

P A R T   E I G H T

BUILDING

*A Sanctuary  
In The Heart*

INTENDED FOR ADVANCE SCHOLARS

THE LIGHT OF  
MOSCHIACH IN OUR TIMES

UNEDITED SPECIAL INTERNET EDITION

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***Building a Sanctuary in the Heart / Part Eight***  
*Five Selected Essays*

This work, intended for advanced Torah scholars, delivers insights based on the *kabbalistic* attribute of *Kesser*, the level of *ayin* (nothingness) that transcends all wisdom. In the times of *moshiach*, we will all be able to access this lofty state, but even now, its light has begun to shine, and through it, we can begin to sense the unity in all of creation. The essays in this work focus on this theme from many different angles.

בלבבי חלק ח'. הקדמה  
***Author's Introduction***

***Ayin – The Point Above Wisdom and Thought***

Everything in Creation has in it “opposites”. There is positive and negative, man and woman, *mitzvos* and *aveiros*, etc. They do not seem to be one thing – that is how it appears, through the lens of this physical world. If we only use our intellect, that is what we understand – opposites cannot ever go together.

But there is a world higher than our intellect; it is called *Ayin* (nothingness). From the viewpoint of *Ayin*, opposites are unified on a constant basis.

When a person is still at the level of intellectual comprehension alone (or lower than that) then he looks at “*Ayin*” with his intellectual understanding, and he mistakenly thinks that “*Ayin*” cannot be simply “nothing”; he tries to give some substance to it in his understanding. He thinks that “nothingness” has to be “something”. But the truth is that matters that have to do with *Ayin* aren’t a regular kind of comprehension; it is a non-thinking state. There is no right or left there. Something which seems to have no value on this physical world takes on value when we gain the viewpoint of *Ayin*.

***“Ayin” Is “Kesser”***

If someone’s soul isn’t rooted in *Ayin*, then his understanding of *Ayin* is in the same way he understands something materialistic. But if someone’s soul is rooted in *Ayin*, he knows that *Ayin* is more than a hidden kind of wisdom -- its very concept is hidden altogether, and it is not possible to have a give-and-take discussion on it. It is a world that is above thought, because *Ayin* by very definition is something you can’t think about. This why *Keser* (Crown) is the highest of the Ten *Sefiros*, and not *Chