in the כבד which is going to correspond to חשך when that inner light of the vitality of the essence כביכול is hidden away from the כלים and there's no longer a עברית between and at that point we find ourselves at the bottom in that place where the קליפה and concealment and heaviness abides and when it appears that this is the only way that כלל ישראל is functioning in accordance with the כלים in accordance with the externality of things in accordance with the מוח לב and the כבד the מלך, the כלים without the נרנ exile appears to strengthen itself and grow stronger and then we say we don't have a grasp of the מה which is the we don't have a grasp of the infinite light of the essence of הקדוש ברוך הוא כביכול that is emergent into the depths of reality at every moment which is the secret of the חוט that's what we're saying and at that point we say nevertheless in spite of the fact that there's that hovers over this connection and it operates in a concealed way nevertheless nevertheless in truth there's a there's a hovering air of redemption which is the secret of the קו and it expresses itself upon these frightening waters it's still there waiting to be revealed through the secret of קיווי it simply hovers it's touching and not touching present and not present it appears that it's in my mind at one moment and gone in the next moment which is the state of גלות which is the bipolarity of the experience with presence of הקדוש ברוך הוא and concealment of הקדוש ברוך הוא the secret of the secret of touching and not touching and it's this רוח the התנועצות of the קו that is perpetually revealed in spite of the fact that it's not revealed in a revealed way that these חכמים that we spoke about had the ability to grasp them but because it was only touching and not touching at once which means present by way of absence and absent by way of presence arriving and not arriving at once they didn't

have the ability to create the revolution like רבי שמעון בר יוחאי did but in the time of רבי שמעון בר יוחאי this light of which is the secret of רבי שמעון which is secret of because it's the תיקון of the world as we're going to see in the revelation of the inherent connection between above and below in spite of the apparent concealment between that unification and that is the place where the זוהר הקדוש is going to emerge from the גילוי of the זוהר הקדוש which is the secret of that there should be light there should be a רז there should be a secret which is the גימטריא of אור that the body the darkness of the body in this place where that in accordance with the first answer we don't know when the redemption is going to arrive and it's functioning in a state of until when will exile continue the second answer was that we don't have a התפשטות of the תורה of פנימיות התורה and therefore we don't have a way of understanding when the ending is going to arrive as a result of not having an understanding of פנימיות התורה in any real way with no real idea as ד"ר רמח"ל the third answer which is that we don't have anybody actually revealing or teaching the תורה in a way that's going to teach us the secret of אדם the secret of the קו of ימין שמאל אמצע and interconnectivity and ultimately all of that leads to the reality that we don't have accessibility to the infinite light of הקדוש ברוך הוא which exists and persists and is revealed through concealment in every aspect of existence all of these reasons are the reasons for the exile of that inherent connection between the יוד and the שד between the תריג אברים and the תריג מצוות between above and below and for that reason רבי שמעון בר יוחאי comes along to reveal a תיקון comes along to reveal the beginning of the nature of the מה of the secret of the תיקון that we're going to come to reveal which is going to teach us how to move through the concealment how to reveal the inherent connection within the concealment

itself just in line with this תורה that we've been learning so there was a תפילה that I saw from רמח"ל this morning and it's תפילה מטר it's 249 תפילה in the 515 תפילות of רמח"ל and I think it aligns very powerfully with this פסוק that we're דורשנים which is the condition that we find ourselves in exile and the multiplicity of this פסוק which is לא איתנו יודע אדמה that we don't know and we have to scream out עד מתי and we have to cry out for the חוט of the אור אין סוף to be מנשכלת back down here in our minds and our hearts and our נשמה and we have to daven for the proper orientation to learning פנימיות התורה and uncovering the secret depths of פנימיות התורה all of this in describing the process of exile we can look at this תפילה from רמח"ל and the secret of turning our תורה into תפילות אל אחד יחיד ומיוחד הרי אנו עניים ואביונים בעבור השערים של האור העליון שננעלו עלינו רבונו של עולם we are impoverished we are destitute as a result of the closing of the gates that prevent your ascendant light from descending downwards לא איתנו יודע אדמה as we just learned אין אנו יודעים דרכי הסודות העליונים להלך בהם לפניך בערך ישר כראוי רבונו של עולם we do not know the pathways of how to follow in your ascendant teachings in the right way ונאמר בנו העניות והדלות and it is said upon us that we are impoverished and that we are destitute לא יניחה מדתול ישראל there's nothing left for כלל ישראל there's no מדה טובה as the כוזרי says in פרק א in יב רבון כל העולמים master of all of the worlds מה נעשה what are we supposed to do? ואין אנו יודעים מה לעשות לא איתנו יודע אדמה we don't know what to do ואת מחלץ עני בעניו but פסוק in איוב says that you are the one who's going to come and redeem the impoverished one in their impoverishment הרי אנו שופכים לבנו לפניך we are pouring our hearts in front of you רבונו של עולם ואתה תסדר תיקונים שלנו כראוי you take what we're saying and you arrange them properly we don't know the סירוף we don't know how to put the אותיות back together we'll give you the אלף בית we'll read the words of

your צדיקים but you take them and you'll be מסדר them into the תיקונים that you need because we don't know how to do that שאכן נאמר בדברי קדשך For you have already said over in the holy words of your servants זעני קרבא השם שומע The impoverished person cries out and הקדוש ברוך הוא hears the inner cry of that impoverished person האט תהיה שומע מתוך הקריאה שלנו מה שצריך לתקן הסנו Hear from within the mumbled cry of myself and the confusion of myself Hear exactly what you need to hear in order to fix me הקדוש ברוך הוא מתוך צרך שלנו And from within the pain that we encounter and the difficulty that we encounter נמצא תשועה We'll come to find salvation תכסיב As פסוק says and this rests at the heart of רמח"ל's project ויצר היא ליעקב It's specifically from the time of concealment within the state of יעקב וממנה יבשע From within the concealment itself we will be redeemed We will find salvation which is what we learned in last week's שיעור which is the secret of ימהפך הדינים the ישועות themselves וכן נאמר and פסוק also says מקץ צרה שינו הושיעו You brought us out from all of our pain meaning it's through our pain that you brought us out אחד יחיד מיוחד רבונו של עולם Unified in all matters of unity singular all matters of singularity expressed in a singular essential nature unlike any other thing in existence ביחודך אנו בוטחים We have trust in your ייחוד of the beginning the middle and the end because in spite of the unity of the beginning and the end we still remain in the separateness of the middle but we have trust in the ייחוד and we hope towards your truth to be revealed We're not going to be ashamed because we have trust in you It's towards your salvation that I hope רבונו של עולם and בעזרת השם we will continue as the רמח"ל is now going to bring us into some of the most beautiful pieces of תורה ever written about the light of the זוהר הקדוש בעזרת השם

Adir BaMarom (Ramchal) 14_ What is the Zohar_ The Secret of Redemption within Exile Itself

Okay, so בעזרת השם, we are continuing our weekly series of שיעורים on the רמח"ל's ביאור on the אדיר במרום, אידרא רבא, and we're moving forward through the introductory stages of אדיר במרום, where the רמח"ל is really setting up for us the entire space in which the אידרא רבא is going to be מגלה, its lights, the lights of רשב"י, the lights of משה, and the lights of גאולה. The אידרא רבא is the secret of the gathering together to bring about redemption. How long is the world going to titter over on one particular pillar? How long is there going to be an imbalance? How long are things going to feel upside down, topsy-turvy, back and forth, רץ ושוב of running and returning? That's what רשב"י is seeking. רשב"י is seeking an answer to that question.

When it comes to the אידרא רבא, it's a תיקון, it's a time to perform and to act for הקדוש ברוך הוא, to bring about a rectification that is necessary and urgent at the core of every element of existence at every moment. And רבי שמעון בר יוחאי had the כח of announcing עד מתי, עד מתי is the world going to titter over the edge of chaos, titter over the edge of hopelessness, how long is a person's mind going to be caught up in the various struggles that they find themselves in? It's time to do for הקדוש ברוך הוא, and then רבי שמעון בר יוחאי has the secrets of the אידרא רבא. Woe to me, says רבי שמעון, if I reveal, woe to me if I do not reveal. Because therein lies the very difficult task of the צדיק, רבי שמעון, when looking at a world that is tittering over the edge or it seems to be stuck in an imbalanced state and things are unfair and things are difficult, et cetera, et cetera, et cetera.

So it takes a צדיק and the מטה עוז of רבי שמעון to reveal the innermost קדושה of מציאות, to reveal the innermost קדושה of נשמת ישראל, to reveal that ,'עת לעשות לה הפרו תורתך, that there's something even more powerful than the תורה, and that's נשמת ישראל, and that's the secret of all of the תיקונים that רבי שמעון is going to go through. And that's what the רמח"ל is setting us up with, the fact that, okay, so we know that there's a fundamental need on our part, and I can't, in my mind, I feel like I have to review each and every שיעור at the beginning of each and every שיעור. We're going to assume that if you're with me at this point, if we're all together at this point, then you've been following along. So we're going to try and shorten or truncate the introductions and not to review the entire ספר up until this point.

And we're just going to reflect on some of the more recent ideas that kind of lead to the place that we're in right now. And we know that there's a fundamental need for us in the space of בחירה, as a result of the צמצום, which is the תכלית of מציאות, to bring about the unity of the inner and the outer, above and below, to reveal the inherent wholeness that always existed below in spite of the fact that it was concealed and remained hidden above. And when we perform that unification properly, when we draw down that יוד into the shade, when we bring that light of illumination and meaning into the meaninglessness, external shape of things that appears to be devoid of meaning and semblance of order whatsoever. So then a person has properly connected the תרי"ג מצוות and the תרי"ג אברים, the 613 מצוות of the inner interiority reality, and the 613 elements of the externalities of reality.

And once that unification is performed, so we have the ability of drawing down a light from above to reveal the lights that really belong below, so

that below can ascend above, revealing that everything that appeared to be separate was in truth unified, and all of the concealment was in truth a process. And we said, as the רמח"ל reveals to us, that even though after the חטא of אדם הראשון, this connection underwent a deep concealment, underwent a deep process where it appeared that this revelation and the unity wasn't present anymore. Once נח came along, and נח revealed the secret of the נקודת צדיק, the צדיק that is מקשר שמים וארץ, the צדיק within each and every person that they receive from the צדיק in this world, which connects us to the צדיק, which is הקדוש ברוך הוא, בכבודו ובעצמו, and the secret of צדיק יסוד עולם. So נח הצדיק came along to reveal that every איד is a big צדיק, and that there's an inherent connection between above and below.

And even when that distortion abides, and that's the operating set of my experience in this world, nevertheless, there's an innermost point of connection that rests underneath all of the difficulty, that rests underneath all of the concealment, that rests underneath all of the questions. And in that place, there's a singular bond of unity and unification and goodness that exists no matter what. So now we're going from a place where we thought that the connection can be lost, to the revelation that the connection can only be concealed but never lost. That's what the רמח"ל sets us up with, that once the קשת was נתגלה and we had the unification of אברהם יצחק ויעקב, which is the secret of the שין of שדי, which is the drawing down of the infinite into the finite.

So there is a bond at the very core of all of existence that states that the innermost point of reality, of infinitude, of הקדוש ברוך הוא's טוב, הנראה והנגלה, and the secret of חוקה טוב להיטיב, that all הקדוש ברוך הוא wants to do is bestow

good. So that will always be revealed, light will always win, and goodness will always persevere, and goodness will always emerge out on the other side of concealment, no matter how long it appears to last. And if it hasn't been revealed as goodness yet, that means that a person has to simply wait long enough for it to appear in the secret of קוה ליזעיר, in the secret of the patience necessary for tapping in to the light of כתר, and that patience is drawn down by the other מידה of כתר, which is the מידה of ענוה. Patience and ענוה together, humility and patience equals קיו, it equals a hope, which is what draws down the light of הקדוש ברוך הוא even in states of concealment.

And so the רמח"ל says that we see that even though there's concealment that abides, nevertheless, we are not removed from the scene, we are just experiencing this process by way of concealment. And that's why it says, אותותינו לא ראינו, the secret of the connectivity between above and below, and the grand unity of the beginning and the end that reveals the inherent quality and the infinitude that was present in the middle, that's referred to as an אות, that's drawing down the אותות and the מצוות. And so it seems that when those things are no longer clear, we've lost it. But פסוק says, אותותינו לא ראינו, we have not seen our signs.

It doesn't mean we haven't seen signs, אותותינו לא ראינו, ולא ידע אדמה, and we don't know for how long, or we don't know how to draw down the מידה of being a בן אדם, which is the secret of the שם הויה, במילוי אלפין, יוד ויו דלת, הי אלף ויו אלף, and הי אלף, or the secret of just the אדם, which is the balancing act of the innermost point of reality, as the רמח"ל gave all of those options. Even though there's concealment, it's still אותותינו לא ראינו, it's still our signs that we have not seen, because those signs point to an inherent connectivity

that always remains in spite of the fact that it's concealed. The last interpretation we saw, the רמח"ל gave us four options for this understanding of לא ידע אדמה, we don't know how long this concealment is going to last. The final teaching, which is really the first teaching which corresponded to the יוד, is the secret that the מה, the שם המה, which is the essential way that הקדוש ברוך הוא reveals himself to בני ישראל, and the secret of the שם הויה, and הוה דאי שמו כן תהלותו, and the secret of connecting to השם's name to uncover the fact that השם's name represents that which can never be fully integrated or grasped by way of experience or knowledge, but rather the בעל השם, which is הקדוש ברוך הוא, exceeds the שם itself.

But nevertheless, when we connect to the שם, we're connecting directly to הקדוש ברוך הוא, and the secret of a love, ולא לימדו, so the person has to connect directly to הקדוש ברוך הוא, which means no names, which means no letters, which means no נקודות, it means no graspability of anything. But at the same point, we understand that we can't connect to anything except the letters. And so there's the secret of the שם הויה העצמי, which is the secret of the שם הויה, which is not really made up of letters, which still has נקודות, which is the secret of us grasping הקדוש ברוך הוא by way of his name, by way of the way that he reveals himself, in spite of the fact that we know that any revelation of הקדוש ברוך הוא is not he himself. But the secret of קדושים, the secret of תורה, is that he himself is מתלבש, engarps himself within his name, so that when we grasp the name, we're actually grasping him, כביכול, אליו ממש, אליו בדרך מדותיו, we come to him by way of his name.

But even though the name is not identifiable with him, nevertheless, hidden within that name is the essential תמצית of הקדוש ברוך הוא's גילוי and revelation

to בני ישראל, so that when we access the name, we're actually accessing him essentially. אליו ממש, אליו ממש בדרך מדותיו, and we connect ourselves to that place where everything is מסודר. That's the שם אבמה. That was the last interpretation that the רמח"ל gives.

לא ידענו אדמה. We don't know until when. When means the שם הויה אבמה. And that's what the רמח"ל referred to as the חוט האין סוף.

We know that the קו אור אין סוף is יורד back down into the חלל after the צמצום, and it's the only hope that remains for us in the secret of קו אקוהי על השם, לישועתך קויתי השם, לישועתך קויתי השם, that I yearn for your salvation, הקדוש ברוך הוא. I yearn for your salvation, הקדוש ברוך הוא. That secret of drawing the קו back down, it comes down through the חוט. The חוט האין סוף כביכול is the radical secret of how it could be that the whole problem that made us come on to the secret of צמצום was that when the infinite light of הקדוש ברוך הוא was expressed, there could be nothing other than the light of הקדוש ברוך הוא.

So we come on to the secret, the profound paradox that reveals all things of the secret of צמצום, which brings us to a place of צמצום שלא כפשוטו, realizing that צמצום is real, but it's not real at the very same time, because הקדוש ברוך הוא is found everywhere. And so that gets rid, so to speak, of the issue of how we can have something separate from the infinite light of הקדוש ברוך הוא, because when the infinite light of הקדוש ברוך הוא is present, there could be nothing separate. So that's what צמצום is. But then the אריז"ל kind of sneaks in כביכול, the secret of the קו אור אין סוף, this infinite ray of light that descends back down to the חלל.

And while everybody's caught up wondering what צמצום is, and they're discussing whether צמצום is real or not, what we miss out on is the most radical secret of the אריז"ל, which is not the צמצום, but rather the קו. What does it mean for there to be a measured form of the immeasurability of הקדוש ברוך הוא's light? That the אור אין סוף comes back down into the חלל by way of graspability in our minds, where the self is not nullified in the illumination of the אין, which is the radical secret of the צמצום, because prior to the צמצום, all there was was אין. But through the צמצום, הקדוש ברוך הוא is being more of הקדוש ברוך הוא כביכול, and it's specifically by way of us being able to experience ourselves as an אני. Before the צמצום, אני could not exist with אין.

After the צמצום, you have the secret of an אין that goes down into an אני, a nothingness that descends down into somethingness. But that somethingness now becomes the site where I refine to become a מרכבה for the הקדוש ברוך הוא, which is the secret of קדושתי, that at the end of the day, I can only take my experience down here and above. That's the secret of the קו אור אין סוף, that eventually the קו is going to come all the way down to the lowest places imaginable. As the אריז"ל says, when the קו is back into the חלל, it descends down without descending down to the bottom, because we operate in the middle, like we said.

And when we're operating in the middle, it appears that we're in a state of suspended animation, and that there's an arrested development of the קו, and that the infinite light of הקדוש ברוך הוא is not revealed fully in the way that it reminds us every moment that all that exists is השם. But as the לשם says, and the רבי רש"ב says, in the future, that קו אור אין סוף is going to

descend down to the תחתות, the חלל, down t o the very bottom of the void. And it's specifically there that we're going to come to understand the secret of קוי קויתי אל השם and the ישועשרה קויתי השם, and the secret of the מקוה, which is מגלזין and the perpetual possibility of hope, specifically in the places of hopelessness, specifically where a person feels that they don't have the next step forward. That's where the next step forward appears to them.

That's the secret of the קוט of the אור אין סוף, that's יורה דן, and that's the רמח"ל. I'm sorry, I said we're not going to have deviations, but this entire thing is a deviation by עזרת השם, that ultimately, the last interpretation that the רמח"ל gives in terms of אוסי סינו לא ראינו, the light of הקדוש ברוך הוא is always present in spite of the fact that we don't have access to it. We know that it's present by way of absence. We no longer fear that it's removed its presence.

But we reach that point of לא ידענו אדמה, and the רמח"ל says when a person attaches themselves to the קוט of אור אין סוף, they attach themselves in the place of concealment. At that moment, they're drawing down the light of revelation. They're drawing down the secret of גאולה, and that's what רבי שמעון בר יוחאי was able to do. And it can never be done fundamentally and perpetually in a way that it will not have to be done again because we still operate in a state of concealment.

But the drawing down of that קוט of אור אין סוף is ממש עיקר גילוי that the רמח"ל is going to describe right now. That in order to reawaken that lost love of the connectivity between distortion below and revelation and clarity above is going to be by tapping into the secret of מה, which is the קוט אור אין סוף, which is exactly what רשב"י did. So this is the secret of how רשב"י created an

opening of גאולה and redemption and connectivity in spite of the fact that externally the rest of the world had not reached that place. It's the secret of how רשב"י drew down the light of גאולה in spite of the fact that גאולה has not yet arrived.

Because when you're aware that all of the concealment is simply just a concealment and not an absence, God forbid, so in and of itself, that is an element of גאולה. And this is רבי שמעון בר יוחאי and the secret of the זוהר, as we know, by ספרי אפגן מגלוסו. So here the רמח"ל is going to give us some of the most important, beautiful, poetic, powerful, life-changing teachings that describe the nature of the זוהר. It also describes the nature of any soul that finds itself drawn to the זוהר.

It also attaches us to רשב"י and to the light of משה רבינו and to the light of the צדיקי יסודי עולם. And it's a teaching that is fundamental on a psychological level in terms of how to grapple with finding oneself in a state of concealment and searching, searching, searching for that island of redemption in spite of the fact that redemption has not yet arrived. So we're on דף כב ב in the מכון הרמח"ל edition. Let's explain really well what we're talking about here.

What did רשב"י do in his cave? If we want to understand the possibility of drawing down pockets of revelation and redemption within a sea of concealment, we want to understand how that looks, how we find the לא יודע אדמה, the חוט of אור אין סוף, even though we're in a state of אוסי סינו לא ראינו. So we have to understand רשב"י in his cave and we have to understand the emergence of the זוהר because רשב"י in his cave is also an act of

concealment. It's also a צמצום. It's also going down into חלל הפנוי as a result of the fact that, okay, there's too much light of רשב"י.

רשב"י has to go into a cave to hide. It's the same process of concealment for the sake of revelation. There are numerous places in the זוהר הקדוש that רבי שמעון בר יוחאי and חבריו דרשן at length the nature of the תיבה of פסוק נח. says the illuminated and the enlightened will shine forth like the brilliance of the sky.

This refers to those who spend their effort and their times descending into the secret of the ספר הזוהר, which is in and of itself, the secret of the תיבה of נח. So we see that the מערה and the זוהר and the תיבה of נח are all going to be connected to one another. When מלכות is still in גלות, when things are not aligned, where the outside and the inside are not connected, where the meaningless and the meaningful are not revealed to fundamentally be the same. So in a state like that, we had no access to the פנימיות.

We had no access to the fully revealed expression of הקדוש ברוך הוא's infinite light. And we were not receiving any of that light by way of פנים. It wasn't emerging to us in a clear way. עבד was being revealed to us by way of אחוריים.

עבד, there's always light that's descending down. It's simply a question of whether it's coming down in a way that it's בדרך פנים, when it's an אור ישר, from above to below, or when it's coming down as an אור חוזר, where we experience it as the absence of light. Why is רשב"י a צדיק who's able to draw down this redemption? Because רשב"י, as we've said so often, is a ניצוץ of משה רבינו. We're all a ניצוץ of משה, and we're also all מקושרת to רשב"י.

But specifically, when it comes to the יחידי הדור and the צדיקי הדור. So משה רבינו is always the one who's going to go up to שמים to draw down the נשמה of רבי שמעון בר יוחאי. Because רבי שמעון בר יוחאי was a ניצוץ of משה. A ניצוץ of משה in the sense that משה gave us תורה שבכתב, and רבי שמעון בר יוחאי gave us the פנימיות of תורה שבכתב, and the secret of לג בעומר that precedes שבועות.

And in truth, משה הוא הראשון ויותר עיקרי. But when it comes to צדיקים, when it comes to understanding the historical and trans-historical process that צדיקים represent, as well as צדיקים in our generation, in our own lives, we have to understand that משה is always the first and foremost, the most essential. As the רמב"ם teaches us, and תורה קדוש reveals to us explicitly. That מה that we referred to above is referring to the ability of משיח being revealed by way of drawing down the חוט of the אור אין סוף, which is the essential name, the שדי, the אילנא, the illumination of הקדוש ברוך הוא's vitality, that gives sustenance to all of existence, the sap that allows the tree to be alive.

That's the secret of משה רבינו. Who is going to be משיח? מה שמו, which is the secret of משה. And מה שם בנו, what is the name of his child, which is משיח, tha t is going to emerge from משה. בסוד חוט שפרשתי למעלה.

And the secret of that illumination of the חוט אור אין סוף, that קו אור אין סוף that can be drawn down into a space of concealment, as I described above, right? That fourth interpretation of אוי סי סינו לראינו, we're in a state where the signs are not revealed, but nevertheless, ולא ידענו אדמה. And even though it looks externally like an אדמסי, nevertheless, אדמה really means draw down the חוט of אור אין סוף down into that place to reveal the light. שהוא מתלבש בנשמות השמושה. That light of the חוט of אור אין סוף, כביכול, is מצמצם itself over

and over and over until it's מתלבש in the ניצוץ of the בורא, which gets מתלבש into the ניצוץ הנברא.

And it goes through all of the סדרה, as השתלשלות has explained explicitly by the אריזל and רבחיים ויטאל and רבינו הרשש, as he describes it explicitly and fundamentally, להלכה in רוח ונהר and all of the ביורים of the רב and his תלמידים on רוח ונהר, as it explains clearly and clearly, the התלבשות, that secret of the light of הקדוש ברוך הוא that's descending down and the secret of it being מתלבש within the נשמה of משה, which is the secret of האבות שהם הם המרכבה, that the עיקר זך is when a בן אדם is able to be מהפך themselves to the degree of ביטול, where they recognize that they're just a שליח of הקדוש ברוך הוא, שהוא מתלבש בנשמתו של משה ועל ידם מתלבש אחר כך בכל שאר עם ישראל שהוא מתלבש בהם. And it first and foremost, the light of הקדוש ברוך הוא's infinitude descends down and it's נקלט and it's received by the צדיקי יסוד עולם by the יחידי הדורות, by the נשמת כלל ישראל of פנימיות ישראל, which is the secret of מה שמו מה שם בנו, the secret of משה רבינו and משיח צדקנו, which each and every one of us has a חלק of, as the בעל התניא explains explicitly as the וילנא גאון explains explicitly throughout his writings in terms of the relationship of משיח רבינו and כלל ישראל and the secret of מטטרון and the secret of the למעלה, חוט השפרשתי, which descends and it expresses itself through משה and from there it expresses itself within each and every נשמה that connects itself to משה. And therefore the actions of the צדיקים are for themselves, but ultimately any action that the צדיק does is for G-d's כלל ישראל, so the פעולות that the צדיקים are engaged in and drawing down פעולה into a state of כללות of discovering the secret of the זוהר, the תיבת נח, that's going to be not only for the צדיק, but for G-d's כלל ישראל as well. So to רבי שמעון בר יוחאי who comes על כן הוא ראש בישעים ישרשו from the root source of משה רבינו, יוכל אז, at that point he had the capacity

and the strength to be the individual who took upon himself to be ממתקין these תיקונים גדולים to say עד מתי יין שכבר הגיע גם כן זמן מוכן לזה להמשיך סור החוט הזה had the motivation from below to begin של הכלים של הנוקבא רבי שמעון בר יוחאי this process of revealing the light of the infinite of הקדוש ברוך הוא down in the secret of מלכות which is the revelation of גאולה which is the final בירורים of מלכות the reason that רבי שמעון בר יוחאי had an awakening to do this was because the time above was ראוי for this as we know כגוונא the secret of above and below that what takes place above is only shaping itself in accordance with what's taking place below and what takes place below only has the capacity to perform what's taking place below through the emergence of the power from above so it's a profoundly unified process where above is contingent on below but below is dependent on above so that really above is just giving below the secret of perceiving itself as having some role to play in bringing about that which is going on above where the אני where the self seems to be engaged in the process of revealing the אין of הקדוש ברוך הוא a little bit more but nevertheless we'll always come to see קדושתי למעלה מקדושתכם that הקדוש ברוך הוא is the one who's play on everything and that the בן אדם has absolutely no role to play other than the role of doing our part in the secret of בחירה and the secret of מעשים בביטחון at that time הנה באותו זמן at that point נפשט עמה והאירה ההיא אורישלה לנוקבא at that moment when there's a secret opening we're not at גאולה yet but there's a secret opening of גאולה within גלות something takes place where the light of אמא where the light of בינה is משפיע למטה למלכות and when light of בינה is משפיע five lights down below למלכות and the secret of the ה' עילאה which is בינה and the ה' תתאה of the שם הויה which is מלכות so at the moment that בינה is מעורר to be משפיע down the ה' אורות so the ה' חסדים and the ה' גבורות down to מלכות בסוד

זה כי הנוקבא יש בה שם אלקים what's this fiveness what's these five lights that the mother that בינה is being משפיע down to מלכות which awakens this secret of an opening of גאולה within גלות itself it's a secret that when we look at מלכות itself when we look at the נוקבא when we look at this worldly experience the name that we associate with is not השם's name the יוד קה ווה קה but rather אלקים the five letters of אלקים which represent the five דינים of this worldly experience that's מלכות it's the five דינים of אלקים and that's the darkness of the body and the vessels that yes the light of הקדוש ברוך הוא is found there but it's hidden and it appears dark the secret of why it's dark is because it's rooted in the five דינים in the five constricting powers or elements and strengths that הקדוש ברוך הוא reveals himself through so to speak it's as a result of those five strengths of מלכות אך בגיה לה חוט הזה but when this חוט אור אין סוף is יורד down immediately to מלכות אז נמשך אור זה לאלקים והוא נמתק there's going to be a היסתירות of those five points of those five דינים of those difficulties שואות which are the place of concealment in our lives when the חוט אור אין סוף is יורד back down in a moment of הארה where there's going to be an awakening of גאולה even though it's in גלות like the secret of רבי שמעון בר יוחאי revealing the זוהר הקדוש within גלות so those דינים are going to be נמתק so we see already the רמח"ל is saying this חוט אור אין סוף which is the secret of the Yud חכמה קדומה which is the secret of the בטול במציאות which is the secret of אור אין סוף ממש it goes down in moments of temporary redemption it goes directly down to מלכות and that חוט goes down that לא ידיעין האדמה goes all the way down to מלכות and it awakens the awareness that oh my gosh every aspect of concealment is just light of הקדוש ברוך הוא this cave is actually a place for me to write the זוהר הקדוש but we see that when that חוט אור אין סוף comes down it goes down דוקא by way of בינה because what's happening this

awakening of גאולה within גלות is a process where בינה is משפיע to מלכות מלכות is receptive from חכמה and from בינה the פנימיות of מלכות gets מתוקן through חכמה and the חיצוניות of מלכות which is this worldliness gets מתוקן through בינה and externally it seems that the relationship is between בינה and מלכות because those are the two feminine qualities בינה is the first ה of the שם הויה and מלכות is the second ה of the שם הויה and it would seem that there's an inherent relationship between בינה and מלכות and the secret of מי זאת עולה that מי which is בינה goes up with זאת which is the secret of מלכות which is the train ה in מעלה של ירושלים and מטה של ירושלים as רבי נחמן explains and that's the secret of the mother and the daughter but that's only externally because internally the true relationship is between חכמה and מלכות and the secret of אב יסד ברתא that מלכות itself which is the recognition that we have no control over anything whatsoever that הקדוש ברוך הוא is everything and that אין עוד מלבדו and it's the בטול במציאות of חכמה the only place that that actually represents itself is in the secret of מלכות where we're מקבל עול מלכות שמים למעלה and in truth the inner relationship is between חכמה and מלכות מטעם ודעת externally it's between בינה and מלכות and externally we see a connection between חכמה and זעיר אנפין because that's the יוד and the ו so externally we see a correspondence between מלכות and בינה which is the two elements of the נקבה and we also see an external unity between זעיר אנפין and חכמה which are the two elements of masculine expression the יוד and the ו but in פנימיות the relationship is transferred that the innermost point of מלכות receives from חכמה and the innermost point of זעיר אנפין receives from בינה based on the פסוק of אב יסד ברתא the אב יסד ברתא אב בתבונה קונה שמים is חכמה that's the foundation of ברתא of מלכות of the daughter and קונה שמים שמים is זעיר אנפין בתבונה through בינה itself so we see that the רמח"ל is hinting to very very deep

fundamental elements of the סדר השתלשלות in these few words where he's saying that this חוט אור אין סוף this awareness that הקדוש ברוך הוא is with me wherever i am that בטול במציאות of חכמה which is the secret of the התלבשות and the נשמה of משה רבינו that is מאיר down to מלכות and that's going to be מאיר אור גאולה within גלות but it specifically comes down through בינה that that light of חכמה that יוד חכמה קדומה that חוט the אור אין סוף has to come down through בינה as we're going to see which is why so much of this capacity of redemption within exile is going to be found within the כוחות of בינה itself within the severity of בינה בסוד הענין and what's the secret of the ענין in the beginning it said that the land was desolate and it was confounded and it was chaotic and there was darkness בסוד מוח לב כבד what we discussed above when we lose the נר"ן we lose the נפש רוח and the נשמה and the כלים are נשרקים from the אורות and we find ourselves stuck in the מוח לב and כבד of it all the מוח the mind which was the risk the place that held the נשמה and the heart which was the place that held the רוח and the body the liver which was the place that held the נפש all of that has left then it appears that it's תהו ובהו that's ישראל that's ישמעאל that's אדום ישמעאל and ערב רב as we saw those three קליפות that cover over the אוצרות קודש and אחר כך and only afterwards ויאמר אלקים יהי אור and it's specifically from within that concealment that הקדוש ברוך הוא comes along and announces let there be light and the beginning of the story of the creation of the world the word אור is found five times those are the אור הגנוז those are the ה חסדים those are the אור כי טוב those five places where הקדוש ברוך הוא reveals fundamental light why? the entire purpose of the revelation of those five lights those five פרצופים and the five נקודות that הקדוש ברוך הוא expresses himself in which is the uppermost point of the יוד the יוד, the ה, the ו, and the ה and the secret of כתר, חכמה, בינה, זעיר

אנפין, and מלכות those five lights come down to be ממתיק the five letters of אלקים which are the five גבורות and in truth this rectification that הקדוש ברוך הוא brings about to מלכות even though it's coming from the highest places imaginable in the secret of קדומה, חכמה, יוד from חכמה nevertheless the sweetening of the דינים only comes about by way of אמא because אמא and בינה is the source of דינים by חכמה there's no דינים at all by בינה there's still no דינים but it's the emergence of דינים and the ראיה to this is that the שם of בינה is the שם הויה which represents רחמים רבים but at the same point the נקודות of the הויה are the נקודות of אלקים which is the secret of that גבורות and severity emerges from within בינה why do we have to know all this? Because the secret of המתקת הדינים בשרשים is built upon this that the source of דינים is בינה ממילא when we bring severity back up to בינה we're ממתיק the דינים in their שורש and because בינה has a unique relationship with גבורות because she holds a certain quality that is familiar in the world of separation which are the five letters of אלקים which is the difficulty that each and every person experiences in their moments of day-to-day experience that הקדוש ברוך הוא has to be ממתיק and so even though the light is coming from all the way above and the secret of יהי אור which is the secret of חכמה nevertheless the המתקה to מלכות comes about by way of בינה because like we said even though the חוט אור אין סוף is coming down to מלכות and it's a חכמה being ממתיק מלכות it only comes into מלכות of זעיר אנפין and נוקבא through בינה itself this is the secret of you never have chachma and bina separate from one another they're אבא ואמא or תרין ריעין דלא מתפרשין and there's always going to be the process from the מוח and the לב within the מוח and it's a two-step process and so even though everything is coming from chachma nevertheless we can't receive it except when it goes through those containment vessels and

that concealing valve and that reducing valve of אמא which is where the חוט comes down to מלכות and באמא and in the place of bina there's also the source of אלקים down here in מלכות there's אלקים ממש which is the secret of the five דינים and the five אותיות which are the five אבנים and the five ways that a person can find themselves lost completely in accordance to wherever they're at i can find myself lost in the place of my יחידה and my חי and my נשמה and my רוח and my נפש every element of my experience and my possibility of alignment becomes a potential of causing me some internal harm when i find myself stuck in a place of the אלקים of מלכות and i have to bring it back up to אמא and i have to receive that which is coming down from the source of אלקים which is the emergence of אלקים that's hinted to in the שם הויה of bina which has the נקודות of אלקים and נקודות are the experience of something moving from inside towards outside נקודות are there for the sake of expressing a word so that it can be perceived and heard properly so too the נקודות of a word represent the place that it's going to travel to so even though in bina it's a שם הויה ממש nevertheless the נקודות of bina represent the fact that it's strong enough there to reveal the emergence of דינים because over there it's very clear that all דינים are in truth fundamentally placed there so that we can be ממתק them and reveal that it's from the concealment itself from the concealment and the hiddenness itself that we come to find the light and that doubles the value of light and the secret of טוב הנראה והנגלה ובאמא and in the place of bina יש אלקים there's an אלקים נכלל בהויה it's not revealed yet it's contained within the שם הויה of the רחמים רבים בסוד the נקודות שלום the secret of the נקודות which are the expressivity of the שם הויה because the השם הויה of אמא is representing itself as an אלקים as דינים that's the secret of המתקת הדין בשרשים where the שרש of אלקים

is ממתק the five אותיות of אלקים in מלכות but that five כח of the שרש of אלקים in its purity in bina comes from the five times יהי אור which are the five אורות that come from chachma and at that point within concealment the נוקבא מלכות herself even though the unification has not fully arrived yet even though it's not time and we're still finding ourselves in a state of by uncovering that secret from within עד מתי drawing down the חוט of אור אין סוף into חכמה and bina and down into מלכות to be ממתק the דינים from מלכות through the five גבורות בשרשים we don't get rid of דינים we're ממתק דינים we elevate them when we reveal how they are in truth the רמח"ל explained earlier and then something happens to מלכות then מלכות becomes a תיבת נח מלכות becomes an ark of safety מלכות becomes a place of containment מלכות becomes an עיר מקלט as we're going to see it becomes a place where a person can run to in a state of concealment because in the beginning what was מלכות hovering above the water it was there was no place of connectivity between the there was no unity between above and below there was no תיבה there there was no secret of unity in spite of the fact that unity has not yet arrived but rather everything was saturated within that מים that מים רבים which really are reflective of the ריבוי אורות of the מי מאין סוף of that place where all there was was water and water there was no צמצום there was no distinction i had no functionality i had no value of finding כלים because the person was so overwhelmed by the inundation of thoughts and the fluidity of מים and prior to the emergence of the תיבה in a state of גלות where it's so there's no connectivity and that's when the סיטרא אחרא the concealment is שולטת בגלות but in truth the only way that הקדוש ברוך הוא reveals himself is by way of מתי ולא מתי by way of touching and not touching appearing and disappearing appearing and disappearing creating a sense of comfort in

spite of the fact that i'm not comforted nevertheless or a sense of discomfort even though i'm comforted at that state even when הקדוש ברוך הוא is being מגלה himself from time to time that's fundamental but those are not steady and they're not steadfast and they don't last forever because everything was still functioning in a state of אלקים לבד a state of מלכות without fulfillment but what happens afterwards ויאמר אלקים יהי אור הקדוש ברוך הוא announces let there be light let there be those five lights that descend down בסוד הויה בניקוד אלקים that descend down into the five אותיות of אלקים that are emergent from within bina in their purity בסוד ה אור that's the representation of the five times that הקדוש ברוך הוא expresses light in the beginning of creation which is the light of חכמה המתקים ה אותיות the אלקים that now both go down in a ממתק the ה אותיות of אלקים down here in מלכות which is the externality and the concealment of all things and then something happens at the moment of this rectification of this revelation of the חוט that is נכנס into חכמה and bina down into מלכות a singular element emerges within the water itself the water is not gone but there's something that emerges an island of serenity emerges within the storm it's the secret of the תיבה and it's the secret of מלכות expressing herself a unified and singular way but that does not deny every other element of the way she's expressing herself מלכות is in the state of גלות but nevertheless מלכות reveals a certain secret of the future within the present itself that even in a time of exile and even when a person is saturated by the סיטרא אחרא someone who attaches themselves to this place someone who attaches themselves to this secret revelation that takes place in a type of emergency state of גלות where השם realizes that and there's a התעוררות to that חוט of אור אין סוף that needs to be orated down into the concealment in order for a person to continue this

is התעוררות of מלכות she receives from bina which is expressing the ה אורות and the ה אור of chokhma which is the hut of or in sov it reveals the secret place of calmness within the storm and those who take refuge there will find shade and these even though they still function and continue to function within the klipa within a state of concealment within a state of not knowing it'll be considered as if it'll seem as if literally a person at that point is mufrash from the klipa that they're above the concealment that abides in the rest of the world redemption hasn't arrived yet but there's the possibility of opening pockets of redemption and which again comes back to what the sefer azor is noach was not outside of the teva but rather noach was in the teva while a noach was not outside of the mabul he was in the mabul he just happened to have been in a teva in the mabul exile had not ended he had just uncovered a pocket of redemption within exile and therefore prior to this emergence of this haara from the chut to the chachman to the bina down to malchus to create a pocket and an opening in the secret of the teva to the point that this notion of the teva had not been found the tikkunim that were needed could not be done the world couldn't be fixed the tzaddikim couldn't do what they needed to do he had to create a space it had to be an ermitla because when somebody finds himself stuck within the klipos and especially when we're talking about in a way that the achiz of the klip on them is not as a result of their own actions but as a result of and the secret of and the secret of our need to bring משה רבינו back into ארץ ישראל and the secret of but no when it comes to the subject of משה we lose our minds because we don't know if it's above or below and it's our job to bring him into ארץ ישראל and to reveal ארץ ישראל within him but when a person is found stuck within the klipa we don't have

the ability to free ourselves a person can't free themselves from their own prison that's why a person needs friends and that's why the entire זוהר הקדוש has a chavraya but when the secret portal opens up within a person's mind within the exile itself what emerges is a hidden place that's hidden away from concealment where a person can free themselves save themselves and perform the rectifications that they need to perform and this can be applied to every level of a human experience this is the secret of the unification that takes place in the state of where in spite of the fact that it's a dying golos and in spite of the fact that it's not there yet nevertheless there's a of the possibility of uncovering redemption within exile that actually takes place at that point down here we can't have a clear unification of the shin and the shade to create that secret of and to create that secret of the and it's still a state of but even though there's when they go up to there's a secret that takes place there meaning to say there's a secret unity that's taking place in a concealed place in spite of the fact and in a revealed level there's no access to unity you could have two people in the very same experience there was a person who can perform rectification to fix something and a person who can't perform rectification to fix something and the dependency is whether they find themselves in the Teva or not because the flood waters which is the sitra achra and all of those study and yonam and all of those secondary things and all of those chaotic things that take a person away from the ikr most nakud in their lives they surrounded all of the earth when a person enters into the secret of the Teva which is the horror that comes about when I draw down that light from Bina where הקדוש ברוך הוא allows that light to ascend from the chut or in self down into the chokhmah which is the hey or down into the shirish of eloikim in Bina down all the way

through za into the malchus which is mamtik the dinim in the shirish at that place a הקדוש ברוך הוא enables a person to enter in and to perform their unifications and it's important to understand this is the answer of why רשב"י couldn't bring משיח why the tzaddikim couldn't bring משיח until משיח comes משיח doesn't come it's only up to a הקדוש ברוך הוא to send משיח the reason that tzaddikim can't and why the tikkunim are not emergent in actual geul at every moment is because the tikkunim and the yuchudim that the tzaddikim are performing are particularly within these pockets of space where ema where ema is magalazine on a secret that opens up a new space within Malchus in spite of the fact that Malchus is hidden in a concealed place and I know it's long already but we'll go viter a little bit v'hineses sod and this is the secret sayer tas al ateva this is the secret of make an opening make a light make a light for yourself a window for yourself in the teva as we know from רבי נחמן this is a person who can contemplate God from within their own experience contemplate God from the outside it's the secret of what the בר שם טוב tells us sayer tas al ateva to come into the letter itself to find within the letter oilamos neshamos v'alikos lights, worlds, and godliness and souls within each and every letter as the בר שם טוב הקדוש revealed sayer tas al ateva this is the secret of drawing down the light of bina down into Malchus or carrying the light of chochma into bina down into Malchus to be mamtik all over the dinim even though the redemption has not yet arrived this light the sayer tas al ateva this opening that is created for a person in exile secret of the זוהר הקדוש which is created within exile itself in the ma'ara this only appears when there is a unification between the light of ima which is the sharish of eloikim as we said which receives from the hey-or to the secret of Malchus to the nukvah which is

the hey-osios of eloikim the secret of the hey-dinim besoid hey-orshalah and the secret of the five elements of light and all of the ways of there's always five ways of looking and that means every way of looking is illuminated in a light that's what it means five lights and that's what it means five gvurus when i look at everything in my life through every aspect of my life by way of severity and concealment or when i look at my life and every aspect of my life through a perspective of light az na'asis nukvah teva at that point the Malchus becomes a teva it becomes a secret place where a person can find rest besoid sefer azohar and this is the secret of the sefer azohar as anybody who's read the sefer azohar in moments of need of vulnerability of needing something of needing comfort immediately immediately the words carry a person to a place of comfort it's a טבע ממש when a person learns הזהר הקדוש it's not just that it brings about גאולה but a person actually finds themselves enveloped in the lights of the צדיקים that brought us the light of the זהר הקדוש and we're illuminated we find ourselves in גן עדן ממש בסוד ספר הזהר the secret of the ספר הזהר is שאמרו שהוא זוהרא די אמא עילאה the זהר הקדוש tells us that the entirety of the זהר is the light of בינה it's the light of ונהפוך הוא it's the light of why the human being in their struggle is more ascendant than the מלאך in its ease it's the secret of רבי שמעון the secret of שמיעה the secret of אוזן it's the secret of the בינה the light the illumination of בינה that's ממתיק all the דינים it's the secret of מרב טובך שצפנת ליראיך it's the secret of finding one's place it's the secret of הנה מקום אתי it's the secret of the עיר מקלט that's the זהר the זהר is the book of בעלי תשובה this is exactly what the פסוק describes when it says in opening make for yourself make for yourself in the תיבה find that place and close it off above ואמה what's this אמה what's this measurement above that's going to be on top of

this space that a person has created for themselves אמה the הוא סוד אלף מה is the secret of אלף מה why because again we said this all comes from לא ידענו עד מה which is the secret of the חוט שהוא מה הנזגדינו החוט it's not the מה of זעיר אנפין but rather it's the מה of the חוט the secret of שוקי דה אילנא the secret of הקדוש ברוך הוא במגלה himself and every element through the צמצום and the secret of אלף מה משבא דרך מדותיו that's the שם of the חוט אור אין סוף that comes through חכמה and through בינה down to be מגלה herself and itself in מלכות והנהו מתפשט and it emerges down into אמא which is the שורש of the דינים and it descends down to מלכות to ממתיק those ודאי שעובר בדרך זה ודאי דינים אך there's never a time where anything goes to מלכות without transitioning through זעיר אנפין first there's always a ייחוד of קודשא בריך הוא ושכינתיה and when we're hyper focused on the process of something emerging to מלכות it just means that it's not fundamentally processing itself through זעיר אנפין but rather it's just going to go בדרך מעבר as חסידות explains so clearly and so a ודאי even though the עיקר מקום is in מלכות and that's where the תיבה opens up and that's the זהר when it receives the light of מלכות from בינה nevertheless ודאי שעובר בדרך זה a person can never forget about זה which is the process of trying to align oneself to functionality in a day-to-day process rather than the chaotic lights of מלכות אלא שעובר בדרך מעבר בעלמא it goes through that place it goes through that process of order it's just not hyper-ordered it's not fundamentally rooted in the shape of זעיר אנפין כי כיוון שצריך לעבור מבחינת אמא it has to come from a place of אמא because that's the שורש of the דינים and the only way to learn how to process and find the קדוש ברוך הוא within the דינים themselves which is the secret of the תיבה and the secret of the זהר is going to be learned from בינה בינה has to ensure that she not transition by way of זעיר אנפין to become like זעיר אנפין the תכלית of בינה is to be משפיע the מוחין into

זעיר אנפין when we draw down מוחין whether it's חכמה בינה or דעת it's all coming from בינה from the bottom of בינה which is the נהי to תבונה there's not the נצח הוד יסוד of the lower part of בינה which enters into the head of זעיר אנפין in the process of המשכת המוחין and the נצח which is on the right side is going to be חכמה and the הוד on the left side is going to be בינה and the יסוד in the middle is going to be דעת המשכת המוחין is always coming by way of בינה and the תכלית of the mother the תכלית of בינה is to be משפיע לזה and that's the עיקר way that בינה expresses herself and therefore very often בינה then takes on the role of זעיר אנפין in the secret of אין אדם אומר דברי תורה אלא אם כן נכשל בהם or the secret of אדם כי ימות באוהל because the source of the תורה which is זעיר אנפין is always בינה and the mother בינה is מוסר נפש to allow the lower parts of herself the נהי of בינה empty themselves out in order so that new light can come down to be משפיע מוחין to זעיר אנפין and so very often בינה and its severity gets domesticated through the process of expressing herself and the orderly nature of זעיר אנפין but over here when we need to create more of an urgent light of אמא that comes to kind of give this emergency opening within the concealment of מלכות so ודאי בינה has to be משפיע herself by way of זה because there's no skipping any part of the system ever no matter how much no matter how much the relativism at the heart of the תורה הקדושה at the heart of פנימיות התורה as the תורה's חכם reveals to us nevertheless the עיקר נקודה is that the סדר הדברים never changes and therefore there's no skipping the line there's no going from אמא to מלכות and ודאי has to go through זעיר אנפין but it only goes over and quickly why? because we don't want בינה to now take on the terms and conditions of זעיר אנפין but rather we want it to allow בינה to be משפיע directly down to מלכות בדרך התפשטות דרך האלף שבאמצע שם מה דזה and the way that בינה is going to be משפיע למטה into מלכות through זה is going to be the

secret of the שם of זה which is the שם of מה also and the other פירוש of לא ידענו עד מה which is the secret of the שם הוי"ה which is the world of אצילות which is the place of זעיר אנפין and so it's יוד ויו דלת ה אלף ויו אלף ויו and ה אלף so in the ויו אלף ויו that אלף is going to be the place where בינה is משפיע herself through אלף ויו down to מלכות and that's going to be the אמה the אלף from מה which is going to be above צהר תעשה לתיבה is the secret of מלכות which opens up as the עיר מקלט as that possibility of ממש using my imagination which is מלכות to live as if i'm in redemption i'm in גאולה but the אלף on top reminds me that זעיר אנפין which is really accessing גאולה and not settling for a imagined גאולה as the רבי was מסביר so profoundly in the שיעור on חי מרן from פרשת קרח which i think will give a שיעור on that no matter how valuable the imaginative opening of גאולה appears in the secret of the מלכות nevertheless we have to always remember that the אלף of the סר אנפין is the אמא תכלנה the אמא above which reminds me that the תכלית is going to be סר אנפין at the end of the day this is not the מה of the חוט that we're drawing down to allow for this illumination this emergency illumination in מלכות but rather this is the אלף that comes into סר אנפין by way of מלכות that on top of the צהר which is that opening of מלכות that place of severity that we can create the imagined space of comfort like the צהר קדוש teaches us through the burning desire of the heart in its intensity to create that space and the secret of מלכות at this point is כלה so it's the אמא תכלנה that there's the צהר open up this place in מלכות by way of the lights of בינה but you have to always remember there's סר אנפין that rests above it reminding me that the imagination is not the תכלית no matter how valuable it might be because the imagination brings me to a place of actual experience and the secret is drawing it down back down to כלה which is the secret of מלכות and why is מלכות called כי המלוכה לה' בסוד כי כלה

המלוכה לה' is ראשי תיבות כלה מעלה and it should come from above שהוא למעלה מן הסיטרא אחרא this place exists above and beyond the presence of the סיטרא אחרא and understand the reality of this תיבה very well it's a secret of what רבי שמעון revealed to us and the רבי שמעון is just the גילוי of פנימיות התורה it's what פנימיות התורה is פנימיות התורה is a תיבה within the מבול it's the possibility of finding the light of redemption within concealment it's the possibility of drawing calmness into the place where calmness is not available for a person that is the redemption of the תיבה and this is what I've explained to you already since רמח"ל this חוט of אור אין סוף comes down and it expresses itself directly into מלכות which is the secret of אבי סברתא but it can only come about by way of אמא מלכותא but nevertheless we say that those lights come from אמא in order to rectify them and the secret is that הקדוש ברוך הוא is always going to ensure when there's a process of an emergency light that's emerging הקדוש ברוך הוא is going to ensure that every element of existence gets what it needs and therefore we're saying that it comes through מלכות it comes to מלכות through בינה even though it עבדא comes from חכמה which is above מלכות and these lights that we say are coming down from בינה in her severity to be ממתיק the דינים of מלכות which is being ממתיק מר במר which is the ability to live within exile and find redemption which still demands an element of severity which is why we have to place that אלף on top to remind us that we're still משוגע we're eating from tainted wheat which is בינה but we have to remember that the real תכלית is the אלף which is חכמה this is not the general revelation this emergency in case of emergency break last scenario of אמא being משפעת down to מלכות this is not the typical דרך of המשכת המוחין where בינה is משפעת into זע and זע gives to מלכות rather it's a specific thing that comes down from בינה to מלכות in order to help מלכות get to the finish line to

help us get to the finish line מלכות is called a מלון מלכות is a קרעטשמע מלכות is an inn along the way to redemption and it is the place that enables us to rest just a little bit longer in order to find the light at the end of the tunnel which is the light of גאולה שלמה במהרה בימינו and that's the secret of אמא the זוהר קדוש talks about the light of אמא that lends of her clothing to her daughter the lending of the clothing of בינה to מלכות is this secret of this process where the חוט אור אין סוף is נגלה itself in חכמה to be נגלה in the שורש of דינים in בינה and then directly to מלכות to be ממתיק those דינים and not to operate in the general process of the דרך of מלך which is the general process of going through all of the different פרצופים this is a different ענין this is אמא עוזפת מאנה לברא it's the emergency opening that appears כי בהיות נוקבא בבחינת הלב because when מלכות functions in her own isolation we know this we know what מלכות feels like we know what it feels like to be in this world sometimes with our concerns and our worries and the things that are hurting but in this moment of this emergency saving that comes about these clothes that the mother offers to the daughter then the severity is sweetened then the severity it's not undone it's revealed to have been the very point of the revelation itself and it's a perfection and it's a rectification that is tremendous anytime we taste גאולה in this world anytime we enter into the light of the ויטבסקער's room in our mind in spite of the fact that we're not there we're performing tremendous rectifications and this is the reason that we're not going בדרך of סדר השתלשלות of general which is בינה to זע to מלכות but rather this is just בינה through the מעבר of the אלף of the וו of זע אנפין which is the secret of always remembering the תכלית of authenticity that rests above the possibility of imagination but nevertheless it's going directly to נוק because הם בדרך נוק שייכים לו לבד לבנינה this is a נוקבא ענין this is an

ענין of an emergency זה דרך שעוברים על לה' עת לעשות simply it goes by way of זע it has to be remembered that the עיקר is the orderly nature of זע and then I can learn how to function in the emergency לכן באים עליה בחיב אור עם החוט המגיע לה עם האור האלף דמד and therefore it also comes with the אמא it comes with the light of the אלף of ענפין זע reminding me that the תכלית is ענפין זע and that comes down as well and that's the אמא that is above the צהר and that protects it that אמא that remembery of זע and the memory that I have to get back to a place that's not way of functioning spiritually as if under an emergency scenario where I'm just uncovering the infinite lights of הקדוש ברוך הוא down where I find myself I have to always remember that the תכלית is to go back above and it ensures that I'm not going to let this notion of creating a תיבה or a ספר הזוהר within concealment to bring me down into קליפות that are lower than the תיבה it's always turned to זע the awareness is always turning myself back to the אלף of כנ"ל זע בסוד כלה in the secret of the כלה כי לה' המלוכה not getting caught up חס ושלום in the אני but rather r returning back up to Hashem ואז אפעל פישו תוכה קליפה בגלות and then nevertheless in spite of the fact that it finds itself in גלות נקרשים מיתרי ממש מעלים והיא מלמעלה and at that point the person is considered as if they've ascended above exile and it's above from concealment כלל הענין הוא to end this particular this is one of my favorite pieces of תורה imaginable כלל הענין הוא the principle of the matter is as follows for the רמח"ל it always comes back to a כלל there's always a כלל and then the פרטים if you go into the פרטים without the כלל then you're lost there's always the need for a פרט ,כלל and כלל for the unity of the beginning the concealment of the middle and the unity of the end and the כלל הגדול this is what the רמח"ל is מסביר on every element and this is what he does over and over in his teachings רבי נחמן also we see

that the כלל for all of ליקוטי מוהר"ן is תרח"ף of ליקוטי מוהר"ן which was this past week's פרשה the secret of not falling into the same sin of the הכאת הסלע not falling into the same mistakes that we continuously make but we see that there's a תכלית in כלליות and making כללים כלל הענין הוא טבע היא מציאות אחת של לנוקבא what is the טבע? it's a particular singular expression of מלכות שיכול למצוא אפילו בזמן הגלות that can be found even in times of exile שהנסתר בה someone who finds themselves hidden there יקרא חוץ מן הגלות it is as if and they can legitimately say that they are outside of גלות even though they're still in גלות ולכן בתוך חיות את תיקונים גדולים and therefore in that place a person has the possibility of creating rectifications of fixing the problem to actually being outside of the problem to fight the battles that need to be fought and perform the unifications and the couplings that need to be performed but it doesn't reveal itself externally yet it doesn't reveal itself in a revealed way yet it doesn't seem like גאולה is actually taking place i can try over and over and over and over to enter into the טפסטר's room in my mind but nevertheless i'm not there and it appears that no redemption has arrived because it appears to be closed and in truth it is closed because it's the תיקונים that are taking place that will be revealed in the end in the secret of ויסכו השם בעדו השם closed us off in that place and it had to be a place of צניעות and it says and that it was closed in from the inside and the out and this is also with תיבת משה שואל שין which is the גימטריה of שין which is אלקים דיודין when you spell אלקים out במילוי יודין which is אלף למד פא למד מם דלת יוד יוד ואו דלת and מם מם you have the גימטריה of שין which is the שורש of גבורה which is the secret of the שם הוי"ה which is protecting me from falling down into that קליפה i've utilized those five severities of מלכות to create a space for myself inwards where i'm protected from the possibility of falling down

into the egoisms and the כחי ויד שמי ידי and remaining steadfast in my awareness that the תיקונים are taking place inside in an internal place i'm not announcing גאולה but i'm living in an inner state of גאולה and then the תכלית is to go back into the reality of the מבול to draw down more and more redemption and this is the secret of the covering the partition which is the גימטריה of 125 in the secret of the צירוף אלקים the five letters of אלקים has 120 possible permutations which are the refined elements of גבורה which is why אלילים which are the negative forms of גבורה חס ושלום that a person can fall into if they don't hold that אלף above that אל אמה that secret of זעיר אנפין you could fall into אלילים that נח covers over the תיבה in order to protect this secret place and then when it's properly ensured when it's properly ensured then it gets opened up then it gets opened up in those rectifications that i perform in my own mind and the the calmness that a person tries to cultivate in their own mind is ultimately going to have a real פעולה ישרה on מציאות of טראכט גוט וועט זיין גוט not because we have כח but because that's the סגולה of ביטול to הקדוש ברוך הוא and if you want to say what תועלת is there if these תיקונים are concealed and that it's only taking place in my mind there's a profound value of these תיקונים ראשונה why what's the first one no good deed gets erased every single positive expression זיווג ,ייחוד every desire that a person has בקדושה gets stored in the place that it gets stored and it never gets wasted there is no פעולה טובה that gets wasted there is no רצון טוב no matter how tiny that gets wasted and this is the the basis of the letters the love letters of רבי נתן to his son in עלים לתרופה שנית secondly and this is the secret of the קוצקר that you can place all of the things upon your heart even though the heart is closed nevertheless when the heart opens it will all fall in שנית secondly when everything takes place inside even though they're not

expressing themselves outside yet nevertheless the inside can't remain saturated here the רמח"ל is hinting to one of the most profound secrets which is the secret of the מחוקק משה רבינו being the מחוקק who undoes the secret of the נחש from within the נחש itself and the secret of the נחש נחושת and the secret of crawling one's way through the בטן הנחש to break down the insides of it to undo all of the כח of סיטרא אחרא in a way of concealment and then when it's actually engaged in with a way of revelation all the person has to do is flick down the last remaining wall because the inside has been decaying for so long and that's why the גאולה can appear so suddenly in spite of the fact that externally it appears that it's so far from the גאולה as the רמח"ל describes in מאמר הגאולה in the first few pages but in order to allow that tiny drop to illuminate itself outwards and that tiny drop is enough to transform everything we need all of the effort that's taking place within because it's still contained and concealed okay

Adir BaMarom (Ramchal) 15_ Carving a Space of Safety within the Chaos Itself

Okay, so בעזרת השם, we are going to be continuing with our weekly series of שיעורים on the רמח"ל's אדיר במרום on the יתג"ר אבא. And where we left off last week was the רמח"ל was explaining what the nature of the זוהר הקדוש was. The nature of the זוהר הקדוש is not the redemption from exile itself. It's not the undoing of the entire מבול of overwhelmingness that takes place in the concealment of this worldliness when it appears to be devoid of the illumination of above.

But rather what the זוהר הקדוש is, is a sudden illumination that comes down from the world of בינה, from אמא, from the source of all גבורות, to be מגלה, a particular כח down into the space of exile and מלכות that enables מלכות to create a pocket of space which is as if a person is in safety in spite of the fact that the exile continues on the outside. But again, unlike a complete undoing of exile, the זוהר הקדוש, which is this particular illumination that comes down from אמא to מלכות in the secret of המתקת הדינים בשם השם, all of the דינים, all of the שם אלוקים, the five אותיות, the five דינים of מלכות are suddenly illuminated with the five נקודות of the שורש of the דינים as they find themselves expressed in the purity of בינה. And this dissension down of the illuminated source of the גבורות from בינה is ממתק הדינים and allows us to bring the דינים of מלכות and the concealment of this world back to a place where the גבורה itself is refined. The גבורה is not undone, exile is not undone, but rather within exile itself there is revealed a pocket of space, a calm space of תיבת נח, a place that gives shelter during the storm itself, not shelter outside of the storm, but rather shelter at the heart of the storm itself.

And this is not the main way to function, obviously. The main way to function, as רמח"ל said, is not to find oneself suddenly caught up in the secret kind of, in case of emergency, break glass type of safety space in מלכות where אמא, where בינה has to be מגלהזין and the שורש of דינים to create a pocket of energy necessary enough to create the תיקונים needed, like the זוהר קדוש, because the תכלית is to allow there to be a full ייחוד of זעיר אנפין and מלכות, which we know is the full תיקונים, when we can draw down the שם הויה into אתנס and reveal השם's presence within this worldliness itself, we undo the exile of this world. Unlike the expression of בינה directly down to מלכות, which, yes, it has to always go through זעיר אנפין, as we said, but it doesn't go

down through זעיר אנפין in the typical סדר השתלשלות, where the lower part of בינה becomes the highest part of זעיר אנפין, and then זעיר אנפין allows לוז מוחין to go down to מלכות so that we can properly and calmly illuminate concealment. But rather, this is בדרך מעבר.

The light descends from בינה and it passes by way of זעיר אנפין, because it always has to pass by way of זעיר אנפין, and then it descends down to מלכות. But the עיקר there is מלכות. The עיקר is not necessarily an oriented type of organized way of השם being משפיע Himself למטה, but rather it is a sudden and chaotic function in which הקדוש ברוך הוא reveals this miraculous power of בינה to be מגלה itself down in מלכות to be ממתק things immediately. It's said that this המשכה of בינה, this הארה of בינה, which is the שורש of the דינים and the שורש of המתקת הדינים בשורשם, which is the גילוי of the זהר עילא, which is the שורש of the זוהר הקדוש and the שורש of תיבת נח.

So it goes by way of זעיר אנפין, always to remind us that, yes, you're now going down to use this in case of emergency break glass type of consciousness, which says that even though I'm in the exile in the מבול of מלכות, nevertheless, I can open something up. I can create an opening and find the lights of revelation down here right now. So then one can, God forbid, come to think that it's specifically down in the exile of מלכות that one is meant to draw down this sudden illumination of freedom and the sudden illumination of that spiritual experience of the זוהר הקדוש. But in truth, the עיקר is the path of בנייחד, זעיר אנפין and מלכות through תורה and מצוות, through בחירה, through the oriented way of organized process of the light of הקדוש ברוך הוא down here.

Not some sudden disorienting, kind of almost positive trauma of light, but rather we're looking for the slow and steady. And therefore the light of בינה always has to come through זעיר אנפין, because זעיר אנפין and the תורה and the מצוות, so the עיקר זך, as we're going to see, because בחירה is the main place that a person expresses themselves. And what we said is that that light of בינה comes down through the שם of הויה דמא, which is יוד, אלף, דלת, הא, אלף, ואו, אלף, וא, ואו, הא, אלף. And then in that ואו, אלף, ואו, that אלף, which goes down, that's going to be the light that בינה shines through in order to come down to מלכות.

And that's going to be the אמה that stands above the צהר תעשה. צהר תעשה לתיבה לתיבה means create an opening for yourself in the place of מלכות. Create this in case of emergency break glass safety zone, where you can find the place outside of the flood, even when you're in the flood itself. But if a person were to, God forbid, come from that place to say, if I can find a way out of the flood, even while I'm in the flood, then why do I ever have to get out of the flood itself? Maybe גאולה is meant to be like a תיבת נח, where the outside continues to be chaotic and the inside continues to be warm.

Who says I have to do anything about what's going on in the outside? So, ד"ר רמח"ל, in the name of all of the צדיקים, because this is the עיקר נקוד of תורה משה, that the עיקר תכלית is the גילוי of the light of above through זעיר אנפין and מלכות themselves. Not only through מלכות, but through זעיר אנפין and מלכות. And that's the secret of the תורה and the מצוות and the בחירה and the willingness to descend down into the חיק הטוב להטיב and the טוב הנראה והנגלה in accordance with the מעשה מצוות and the דינים and the פרטים and the שירים of a person's life. Because it's specifically from there that a person will come to

uncover the true light of all things, which is the light of כתר, which is זעיר is מיוחד בכתר and כתר is מיוחד בזעיר.

That the truest secret is the שם הויה, דמא is the secret of תורה and מצוות, undoing the מבול itself, getting rid o of the Mabul, getting rid of the concealment, drawing down גאולה in a revealed way, not in a way that it has to be an in case of emergency break last, but rather a functional way of גאולה. That remains the guiding principle. And therefore we take that א from the ו of the שם הויה דמא, and it's the אמא that stands upon the זוהר תעשה לתבה, which is the א that beckons a person always, always, always to return back to that path of, even though I have to find redemption here right now, nevertheless, I should always remember that the תכלית is to find full redemption and a redemption ממש, like the צדיקים would say, that the צמח צדק was very excited about גאולה one year, and he was מצפה לגאולה and he spoke about גאולה and suddenly the year came and the year went and משיח didn't come. And when they came to the צמח צדק asking him about the non-arrival or the non-accomplishment of this expectation of redemption, the צמח צדק said, what do you mean? They published more writings of the בעל התניא.

So there is an aspect of משיח that comes in every moment. There's an aspect of אחת אלו בכל יום שיבוא, and each and every day, היום יום בכל עת תשמעו, and each and every day, it's קרב אל נפשי גאולה, and each and every day can find its own uncovering with new printing, with new revelation of הקדוש ברוך הוא's light, as we're going to see, that's already itself a גאולה. Ah, so a person can, God forbid, come to think that that itself is גאולה and that there's no more need for גאולה externally. So, ד"ר רמח"ל, that the א has to always be placed on top of the זוהר תעשה לתבה and that in spite of the fact that every publication of תורה

and מאמרים is a גאולה ממש, nevertheless, there has to be a גאולה למטה מעשרה טפחים ממש, and it's not just the recognition of הקדוש ברוך הוא that הקדוש ברוך הוא wants to be still good at every moment and everything is good.

That doesn't necessarily operate in accordance to our conception of goodness, because the goodness of הקדוש ברוך הוא far exceeds the conception of our goodness or the opposite thereof. But rather, what we ask from הקדוש ברוך הוא is to reveal the inherent goodness of his ultimate desire and רצון in this world of חק הטוב להיטיב in a way of טוב הנראה והנגלה למטה מעשרה טפחים ממש, and that takes place through the creation of redemption, not only from מלכות, but from זעיר אנפין as well, through the process of הקדוש המשפט and בטחון and וכו' וכו, מעשה מצוות'. But again, what the רמח"ל is describing now is the גילוי that takes place by the זוהר הקדוש, and here we're talking about a תיקון that takes place as a sudden burst of illumination, which goes away from it, transgresses against the typical boundaries of the revelation of גאולה, and it reveals the light of גאולה within the storm itself. And that medicine is strong enough to get us to a place of real גאולה.

So the רמח"ל explains what the זוהר is, what the תבה is. It's the הארה of בינה, that's מגלה זעין and מקום and מלכות to create a תיבת נח within the storm itself. And that's where all the rectifications preparing for גאולה can take place from. And in spite of the fact that they don't seem to be having an impact on the outside, רמח"ל says, no, they always do have an impact on the outside, even though we have to create a separation between what has an impact on the inside and what has an impact on the outside, so that there's a distinction between inside and outside.

Nevertheless, after we've set up that distinction between inside and outside, so the זוהר always goes back to say, but really, there's really not so much of a distinction between the inside and the outside. And really hidden within this momentary redemption of the תיבת נח, where exile is still going on outside, which leaves the צדיקים doing their תיקונים for themselves and themselves alone. So what benefit does it have, asks רמח"ל and מציאות. This is רמח"ל, that there's always going to be one ניצוץ, that's one thing that extends from the inside to the outside, that reveals the unifications on the outside as well.

And furthermore, with the רוב כח and the quantification and the high quality level of יחודים and אמונה that are necessary in times of concealment, so that naturally is going to have an impact on the outside. So the רמח"ל continues and he explains how this הארה of בינה, that is מגלה זעין, through זעיר אנפין, but not through the regular process of התלבשות and זעיר אנפין, but rather just a מעבר בעלמא, where it's there, but not stationing itself there, because we want to ensure that the light of בינה doesn't undergo the domestication of the lights of זעיר אנפין. It doesn't become the מוחין of בחירה, but rather becomes still the מוחין of בינה, which is the התעוררות of תשובה עילאה. So it just goes quickly through זעיר אנפין, so as not to lose the intensity of that הארה of בינה, and it goes down into מלכות to create an opening.

Now the רמח"ל explains how this is the process of writing a book, the book of the זוהר הקדוש, and ultimately the רמח"ל implies that this is true for any person who's writing a book at any point. In accordance with these lights, this illumination of בינה down to מלכות that we've expressed. ת"חי יירש במחה בספר of so too would רבי שמעון בר יוחאי write his ספרים. Why? Because the ספרים

were expressions of the lights that were being revealed from above, and not just a book that was conveying the experience of above, but rather really the כלי, the vessel necessary for revealing the light.

That's what a book is. A book is a lens through which the emergent spiritual truth of those letters serve as a go-between, to allow that spirituality to descend into the person themselves, so that the book is just the bridge that allows the individual reader to access the spiritual potency of the ideas that are coming down, especially in ספרים הקדושים that were written by the צדיקים אמיתיים. Because in truth, if you want to understand what's going on above, look at the books that are being written below, because the books that are written down here, the books that are scribed down here, are in accordance with the illumination that descends from above. Already told us this.

That there's a balance, there's a balance to each and every רוח in terms of what it needs to bring down into this world. But in truth, the greatest illumination of the book being written in its particular time is the book of the זוהר. There's the aspect of the ריה מהימנא, which are the מצוות and the conversations of משה רבינו about the מצוות and the זוהר, and there's the תיקון יזוהר, and there's All of these revelations. What was taking place for רשב"י at this time? It was the experience of בינה being מגלה herself, למטה, and תמלכות, or as we said, it was tapping into that חוט of אור אין סוף, which is the נשמה of משה רבינו כביכול, the פנימיות of נשמת ישראל, and the סוד of משם בנון ,מהו, where אורי שמעון was doing what he was attaching himself to, the נשמה of משה רבינו, as we understand that the זוהר קדוש is just an expression of תורת משה, and that's why משה is עלה למרום ושביתא שבי.

He retrieves the soul of רבי שמעון בר יוחאי, because there is no רבי שמעון בר יוחאי without the light of משה רבינו that's descending through him, and that's the light of the ריה מהימנא within the זוהר קדוש, and that's why perhaps when we look at ליקוטי מוהר"ן רבינו's, there's two introductions to ליקוטי מוהר"ן. There is שיר נעים. שיר נעים is the beautiful song that רבי נחמן himself wrote with the acrostic of רבי נחמן numerous times, and that song is about the מעלה of משה רבינו. That song is about the secret of the נשמה of משה רבינו that exists outside of ארץ ישראל, and that has to go through the process of exile in order to enter into ארץ ישראל afterwards, but it's all about the מעלה of משה, and then the next introduction is That's where רבי נחמן talks about the מעלה יתירה and the profound level of רבי שמעון בר יוחאי.

So we see that whenever the צדיקים אמיתים are being מגלהזין on a נקודה in תורה, that is a תיבת נח, like the זוהר קדוש, like רבי נחמן's ליקוטי מוהר"ן. So there's always going to be a connection to משה רבינו, as well as רבי שמעון בר יוחאי, in order to draw that תורה down. Same is true with רבינו הבעל שם טוב, same is true with the אריז"ל, all the way back up to רשב"י and משה רבינו. And therefore we see also over here that when it was time for רשב"י to write this book, so he drew down the light of משה רבינו from the צדיקים אמיתים, as we saw earlier, which was the secret of the 70 sparks, that כח of 70 expressions of the language to קדושה, which is the נקודות of אלוקים, which are contained within the name הויה of the world of בינה.

Because we spoke about how בינה is the שורש of the דינים, in the sense that it's the root source of containment and concealment, prior to containment and concealment taking on any negative characteristics that we identify it with, as it descends down the number line of the השתלשלות of גבורות. But in

the שורש of בינה, it's all of the potency and the power of the דינים without any of the negativity of the דינים. But the נקודות of אלוקים that are hinted to in the שם הויה, meaning to say that the דינים are not yet revealed, but נקודות also imply the getting ready to be revealed, because נקודות are always so that I can read a word for another person to hear. So the נקודות of בינה represent the fact that דין will emerge from here.

But in its refined source, that's the secret of the ה אורות, the ה times that it says which is the גילוי of the אור האורות, the גילוי of the אור הגנוז within the concealment itself. And so רבי שמעון was connecting himself to the דעת of משה in order to write this book. But because this profound rectification that רבי שמעון בר יוחאי was engaged in, in the generation of הוד, we know that the זוהר קדוש was revealed in that place, specifically because of the lowly nature. That's why we needed it.

We needed the bigger medicine. We needed the bigger medicine because of the מיעוט of the כלים, and therefore there was a קלקול גמור, and therefore at that time רשב"י was able to be מגלה with such a profound, profound גילוי of the זוהר קדוש. And it took so much time. רבי שמעון had to go through a process.

He had to go through a preparatory stage, a stage of incubation prior to revealing this light. And this is the cave, just like a womb of preparation, a stage of עיבור. A person, a צדיק, goes into a place of non-activity. A צדיק is נכבה על הכלים.

A צדיק descends down into an apparent state of concealment, or הקדוש ברוך הוא hides himself from reality and appears that it's absent. But in truth, the

מערה is pregnant on the inside so that it's getting ready to reveal something on the outside. And this is the reason that רבי שמעון also had to run away. It wasn't enough for him to enter into the cave, but he had to run away for his life in order to find that cave.

Because the prerequisite for being מגלה פנימיות התורה, as we see by all of the יחידי הדורות, is that you have to feel like you're being chased. And if you don't feel like you're being chased, if you don't feel like you're being chased, then one will not run directly into the saving graces of the תורה הקדוש. As רבי נחמן describes in his story, that the prerequisite to finding the calmness of שבת is feeling that when you enter into the garden, that something is chasing you. What's chasing you? Nothing's chasing you.

It's just a sense of being chased. And that sense of being chased is a prerequisite. משה רבינו experienced it. רבי שמעון בר יוחאי experienced it.

The אריז"ל experienced it. The בעל שם טוב הקדוש experienced it. רבי נחמן experienced it. The רמח"ל experienced it.

The ברוך experienced it. Everybody experienced it. The ברוך המשה. ראש השנה.

המשה גם כן בפני פרעה. Just as רשב"י had to run away in order to come to find the secret hiding place to reveal the lights of redemption within exile, so too משה רבינו had to run away from פרעה, and he had to run to that place of יתרו in the secret of שנים י"ב וישב במערה אוש ישק פושס לקח. And he sat in that place for, in that cave for 12 years.

מתחילה, in the beginning. And then he exited, and then he returned back in for one more year. Again, some of the most beautiful תורה in existence. Now

says the רמח"ל, I'm going to come to explain to you these principles in a clear fashion.

רצה הקדוש ברוך הוא, שיהיה מלך המשיח, סובל החולאים. The reality is that הקדוש ברוך הוא has desired that redemption come about by way of מלך המשיח צדיק יסוד עולם, who is going to have encountered difficulty and tolerated suffering prior to t he emergence of redemption. So too in any redemption that a person has to go through, there's the חשוכה, the בסר נהורא. But משיח צדקנו, who is the collective soul of כלל ישראל, is סובל החולאים.

He sits in the gates of Rome, sick to his soul, and at a level waiting to be revealed in the secret of הימים בקולו תשמעו. As חז"ל said, and again, this notion of משיח and his sickness is something that the רמח"ל describes in קנאת השם צבאות. It stands at the רזין דרזין, at the apex of our understanding of what we don't understand. But we're reading the words.

כמוזכר בדבר חז"ל. What does it mean that משיח צדקנו is סובל ישראל? It means that משיח צדקנו deals with all of the concealment that is emergent as a result of the סיטרא אחרא for the sake of כלל ישראל. Meaning to say, הקדוש ברוך הוא created an even playing field of בחירה so that we can reveal the presence of the beginning and the end within the middle itself, which is the התקשורת between the יוד and the שד, which is everything that the אדיר במרום is teaching us thus far. So הקדוש ברוך הוא had to create a סיטרא אחרא, an apparent distinction or separation from that unity of הקדוש ברוך הוא's absolute light.

Because without that apparent separation, there would be no גילוי through הקדוש ברוך הוא's absolute light. And if it couldn't be נתגלה through בחירה of הקדוש ברוך הוא, then חוק הטוב להיטיב, which is to reveal the goodness of

down in accordance with the most basic principles of human thinking, which is that we've earned it in some degree or another. הקדוש ברוך הוא bending his infinite ear כביכול to the pettiness of kind of a sense of shame and continuing to play the games of being deserving of something. And therefore, there has to be the סיטרא אחרא that covers over the זכויות and it covers over the infinite light.

And that's what the vessels are. That's what that צמצום is. But as the רמח"ל says, and as we've spoken about, because the רמח"ל was operating from a place of such radical revelation, that gave him the ability to give an apparent individualized language to the side of negativity. Because the more that we are holding on the deep secret of everything being unified, the more we can extend the leash of negativity and pretend to give it its own standalone notion of existence in the theoretical space of the mind for a moment to simply reveal the secret of חוק הטוב להיטיב afterwards.

So the רמח"ל gives a leash to negativity to the degree that if one is reading the writings of the רמח"ל, and this is true for his תלמידים, and it's true for the גר"א as well to a certain degree, that if you're reading it without the מוחין of ייחוד, if you're reading the רמח"ל without the fundamental connection to the radical notion of השם's unity that extends the beginning, the apparent distance of the middle, and the end in a radical way that is always perpetually being retroactively revealed to be the ייחוד of the ראש and the סוף, and that הקדוש ברוך הוא will gladden us like the days of our affliction, that the days of affliction are only a כלי that enables a person to momentarily forget about the light of הקדוש ברוך הוא in a revealed way, so that they can come to find the תוספת קישוט and the radical adornment of perfection that comes

about when I reveal השם's infinitude, even in that place that I thought he wasn't found. But without holding on to that ייחוד of the כלל beforehand and descending down into the פרטים of the world of the רמח"ל or really anything, so then a person loses themselves because you can think that we're talking about actual separation, which is an impossibility. And therefore the רמח"ל is saying over here that the reason that מלך המשיח has to go through all of this concealment is not because there's some element of concealment that is devoid of הקדוש ברוך הוא's light, but rather it's because this is the סדר in which הקדוש ברוך הוא decided to reveal himself in this world. And so it's never just because there's some notion of סיטרא אחרא that has some control, but rather the purpose of this concealment of the סיטרא אחרא that causes there to be distance between above and below, which is the גורם of all of the concealment of מלך המשיח.

This is in truth, in order to destroy the side of negativity, because this is what it means when it says, כי על זה נאמר באשר קרא שם נופל שדוד that when a person bends down there, they will fall forever. Meaning to say that the fall into that place, in spite of the fact that it looks like there's going to be ownership of the thing that fell into that place, the סיטרא אחרא has a role in that place right now. Nevertheless, its entrance into that place is only so that it will not be able to exit afterwards, and it's in that place that its destruction will come from. Like a fly trap, כביכול, that the fly flies in thinking it can catch there, but in the end when it tries to fly out afterwards, it realizes that it's been taken in truth and what it thought was attacking was in truth attacking it.

That the קדושה is always going to swallow up the negativity, and what it means to not allow the negativity fly out is to hold on to that side of negativity until it forces itself to acknowledge מלאך רע יאמר אמן בעל כרחו that we hold on to the מלאך רע, we drag it into the circle of טוב in order to reveal that it too serves at the service of הקדוש ברוך הוא. This descent of the סיטרא אחרא down into that place where משיח צדקנו is סובל יסורין as a result of the concealment and that cave of רבי שמעון בר יוחאי and that running away of משה רבינו. Because all of the places that the סיטרא אחרא and negativity and concealment and all of the synonyms that come along with that find themselves in a state of strength during a time of their reign, meaning when there's a state of concealment. In truth, all of its kind of wandering and hanging out in those places where it seems that the סיטרא אחרא has שליטה in truth, it's only there because it's the preparation of a trap like a bird who gets stuck in a trap unable to fly away during the time of the strengthening of the קדושה.

But rather those very levels in which the סיטרא אחרא seems to have access to, those very places where it seems that there's concealment between the radical unity of הקדוש ברוך הוא as the יחיד במציאות and the concealment of הקדוש ברוך הוא, the secret of יחיד בשליטה, all of th ose gradations of concealment are in truth going to be transformed into the chains around the neck of negativity in order to draw out her vitality to transform it into קדושה itself and to bring about all of the rectifications that need to be brought out. And it's specifically through this that we find that all of the levels, all of the moments of concealment, all of the אמינא הוהs of concealment, all of those layers of construction that separated the יחוד עילאה, the יחוד תתאה, all of those difficult years that רבי שמעון בר יוחאי had to be in the cave going through the

יסורי גהנם in order to be זוכה to מגלה the אור מופלא רמלא of the זוהר הקדוש just like משה רבינו, just like רבינו האריזל, just like the בעל שם טוב, just like רבי נחמן נחום just like our generation, that it's specifically through this, the descent into those דרגין of negativity, that those דרגין of negativity are going to now be owned and taken by מלך המשיח, by כלל ישראל, all of those places that were serving as concealment in our lives where we felt distant from השם. It's not just that we're going to get rid of them, that's not enough, we're going to own them, we're going to utilize them as vessels to bring about more of משיח. We're going to take the כלים of המן הרשע and his children and transform the house of המן into a place of גאולה.

That's the secret of רב שמעון בר שילא. The כלים of המן were transformed into the light of גאולה because there's no גלות that is anything other than just the preparation towards גאולה. And when we're aware of it in the moment to moment process, we get to live גאולה in our minds at that time. רב שמעון בר שילא is the secret of שויתי השם לנגדי תמיד.

ראשי תיבות, שויתי השם לנגדי תמיד because the gifts that we take from המן, the מתנות טובות that we take from the סיטרא אחרא, the secret of קטורת, the secret of what משה רבינו learns from the מלאך המות as we're going to see, and what רבי שמעון בר יוחאי learns from the מערה and what he learns from being chased and what the אריזל learned on the banks of the Nile River and what the בעל שם טוב learned in the mountains of exile in Ukraine, fighting werewolves, and what רבי נחמן learns in the secret of the מחלוקת and all of these different elements of what our generation learns in the הסתרה, שבתות ההסתרה, שבתות ההסתרה that we experience. All of this is there to illuminate all of those hidden spots with the light of הקדוש ברוך הוא. And that's the secret

of שויתי השם לנגדי תמיד בין בטוב, בין לרע, God forbid. Whether it's good, whether it's not good, both of them are a השתוות, a solution of שויתי and the secret of שמחנו כימות עניתנו.

And this is also what we find with משה רבינו, the same exact process. He was placed at the end. He was placed at the edge. He was placed at the limit point, as רבי נחמן says, that משה is 345 גמטריא and it's wedged between the גמטריא of שמד, which is 344 in heresy and 346 רצון, meaning to say that the light of משה רבינו is very often appearing as something that can be expressed downwards or expressed upwards.

This is the whole secret of בלעם הרשע, דעת דקליפה, when ultimately revealed that משה רבינו was buried מול בית פעור in order to draw all of the concealment back into ארץ ישראל with the entrance of the נשמה of משה רבינו into ארץ ישראל. But for now, משה רבינו was buried with צלם דלות הגולני. He's buried in a place outside of ארץ ישראל. He's not found מבין שני כרובים in a revealed way by that place of משה in the קדש הקדשים.

And this is the same secret of all of this concealment in order to transform it. כי הוא היה גם בתוך קליפת מצרים was placed at the end. וכן משה הוא שם בסוף משה This is the reason that משה רבינו was born within מצרים so that from the forest itself, the handle of the ax will emerge and that we sweeten the bitter of מצרים from the heart of מצרים itself from the belly of the נחש itself. שם עומד מחוקק מחוקק is גמטריא and משה, which is the secret of eating away at the נחש from within itself, moving up from the concealment so that when it appears that we still are stuck in concealment, all that exists is just the outer wall of concealment because it's decayed completely from the inside.

And all it will take is one breath to knock down that final wall of concealment to reveal the גאולה שלמה בעזרת השם. And this is the reason that משה רבינו was sitting at the end in the קליפה and the גלות in מצרים and the Nile River is where he was זוכה to his השגות. It's the biggest פלא in the world. That ערות הארץ is where the אריזל was זוכה to the גילויים הנפלאים that he gave us.

Why? כדי שתשאר מצרים אחרי כך קשורה לקדושה תחתיו Because we don't simply want to go back up to הקדוש ברוך הוא with the light. We want to transform the darkness itself that we've domesticated the darkness and revealed that it too is a resting place for your life. The שכינה הקדושה does not leave behind a single soul a single soul that is hidden or contained or in a state of captivity in exile. is going to elevate everything every spot of the סיטרא אחרא or in a נשמה or a חלק of a נשמה of כלל ישראל is concealed.

That place is going to be That place is going to be a מקום לעתיד לבוא of a התגלות of a קידוש השם גמור in the secret of לא תעשה חלל בשם קדשי what the מגיד of מזעריטש learned in מזיבוז that he learned the secret of אל תעשו חלל בשם הקדוש Don't ever believe that there's something that's lost nothing is ever lost כל זמן that there's a ניצוץ טוב there there's going to be a process of refinement that process of refinement has הלכות to it that process of refinement is all of the heavy lifting of all of the elements of what it means to be a person who is ready to reveal the light of הקדוש ברוך הוא in those places after the removal of all self-interest and the bringing of all issues to that place above us we uncover the light of הקדוש ברוך הוא there this is exactly the secret of משה רבינו being born in מצרים that he represents the goodness the שכינה is there the שכינה is נשמת ישראל so come up on that נשמת ישראל is found within the concealment is the concealment that the שכינה encounters which is why our

deficiencies lead us to the awareness of the deficiency of the שכינה and when we come to understand our deficiencies and we draw the light of הקדוש ברוך הוא down we're being מעלו that מעקום back up to הקדוש ברוך הוא and we're taking that נקוד of מלכות and we're going through the process of and we're bringing it all the way, all the way, all the way back to that רצון העליון and the secret of מלכות הגנוזה ברדלא nevertheless what שכינה הקדוש is able to do and what the light of spirituality is able to do when we properly understand it and what the awareness of ייחוד is able to do for us when we begin to be fundamentally aware of how present הקדוש ברוך הוא is in every aspect of our lives this, like we've said already this is not enough to take a person out of exile this does not end the מבול this gives a person a momentary respite from the storm but all it can do is protect us create a womb of protection within the storm itself but it doesn't have the strength this הארה of אמא into מלכות by way of the מעבר אבזה it doesn't have the ability to take us לחירות עד שיגיע זמן that's תלוי בזמן that's תלוי in הקדוש ברוך הוא's חשבן ועל כן אז היתה תחת ושוסה שער סלעפרעה even though משה רבינו had revealed the light of redemption which was the המתכת הדין and בשורשים nevertheless he still maintained a certain containment by the territory of פרעה God forbid because that was the שליטה סזמן at that point but the שכינה was there protecting him ensuring that it would continue to be safe for that when the time of revelation would emerge משה רבינו could emerge יברח שאחר כך הוצרך ועל כן and only afterwards משה רבינו had to run away from מצרים משה רבינו was still stuck in the cleave of מצרים because the cleave of מצרים was still strong he just had the safety net of the שכינה and then משה רבינו had to be יברח from מצרים and only then could he come back and separate himself from it so that he can then go and conquer it כדי לצאת מתחת יד הצר he had to have a נסירה completely he had

illuminated the innermost territory of מצרים but with a inner kind of expression that was dependent on his own protection from the שכינה but it had not yet refined מצרים itself only after running out of מצרים to gain some footing of a distance only afterwards since he returned back to there in order to minimize to minimize the consummate of מצרים and this is a secret of an עירמקלט where the accidental murderer has to run not because they're free from the guilt of the murder but because it's a safe space it's a הנה מקום איתי it's a place that הקדוש ברוך הוא creates within the storm of exile itself a place of calmness that's the גילוי of the בינה as it's מגלהזין למטה in the secret of מלכות which is the same as the ענין of the זוהר it's a place to run even though a person is guilty even though there's a גואל הדם I'm being chased by something real nevertheless the עירמקלט that womb, that safe place, that מערה that place of the protection from the mother of the קלינגדל that place is an opening it's a הנה מקום איתי it's a way of finding a calm space prior to the actual emergence of גאולה itself and as we understand already intuitively what the רמח"ל is doing is he's also describing what this book is he's describing what this book is in the sense that this book provides the same opening the same safe place in spite of the fact that things continue to be broken on the outside it's the ענין of an עירמקלט which is why אלול is an עירמקלט אלול is a הנה מקום איתי a place of תשובה opens up for a person and it's a secret of the עירמקלט of אנליות of אסמתלות that the murder appeared in his hands without premeditation and there was a place that was placed for him that's ראשי תיבות אלול we understand which is a deep matter and with this we will begin to understand why משה רבינו is referred numerous times as מארי תיובתא as a master of תשובה as a master of someone who knows how to protect themselves so let's read a little bit more that הנה היו דברים בקלקול בזמן

הדו in the time of משה רבינו just like in the time of רשב"י we're connecting the narratives of those two צדיקים as it's going to express itself across the unfolding terrain of the חמישה יחיד הדורות of the צדיקי ישר עולם and every צדיק and every יד who's נשמת משה רבינו הנה היו הדברים בקלקול בזמן הוא there was destruction in the air at that time things were not arranged in the way that they needed to be arranged as we're going to see the entirety of the זוהר קדוש and the אדר רבה is meaning an awakening to the fact that things are not functioning the way that they need to be functioning and we need to uncover that in case of emergency break last principle and so things were broken and משה רבינו could not yet exit from מצרים in accordance with the סדר חכמה of the מוחין of the השפעה is the regular process of the סדר המדרגות the המדרגות and בינה into זעיר אנפין and then זעיר אנפין having the entire process of the process of עיבור יניקה and זיווג with מלכות and the אח באח and the פנים בפנים and the מסירה all of those regular orders in which we typically draw down the light of הקדוש ברוך הוא which is not the method we're talking about now which is drawing down that sudden in case of emergency break glass light from אמא down to בינה from בינה down to מלכות only by way of זעיר אנפין but not getting caught up in the process of משה רבינו זעיר אנפין couldn't climb out of מצרים it wasn't a matter of בחירה at that point and therefore there had to be this miracle revelation of that אמא the lights of בינה the שרש הדינים were revealing themselves למטה within נוקבא themselves which is the secret of the תיבה and the secret of the זוהר and the secret of the שלא על השם ואז עירמקלט וכו' כסדר and then he ascended up there שלא כסדר it was out of order it was but rather jumping out out of order without the time necessary to go through the slow and steady work which might protect a person for a moment but as we well know from our own experiences over and over any attempt to

jump out of a problem without dealing with the necessary building blocks and parts that compose that problem is not going to lead to true success from the problem and this is true each and every time for each and every person who's a רוצח which is every נשמה that finds itself stuck in these places of exile because when a person destroys something or breaks something or falls into accidental breaking in this world so then they're close to getting contained or caught up in the place of concealment that feels like it's chasing after them and there's no way to save myself in a regular way the waters have come up to my neck I'm in a place of יאוש at this point already I can't go through all of the תיקונים necessary to come back to feeling good about myself I need to find that secret place that this is the secret of תשובה that בעל תשובה who finds himself stuck in that place of מלכות being chased as a result of the difficulty and the concealment and running away like רשב"י like משה like the בעל שם טוב הקדוש like the אריז"ל like רבי נחמן like all of the צדיקים like all of us that feel this way so in one moment the person ascends above the דרגה of the צדיקים which are the ones who can climb out on their own because that's oriented to the דרגה of ז"א but we jump all the way up into בינה which is the womb of בינה which is the place of the תיבת נח which is the place of being safe within the storm itself in the deep intuitive knowledge that everything is okay in spite of the fact that there are certain things that are still not okay because it's from that place of the radical acceptance of okayness in spite of the not okayness that gives us the ability to then have the courage necessary to try and make the things that are not okay okay because we're no longer trying to be okay because otherwise we're not okay we know that we're okay fundamentally we're okay and that gives us the strength to slowly and steadily go through with

confidence and presence of mind to become more okay in the areas that were not okay in the place where מלכות is incapable of rectifying something for herself the mother has to come along and give those garments this is the secret of התגלות of בינה למטה במלכות and this is the secret of this is the secret of a נס ניסים is the שבירה of טבע טבע is the normal orientation towards spiritual growth which is coming down through זעיר אנפין a נס is the breaking of that system and the secret revelation of yes you're right you're being chased like a רוצח and you deserve to be chased but nevertheless that doesn't mean that we can't create an opening that protects you in spite of the fact that in accordance with the strict judgment of outside reality there is a certain element of guilt this is the secret of the נס that comes from אמא the secret of תשובה above and beyond the laws of nature that are operating in accordance with זעיר אנפין this is the secret of the city of refuge that provides a person space as the שפת אמת says how does a person find access it's only a person who has come to find that they have no place in this world that they uncover this place which is a מקום לא it's a מקום that's not a מקום and it's a הנה מקום אתי it's בסוף it's that edge where משה רבינו find the hiding place and it's only when a person comes to find that I can't do it by way of זעיר אנפין right now I can't go through the שכר and עונש kind of process right now I have to run upwards into that radical knowledge of יחוד עילאה and again not to god forbid misuse it but rather to allow the יחוד עילאה to perpetually drive me to draw myself down into the יחוד תתאה even more and more and how every מצוה and every point of בחירה is now a new revelation of the light of הקדוש ברוך הוא but again it's now seen through the illumination of the secret of במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד this is the secret of the עיר מקלט שהוא בימי התפשטות אמא בנוקבא that is the same expression of the טבע and the ספר הזהר

and the מערה which is the extension and expression of a particular light of אמא down below by מלכות ומקבלת הצר הצח and it gives a space for that person who is guilty for that person who is guilty or feeling guilty for anything שהנוקבא לא היה מצילה so that in accordance with the externality of מלכות a person wouldn't have been able to find comfort in truth a person would have felt chased their whole life but the secret of being calm within the reasonable sense of being chased is the secret of הנה מקום אתי the עיר מקלט the זהר הקדוש the secret of finding calmness within the chaos because I don't have time to undo the chaos I have to find calmness immediately this is the secret of רב אהרן בעלזער who on his way of escaping the Nazis ימח שמם he was able to pause himself for a moment and to say הושענה נפש בהלה that protect me from a mind of בלבול and that just because we're running away it doesn't mean that we have the right to lose sight of ישוב הדעת that ישוב הדעת is always available even if it's not available in accordance with the external operating tools of a person's external reality there's always a place in the mind of the טבע of that room of the בטפשקער which draws down the light of protection draws down the light of all rightness and okayness because in accordance with the rules of מלכות in accordance with the rules of מלכות so then theoretically there shouldn't be protection but over here there is protection there is protection for the person there's one more paragraph and let's go let's go actually you know what we'll pause here we're going to pause here and we'll continue soon

Adir BaMarom (Ramchal) 16_ Emergency Relief (Binah) When None is Available (Malchus)

Okay, so בעזרת השם, we are continuing with our series of שיעורים on the אדיר במרום's רמח"ל, the miraculous commentary on the יגדראבא section of the זוהר הקדוש. And we're still just in some of the most beautiful תורה ever written. The introduction to the יגדראבא from the רמח"ל is ביאור on it, including the entire ספר, but in particular, because these סוגיות in the beginning are so applicable to our experiences, especially in the times we find ourselves in, as we said, the initiation or the desire to start learning the teachings of the רמח"ל is because the רמח"ל is the light of redemption. The רמח"ל is the ייחוד between the two משיחים, משיח בן יוסף, משיח בן דוד, and the secret of משה, whose כלול מאתרין משיח, and who contains both elements of משיח within him, נגלה and נסתר, or above and below, חכמה and בינה.

And רב משה חיים לוצאטו, צדיק יסוד עולם, who found the deepest מנוחה and the deepest שמחה in times of יסורין, in times of difficulty, in times of being chased, in times of concealment, in times where the light of משיח undergoes that necessary process of concealment for the sake of a greater revelation, the רמח"ל was able to uncover מסילות בלבבים, he was able to uncover the paths of connectivity at the heart of the human experience within this world itself, where the bullets are already whizzing by a person's head, as the רמח"ל explains in the beginning of מסילת ישרים, that the תכלית of this world is to find pleasure, but not to forget that that pleasure must be found from within a place of having always already been thrown into a pre-existing battle, where one does not even know where the difficulty is coming from. And the only עצה that a person has is to look up to the צדיק, who was already in the maze and came out of the maze already and has a different vantage point of how to get out of the maze and to look towards the צדיקים, to connect ourselves towards those righteous צדיקים, who go before us and who

have paved the path for us. That's the path through the maze of the heart in order to reveal the מסילות בלבבים. And as we know from the end of the introduction, that the עיקר, תכלית of מסילת ישרים is to help a person be זוכה, to the secret of רוח הקודש, to the secret of uncovering the light of הקדוש ברוך הוא from within their own most experiences in this world, where the middle that appears to be so devoid of the light of connectivity of the beginning and the end is revealed to have also been part and parcel of that unity.

And this is the secret of how the רמח"ל ends his introduction based on the פסוק in הקדוש ברוך הוא, הראיני השם דרכיך, תהלים, show me your ways, illuminate my path. נהלך באמתך, allow me to walk forward in accordance to your truth. ויחד לבבי ליראתך, and allow my heart to be unified and formed and directly connected to the fear of you, to connect all of my concerns and all of my feelings directly to you, to למתק, all of the דינים בשרשים, the secret of תקוה, of the דרישקיווי, of yearning from within a place of concern, up to the source of יראה, the secret of being מחבר, the יראה with נורא, the fear that a person experiences down here and attaching it to the source of all awe, which is the secret of בינה, which is the secret of הגבורות and the מיתוקות, and the secret of נורא, מה נורא המקום הזה, the ייחוד of יראה and נורא, of elevating fallen fears down in this world up to the source of the דינים themselves, to למתק them, through the שורש of בינה, as we've discussed so often, the place of חרש, the place of עולם הבא, and also the place of concern at the heart of man. And it's specifically from that place that the גדול is going to come from.

הראיני השם דרכיך אהלך באמתך ויחד לבבי ליראתך. And when we look in the back of דרך המלך from the הקדוש פיאסצנה רבי, השם יקום דמו, we see in the ייחוד of השקטה, in the secret of the תלמידים, who were describing what it was like to enter into

the רבי's office, and for the רבי, the הקדוש איש קודש, זכותו יגן עלינו, who taught them the secret of השקטה, of how to quiet down the noise of the mind in order to prepare oneself for a state of wakeful sleep, בידו אפקיד רוחי בעת אישן ואירא, when I'm asleep, but I'm awake at the very same time, of quieting down the noise and the excessive, you know, ruminations of thought and making space, במצמצם, for a place of שקט פנימי and a place of מנוחה. And in describing that experience of what it was like for the פיאסצנה רבי, השם יקום דמו, to teach this ייחוד of השקטה, this silencing technique, which, again, my dear friend, ידיד נפשי, Dr. Benji Epstein, described so powerfully in his book, Living in the Presence. But this process of השקטה, the תלמידים recall that the רבי said that it's כדאי to take one פסוק, it's כדאי to take a פסוק from תנ"ך, that you can repeat over and over in order to bring yourself into that place of השקטה, למשל, and they describe that the רבי took the אהלך, הראיני השם דרכיך, פסוק that the מסילת ישרים ends his introduction with, and it seems that this פסוק was some element of, for the בני נביאים, this formula, and this פסוק represents the pathway towards finding that inner quietude of הראיני השם דרכיך, first and foremost asking and desiring from הקדוש ברוך הוא to illuminate our path from his light, that's the ביטול בקדימה, that's the recognition that הקדוש ברוך הוא is אור אין סוף ממש, and there's לית אתר פנוי מיניה, and there's no place devoid of him, הראיני השם דרכיך, show me your path, הקדוש ברוך הוא, all I want to do is follow your path, אהלך באמתך, and allow me to walk and engrave my feet into the truthfulness of your expression in this world, and the דרך of אמת is unique for each and every person to come to that place of אמת לאמיתו, each person has their own נקודה of אמת בלבבם, and that's the path that once I accept the fact that הראיני השם דרכיך, הקדוש ברוך הוא, you're the one who

illuminates my path, אהלך באמתך, let me walk in accordance to your truthfulness, not accordance to what my conception of things, ויחד לבבי ביראתך, and unify my heart, unify my experience in this world, ביראתך, with th the singular pulsation of love, just like רבי שמעון בר יוחאי describes at the moment of his בטירה מהאי עלמא, from the moment of the הילולא, where he says, בחד קטירא אקטירנא, that it was through one singular expression of connectivity that I connected myself to you, רבונו של עולם, that secret of יראה שמים, of יראה עילאה, the secret of the יראה that's connected with אהבה and ברעדה גילו, the יחוד of חכמה and בינה and בינה and חכמה, in that place of the יחוד of יראה and נורא, and that's the secret of הראיני השם דרכיך, אהלך באמתך, ויחד לבבי ליראתך, as the רמח"ל writes in the beginning, at the end of the introduction to מסילת ישרים, and most fundamentally within the introduction to מסילת ישרים itself, the רמח"ל reveals to us that which does not need to be revealed, because it's perpetually revealed to the degree that it appears to be concealed, which is the secret of that which abides in front of us on the day-to-day, that which is present in all of its manifestation, that which is saturating all of existence, is very often the very thing that we need in order to move forward to the next path, that what is revealed right in front of us is the light of הקדוש ברוך הוא, and the goodness that pervades every aspect of existence, and all we have to do is attune our eyes once again to a lens of gratitude, to forget what we've already become accustomed to, and במחדש בכל יום טובו, each and every moment, to realize that רבונו של עולם, you're creating a צמצום, and you're being ממשיך, all of the אור, what a miracle, each and every moment there's המשכת האור, from אור אין סוף, and there's a גילוי of קוה השם, יחליפו כח, וקוה השם, there's always a moment of growth, perpetually growing, growing, growing, that's the miracle of the עבודה of the רמח"ל, that

there's no degradation, everything is perpetually ascending, and in this הקדמה to the אידרא רבא, the רמח"ל is giving us a taste of עולם הבא ממש, where each and every word is written ברוח הקודש, and each and every word deserves a לימוד of חזרה, over and over and over again, until a person comes to understand that they can't fathom the depths that this גילוי of a ספר is from רבינו הרמח"ל, and we just ended with what we were talking about previously, that the creation of the book of the זוהר, very much like the cave that רבי שמעון בר יוחאי had to run into, very much like the תיבה that נח הצדיק had to find refuge in, in the state of the flood, very much like the ערי מקלט, those cities of refuge, where the accidental murderer, and we're all accidental murderers, we've all killed some element of a dream accidentally, and therefore there's an ערי מקלט that a person has to run to, and how all of these spiritual elements, and all of these spiritual tools represent the notion that there is an inherent connection between above and below, and then that connection between above and below gets severed, and then it appears that that connection is truly severed, but then comes along נח הצדיק to reveal that no, it's never actually severed, and that in truth, עליונים and תחתונים are fundamentally connected, and therefore we reorient ourselves towards the reality of what it means to feel as if עליונים and תחתונים above and below are not connected, in spite of the fact that we know that deep down they're connected, that in the innermost chambers of existence there's perpetual connectivity, and that softens the grappling with disconnection, because we're aware that the disconnection is just a framework in which we can come to a deeper appreciation of connectivity that exceeds its very nature by including disconnection within it, and the רמח"ל once he explains to us that don't worry the connection will never actually be broken, so then we go

back into the reality that very often there seems to be concealment between above and below, the יוד of שדי seems to be missing, and there's חיבור between the תרי"ג מצוות and the תרי"ג אברים, there's no יחוד between and it seems that the typical way in which we draw down שפע, in which we draw down in accordance with the proper levels, the light of הקדוש ברוך הוא is not functioning, we find ourselves in a state of concealment, and there is an in case of emergency break last secret of drawing down the light of אמא of בינה into מלכות itself, which is to be ממתיק, the severity of מלכות, when things are not operating in accordance with the way that they should be, הקדוש ברוך הוא reveals a hidden place of תשובה, a hidden place of עיר מקלט, a hidden place of תיבת נח, a hidden place of the ספר הזוהר, a hidden place of where משה רבינו runs to in order to find ציפורה, that hidden place that each and every person has in the back of their minds and that innermost point of אמונה that they can run to, that's the גילוי of בינה coming down to מלכות and אמא being משפיעה to the בת, that when the בת, when מלכות, when the daughter doesn't have what she needs in order to function, the mother is tasked with the responsibility of giving over this extra force, this extra space in which מלכות uncovers a secret pathway of calmness and safety within the heart of the storm, because that's the עיקר חידוש over here, this גילוי of אמא from בינה into מלכות is not the תכלית, the תכלית is to go from חכמה to בינה to זעיר אנפין to מלכות according to the סדר הדרגין, because the more we follow the typical path that is developed, the maze that is developed by the רצון עליון in order for the light to be revealed in this world, the quicker the תיקונים are going to be done, but nevertheless there is a time where it is impossible to perform the rectifications that are necessary and there has to be an innermost place that

is protected by a force field within the chaos itself that enables the person to process and to find calmness and to draw גאולה into גלות itself.

When I can no longer find access towards גאולה from within my mindset and גלות, then I'm forced to create a secret passage that allows the waters of גאולה to drip in in a secret way into גלות itself. But that's not for the long term, as we saw by the תיבה, create for yourself a תיבה, but nevertheless ensure that you affix that אלף of the שם הויה דמא, which is the חוט of the אור אין סוף, which is יורד through זעיר אנפין, specifically that always has to remind us that that's the תכלית. We never want to maintain a form of existe nce in an emergency situation where בינה is being משפיעת to מלכות and only being מעביר because then we lose the value of תורה and מצוות, then we use the value of all of the particularity and the ability to draw down the יחד במציאות, which is the חקת טוב להיטיב into the יחד בשליטה, which is the secret of טוב הנראה והנגלה, in accordance with our desires. And therefore the תכלית is to always go back up to זעיר אנפין, but in moments of distress where we have to find a safe place and moments of אלול and moments at the end where it's בסף, at the very edge of things.

So הקדוש ברוך הוא says, there is a place for me, there is a place that you can find even when there is no place, and that's the secret of אלול, which is the edge of the year, the death of the year, prior to the emergence of the new year and the redemptive qualities of ראש חודש and ראש השנה, there is an uncovering of an עיר מקלט, which is why אלול is ראשי תיבות, that it is the פסוק describing the emergence of the accidental murderer into the reality of being chased in this world, and אלול, the secret of the עיר מקלט, the secret of the תיבה, is that hidden place of calmness in spite of the fact that I can't

necessarily be calm in accordance with the external circumstances, and that's the secret of משה רבינו running away, that's the secret of what the זוהר הקדוש refers to משה רבינו as the master of תשובה, because he understood the secret of drawing down the light of בינה, which is a שורש of תשובה, into מלכות, to illuminate it in spite of the fact that externally things are still broken. At that time of משה רבינו running away, of רבי שמעון בר יוחאי running away, in the time of תיבת נח, there was still a קלקול. משה רבינו could not exit מצרים at that point in accordance with the typical orientation of spiritual growth. There was no way out of מצרים, in that place of ערות הארץ, the דעת was covered.

משה רבינו could not get out of מצרים in the typical way. And therefore, even משה רבינו, just like we see in נח, and just like we see by רשב"י, we're going to see with משה רבינו, because they're all part and parcel of the same as גדלות of משה רבינו. And so we see in the time of משה that there was also a stuckness, he couldn't escape the קלקול of מצרים, and therefore our הקדוש ברוך הוא had to perform this miracle of allowing the light of בינה to descend down into נוקבא. And then משה רבינו ascended out of there in a disorderly way.

He ran out, not in accordance to the typical סדר of things, which goes from בינה to זעיר אנפין, then to מלכות. Here we're skipping זעיר אנפין, we're skipping the orderliness of it all, and we're entering into that place of חיפזון. But rather, he rushed out of there in a way that was scattered, in a way that was topsy-turvy, without really thinking about it. The entire secret of פסח and running out by מצרים in a rush, which is not going to be how it happens, לעתיד לבוא, may it be today, may it be now, that it's going to be slowly but surely, with confidence, and מנוחת אמת שאתה רוצה בה.

וכן הוא הענין לכל רוצח. And this is the same ענין for any accidental murderer, just like משה רבינו had the דין of a שוגג when he murdered the מצרי, ויפן כה וכה, still on the דרג of צדיק, of that level, there's still an element of רציחה, and פרעה הרשע, wanted to chase משה in the way that he felt that the גואל הדם, as the ability to chase the accidental murderer. כי היא מסוכן וקרוב לקליפה שרודפות אחריו. כי משה רבינו, at this point, after the רשעים, דתן ואבירם had seen him, חס ושלום, נדב ואביהו had seen him, כי היא מסוכן וקרוב לקליפה שרודפות אחריו.

At this point, משה רבינו, as we said, is close to the קליפה, חס ושלום, at least in an explicit way, it appears that way, even though משה רבינו is perpetually on the side of קדושה, and משה רבינו is perpetually operating from the קדש הקדשים. But the only תכלית of the נשמה of משה going down into the place of the נחש is only to reveal the secret of the מחוקק, which is the גימטריה of משה, which eats from concealment from the inside out to reveal, finally, that final wall that appears so thick, and all it will take is the breath of air to knock it down, because the inside of the קליפה is already decayed in the secret of the מחוקק, who eats the snake from within. But it appeared at this point that משה רבינו was going to get caught up in this place of being captured by the גואל הדם, and this secret of משה רבינו running out of מצרים, when he didn't have the ability to actually walk his way out of מצרים, because he wasn't in the space to have that functional escape. This is the ענין of תשובה, the secret of תשובה, which is the secret of the התגלות of בינה down to מלכות, and the secret of אלול of אני לידודי ודודי לי, and the secret of the תיבת נח, and the ספר הזוהר, and the מערת רשב"י, and the place that משה רבינו ran away to, to that באר, and where יעקב רבינו ran away to, and where all of us run away to.

This is the place of תשובה, that in one moment a person is able to ascend out of the סדר השתלשלות, שלא כסדר, and they're able to be יוצא חוץ, and they're able to ascend very quickly into a place that even the צדיקים גמורים are incapable of experiencing. And משיח צדקנו, as the זוהר הקדוש says, and the מיטלעער רבי explains very clearly, the purpose of משיח צדקנו is to come to teach the צדיקים the secret of תשובה, how to be עולה in this type of way. וזה, כי במקום שאין הנוקבא יכולה, in the place where מלכות herself is incapable of getting out of the situation, and appears lost, and there's hopelessness that descends upon the experience. צריך שאמא תשלם, the mother, בינה, has to send down that light of the עיר מקלט in order to be משלים everything.

והוא ממש צד הנס, this is a miracle, this breaks שהוא הבא מאמא טבע. ניסים come from בינה, because it's a momentary breakdown of the external order of things, to reveal the innermost love and compassion that the mother of אם כל חי, בינה עילאה, that הקדוש ברוך הוא is משפיע, from the לב העולם, down למטה to us, to the בנים, which are receiving from בינה at every moment, that this is where הקדוש ברוך הוא reveals the secret of מלמעלה מחוקות הטבע. הנס, above and beyond the חוק of the תבה, which are מסודרים לפזה, which is the secret of זעיר אנפין, being משפיע to מלכות. In this moment where בינה is עולה, and it goes down immediately to נוקבא, עבדיר has to go through זעיר אנפין, but we said it's only a מעבר בדרך זעיר אנפין, and it goes through the ו, and the א, and the מילוי א at the heart of the ו, and the שם מה, which is the חוט of the אור אין סוף, which is the נשמת משה רבינו בתנימיותו, which is the המשך of the קו אור אין סוף, which is תורת משה itself.

So we always place that א and the desire to return back to זעיר אנפין, and back to the typical order of things, but there's a moment of שלא כסדר, where we

reveal the safety of ourselves in a disorderly way. וזהו סוד עיר מקלט, and this is the secret of the city of refuge, this is the secret of אמא, בינה, תשובה, the תבה, the מערת אבנח, the זוהר הקדוש, the עיר מקלט, the place that משה רבינו ran away to, it's expressing down to נוקבא, and it makes space, it's מקבל, that person who doesn't have the ability to save themselves. That in accordance with the typical orientation of things, מלכות would not have had the capacity to save this person. They don't have a מקום, there is no מקום.

Because there's a כלל that when there's blood spilt on the ground, that the ground demands rectification, the ground demands from the קמה, the ground demands a redemption of the גואל הדם itself, אדם הוא הנפש, the most external nature of things, demands its תובע, there's a תביעה from the דם itself, to be ממתיק, the דם, and the secret of ערכה, which is א, א ה, א ה י, א ה י ה, which is the secret of ערכה, which is the גמטריה of דם, because when a person is patient, they sweeten the difficulty of the דם, and they allow themselves to find that redemption. So it turns out over here, what we're seeing is that there's a moment in a person's life, there's a moment in a person's life, like we're learning from משה, like we're learning from רשב"י, that doesn't allow a person to go in accordance to the typical order of things. And in this moment, we have to uncover the deepest strengths that we have, the deepest כוחות that we have, in spite of the fact that we're not holding by that מדרגה. And this is the nature of an עיר מקלט type of reality and an עיר מקלט type of generation, where the שפת אמת, who says that the עיר מקלט was a מקום that wasn't a מקום, it was a placeless place, it wasn't a place, it was הנה מקום אתי, there was a place with הקדוש ברוך הוא, and אין העולם מקומו אלא הוא מקומו של עולם, and הקדוש ברוך הוא is the מקום האמיתי, and the secret of המקום ינחם אתכם, and the secret of the מקום that emerges to redeem פליא ישראל באחרית הימים, and

that הנה מקום אתי, and that there's a מקום that הקדוש ברוך הוא reveals, and that's the מקום המקדש that דוד מלך משיח and יוסף הצדיק are always searching for, and משה רבינו is coming into that place, and the secret of מבין שני הכרובים, but this מקום is prepared only for people who have lost hope in the functionality of the previous מקום.

מלכות no longer works, there needs to be, in case of emergency, break glass, there's an עת לעשות לה' הפרו תורתך, which demands that we avert our eyes from the fundamental הנהגה of זעיר אנפין for a moment, in order to draw down the light of בינה, even though the תכלית, the עתיד לבוא, in which is right now, is the reality that it has to be בדרך זו itself, we have to draw it down through תורה and מצוות as well, it's the secret of בינה coming down through תורה and מצוות, כפשוטו משמעו, מציאות המצוות, and שמירת המצוות, and סוף דבר. כולי וכולי, says the רמח"ל, there are two ways of escaping from dire straits, there are two ways of emerging from בין המצרים, there's בריחה, there's running away in accordance with something far beyond the typical nature of things, that's the emergency situation, there's an urgency, there's a contingency of the moment, there's a need, a need, the exigency of the moment, there's nothing to do other than run out in this moment, and יש יציאה, and there's also the gradual escape, בריחה, running away, הוא שלא על פי סדר המדרגות, it's not in accordance with the typical order of things, meaning to say it's not going to last because it doesn't go through זעיר אנפין in the way that it needs to happen. And in truth, the only safety that belongs to a person who's running out in the secret of בריחה is to be subsumed within that האורה of בינה, that's a מסגלה down in מלכות, which is a secret of a הרהר תשובה, which reveals to me that everything is okay, and that זדונות נעשה לזכויות, and that מאהבה תכסה על כל הפשעים, and a person can go all the way, all the way

up to that place, למעלה, from the צדיקים. It turns out that by way of this escape, a person escapes the clutches of concealment and difficulty and hopelessness, and they escape through that secret pathway of אמנם ,אמא.

Nevertheless, because this is a סודרוס route, and it's not the typical way of things operating, just like the escape from מצרים, זה אינו יוכל להתקיים, this can't last forever. Why? כי התיקון צריך שיגיע לפי סדר מדרגות. כך עלה במחשבה הקדוש ברוך הוא wants things to go in accordance to the סדר, not שלא כסדר. As our רבינו tells us, there's סדר and שלא כסדר, and our job is to bring the שלא כסדר into the סדר, and to reveal how the סדר is just working at a לא כסדר that's higher than it, and every grasp of סדר is מגלה, a לא כסדר that's higher than it, that reveals another סדר, until the גילוי of סדר and שלא כסדר itself at once.

But in this מציאות, we have to continuously draw down כסדר. We want הקדוש ברוך הוא to save us בדרך טבע. We want to be מגלה through our own בחירה. We don't want it to be a נהמא דכיסופא.

We want to earn it through the volition of our own experience, through the labor of our own souls and bodies, in order to encounter the sweet טעימה of גן עדן, as לשם שבו ואחלמה says, the תכלית of חק הטוב להיטיב, the ultimate good that הקדוש ברוך הוא will bestow, and the כלל הגדול of the רמח"ל, that in order for the ultimate goodness to be fully bestowed, it has to be in accordance with the receptivity of the vessel, and therefore we have to earn it through our own work, because o therwise we'll be ashamed to look at it. But when a person also comes to a דעתו, there's no amount of effort necessary in this world to accomplish needing anything or being deserving of anything at all, and everything is a מתנת חנם. So what happens then? What happens when a person doesn't care about the נהמא דכיסופא? What value is there in בחירה? So

זאת ל'לשם שובל החולמא, that the אמת, the truth of reality, is also based on the הקדוש ברוך הוא of the יחוד האמיתי of the שכלות. The יחוד of the beginning, the middle, and the end, the revelation that הקדוש ברוך הוא has been within every single moment, at every single aspect of existence, down to the most minuscule expression of human experience, and the הנהגה העליונה that's been נתגלה through us and in us at every moment, is the מגלה מילתא למפרע.

It reveals retroactively how everything, בלי יוצא מן הכלל, is part and parcel, and is part and parcel of חוק הטוב להיטיב, of the ultimate goodness that is going to be bestowed. And in that place we have the ability of revealing the deepest level of אחדות, because האדם קרוב אצל עצמו, there's nothing closer to the human being in this world other than themselves. The human being is alienated from themselves, divided from themselves, but that space of distance that opens up through that natural alienation that emerges through the trauma of birth, that is the most minimal amount of distance imaginable for a human being to overcome the alienation and the void that separates one thing from its other. So when I earn something through my own labor and my own effort, and through the utilization of my strength, and through the expression of my כח, through my own כובש, גבורות, איזהו גבור את יצרו, and I overcome myself, at that point I have revealed more from within the less.

I've revealed more than what I was previously holding, in the secret of מיעוט המחזיק את המרובה, the minimum that holds the maximum, which is the secret of the צדיק. And therefore the לשם says that the תכלית is for the person to be מתגבר to themselves through the secret of our own labor, and therefore even without the model of נהמא דכיסופא, we work, because that's the עיקר גילוי of the

יחוד, and therefore we want to be מגלה זן in the אור הגאולה, by way of בחירה, which is זעיר אנפין, and not only through this, in case of emergency, break glass expression of אמא, of בינה, that's מתפשט למטה, down into מלכות, which is why a ברכה is exciting, and it takes the person out immediately, to a place higher than the צדיקים, but as we know from ליל פסח, it doesn't last. והנה על זה כתוב במשה, this is what it says by משה רבינו, וישב על הבאר, after משה רבינו escaped from מצרים, and he found the connectivity to לאה, which is the אמא דאתכסיא, which is the secret of finding הקדוש ברוך הוא, when the expression of בינה itself, in a way that is not oriented, with the typical workings of things, because according to the typical working of thing, לאה belonged to עשו, it's only through עיני לאה רכות, through the crying, and the tears, and the זיכוך העיניים, to see beyond that, which is revealed externally, and to view the innermost פנימיות הדברים, through the עיני לאה רכות, the soft sensitive eyes, that see through the concealment of this worldliness, they see an אמא דאתכסיא, where a person can be saved by אמא, that expresses herself down, directly into מלכות, and a person doesn't necessarily need, the secret of זעיר אנפין, that's the secret of לאה, that's the secret of משה רבינו, marrying ציפורה, who was an expression of לאה. משה רבינו escapes, and he ascends above the באר, באר is מלכות, he ascends above from it, he escaped the well of מלכות, and he ascended to a place of בינה, and he found ציפורה there, that he married לאה, which is the secret of בינה, up from לאה, מלכות is not the real רחל, מלכות is the real מלכות, within the real מלכות, there's a לאה עליון, and the secret of רחל, there's an element of לאה, but over here, this לאה, which is מאחורי הזה, that's the secret of the מלכות of תונה, so this place of לאה, is that hidden escape latch, where we can ascend up into בינה, without necessarily doing the work, that's the realm of imagination, ותדע, this is also by יעקב אבינו, he also had to

first and foremost, encounter the counterpart of לאה, which is the secret of עלמא דאתכסיא, which is the hidden escape into בינה, because he was also running away from עשו, that's a different thing, it's a different secret, and here's not the time for us to explain it, יעקב אבינו didn't sit on top of the באר, he never escaped מלכות, rather he wanted to include מלכות, which is לאה, and he saw the secret of the באר שהיא רחל, he never ascended above רחל, משה אבינו had to escape, and the secret of תפילה, which is ראשי תיבות לאה, because that's the secret of where משה אבינו, found that escape latch, we find the same expression of this ברכה, the sudden escape in case of emergency, break glass, saving moment, where I throw myself fully into the, and the תשובה from, and that's the secret of, in the beginning עשו had to run away, and they ran to the place of בינה, which is the secret of גאולה, which is the secret of, we're running away, they broke time, things were not in accordance, with the way they needed to take place, as we see, בסוד לאה השמורים, where גדלות שני comes before קטנות ראשון, where we find the מוחין coming before, the concealment, which is the secret of the ברכה, but those מוחין that come down, on ליל פסח, don't last, we know that they escape, and we have to try and retrieve them after, we have to try and retrieve them, after through the זמן of ספירת העומר, and then we have to earn it back, in the time of שבועות, After the חיפזון and the ברכה with לאה, we enter into that place, of the slow and steady escape, the יציאה ברחל, because the mind and the מוחין, that emerged miraculously, with the greatness, emerging before the smallness, unlike the typical process, where smallness precedes greatness, over here we found that, the greatness proceeded first, and it was clear that everything was good, and it was full גאולה, and that goes away, and then we have to bring it back, but nevertheless, we have to keep something in mind, because the רמח"ל is

saying, something very powerful here, typically we see, that there's ברכה, there's running away, there's escaping, into that illumination, of the שער נונא בינה, which is the אמא, that's משפיע דן תינוקבא, in the secret of טבת נוח, ספר עזרא, or מערת רשבי, and the עיר מקלט, but nevertheless, that escapes us, and it doesn't last, and we have to go through, the process of יציאה, and we have to thoroughly, earn it on our own, as if we never actually, experienced anything at all, and that's what happens, on פסח night, where the מוחין leave us, and we have to retrieve them back, in ספר עשה עומר, and then we finally, retrieve them back again, through our own work, on שבועות, but there's a problem here, that the implication, in that model, is that the מוחין, that we receive on פסח night, dissipate, they escape, they go away, and then we have to learn, to walk our way back, to that place, that we had suddenly ran to, and there's a כלל, that the תלמיד מובהק, רב חיים דה לה רוזה, תורת חכם, of רבינו הרשש, describes, based on this כלל, that, when we talk about, the departure of מוחין, it's never literal, because there's a כלל גדול, in the writings of the אריזל, and פנימיות הקבלה, that any expression, of creativity, or holiness, or light, or anything at all, that descends downwards, in its truest form of goodness, even when it extends itself, upwards again, even when it disappears, it still leaves, an irreducible trace, that rests in the very foundation, of that experience, it remains, it's never erased, and, means, that in truth, there's no מוחין, that ever went away, and even though, we might lose, the glimpse, of the מוחין, that came down, בדרך בריחה, suddenly not in accordance, with the typical order of things, from פסח night, nevertheless, it still stays there, there's still an imprint there, and it's certainly not for naught, but rather, that emergent experience, where we ran out, into the depths of above, by way of the depths of below, and that secret, of the moment of תשובה, of,

acquiring one's world, in one moment, and the secret of תשובה, מעומק דליבא, and מעומק דמחשבה, and the secret of, קראתי חה השם, כל רודפיה מבין המצרים, השיגוה, מבין המצרים, in the moments of dire straits, we have the ability, of grasping something even higher, it lasts an imprint, there's a רושם there, and this is what, the תורת חכם says, that אין סילוק מוחין עולם, and so listen to what, the רמח"ל says, אמנם כיוון שפקד, משה שייך לכלל, כל השישים ריבוא, but because, who included with himself, all 600,000 root sources, souls of כלל ישראל, since משה רבינו, went through that original process, of the בריחה, of running out, not in accordance, with the typical of order of things, and going down, from בינה into מלכות, without the typical order of things, which generally demands, a reorientation, and doing it right afterwards, when I sober up, because משה רבינו, went before us, as רבינו רבי נחמן בן פיגא, רבי נחמן בן שמחה נחמן, teaches us, that the reason, that everything in spirituality, was so difficult for him, and why there were so many מניעות, and why it's like that, for משיח צדקנו as well, is because he's paving paths, he's clearing forests, in order to make way, for the דור אחרון, so that it should be easy, and that we should be able, to go through every מניעה, with the most ease whatsoever.

Because משה רבינו, went through it already, even the running away, that we do afterwards, it was actually considered, as if it was part and parcel, of the יציאה, that means those miraculous lights, of the בינה, that's משפיע דן תמלכות, it doesn't fully escape, because that was, what משה רבינו, was willing to do, for כלל ישראל. But now that משה רבינו, רועה מאמנה, was willing to self-sacrifice, in that way for כלל ישראל, so now anytime, something like that happens, it's not as if, we gained nothing, but rather it's as if, we gained it through our efforts, because the part of משה within us, has already gone through that work. But nevertheless, on an external level, it still maintains, meaning to

say, don't think, that the מוחין actually leave, they're still there, you're just revealing, that they're always there. And this is the secret, that when כלל ישראל ran away, they told the מלך מצרים, they told פרעה רשע, that the nation ran away.

It doesn't say, they're in the act of running away, but rather they already ran away, because even their running away, is now considered as an actual escape, because משה was the one, who ran away already for us. It means he already ran away. Because it was as if, the entire nation, went through the process, of going into exile, for the sake of being redeemed, in the עיר מקלט, to find חיים, to find שלום, to find ישועה, difficulty. For this reason, משה רבינו is referred to, as the master of תשובה, by entering into that place of אמא, which is the secret of עיר מקלט בסוד עיר מקלט, תשובה, in the secret of, in the secret of, the עיר מקלט, בעזרת השם.

Adir BaMarom (Ramchal) 17_ Moshe Rescues the Soul of Rashbi so that We Can Experience Redemption

Okay, so we are continuing with our weekly shiur on רבינו משה חיים לצדות, הושע גנלינו's אדיר במרום, his parish on the אדר אבא. And we're continuing with the same suggia that we've been in, ultimately, which is the secret emergency situation where בינה awakens a space within מלכות for us to find refuge, a city of refuge, the עיר מקלט, the תיבת נח, the מערה of רבי שמעון בר יוחאי, the ספר הזוהר, the place that משה רבינו ran away to, the place that יעקב אבינו runs away to. Each and every place that a person, that a יד, runs away to in the need for the emergency safety that is induced by the deep awareness of הקדוש ברוך הוא's light in that place in the secret of בינה that expresses herself down

directly to מלכות, not the typical order of בינה תפארת through מלכות, which gets domesticated in its kind of situatedness within the systems of orderly spiritual awareness. The secret of בינה that's משפיע down to מלכות in case of emergency awakens a different type of situation, a בריחה, represents a running away, a momentary point of being saved that brings me to a place of profound spiritual clarity, profound awareness of the depths of self in spite of the fact that it hasn't been developed in accordance with the necessary stages of work and בירורים and clarification and the effort and the choice and the volitional nature of all of it, which is the true mark of experience.

The true mark of experience is the יציאה, moving out of things one step at a time in accordance with our best selves, developing real authentic relationships with ourselves through each and every step and process, connecting to the מצוות, to the תורה, refining the self over and over. But that process that comes about by way of תפארת being משפיע down to מלכות in the typical order of things means that the outside is working somewhat functionally, but when the outside is not working and when there's a dysfunction that is unleashed upon the world. So in moments like that, in moments of great sorrow, where the סיטרא אחרא of יכל is rising and it seems that there's a concealment that maybe, maybe, maybe, God forbid, in the back of a person's mind and that חש of the סיטרא אחרא that the רמח"ל describes, maybe, just maybe, this negativity is actually going to a place higher than we assume it's going to go to. And perhaps it's going to be revealed to something, be something more powerful than we know it to be.

And that fear of the סיטרא אחרא, the concealment, rising upwards in a place of הסתר and הסתרה, where the typical functioning of things does not take place, causes an emergency type situation where a person has to tap back into that secret of the בריחה, that running away. Just like משה רבינו ran away, כי ברח העם, פרעה says that, was told that כי ברח העם, they ran away in the past, because משה רבינו represents the totality of כלל ישראל, just as the צדיקים carry the totality of כלל ישראל upon themselves, so too משה רבינו is that paradigmatic point within the heart of each and every ייד, within the mind of each and every ייד, that דעת of משה that still has to enter into ארץ ישראל, that runs away. And it's as if all of us ran away. So there's an amazing thing that the רמח"ל is revealing, and like we said, it's in line with the תורת חכם, that typically speaking, these emergency escapes, these momentary jumps into transcendence, this עיר מקלט type experience, the תיבת נח type experience, doesn't actually get rid of the negativity, it just creates a הנה מקום איתי, it creates a safe space, but the negativity is still raging on the outside, and that's necessarily going to bring me back to consciousness where I realize, oh, I haven't really done the work yet.

And so typically, those immediate gains, just like ליל פסח, where it seems like everything has come, it suddenly departs again, and it leaves us barren with the awareness that we have to work and through effort and labor develop a real relationship with those levels. But we know from the תורת חכם that there's no loss whatsoever, nothing is ever lost, no spiritual development that is in place, falls back to a place prior to that spiritual development, even if that spiritual development is not being utilized, nevertheless, it's there, something has shifted, and אין העדר רוחניות, there's no absence in רוחניות, and any expression of צדיק, and any expression of אלוקות,

or godliness in a place, leaves רושם, it leaves an irreducible trace that can never be erased, because it was there, and once it was there, it's revealed to always be there, and it remains accessible for me to gain at any moment. That's the secret of אין סילוק למוחין לעולם. So even though we're going through this roundabout way of spiritual development that is not in accordance with the typical order of things that can lead a person to think that maybe I'm undeserving, maybe this is not real, maybe it's all pretend, maybe I don't really have access to these things, etc., etc., etc. So A, the תורת חכם says אין סילוק למוחין לעולם, and no matter how profoundly out of order the lights of spirituality that descend into a person's life in those in-case-of-emergency בריחה situations, no matter how out of order it is, there's still an element that remains resting in that place forever.

That's the תורת חכם. And we said that the רמח"ל also utilizes a similar סברה, just more on the דרגה of his קשרות צדיק, that none of the בריחה, none of the running away, none of those immediate escapes that we go through, are going to go back to a place of נילוית, as if we hadn't developed anything whatsoever. Why? Because משה רבינו did it. And if משה רבינו did it, then part of us has already accessed that light, because the דעת of משה is embedded within the depths of each and every heart and mind, to the degree that each and every one of us are משה and the דעת of משה, and each and every one of us have the responsibility of being מזכך, and clarifying, and revealing, and connecting to, and believing in, and speaking with, and uncovering the light of the aspect of משה that rests deeply embedded within our minds and our hearts.

So as to bring that place of משה into the place of ידיעה, into the place of הר נבוא, that place of the שען נון, where משה רבינו comes into that place of בתוך הענן, into the place of concealment. But it's our generation to bring משה רבינו even further than that place of concealment. משה רבינו, until now, has been buried בגיא צלמות, he's been buried בגיא מי פעור, he's been buried in those י״ג, hidden places, that תיקון דיקנא, that place of the rectifications that emerge from a cloudy place, the צלמוד אולב הגונלי, משה רבינו is buried next to בעל פעור, the קליפה of דעת, the place that בלעם הרשע, awakened the very opposite potential of what משה רבינו is. As we know that the archetype of בלעם הרשע is simply the soilless, it's the negativity that comes about by way of the shadow side, כביכול, or the backside of משה רבינו's mind.

And that in truth, the דעת of משה is resting in that hidden place prior to entering into ארץ ישראל, not because it's defiled, God forbid, not because it's incapable, but because it rests there. הקדוש ברוך הוא has planted the soul of משה רבינו in each and every generation, each and every place that a person encounters, and all of the מ״ב מסעות of כלל ישראל, of connecting to the דעת of מרדכי הצדיק, of connecting to the דעת of אסתר המלכה, of connecting to the דעת of משה רבינו, who's called a trained משיח, and who connects himself to אליהו הנביא, of שריה בן דן, of all of the נשמות, all of the personalities, כביכול, that are responsible for bringing about גאולה, they all come back into משה because it's all הלכה למשה מסיני. And even רבי עקיבא, who is ריחה טה השגה, that משה רבינו seemingly was not being able to be משיג, all of the פרטים, and the particularity, and the distance, etc., etc. Nevertheless, in the end of the day, it comes back to משה רבינו, and to realize הלכה למשה מסיני, this all comes from you, משה רבינו, because everything is משה. It starts with משה, and ends with משה.

It starts with התקשרות, and the ביטול of the self into that place of אני, into that place of אני, the קדוש, the refinement of the self, that is capable of saying ואנחנו מה, and we have nothing of our own, that place of the ביטול of משה רבינו. And from then, it ascends upwards into that place of משיח צדקנו מן המים משיתיהו, as we know from the צדיקים, and the רבי explains over and over, that משיח צדקנו is going to be נשמת משה, that's מלובש, within the גוף of משיח צדקנו, because לא קם נביא עוד בישראל, and when נבואה returns, as נבואה returns, as נבואה slowly but surely trickles back into the consciousness of human experience, and as the יידישקייט emerges into that place of the יידישקייט of נבואה, of the prophetic community, of תפילה, of recognizing that every word that descends in my mind, into my heart, through my mouth, is in truth just the movement of הקדוש ברוך הוא, expressing himself through me, and the secret of לך אמר לבי בקשו פני, as פניך ה׳ אבקש that לך בשליחותך הקדוש ברוך הוא, my heart cries out to you through the שליחות that you give my heart to cry out to you, meaning to say, we come to realize the secret of מבין שני הכרובים, the fact that the דיבור towards הקדוש ברוך הוא is coming from הקדוש ברוך הוא itself, and that's the secret of מוישׁשפ יורקא אמרת. Now when a person attaches themselves to the דעת of משה, to the נקודה of משה within themselves, it's שפ יורקא אמרת, their words begin to be שפ יורקא אמרת, like a שופר, the הרם קולך כשופר, that erases your voice like a שופר. What's רבינו נחמן? שופר says שופר is ראשי תיבות, פשוט כפול משולשים מרובה, the secret song of תשורים ערי שמנה, the ניגון of משה רבינו, the secret ניגון of אז ישיר, that משה רבינו saw קריעת ים סוף, and he says אז ישיר, there's going to be a song in the future, and the יוד ראשי says is said ,על שם רוח הקודש itself, משה רבינו is going to be נכנס, from that place of the מ״ט שערי בינה, from that place of not knowing where his קבר is, whether it's above or below, until the גילוי, that that very place, that שער הנון, which appears to be

above to those who are below, and below to those who are above, is in truth going to be the secret of השביל לא ידעה עיט, it's going to be the ייחוד of חכמה and בינה, and it's going to be the emergence of ארץ ישראל, which is the secret of כותל מערבי, and מבין שני הכרובים, and the awareness that משיח בן יוסף and משיח בן דוד are operating all at once, that's the נשמה of משה רבינו, because משה רבינו went through that, each and every one of us has a part of משה רבינו in us, as our רבינו says, that each and every one of us has a משה and משיח in us, as the מאור עיניים says, that the reason we don't know where משה רבינו is buried is because משה רבינו is buried at the innermost point of each and every one of our hearts, and a person can't know the depths of their own hearts, and as רבינו נחמן says, that משה is wedged between שמד and רצון, in that place, מול בית פעור, protecting us to allow for the smooth transition from חוץ לארץ into ארץ ישראל, from גלות into גאולה, and that's the secret of משה רבינו, that's the secret of the רעיא מהימנא, that's the secret of בנין בית המקדש, the secret of the דעת of משה, and that פנימיות הדברים of מבין שני הכרובים, which is ראשי תיבות משה, so because משה רבינו did this running away, it's as if he did it for all of us, and now we're going to see that this light of משה running away, and this emergency moment of משה רבינו running out of גלות into גאולה, to draw down the lights of גאולה, so that they can be found within the experience of גלות itself, משה רבינו knew that he was not alone in this, but rather he needed כביכול, the נשמה of רבי שמעון בר יוחאי as well, because תורת משה is תורת משה, and the זוהר הקדוש is this גילוי הפנימיות of תורת משה, which is the secret of the זוהר הקדוש, which is the תיבת נח, which is that place that we run to when we need help, that place that we go to when we don't have respite outside of ourselves, and that place of the זוהר and the עיר מקלט, and that's the נשמה of רבי שמעון בר יוחאי, who just like משה רבינו had to run away, רבי שמעון בר יוחאי also

had to run away, and we're going to see the the reflection of משה רבינו's life in the life of רבי שמעון בר יוחאי, and as we spoke about already, that ליקוטי מוהר״ן from רבינו נחמן, נחום לביא, חכמה is an introduction to the t orah of the יחידי הדורות, into the צדיקים, into the תורה of רבי שמעון, and the בעל שם טוב הקדוש הנערי, and רשב''י, and משה רבינו, so we see the introduction to ליקוטי מוהר''ן starts with שיר נעים, which is a beautiful song about משה רבינו, so the beautiful song is an element of חכמה, and there's also a beautiful vision of לכו חזו about לכו חזו רבי שמעון is an element of חכמה, and רבי שמעון is an element of בינה, so we see that רבי נחמן, his תורה, which is the secret of כתר, because the עיקר נקודה of ליקוטי מוהר''ן is the 20th תורה of the כף, the כף of כתר, in כתר בלי כף, and that place where we see the utilization of the צדיק's ability to use the מטה עוז to bring out the גאולה, by way of descending down into concealment itself, so the light of רבי נחמן's ליקוטי מוהר''ן ,ספר, which is again the ability for a person to see השכל שבכל דבר, to look and to uncover the secret of נבואה, of the חזיון האמיתי, and to see the בלי אותיות ,השם הויה, that gives shape and gives life to every aspect of existence at every moment, that כח of משה רבינו gets drawn down and has to be expressed in the light of רבי שמעון בר יוחאי as well, so הנה כתיב, פסוק ,פסוק says, עלית למרום שבית שבי in תהלים says that he ascended upwards and he retrieved שבי, he retrieved something that had been taken away, he retrieved something that had been stolen, שבי, something that was kidnapped, something that was hidden, something that was held in abeyance, unable to be accessed, and שמדבר על רשב''י, that in truth, what's this שבי, what's this thing that משה רבינו went up and ascended to heaven to retrieve, מדבר על רשב''י, it was the נשמה רבי שמעון בר יוחאי, why? because שבי, the word שבי, הוא ראשי תיבות שמעון בן יוחאי, it is the ראשי תיבות, it is an acronym of שמעון בן יוחאי כי ידוע, meaning to say that משה רבינו עלית למרום

שבית שבי, he went upwards and he retrieved that thing that was taken away from כלל ישראל, and he brought it back down, the קחוש מתנות באדם, and he brought gifts back down to כלל ישראל, that's the secret of the נשמה of רבי שמעון בן יוחאי, and not only that, but as the הילה גה קימנא points out, שבי can also be used as the ראשי תיבות of יצחק בן שלמה, which is רבינו האריז"ל, as well as ישראל בעל שם, which is the בעל שם טוב, the next צדיקים that come along the way, towards רבי נחמן.

And that's the secret of משה רבינו, שבי ascended upwards to get the soul of רבי שמעון בן יוחאי, we know, had to run out into that place of בינה, he needed to use that, in case of emergency, break glass latch, where he ran out of מצרים and he ran על הבאר, he sat in that place of לאה, he attached himself to ציפורה, the אישה כושית לקח, that place of concealment, that place of not knowing which way is revealed, which way is concealed, but rather that hidden reflective place, like the מערה, like the תיבת נח, in that place of the התקשרות, to the פנימיות of לאה. So משה רבינו ran there, and that's where he retrieved ציפורה, and that's where משה רבינו ran away to. In that place, when he went up to that place of מרום, מרום represents בינה, which is that escape latch, so what did he do there? That's where he got the נשמה of מרום שהוא בסוד ציפורה, לכן לאה רשב"י. So too, where did משה רבינו run to? He ran to that place of לאה, to that place of בינה, to the concealment of the mind, to the עלמא דאתכסיא, to the watery space of the oceanic playfulness of the לויתן בריח, and the לויתן עקלתון, and רב המנונא סבא, and the big fish of משה רבינו, and the secret of יהושע בן נון, the תלמיד of משה רבינו, and the secret of the מדרש that says the only people who could be יורש, the ארץ, are the children of דגים, which is the secret of יהושע בן נון, as the explains in this week's פרשה in דבר אמת, the secret of eating fish on שבת itself, in order

to be saved from the concealment of what comes at the end of days, is the secret that the fish represents this transition of the גילוי of אמא, of בינה, into that place of מלכות, to create the safe space.

That's the world of לאה, that's the world of ציפורה, that's referred to as מרום, that's where משה רבינו ran to. And that is where he drew down the שבי from, that thing which had been taken, that thing which was too strong to be revealed in כלל ישראל, משה רבינו ascended upwards, and with מסירות נפש, he retrieved that soul of רבי שמעון בר יוחאי. Because what משה רבינו went up to do was retrieve that ניצוץ, that soul, that spark soul, which the סיטרא אחרא didn't want to come down, because it would reveal such a light, it would reveal a light of בנין בית המקדש, as if the בית המקדש was not even destroyed. That's the secret of רבי שמעון בר יוחאי, שגם הוא היה לו לברוח כן.

And because משה רבינו ran away, and because משה רבינו understood the necessity of utilizing this escape latch of בינה in order to awaken a redemptive pocket of air within the space of concealment in מלכות itself, and in order to retrieve that place of אמא, of בינה, that's משפיע, down to מלכות, ישר, just בדרך מעבר בזו, but not בדרך the regular השתלשלות העניינים. So too, רבי שמעון בר יוחאי is also going to have to run away. The same way משה רבינו ran away, רבי שמעון בר יוחאי has to run away. And why? Because רבי שמעון בר יוחאי's נשמה came down in the time that משה רבינו ran away.

וזה כי כמו שהיה הוצרך בך ויציאה בגלות מצרים, that just as משה רבינו needed to run away in the time of גלות מצרים, כך היה צריך שיהיה גם בגלות אחרונה. There also is going to have to be an element of בריחה. There's also going to have to be an element of, in case of emergency, break glass, of utilizing the potency of בינה herself, כביכול, which is just the expressivity of the ביטול of חכמה in a more

intensified way, and allowing us to gain a direct access to that without the general order of השתלשלות. Even though the general order of השתלשלות in זעיר אנפין is the עיקר זך, as we've said over and over, nevertheless, עת לעשות לה' הפרו תורתך, and there's a time where a person has to retrieve safety in the place that they find.

themselves with the knowledge of בינה, even though we haven't worked out the particularities of the day-to-day elements of זעיר אנפין. I'm sorry. We said, just as משה רבינו had to run away in that time of גלות מצרים, so too, theoretically, it should have been that there was a בריחה, that there had to be this, in case of emergency, break-glass escape used at the end of exile prior to redemption as well. But we have a סתירה.

On the one hand, we know that there's going to have to be this, in case of emergency, break-glass type of escape, where בינה is משפיע down to מלכות, to create the secret of the עיר מקלט and the תיבת נח and the ספר הזהר and the מערה of רשב"י and the place of מעל הבאר and all of those safe places. But nevertheless, but there's also going to be a passage that says, but when it speaks about the future redemption, we're told that it's not going to be by way of running out immediately without any preparation. And it's not going to be without any of the typical work necessary, like it was in the times of מצרים. So in the times of מצרים, we see that there was an escape that was necessary, but in the future times, there's seemingly not going to be a need for an escape.

So how do we align this discrepancy? How do we align the discrepancy that on the one hand, we know that there has to be an escape, like רבי שמעון בר יוחאי running into the cave, just as משה רבינו. But on the other hand, we're

told that the future גאולה is not going to be by way of escape, but rather going to be by way of permanency. And it's going to be by way of אראנו נפלאות, that we ourselves are going to descend into the נפלאות, that we're going to become aware of the נפלאות, like in the time of מרדכי and אסתר. But we ourselves, אראנו נפלאות, through the זיכוך of the vision of our own eyes, to be מגלה, the fallen letters that are going to be revealed into the נפלאות themselves, into the secret of בינה, that's oiled back into חכמה, through מגלה זין and the פלא of כתר, when we're able to be מזכך, our eyes properly, so we're not going to have to run out.

And so the רמח"ל is going to explain this to you as follows. Let's first and foremost discuss the terms and conditions of where all of this is coming from. And we know already, we're still in the סוגיא of בינה, that's being משפיע down to מלכות, as we've been talking about the whole time. הנה משה רבינו עליו השלום when it comes to the נשמה of משה רבינו.

When משה רבינו escaped out of מצרים and helped us escape out of מצרים. So not only was it an escape out of מצרים, but he also in that place prepared the requisite preparations for the future redemption and the secret of מהו, that מהו is משה רבינו back then, and מה שם בנו is משה רבינו nowadays, where we're מחבר משה and דוד מלך משיח. And so משה רבינו was preparing for the first גאולה, and he was also preparing for the eventual גאולה. Meaning to say that משה רבינו didn't just run out of מצרים, the Jewish people didn't need the זהר הקדוש in מצרים, that was a different גאולה.

It was prior to the גאולה of the תורה הקדושה. But when it comes to the future redemption, we are going to need the זהר הקדוש. We are going to need the

light of רבי שמעון בר יוחאי. We are going to need that secret of the עיר מקלט and the תיבת נח in our lives, which is the ספר of the זהר itself.

And therefore, because משה רבינו understood that there was going to be a need for the נשמה of רבי שמעון בר יוחאי and the תיבת נח of the זהר to be revealed for the future generation, משה רבינו ensured to have the wherewithal and the wisdom and the forethought, just like יעקב אבינו did when he brought the עצי שטים עומדים, when he understood the need to bring about the wood needed to build the משכן, the foresight of the צדיקים. So משה רבינו brought with him רבי שמעון בר יוחאי as understood the need for the soul of משה רבינו שביתא שבי. well. ועל כן, חזר הוא, ברח גם כן.

And therefore, because רבי שמעון בר יוחאי was taken from such a place of being received in a time of escape where משה רבינו ran out, so too it's going to be in רבי שמעון בר יוחאי's life as well. He's going to need to run away as well. And ברח אל המערה, and he had to run into the cave, שהיא ממש בסוד אמא, which is literally the secret of what we're talking about, which is אמא. The cave is אמא.

It is the inner movement, the intensification of the descent inwards and the carving out of space. To be מחוקק, to build a vessel, not to express something as light, but to refine from within, to build vessels from within, which is not only something that is שייך to building an empty space, it's also שייך to אורות as well. A person has to learn how to curve the אורות and invest in the אורות. And the השגה can't just be something that is perpetually escaping outwards, like the בקיעת התפילין, but it has to be something that is emerging inwards as well through the furrowing of one's mind to create those chambers towards ירושלים in the mind.

That there's a זיכוך and a preparation to receive אורות אין כלים, which רב הלל פלח הרימון, פרשת מטות מסעי, speaks about in פריצ'ר, זכותו יגן עלינו, in an incredible way. That in that place, there's a need to prepare a cave for a person's form of existence, to allow for the inner lights of modesty to emerge out of the mind, not necessarily being stuck in the active principle of how we typically associate with them. And he ran away into the cave, which is literally the סוד and the secret of אמא of בינה. That's why it's concealed in a hiding place.

It's like a return into a state of עיבור. It's like the child who returns back into utero to remember all of the תורה that has been forgotten prior to the exile of being born and forgetting all of the תורה. And this is also the secret of the עיר מקלט, like we said, the secret of רבי שמעון בר יוחאי, the secret of משה רבינו. And in that place, in that הארה of the זהר הקדוש, or the מערה of the זהר, or the תיבת נח, all of these things represent the same escape latch in case of emergency, which is drawing down the redemptive light of אמא, the המתקת הדינים בשורשם, the five נקודות of אמא, which is the התגלות of בשורשה העליון אלקים, down to בממתק, the חמישה דינים, that a person encounters in this world.

And ונעשה בחינת התיבה and it's like the creation of a תבה, והוא חן ענין הזוהר, and that's where the light of the זוהר, which is also this light, the זוהר, is the light of במא revealed for everybody to receive, unlike the תבה of נוח, where only נוח and his חברה were able to receive the illumination of that. And he wanted to express it outwards, but it didn't necessarily play out the way that he expected it to. So too with משה רבינו. משה רבינו was the beginning of doing it all for כלל ישראל, but it was still the דעת of משה רבינו that was able to do it for גאנץ כלל ישראל.

The ספר הזוהר is the התגלות of this ענין, of this אור of במא in a sustainable way, that any time a person needs escape, any time a person needs safety, any time a person feels the need to be warmed by the comforting embrace of הקדוש ברוך הוא's שכינה that hovers above in the silent calmness of faith that doesn't care so much about what's taking place externally, a person has to come and see תול חזי, the light of the זוהר הקדוש, to read the זוהר הקדוש with understanding, without understanding, in לשון הקדוש, in תרגום, in the לשון that a person understands. Obviously each one has its own benefits, but the זוהר הקדוש is the תבת נח, the זוהר הקדוש, the תיקון הזוהר, this is the תכלית, this is what the לשון שבו החלום explains, that after all is said and done, after all of the כתבי ארי, then we go back into the זוהר הקדוש. And as the רב was talking about this Thursday night, that the ענין of the זוהר הקדוש is the place of all השגות combined into one, and that there's a safety that the זוהר הקדוש provides, as we've been talking about since we started talking about the זוהר הקדוש. It's a safe place that a person can rest their weary head and their legs, when a person doesn't necessarily have that place of comfort, which is the מוחין of גאולה ממש, which has not yet arrived.

It's that ability to perform the rectifications by way of modesty, without necessarily needing to see the external application of them, by way of being able to measure them in some quantifiable or capitalistic way, the secret of the wandering of the זוהר הקדוש. And this is where רבי שמעון בר יוחאי, I'm sorry for again, the verbosity and the meandering. But, This is what happens when רבי שמעון בר יוחאי went into the cave, he prepared again, the rectifications of the תבה, which is the גילוי of the אור of בינה, the צוהר תעשה לתבה. And this is where the זוהר הקדוש was prepared.

Understand very deeply the connectivity over here between משה רבינו and רשב"י, because this is something that's going to happen throughout the generations of his משה רבינו. התגלות התורה had two children when he went into this escape latch, when he ran to מדין, when he ran towards ציפורה, when he ran into that place of לאה העליונה, when he ran into that place of בינה. There are two things that emerged there. There's the secret of גרשום, and there's the secret of אליעזר.

And that's the secret of the בריחה of משה רבינו, that in משה running away, he retrieves רבי שמעון בר יוחאי's נשמה, and he receives, or he experiences the gift of these two children, גרשום and אליעזר. And זכר רבינו הרמח"ל, these two stages represent two spiritual stages of awareness that take place in this momentary escape by way of entering into בינה to draw down the light of מלכות, which is most potently expressed nowadays in the זוהר הקדוש. And both of them, גרשום and אליעזר, the children born to משה from ציפורה, and that secret of that place of לאה העליונה, that place of אשה כושית לחת, that place of מלכות in its deepest and most elevated place, משה רבינו receives גרשום and אליעזר. אליעזר is the secret of the סוף התיקון, and גרשום is the beginning of the תיקון.

So there's two stages of the rectification that משה רבינו is going to receive, or two things that are going to be encountered whenever a person or a צדיק goes up into this escape latch. So we see the paradigm of it by משה with גרשום and אליעזר, but we're going to see that this is also going to apply by רבי שמעון בר יוחאי. And ממילא, this is also going to apply any time a person ever encounters this process, which is emergent from what the רמח"ל is saying in the study of the זוהר הקדוש, which is this escape latch of running up to בינה

and drawing down the light of בינה into מלכות to be ממתק את הדינים, wherever we find ourselves, through the light of the זוהר הקדוש. So even though we're talking about משה and the גילוי of גרשום and אליעזר and that place of the בריכה, and we're going to see רבי שמעון and רבי אליעזר in that place of the בריכה, this is also going to apply to us the secret of גרשום and אליעזר, importance to each and every one of our own understandings when we encounter the זוהר הקדוש and the secret of תשובה.

Both of them apply to the secret of the אליעזר .בריכה is the secondary stage. That's the end of that process. And גרשום is the beginning.

Why? Because גרשום is only about his escape. So there's two elements in משה רבינו's need to run out into the עיר מקלט. Because the דינים were emergent, פרעה הרשע, it appeared that the קליפה was rising, rising, rising, God forbid. And that's why there was a need for משה רבינו to be ברח, כי ברח העם, because when it appears that the קליפה is rising, prior to our knowledge of the inherent limitation upon any possibility rising of the קליפה itself, because it's always built into the game itself and it's always the שעשוע העליונה of יחיד במציאות and השם knows and השם knew, השם knows and השם will know and everything was good and is good and will be good.

Nevertheless, the need is to draw that down into the secret of השגחה פרטית into the יחיד בשליטה and our encounter in this world through the secret of the lower unity. And therefore, משה רבינו had to ממש run away. The קליפה seemed to be rising. The running away that משה רבינו did, the first stage of that running away is the secret of the גרות, is the secret of just transforming a dark situation into a situation of light, something that comes about by

way of no preparatory situation, but simply the first stage of the בריחה, the first stage of running into בינה is the stage of גרשום, which is the ענין הגרות שלו.

And then there's going to be the stage of אליעזר, which is the הצלה. There's the r unning away and creating a space and then there's the safety and the rectification that takes place by entering into that place. The two-step process of the תשובה process, which is running into תשובה and then ensuring the rectifications of תשובה itself. The awareness that everything is good and then revealing within our lives on a practical level how everything is good.

So first and foremost, משה רבינו had to run into that place of גרשום to experience the גירות there of that escape latch. And then he was experiencing the light of פרעה. אליעזר was chasing him. He was an accidental murderer.

The דינים were with אללה and the בריאה and therefore משה רבינו had to run away first in the aspect of גרשום. And what the רמח"ל is hinting to here, and we're not going to deviate too much into it, even though the רמח"ל hinting to it here means that it's fundamental to the understanding. What we see over here by משה and גרשום and אליעזר is also expressed already from אדם הראשון and the two גילויים that come from אדם הראשון when he was in גן עדן, which was his secret of the תיבת נח. Which was his secret of the ספר הזהר, his ability to be safe and covered as long as he didn't leave from the עץ חיים.

But unfortunately, and by necessity, everything that happened took place and there was the being kicked out of גן עדן. And what takes place there is קין and הבל, which are going to be these aspects of גרשום and אליעזר. That לכאורה קין is going to be far more like גרשום and אליעזר is going to be more

like הבל. Because everything that's taking place in this process of משה רבינו and Reflective in רשב"י and again, these two דרגין and השגה בזמן הבריחה that each and every person is זוכה to.

רבי אליעזר בנו was the שלמות of both of them together. The stage of גרשום is just the preparatory stage of entering into the time of rectification. And in the time of משה represented itself as two separate stages. גרשום was the entering in and אליעזר was the preparation for the rectification.

But as the generations go down לכאורה קין there's a need for these things to take place a little bit quicker because we can't handle the apparent separation. And therefore השם reveals it by way of unity. הנה כנגד זה in the time of רשב"י חי רבי אליעזר בנו בסוד כלל לשני הבנים גרשום ואליעזר That by רבי שמעון it was enough for רבי אליעזר to represent those two דרגין. That stage, the רצוא ושוב, the two stages of גרשום, the גירות, the התנגדות, because the separation from the previous stage and then the הצלה and then the entering into the עשה טוב, the סור מרע and the עשה טוב.

גרשום is the סור מרע and אליעזר is the עשה טוב. By רבי שמעון already the סור מרע is נפלא within the עשה טוב as the הייליגע צדיקים of גור would say סור מרע, turn your mind away from negativity completely, don't deal with it and just עשה טוב, do good. And the secret of the כלל לשני הבנים גרשום ואליעזר נמצא and it turns out הנה נעש מציאות הטבע אלא ספר was hiding in that cave רשב"י when רשב"י שביש מערה It was just like משה רבינו who found the טבע It was just like נח הצדיק הזהר כנזכר It was just like the עיר מקלט for the accidental murder It was the place to develop this potent light of בינה that can illuminate the world even when there was darkness that was unleashed upon the world That רבי שמעון and his son were taking care of all of the lights that needed to be kindled that

were concealed as a result of the concealment of לא ידענו אדמה like we said the הסתלקות החוט that that חוט of אור אין סוף was hidden that the נשמה of משה רבינו lost its inherent connectivity to the קו אור אין סוף that's מתפשט through the כלים of מחסה עצביורות מחלוס הנשמות as the אריז"ל points out or the שמא or the ביטול whatever we identified that מה לא ידענו אדמה we're referring to it here as the קו אור אין סוף as that place of קוה אל השם יחליפו כח in that place of concealment when we need to enter into that place of מלכות so רבי שמעון was doing just that והיה צריך לתקן סוד האור and רבי שמעון had to first and foremost rectify the secret of lights שאמרו ולכל בני ישראל היה אור במושבותם that for the entirety of כלל ישראל there was light במושבותם there was light in their place of מושב מושב טוב ישבתה in the place of ישיבה in the place of סין קריאת שמע בישיבה the secret of מלכות that the light ascends specifically from the place of מלכות in the secret of מושב טוב ישבתה ותורת השם תמימה משיבת נפש and that was the light that רבי שמעון בר יוחאי was kindling he was kindling the lights the זהר is עוסק in the lights זהר is מלשון lights וגילוי האותות as well as the revelation of the connectivity of those signs and the inherent connectivity between the above and below as רבי שמעון בר יוחאי represents נעשה אדם נברא בבחירה the ייחוד of the תרי"ג מצוות and the תרי"ג עצות the connectivity between the connectivity between the נשמה and the גוף the refinement of the body within the externality of the body and that's the secret of the יוד of שדי being drawn down to the secret of שד which is the external reality of things devoid of their connectivity so as long as these things are not working properly משה רבינו has to enter into that hidden place to draw down that light and so too רבי שמעון בר יוחאי had to kindle the lights of the זהר in order to reveal the גילוי הסודות and the אותות which is the יוד of שדי but we knew because the סיטרא אחרא anytime there's a time of revelation and something is afoot there's

going to be concealment because the כלבים נובחים those brazenest dogs that bark because they know that the light of שבת and משיח and all of these lights are coming to nullify them throwing down these brazenest dogs and all of the קליפות and all of the ימין the שמאל the אמצע all of the קליפות completely all of the שונאי ישראל every element of שונאי ישראל is going to have its day come soon where it's going to be negated completely and בלע המוות לנצח and the כלבים נובחים are going to be silenced by the emergence of אליהו הנביא and because they know that anytime their time of obliteration emerges so there's going to be an awakening there's going to be a raging forth of these elements of concealment that are going to try and rear their ugly heads רבי שמעון בר יוחאי I had to stay there in order to ensure that all of the rectifications all of the work that needed to be done was being done like the צדיקים always do the כללת תיקונים הם בסודות what are the תיקונים what needed to be done why did רבי שמעון have to be in the cave what was going on in the cave what how long were they in the cave for צדק, the הייליגע רמח"ל the secret of being in the cave the secret of the תיקונים are referred to as the משפט רשעים בגהינם יוד בסוד that רבי שמעון ריוח and צדיקים they go down into גהינם for the sake of כלל ישראל they go down into that bitter place of concealment because they don't need the illumination they're already illuminated the צדיקים they have an אמון ישראל their place they're in a place of בנין בית המקדש but for the sake of כלל ישראל so they go into the element of hell in order to elevate the נשמות of ישראל which is the worlds of separation that world of where we need בינה to be משפיע her light itself there's a judgment there for 12 months and this is the secret of the חרוב tree the the בוקסר tree that emerged for them the the חרוב which represents destruction and also represents sustenance which is representative of the חורבן a time of concealment וביותר פרטיות בסוד קו חרובין קו

102 חרובין is the גמטריא of the מילוי of the יודין במילוי הויה שם which is the הויה of אב the הויה במילוי יוד and אלף which is the הויה of סג and the הויה במילוי אלפין which is the הויה of מה of מה so you have אב סג מה you have חכמה בינה and זעיר אנפין those שמות devoid of the actual name of הויה which is 26 so when you take 26 from 72 and 26 from 63 and 26 from 45 what you're left with is 102 and that's the קו חרובין that's the light of הקדוש ברוך הוא's מילוי which is גבורה the fact that הקדוש ברוך הוא exists in one way or another what we understand in times of exile but devoid of the grasp of the real essence of it which is the הויה שם which is the actual 26 of those גמטריאות and that's the the light that הקדוש ברוך הוא allows the קו חרובין המוזכר ברב חנינא בן דוסא ברב חנינא בן דוסא was the צדיק who was the עמוד העולם who all he did was eat one little measure of קו חרובין a week and it was able to through that בשביל חנינא בני as the הייליגעבעל שם טוב says it's not that i'm going to sustain the world as a result of חנינא בני because i love him but בשביל חנינא בני that the צדיק is a שביל the צדיק is מגלה זין the the piping necessary the צדיק is the plumber כביכול for the the pipes of of the connectivity between above and below and the מים עליונים and the מים תחתונים as we see by דוד מלכא משיחא in the time of the שמחה בית השואבה when the rest of the world was dancing and everybody was excited but דוד מלכא משיחא was trying to properly create the plumbing system necessarily to ensure that the timeless the מי מעי התהום did not ascend and obliterate the world again and so the צדיקים are perpetually refining those שבילים those דרכים those גשר צר מאוד מאוד paving those paths in order to reveal the light of הקדוש ברוך הוא in our lives and that's the קו חרובין of רב חנינא בן דוסא that's the קו חרובין that's the חרוב that was built for רבי שמעון and רבי אלעזר in the מערה why? why is it שייך to this place of גהינם this momentary waiting space prior to the revelation of גאולה because גהינם is just העדר גהינם is just a place of

concealment and not yet being revealed as the תכלית of הקדוש ברוך הוא but as we know and as we're going to be speaking about the סעודה of the אפסן is specifically going to be in the place of גהינם because גהינם is going to be the only place big enough to be נשפך into the place of גן עדן afterwards and that גהינם is going to be מזוכך to be revealed to have always already been a part of גן עדן and as we know that the day that בעל שם טוב הקדוש was born that the fires of גהינם stopped burning and the מלאכים came and they said רבונו של עולם we need גהינם there has to be גהינם in the world there needs to be this momentary cave of our lives where we fall back into a קטנות שני where we fall back into that place of concealment there needs to be a גהינם necessary in order to reveal how we can come out of גהינם and אף and and that גם כי אלך בגיא צלמות לא אירא כי אתה עמדי and even though משה רבינו walks in the valley of death מול בית פעור in that place of גהינם in יוד אלף nevertheless כי אתה עמדי that you're with me רבונו של עולם and i'm going to reveal the purity from that place as well but there has to be a גהינם there has to be an element of גהינם there has to be that place because that place is going to be into being the place of the סעודה of לויתן themselves and as רבינו himself said that it's easy to believe in עולם הבא it's harder to believe in עולם הזה because עולם הזה sometimes appears to be גהינם it wasn't a pessimistic statement it was just saying that every ounce of this worldliness is the גבורות that are perpetually being נמתח בשורשם and the גבורות being נמתח בשורשם through the אופן the שלהוב and the hot water shower that a person takes prior to going to מקוה after going to מקוה on ערב שבת those בירורים of the גבורות that's the טהרת הנשמה שהוא and we're going to see that both of them are fundamentally reflective of the same element which is the secret of בינה and that refinement that the soul has to go through in order to prepare in spite or על ידי גהינם על ידי תשובה

of the fact that the outside is not yet ready והוא כי כל דינא אזיל לאזינא כל דינא כל
זינא אזיל לאזינא כל מין הלך למינו everything goes to the place that it needs to go
to everything is attracted back to its source ונמצא אז שצריכה הנשמה לרדת בגהינם
עד שעזוה מטפלת ממנה ותסתווק בשורשה the reason that the body needs to be
refined through this place of גהינם through the בירורים and the זיכוכים and the
סבלנות of the body and the סבלנות of the mind and emotional experience and
the גהינם and the refinement of גהינם that a person goes through in each and
every moment of their lives as רבינו tells us that he goes down into גהינם to
save a person doesn't mean after death necessarily that צדיקים are doing
what the צדיקים are doing after death that has nothing to do with what we
understand that צדיקים m are doing when רבינו נחמן says that I'm going to
אמצל you from גהנם it doesn't mean after death only it means within this
world as well when a person finds themselves in גהנם that צדיקים אמיתים have
the power of bringing them out of גהנם as the בעל התניא said that חסידים and
אנשי מעשה and individuals who have a היסטוריקוס for פנימיות התורה are נשמות that
were in גהנם and in גהנם there's an איסור on the השגה of אלוקות in גהנם it's not
allowed to grasp אלוקות and the moment the person emerges out of that
momentary גהנם moment of their experience all they want is more and more
השגה of אלוקות more and more השגה of אלוקות until that place is transformed
into גן עדן ממש and the place for the סעודת הלוויתן so when it comes time for
the נשמה for the world to have its rectification and its clarification the נשמה
has to לרדת be גהנם to a person refines themselves to the point that we could
connect to the innermost point of the thing but there's another way out of
גהנם it's not only going through those processes that the צדיקים are so
available for the rest of כלל so but there's a secret of תשובה and there's a
secret of connecting oneself directly to their source as the רמח"ל says a

tremendous tremendous חידוש that and it's not a חידוש because it's a דבר פשוט but it's also a חידוש to say out loud in that in the דרשה קיווי that that even in גהנם a person will have the ability to elevate themselves out of that place in the secret of קיווי in the secret of connecting to that קו or אין סוף to that חוט of going all the way back from the lowest part of יחוד בשליטה imaginable from the concealment in the דיר בתחתון and ממש and all of the concealment and all the way all the way all the way back up to the highest point imaginable to the ראש הקו to the ראש המטות to that secret of the שורש of the שם הויה בלי אותיות ותפרד ממנו הזוהמה ובני כבר שמעת העניין ד"ר רמח"ל, you already understand this. We saw that prior to the creation of the world prior to the revelation of the five times light prior to the revelation of the אור, אור, אור, אור, אור of the אמר, אוי, אדוף, אחסיק, אחלק of those five אלפין that come to be ממתיק זין on everything that come to be ממתיק on the חמש דינים to transfer the five times דין into the five times אדנות those five אלפין those five הים were proceed those five אורים were preceded by תהו ובהו וחושך על פני תהום איך היה מתחתסת ממדורא בני שמות מפני שליט הסקלם לבד We saw over there the necessity and the hiddenness that the soul has to go through as a result of the vessels being the only thing that is revealed there.

That's the process of this חודש ב"י of these שנים ב"י that רבי שמעון בר יוחאי had to be in the cave and those חדשים ב"י that the רשעים or כלל ישראל need to go through the rectifications for in גהנם. על כן בעל יסערש בלימה בסוד מערה When רבי שמעון בר יוחאי went up into that hidden place of בינה into that hidden place of תשובה in order to prepare that safe place of the ספר הזהר which is like the תיבה of נח which is like the עיר מקלט היצרך להוציא כל נשמות ישראל מאחיזת התהום שהוא גהנם just like משה רבינו did not go in just for himself the צדיק does not go in for themselves the צדיק is not here for themselves משה רבינו is here רבי שמעון בר יוחאי

for כלל ישראל as he proves to רבי שמעון בר יוחאי over and over and over why are you going to punish them רבי שמעון בר יוחאי it is not their fault the way that the שפאלער זיידע would be over and over as the story goes that the שפאלער זיידע made a נדר made a שבוע on his הייליגע זקן הקדוש on his beard where he says רבי שמעון בר יוחאי כלל ישראל are not going to do תשובה in the way that they need to in order to bring about משיח I'm telling you now they're not going to do תשובה so bring it about by way of רחמים רבים the same way that the שפאלער זיידע when there was a ברית מילה on ערב on ערב תשעה באב and somebody forgot to bring them beer and the שפאלער זיידע sent them back to buy more beer and they said it's ערב תשעה באב why should we buy beer he said go buy beer and then he told them to go buy more beer more beer, more beer, more beer until when it came time for קינות everybody was fast asleep as a result of their incidental intoxication and the שפאלער זיידע walked into the שול where the קינות were not being said and they looked up to the רבונו של עולם and he said I told you רבונו של עולם we're not doing it anymore you send משיח you send משיח כל ישראל needs to eat כל ישראל needs to have sustenance כל ישראל needs the חיי ישראל to קדושה and it's impossible with the יצר הרע רבינו נחמן was a different devotee רבינו נחמן said no it's specifically the קינות themselves get ממהפך into תיקון and the concealment itself gets ממשופך into the revelation of the תיקון האמיתי of the נון שער הבינה of adding the נון to the תקו to life's unanswerable questions and facing them with the שער הנון which is the secret of the פלא עליון of the awareness of הקדוש ברוך הוא's presence and distance at the same time and so when רבי שמעון goes up and he goes into the מערה he wants to refine the entirety of כלל ישראל from גהנם the תיקונים that רבי שמעון is going to do the preparation of the זהר הקדוש that רבי שמעון is about to embark on is not for the sake of רבי שמעון himself but it's for the sake of

גאנץ כלל ישראל עד היום הזה when very often what we have left is the זהר הקדוש where the זהר הקדוש is there to alleviate the tired soul the זהר הקדוש is there whether a person knows or does not know what one is saying the words of the זהר הקדוש go up from the mouth and they build בנינים מפוארים in the sky so does any לימוד התורה but the letters of the זהר הקדוש are more porous in their freedom to awaken a love and an אהבה עמוקה as we're going to see from רבינו הרמח"ל that rests at the heart of the זהר הקדוש to a certain degree the book of the זהר הקדוש is a book of אהבה it's a book of אהבה בין אדם לחברו a book of אהבה בין אדם למשפחתו בין אדם לבוראו בין אדם לעצמו a book of בין אדם לאשתו it's a book of אהבה of connectivity of planting one's feet on the ground in the secret of dancing in the air and feeling as if I'm planted on the ground and משה רבינו enter into that place צדיקים enter into that place רבי שמעון בר יוחאי enters into that place they go into the תורה משה רבינו goes into the house of פרעה he goes בא אל פרעה why השם? בא אל פרעה should be saying go towards פרעה השם is not found in פרעה but the זוהר הקדוש says בא אל פרעה it says come forth to פרעה because משה רבינו and הקדוש ברוך הוא are revealing to us the secret that השם is found in the depths of the house of פרעה השם is found in the depths of the concealment and it's specifically there that he's going to beckon forth צדיקים to find from within the חלל לפני from within that concealed place of the מערה the secret ניגון of אמונה and שתיקה and the המתקת הדינים and the שיר פשוט כפול משולש שם רבוע and the secret song that's going to be sung in the times of משיח where we realize how every element of concealment was simply building upon itself incrementally to reveal more and more potency and tolerance between stop and go stop and go and moving forward ever so slightly and celebrating the small momentary growths in spite of the fact that it's not yet at the end but nevertheless finding the end within prior to

the end and that secret of שם רבוע משולש כפול פשוט שיר to the שיר that comes all the way all the way all the way down to עולם העשיה and the concealment of a person's life and the concealment of this worldliness with all of the concealment and the terror that abides upon it on the surface we find specific from that place the שיר of אמונה בעזרת השם the רמח"ל is going to continue and hopefully we'll do the שיר this week because I meant to get to the second part also it's going to continue to talk about the יחודים that רבי שמעון בר יוחאי was engaged in in those 12 years and then those 12 months afterwards and the secret of יבוק and the secret of ברכה ,ייחוד and קדושה which is going to be the גימטריה יבוק is 112 which stands for ברכה ,ייחוד and קדושה the unity between ברכה which is going to be the drawing down of blessing down here and קדושה which is the elevation of down here up there and the separation between the two until we draw down the ייחוד of the ברכה and the קדושה and the secret of יבוק which is 112 גימטריה which the רמח"ל says is אהיה which represents being up there it's הויה which is the middle place and אדנ"י which is the place of being down there 26 הויה 21 אהיה and 65 אדנ"י all of them together equal 112 which is יבוק which is ברכה ,ייחוד and קדושה which is the מעבר יבוק and also there's another גימטריה of יבוק which is going to be the הויה and אלקים of 26 and 86 and ultimately we're going to see how this ייחוד of ברכה and קדושה is ultimately going to bring us to an understanding of what exactly the זוהר הקדוש offers us how is the זוהר הקדוש this portal that brings for us the secret of the עיר מקלט that בנין בית המקדש the בנין הטבע and how it is that we can each and every one of ourselves create this hidden place for ourselves as well to end we haven't done this in a minute but we're going to look at from רבינו הרמח"ל in order to bring the תורה into תפילה and this is going to be it's going to be 288 and it's a תפילה it's a prayer with regards to

the revelation of unity and all negativity should leave should leave this world I'm sorry that's not what we're looking at that's an important תפילה also we're looking at רץ we're looking at the 290 תפילה which is really it should be spelled צר it should be אסיר צר but we know that צדיקים didn't want to write these words as their headers so they transformed the צרה into a זמן of רצון so it is תפילה רץ which we'll share and the title of this תפילה is עתידים שני משיחים המחחריב שני ערים חייבות and in the future the two forms of משיח are going to come and they're going to destroy two cities that are guilty liable which are referred to as רומי רבתי the great form of Rome and רומי זעירתי which just represents forms of פלשתים's enemies שכל עצמם לא ינת מעלו אלא מחורבנה של ירושלים because in truth why is it that negativity has to be destroyed prior to the emergence of positivity because קדושה the vitality that belongs to קדושה if it's not revealed within קדושה it will be borrowed and revealed in the place of concealment so as if concealment has that illumination while in truth it's just waiting there for us to take it when we're ready and therefore as a result of the fact that it's time for the בנין of ירושלים so those בתי of רומי רבתי and רומי זעירתי the two forms of קליפה the ימין and the שמאל ישמעאל and עשו so those two elements are going to be revealed to their destruction is going to be the beginning of the redemption אל אחד יחיד ומיוחד הרי שני ערים חייבות there are two cities that are guilty שנאמר as the פסוק says לעלוקה שתי בנות הב הב that עלוקה had two children הב הב those כלבים, the חצוף and that the man give me, give me give me, give me all כלים all כלים of wanting wanting, wanting רומי רבתי and רומי זעירתי the elongated the strengthened Rome and the lower Rome כנגד בינה and מלכות שנת מעלו מחורבנה של ירושלים the only strength that they have is a result of the diminution of ירושלים because ירושלים has the power of both of these אחד שהוא שכלל שניים כאחד

שניים the ייחוד הגדול of the קיבוץ in ציון ירושלים of ירושלים they're both contained within ירושלים itself ירושלים the בנין of ירושלים when it's in a state of being built רומי רבתי and רומי זעירתי fall apart even though ירושלים is only one place ד"ר רמח"ל ירושלים ישניים כאחד ציון וירושלים and on those places in ירושלים it says הר ציון ששמם שועלים הלכו בו that on הר ציון that was desolate the foxes wandered there as we know from the secret of רבי עקיבא who laughed when he saw the fox there and the secret of ותשחק ליום אחרון שערי מפת קיקים לשלוט that negativity and קליפה try so hard they try so hard the שועלים try so hard to have control גער חיה זקנה גער חיה זקנה there's a strength that comes about by negativity's attempt to overtake קדושה ושני גרשים לגר ישוע ישראל ושני משיחים but we're going to destroy them and there's going to be a strengthening cry of קדושה that breaks them down and two states of dispulsion and dispelling them are going to take place ושני משיחים לתוד דרגין אב משיח as it says with regards to משיח and the משיח בן דוד the ביסף and בשיחו that והיה בשיחו איש בשיחו אישו ביסף להבה both of them are going to lick with the flames that are going to be the flames that destroyed the בית המקדש and the flames that build the בית המקדש themselves that secret and there's going to be two more stages of גרישים of גאור ישועה אמה הזאת ואזבנה of dispelling the place of ישמעאל out of the מציאות of the spiritual moment that other side of negativity immediately when these things fall apart the כח המשיח is going to be revealed that I have anointed my king, my king משיח on a הר ציון in my holy mountain who is going to reveal himself to be the king upon all of the land above and below and שמו אחד is the secret of the יחד בשליט the אני and the אין are both going to be מגלית to get the דעת of משה רבינו and all falsehood is going to be tossed away from the world revealing the אמת לאמיתה רבינו כל העולם a master of all of the worlds We yearn for your salvation as יעקב אבינו said when he saw the

נשמה of שמשון הגבור who stands corresponding to be מבטל קליפת הפלשתים We yearn towards your redemption We are going to merit to see the joy of your שכינה and to see the goodness of your chosen people Towards your salvation we yearn

Adir BaMarom (Ramchal) 18_ Emerging From the Cave, Microdosing Redemption

Okay, so we are continuing with our series of שירים on אדיר במרום, the היליגער, the unity between רבי משה רבינו, רמח"ל's ביאור on the אדר רבה of the זוהר הקדוש and all of the future generations that come until the coming of שמעון בר יוחאי משיח צדקנו. So we're still in the place where we're talking about the miracle of the זוהר הקדוש, the miracle of that in case of emergency break glass type of situation, where הקדוש ברוך הוא allows the light of בינה to be משפיע, a particular light down to מלכות, so that מלכות becomes like an עיר מקלט that protects the individual in spite of the fact that we are undeserving of the spiritual protection taking place. And that undeserved form of spiritual protection, we said, is the בריחה, is the running away, is when the system is out of order and the lights can't be drawn down through the concealment of זעיר אנפין and through the natural process of the processing of the סדר השתלשלות and all of the parts of them as a result of whatever form of exile is present in reality in a person's life. And therefore, there comes a time, עת לעשות לה', הפרו תורתך, as we're going to see, which is really the introduction to the אדר רבה.

So there's a secret of אמא נותנת לבוש לבת, that the mother gives over a garment that is necessary for protection to the daughter, and בינה's משפיע down to מלכות, and there's a safety that opens up, an עיר מקלט that opens up, a safe place in the mind that opens up, a תיבת נח that opens up, that doesn't get rid of the chaos on the outside, but rather what it does is it creates a semblance of calmness within the chaos itself, and the influence of that calmness is not necessarily being revealed externally, although it will be in the future. Now, as long as the unity of above and below is not taking place in the way that we need it to be taking place, so there's a need for this type of emergency revelation, which is the light of the זוהר הקדוש, and obviously all degradation is for the sake of eventual ascension, so all of these accidental, seemingly symptomatic elements of history, and the history of exile, etc., are by definition fundamental to the process seen through the הנהגת היחוד of הקדוש ברוך הוא, because obviously all of the גלות needed to happen so that we have the היכל הזוהר הקדוש, and this הקדוש is an emergency relief in a situation that we need emergency relief, nevertheless the תכלית is to reach that emergency relief and realize that the emergency relief was part and parcel of the original plan, which is drawing all of the lights of now, which appears to be devoid of the light of the unity of the beginning and the end, into the beginning and the end as well, which is the secret of revealing the inherent connection of הקדוש ברוך הוא's fundamental indivisible unity, which is the fact that הקדוש ברוך הוא exists as the only existent, as the only necessary existent, and everything by definition is accidental and contingent in relationship to the מחויב המציאות, that's the secret of the what we know so fundamentally true from the perspective of the beginning and the end, where there's the יחוד of the ראש and the תוך, where we know that הקדוש ברוך

הוא was, is, and will be the only thing that exists, but then in the excluded middle we descend down into that place of the יחוד בשליטה, where we find ourselves caught up in that mixed-up space of the בחירה and השגחה פרטית and הנהגת המשפט, where it seems as if there are moments that are fundamentally concealed, and it seems that that's the place where the סיטרא אחרא כביכול is unfolding in more and more powerful ways that seemingly take on a frightening shape, nevertheless it's specifically down there in that hidden place of the middle, in the אמצע, that we're coming to be מגלה on the עיקר נקודה of שמחנו כימות עניתנו, that הקדוש ברוך הוא, you will gladden us like the days of our affliction, in the sense that we come to recognize that the moments of affliction are in and of themselves the hidden light of the days to be revealed in the future, that like רבי עקיבא laughing at the גלות itself, at the end of the רמח"ל's life, after all of the exiles, when he was able to give us מסילת בלבבים, he was able to give us a clear path back through הקדוש, back to בנין בית המקדש, back to opening up that hidden pocket of air within the mind of the individual, that secret עיר מקלט, the רמח"ל began to identify more and more with the נשמה of רבי עקיבא, the recognition that all of the גלות itself is only there to reveal in the present moment, that this is also the processing of גאולה, in spite of the fact that I don't know how, I don't know where, I don't know what, I don't know in what sense it's meant to feel that way, why it has to be this way, nevertheless the deep awareness and the undying unquestionable faith of תיקון, that ascends above any תיקו and קינות of תיקו, affirms for me the goodness inherent in all things in spite of not knowing. Everything is רחוק ממני, but still I affirm the secret of חכמה, the כח מה, and that's the drawing down of above to below, that's the ability to draw down the lights of above, the יוד, down to the shade, to be מייחד, above and below,

as long as above and below are not מיוחד, on a revealed way, so there's a need for these in-case-of-emergency-break-last situations, which like we just said are fundamental to the secret of הקדוש ברוך הוא's unfolding unity, but the תכלית is obviously not to live in this space of Bina being משפיע down to מלכות, where we need this in-case-of-emergency type of situation, where we have to pretend as if we're okay, in spite of the fact that we're not okay, and that we have to learn to cultivate the inner tools of resiliency and spiritual productivity, in spite of the fact that nothing is revealed externally, and why is it truly that the תפילין don't grow naturally from the body, why does a person have to function in a place of concealment? Obviously the תכלית is to come to a place of revelation, and as long as that revelation is not there, we said it's לא ידענו אדמה, או שסימנו לא ראינו ולא ידענו אדמה, our signs were not seen. Now we know that the fact that the signs are not seen doesn't dictate that the signs are not there, they're there, but in a concealed way, ever since תיבת נח we've known that, that after נח הקדוש ברוך הוא said, okay now I'm only going to pretend to destroy things and erase them down to their roots, but in truth we all know that the irreducible roots of the original plant of קדושה is always already there, and therefore nothing can fundamentally be destroyed, that's the secret of the קשת בענן, that's the secret of the weapons and the rainbows that are going to reveal the ביאת המשיח.

But once we understand that we never lose the baseline foundation and connectivity between above and below, between the יוד and the שד, which composes שדי, which is the revelation of measurement in this world, so we know we will go through processes of concealment and revelation, concealment of revelation. So in times of concealment, the פסוק says, we don't see our signs, they're our signs, they belong to us, we just don't see

them, they're not absent from us, but we don't know how long it's going to last. And we said that that מה was understood according to the רמח"ל in four different ways, which corresponded to the One of the ways, the עיקר way, was that the מה was that was coming down from שמים, the קו, or אין סוף, being מלביש, and the נשמה of משה רבינו, who's going to be the נשמה of משיח צדקנו. And we also saw that the מה שם represents the עיקר שם through which הקדוש ברוך הוא wants to run reality.

That is the עיקר שם that finds expression in זעיר אנפין, that finds expression in the world that is the name that we have most access to. It's the same גימטריה as אדם. So we saw that the לא ידע אדמה can mean the חוט of אור אין סוף, the expression of הקדוש ברוך הוא's infinite light, or it can mean the שם הויה דמה, which is the secret of the צמצום and the תורה, which in spite of the fact that it's diminished in its quality and diminished in its quantity, and it finds itself stuck within the framework and the practicalities and the details of the תורה itself, nevertheless, the secret of the תורה is that the צוהו עתיק of עתיקא קדישא, and that the תורה itself is מגלה, and that עיקר אור אין סוף just as much as the חוט is מגלה, that the תורה has the ability to be the vessel that can contain that which is indivisible, and that which is infinite. So either מה means the infinite light of הקדוש ברוך הוא, or it means the שם הויה דמה, which corresponds to a much more regulated and stabilized form of divine kind of experience and processing, which is the הנהגה of זעיר אנפין.

Okay, so there is a little bit of the introduction as to what we're doing when we're talking about the זוהר הקדוש, and the רמח"ל continued to show how משה רבינו had to go up to retrieve the light of רבי שמעון בר יוחאי, which was the light of the ability to cultivate a light within a cave, in a place of

concealment prior to the expression of revelation. But the חידוש of the זוהר הקדוש, and the חידוש of our moment, and the חידוש of our generation, which is a generation of the חבריא קדישא of רבי שמעון, and the wanderings, and the סיפורים of the הליכה of those תלמידים and that חבריא, because every step implies that there's going to be a severance between the unity of the two legs, which were occupying a singular place. So when the left leg gets up, it now separates itself from the right leg, and in the space, in the empty space between the left and the right leg, with part of the body moving forward, and part of the body still being behind, and that empty space of walking, and that empty space between the stages of the ladder, that is where so much of the narrative structure and the air of the זוהר comes up from. And it's our generation that finds itself so deeply caught up in that empty air, in that space between the movement of the זוהר הקדוש, where it feels that the walking nature of being human is so difficult, and it's so much harder than being a מלאך who gets to stand all the time, because we're caught within the act of moving itself, which is the secret of the emergence of the legless beggar, and secret of learning how to walk and dance with הקדוש ברוך הוא in this world.

So when we're in the זוהר הקדוש, when we're in the walking, empty space of the זוהר הקדוש, in that cave, רבי שמעון בר יוחאי is cultivating the light, where each and every one of us will now have access directly to this, in case of emergency, break glass scenario of opening up בינה, and allowing it to be משפיע, down into מלכות, in spite of the fact that it's not operating in accordance with the strict judgments of what the process down through זעיר אנפין would be. אבדה, there's a מעבר, we said that מעבר is the אלף of the וו, of the שם הויה דמה, the אלף is the אמה תכלנה. that you place on top of the זוהר תעשה

לטבע. The זוהר תעשה לטבע is the opening of the mind to create a safe space in your מקוה at the תבת נח, wherever I find myself.

But never to think that that's the עיקר, never to think that finding that in case of emergency, break glass system of the זוהר הקדוש, to illuminate my mind in places of concealment, in spite of the concealment, I can have illumination, the תכלית is to look back up to the אלף, the אלופו של עולם, the secret of זעיר אנפין, the secret of יגיעה, the secret of תורה לשמה, the secret of מעשה מצוות, the secret of יגיעה שבסא and יגיעה שליו, so that we can come through it in the proper way, which is the secret of the אלף and that secret of the זוהר הקדוש. And so we said רבי שמעון בר יוחאי is cultivating the light of the זוהר and it's symbolized by the cultivation of that light in the cave, which represents a time of concealment when the unity of מה is not revealed and there still seems to be a distinction between above and below. And we said that that was the קו חרוב and that was the the the חרוב tree that that רשב"י had to eat from in order to draw down from this place of חרוב, of the fact that there is seemingly a destruction in the world. So now the רמח"ל is going to go deeper in revealing the secrets of this cave, this place that רבי שמעון בר יוחאי, like משה רבינו, had to run away, like the accidental murderer, which is all of us who has to run away to the עיר מקלט, like נח הצדיק who had to run away into the תבה.

So too רבי שמעון בר יוחאי had to run away into the cave and that's why it's עלית למרום and שבית שבי, the נשמה of רבי שמעון בר יוחאי, the נשמה of the אריז"ל, the נשמה of the בעל שם טוב. So we know that רשב"י was in the cave with his son רבי אלעזר, which was the secret of משה רבינו, which we said last week, and that staying in that cave was 12 years. And then after the 12 years were done, it

was an additional 12 months to fill out the 13-year principle. And so when the רמח"ל is explaining the need to run into this cave in our minds, in reality, in experience, so he's giving us details and the יחודים of what it means to actually process this.

The fact that רשב"י and רבי אלעזר had to be in the cave for 12 years and 12 months, which was 13 years, but with the separation of מיתול, is the secret of the קו חרובים. We said the 102 קו חרובים, קו is גימטריה, the מילוי of אבסג and מה, when you take away the name of הויה itself. So you take away the שם הויה of each and every one of those שמות, and then you find yourself just left with the מילוי, and the מילוי of those three add up into 102, which represents the remnant of the awareness that הקדוש ברוך הוא is present, the expression of הקדוש ברוך הוא, but to a certain degree, the loss of the essential connection to the root itself. We have the אותיות המילוי, we have the spelling out of the name of הקדוש ברוך הוא, like a star that remains even after its own destruction, but the original name of הקדוש ברוך הוא, the essence of that גילוי seems to have dissipated from the hands, and we're left with a קו חרובים, we're left with the מילוי without any of the פשוט of the שם הויה itself.

And so this 12 years and 12 months is going to correspond to this קו חרובים, this חרוב tree that gave sustenance to רבי שמעון and רבי אלעזר. So what is it? והוא כי גימל שמות הן. There are three names through which הקדוש ברוך הוא reveals himself. הקדוש ברוך הוא reveals himself through the name הויה.

The name הויה, יוד קי ויו קי, is the acronym of הקדוש ברוך הוא. It's the middle name at every point. And then you have something that precedes that גילוי and something that follows that גילוי. All גילוי takes place through the שם הויה.

Preceding the גילוי of the הויה שם is the 21 גימטריה. אלף קי יוד קי. שם אהיה, which is אנזם in the מהווי. It's about to emerge into being, but it has not yet emerged.

And it's the anticipatory stage towards the impregnation with expression prior to expression itself. So prior to the הויה שם is the אהיה שם. And underneath the הויה שם is the אדנות שם, which represents דינו דמלכותא דינו, which represents the expression of הקדוש ברוך הוא's light down here in a measured way. So you have these three levels of ascending from highest in terms of the order of it, you would have אהיה on top, which is prior to expression, הויה in the middle, which is the process of expression, and אדנות, which is the receptivity of expression.

And so you have these three names and these three names הויה ,אהיה, and אדנות, שהם עולם יבוק. They're 112 גימטריה. Now this is the סוד of ברכה ,יחוד, and קדושה. So there's a סוד from the מקובלים in the זוהר קדוש that there's a secret of יבוק.

יבוק is which is 112 גימטריה, and it stands for the יחוד of ברכה and קדושה, unity, blessing, and holiness. These three stages represent the three-part breakdown of any experience and any expression of spiritual awareness. Everything has a beginning, a middle, and an end. A top, a middle, and a bottom.

The parts of them are built on this secret, but we're not going to go too far into that. But there's always the מושכל, the מורגש, and the מוטבע. There's the intellectual process, the emotional process, and the embodied process. There's the ימין, שמאל, and the אמצע.

There's the ראש תוך, and the סוף. There's אברהם, יצחק, and יעקב. There's always the three-part breakdown that exp resses the unity of היה הוה ויה. The יחוד, ברכה, and קדושה.

And those are expressed by these three names, הויה, אהיה, and אדנ-י. So first let's look at the גמטריא. The גמטריא of the 112 שם יבוק represents the unity of these three things. It represents אהיה, which is 21 גמטריא.

It represents הויה, which is 26 גמטריא, and it represents אדנ-י, which is גמטריא 65. Altogether equals 112. And those three numerical values represented in those names represent the unification and the tripartite breakdown of the unity that emerges through these three stages. יחוד, which is going to be the middle point of unity, the שם הויה.

ברכה is the ability to draw something down, all the way down. ברכה is to draw something down. And קדושה is to elevate something up. And so we have the יחוד, which is going to be the שם הויה in the middle.

The ברכה is the drawing something down, which is going to be the שם אדנ-י on the bottom. And the קדושה, which is drawing something up, is going to be the שם הויה on top. So we see that these, the שם אהיה on top. So these three names, the ברכה ,יחוד, and אהיה, הויה, קדושה, and אהיה, אדנ-י on top, הויה in the middle, and אדנ-י at the bottom, represents three modalities, three points of contact with spirituality and functioning in our day-to-day lives.

There's the perspective of ברכה, which seen from the human experience, is what is most real. I'm drawing something down into my life. I'm trying to find the blessings of הקדוש ברוך הוא in a world that appears to be devoid of the light of הקדוש ברוך הוא, to uncover ברכה, to remove the קללה and to reveal

the experience. Then there's קדושה, then there's the transcendent desire to ascend upwards into a place of הקדוש, הקדוש, השם צבאות, to remove myself, to set myself aside, not to engage in this world, to draw myself out of this world, as opposed to ברכה, which is the הכשר of being in this world.

And that represents two modalities of spiritual experience, a running out of this world from below to above, and a coming down into this world from above to below, in the secret of ברכה, רצוא ושוב and קדושה. And there's the יחוד between the two of them, which is going to be the impossible unity that is revealed that both of them are fundamentally necessary. That's the יחוד of ברכה and ברכה. קדושה is אדנ-י, קדושה is אהיה, and the יחוד is going to be the הויה in the middle that connects them.

And as we know from רבינו רבי נחמן in תורה ב' and ליקוטי מוהר"ן, the תורה of תשובה, it's all about being a בקי ברצוא and a בקי בשוב. בקי is 112 גמטריא, and it's the same אותיות as ברכה, יחוד and קדושה, because a person has to be a בקי in running upwards towards a קדוש ברוך הוא and descending down away from a קדוש ברוך הוא. If I run up to you, a קדוש ברוך הוא, I'm there. If I descend down into the pits of hell, you're there as well.

That's the secret of ברכה and קדושה and the יחוד that emerges from between the two of them. And so we have this notion of יבוק. That's the עיקר תכלית. There should be a גילוי of the unity between אהיה, which is above, and אדנ-י, which is below, through the secret of הויה, which is the middle connecting to both of them.

And then we have the full שלמות of the בקי ברצוא, the בקי בשוב, and we have the יבוק. But when we find ourselves in a state of exile, like רבי שמעון has to

hide in the cave, and we don't see the unification of the יחוד, ברכה and the קדושה and the הויה, אהיה and אדנ-י, so what happens is the יחוד, the connectivity, the impossible connection between these two paradoxical stages of functioning, between the ברכה, which is the orientation of down here below, מלכות, and קדושה, which is the orientation of above there in חכמה, without any connectivity. On a place of concealment, when רבי שמעון has to hide in the cave, and we still are operating in that place of needing the בינה to be משפיע down to מלכות in case of emergency, so the יחוד is missing. The יחוד is missing, and what's left is ברכה and קדושה לבד.

And this is referred to as a world that is destroyed, and the secret of the קו חרובין. So this קו חרובין, which we said, is just the גילוי of the אורות, without the שורש, without the root being revealed to a person. So that's a state of exile, it's a state of constriction, it's a state of destruction, it's a state of קו חרובין. קו is the ראשי תיבות of ברכה and קדושה, without the יחוד.

Because in this place, what happens is that the split nature of experience, the רצוא ושוב, the אייל ובר, the going up and coming back down, the ברכה of coming back down, and the קדושה of being back up, they seem to be separate, because there's no יחוד left. The שם הויה is concealed from that place. All you have is אהיה and אדנ-י. And in that place, there's a sense of destruction and distortion, and therefore, everything has to be taking place on the inside, because the יחוד seems to be missing.

Now, there's another גמטריא of יבוק. Another גמטריא of יבוק is going to be שם הויה, שם הויה and אלקים, the connectivity between above and below. And so when the שם הויה is concealed and the יחוד between these two paradoxical pulsations of רצוא ושוב, up and down, ברכה and קדושה are missing the יחוד,

because it's still לא ידענו אדמה, and we're still only cultivating that hidden light of the זוהר הקדוש, which is the light of escape within the impossibility of escape, the lig הט of the תיבת נח, the light of the עיר מקלט. So we find ourselves in a state of קו חרובים, of just having אהיה and אדנות.

And אהיה and 65 ,אדנות plus 21 is going to be 86, which is the שם אלקים, which is אלקים, which is דין, which is טבע, which is that place of concealment. And זוק the הילגר רמח"ל, when there's a ייחוד between above and below, and it's clear that the bipulsational experience of being a person in this world that is connected to the ground, yet rising upwards of fear and comfort of בטחון and דאגה, of אמונה and חכמה, of all of the paradoxical units that operate together only through the secret of ייחוד, that invisible unity that is greater than the sum total of the parts, so its air breathes connectivity between those two parts, the light of כתר. As long as that ייחוד is there, so the סיטרא אחרא has no שליטה, because it's fundamentally clear that the סיטרא אחרא is just a revelation, כביכול, of the light of הקדוש ברוך הוא's unity. But in a time of concealment, in a time of לא ידענו אדמה, או יסינו לא ראינו, where רשב"י has to run away into the cave, just like משה רבינו, who had to run away, כי ברח העם, even though we said already that once משה רבינו has done it, it's as if they're actually real, even when we're just running away.

It's a real thing, because משה רבינו did it for us, just like all the צדיקים אמיתיים, that once they do it, they pave the path for us, and therefore it becomes an actual real thing for us. ונמצא ששם הוי'ה נעלם, שם הוי'ה is missing. All that exists is the קדושה and ברכה. And therefore רשב"י of רבי אלעזר had to sit in the cave for 12 years in order to draw down the unification necessary to fix this broken problem, this concealed thing, which is the lack of connectivity

between ברכה and קדושה, between above and below, where a person can't be a בקי in רצה, a בקי בשוב, a person can't function with concealment and revelation at the same time.

It's either one or the other in a mind that is devoid of the ייחוד, in eating from that קו חרובים. כי הנה היצריכים לכה בשם הוי'ה ברוך הוא ביוד בית צירוף of why did it take 12 years? Because רבי שמעון and רבי אלעזר had to spend a year on each of the 12 צירופים, the 12 permutations of the שם הוי'ה. We know if we look at any of the סידורים by ראש חודש on מוסף, that each and every month has a different permutation of the שם הוי'ה, which can be split out in 12 different permutations. And each permutation has a particular form of expression through which הקדוש ברוך הוא is מגלה himself in that world, in that month.

And עבד is the same light of הקדוש ברוך הוא. הקדוש ברוך הוא is בלי שינוי בכלל, אחד. And the שמות are all צירופים and גילויים, גילויים, גילויים of our השגה of הקדוש ברוך הוא. But עבד הקדוש ברוך הוא is למעלה מכל השמות, and למעלה the מושג of בעל השם.

And that all of the שמות are rooted in the שם הוי'ה בלי אותיות. And that secret emergence of the the שם בלי אותיות, which is the שם במציאות, which is the impossibility of הקדוש ברוך הוא's revelation in this world, by dint of the fact that it means concealment, and concealment is impossible, and therefore it's an invisible revelation of that which can't be grasped. That all of the שמות are rooted in this invisible place, but they express themselves in 12 different ways. And each month and each שבט has its own particular orientation, their own particular alignment to the balance between the masculine letters and the feminine letters, the modes of functioning, which person is more expressive, which person is more receptive.

If you were born in this month, you have this tendency, etc, etc. All of the שינויים, all of the endless changes, correspond to the changes of these יוד בית צירוף הוי'ה, the fact that the שם הוי'ה has different ways of being spelled. And each and every year was needed in order to refine one particular צירוף of the שם הוי'ה, to draw it back down and to connect it to the ברכה and the קדושה, which abided without that unity. היצריכים לכה בשם הוי'ה ברוך הוא ביוד בית צירופים לאהקב האוינס בצירופיהם. We had to be משלים ליאבות.

We had to be משלים, the ברכה and the קדושה with the ייחוד. We had to be משלים above and below with the inner middle point that connects above and below at once, and the secret of אני ואין בבת אחת. היצרכו לקרוא צירוף מצירוף הוי'ה ברוך הוא שנה אחת. And they needed one year for each and every one of those צירופים of the שם הוי'ה, which were the 12 years that they spent in the cave.

With 12 years they completed the תיקון, they refined the שם הוי'ה to the degree necessary. We each and every of the 12 permutations of all of the שבטי כה, which find themselves in the light of the זוהר הקדוש, and we'll find redemption from this book. Each and every one of the שבטים has their own path through the sea, and therefore each and every one of the שבטים had to have that name corresponding to them and their orientation cultivated and illuminated by רבי שמעון and רבי אלעזר in the cave. And so they refined that שם הוי'ה to the degree that it can now be connected to ברכה and קדושה to create the ייחוד of יבוק again.

The תיקון was done after 12 years. That it's the name of הוי'ה that is now refined and ready to be drawn down to reveal the inherent connection between all things, and it was time for them to leave. But they l eft, and it wasn't time yet for the complete rectification, because there was still

another 12 months of rectification that needed to take place. But there's no other permutation of the שם הויה except the שם הויה בלי אותיות, which corresponds to the מאין יבוא עזרי of other בית.

So what do they have to go back in for? What do they have to go back in another year for? And why is this year being referred to as 12 months as if it contains within itself the potency of all of the previous 12 years each year to a month? The purpose was, Once, רבי שמעון of רבי אלעזר did the preparatory work of the 12 years in refining the שם הויה down to the point where each and every יד has the capacity of finding their own נקודה of his קשרות to the רבונו של עולם, to the שם הויה, through the ספר הזהר הקדוש, and how it's מתאים to each and every נשמה. That's only because רבי שמעון is a שער הכולל, and he opened up that place that, That there is a פירוש, that each and every person brings in accordance with their own stamp of their soul to the זהר הקדוש. And no person is alike, even if they come from the same שבט, even if they have the same סירוף of the שם הויה. But רבי שמעון of רבי אלעזר called the light of each and every one of the סירוף הויה to come down into the ייחוד that comes from the זהר הקדוש, so that each and every person, no matter what their permutation, no matter what the orientation of the letters, no matter what month a person finds themselves in.

So רבי שמעון prepared that. But it was necessary to then take all of those שם הויה and actually do the work of sewing together the unity with the ברכה on the קדושה. There's the preparation of the lights, and then there's a drawing down of the lights. There's always a two-stage process of מלכות and יסוד, that any person who enters in two openings into the בית מדרש, the גמרא and ברכות says, is מובטח שהוא בן עולם הבא.

What are those two openings? It's מלכות and יסוד, it's קדושה and אמונה. Those two פתחים, those two openings that a person has to go into. There's the סור מרע and there's the עשה טוב. There's the preparation of all of the שם הויה, and then there's the 12 months necessary for the sewing back together, where all of those different permutations of the שם הויה get channeled into the singularity of the שם הויה, because we're not dealing with a different name.

The שם הויה is everything. It's singular in all modes of singularity, but each and every person has the capacity to understand what שויתי ה' לנגדי תמיד is, what it's saying to me in this moment, what the color orientation is, what the נקודות are. שויתי ה' לנגדי תמיד, and then it just becomes the four אותיות of הויה, which now connect to the four אותיות of אהיה, and to the four אותיות of אדנ-י, which is going to be 12 letters in total, to be משלים everything, to be משלים the ייחוד of יבוק, the connectivity between above and below, אהיה, above, prior to revelation, the act of revelation itself, and אדנ-י, the receptivity of revelation, above, below, and center, connecting above and below at once, revealing the bi-directionality of spiritual attachment to הקדוש ברוך הוא, the בקי ברצוא of בקי בשוב, the need for both משיח בן יוסף and משיח בן דוד, and that's going to be the פולגילו, and at that point, they're going to be able to leave the cave. There's obviously a profoundly large difference between the stages of rectification that took place in the first 12 years, where each and every one of the סירופי שם הויה needed a year to itself to be משלים, and the last 12 months, which was just the connection of all of those סירופים into the singular expression of שם הויה so that can be connected to אהיה and אדנ-י to create the ייחוד of יבוק.

Why? כי האלף says the רמח"ל of the first תיקון, which was the 12 years, הוא המשכת שם הויה ברוך הוא אל הקו הנמצא כבר, that what we're doing in those 12 years of rectification is actually calling lights and creating lights that were not yet present, they were concealed, there was a period, the ייחוד was not present, the ברכה and קדושה seemed to be apparent in their abiding on their own, and there was a סתירה between the two of them, there was no connection between above and below, and therefore there needed to be a recultivation of the שם הויה, not that it was absent, God forbid, because אותותינו לא ראינו, it's always there, it's just not revealed, but רשב"י had to re-encounter that light of the שם הויה, which until רשב"י hadn't been revealed in the way that it was revealed after רשב"י, until the coming of the אריז"ל, וכו' וכו', as it goes with the צדיקים האמיתים. But what רשב"י and בר יוחאי did, what רשב"י and רבי אלעזר did, was that they drew down the light in a new way that it can now be refracted to the connectivity of the סתירה at the heart of creation itself, of קדושה and ברכה, of above and below, and רשב"י drew it down. And so that's why it took so much work, רשב"י was paving the path. The reason it feels so easy to do spiritual work in our worlds and why a person can taste the world in their days is because the צדיקים did the work for us already.

רבי נחמן, who asked, do you know why it's so hard for me to do anything in this world spiritually? Because I'm paving miles and miles and miles of forest for those of you who are going to walk behind me. And that's true with all of the צדיקים האמיתים and the יחידי הדורות. And then afterwards, והבז, the secondary work after the heavy lifting is done, Now it's connecting the same הויה to the ברכה and the קדושה, which is going to be the שלמות of יבוא, which is to connect them, to then draw it down and to apply it properly, but

not to create it. That took 12 years, but to draw it down and to align it properly, to sew it together, that takes 12 months, which is why it sometimes feels that at the end of history, it's the שאלה of how could it possibly be that our generation could bring משיח if the generations prior to us couldn't bring משיח.

All of the צדיקים explain that to do anything in our generation demands so much more strength than it took to do anything in previous generations. And that's a particular strength of our generation. But nevertheless, no matter how strong our generation is, there's no denial of the ירידת הדורות in the sense that the צדיקים are the צדיקים and we are we. And we are who we are.

Yes, we have צדיקים, there's משה רבינו in our generation, there's the צדיקים האמיתים in our generation, in every generation, תלמידים אמיתיים of the יחידי הדורות. Nevertheless, our generation is by definition distant from the origination of the higher צדיקים. חז"ל is מלא וגדוש, this notion. So how could it be that there's a possibility of doing something in this generation that couldn't be done in the previous generation? So we see the רמח"ל saying that it takes an immense amount of work to cultivate the lights.

And it takes far less work to actually draw down those lights and connect those lights that are already cultivated. That only takes 12 months. That's the secret of ייחוד ברכה and קדושה. For the first part, we needed years for each and every צירוף of the שם הויה.

Because each and everything demanded specificity and particularity. And nothing had been refined to that degree. And all beginnings are difficult

because we're paving new paths. And that's why it took a year for each name.

But afterwards, in the second stage of the תיקון, after it's already been collected and developed, so it's enough for it to take months. Because it's more of a general principle. Because the תיקון has already taken place in the beginning, and now it's much easier to complete it rather than to have to start afresh from the beginning. And this תיקון also goes in a different place.

This תיקון of the זוהר הקדוש, this תיקון of the שמות הויה to connect to the ברכה and the קדושה, and the drawing down of the י"ב צירוף והויה to be משלים, the ייחוד of הויה אקה and אדנ"י to connect above and below through the middle that unifies the two of them. This also goes a profound way. It's not only in case of emergency break glass, but it also goes a profound way in being מזכך מציאות to draw down that אור of מה again, like we said, which is the חוט of the אור itself, which is מתגלה itself in the שם הויה דמה, as we're going to see, which is a secret of the תורה. That this תיקון of the זוהר הקדוש, this תיקון of the cultivations of the י"ב צירוף והויה to be משלים, the ייחוד of יבוק, of ייחוד ברכה and קדושה so that a person could be above and below at once in the secret of בקי ברץ, of בקי בשוב, falling and standing, falling and standing over and over.

And this תיקון also went elsewhere and it did something else at the same time. And this is the element of drawing down the אור אין סוף, that קו into the נשמה of משה רבינו, into ירושלים, into the קדש הקדשים, which is also the secret of the שם הויה. Like the רמח"ל Hinted do before, the תכלית of the קו is to be מתגלה within the מחשב הנשמות, which is מלביש on the מחשב הצורות, and the נשמת אלוקי ממעל, the נקודה הפנימית of the יחידה שבנפש is מקושר בהחליט to the קו אור אין סוף. That's the secret of the חוט through the התקשרות to the צדיק האמיתים.

And the תכלית is to draw that light down, which is concealed now, down into נשמת ישראל, to reveal that which has always been there, the true שורש of נשמת ישראל. We also already told you that this is the שם הויה of מה, the יוד, וו, דלת, וו, אלף, וו, אלף, which paradoxically, how can it mean the infinite and also mean זעיר אנפין, which is limited, but היינו הא, זהו התיקו העוזה. The תורה is reflective of the infinite light and it's a trace of the infinite light, and therefore it's infinite within the vessels itself. So we have these two פירושים of the חוט of אור אין סוף, which is מתלבש within נשמת ישראל, within the נקודה הבנו, and it's also the secret of the שם הויה of מה.

Now, there are four letters that רמח"ל is teaching us, such a fundamental כלל here. There are four essential letters when it comes to the nature of this שם הויה of מה, the 10 letters of יוד, וו, דלת, הא, אלף, וו, אלף, וו, הא, אלף. And the secret of those letters are the secret of אהבה, of love, of connectivity, or the secret of שמע ישראל taking place in the חלק of אהבה, and אהבה תכסה על כל הפשעים, and that אהבה is the name of הקדוש ברוך הוא כביכול. And how is the שם הויה of מה, how is the עיקר name of הקדוש ברוך הוא, the secret of אהבה, the secret of the צמצום, which is אהבה דוחקת את הבשר, that אהבה דוחקת את השורה, as the הייליגע קוז'ניץ מגיד points out so much, that the secret of אהבה is that when you spell out the מלוי of the שם הויה, you have יוד, וו, דלת, and then y ou have א, ה, and then ו, א, and then א, ה.

So you take the ד, ו of the שלמות of the first letter, which is 10, and then you have the א in the ו, ה, and the ה. So you take the א from each of those letters. And so you have a א, א, י, and א, א, י, which is the essential element of the שם הויה, which is the מלוי of those שמות, forgetting about the ו and the two

וs, only taking the א there. So what we have is א ,א ,י, which is גמטריא אהבה, which is 13.

The מלוי of שם מה. So we see that the essential quality of the שם מה that is being drawn up and back down is the secret of אהבה. And this secret of אהבה is being cultivated in the cave as well. So for all of those 12 years, what the צדיקים were doing were they were connecting to those three אלפים of that שם הויה, which is the secret of אהבה.

They were refining those lower levels of separation, refining the א, finding the א over and over, being מזכך, polishing the א, finding a אלוף שלום there in each and every moment and all of the levels of concealment. And they spent 12 years doing that. 12 years doing that for all of the צרופי הויה. There's going to be צרופי הויה ב"י, there's also going to be אהיה ב"י, and there's also going to be אדנים ב"י.

And therefore, in those 12 years, they refined the אלפים of אהיה and the אלפים of אדנות, which would correspond to the 12 פרצופים of שם הויה. And that's the secret of the שבטים כידוע ב"י. Like we said, this connectivity speaks to every soul in their own most fashion. But in the 13th year, they drew down the י of that אהבה and the י-א-א-א.

So the first 12 years, there was א-א-א over and over. And then in the 12 months, it was the שם הויה, the י, to connect it to the י-א-א-א, which is the secret of אהבה, the connectivity between above and below, the secret of the מעבר יבוק, the secret of קוף ב"י, the ייחוד of ברכה and קדושה, of the ברכה that's being drawn down, the קדושה that's being drawn up, and the ייחוד between the two of them. And then this י is drawn down and attaches itself to those

12 אלפים. Which is the secret of the three elements of the י, which are the three drops that compose the י itself, which is the sort of הויה, הויה, הויה, to connect itself to אהיה, אהיה, אהיה, and אדנות, אדנות, אדנות, which is going to be the 12 letters, which is going to be the ייחוד of יבוק.

And because they're functioning now in the light of unity, where the ברכה and the קדושה, above and below are shown to be unified, all they need is one י, because that ייחוד of הויה is the connectivity of all of the different changes. And also in this place of the תיקון, it only needed one year, which is 12 months, rather than all of the heavy lifting that needed to be done. Now, the light of the רבי שמעון בר יוחאי says, and רבי אלעזר ברי, and צדיקים, רבי שמעון בר יוחאי, that if it were just me and my son alone, we would be able to have the world be נמתח מן הדין, because they were giving that קו חרובים, like רב חנינא בן דוסא בשבילו חנינא בן דוסא, and that secret of the שביר, of the צדיק. But that was enough.

They were sustaining the world. There was no ייחוד in the world. There was no fundamental י"רשב. ייחוד and רבי אלעזר were being מגלה to the light of ייחוד within the cave, but there was still פירוד, as we saw with the exit of רבי שמעון and רבי אלעזר, where it was a world of destruction, where they saw destruction, and they couldn't be מייחד above and below, because that י wasn't נגלה yet.

Because until that time, the outside of the world, מה was not נגלה yet, between above and below is not נגלה yet, and רבי שמעון and רבי אלעזר couldn't understand the secret of the connectivity between ברכה and קדושה through the secret of the ייחוד. So those 12 months had to go back in to ensure that this light of the unity applied to others as well, because that's the עיקר תכלית

of the צדיקים, that others should benefit from their light. They're not doing the עבודה for themselves. They're not here for themselves.

The צדיקים are here for כלל ישראל. משה רבינו was there for כלל ישראל. כלל ישראל is משה. And therefore they had to go back in to cultivate the light of the ייחוד itself.

And prior to them entering in to refine that connectivity above and below, to reveal it for everybody, not only themselves. There was no גילוי in the world where the light of רבי שמעון, the light of תיקון, could be מתלבש in the פירוד between ברכה and קדושה. And they were punishing individuals, because they saw only separation in light of the unity that they were living with. Until they were forced to go back in, in order to be משלים, that second stage of the י"ב, in order to draw down the inherent connection for others as well, so that above and below could be revealed to be an inherent unity.

And that's the secret of יבוק. And that's the secret of transforming this world into a garden. And that Jew was carrying the plants. And when רבי שמעון בר יוחאי came out of the cave, and he realized that it's the secret of שמור וזכור, or the secret of שבת, which is the ייחוד of ברכה and קדושה.

But even though רבי אלעזר, who was more fierce and more powerful and גבורה and a stubbornness of seeing separation in the world than his father, רבי שמעון, even though he was punishing the world, even though he was burning up the wo rld. But the light of רבי שמעון was calm enough at this place to draw down the ייחוד for everybody to see. And afterwards, everything was משולם together. And it was specifically אליהו הנביא who came to the cave after those 12 months to announce to them that the ייחוד of יבוק was נתגלה and that

the ברכה and the קדושה were revealed for all to see and that the גזירה was over and רשב"י was able to come out.

That the שם was נתגלה. So why is it like that? אליהו הנביא didn't come the עיקר in order to announce to them that it was time to come out of the cave. אליהו הנביא came because they were מגל the light of the אליהו הנביא זוהר. came for the זוהר itself.

Because אליהו הנביא is the עיקר גילוי of the ספר הזוהר. We know that רבי אריז"ל learned from אליהו הנביא the secrets of the זוהר on the banks of the Nile River. אליהו הנביא that's נתגלה in the mind of each and every person is the מפתח necessary for opening oneself up into the secret of the זוהר קדוש which is the secret of מלכות which is the secret of the המתקה of the כלב. כלבים צועקים is גימטריה אליהו.

כלב is בן גימטריה and it's specifically in the world of the נקבה in the world of מלכות and the broken place of the צפון. That a person has to be מגל the light of the זוהר קדוש. In truth the entirety of the זוהר is through אליהו הנביא. We see in the תיקונים themselves.

But because the תיקון has not been fully revealed yet. אליהו הנביא had to come and only whisper to them from afar because that light is still not fundamentally revealed. And then comes along with פנחס בן יאיר the brother-in-law the son-in-law of רשב"י and he's combing רשב"י's skin and seeing all the pain and he's saying Woe to me that I've seen you as such and רב שמעון is saying Woe to you that you have seen me as such Praiseworthy are you for you have seen me as such If you have not seen me in this way then you would have not found within me what I found. But what is it that

רב פנחס בן יאיר saw? What is it that gave רב פנחס בן יאיר the ability to uncover the path to רוח הקודש? What did he see in that place by רב פנחס בן יאיר? רב שמעון was also preparing the ייחוד at that point of combing away the difficulty of רב שמעון.

But רב פנחס בן יאיר was only able to rectify the general concept but not the fundamental particulars. רב פנחס בן יאיר's ability was to refine the 12 letters of יבוק of הויה אהיה and אדנ"י together as one. But not how to reveal fundamentally how each and every one is operating in accordance to this principle of ייחוד. But in truth, the fact that רב פנחס בן יאיר wasn't working on the particular rectifications of his גילוי and the זוהר קדוש, it means that the particulars had already taken place and now all רב פנחס בן יאיר had to do was be משלים the general concept.

But before that it wasn't whole. And therefore we see that there was a difference between רב פנחס בן יאיר before רב שמעון went into the מערה that he would ask 12 questions and רב שמעון would be able to answer him in 12 ways. Because now רב שמעון went in and he rectified the second 12 and now he answered him 24 questions afterwards. And so this נקודה בעזר השם will end with this נקודה.

We see that רב פנחס בן יאיר when רב שמעון comes out of the cave he sees רב שמעון suffering and רב פנחס בן יאיר is cleaning him and saying woe to you, woe to you, woe to you. And רב שמעון is teaching him something. He's saying no, no, no. You rectified half of the problem.

You rectified the יוד-בית צירופים of רב פנחס בן יאיר. הויה you're from the שורש of אברהם אבינו. You're the light of חסד. You know how to find the light of הקדוש ברוך הוא in a place of חסד.

You know how to find הקדוש ברוך הוא in a place of גילוי in the בריתי שלום in the secret of פנחס בן יאיר the light of פנחס that is illuminated in the light of יאיר which is that understanding of בריתי שלום in the secret of the כהן גדול in that place of אברהם כהן the קל עליון in that place of the חסד and the רחמים רבים רב פנחס בן יאיר was able to find 12 צירופים הויה how to be ממתיק the דין with רחמים how to find השם's light in the שם הויה. But when רב שמעון comes out of the cave רב פנחס בן יאיר only learned the first half of the תיקון. He only learned how to rectify things by way of revelation in the שם הויה. What רב שמעון learned is that I can also be rectifying the light of הקדוש ברוך הוא in places of concealment as well because the שם הויה has 12 צירופים but the שם אדנ"י which represents דין has 24 צירופים and what רב שמעון בר יוחאי says is that before I entered into the cave you and I could both you could ask me 12 questions and I can answer you 12 questions because I could be ממתיק the problem with רחמים but now that I've come out of the cave you still could only ask me 12 questions because you only understand רחמים because you're from the שורש of אברהם אבינו which is the light of חסד but I've also understood the secret of גבורה and the secret of יצחק which is that now I can answer you up with 24 questions I can find הקדוש ברוך הוא in a place of רחמים רבים within דין itself and that's the rectification that comes out of the זוהר קדוש the ability to refine the גילוי of הקדוש ברוך הוא's presence in this world not only through the גילוי of הקדוש ברוך הוא when it's revealed to us but also in concealment and the ייחוד between the ברכה and the קדושה shah so let's go just a little bit ויתר it turns out that רב ישמעון בר יוחאי running away into the cave was בעזר השם

the very same thing as creating the תיבה which is the preparation of the light which is sown for the צדיקים to reveal the rectifications necessary in spite of the fact that the circumstances externally are not yet there and in that hidden place the זוהר emerges and within the book of the זוהר all of the 600,000 souls of כלל ישראל are contained why? Because רב ישמעון refined each and every פרט each and every צירוף each and every שם הויה that is correspondent to each and every נשמת ישראל has its place in the זוהר קדוש it just needs to be discovered come and see the שורש of what a person's life is in the זוהר קדוש already רב ישמעון and רב אלעזר refined all of the particular permutations of the names in accordance with each and every שבט in accordance with each and every נשמה in accordance with each and every particular circumstance in life each and every person has a place in the תיבה each and every person has a place in the עיר מקלט each and every person has a חלק in the זוהר קדוש because every single element of the souls are contained within the זוהר קדוש and now because the זוהר comes from the light of משה רבינו which was שבית שבוי and משה ran away and it was like the entirety of כלל ישראל ran away so too רב ישמעון prepared more of a vessel for that light it wasn't just a running away it was the cultivation of a document that we hold in our hands which also is going to be considered a full running away of כלל ישראל that through the light of the זוהר קדוש in the end we will not need to run away we will just need to walk out safely and calmly that in the future we will not have to run out we will not have to be bewildered but rather הקדוש ברוך הוא is going to walk before us the השם is the revelation of זוהר which is זעיר אנפין המאספים אלקי ישראל שהוא נוק which is the מלכות like we said the עיקר שם הויה is the שם אדמה which is יוד ואו דלת הא אלף ואו אלף ואו הא אלף because that's the עיקר חידוש of אמונת ישראל and the רזא דמהימנותא specifically

how השם reveals his infinite light within the תורה and the מצוות themselves it's not a חידוש to think that a person can run directly to the infinite every person every child can think that they can run directly to the infinite the secret is finding the infinite within the limitation itself and the secret of the רזא דמהימנותא and the secret of the שם הויה that's the מסקלא and זוהר which is the secret of בחירה and the תורה and the מצוות and בחיר ישראל and נשמה ישראל and that unifies with what it unifies with אלקי ישראל which is the secret of מלכות כלוי בסוד העיר מקלט it's not going to be in the secret of העיר מקלט it's not going to be the secret of running away and finding a place of calmness prior to actually being calm in the way that it's meant to go and we will be calm in our spiritual situatedness we will not feel like we are about to lose the spiritual light that we're trying so desperately to hold on to like a thin thread that's about to disappear from our hands which forces us to grab hold of it with more ferocity each and every second we will trust it we will find comfort in it we won't question it we will be aware of the fact that הקדוש ברוך הוא is there and it will come down in the orderly way in that secret of the אלף which is above the the צוהר תעשה לתיבה through the secret of the תורה because the צוהר הקדוש doesn't disappear in fact the צוהר הקדוש the צוהר הקדוש continues and it persists and it leaves its blessing afterwards that anybody finds themselves connecting to the צוהר הקדוש it is as if they have escaped from the סיטרא אחרא to the degree that all a person needs at that point is to walk slowly out of exile and I will explain to you what value there is in this and the truth of the matter is that it is a profoundly profoundly tremendous benefit because the צוהר הקדוש this place of safety is a way of escaping the difficulties and the birth pains prior to the emergence of משיח and the matter is as follows there is no necessity for the pain of the birth

pains of exile emerging into redemption other than the necessity of what the body goes through after it's died which is the processing and the sifting from concealment and revelation from purity and impurity those who are alive in this generation those of us who are זוכה to be in this generation our generation are experiencing חבלי משיח which is like the חיבוט הקבר as רבי נהגרה points out at the end of צפר דצניעותא so too in the end towards the death of exile כלל ישראל are going to have to go through that shaking and that shifting up to get rid of all of the impurities and the pollution of exile so that we are light enough to run away and then we'll come afterwards to exit that was then and that בריחה עדו גלות that בריחה and the need for the חבלי משיח and the need for more of the suffering rather than רחמים רבים that's only when we're going to find ourselves in a place of בריחה where we need a מלך קשה כהמן to awaken us out of our stupor because as long as a person finds himself stuck in סיטרא אחרא they cannot perform the rectifications they need to reflect and one must exit סיטרא אחרא and if it need be done it will come about by a מלך קשה כהמן and that's the חבלי משיח but in the end of the day it's not enough to escape the סיטרא אחרא w We have to ensure that the סיטרא אחרא remain underneath our power and like a fly that gets caught in a fly trap that it rests there thinking it has freedom until it tries to run away and it realizes oh my goodness I've been stuck and played all along and that כלל ישראל can now pounce on me and destroy me.

It's not enough to get rid of the סיטרא אחרא; we have to transform the סיטרא אחרא and reveal that it too is the resting place of הקדוש ברוך הוא. There's two gestures that are necessary and the exit from exile to run out of the קליפה by way of running away מלך קשה כהמן because it seems too difficult to walk away calmly but again the רמח"ל said that with the זוהר קדוש we can walk

away calmly and once we've escaped we ran out actually with an uplifted hand that not only did we run away from the קליפה but we have the ability of transforming the קליפה itself and revealing how concealment is light as well but because the concealment and the pollution is so thick and so great the only way for them to escape at that place was through the חבלי משיח through the shifting and the shaking at that point בינה and the גבורות are awakened and a person runs into that place but that was only then that was only then but רבינו רמח"ל is revealing something that's different now something that's different now as a result of the זוהר קדוש that when you find yourself in these places of concealment as פסוק and דברים says when you find yourself in places of concealment and you return to הקדוש ברוך הוא from that place understand that concealment operates in such a way that it seems to be able to bring about negative decrees upon כלל ישראל God forbid this operates in accordance to the brazenness of the סיטרא אחרא to seemingly reach upwards to draw down from places of holiness because as much power as we give to the סיטרא אחרא as much as we feel the סיטרא אחרא has the capacity of meeting us head-on and mimicking קדושה so too is the strength of the סיטרא אחרא going to be and as a result of our inability to believe in our קדושה and נשמת ישראל and הקדוש ישראל the secret of זון and believe in our true כח so we find that the סיטרא אחרא has the ability to be מתחבר and be מחלש הדעת and because we don't judge ourselves favorably we don't believe in the כח of נשמת ישראל which is the secret of זון to be מתגבר over the יצר and we give power to the סיטרא אחרא which it doesn't actually have so then we remain stuck underneath it until it comes to a place where it appears to even operate in the place of אמא of תשובה it seems to take away all hope and it seems okay I'm going to take over that place of אמא I'm going to create a

place where they're hopeless about hope because אמא is also the source of דינים but in truth the סיטרא אחרא is thinking that it can come and take the place of אמא take that place of בינה away from us take that place of the in case of emergency break glass light of the זוהר הקדוש away from us then it's mistaken because in אמא and בינה it's חירות it's freedom from דינים it's the opposite there when we connect to אמא when we connect to this place of the זוהר הקדוש of the תיבת נח of that calmness of being okay no matter what we run away and we run into the place of תשובה and in that place we needed that מלך who had those negative judgments to awaken us we needed there to be the seemingly growth of concealment so that it appears that concealment can come up to בינה and then when concealment cease to try and come up to בינה then בינה suddenly captures it and then the concealment causes כלל ישראל to return in תשובה and this is the secret of right before its destruction it strengthens itself that the strengthening of the סיטרא אחרא the apparent concealment itself seemingly having a place and calmness of the mind where it takes away where it takes away my ability to find comfort in the זוהר הקדוש it's specifically there where the time is ripe to pounce on the סיטרא אחרא and where it's ultimately going to lose its כח and it seems to be strengthening on itself but that's only because it's in his death throes and so too this always had to happen they also had to run away they also needed this element but because the זוהר הקדוש was congealed and it came down into the world through these acts of running away the secret of תשובה at this point the work is already done and the תיבה and the זוהר and the עיר מקלט is available for all to come and take from it someone who is learning the זוהר הקדוש someone who studies the words of the זוהר השם is a person who is escaping from the סיטרא אחרא and a person doesn't need חבלי משיח they can

find comfort within the זוהר הקדוש as it's explicitly stated in פרשת נשא that the זוהר הקדוש is the redemption itself but the development of the זוהר הקדוש was not synonymous with the revelation of the זוהר הקדוש we know that there were centuries in between the revelation until finally in the generation of הוד in the fifth generation of כל היום הפך לדווי of that secret of חורבן הבית is that the זוהר הקדוש actually revealed in order to perform its performances the light of the זוהר הקדוש is necessary only in its allotted time and every moment has its own revelation that our generation runs away through the זוהר הקדוש it's only at the end in the times of מלך המשיח as the הלגר of פינחס קארצר and the רב of ברוך would say they would thank ברוך הוא הקדוש every day every day for being born in the generation after the ש. זוהר הקדוש was revealed and the הלגר of פינחס said I would not be able to survive I would not have a חלק of יהדות to me if it wasn't for the הלגר זוהר הקדוש as the צדיקים always understood the זוהר הקדוש is the light that's and that when a person learns the זוהר הקדוש they have the ability of finding גן עדן in that moment itself and through this and we'll continue seeing that רבי נורמח"ל is not done talking about the light of the זוהר and the coming of משיח but for now we'll finish up and we'll be through the אורות of בינה itself down to מלכות to awaken within us the ability to connect to זעיר אנפין to the שם הויה דמ"ה which is the secret of אהבה which is the secret of א' א' יוד ה' to be מתקן the איכה ישבה בדד the opposite of בדד is אהבה the אחדות the ייחוד and the ייחוד within בדידות which is the secret of התבודדות which is the secret of creating a ייחוד within פירוד and בדידות itself and we should be זוכה to sit with ourselves and to be present and to find the unity within in order to come out afterwards and see a world refined by עזרת השם

Adir BaMarom (Ramchal) 19_ The Zohar was Prepared for This Very Moment

Okay, so we are continuing with our series of שיעורים on the רמח"ל's אדיר במרום on the אדר אבא. And we're still in the territory where the רמח"ל, where רבינו הרמח"ל is explaining to us the necessity of the זוהר הקדוש at the end of days and that entering into the זוהר הקדוש, which is the secret of the in case of emergency break glass expression of בינה down to מלכות, which is correspondent to the תיבה of נוח, which is correspondent to the מערה of רבי שמעון בר יוחאי, which is correspondent to the עיר מקלט, which is the secret of being saved in a spiritual way in spite of the undeservedness of it all. And that this emergent light that is there, when above and below are not connected on a revealed way. So these momentary illuminations come about.

The חידוש of the זוהר הקדוש, which משה רבינו understood, which is why he had to retrieve the נשמה of רבי שמעון בר יוחאי, אלישע למר, and בשבית השבי, is because what רבי שמעון cultivated in the cave with רבי אלעזר דביה was something for דורי דורות. Already because משה רבינו escaped from מצרים and went above the באר and connected to לאה in that place, connected to the עצם הלוז in that place. Because משה רבינו did it for us. So therefore, any attempt of our escape, even when it's based on those moments of בינה opening מלכות up in spite of the fact that the typical order is not working, they're considered as real because the aspect of משה רבינו did it already, and all of us have an aspect of משה רבינו in us.

But רבי שמעון בר יוחאי brought it down even farther as the new iteration of the light of רבי שמעון, of משה רבינו, as we're going to see, like we've spoken about in the that there's always a חיבור between משה, who's the רועה נאמן, מן המים משיתיהו, representative of that water, that חכמה, that מי החסד, and רבי שמעון, who's the בוצינא דנהורא, the אש, the fire of בינה, and the connection between the two of those. As רבי נחמן shows in the introductions to ספר ליקוטי מוהר"ן, in שיר נעים, it's talking about the נשמה of משה רבינו, and in לכו חזו, it's talking about the נשמה of רבי שמעון בר יוחאי. It's the secret of אימתי קאתי מר. When will משיח arrive? When will the bitterness be removed? When will the ברירות go away? So it's the ייחוד between משה רבינו and רועה נאמן, משה רבינו and רבי שמעון בר יוחאי, משה רבינו and רבי שמעון בר יוחאי, and the ייחוד between those two צדיקים, we're going to experience the illumination of being able to draw down this emergency in case of emergency, break last, light of בינה being משפיעת מלכות.

It's now going to be available to us in a situated way. We will be able to open up the Book of the זוהר, and to תיחזו, come and see the Book of the זוהר, and the Book of the זוהר itself creates this emergency opening of תיבת נח, of the עיר מקלט, of מערת רשב"י. So what was once the lot of particular צדיקים, through their efforts and through the openings that they created for us, we ourselves have access to these openings by way of the ספר of the זוהר הקדוש, by the אותיות themselves, by the אותיות דאורייתא, that every time we open up this book, בהאי ספרי, אפקין מגלותא, any time a person learns any element of the זוהר הקדוש, we're going to see they're already tasting of that light of בינה being משפיעת מלכות, in that way where everything is illuminated specifically where I stand. And that's going to be why in דור דמשיחא, in the generation prior to משיח צדקנו and the struggles that come with that, it's specifically

then that כי ברח העם, that everyone is going to find the necessity of finding themselves in the safety of the זוהר הקדוש.

באפרש לך עתה, says רבינו הרמח"ל in באפרש לך עתה א'למד א'. I'm going to explain to you now, רוצה לומר, what I mean to say when I say דור דמשיחא, the generation of משיח, which is going to be the time that this illumination of the זוהר עילאה, the זהירא עילאה, that light of בינה that's משפיעת down to מלכות, that light of תשובה, of חירות, of beginning again, of transformation, of refining everything in its root, in המתכת הדינים, in בשורשים, in כולה הפך לבן טהור, in the שער נון of בינה, all those places of בינה, they give us the ability to elevate all of the brokenness of מלכות and the secret of מי זאת עולה, that זאת is מי זאת עולה מן מלכות, מדבר, ממדבר מתנה, the emptiness of מלכות המדבר, that מלכות comes out of the מדבר seems to be void like a מדבר, but it's specifically there that the gift comes from, it's specifically there that the תורה הקדושה is revealed to us, ממדבר מתנה, and when we elevate the זאת of מלכות back to the מי, of מי ברא אלה, and the secret of בינה, so we bring the known reality of this world up to its supernal source in אם הבנים שמחה, or in the הייליגע בעל שם טוב הקדוש, based on the תיקוני זוהר, the ייחוד of יראה and יראה נורא, is מלכות, it's the existential fear that a person finds themselves in, concerns whatever it might be in the day-to-day experience of life, and then there's נורא, which is the wonder, which is the awe that הקדוש ברוך הוא awakens by way of expressing His glory, His infinitude in the world, and all anxiety, all fallen fear, is ultimately just vestiges of that previous orientation to awe, and our עבודה in this world as the הייליגע בעל שם טוב הקדוש taught us, is to be מעלה המידות, to bring all of the שבע מידות הנפולות, and to bring them back to the source in בינה, to be ממתק them, so when I find myself with desire, instead of undoing that desire, cutting it away, and repressing it, or suppressing it, I have to uncover the

נקודה הפנימית, which is the desire for הקדוש ברוך הוא, abstract that נקודה of love for הקדוש ברוך הוא, for the תורה, for מצוות, for אמונה, for בטחון, for goodness, redirect that love from the base desire that I find myself in, extend it upwards, and connect myself back to הקדוש ברוך הוא, so too with fear, so too with beautification of things, so too with endurance, and gratitude, and connectivity, etc. But when a person experiences Fallen גבורה, when a person finds themselves in יראה חיצוניות, and anxiety, and concern, and fear, and the uneasiness, so the עבודה is to elevate it back up to נורא, to be מייחד ייחוד of יראה and נורא, because when I come to find the true source of all of those da y-to-day anxieties, which is ultimately in the פחד העליון that I have in the face of הקדוש ברוך הוא, מיד יספרזו כופלי און, because I elevate all of my fears back up to that simple place. The רב רב סולובייצ'יק, there was a psychiatrist, or a psychiatrist who approached the רב, and he said, you know, why, I love the liturgy, I love the תפילה on ראש השנה and יום כיפור, but the one thing that I would recommend, said this person, from a therapeutic perspective, is to get rid of וכן תן פחדך, and so too, please place your fear upon us. He says, we live in the age of anxiety, there's no need for us to ask for that fear, or for more fear, or for more pathology to be placed upon us.

And the רב הילגר said, he said that, silly, the desire of וכן תן פחדך עלינו is not to add fear, it's to bring all of the other fears and their fallen nature back up to a rightful place, because when a person orients their concern in this world, and the uneasiness in this world, for the desire to come close to הקדוש ברוך הוא, as ממילא, all other fears are going to be subsumed within that, and I'll be able to direct myself towards הקדוש ברוך הוא in my moments of fear. That's the secret of the ייחוד of יראה and נורא, of מלכות coming back up to בינה. The

זוהר הקדוש allows us to taste that in a revealed way, and that's necessary in the time of דורא דמשיחא. But זכת is right next to that שער הנון.

סוטה is the union of בינה, which is why it's connected to נזיר, which is the secret of כתר, but it's only through the process of the קנאה and the אהבה that's involved in the secret of סוטה, which is ultimately where the נשמה of שמשון comes from, of שמואל rather, but this secret of מם טס עמוד ב in מסכת סוטה represents the very edge where a person is at the brink of שער הנון. So, there's going to be חוצפה around. The ענין זה, what does this mean? It's going to be the time of the birth pangs of משיח, which we said are necessary, except if a person finds the המתקה סדין in the זוהר הקדוש. That's עקבתא דמשיחא, the heels of the משיח.

Everything that הקדוש ברוך הוא performs in this world, expresses in this world, engages in this world by way of expression. Everything takes shape in the shape of a human being. On the one hand, we understand that the individual is a small world, and we also understand that the world is a small individual, meaning to say the shape and the dimensions and the makeup and the framing of the individual themselves, the human body and its anatomy. This represents the way in which הקדוש ברוך הוא chose to reveal the world, because it's all through our perspective.

And in terms of the פעולות of הקדוש ברוך הוא, the way that הקדוש ברוך הוא is engaged with running the וועלט on the level of הנהגה, so there's going to be this spiritual form that's formless, that is in the shape of a shapeless body, and it's going to be just as the body is sectioned into different parts, so too this shape of השגחה or the פעולה, we know this from the secret of אדם קדמון and the ישר, the fact that הקדוש ברוך הוא wants to create the world with three

lines, three lines of hierarchical connectivity, right, left, and center. As opposed to the עיגולים, which was prior to any differentiation, yeah that's a higher level of the אדם, there's no distinction there, but still it doesn't operate in accordance with the anatomical framework of the spiritual model, and therefore it's devoid of its real functioning. The secret of ישר is the דמות אדם, the secret of אדם קדמון, which is the in-between between the infinite and the finite, it's the graspability that we have of the infinite. And a person will find that corresponding to whatever is going on in the body, a person can come to extrapolate and understand the secret of unpacking the metaphor without trying to reduce the metaphor to something that can be unpacked or needs to be unpacked, they'll come to reflect the body and the experience of understanding הקדוש ברוך הוא.

And so too, if there's a whole body of the way that הקדוש ברוך הוא expresses itself, and that's true in the shape of the world, then history is also going to experience that same shape. We know that הקדוש ברוך הוא reveals himself in the secret of עולם, both in the shape of the soul, in the נפש, as well as in the shape of the year, as well as in time. And גלות itself, which is an orientation of time, it's a historical process, just as the body itself is going to have a head and a bottom, etc, so too time is going to have a beginning and an end. And so just as the אדם has a head and a body, just as spiritual expression has a ראש and a סוף, so too גלות is also going to have this typical breakdown of a head and arms and legs of exile.

When it comes to looking at exile, we'll be able to see the entire anatomy of the experience of exile, the head of exile, the arm of exile, the leg of exile, the chest of exile, the stomach of exile, all of the different variations of

experiencing exile. And in accordance with the framework and the timing of גלות, the grand historical process through which הקדוש ברוך הוא decided to extend that middle period that seems to be disconnected from the unity of the beginning or the end, but is ultimately only there to bring out the depth of the unity of the beginning and the end by including the middle, which is the secret of everything that רמח"ל is saying, each and every part of the body represents a particular subset of years that corresponds to that stage in גאולה. And if one were to graph a map of this mathematical equation and try and understand the different stages in accordance with the different various body parts, one can come to see theoretically how this element of Jewish history was more elevated towards the mind of כלל ישראל, where the mind was under a state of exile. This one was more about the labor of כלל ישראל, their arms.

This one was more about the food and the כשרות. This one was more about the throat, the singing and the tunes. Every exile brings its own particular subset of symptoms and רבינו רמח"ל is saying that all of this is correspondent and can be mapped back on to the body of exile, which is just the reality that the way in which הקדוש ברוך הוא reveals himself in this world, as well as in temporality and history, is going to be modeled after the human being because that's the closest thing to ourselves. That's the framework of the metaphor.

So ev Every part of the body would have theoretically a different number of years that corresponds to exile. In the time of רבי שמעון בר יוחאי, exile had reached the point of the chest, the חזה. Now the חזה, when it comes to פנימיות

ישראל or when it comes to the אריזל, there's something called שטח. שטח is the שיבולת הזקן, the edge of the beard, where the lights of the head are revealed.

There's the חזה, which is the chest where the lights begin to be revealed even further. And then there's the טבור, which is going to be the in-between place of the body, the separation between the upper part of the lower part, which is going to be another fundamental place in which the lights of אדם קדמון are מתגלים themselves. The חזה represents in the משלים of the אריזל, in the system of the אריזל, that place where the lights that were being revealed, the אור אין סוף, the אור החסד, the אור, that האור of בראשית, it remains contained within itself. It's not fundamentally revealed from the head down to the throat until it comes to a place of the חזה, until it comes to that metaphor of the chest.

And in the area of the chest is where the concealment element stops expressing itself as fundamentally, and things begin to be revealed. The חסדים מגולים. עץ החיים is the חסדים מכוסים. It's the pleasure that is concealed.

It's a pleasure that doesn't need to be felt. It's something that doesn't need to be מורגש. It's something that doesn't need to be sensual in any sense. I don't have to be aware of it in order for it to be true.

And then there's מתחת חזה, where the lights are revealed, the חסדים מגולים, which is the beginning of עץ הדעת, where a person now demands that there be something felt, that there be something מורגש. And if I feel it, then it's real. If I don't feel it, it's not real. And that's the beginning, as the רמבם points out already, of the subjective growth of opinions based on taste.

And so the times of רבי שמעון בר יוחאי, that time of רבי שמעון, in correspondence to exile, we had reached the place of the חזה. Which means that the exilic stage of that point was that there was something new being revealed. There was a light being revealed, מצד concealment, that needed a counteracting element of תיקון. In that time of רשב"י, the הסתרה came to the place of the חזה, meaning going from the top down.

The הסתרה was by the חזה, which is the place of the חזה. And so therefore, if that's closed off, and the חזה is closed off, then the יסורין of that time period is going to be profound. There's going to be a concealment. There's going to be a hiddenness.

Until that point, everything was concealed. The light of רבי שמעון בר יוחאי was not revealed yet, because corresponding to the stage of exile, we hadn't been at a point of revelation. The חזה of exile. We hadn't reached the chest, so to speak, of exile.

All of the lights and the light of the זוהר הקדוש was not revealed. Because like we said, even though רשב"י was doing what משה רבינו did, and משה רבינו was doing what נח הצדיק did, nevertheless, when it came to משה and רשב"י, something new took place in the sense that there was something that was there for future generations as well, that we could access. And at that time of רבי שמעון בר יוחאי, in that time of exile, because of the time and the place, because רבי שמעון was the צדיק of that moment in exile, so in spite of the concealment of exile, there was a revelation of חזה. And corresponding to that, the חזה being the place of the openness of חזה being revealed outwards, there was an opening to the concealment, which was going to be the secret of the זוהר הקדוש.

But a person has to really understand and the grand history and the parts of גלות's generation, stood by the חזה, by the chest. רבי שמעון בר יוחאי, דור הדעה, משה רבינו, they were by דעת. But the two משיח בן יוסף, משיח and משיח בן דוד, the actual redemption itself, they're contained in the עקבים of this פרצוף. The heels of the פרצוף of exile, the grand totality of exile, when seen through a human perspective.

So the heels, the thickest part where one does not even feel it anymore, that's the חידוש of the עקבים, that you don't even feel anything. That one is not even aware of the concealment. משיח צדקנו finds himself and the root of the נשמה of משיח are those two עקבים of exile, the heels of exile. But let's not pigeonhole משיח צדקנו and the light of משיח to the heels, which is the very end of exile, which is where we find ourselves.

Because every moment is ripe for redemption, every moment from the beginning to the end. There's an עיקוד of צדיק, from the head to the toes. ממילא, so the light of משיח, the light of the end of history and the redemption of history and that apocalyptic destruction of exile and the emergence of redemption, that's rooted fundamentally in the עקבים, in the heels, in the lowest part of exile. But that rootedness in the עקבים sends its light and sends messengers and sends expressions of itself throughout the body, which means to say that there's an אור חוזר of the actual arrival of משיח, which is תלוי in the עקבים of this part of history, which has expressed itself upwards prior to its actual arrival, which is the secret of the זכרון משיח בן דוד עבדך, the memory of משיח, even though משיח hasn't come yet.

There's still a memory of משיח, which is that אור חוזר that comes up from the עקבים and it expresses itself across the גוף, which is why in the times of

רשב"י, there were גילויים of משיח צדקנו. And any time there's a היסטוריס of גאולה, it's a result theoretically of one of these expressions of the אור חוזר from the actual אור of משיח, which is by the עקבים, which is the end of history, which enables every moment to be ripe for the arrival of משיח, which is the understanding that all the צדיקים give about times that are ripe for גאולה, because there was a pocket of light there that was emergent from the עקבים in accordance with that particular body part of history that illuminated that particular space with a irrigation of light. But the true light of משיח צדקנו was found in the עקבים, it was found in the heels. But from that place of the heels, from the lowest place imaginable, its light illuminates and offers illumination to the rest of the body.

Listen to what the רמח"ל say s. פסוק .היום אם בקולו תשמעו says that today if you hearken to my voice, and חז"ל tells us on דף צח עמוד א of סנהדרין, the צח of פרק חלק, the purification of our חלק, in גאולה כל ישראל יש להם חלק לעולם הבא, through the צח צחוץ, through the clarification. That's why it's on דף צח in סנהדרין.

Today if you hearken to my voice. So my voice, what does רבינו רמח"ל say? The voice is היינו בגרון. Today if you listen to my voice, there's a way to bring משיח by the voice, meaning by connecting to that element, by that time period of the voice, of the throat, when there was a time of exile. You can connect yourself to הקדוש ברוך הוא and to משיח through any part of the body, any point in exile.

Through the throat, through the head, through the חזה, doesn't have to be the עקבים. So we see that in spite of the fact that משיח צדקנו is dependent upon the עקבים themselves, which the ארי already is מפורש about, which תהילים

is מפורש about, תנ"ך is. Secret of ביום ההוא, that the legs are going to extend and those last נקודות of בירור that are in the עקבים, the אדם קדמון, are going to be נתגלה and there's going to be a גילוי of למעלה, למטה, and the כסא הכבוד is going to be נתגלה in the שוק and there's going to be a התגלות אמיתי of an הפכו and the secret of the ריקוד of משיח. This element is the ריקוד of משיח.

Sorry about that. The עקבים of אדם קדמון, the heels, are the representation of the בטלר השביעי, the legless beggar, the seventh beggar in רבי נחמן's tale of the שבעה הבטלרים, who is yet to arrive. משיח is the secret of דוד מלך משיח who teaches us how to dance. It's the secret of the ריקוד of אמונה, which is learning how to have one's feet planted on the ground when there is no ground, etc. And when we dance, when a person's feet hit the ground, as רבינו describes in תורה מ or א מ, in terms of the כוון of dancing, so that the עקבים is meant to be ממתיק, all of the דינים of the entire body, that the shock absorption of the heel themselves has the capacity of sending the vibrations, up through the entire process, meaning to say that the עקבים, especially dancing, has an impact on the rest of the body as well.

And therefore the עיקר גילוי of משיח is in the זוהר of the עקבים, of the parts of the history of exile and the heels of the history of exile, the end. But it's from there that it illuminates its light across every expanse of exile. Even though it can express itself outwards by the גרון here, there, the עיקר place is by the עקבים. Any generation, any element of history that finds itself close to that time period is contained within the phrase, the generation of משיח.

And while it's not the עיקר נקודה here, it's a fundamental נקודה in the fact that because you're part of the preparation for something, you're already נחשב as being somebody who is part of the actual thing itself. And that's why the

לובביטשער רבי has said that the עיקר מצוה of our generation is the secret of טועמיה, as we see the בלבול that's taken place with it, of טועמיה, of tasting שבת prior to שבת, because that's the secret of tasting the light of משיח, the ארות that come from the עקבים prior to reaching the עקבים because we're close to the עקבים. And אה, we might not be the exact דור of the משיח in this moment, which we are, but we're not yet. And I only find myself in the פרוזדור towards משיח, to be already close in that place of the עקבים is already נחשב as דור of the משיח ממש, the generation of משיח, the generation of redemption.

And the light of משיח is fundamentally connected to everything in that generation, to the תורה in that generation, to the mindset of that generation, to the anxiety of that generation. The light of משיח saturates all of it. It's all different. It's all different.

It's more intense. There's urgency. This wasn't the case beforehand because the head is not so close to the heels and the throat is not so close to the heels. But the more we get closer to the heels, the more we find ourselves in those worn out legs that don't know how to dance and those legs, the legless beggar that haven't been taught how to dance, like the שפאלע זייד of ישראל גנילאים was taught how to dance by אליהו הנביא and by the בעל שם טוב הקדוש to the point that he was able to outdance the קוזק and the secret of הופ קפצוק.

If you're not connected to the legs, if you're not connected to the unsturdiness of the legs, then you're not going to feel the intensity of the חבלי משיח as much. Because then in those times, it wasn't the real הארה of משיח ממש. It wasn't really redemption. It was just redemption was a משל הארה.

The עקבים were sending out a light throughout the rest of the גוף. There were intimations towards redemption. But ultimately, משיח צדקנו himself was not sitting there because it wasn't yet the עקבים. It wasn't the קרח גדול שברומי.

In accordance with the attachment to the heels, to the low place of those generations or in our generation, so too is going to be the corresponding חבלי משיח. The closer one gets to the התחלה of משיח, the more intense the birth pangs are going to be for that birth of ממילא משיח, the closer one is to a time period that has שייכות to the light of משיח, the more intense the חבלי משיח are going to be. And that's the secret of דור דמשיחא.

And at that point, when the הארה of the עקבים and משיח is oriented in the world, there's going to be חבלי משיח. And because the generation of רשב"י was a fundamental generation for the rest of כלל ישראל, like משה רבינו, there needed to be the זוהר, there needed to be the antidote to combat that level of concealment, which is שייך to the arrival of משיח. This was the exact purpose of the זוהר הקדוש, to be comfort from the storm. What's the storm? The storm is the חבלי משיח.

What's the חבלי משיח? The חבלי משיח is the awakening of the emergence of the עקבים down into the lowest place. And ממילא, there's going to be the birth pangs and the concealment that comes and the constriction that comes right prior to the dawn. But in the times of רבי שמעון בר יוחאי, where he understood the need for this, it still wasn't close to the עקבות of the משיח. All of this is prepared, all of this is done in the right time.

The prepa ration for this took place by the time of רבי שמעון. Our generation, דרא דמשיח, throwing itself into the זוהר הקדוש, is benefiting from the lights

that רבי שמעון and רבי אלעזר בריה cultivated in the cave, which is why he spent so much time in the cave. The 12 years corresponding to the 12 פרצופים and the 12 סירופים of the שם הוי, which corresponds to each and every שבט, each and every person in accordance with their own understanding, with their own permutation of the שם הוי. And then 13 months afterwards to understand how to be מקשר all of those יחודים of ברך ,ייחוד and קדושה and the secret of יבוק to fix the קו הרובים, to transform us into people who are worthy of being a בקי ברצוא and a בקי בשוב, as רבינו says in תורה above.

We benefit from the light that רבי שמעון cultivated. This light of the זוהר הקדוש, דרא דמשיח, in accordance with the חבלי משיח of that time period, which is us, all of that needed to be prepared. הקדוש ברוך הוא prepares everything in its right time, just as יעקב אבינו עצי שיטים עומדים. He understood the secret of needing to carry wood out of מצרים in order to build, in order to build the משכן, the secret of בני יששכר יודעי בינה לעתים, those נשמות who understand what's going to be in the future and therefore they do the preparation now.

So it was that time period that רבי שמעון בר יוחאי was cultivating the light for generations. That's the secret of כדאי לסמוך and why all of us are as connected to רבי שמעון בר יוחאי as much as the generation of רבי שמעון בר יוחאי. That it was all created then by רבי שמעון בר יוחאי through the כח of הקדוש ברוך הוא שובזמן התפשטות החסד and מנחץ ולמטה. Why? Why was רבי שמעון's generation זוהר? One of the elements is that that was the time of the גילוי האורות אופן גילוי because it was from that חזה.

We said the generation of רבי שמעון was the chest area, which represents where the לבוש ends and the אורות of זעיר אנפין are able to be מגלה בחוץ and the חסדים are מגלה בגלוי because there was a גילוי there and an opening. רבי שמעון בר

יוחאי was able to tap into that light to draw down the preparatory stages necessary for the בנין of the זוהר הקדוש which is our תיבת נח. Because at that point, just like we said, the עקבים send the הארה to each and every stage in reality. So at that time, in the time of the חזה, in the time of רבי שמעון, when he cultivated that light, it said, לכל בני ישראל היה אור במושבותם.

כלל ישראל had light, there was only light. Everyone was able to partake of that light, but it was not a light that extended itself outwards yet. It was the light of the תיבת נח. בני ישראל אחר כך בזמן שצריך לו.

רמח"ל is דרשנינג now the history of the revelation of the זוהר הקדוש. And we're not going to go into it. I'll share a שיעור that goes into the very development of the היל הגזוי הקדוש as we understand it. And the secret passageways in which has been revealed to us, based on the דעת of the צדיקים and רבינו בעל הסולם.

But רמח"ל is asking why was it written by רבי שמעון בר יוחאי and not revealed until a long time afterwards? The answer is because רבי שמעון בר יוחאי was just preparing the lights for the generation of משיח. אה, רבי שמעון בר יוחאי was utilizing the light of משיח, which is the secret of the heels shining the הארה upwards to the rest of the body to awaken all of those points of exile with the potential towards redemption. And רבי שמעון בר יוחאי and his חבריא lived in a state of redemption in תיבת נח as the רמח"ל is going to say children were able to speak גילוי תורה then because there was the דור זכיה, there was the אור of רבי שמעון. But it wasn't time yet for it to be revealed for everybody to use in a medicinal way.

It was hidden away. They had light, but it was hidden and revealed only afterwards in the time that it was really necessary, which was the generation of הוד, which was the beginning of the destruction of the בית המקדש. And it was the beginning of כל היום דוה and that emergence in the time period when the זוהר קדוש was revealed, which continues until our time. Once רבי שמעון בר יוחאי created the זוהר קדוש at this stage in spite of the fact that its time had not yet arrived.

The fact that it's time had yet not arrived. Nevertheless, because he was the one tasked with preparing it, like we said, there's always going to be a השפעה בחוץ, especially by the נשמות of רבי שמעון and משה רבינו, which are those two יחידי הדורות whom we live by and the secret of אמת הקאסימר, the פנימיות, the תורה שבכתב and the פנימיות of תורה שבכתב, which is what the זוהר קדוש is. Therefore, there had to be some element of benefit that took place, which was what happened in the secret of the בריכה and that generation running into the cave. When רשב"י was מגלה in the זוהר, every נשמה already tapped into that secret of this thing is going to give me an emergency escape hatch when I need it most, but it was not yet revealed in an experiential way.

And this is what the תיקונים say. בינה found the house. The real practical utilization of things that only takes place later on. There's a benefit for the תיקונים that take place even prior to the redemption.

But like we said, it wasn't fundamentally revealed down below in a utilizable medicinal way. He prepared a tremendous sweetening for exile at that point, at that stage in the חזה. And with the חבריא and the אור of the זוהר, it was ממש a time that was כאילו, it was not נכלה within גלות itself. As well as deep preparatory work for the incoming stage of redemption.

But nevertheless, it wasn't the עקבים. It wasn't us. And therefore it says that it's written on the זוהר קדר. זוהר says that the עליונים above, the celestial realms that are not revealed in this world, the invisible element of reality, which is perpetually in a state of rectification and being rectified.

The light of the זוהר has always benefited that place from the time that it's been revealed and onwards. Spooky action at a distance in a non-revealed way. How, why, in what way, we don't know. But the light of the זוהר saturates reality.

The עליונים have always benefited from the beginning towards the end, towards סוף הימים. But it's specifically in סוף הימים ש'אז יתגלה לתחתונים. going to be revealed in the lowest place imaginable, ובי, and then ושבתם אישה לאחוזתו. And then it will be revealed retroactively that that light has always been revealed prior to its actual revelation.

In spite of the fact that it wasn't the true thing yet. ואז, in that time, in the time of רב ישים there was a סתום. It was like the generation of משה רבינו and מצרים where we weren't ready to escape. And it was ברח העם that משה רבינו had to run out.

It was like נח הצדיק but wasn't זכי. It was זכי and נצוח at the same time. מאמין ואינו מאמין. And therefore he had the גאולה but it was a גאולה within the gallows.

The secret of the ark, the secret of the תיבה, which is not an undoing of exile, but it's safety within exile. Like the accidental murder in the עיר מקלט. There's still a דין on their heads. But nevertheless, within the עיר מקלט there's safety from the storm.

That secret space of connectivity and the cultivation of that safe place within our minds of the אקה, of the אנזם, and the מהוה, of the קל שדי, of that in case of emergency break glass. That existed in the secret of the ברכה. That existed in the time of רבי שמעון because it was a time of concealment still. Over there it says, ואלקים מלכי מקדם.

It was still the שליטה of the מלכי of אדום, of the שבירה סקלם, of שבירה, of difficulty, of brokenness. But nevertheless, פועל ישועות בקרב הארץ. Inside of the land. כי הארץ היתה תהו ובהו הר אוסה הזמן.

The world was in a state of chaos until רבי שמעון בר יוחאי came along and created the ספר הזהר and revealed the ספר הזהר as we're going to see. הרם מסכי עלמא אחד סמכא. How long will the world titter over on one pole, which is the secret of תהו. Unsustainable balance without the balancing act of the מתגלה, of the proper balance of responsibility between left, right, and center.

The land is a desolate, chaotic thing. It can't stand on itself. והיא מלכות בגלות. What that means is that מלכות is in exile.

מלכות is in exile. And things were not revealed and things were not the way they needed to be. It was a time of emergency. In the case of emergency break glass, of תיבת נח.

And this is represented too by the שם אלקים, by the secret name of השם, which represents itself in טבע, in concealment, ואז החסדים שבו לאחור. דין. And at that time of concealment, the חסדים moved away. The חסדים were concealed to a certain degree.

And at that time, in the reawakening of the שלירה סקלם, which took place in the time of רבי שמעון בר יוחאי, and the students, רבי עקיבא, and the תיקון that took place afterwards. There's a secret that רבי שמעון בר יוחאי, the רבא says, was one of the 24,000 תלמידים of רבי עקיבא who died. Not every single one of them died. In order for all of them to have died, not every single one of them had to.

It's באופן כללי, it's באופן שלרוב. And רבי שמעון בר יוחאי was one of the תלמידים of the earlier stage, and then one of the תלמידים of the new stage. Because שלירה is always part of the breaking and the fixing. The breaking and the fixing are not two separate stages, but rather they are two separate ways of looking at the same thing.

We clarify the brokenness of שם אלקים, we elevate it back up to שם הויה, and then we draw back down שם הויה into שם אלקים to reveal how that which was broken is in truth the thing that I'm experiencing now in a fixed way. That from the forest itself comes the handle for the axe. Even זעיר אנפין was in a state of כנוקבה. Like we said, the אורות of זעיר אנפין were now totally independent in the light of מלכות, which was deficient.

So even זעיר אנפין was like כנוקבה. Even זעיר אנפין was in words, without expression outwards, like the secret of מלכות. But in time of רבי שמעון בר יוחאי, there was the creation of the תיבה. בינה coming down to illuminate the light of מלכות because זעיר אנפין can't do it right now.

Yes, we have to keep the אלף, the אמה, תחלנה, above the צהר תעשה לתיבה, to always return back to the normal orientation of things. But in a time of exile, it's the secret of the תיבה. It's the תיבה, it's the בנין of the זהר הקדוש, like

we said. Like we said, that it's within the cave that the תיקונים take place, בסוד צהר תעשה לתיבה.

And the secret of צהר תעשה לתיבה, because at that point, זעיר אנפין itself is not even functioning. שואה זהרה דאמא אילא כידא פירש, which is the light of מלכות, which is light being illuminated by בינה, המתכת הדינים בשרשים. והוא בסוד אלקים דהויה. אלקים דהויה, meaning to say, don't think over here that this אלקים is simply דין without any orientation to the light, but rather it's the דין that exists within the light itself, אלקים דהויה.

The הויה שם has an אלקים within it. אלקים and הויה is יבוק. It's the same גמטריה as יבוק of ברוך, יחוד and קדושה. And the אלקים דהויה, it's the דינים that exists within the illumination of הקדוש ברוך הוא.

That's secret of what? Of בינה. בינה is the דין within the unlimited. בינה is דינים מתאברים מיני. It's the origination of limitation prior to limitation.

It's the גבול within the בלתי גבול. It's the שם אלקים within הויה. It's the בינה within חכמה. The חכם בבינה and the הוים בחכמה.

The אלקים דהויה. So yes, it's expressive. It's a place of expressivity, but it's expressivity by way of concealment. ונקרא מעל מדדכורה.

It's referred to as coming from a place of masculinity. It's coming from a place of expression, but the expression there, unlike the typical mode of expression, which is חסד and revealed, is an expression of concealment. This is the הלוג נקודה that the רמח"ל is pointing out if I'm understanding it properly. That the secret of בינה being משפיע down to מלכות is a secret of a גילוי of אדה that's coming from בינה.

בינה is משפיע to זע. It's משפיע to מלכות. Even if זע is not working properly, nevertheless, the גילוי, like we saw, always has to go through זעיר אנפין, which is the secret of the אלף of the וו, אלף, וו. But the revelation here is an אלקים דהויה.

It's the גבורות within the חסדים. It's the הוים בחכמה, the בינה within חכמה, the יחוד תתאה within the יחוד עילאה, the וק of the גר, etc., etc. And so, yes, it looks like concealment, but it's still an expression of concealment, which is why it's referred to as מעל מדדכורה. This expressivity of אלקים comes from the place of עלמוד דדכורה, a place of expansivity, which is a tremendous היאגם אמא נקודה. נקראכך, because בינה is also referred to that, אלקים דהויה.

יין בדכורה אסתיימס, הידוע. בינה is also referred to דדכורה as masculine. Why? Because the עיקר השפעה of בינה is to be משפיע down to תכלית. זעיר אנפין of בינה is to be משפיע מוחין to זעיר אנפין, and then from זעיר אנפין into מלכות, and then from מלכות all the way back up.

But over here, when בינה is being משפיע down to מלכות without the typical nature of the orientation towards זעיר אנפין, it's still going to be referred to as דדכורה. Why? Because the fullest expression of בינה and the תכלית of בינה is the בנים, אמא בנים שמחה. And so therefore, in the time of רב ישמעון בר יוחאי, in the time of the זוהר, in the time of the זוהר תעשה לטבע, it was still a השפעה, but it was a השפעה בדרך צמצום. It was a השפעה of אלקים דהויה, the דין within the חסד itself, as is known.

וזוה ממש העניין, says דהמנ, ממש העניין, רבינו רמח"ל in דאמא שאוזיפוס לבראתא, the clothing that אמא, that בינה, gives over to מלכות. Which we've said, שאז נקראס אדון כל הארץ. Then מלכות בינה is transferred into אדון כל הארץ, which is a לשון of

דכורה, because that becomes the עיקר place of השפעה, in spite of the fact that it's being משפיע, concealment. And this is what's happening every time that בינה is מגלה herself by מלכות, and the secret of that emergency situation, where בינה becomes the השפעה, but it's a השפעה בדרך אלקים דהויה.

Meaning the הויה בחכמה, the גבורה within the unlimited capacity of הקדוש ברוך הוא. כי מפורש בזוהר ראש פרשת בראשית. ועל זה השם אלקים אמרם, with regards to this שם אלקים, which was נתגלה in the time of רב ישמעון בר יוחאי, which is the גילוי of בינה down to מלכות, which is a גילוי of עד, but it's a גילוי of הסתרה, meaning to say that it's not revealed in a clear way, like it will be in the עקבות of the משיחא. This שם אלקים, which represents the ascendant form of טבע, which is the secret of the צמצום, as the בעל תניא describes, beautifully, beautifully, fundamentally, and the only way that we can learn it in the secret of that the שמש and the מגן and the name of הקדוש ברוך הוא, the שם הויה, is מלובש, is engarbed within the שם אלקים, the שם אלקים as the כלי that's מגלה of the שם הויה, has a profound כח of being the חשמל העליון, the concealment that reveals.

That's the אלקים דהויה. It's not an אלקים that's concealing, it's an אלקים that's revealing, but it's revealing by way of concealment. With regards to this אלקים, and this is what's referred to before, that's the light of אלקים was shining forth from within that place of שירה, from within that place of the מלכי קדם. Why? Because הוא סוד קדם, it's the secret of moving from the top to the bottom, as opposed to the bottom from the top.

קדם, בסוד קדם אחור וקדם צרתני, that I created them forwards and backwards. קדם is forwards. בינה is משפיע מלמעלה למטה, down from above, in spite of the fact that it's still feminine in its essence and concealed, nevertheless, it's in the secret of דכורה. It's in the secret of expressivity.

So it's the expressivity of concealment. It's not simply the concealment of מלכות, which is actual concealment, but it's the expression of concealment. It's the secret of the צמצום. The whole secret of the צמצום is totally in בינה itself, as we read in this week's הפטרה.

Secret of צמצום, obviously, is in this week's הפטרה of נחמו נחמו עמי, because נחמו is גמטריא יצחק, יצחק is the שורש of צמצום. And the secret of צמצום is in this week's פרשה, in this week's הפטרה, that who measured with a measuring stick in the water space. That this is the secret of בינה עליונה being the secret of the צמצום. This secret of אלקים, a גילוי of הסתר, but not a typical הסתר that means something is missing, a revelation of הסתר.

And this is the secret of אלקים, במלכי קדם, there's a secret of אלקים, of a revelation of concealment by way of בינה is not functioning properly as a result of במלכי קדם. Nevertheless, there's still going to be פועל ישועות, there's still going to be the active participation of ישועות, which the זוהר קדוש explains is the secret of המתכת הדין and בשורשים, when מלכות goes back up to בינה. Because it's specifically then that the rectifications of the זוהר began and all the battles that come along with it. We're going to see the battles and the weaponry necessary for entering into the זוהר קדוש as רשב"י is going to be מגלה and the רמח"ל will build upon.

All of the battles that the זוהר קדוש fights began then, that's the פועל ישועות, that's the secret of בינה being משפיע down the מטה in spite of the fact that it's not yet time for גאולה and בינה is still אלקים and concealment. But nevertheless, it's the אלקים דהויה, which is the secret of the השפעה מלמעלה למטה in spite of the fact that it appears to be concealment. That's the light of the

זוהר קדוש really teaching us how concealment is not concealment. But still, it was only on the interiority of the ארץ.

בגוי לגוי, it was concealed, it was within the cave, בקרב הארץ. And the secret of רב המנונא סבא and the לויתן as the בעל תניא explains that there's certain צדיקים, the לויתן צדיקים are performing unifications in hidden ways and then there's the צדיקים of the שור הבר who are performing unifications in revealed ways. But at that point, it was still בגוי לגוי, מים במים. The secret of the טבע that everything is taking place internally but not being revealed outside yet.

This is what was taking place in the generation of רשב"י when the זוהר קדוש was revealed and prepared but not revealed, developed but not revealed. So now, says רבינו רמח"ל, we understand very clearly what the זוהר קדוש is. The זוהר קדוש is גילוי of בינה down into מלכות when the typical order of things which is בינה to זעיר אנפין to מלכות which is the typical normal mode of functioning is no longer taking place in a revealed way and there's emergency situation and we pull the fire alarm and we give ourselves that light of the אש of רב ישמעון בר יוחאי. That's what the light of the זוהר is.

Not only is the light of the זוהר that emergency awake ning but it's one that becomes available on a wholesale level כביכול to כלל ישראל in the secret of the זוהר קדוש. It's the first גילוי other than משה רבינו which is much more concealed because it was the beginning רבי שמעון בר יוחאי is the first real גילוי of the accessibility to this light on a wholesale way when people enter into the זוהר קדוש which is for our generation of דרא דמשיחא. We also understand how it was developed in the time of רבי שמעון בר יוחאי and the Cave and all of the תיקונים that were taking place like the תיבת נח and the מערת רשב"י and the

עיר מקלט. כי הוא סוד התיבה כי הוא בסוד תיבה It's in the secret of the תיבה where it happened.

שהאם המתפשטת בתוכם נוקבא אפילו בה יוסף בגלות That בינה מתפשטת down into מלכות even though we're still in exile. בניית הזוהר בסוד עיר מקלט and the זוהר קדוש was made in the form of an עיר מקלט the city of refuge כדי לברוח בהם מן הגלות שכל הבא יברח בו לא יצטרך לחוות לחבלי משיח לברוח הבריחה האחרת שההתשובה and anyone who runs there will not need to go through the difficulty of חבלי משיח because that's the recipe for survival in the times of חבלי משיח and that's the secret of running away before having to actually run away. Running into the זוהר קדוש because there's no other option is already the secret of תשובה. המתגלה בזמן הצרה הגדולה כדא בראשטי which reveals itself in the times of great need, great urgency as I explained earlier.

Almost through with this element of אדיר במרום either this week or next week we will go through what the רמח"ל is going to be מסביר, the secret of the זוהר and the various parts of the זוהר and the elements of the זוהר and what each one means רע ראשא דלא אתי הא דא and ספרא דצניעותא and the אידרא רבה and the גופא דזוהר and the תיקוני זוהר and the רעיא מהימנא and the אידרא זוטא and the סבא דמשפטים and the סבא דמשכנה We're going to see how each and every one of them represent different גילויים that were necessary back then for the sake of survival in exile and more than powerfully in our generation how they're necessary for the actual arrival as we find ourselves in that place of עקבתא דמשיחא in the עקבים ממש where it's no longer just the הארה דמשיח but rather we're getting to the place where it's ממש the גילוי of the עקבים and the secret of the Legless Beggar the Dancing Beggar the Seventh Beggar משיח בן דוד the

secret of נחמו נחמו בעזרת השם we'll go from there to begin to understand the introduction to the אידרא רבה בעזרת השם

Adir BaMarom (Ramchal) 20_ The Parts of the Zohar (completion of part 1)

Okay, so בעזרת השם, we are continuing with our weekly שיעור on the רמח"ל's אדיר במרום on the אידרא רבה, and we're coming to a conclusion of the introduction to the ספר. So what we're going to start with next week is בעזרת השם going to be the opening of the אידרא רבה, which is when רבי שמעון בר יוחאי gathers his חבריא together after realizing that it was time. It was time for a shift to take place, and רבי שמעון is going to say, תנו אמר רבי שמעון החבריא עד אימת נסב על־מה בקימת אחד שמך How long will the world function in standing upon a singular pillar? That is going to be the call that רבי שמעון awakens within the heart of reality, within the heart of his חבריא, within the heart of himself to draw down the תיקונים necessary. That's what we're going to start with.

But after explaining exactly what the ספר הזוהר הקדוש is and what we're doing when we're accessing this book and how in truth, this book of the זוהר הקדוש is in truth the תיבת נח, it's the Ark of נח, which protects us in the flood. It's the מערת רשב"י, it's the cave of רשב"י that protects him when he runs away. It's the עיר מקלט that protects the accidental murderer. It's that in case of emergency, break glass expression of בינה that is יורה דן to מלכות to illuminate מלכות even without the typical orientation of the spiritual development associated with זעיר אנפין.

The book of the זוהר, the חידוש of the זוהר, in the sense that it's a continuity of the light of משה רבינו and רבי שמעון בר יוחאי, is that unlike the other moments of escape as a result of the emergency that brought about spiritual well-being for long enough to be able to function, the זוהר הקדוש was basically the first technological advancement where in this illuminated light of the צדיקים was found ready at hand for an individual to access by opening the book. תא חזי, come and see. A person who enters into the זוהר הקדוש has the ability to awaken within themselves, within their immediate surroundings, most importantly, within their own mind, where the עיקר נקודה of המתקה takes place, to awaken themselves to that relief that descends down from above, to attach themselves to that secret of the light of בינה that's משה רבינו to מלכות. And now to finally kind of bring it fully home, the רמח"ל is going to be מסביר, the different חלקים of the זוהר הקדוש.

Now, the זוהר הקדוש, this book, this book, which is a territory, which is in truth a reality, which is a universe, loses some of the textual kind of definition that typical books carry with it, which is part of the reason so many people have had questions on the authority of the זוהר הקדוש. When it comes to any of the מחקר, you know, we focus only on what the בעל הסולם זכותו יגן עלינו said, that he says at the end of his introduction to the זוהר הקדוש says, and with regards to the new studies about, you know, the origin of the זוהר הקדוש, he says, I hear people talking about it being מסיחס to a 13th century קבליסט, etc., etc. Because of the difference in when it was written and when it was revealed. Obviously, we understand all of that because we understand that it was written in the time of רבי שמעון בר יוחאי, which was the time of the חזא of גלות, which was when there was a התגלות of חסדים, where there was a time for preparations to be completed in spite of the fact that it wasn't time

for it to be revealed yet, as we saw in a few שיעורים ago. So all of the discrepancies in terms of the reception history of the זוהר הקדוש could be drawn back to and illuminated by an understanding of the spiritual process that was perpetually taking place.

And what the בעל הסולם says is with regards to the authorship of the זוהר הקדוש כביכול, as if there's something to discuss. So he says, I'm not really bothered by any of it, because if it turned out beyond the shadow of a doubt that the זוהר הקדוש was written by a 13th century קבליסט, as opposed to רבי שמעון בר יוחאי, all that would do is reveal to me that this 13th century קבליסט had a higher spiritual status than רבי שמעון בר יוחאי, because in truth, says the בעל הסולם, I'm not really satisfied with the notion that רבי שמעון בר יוחאי gave us the זוהר הקדוש, because it should come from מ"ח נביאים, and in truth, it should come from משה רבינו himself. We understand that משה and רשב"י are two גילויים of the same light, which we're going to see from the רמח"ל, so the בעל הסולם is not wrong. But nevertheless, what we're attaching ourselves to is trying to understand the shape of the זוהר הקדוש, something we've discussed at length in previous שיעורים, in terms of what the various parts of it are.

Now, we discussed on בעומר ל"ג, and this is not what the רמח"ל says, and this is all בדרך דמיון, and it's all בדרך imagination. But just as any parts of, just as any whole system is composed of 10 interconnecting parts that relate to one another, so as to reveal something greater than the sum total of its parts, so the ספר הזוהר הקדוש should be no different. So if we look at the כתר of the זוהר הקדוש, the כתר of the זוהר הקדוש would theoretically be the ספר צניעותא, that lofty place like the משנה, what רב חיים ולוז'ינר describes, and that place of

צניעותא, that place of כתר. When it comes to חכמה, that's going to be אידרא רבה, because the חכמה itself is the illumination of the mind.

The אידרא זוטא is going to be the secret of בינה, where it's going to be smallness. Then we're going to have the דעת, which is going to be connected to the רעיא מהימנא, which is the secret of משה רבינו's teachings. Then we have the שבע ספירות התחתונות, we have all of those various different elements of the זוהר, that's the גופא זוהר, that's the story of the זוהר itself, including the אידרא, the משכנה, and including the various parts in the זוהר הקדוש. And then what we're going to do is we're going to find in מלכות itself, that's going to be the תיקונים, the תיקוני זוהר are going to be in מלכות.

And with regards to מדרש הנעלם, a person can find that in מלכות as well. So we have a way of looking at the entirety of the זוהר הקדוש split up into ten spheres. But what רבינו הרמח"ל is going to point out is the fundamental role that each and every piece of the זוהר הקדוש plays in creating this full development of the תיבת נח, the מערת רשב"י, the Iram מקלט, that we need in order to save ourselves in the time of עקבתא דמשיחא, in that time when the dance is beginning to be felt with the עקבים, which are even that low place, which is unconscious, unable to feel anything at all. It's beginning to dance in the secret of the legless beggar.

So זוהר הקדוש is made up of, what is all included in this general name, the זוהר and the אידרא, which is what we're discussing in this book, and the תיקונים and the rectifications that take place, as well as the תיקוני זוהר, which is something that's fundamentally related to the incoming month, which is the month of אלול. So, הנה רשב"י חיבור ספר הזוהר, רבי שמעון בר יוחאי developed this world. He created the world of the book of the זוהר הקדוש. לפי ההארה אשר הגיע

עליו, בהתקנו במערה, as we explained, in accordance with the illumination and the spiritual light which descended down to him as he found himself in the cave.

So the זוהר הקדוש was written in the illumination of those הארות of בינה down to מלכות. ובענייני חיבור חיבור על התורה, מבאר סודות גדולים לפי סדרי התורה עצמה. And the חידוש of the זוהר הקדוש is that it is written around and printed and published around the פרשיות of the תורה. שאר הספרים אשר נעשו מן המחברים האחרים.

Other books in פנימיות התורה, other books in the hidden secrets of תורה that rested at the heart of the tradition from one generation to the next. The Book of יצירה, פרקי חלות, וכיוצא, all of those various books. וכל הספרים אשר לראשונים, כמו ספר רזיאל, וספר דחנוך, all of these different books that we know represent the beginning of פנימיות התורה, וכיוצא בהם, and all of the other books. It's not meant to be an exclusive list.

אינם על התורה ולפי סדרי התורה. They're not in accordance with the weekly unfolding of the week-by-week process of כלל ישראל through the unfolding of the תורה. They don't illuminate with that light of living with the times, as we've said in the name of the בעל התניא, which is drawing the light of חיי החיים, the light of life, into the times, the shifting times, which is the days of the week. The חידוש of the זוהר הקדוש is that it is a commentary on the תורה of משה רבינו.

רבי שמעון בר יוחאי is not coming to reveal the secrets of תורה. רבי שמעון בר יוחאי is coming to draw the light of משה רבינו into the כלים of the secrets of תורה, which is what is so profound about the illumination of the זוהר, which is a commentary on the חומש itself, the זה נקרא. And this is what's referred to as

גילוי התורה בפנימיותו. It's not just פנימיות התורה, but rather it's the revelation of the תורה itself in its inner interiority.

As we said before, in the name of the רמח"ל, a few שיעורים ago, that the גילוי of the תורה is not that the חיצוניות gets to be נכלה in פנימיות. It's not that the פנימיות gets to be נכלה in חיצוניות, and that which was inside now reveals itself outside. But rather, it's the fact that the פנימיות is in and of itself turning outwards, and it remains פנימיות. It doesn't shift.

It doesn't become חיצוניות, which is now something that is susceptible to revelation. But rather, it remains פנימיות. The תורה הקדושה turning outwards is the way that we access the פנימיות הדברים, even after it's turned outwards to us. And that's the secret of the זוהר הקדוש.

And in truth, this externalization of the inner teachings of the תורה, so that the inside is revealed outside for all to see, even that is not the end-all be-all. Even that is just a preparation to the גילוי of the תורה, to the תורה of the עתיד לבוא, where every element of the תורה, as we understand it nowadays in our limited understanding, is going to be illuminated with the light of redemption, with the light of connectivity, with the light of the אותיות themselves, with the light of the תורה הקדושה מאת תצא. And so the זוהר הקדוש is just a preparatory stage in revealing the inner interiority of תורת משה itself. הקדוש ברוך הוא is going to reveal an even deeper expression of the תורה in the future.

רבי שמעון בר יוחאי was the ראש of that generation, who was being מגלה סודות התורה. In the times of רבי שמעון it said, Everybody could open up their mouth and allow their words to illuminate the world because they lived in the תורה

of רבי שמעון. And his friends and his companions were sitting listening to his voice. There was ביטול, there was a teacher who was being משפיע, and there were תלמידים who were being מקבל.

And then the תלמידים, because they had the proper orientation to the balance of the משפיע and the מקבל, they were able to join in the creative process, as we're going to see throughout the age of רבה. It wasn't just the רב who was speaking, it wasn't just רשב"י who was speaking, it was רשב"י giving כח to his תלמידים to speak, and the תלמידים speaking through the כח of רשב"י. The same way that the משנה was developed by the תנאים, that each and every person gave their opinion. And רבי הקדוש collected all of the various teachings and all of the various positions and understandings, and combined them all into a book.

This was what the ספר הזוהר was. It wasn't written explicitly by רבי שמעון בר יוחאי necessarily, not every part of it was, but rather רבי שמעון בר יוחאי was the בעל המלכת, the אלקיט יוסף. He was the secret of the צדיק, who was collecting all of the words and all of the תורה and the insight from the חבריא קדישא in a democratic sense. רבי שמעון בר יוחאי wanted to compile a book that was composed of all of the interpretations of the people, his students, and his ישיבה.

And that the purpose of this תורה should be a חיבור on the תורה, on each ,פרשה כנזכר לעיל. Because when it comes to the very often typical books that speak about one particular element of the תורה הקדושה, one particular element of פנימיות התורה, those are referred to as particular storehouses of insight. This is written in generality. This is written on the תורה itself.

This is representative of the ability to draw משה רבינו into השכלה, from the פנימיות into the חיצוניות. And this is referred to as a גילוי כללי, the other גילויים or גילויים פרטיים, which is why we don't spend so much time on them in a collective way. Each person has to go to all of those ספרים, but only through the light of the זוהר and then to those ספרים. Because the זוהר הקדוש is the פסח הגדול של כללוס התורה.

רב אבא was the secret of חכמה, was the secret of צמצום, was the secret of being able to be מלביש, the דברים of his רבי שמעון ,רב, in a way that could be received and grasped by those who are below רבי שמעון and רבי אבא. רבי אבא was tasked with the task of writing, specifically because he had the ability of concealment. Now רבי שמעון בר יוחאי's book was not meant to be limited into any particular location or time period. It was an open book that was meant to be revealed where it grew through the revelation of the future interpretations.

And it was what the words of the חכמים would be wherever they found themselves or whatever time they found themselves. Which again answers up so many of the questions as to how could this time have spoken in the זוהר or this place if we never are not familiar with this relationship in time or place. So רמח"ל and all the other צדיקים are pointing out that it's something that has the ability of exceeding time and place. It exceeds time and place completely.

And the book was not meant to be closed until the days of רשב"י בני ישיבה. And his time period. Because in truth, each and every person, each and every part and expression of reality was bringing it down in accordance with their understanding. And this is what it says.

I'm writing in the name of רבי שמעון. Meaning to say that the book of the זוהר קדוש is not meant to be exactly seen as the words of רבי שמעון being written but rather it was the compilation of the words and the students of רבי שמעון together in one place. In the times of רבי שמעון, there was such גילויים that each and every person, all of the books were being composed and compiled in accordance to that particular גילוי. Because the רעיא מהימנא, like we spoke about in last week's פרשה, this year on the זוהר קדוש and פרשה עקב, which is the secret of משה רבינו.

He wanted to explain the innermost purpose of the מצוות themselves, which is משה רבינו wanting to come into ארץ ישראל to be מקיים, the מצוות מעשיות, to be מגדיל, the ארץ itself, to bring it back to ספר רעיא מהימנא, הקדוש ברוך הוא ונעשה. And that's the ספר רעיא מהימנא. Which are 70 interpretations of the word בראשית and its 70 permutations. In particular, the רב was speaking last night about בראשית and the secret that הקדוש ברוך הוא created the וק, הקדוש ברוך הוא created the world of זעיר אנפין and מלכות, which appears to be devoid of the illuminated light of כתר, that excluded middle that is really the place that we're going to reveal the light of הקדוש ברוך הוא by descending down into the אותיות and being מגלה, the היה עקב, תשמעו, and specifically in the אותיות that we're able to be מגלה, the secret of בראשית, which is בראשית, which is the creation of concealment for the sake of revealing revelation afterwards, and the secret of connecting to the צדיקים אמיתיים and seeing the face of the צדיקים and connecting ourselves to the אותיות and it's no saints from that place.

But that's what was created in the ספר תיקוני. זוהר ואלו בית, meaning the רעיא מהימנא לתיקונים, which is דעת and מלכות, like we said, הם חיבורים גדולים שהיו בהם גילויים גדולים מלמעלה. These are tremendous חיבורים, which bring about a

tremendous light and they contain and they hold a tremendous punch within them because they are basically receptacles for this illumination of spiritual influx. שנכנסו בהם העליונים בהם נשמות הגדולות בהסקליה.

That when a person learns them, they come to find that the נשמות of the צדיקים are מלובש within these writings. When you read רעיא מהימנא and you read תיקוני זוהר properly with the natural tune of the self and the allowance to stop trying to know but to experience, a person begins to hear and attune themselves to the inner sound of תיקוני זוהר, which is the sound of תשובה, which is the שיר פשוט כפול משולש מרובע, which comes about specifically by way of מלכות. And the וילנא גאון writes and it's brought down in the הקדמה the פאת השולחן from ריבר סול משקלב, that the וילנא גאון was trying to recover the secret lost ניגון of תיקוני זוהר that would be שייך to the אידרא והנה ביאת המשיח. and then when we find ourselves in the אידרא, the אידרא רבה and the אידרא זוטא, this is when the חבריא קדישא would go outside in the northern area of ארץ ישראל.

That a קדוש ברוך הוא protects that place of the north and the secret of the אידרא. The אידרא רבה was a communication and a teaching of the connection between עתיקא קדישא and זעיר אנפין and the אידרא זוטא, which was the deathbed of רבי שמעון discusses the secret of אבא ואמא and מלכות. And the אידרא רבה was outside, it was in a granary, that's the language of אידרא. They sat in a circle and the first אידרא רבה was the ten חבריא and רבי שמעון and all of them were going to give their own insights and three of the חבריא died as a result of the profound holiness and in the אידרא זוטא it's only רבי שמעון who speaks, he has רבי אבא sit next to him.

That's why in the beginning of תיקוני זוהר it says That's why it's saying רבי שמעון and the six חבריא were gathered together. Why only seven חבריא?

Because the first three passed away in the אידרא רבה. Because there was only seven. The גר, the upper three spheres, the upper three חבריא left because they couldn't handle that holiness and what was left because they couldn't handle the expression of holiness in accordance with their level because of their lofty level.

So what left, what remained was the seven elements of the זוהר הקדוש and the תיקונים and the אידרא זוטא as we explained. And seven came out. And the רמח"ל is hinting to the fact that the reason that three passed away and only seven came out is the same issue that took place in the time of רבי עקיבא. It's the same issue that takes place anytime there's a הסברה or it's an אותיות of the dots of משיח which is the secret of פנימיות התורה is that it's that the עיקר נקודה in פנימיות התורה especially in פנימיות התורה is אהבת חינם and אהבת הדדית and המלכה and the secret of being a מקבל or מלכות שמים and recognizing that in the realm of פנימיות התורה each and every נשמה is equally distant and equally close to the light of הקדוש ברוך הוא ch.

That in the ביטול that's in the סקאלה through the lights of תורה ישראל פנימ a person comes in contact with the secret of equanimity with the secret of שוויון and that's an overwhelming light to handle and that's the secret and therefore three left and only seven remained but it's the אידרא that develops within them that secret of שלום that secret of חיבור that secret of the תיקון which we're בעזרות השם going to now enter into in אדיר במרום. So שך יונה וקימנו וגיונה לזמן הזה we are making a סיום right now on the first part of אידרא רבה on the first part of the אדיר במרום which is an introduction to the אידרא רבה and בעזרות השם we will start with either this week or next week are the words of רב ישימן בר יוחאי the הייל גבוסין הקדיש whose words should illuminate זכות וכלל

ישראל wherever we find ourselves in particular מערב טובך שצפן ת'לוריך יעשה לחוי סמבך that הקדוש ברוך הוא will perform miracles in the light of מויש רבינו in the light of רב ישימן בר יוחאי in the light of העולה צדיקים האמיתים and צדיקים in our generation and through that we'll enter into the light of תיקון into the light of the אידרא רבה into the light of the תיקון to that חד שמחה the rectification of the world בעזרות השם

Adir BaMarom (Ramchal) 21_ The Secret of Gathering and the Need for Balance

Okay, so we are continuing with our weekly שיעור on אדיר במרום from רבינו הרמח"ל and having completed the first introductory part of the ספר prior to the text itself of the אדרה רבה, where אבישם and חבריא were gathering together as we're going to see. So we spent 20 שיעור on going through the profound miraculous introduction of רבינו הרמח"ל and now we're entering into the beginning of the אדרה רבה. Now the אדרה רבה, like we said, is the innermost point of the זוהר הקדוש to a certain degree and the זוהר הקדוש is a technology that awakens the influx of divine light from above to below, even when below is not capable of holding that light. It opens up the pockets of גן עדן within reality that feels like גיהנם sometimes, in spite of the fact that in accordance with our conditioning, it's still גיהנם.

Nevertheless, through the זוהר הקדוש, גן עדן opens up. פתח פיך ויאירו דבריך. The opening that is created by רבי שמעון וחבריא is the opening into גן עדן and that is what we are encountering in the אדרה רבה. So here we're going to be

looking at the first line, at the first line of the אדרה רבה and it reads as follows.

תניא. תניא. אמר רבי שמעון וחבריא. רבי שמעון said to the חבריא, רבי שמעון said to his companions, רבי שמעון said to his חבורה, עד אימת נסיב בקיימא דחד סמכא.

How long is the world going to be sustained upon a singular pillar? Meaning to say, how long will the world titter over to the left and to the right by dint of the fact that it is only supported by one pillar? How long can the world possibly handle this deficient state? So what רבינו הרמח"ל is going to focus on first and foremost over here is why there's a secret of חבריא. For the רמח"ל, the זוהר הקדוש, especially the אדרה רבה is saturated with significance to the degree that even the most inessential or apparently inessential נקודה of the זוהר הקדוש is going to be seen as revelatory of the deepest secrets of above. And there's an even deeper secret to the fact that the עיקר הנקודה that the צדיקים are trying to reveal is the מעלה of the גוף הישראלי, the elevation of the Jewish body to the degree that the עיקר גילוי וייחוד is not going to be above, but it's specifically going to be when above expresses itself down here below, which is the secret of the שיר מרובה, the song that ascends from the body itself, the secret that למטה מעשר טפחים within existence itself as we experience it in an embodied state. That's going to become the site in which the infinite light of הקדוש ברוך הוא is revealed and the secret of the סעודת לוויתן, which will take place in גיהנם, which is the body itself.

And it's specifically there that a person is going to transform the lowest place into the lightest, which is the secret of תחיית המתים. The secret of תחיית המתים reveals to us the paradoxical notion that in truth the body itself is the

highest thing, because otherwise what would the purpose of תחיית המתים be? If the purpose is to have a נשמה come down into a body so that it can refine itself and then have the נשמה return back. So I understand the need for the body in the middle stage, but תחיית המתים and the return to the body even after the end stage, what value is there in this? If the ultimate purpose is refining the body to become a soul, אלא מאי אדרבא איפכא מסתברא, the עיקר גילוי, as חסידות explains fundamentally and קבלה explains, is the body itself, the כלי למטה מעשר טפחים, where it is the נשמה בגוף and the בנין הגוף and the particular elements of the גוף of כלל ישראל themselves, that becomes the בית המקדש ממש. That becomes the place where the יש האמיתי is מסקלה itself, by the יש התחתון, and we come to find that אבני חפץ, the body of ארץ ישראל itself, is in and of itself the fullest possible expression, the אותיות, the אותיות of the body, how each and every person is an אות, and that's what the ultimate purpose is.

And so, when the זוהר הקדוש is describing profound and transcendent ideas, so the רמח"ל is going to open us up to those transcendent notions that rest above, beyond the body itself. But then there's also going to be hints and terms that are applied to the human body itself, and we're going to see מבשרי אחזה, and yes it's meant to be abstracted, but nevertheless it's meant to be brought back down into the body itself, so that מבשרי אחזה, literally from My flesh, I shall behold the light of הקדוש ברוך הוא, by way of the embodied nature of a soul in a גוף, that is going to become the way in which I access הקדוש ברוך הוא. And that's why all of the gesticulations and the physical movements and the physical expressions and the anatomy of the self and the anatomy of the body, as unspiritual as it may seem, when illuminated through the light of the זוהר הקדוש, which was a book about the elevation of this worldliness, the transformation of the body itself into the site of

revelation, which is the secret of רבי פנחס בן יאיר, who sees his father-in-law or his brother-in-law, he sees רבי שמעון coming out of the cave and he says, he sees the skin falling off just like by רבי עקיבא, where his skin was being taken off. And he says, And רבי שמעון says, If you didn't see me as such, I wouldn't have found this quality within myself.

רבי שמעון is the secret of הגוף עצמו משתוקק. The body itself yearns. The secret of רבי שמעון, the body yearns to be illuminated with the light of הקדוש ברוך הוא. And the רמח"ל is going to bring that illumination down into our own bodies, so that we'll come to understand the light of הקדוש ברוך הוא from within our own situatedness in this worldliness, to elevate this worldliness back up to the רבונו של עולם, to מגל the secret of תחיית המתים, which is the השונאים, the enemies of כלל ישראל, or the גוף, it's the body itself.

It's the embodied nature of the נשמה in a גוף, in a physical reality, to the degree that it dies and it breaks and it hurts and it's in pain and there's suffering, et cetera, et cetera. But we transform our שונאים, we transform the שונאים, what appears to be the שונאים, and we reveal that in truth, that's the site of which is the גוף הקדוש, which is what's in the סקלה in פורים, what's in the סקלה in the זוהר הקדוש, where the גוף itself takes on its original shape of the זהירה עילאה. The זוהר is the לשון and it reminds the body what it actually is. It's a חשמל עליון and we have to look at the צדיקים for this.

We have to look at how the צדיקים function in order for us to intuit the nature of the body, to understand that רבי נחמן has a fully developed anatomy of the soul as written in books that describe רבי נחמן's teachings on this ענין, of how the body itself becomes a מרכבה, about how the measurements for the רמח"ל of the בית המקדש, that is the עיקרם הקמות השראה. It's not the

transcendence that needs imminence. It's that the imminence itself, the stones and the body itself, that becomes the resting place of the fullest expression of הקדוש ברוך הוא. And so, and with this, we say we speak very often about the trauma of the body, the brokenness of the body.

And to that degree, the body keeps score. The body certainly keeps score of all that which has happened in the past, but the body also keeps score for that which is going to be revealed in the future. And the body intuitively understands in a space of health, when it's נשמה בגוף and בחינה הארץ ישראל, where a person listens to the body and attunes to the body and engages in the physical תשובה of refining their body and taking care of their body. At that point, the person understands that the body keeps score also for the future, where the נשמה is going to learn from the בגוף itself and the secret of תחיית המתים, the secret of drawing משה רבינו into הארץ ישראל.

And בעזר השם, and that's us, we're going to connect ourselves to the תורה of the אידרא רבא and רבינו רמח"ל's teachings in the אדיר במרום. So on this statement in the זוהר הקדוש תניא, it was taught, רבי שמעון said to his חבריא, How long is the world going to be situated upon a singular pillar? And again, we're on דף ל״ה in the מכון רמח"ל אדיר במרום edition. How long is the world going to be unstable? דא, says רבינו רמח"ל. So what the רמח"ל is pointing out over here is, even before getting into what the זוהר הקדוש is saying, he wants to look at the introductory phrase.

Why is רבי שמעון talking to the חבריא here? Why is it that in the זוהר הקדוש, there's always חברים? There's always those nine students, the ten students of רבי שמעון בר יוחאי. Those ten students that are associated with the ספירות and

the חסדים and the גבורות to דעת. Why is it that רבי שמעון is never alone? רבי שמעון is never alone. In ש״ס בבלי, רבי שמעון is never alone either.

He's with רבי אלעזר ברי. And רבי אלעזר ברי in the זוהר הקדוש is part of the חבריא קדישא. But why is it that רבי שמעון has a חברה? Why is it that there's a secret of the חברה? An ענין of a חברה rests fundamentally at the secret of the זוהר הקדוש and the secret of the matter is dependent on love. Because the ענין of חיבור and the תיקון to the חורבן and the תיקון to the שבירה, which is separation, and the מיתה of רבי עקיבא's תלמידים, the secret of the חבריא קדישא, of the connectivity of a חיבור, of a חבר, of a חבר לדבר נעלה, as the רמב״ם points out.

Friendship or transforming our body itself into our friend, that's going to be the pathway into spirituality. That's going to be a pathway into עבודת השם. You don't find a צדיק without a תלמיד and you don't find ultimately a צדיק without a חברה, especially after יתרו came and explained to משה רבינו to a certain degree how it needed to be done. The אריז״ל had a חבריא.

The בעל שם טוב הקדוש had a חבריא. רבי נחמן had a חבריא. The גר״א had a חבריא. The ראש השנה had a חבריא.

The רמח''ל had a חבריא. And all of these חבריאות were חבורות, חבורות. They were fundamentally necessary. Pockets of energy, so to speak, where each and every part of that unit composed a sum total that was greater than the sum of its parts.

That's the secret of the חבריא, of חברים מקשיבים. In סלונים, they speak about the ability to speak through the lens of a חבריא, of having friendship. That the עיקר נקודה, says the בעל הסולם, the עיקר נקודה of בחירה that a person has in this world is the union of their חברה, is the חברה that they connect themselves to.

Or as they say in חסידות גור, that they say that that someone who wants to come to purify themselves, and they're going to be helped along the way, the way that they help from שמים is that they send down good friends.

And so the רמח"ל is trying to understand what it means that רבי שמעון בר יוחאי had to connect with חבריא, with good friends. That anytime there's a gathering for the sake of שמים, anytime Jews gather for the sake of שמים, that gathering takes place above just as it is taking shape below. That there's an awakening when Jews gather below for a holy purpose, for being together. Then ממילא, there's going to be a gathering of those particular points of spirituality above, which means to say that everything that is taking place on the social order down here with רבי שמעון and his חבריא is taking place above on a spiritual level as well.

And how does this connectivity take shape? How does this connectivity and that bond of friendship and that bond of the group take shape? It's the secret of the יסוד, the נקודה of connectivity. Anatomically speaking, it represents the extension of the individual towards the other, in the מקום of ברית, in that place of reproduction, of merging for the sake of creation. יסוד represents the bonds of connection. It represents the fundamental thread that connects one thing to the other.

Without a יסוד, without a foundation, there's no connection. You take the foundation of a building away and the building is, even if it continues to stand, it's only standing accidentally, but not essentially. The essential foundation is the innermost point of connectivity that exists and the ability to hold very closely the hyper-essential point that I need to connect myself to. That's the נקודה of יסוד.

יסוד is the secret of the connectivity, where there is a shared connection within each and every person that gathers together to create a group. That is the power of a group, where each and every person is fundamentally devoted to the particular point of the יסוד and then they can gather together. That's how the חבריא operates. This is the יסוד.

The יסוד says the רמח"ל יסוד, the foundation. The secret of the יסוד, the secret of the foundation, the secret of the reproductive organ within the individual on a physiological level is representative of the fundamental expression of uni ty, where something connects to something else. On a spiritual level, it is represented in the body by way of that point of connectivity, where there is a יסוד and a חיבור, where two things that were originally separate are revealed to be inherently connected in spite of the fact that they continue to remain separate externally. There is a חיבור and there is a peace.

This is the שלום. בריתי שלום does not mean the negation of opposition, but rather it means the capacity to live within a space of myself and the opposition towards myself as operating in unison. That's the secret of the יסוד. It connects two things.

It's not transforming or collapsing difference into a singularity, but rather it is the maintaining of difference, but there is a connection and there's a peace within that difference. That's the secret of the connectivity. The יסוד says גם כן הוא ברית. This is the covenant.

This is the bond between one side and another side. There's a mutual dependency where one side is connected to the other side and the other

side is connected to the other side and both need each other in order to function. And it's a hyper essential way of functioning. כי הברית הוא מסורת קשר בין הקורסים אותו because the secret of a covenant, the secret of the יסוד is the giving over of that proof and that point of connection, that ברית בין הבתרים between those who are forging that ברית.

There's a cutting in half to reveal how each half belongs to each part of that whole unit. והיסוד and the יסוד and the foundation הוא הברית שקוראת הזר אנפין And the secret of יסוד, when we look at the ספירות that we're going to be engaging with, as we'll describe in a second, we're going to see the essential role that יסוד plays in terms of joining together the secret of זעיר אנפין and נוקבא, which is the secret of the connectivity between the two of them and the secret of the פסוק כי כל בשמים וארץ because כל is the מידה of יסוד. So let's take a step back. We've been discussing up until now how בינה is opening herself up to be משפיעה down למטה to מלכות so that מלכות can receive this hyper-essential miracle light that is in case of emergency break glass that opens up שמים for the individual to function in and how that is not the typical order in which things function because the typical order in which things function, the כוונות of day-to-day experience, the focus on what it means to be a human being is not to draw down the light from מלכות back up to בינה and then בינה down to מלכות but rather from בינה into זעיר אנפין into מלכות.

בינה is the mother כביכול that expresses what the children need and the children are זעיר אנפין and זעיר אנפין. נוקבא is the son and נוקבא is the spouse of the son. It's the secret of מלכות. It's the secret of that marriage between above and below.

And so when we're talking about the עיקר way that the relationship between above and below takes place, we're always talking about drawing above down into the parts of זעיר אנפין. זעיר אנפין is what is transcendent and according to our awareness, but it is not transcendent like חכמה בינה. It is just that which represents קודשא בריך הוא הקדוש ברוך הוא is associated with זעיר אנפין.

Our graspability of הקדוש ברוך הוא through the תורה, through the secret of תפארת. That is the עיקר נקודה of זעיר אנפין. It is the heavens in a way that is relatable to us in an orderly way. It is not the sudden appearance of בינה in case of emergency break glass but rather it is the typical orderly nature in which a person develops themselves slowly but surely one stage after another from קטנות to גדלות and then all of the gradations of that growth.

That relationship is represented to by זעיר אנפין and נוקבא. זעיר אנפין and נוקבא. The ייחוד between זעיר אנפין and מלכות קודשא בריך הוא ושכינתה. Now we know that there are 10 ספירות.

There's יסוד, הוד, נצח, תפארת, גבורה, חסד, בינה, חכמה, כתר and מלכות. And we know that there are three upper ספירות which are חכמה, כתר and בינה or חכמה, בינה and דעת and seven lower ספירות which are יסוד, הוד, נצח, תפארת, גבורה, חסד and מלכות. But that's just generally speaking when we're looking at the particular points of the ספירות. But the secret of רבינו האריז"ל or one of the עיקר נקודות that רבינו האריז"ל described in רב משה שליט"א.

מורי ורבי רב משה שליט"א describes and shows fundamentally clearly how everything about the אריז"ל is the secret of the פרצופים which is how all of those 10 ספירות join together, unify together, coalesce together to create a

power that is greater than the sum total of its parts to reveal a particular valence of how הקדוש ברוך הוא expresses himself in reality referred to as פרצופים. So the פרצופים are really only five, but each one of the פרצופים contains within themselves a subset of all 10 ספירות. Now, when it comes to the פרצופים, so we have עתיק יומין and אריך, which are כתר, then we have אבא, which is חכמה, then we have אמא, which is בינה, then we have זעיר אנפין, which is the son, and then we have מלכות, the זעיר אנפין, the feminine counterpart of זעיר אנפין, which is either going to be the wife or the daughter, depending on how a person is looking at the orientation of the relationship. The fundamental expression of the פרצופים of זעיר אנפין and מלכות are the פרצופים that we have access to.

Our job is to draw down the מוחין עליון of בינה, חכמה, and דעת, or חכמה, כתר, and בינה into זעיר אנפין and נוקבא, but all of our spiritual engagement begins in מלכות and ascends upwards to זעיר אנפין and comes down to זעיר אנפין and descends down into מלכות again. That is the playing field in which human experience takes place. בנים אתם לה' אלקיכם ה' אלקיכם is the secret of זעיר אנפין, which is associated with ה' הויה, which is רחמים, which is קודשא בריך הוא, which is the תורה, and אלקים, which is going to be מלכות, which is going to be תפילה. We can also see here, this is the relationship between the נפש and the רוח.

The נפש is the גוף, the נפש is מלכות, the נפש is לא, and the רוח is the זעיר אנפין, is the תורה that's being expressed above. And so when we look at the בנין of the פרצופים of זעיר אנפין, so we're typically, although we know that there's a כתר, חכמה, and בינה, the main focus that we have is it represents the lower six ספירות, the lower six ספירות, and then the seventh ספירה ah is מלכות. So the ייחוד between זעיר אנפין and מלכות externally, if we were to look at it from the

perspective of the ספירות, would be the relationship between וק or ,חסד ,גבורה יסוד ,הוד ,נצח ,תפארת, and מלכות, which would be the feminine counterpart. So we see that זעיר אנפין is really composed of six essential חסד ,ספירות, which is the right arm, גבורה, which is the left arm, which is constrictive, תפארת, which is representative of the torso or that part of the body where breath takes place ultimately, and the most essential part of the body.

And then you're going to have the lower quadrants of the self, which are really a duplication or replication of that which was taking place above. Just like above, we had גבורה ,חסד, and תפארת, which is the unity of the right, the left, and a center point that contains all of them. חסד is the right, גבורה is the left, and תפארת contains both of them. So too, you're going to have a duplication or a stamp in a mirror image, which is going to be הוד ,נצח, and יסוד.

נצח and הוד extend themselves from חסד and נצח .גבורה is on the right side, like חסד. If the extension of חסד, the memory of the love that seems to have been there once and has now departed, and the הוד, or seems to have been departed but is always there, and the הוד is going to be an extension of גבורה, which is, again, that memory of the גבורה. And then you're going to have the יסוד, which is the extension of תפארת.

So we have the six ספירות that, generally speaking, externally represent the way that זעיר אנפין functions. And that's הוד ,נצח ,תפארת ,גבורה ,חסד, and יסוד. And then you have מלכות. So really, each and every ספירה of its own, חסד has its own particular trait.

גבורה has its own trait. תפארת has its own trait. נצח has its own trait. הוד has its own trait.

But when you come to the נקודה of יסוד, in addition to having its own particular trait, which is the ability to connect to that which is separate, יסוד really just represents the pipeline, the transference process through which everything about זעיר אנפין is collected and ready to be essentially disseminated to מלכות in a particular pointed way. It contains all things. That's why it's referred to as cold. That's the secret of יסוד.

And so the secret of the connection between זעיר אנפין and מלכות is always going to really be the secret of יסוד and מלכות, which is the secret of שלום, which is the secret of the חבריא, which is the כניסה that the רמח"ל is talking about. And with that introduction, we can go a little bit ויתר into the words of the רמח"ל. The הוא, meaning to say, יסוד, the secret of the חיבור, the secret of the צדיק, רבי שמעון at the core of the חבריא, is מקשר ומייחד כל המדרגות שלנוק שהיה השורש לתחתונים עם הקדוש ברוך הוא. The secret of יסוד is that it collects and it unifies all of the levels that came from above it towards מלכות, which is going to be the beginning or the source of the lower world.

And it connects it with הקדוש ברוך הוא. The secret of יסוד is that it goes all the way down to the bottom and also ascends all the way, all the way up top in the secret of בריתי שלום and the secret of סולם מוצב ארצה וראשו מגיע השמימה. If you look at the הסכמה of the רב רביץ שמע ירושליטה to his רב שמואל, תלמיד מובהק אהרנפלד's ספר, ירח המה שמש, you'll see there that he is דורש כדר הבקודש in the secret of רבינו הרש"ש, רב שלום שרעבי, who's the secret of the יסוד that's עולה עד אין סוף כביכול and the רב brings down all of the מקורות there. He brings down from the רב מיטלער in תורת חיים, in פרשת לך לך, I believe he brings down from

the קהלת יעקב and he brings down from ב'רון הלוי, amongst other places, that shows how really יסוד is the deepest fundamental principle in the secret of צדיק יסוד עולם and it expresses itself down below in the secret of the יסוד of זעיר אנפין, which is the connection between above and below.

And that's what the כניסה, that's what the חבורה, that's what the חבריא is. It's the connectivity of all things. אך באמת says, What's the תכלית of the קשר? What's the purpose of connecting above and below? The purpose of connecting above, which is the realm of unity and below, which is the realm of disunity, is not simply to be aware of the fact that there exist two realms, but rather the תכלית is, as we've said, is to draw down from the realm of unity, to draw it down into the apparent space of disunity, so then we can draw disunity upwards back into the space of unity and reveal how everything was fundamentally connected. And the secret of the יסוד of the ראש and the סוף, which is כולל the אמצע, because for the רמח"ל, the infinite light of השם is revealed in the beginning and the infinite light of השם is revealed in the end.

The only apparent space where it's not revealed is that middle point and that arrested development, which is the playing field of בחירה and the playing field of everything we said in the previous 20 שיעורים, of that need sometimes to draw מלכות, to draw emergency relief into מלכות by way of בינה herself. The עיקר purpose of all things is to draw that unity back up, to take that excluded middle and to bring it back into a place of the ייחוד of the ראש and the סוף, which is the secret of שמחנו כימות עניתנו, where the pain and the burdensome nature of exile and the suffering of גלות gets transformed and is revealed as being the central point in which light is revealed. The ,פרש העניין

זכתר בן הרמח"ל, כי זה הייחוד נמצא למעלה בין קודשא בריך הוא ושכינתא בסוד היסוד המקשר, that this ייחוד that we're talking about that's taking place down here between רבי שמעון and his חבריא is really taking place above as well with הקדוש ברוך הוא, which is the secret of זעיר אנפין and the שכינה, which is the secret of the מלכות of זעיר אנפין and the secret of the יסוד המקשר and the secret of עמך כולם צדיקים and the secret of צדיק יסוד עולם. And now somebody who is actively engaged in this ייחוד that רבי שמעון was engaged with with his תלמידים, which was awakening the ייחוד above, is also when we study these words in accordance with the technology and the radical technology of what the זוהר הקדוש represents, which is that way of accessing that in case of emergency, break glass access of בינה within מלכות itself.

ody who takes part in this קשר will benefit from this secret קשר of קודשא בריך הוא ושכינתיה, which is what's ממשיך or מופלא רימלא of seeing the good in this moment and drawing השם into our lives. And this is the secret of כלל ישראל, of כנסת ישראל, which is a singular nation. In spite of all of the various gradations and colors and hues of כלל ישראל, the secret of the ישראל, the מקשר, is that each and every element of כלל ישראל is נכלל ביחד מפני היותם נכלל מקשר היחוד because each and every one of us is contained within the secret of the יחוד, which is the secret of the ישראל, which is עולה על כולנה and it's יורד על תהום והכל בסוד אות ברית. And all of this is expressed in the secret אות of the ברית, of the covenant that we make with הקדוש ברוך הוא within the body itself.

This point of connectivity, the ברית מילה, that point of the sign, that cutting that reveals the inherent connection of the כתר עליון of the יתרא דראש, which is the secret of being a יהודי, that's the secret of ברית מילה. וזה סוד שם שדי כנזכר לעיל. And this is the secret of שדי. This is the limitation.

This is the צמצום, whether it's קל שדי in the world of בינה, as we discussed earlier, or plain שדי, which is expressed in זעיר אנפין, which is the סוד of זעיר אנפין. No matter where a person looks at it, is the ability to set that limitation so as to ensure that reality takes shape in a graspable way. And that's the secret of the יחוד between above and below. And what's the secret of שדי? It's the secret of the קשרי התפילין הן, the secret of תפילין, the secret of what רבי נחמן describes in תורה מם זין.

And this week's פרשה was the 47th פרשה in the פרשה ראה, תורה, and the תורה in ליקוטי מוהר"ן Weekly was the תורה מם זין, because both are fundamentally connected. As the רב pointed out in there, it's the secret of ארץ ישראל and תפילין, and how תפילין are the sign of connection, and it's נוצה אמרי שפר, and it's the secret of ארץ הצבי, and the secret of נפתלי, which is the אות of תפילין, and that התקשר is פנימי between above and below. It expresses itself in the תפילין itself. That's the secret of שדי.

And why is תפילין representative of the secret of שדי, this connectivity between above and below through the השין דשדי? סוד, the אות שין of שדי represents she raises כח הקשר הזה. This is the beginning of the connectivity between above and below. That's the secret of חדר, which is the גימל קוין, which is חסד דין and רחמים, right, left, and center, which is חסד גבורה תפארת נצח יסוד. It's the thesis, the antithesis, and the synthesis.

It's the כלל, the פרט, and then the יחוד between the two of them. That's the secret of the הבל הקשר. That's the שין of שדי. That's the secret of the תפילין, which is the נקודה of יסוד, which is drawing down that connection between above and below as expressed in the אות in our bodies as well.

And that's the secret of the הבל הקשר, that connective thread, that cord that connects. And it's through this שין that allows there to be a יחוד between זעיר אנפין above, הקדוש ברוך הוא's expression from above to below, and our reception of that light in the secret of מלכות, which is from below to above, and the secret of the דלת שפירוש. So we go from the שין, which is the חדר, which is above. It's the חסד דין and רחמים.

It's the חסד גבורה תפארת נצח יסוד of the ספירות ו' of זעיר אנפין. And then we draw down that connection into the place of מלכות, which is the דלת, which is in the back of the תפילין, which is the place of concealment, which is the place of אספני לא יראו. You won't see my face, but you can behold the back side of things. That's the point of connectivity where we draw it down from the שין into the דלת.

And the רצועות הן עצמן בחינות החבלים האלו. And the רצועות represent literally the drawing down of that ascendant light, that שין, that חסד גבורה and תפארת, that light of זעיר אנפין. It's the secret of trapping it and drawing it down, literally into the body, even into that place of לשון העמים, of the secret of that, the טוטפות are named what they're named, the רצועות are named what they're named because of foreign languages and the secret of elevating this worldliness up to above. And that's the secret of the רצועות שהן עצמן בחינות החבלים האלו.

They themselves are actually the cords that draw down the light of connectivity. בסוד מלך אסור ברהטים Like the king who is tied up in cords as the זוהר הקדוש explains, that what the רמח"ל is hinting to, both in the writings of the זוהר הקדוש as well as the writings of the אריז"ל, is that the secret of the רצועות and the secret of the תפילין that wraps around the head and that comes

drawn down into the דלת, which is the secret of the התחברות and then it extends outwards down towards the body. This represents the secret of us trapping הקדוש ברוך הוא within our own minds, ensuring that we can draw down the light of הקדוש ברוך הוא into our own minds. And that specifically takes place in the land of ארץ ישראל, which is the בחינה of the פאר of תפילין and the beauty of תפילין.

That's the secret of the שם שדי and the שין and the דלת, drawing down the חדר, the דין ,חסד and רחמים of זעיר אנפין above through יסוד, which is going to be first and foremost expressing itself in the secret of the דלת, which is that place of מלכות. בדברי הרב הקדוש התרת ראשו מרנא הרב האריז"ל As the אריז"ל describes over here, we have רב שריק, he brings the footnote. The אריז"ל on the end of שער כוונות in דרוש תפילין says as follows. That the secret of the תפילין to one degree or another are the two sidedness that wraps around the skull and then it descends into two separate positions that go around the body and down to the two sides of the body, which is the secret of חסדים and גבורות, right, the splitness of experience and they go down the back side of the head to create the קשר אל אחד, which is the תפארת, which is the דלת and then they extend further to begin to be the break off point towards which מלכות is going to reveal herself.

The ה and the י, which fundamentally completes this יחוד of י ,דלת ,שין, which is the secret of drawing down זעיר אנפין into מלכות, which all is to say the secret of יסוד, the secret of רבי שמעון gather ing together, the ingathering of all things is drawing everything down to יסוד and then having everything coalesce around the particular point to identify the particular mission and then once that mission gets understood properly, then it can be transmitted

downwards. The יוד is the lowest part where the יסוד is דיד, בתפילין, חנוך, מקשים. So we have the שין, which is going to be the ראש של תפילין, which are going to be the חדר, which is going to be the זעיר אנפין, like the גבורה, חסד, and תפארת. Then you're going to have the רצועות and the שבראש תפילין, דלת, which draws it down, which is going to be the היוד, נצח, and יסוד.

And then you have the מלכות itself, which is the יד של תפילין. And when people gather together and when these חיבורים take place למטה or הברית, then the secret of the יסוד, the secret of connectivity, the secret of the foundational point of essential connection, illuminates within them and it connects all things in a singular connection. And all things are gathered together into a singular gathering. And a person must understand this well.

In the end, when we come to the end, when we come to the יסוד of the צוב, no matter what, it's not a question of if, it's a question of when, as רבי נהראמים writes in terms of הלכות תשובה, that in the end, there's going to be a full and complete peace in this world. And all of creation, all of the גופים, through the secret of תחיית המתים, are all going to come to serve the singular creator, the singular king. Because everything is going to be set up in the secret of the יסוד. And now I'm going to explain to you a deep secret with regards to these connections.

So we're going to go ויתר, because all of these ideas demand immense, immense explication. But we're going to go ויתר into the anatomy of the body and the רמח"ל's understanding of this secret ברית of the אות of the יסוד and the connection and the connectivity that exists between all of כלל ישראל at every moment, represented to by רבי שמעון's כניסה לשם שמים, the secret of the חבריא קדישא, and the secret of the חיבור הזהר, and the secret of any book

that a person is learning is referred to as a חיבור. The secret of connectivity. And so we're going to go ויתר and we're going to try and pick up what we can through the הייליגע words and the illumination of רבינו הרמח"ל.

The words themselves are a סגולה. The ספר itself is a סגולה. Everything else is commentary, but the ספר itself is a סגולה and therefore we're going to try and move forward a little bit. So זאת the הייליגע רמח"ל on דף למד ו.

But don't think for a second that all a person needs is this נקודה of יסוד, which is going to represent the connection between above and below. יסוד needs to be supported by something. יסוד needs to be supported on both sides as we see within the body itself, the processing of הוד ,נצח and יסוד, that there are two parts connected to the ברית, to the אות ברית. You have the תרין ביין, the two elements of the body that contain the כח of the ברית itself.

And so רבינו הרמח"ל is now trying to understand why is it the body looks this way? Why is it that we see that it's not just יסוד, but there's a נצח and a הוד also that seem to be supportive of יסוד? Is it just the singular thread of connection that we're looking for to be מחבר זעיר אנפין and מלכות together? To be מחבר זעיר אנפין and מלכות together? Or is there going to be something more complex, more delicate, more vulnerable, more human about the nature of these connections that need to be forged and these bonds that need to be forged and these חבריות that needs to be forged and the communities and the relationships that need to be forged that we can learn from from רבי שמעון and the חבריות. And so, When it comes to forging this connection, in truth, it needs to be a double knot. It needs to be a doubled form of connection. It's not simply one connection that is necessary, but it needs to be a doubled form of connection because a person always has to be aware of

the fact that if I do something once, then there's a slight chance that that first time that I did it is going to come undone.

But if I do something twice, so then I have nothing to be afraid. That she does not fear that her home will be destroyed. Don't read it as scarlet, but rather, twice. The protection comes from doing something twice in the secret of משיח בן יוסף and משיח בן דוד, the בעל שם טוב and רבי נחמן, the בעל שם טוב and the גר"א.

Again, the split and doubled nature of all things, the יסיף and סוף פסוק, the עד and עד בכלל, the אריך and the עתיק. Everything has to be doubled in the secret of תפילין של יד and תפילין של ראש. It's not enough that there's the יסוד, there has to be the תרין ביין, the נצח and the הוד that support the יסוד on both sides to ensure the even sidedness of the point of connection. It needs to be a doubled form of a bond.

It needs to be two forms of connection, two points of connectivity, one folded on top of the other and the secret of a knot that will stand. This is the secret of the תרין ביין that stand underneath the יסוד that rest and they support the יסוד and the secret of נצח and הוד that support יסוד. That's the doubled nature. It's the secret of doubling.

It's the secret of realizing that the יסוד needs to express itself twice in order for that connection between זעיר אנפין and מלכות above and below to take place. What's the secret of the union? The secret of connectivity, the secret of קשר is the גמטריה of שש. שש is שין שין. שין שין is 300.

It's 600. קשר is קוף שין ריש, which is 100, 300, 400, and 600. קשר and שש, again, which represents the sixth ספירות of נצח, תפארת, גבורה, חסד, זעיר אנפין, and יסוד,

the first קשר of חג"ת and the second קשר of נה"י, the גדלות and the קטנות. In that place, we're going to see the doubled nature of three, which is the six, which is the secret of ברית.

That's why the קשר which takes place through the יסוד is going to be hinted to in the גמטריה of שש of six. Because when you look at the word קשר, first and foremost, you have the שין, and then you have the קוף and the ריש, which are another שין, so it's the גמטריה of 600. The secret of these two שינים, the secret of these two forms of connection that are necessary for the bond between זעיר אנפין and מלכות is the secret of the six ספירות of זעיר אנפין, the חג"ת and he נאהי, the גבורה ,חסד, and תפארת, the right side of חסד, the love of אברהם, the left side of גבורה, of יצחק, and the medium point of יעקב, אבינו, and תפארת. So too, it needs to express itself in הוד ,נצח, and יסוד as well.

The נצח is going to be the right side of endurance, the הוד is going to be the left side of powerlessness, and the יסוד is going to be the inner point. They're replications of the upper three, the upper triad, which is the חגת. And we need the חגת and we need the נאהי. The חגת alone is not enough.

It needs to be drawn down into action into the נאהי, which is the secret of the טרין ביין, which hints to the fact that the יסוד always has to be doubled. And only then can we draw about the full connection. Now, when it comes to the connectivity of above and below, that always exists. The השפעה of זעיר אנפין, which is representative of the עליונים that are יורד down the ,מטה, בכל עת, בכל רגע.

That התקשרות is always there. It's always being זעיר אנפין משפיע למטה. is always מקושר to נוקבא. בסוד, אני ה' לא שניתי.

אני ה׳, meaning שם הוי״ה׳, a representative of מעלה מטה ,זעיר אנפין, that is in accordance with our grasp, in spite of the sense that we orient ourselves towards it, as if it were still transcendent, because from relationship to the imminence of מלכות, so then זעיר אנפין is still transcendent. But in truth, there's no deficiency. אני ה׳ לא שניתי. זעיר אנפין is always משפיע למטה.

It's not only that we're joining together, but לשם יחוד, it's to reveal the inherent connection that is always already present in the secret of the קשת, that אות קשת that we discussed earlier, of after תיבת נח, we know that there's always fundamentally a connection. So, אני ה׳ לא שניתי. כי אין חסרון מצד המשפיע. That זעיר אנפין is never deficient.

It's always expressing itself below. אך לא די בזה, but it's not enough. That קשר of זעיר אנפין is not enough. Because if all that exists is זעיר אנפין and it's משפיע למטה, אינו קשר שלם.

But if זעיר אנפין prepares itself to be משפיע down to מלכות, fine. That's expressive and חגת. But מלכות also has to prepare herself to ascend upwards to receive from זעיר אנפין, which is the secret of נאהי. If you only have one without the other, אינו קשר שלם.

It's not a fundamental connection. That if, God forbid, all that exists is one שין of the connection from above to below, but the second שין of the connection from below to above in our preparatory stage of the מעשה התחתונים, down here below. If we're able to receive that light and connect it, then it's שיש. It's the secret of the secret of ברית מילה, the secret of קשר.

But if it's not, God forbid, and all we focus on is only one part of the connection and not the split nature of the connection, which is the secret of

balance, which is the secret of the מתכלה, the balancing act and the need to balance the two-sided nature of human experience perpetually, never allowing one edge of the other to take ownership, but always walking the שביל הזהב as רבינו הרמבם says. So we are the ones who are responsible to draw about that secondary form of connection. But if we spend our time giving our כח to the סיטרא אחרא, then only one שין is there and there's only one element of the connection from above to below, but below to above, there's no receptivity. There's no כלי to be מקבל it.

And at that point, we lose the קשר and then those אותיות get transformed into the opposite of themselves, which is the שקר, which represents disparity and disunity and disintegration and non-existence. Because the secret of קשר between above and below the two שינים, that connects everything. But God forbid, if we're not able to focus in on it, then everything gets transformed into a שקר, which is the opposite. And again, evade even within the שקר, we understand the secret of אמת לאמיתו, so that even the שקר is נתגלה to be expressive of הקדוש ברוך הוא's light.

And there's no place to avoid הקדוש ברוך הוא, even in the lowest pits imaginable. But nevertheless, we want to be מקשר it in the secret of the קשר and not to be stuck, God forbid, in the שקר. The secret of this שקר, the secret of this one-sided nature of the relationship and not the doubling down and the refocusing and the need to do it again and again and the secret of חזרה, even when it feels boring, because typically we get excited about the one-sided nature of a connection. I do something once and I do it once and I don't have to experience the boredom of doing it twice, but the secret of a doubled connection is doing the same thing.

Doing the same thing over and over in spite of the fact that we know what it is, we receive something new each time. That's the secret of the חזרה. And when we take upon ourselves the ability to do that, then we're oriented towards the קשר. But if not, we find ourselves in the secret of שקר, which is not really doing the thing.

All it is is one-sided and it's about to get undone the moment it faces any resistance because the סיטרא אחרא is referred to as the בוגדים. The סיטרא אחרא, the other side, is referred to as those who lie, those who are disingenuous, those who trick. The ישראל בחטאם, and when כלל ישראל, God forbid, fall into חסרון and fall into the opposite of connectivity and the קשר gets transformed into a שקר because the סאס אנוכי אמרותיך is not revealed and that שיש, that ו, that יום השישי is not revealed. So at that point, כלל ישראל would say, בגדה יהודה, that there's a lie by יהודה.

And we saw also by יצחק seeing ריח בוגדים, he בוגדים בבקשרים because they're now denying, they're denying the inherent connection that exists. There's only one שין and it appears as שקר and that's why כלל ישראל is referred to as בוגדים. The only time this treacherousness, the only time the forgetfulness of the inherent connectivity between above and below can possibly be forgotten is if we're only focused on one element of the קשר, of חגת. But if we double down on the connectivity and we ensure the depth of connectivity and the stability of it, which is the secret of the טרין ביין, which is the support to the יסוד, which is the secret of the נצח and the יסוד, שהם מקשרים באמת כל הספירות.

Then we have all of the ספירות together, then it's a double lock, then it's a חותם, בתוך חותם a And even if the סיטרא אחרא can break through the first side,

they can't break through the second barrier. And the secret of לעולם person has to be קדושה, שני פסחים and אמונה, יסוד and מלכות. And the secret of all of this, the secret of the two connections, the תרין ביין, the support, the מתכלה, the balanced nature in which a person has to approach everything in this life, the secret of that is שתים מאחרת, ששה מערכת. This ששה מערכת is the secret of the שש, of the קשר, of the חגת and the ראי, of the bond of תפילין above and below, the שדי between זעיר אנפין and מלכות.

And we also see on the חושן, ששה משמותם על אבן אחת. Again, this ששה, the secret of six. The 12 שבטים are split, six and six, in order to receive this connectivity, to reveal the secret connection between three and three, which is six, which is the secret of קשר. But if all we have is one שין, all we have is one form of the connection and it's not doubled down on, it's not leaned into in spite of the fact that the original experience and joy of it has melted away and we lose sight of it and we forget to lean back in in the secret of חזרה.

Then it's only one element of support. Then a person is not a בעל מון, then they have the doubled form of connection. But when it comes to the סיטרא אחרא, who's the opposite of actual connection, so we know there's an element of castration there at every point and there's no בין, it's only the יסוד, it has no element of balance. There's no element of the most important and fundamental נקודה, which is the מן לתדיקים, the תחינת מן לתדיקים, the balancing act of concealment and revelation to develop the perfect element of expression.

It's talking about the different אוקסס, it's talking about the מומים by the כהנים who have the crushed area of the בין and that how it destroys the person's

capacity to function. All of that represents forms of disconnection that exists within these secrets of connection. Now immediately when יהודים get together, the connection is already there. And the secret of רשב"י and the secret of מבשרי אחזה and the secret of the יסוד העליון and the secret of the ועמך צדיק יסוד עולם of כולם צדיקים.

Everybody's connected, but still that's only a one sided form of connection. When people gather together, when יהודים gather together, if all there is, is gathering together and it's the first stage of gathering together, of trying to develop those connections, of trying to develop that togetherness. There's only one form of connection, which is the קשר of זעיר אנפין and that's the שקר. That's where it's above to below, but not below to above.

The students also need to listen to the רב in order for the רב to have כח. That place where all it is is השפעה without קבלה, where all it is, is the שין המיוחד without a קשר to the second שין. Not to say that nothing good gets done, but it's not so strong. It's not stable.

The true secret is the true connectivity. That's when the two connections are going to take place. The secret of true friendship. And at that point, the יסוד is going to have the support of the תרין ביין.

It's the secret of the ברית that rests itself and supports itself upon two pillars. That when it's supported on two pillars, when things are balanced properly, when the מתכלה is present, when there's a clear balance between the right and the left expression and balance revelation and concealment, so there's no fear. מטטרון, which represents the functioning of הקדוש ברוך הוא

הנהגה down here below in the worlds of separation, which represents צמצום of the six days of the week. It's the גמטריא of שדי.

Why? What's the connection here? They're also, I'm not talking about the ייחוד of קודשא בריך הוא ושכינתה that we bring about, but the ייחוד that הקדוש ברוך הוא reveals in this world. So the world through the secret of מטט. When during the six days of the week, pre-redemption, where הקדוש ברוך הוא is revealing himself through nature, there's also a connection between above and below. But the secret of טבע, the secret of מטט, the secret of the worlds of בריאה יצירה and עשיה, the secret of the שיר כפול, משולש and מרובע, that's still only a one-sided connection because that's not from the bottom up, that's only from the top down.

And at that point, the זיווג during the six days of the week is not real דעת. The secret of זיווגים and ייחודים and making connections between שמות in a person's mind and ייחודים in a person's life, that's the עיקר נקודה of connectivity, where you take two things and you reveal the inherent connection between the two opposites. And as a result of this one-sided nature of the ייחוד of מטט, which is the secret of שקר, so then the ייחוד is not going to be illuminated in a deep way. But in the secret of אצילות, not in the worlds of בריאה יצירה and עשיה, which are the worlds of מטטרון, but rather in the world of אצילות, the קשר is always united.

The שש and the שש are always מחובר. It's the secret of the 12 פרצופים of אצילות. Like the בעל הסולם says, revealed to us as the אריז"ל writes, revealed to us the taste of the 12 loaves, revealed to us the taste of the 12 חלות, revealed to us the taste of the 12 פרצופים, and the secret of the secret of the double, the ייחוד of סאנוך, that שש of the עולם אצילות, it's always a doubled form of unity.

There's no negativity there, but in the secret of בריאה יצירה and עשיה, in the secret of the whole, in the secret of מטט, in the secret of טבע, in the secret of concealment, so in that place, it's only one-sided, and it's not doubled.

It's still the element of שקר, God forbid. This is the secret that חז"ל described with regards to שקר, that it only has one leg to stand upon, while the word אמת has a number of legs to stand upon. The secret of שקר is that it's revealed specifically when there's only one leg to stand upon, which is why the אותיות of שקר only have one leg to stand upon, because when there's one leg to stand upon, it's a שקר. It doesn't mean that it's not true.

It just means that it's not a full ייחוד. It's not a full ייחוד. The secret of the שדכן is to be מגלה, the ייחוד from within the שקר itself, which is the חיבור, between the שין and the שין, which is the ייחוד between the תפילין של ראש and the תפילין של יד, and that's שקר דובר וכסף נוטל, to speak out from that. place of the שקר and draw the connectivity to the real ייחוד, which is the ייחוד of אצילות.

אכא אמת הוא בזמן ש ישתרי קראי, in the times where there's two forms of support, two pillars upon which something can stand. So then it's true. Then it's the מתגלא. Then it's the balancing act, the scale.

As the רבא said recently that he heard, he asked רב משה שפירא, שלוסר and עלינו once, what the עיקר נקוד in his דרך הלימוד was, and he said it was from the גר"א and ספת its נועם and the secret of the מתגלא, the secret of the balance, the secret of the דעת, when there's תרי קראי, where there's תרי ביין, there's דעת, and דעת is מוליד. But when there's not, then it's imbalanced. And that's the secret

of שקר לא קאי כוש תקוי, כי תיקונו תיקון חזק כראי. And this is the secret, as we're going to see, at אמת נסיב בחד סמכא.

The entire orientation to the entrance into the secret of the זהר הקדוש, of the אידרא רבא, is that רבי שמעון בר יוחאי saw the world was stumbling. There was only one pillar. It was an element of a קשר אחד. It wasn't the חג"ת נה"י connecting to מלכות תרי.

There was a חצינות to it. It wasn't a שלים שלים. It wasn't a pure peace. There was still something deficient.

It was still operating in the secret of שדי מט"ט. מט"ט can express itself by way of the תפילין, and it can also express itself by way of מט"ט. Whether a person is going to attach themselves to the עיקר נקוד of תפילין in ארץ ישראל, which is on the אצילות, or a person is going to see the secret of שין קוף יוד, or שין דלת יוד, through מט"ט, בין כך ובין כך, a person is going to attach themselves to that צמצום that enables the drawing down of זעיר אנפין and to מלכות. But at this point, as רבינו רמח"ל is going to reveal to us, at the time of the אידרא רבא, the world was still stumbling.

There was שקר. There was only one קשר. For how long is the world going to titter over the edge of one pillar? It's not balanced. There's no מתגלא.

And that's going to be the secret of the חורבן, and that's going to be the secret of the שירה that רשב"י and the רמח"ל are going to bring us through in order to help us better understand our roles here. שלום.

Adir BaMarom (Ramchal) 22 Transgressing Our Limits to Reveal Our True Capacity

Okay, so we are continuing with our weekly series of שירים on the רמח"ל's אדיר במרום, his miraculous commentary on the אידרא רבא, which is exactly what we've been discussing for the last 20 שירים or so. It is a תיבת נח, it is a re-entry into גן עדן. It is an in case of emergency break glass pipeline of the illumination of בינה down here within מלכות, which creates a near מקוה of sorts, a place where an accidental murderer can find comfort, refuge, purpose, connectivity, all in the secret of the cave of רבי שמעון בר יוחאי, all in the secret of connecting to the צדיקים האמיתים from all of generations, משה רבינו, רבי שמעון בר יוחאי and all of the אריז"ל, רבינו הבעל שם טוב, רבי נחמן בן פייגא, the different צדיקים who are connected to each and every one of those נקודות of נהר, השפעת התורה in accordance to their own particular point. In the secret of עדן הוא יוצא מעדן, להשקות את הגן, ויפדו לארבע ראשים, that the river flows forth from גן מלכות, in order to irrigate the גן itself, this low place, which is from language of גנוסא דעלמא, that place of באתי לגני אחוזי כלה, that place of באתי לגני, I've came to the גנוס of the world and I have to transform it into a garden like the היליגע לובביטשער רבי, who saw illumination in every aspect of existence, every element of person in this world, לובביטשער רבי saw the ability of being מגלה, מים גנים, the secret of the irrigation of the water that descends down from גן עדן to be מגלה, the light within גנוסא דעלמא.

And the four rivers that the river of the אריז"ל splits up into is the secret of רבינו הרש"ש, רבינו הרמח"ל, רבינו הגר"א, and רבינו הבעל שם טוב. And so by drinking the waters of the רמח"ל, we're touching upon משיח בן יוסף, משיח בן דוד, שבט דן, תרין משיחין, the שריה, that's תרין משיחין כולל, the light of משה רבינו, that's called

light of רבי עקיבא, the light of שמחה within עצבות, the light of גם כי אלך בגיא צלמות, לא אירא רע, כי אתה עמדי, and the secret of גם זו לטובה, where רבי עקיבא was able to be מגלה like the רמח"ל was able to be מגלה at the end of his life, in the place of רדיפות and בזיונות, he was able to be מגלה מסילות בלבבם, to reveal the pathways of connectivity from above to below, that's you could have בנדן and תמלכות within the heart of the individual when everything else on the outside seems to be collapsing, that's specifically where רבי עקיבא was able to be מגלה זין on the עיקר נקודה of מימית טהר אתכם, אבינו שבשמים, that a person is connected to the רבונו של עולם no matter what, even in a place where they can't draw down the proper illumination from above to below, we find the circuitous routes and the secret in case of emergency break glass of the תשובה עילאה of the בינה, the secret of אלול, the secret of the תיבת נח, the secret of מערת רשב"י, the secret of משה רבינו running away, the secret of all of us running away into that place of concealment to draw down the illumination from that place, and the הסתר שבתוך הסתרה, that's the תורה of the אידרא רבא, that's the תורה of אדיר במרום. And what we spoke about last week was that we're now entering into the beginning words of the אידרא. We spoke about the הקדמה to the description of what the זוהר הקדוש was, and רמח"ל is going to introduce us basically to what רבי שמעון בר יוחאי was doing.

There was an emergency, there was a time where the world was not functioning the way that it needed to function, the balancing act was not doubled, it didn't have the basis, it didn't have the two edges, like we spoke about last week, in order to ensure the specific hyper-connectivity that is revealed in the secret of the ברית of the יסוד, which is the אור זרוע, the צדיק, the כולש, the לב שמחה, when the תרין ביין are not there properly, when the balance of the חסד and the גבורה, which is expressed in נצח and הוד, which are the

lowest unconscious parts of the self, when those parts are not balancing the light of יסוד and connectivity properly, so then we only have a singular connection. It's only the connection on the level of חסד, גבורה, and תפארת, and the illumination of the emotions, but not within the habituated state of the self, which is נצח הוד, and so therefore a ייחוד like that can become שקר, because שקר only has one light to stand upon, it can't balance itself, it's only when there's a doubled connection of the doubled שין, which is the secret of שש, which is חסד, גבורה, תפארת, נצח, הוד, and יסוד, it's the הרגשה and the טבע being מתחבר together in order to become the vessels necessary to draw down the light of חב"ד, it's specifically there that it's in that place that we're מתחבר, the true ייחוד, and so when רבי שמעון בר יוחאי was looking at the world, he saw that the world was only balancing on a singular pillar, there was no proper balance, the נצח and הוד, the right side and the left side, the concealment and the revelation, the up and the down, all of the oppositional strengths in the world, they were not balanced properly, the מתכלה was not present, the balancing act, the scale that the talks about, that the וילנא גאון brought into מציאות, in a way that was graspable to us, that scale, that מתכלה, that שורש of the תורה of משה שפירא, who when asked by the רבי שליט"א what the singular most point of his תורה was, it was the secret of the מתכלה, the balancing act, the balance between the right left to reveal the secret of the center, but when there's imbalance, when the world is shaking on one pillar, so I'm not able to sustain myself anymore, because if I put all of my eggs in one basket, so to speak, so then when everything is in that place, and it's not functioning, then I have no place else to give me support, the secret of the mutual support on the right and left is the ability for things to maintain themselves no matter what, in the secret of אמת, and so the world was not

functioning in that way, there was only a חד שמחה, there was only a one pillared nature of it, so to properly understand the words that we're going to be reading, so what the רמח"ל is going to now do for us, after those first 21-22 שירים of introductory into the secret of the אידרא רבא, so now we're going to have many many שירים on the particular language, the first few sentences that רבי שמעון בר יוחאי states and others that are seemingly devoid of content, seemingly if you look at the ידרע אבא, the זוהר, it's meant to be a book that conveys the secret ingredients of what it means to understand הקדוש ברוך הוא's relationship with this world, the פרצופים of עתיק יומין and זעיר אנפין, and the lack of the expression of אבא ואמא, and our need to intuit the secret of the תיקונים that come down, and all of the פרצופים of עתיק and אק, and all of אק ,עתיק, and זעיר אנפין, all of the different פרצופים, the different פרצופים of עסיקא, קדישא, and זעיר אנפין, that seems to be the main context, the main content rather of the ידרע אבא, like we've spoken about so often in the זוהר, but in spite of the fact that the essence is the essence, and the תכלית is the תכלית, nevertheless the saturation of meaning that רבי שמעון בר יוחאי illuminated the world with in the light of the זוהר is that even that which appears to be טפל is also עיקר, meaning to say every word, the framing, the narrative context, the conversations, the gesticulations, the body movements, the sighs, the cries, whatever expression was described with רבי שמעון and his חבריא, that is also reflective of the deepest point of connectivity of what the זוהר הקדוש is trying to tell us, and yes, the תכלית remains the תכלית, but the טפל also is illuminated in the light of the תכלית, and that's the secret of the preparation and the human experience, so to speak, of the צדיקים and ourselves by nature of interpretation, we go through in order to come upon the secret of the text, the process towards the text is the same value of the

text itself, and that's what we're going to see from רבי הרמח"ל, that all of the introductory language, all of the preparatory language that is seemingly devoid of the content of the meaningful nature of the text itself, is going to be revealed to be saturated with the deepest secrets imaginable, as the הייליגע זידדש says, that every movement described in the זוהר הקדוש, as well as in חז"ל, that the תנאים did, that the אמוראים did, are deserving of scrutiny and understanding and development until we come to the depth of what it means to live in an embodied way of connecting above and below at once, so these sentences of the ידרע רבא, in spite of the fact that they seem to just be introductory in terms of framing the content, the context towards the content, what רבי הרמח"ל is the depth upon depth upon depth, that is hinted to in these seemingly ordinary and insignificant words, so what we saw last week is תניא, it was taught, רבי שמעון said to the חבריא, we spoke about why it has to be by way of a חבריא, why there has to be the way of relationship, the way of connectivity, the secret of אהבה, the secret of sharing and balancing, how long is the world going to titter on one pillar, it can't stand upon one pillar, it's too unstable, a person is overwhelmed, how long is the world going to sustain itself upon one pillar, and as רמח"ל said, because you need the doubled bond, you need the double lock in order to ensure the connectivity, if it's a singular lock and the second lock fell away, so then that second lock can always fall away again, collapsing the whole thing, it's only when there's a doubled nature, when there's two, it's only when there's a doubled expression of doing the thing and then doing it again, like we said, שופטים and שוטרים, there has to be the decision and there also has to be the persistence towards the maintenance of that decision, and if you have a lack of either one of those, so then it's, the פסוק in תהילים says that there

comes a time for השם where the תורה is undone, where the תורה is set aside for a moment, the days are short, time is urgent, says רשב"י, and the debt collector is pushing, the debt collector is imposing himself, the debt collector is making his presence known, and there's a voice that cries out each and every day, and so what we saw last week is, and now we're going to see what it means, and so רבי שמעון points out the fact that the world can't sustain itself like this, if it's just חג"ת without נה"י, if it's just an emotional connection without embodied connection, then it's not going to work, so there comes a time where רבי שמעון has to get up and awaken the world. Okay, so we're on דף ל"ז in the אדיר במרום מכון הרמח"ל edition. הנה עד זמן האידרא, until the time of the אידרא רבא, until the time of this first gathering, despite the fact that there was always connection, the shade, even though it appeared to be a shade and disconnected from above, nevertheless, there's always the hidden יוד, after the the מבול and the קשת and תיבת נח, we know that there's never full disconnection, but that doesn't mean that it will always be doubly connected in the way that it needs to be connected, there can be a state where things revert back to a stage of a singular connection, which is still not disconnected, God forbid, we didn't see our signs, they're still our signs, but they're not seen, so there comes a time where even though it's not a full disconnection, nevertheless, it's certainly not a full connection, it's a חד שמכא, it's a singular connection, which means that there's only one pillar and no balancing act.

הנה עד זמן האידרא, until the זמן of the אידרא, until רבי שמעון בר יוחאי woke up to the realization of what needed to be done, there was a connection between all of the מאורות, and above and below, and the worlds were all connected, but because it was only temporary, and it wasn't revealed that its perpetual

state as it was prior to the חטא of גן עדן, and as it will be in the future, when the beginning and the end are revealed to be the true light of the middle, and the middle is illuminating the secret of separation for the sake of unity, in the beginning and the end, and שמחנו כימי שנותנו, like the רמח"ל, is always coming to teach us, because it was temporary in our historical orientation, in our present-minded focus, it's referred to as a ברית that only has one lock on it, it's only a one-pillared connection, which we said is שקר, which we said is not essential in its nature, and what רשב"י, what the צדיק was מקבל upon himself to do, through the splice that הקדוש ברוך הוא sent down through him, because משה רבינו was עלית למרום שבית שבי, משה רבינו went up to retrieve this, it's this ability to have this happen again, because the world needed it, what רשב"י wanted to do is to come along, and tighten and re-lock that second lock, to ensure that the kesher would be not only by the level of emotions of חסד, גבורה and תפארת, but rather by נצח, הוד and יסוד as well, which would bring it all the way down to מלכות, to be מגל and מלך המשיח, רשב"י decided that it's time, it was a תיקון to the חטא of אדם הראשון, and רשב"י wanted to rectify this פגם, and create the full developed lock, and not only that, רבי שמעון and the רמח"ל were מגלה, that the connection already began, when רבי שמעון collected his חבריא, when רבי שמעון was sitting with his 10 חבריא, what they represented were the 10 חסדים of אבא and אמא, there's 5 חסדים and 5 גבורות to חכמה, and 5 חסדים and 5 גבורות to בינה, and then the התחברות ביחד, that's מגלה itself in דעת, and so these 10 חסדים, these 10 lights of emergence of that secret of אור כתוב, that was now being revealed within reality, because of the עת רצון, התעוררות הרצון, and the need to in case of emergency break glass, like in the times of רשב"י, so these 10 חבריא already were representative of the עשר חסדים, just like the עשר המלכות, and just like all the שבטים were meant to

be, in every relationship throughout כלל ישראל, going back to גן עדן, going back to קין and הבל, going back to אדם and חוה, so everything was revealed already, there was a unity revealed, the preparatory stage had already taken place, but רבי שמעון בר יוחאי wanted to reveal it in a way, that it would be a קשר של קיימא, in a revealed way, the רשב"י, the reason that רשב"י took on the role, especially at ידר רבה, of him דרשן, and the חבריא דרשן along with him, but רבי שמעון was always the one, who was giving the עיקר דרש, and then we see in the אידרא זוטא, that it's primarily רשב"י, and only רשב"י is giving the חיבור, רשב"י represents the secret of the יסוד, רשב"י represents that שביל נעלם, that המשכה, that secret of משה רבינו, that תעשה משה, that can draw the wisdom from above, down below, in a way that it's graspable, through the secret of רבי אבא, who was a scribe, in order to draw them down into a פנימי level, רבי שמעון represented, בר יוחאי רבי שמעון was the עיקר יסוד, he was the צדיק עמוד העולם, that allowed for the connectivity, of the חבריא, in the light of the זוהר הקדוש, you see far more in the זוהר, the union of התקשרות, the צדיקים, and the necessity of the רבי as the צדיק, in order to draw all things together, unlike in תלמוד בבלי. And now when it came time for רבי שמעון, to awaken through the כח of הקדוש ברוך הוא, the rectifications necessary for this ידר רבה, It was time to ensure the doubled connection, which would now be the two forms of connection, not simply the חד שמחה, but rather there was going to be the doubled connection, to ensure the connection and the bond, between שמים and ארץ, between the heart of the יהודי and above, would be fundamentally present. Why? Because in that time, when the doubled ברית is there, so there's no שטן, there's no concealment anymore, there's no פגם, there's no difficulty, there's no concealment. The ברית itself, the secret of the יסוד, the secret of שופטים, ושוטרים, and the secret of שמירת עיניים, שמירת הלב, שמירת הפה, שמירת הדעת

תתן, This ברית, this hyper-connectivity, this hyper-essential way of attention, and intentionality, that a person attaches their mind, to the present moment, and the secret of שמירת הברית, that's the secret of the קשר as well.

That's the singular קשר, and it's going to reveal, the doubled קשר as well. Like we said, that קשר is the גימטריה of 600, תף ריש, which is קשר, which is which is which is the secret of 12, which is the secret of the 12 שבטים, like we saw, which is the secret of the 12 שבטים, because there's six, and there's six. The illumination, and the concealment, each side is doubled, and the חסד, and the גבורה, so the six becomes 12. We also see by the ברית מילה itself, which is representative of this ability, to draw down the second form of connection, which is the doubling down, on the secret of שש אנכי, on the מרסח הקמות שש הרב, the תורה of יוסף הצדיק, the תורה of תיקון הברית, the תורה of the תיקון כללי, the תורה of the יסוד, that's עולה עד הראש, and יורד עד הסוף, that secret place of צדיק יסוד עולם, that is the place of the י"ג בריתות, that's the place of אחד, that's the כי כל בשמים ובארץ, the יסוד תרי"ג מצוות.

How is the ברית, and the קשר, the secret of the 613 מצוות, because every נקודה in the מצווה, is simply coming to be מקשר, and to be מחבר, that secret of the ברית, to what a person is doing in that moment. And then you add the י"ג בריתות, which is the גימטריה of אהבה and אחד, and that's going to be 613. That this sort of קשר, the sort of the connectivity, and the revelation of this doubling down, on the connection, is the secret of שדי. It's the secret of שאמר די, דל עולמו, and שדי באלוקות, לכל בריה ובריה.

The secret of drawing down the light, from above to below, through the צמצום of the יסוד. In addition to the ידידים ובריתו, שנכרת, and זה קשר, the י"ג, the secret of אהבה, the secret of the ריבוי, that's going to be the מגלה of the אחדות,

and the שלום, that is מגלה of the אחד. So you have אהבה, which is between two things, and you have the בריתי שלום, which is between two things, but it's going to be the גימטריה of ג''י בריתות, שנכרת, על זה הקשר, that are revealed through the secret of this ג''תרי הרי ,ברית. So you have קשר, which is 600, plus the ג''י בריתות, which is going to be 613, which are the secret of the מצוות, which are the ג''תרי מצוות, that draw down the light of בינה, down into the place of מלכות, into the ג''תרי of הרי הגוף, which reveals the קשר between above and below, and the secret of קל שדי, like we saw.

And let's return back to what we were discussing, what the mission of רבי שמעון וחבריו was at this point. And so י''רשב understood the need to ensure the connectivity between each and every צירוף of a יהודי, and the שם הויה, and that לאמת built the אותיות, which is only בכח, through the צדיקים אמיתיים, because if left in accordance with our own understanding of the אותיות, so we believe our אותיות to be erasable. But once the צדיקים are מקשר our אותיות to the שרש האותיות, which are not erasable, and the secret of the אותיות החקיקה, that is not נוגע והם צמצום, but there's a חלק, that's built into every נשמה, the ברית האמיתי in every נשמה, that the צדיקים come to be מגלה afterwards, and רבי שמעון spent the 12 years plus the 12 months in the cave, in order to ensure that he understood each and every part of כלל ישראל, like we saw from רבינו הרמח''ל, in order to bring about the בית העמודים שנשמח עליהם, he wanted to refine the connections, so that כדאי לסמוך, so that there could be something that a person can have reliance upon, a person can't rely on a singular pillar, you can only focus on that side of the pillar, it's only when there's a proper balancing act, that enables the תורה, that enables the oppositional pulsation, at the heart of the individual, to reveal the secret of the שלמות, that comes about specifically by way of both of them, only that's going to be

a תורה of כדאי לסמוך, the תורה of the מתכלה, the balancing act. And from there on out, רשב"י wanted to ensure, that there would be this perpetual תיקון, and in fact it's true, because even though that תיקון didn't remain, the way that it was in the time of רשב"י, רשב"י, the חידוש of רשב"י, like we said in רבינו הרמח"ל, is that he applied it, into the technology of the זוהר הקדוש, in order that it can be revealed and expressed.

That's what actually happened, רשב"י was successful, as we're talking about the words right now. And therefore, what was said, was, How long is the world going to, stand only upon one pillar? רשב"י got up and he said, This was what the צדיקים always cried, Until when? How long? How long is it going to be this way? Someone's got to get up and do something. This is the משה רבינו of דעת. This is the דעת of משה רבינו.

This is the דעת of every נקודה of צדיק. This is the נקודה of צדיק, within each and every person, is the responsibility that one takes, when they come to terms with, which is a reflection of the צדיקים, who have the כח to say that. That it's in me, it's me. Then each and every person comes to terms, with the secret of being their own צדיק, and their ability to get up, as long as we're connecting ourselves, to the דעת of רשב"י.

So רשב"י got up and he said, How long am I going to allow the world to, be in a state of dysfunction like this? The תורה says, the תהילים says, תורה of תהילים says, It's a time to act for our קדוש. That the תורה, the typical way of thinking about the תורה, is now going to have to undergo, a certain re-evaluation, in the way that we understand it, so that we can come back to a place, where the original תורה can be revealed, and even further reflection.

So what does this mean? Listen to these words. Listen to the words, that the רמח"ל is saying here.

Specifically to each and every person, who's hearing these words. And זכת תהיליגר רמח"ל. So our קדוש says, There's a time, where a person has to serve השם. Because the original תורה, the original תורה, has now been מפר.

That ברית has been undone. It's no longer the centerpiece. It's no longer that point of connection. This פסוק, is coming in truth, to reveal to the individual, the proper path, and the desired path.

In terms of עבודת השם, that is impendent upon an individual. Specifically in the times of concealment and exile. And this is what חז"ל said. This is the same נקודה, of what חז"ל say, in מסכת אבות, that when there's no person there, you should choose for yourself, to be that person.

Stand up. חמוני ממש. Each person has the ability of, רבי שמעון of עד מתי. Until when? How am I going to watch, the כבוד of the שכינה, be so מבוזה, בעיני הבריות? How long am I going to allow, the תורה to be so מבוזה, that a person can feel, that the תורה is telling them, something negative about themselves.

רשב"י says, there's something that has to happen here. Somebody who desires, to reveal the love, that they have for השם, in the eyes of הקדוש ברוך הוא, which is the secret of all of עבודה. That's what חסידות is, that the רמח"ל points out, in מסילת ישרים. The מהות of חסידות, is the desire to do something, out of the deep love, for הקדוש ברוך הוא.

To bring about נחת רוח, to ensure that השם sees, our נקודה of חן, which is the desire of נחת רוח. Someone who wants, to reveal their love, in front of הקדוש

ברוך הוא. In order to find favor, we're human, we love you, because we need you הקדוש ברוך הוא. When there is a time of deficiency, and there are no עובדים in the world, there's nobody, who is doing the work necessary, and there's nobody, who is an איש מתקן, there are no מתקנים in the world, there's nobody fixing the piping.

רשב"י is saying, is that a person, must take responsibility, upon their shoulders. Not only for their work, but also to do the work, that the other people are not doing. And then at that point, when a person takes on, that extra responsibility, to be a שליח for הקדוש ברוך הוא, when it's an עת לעשות להשם, when it's an emergency situation, so then a person, is going to be engraved properly, in front of the eyes of הקדוש ברוך הוא. There's a time, where a person must act for השם.

There's a time, when a person must do something, for the sake of השם. It's specifically, when there's a הפרה of the תורה, when nobody is doing, what needs to be done, when no one is saying, what needs to be said, says the רמח"ל. When no one is pushing, what needs to be pushed on, and each and every person, has to have this ברית, in their mind every moment. What is the נקודה, that I can be משלים today? What is the thing, that's not being said, that I need to offer into reality? Where is the joy? Where is the thing, that's missing, that I'm here to be משלים in reality? Each person has to have this mindset.

It's specifically in the time, where it's הפרו תורתך, when the others have forgotten, about their personal אותיות and תורה, and they're unwilling, or they're unable, to take upon themselves, the role of revealing their תורה, and their חלק of תורה. Then it's a time for people, who are close to הקדוש ברוך הוא,

That's the time to do more. We saw earlier, that the תורה is the תורה is the, it's not like regular השפעה, which is something, that was פנימי, now being expressed חיצוני, where there's a transition, between the original state of פנימי, and the secondary state of C חיצוני. But the secret of the תורה, is that it is פנימי as revealed.

It is פנימי as turned outwards. It doesn't have to undergo, the secret of the transition, from פנימי to חיצוני. It reveals itself externally, but it maintains, its inner essential expression, of its פנימי, because as the רשש says, What does it mean? In a time where, the תורה is no longer being expressed, in the way that it needs to. When the expression, and the unfolding of the תורה, seems to have stopped.

That extends itself downwards, towards כלל ישראל, and to the entirety of the world. When there's a time of concealment, in the world, and the תורה itself, is not being expressed, which results, in a person experiencing, the states of being bothered, and not being able to do, the holy work that they need to do. And the bothering, can't be anything other, than the inner bothering. The inner bothering.

The inner botheredness. The inner botheredness, is where the הפרעה comes from. Externally also, but the inner הפרעה, When things are operating properly, when it's not an emergency situation, when each person is capable, of understanding, their particular שליחות, and the host, that they need to reveal in the תורה. When things are typically oriented, and the ברית is doubled.

Each and every person, knows what they need to do. Each and every person, knows what it means, to be an עובד. And that's the place, of שמח בחלקו, and that's the place, where you have to be ensuring, And at that point, each and every person, when they're operating, when the world is operating, in its place of situatedness, each person is doing, their own thing, and each person doing, their own thing, is drawing down שפע, for the entirety of existence. But that's not the case, when it's in a state of exile.

In that time, it said, Each person in accordance, with the blessing, that הקדוש ברוך הוא, has bestowed upon them. Then nobody has the right, to take another person's חלק. Nobody should go, beyond their limit. Nobody should do something, beyond their rational mind, of deservedness.

Because each person, has to recognize their place, and do what they do. And in truth says, רבינו רמח"ל, this true expression, of each person, having their own thing to reveal. And each person, needing to stay in their lane. When things are operating properly, each person knows, their נקוד and תורה.

Nobody is stepping, beyond their גבול or their תחום. Nobody is doing something, that's not rationally in line, with who they are internally. This issue, that time, is a time of תיקון. But when there's a בלבול, and when the התפשטות, is not taking place properly.

And where the expression, is not coming down in the way, where each and every path, is capable of realizing, בשבילי נברא עולם. And that the entirety of creation, was created for me. And that the כרוז of הר סיני, is specifically for me. And there's a time, of הפרו תורתך, where others are forgetting, or the world needs to wake up.

This issue, this בלבול, expresses itself, most pronouncedly, in the תורה itself. The תורה is the illumination, of the Jewish mind, in its capacity, to confront this worldliness. Each person, has their own defense mechanisms, and their own map, and their own developmental processes, in coping with the world, in the best way, that illuminates the soul, and tames the voice of the body, so that can illuminate the soul, even further. That is the תורה of each person.

That is the אות of each person's תורה. But when there's a concealment, that הפרו תורתך, applies to the individual's ability, to know their own תורה. And therefore, in a time of exile, in a time of בלבול, the place that this, mixed up, muddled up process, expresses itself, most fundamentally, is in the expression of תורה. Each person, doesn't have their own תורה, and therefore, a person has to step, beyond their boundaries, step out of their lane, in the realm of תורה.

To step into the deep end, to learn פנימיות התורה, to enter in, to the books, that are frightening, and difficult. Because, And the effect, the post-traumatic effect, of this issue, expresses itself, in the תורה, most specifically. The שורש of everything, is the תורה, which is expressed, in each, and every, נקודה, of a יהודי, and ארץ ישראל. Each person, has their own, אות in תורה.

Each person, has their own תורה, to reveal. And in truth, the תורה is meant, to be revealed. It should be, תורה השם, and then it becomes, תורתו. It becomes our תורה.

Each person, has their own תורה. But this is true, when a person, is engaged. This is true, when each, and every person, is doing, what they need to do. When the world, is functioning, in a sturdy way.

When the trauma, hasn't toppled over, a number of the pillars, over time. If the world, has brought us to a place, where there's a בלבול, and a הפרעה from קדושה, that has resulted, in the post-traumatic status, of there only being one pillar. Which is a state of שקר. A person cannot, remain satisfied, and situated in the old model, which is just going along the path, and doing, their own חלק.

Because the world, will be destroyed. It's not enough. Each person, has to take upon themselves, the תיקון, like רשב"י. There has to be another way.

There has to be, a שביל מן הצד. There has to be, a דרך, that's אינו לפי דרך מלך. רמח"ל says, there's another path, in the time of exile. There has to be another path.

We're talking about, the name of הקדוש ברוך הוא, being revealed. We're not talking about, ידיעת התורה. We're talking about, the illuminative, redemptive quality, of the essential expression, of הקדוש ברוך הוא's light, through his name, which is expressive, within the infinitude, of the תורה itself. To the degree that, when one is learning the תורה, they're attaching themselves, to הקדוש ברוך הוא, as the בעל התניא says, the לשם says, and the נפש החיים says, But, that שם הויה, that is without letters, expresses itself, in the original שם הויה, as the רב, has been describing recently, the פרטי פרטיות, and the teachings, of the של"ה הקדוש, which is a necessary introduction, to the תורה, of the אריז"ל, as he learns from his רב, רבי עקיבא מפאראסוב, who was just נפטר, who the רב,

has been speaking about, so powerfully, and the דרך of עבודה, that he was משפיע to him, he was a תלמיד of רב אשר פרויין, but he was able, to be מקבל, from רב אשר פרויין, to דרך אחר, not to be משפיע, to the רב, but rather, to take a דרך.

ech אחר, of יוכל. The names of הקדוש ברוך הוא, that are expressed, in each and every person, goes back, all the way up, to those שמות, of the של"ה הקדוש, is describing, all the way up, to the שם הויה, בלי אותיות, אחבש, בסטוסא, בצירופא, ולוי יצחל, כעוס הפרטי, השחד החנו, but it expresses itself, in accordance, with each, and every particular, permutation, as we discussed, in earlier שיר, about why רשב"י, had to be, in the cave, for 12 years, and 12 months, in order to ensure, that they understood, the secret of the, קשר המיוחד, and the יבוק, and the יבוק, of the יחד ברוך, and קדושה, that each, and every, had needed. And when it's impossible, for each, and every person, to rectify it, in accordance, to their particular path. We have to go, all the way up, to the שרש הכלל, we have to say, a person can't remain, in the פרטים, they have to ascend, upwards, into the secret of the כלל, which is the secret, of the תורה, to identify, and attach oneself, to the best, of all things, in the radical affirmation, of the אין האמיתי, and only then, to be orated down, into the פרטים.

I can no longer, fix things to the פרטים, we can't wait, for each, and every person, to do what they need, to do in order, to get there. And therefore, there has to be, a תיקון כללי, there has to be, a צריך לתקן, בדרך הכללי, a person has to ascend, upwards, to בדרך השם, עצמו בכלל, that is the name, of הקדוש ברוך הוא, It's the בדרך, of הקדוש ברוך הוא, that includes, all of the other צירופים, of the שם הויה. The שם הויה, called them the צירופים. And in that place, when a person, can ascend up to that place, of the שם הויה, prior to the permutations, and the differentiation of self, a person can attach

themselves, to that שרש הכללי, the שם הויה הכוללת, which they can be rectifying now, עבודה for other people as well, that they can take upon themselves, their own mission, and they don't have to worry, about what the rest, of the world is doing.

They can do, This is what it means, that it's a time to do for השם. A person has to do, what needs to be done. לה' for the sake of the שם הויה העצמי, for the same of, for the sake of יוד, קי, ויו, קי, being מסקלה down here, in the secret of the צמצום. To stop with the particular branches, and to stop identifying, what branch a person is, and whether they're deserving, of being a branch, that's this tree.

But to go, to the roots of the tree itself, which is the secret of the שם הויה, that has the ability, for everybody. בזמן, Specifically in a time, where the תורה is undone. A person no longer understands, their own particular place. The פרט is no longer נסקלה.

But in that place, there's a secondary call, that even when I've eaten, from the tainted grain, even when all of us, are susceptible, to the same forgetfulness, of הפרת הרסך, there's the secret of רבי שמעון, there's the secret, the clarion call, of רבי שמעון הוירא, that we attach ourselves to, when we read out those words. When we read out those words, and it applies to us, and our limited understanding as well, where we find ourselves, right here, right now, at this point, at the end of תשפ"ד, each person has to apply this, to their lives as well, where it's, even though the world is mixed up, and nobody has the ability, to access their particular point in תורה. A person should make the effort, to realize that they can do it. There has to be an, that knows no boundaries.

That knows no bounds. It's an, It was surprising, in the times of ישעיה, that there was no individual, who had the ability, to דבין, to do the work, on behalf of others, who seemingly were incapable, of doing the work. What does it mean to be, to be someone who is a, someone who takes upon themselves, the responsibility, of doing the work, where others are not doing the work, to provide the world, with the service that is necessary, because it's not coming out, in any other way, in spite of the fact, that a person knows themselves, to be unworthy, of being the person, to perform that particular task. It doesn't matter, that a person has to be ready, to stand, and breach the gap, in order to ensure, that the work be done.

That there's an absence, of somebody who's coming, and taking responsibility, for the sake of others. There was nobody standing up, there was nobody willing, to take the responsibility, of being the משוגע, of נחשון בן עמינדב, who said, I know I'm unworthy, I know I'm unworthy, but nevertheless, I'm going to make myself, as if I'm worthy, because it's in, That הקדוש ברוך הוא, was surprised, that there was nobody there. And this is, what we've been trying, to explain. That there's an undoing, of the תורה, there's an undoing, of the limitations, there's an undoing, of the need, to focus only on my תורה, and my ability, to open up, and to try, and be revealing a תורה, for others as well, says the רמח"ל.

Why? Because השם needs something now. השם needs the תורה, to be expressed in the world. It's not time, for a person to be thinking, so much about where they stand, as the בעל תניא said. Stop asking a person, what I need for myself, or what you need from השם, and a person should perhaps,

start asking, what השם needs from that person, what their שליחות is in this world.

Because when the תורה is weakened, in the rectifications, that she provides, as a result of the actions, and the unconsciousness, of the generation. There comes a time, where a person has to be משוגע, where a person can be משפיע, where a person can write their תורה, where each and every person can say, where each and every person, as רבי נחמן says, can be משפיע, the fundamental תורה, that needs to be revealed to the world, in spite of the fact, that they're not holding by those דרגן. At the end of the day, it's about the השליקות, as רבינו points out, which a dear friend of mine, just sent me a moment before this שיר. That each and every person, has to draw themselves closer, has to be מקרב for themselves, as a קרבן, has to let go of their own personal sense, of עבודה, and מדרגות, and השגה, and do for the כלל, and do what is necessary.

To stand in a place, that if it were not, that there was nobody else, I would have no reason, to be standing here. Because this is not disrespect, this is not a disruption, this is not a breakdown of order. This is the תיקון necessary. We sh ould understand, that the words of the רמח"ל, were written for us.

The words of the רמח"ל, were written for each and every one of us, each and every one of us, in our own particular עבודה. The words of the רמח"ל, which means that, this is what רבי שמעון was saying, which means that, this is what משה רבינו went up, to מרום, in order to draw down to us. Which means that, this is the medicine, that the קדוש ברוך הוא, has planted in our minds, in our generation, in particular, where the words of the צדיקים, the healing waters of the צדיקים, are משפיע, they're unfolding, almost infinite capacity to us, on a

daily basis. A person literally, just has to open up their mouth, to taste from it.

Even if a person is undeserving, especially when a person is undeserving, to open up one's mouth, and to express the words of תורה, each and every person, has a particular נקודה of תורה, to be revealed, that has not yet been revealed, in the world, that has the ability, to be מתקן, something that has never been מתקן before. And a person has to ensure, as רבי נחמן told his תלמידים, he would say to his תלמידים, say תורה over at שלש סעודות. Everybody should be saying תורה, over at שלש סעודות. And there were תלמידים who said, but רבי, there's nobody there.

And רבינו said, there's always somebody there. The echoes of the צדיקים, the echoes of the חידושי תורה, of previous generations, of the brazenness, and the willingness, for each and every person, in the previous generations, to step beyond their comfort zone, and to do something more spiritual, radical, than they felt themselves deserving to be, is what gives us the capacity, to do that עד דור אחרון, until we push ourselves, over the limit, and the secret of the שגעון, and the secret of the ריקודים, the קדושה, and the secret of the legless beggar, who's just dancing without any care, as to whether he should be dancing or not, but it's just a perpetual dancing, that brings about the secret of the תורה, האמיתי, and the תיקון האמיתי, בעזרת השם.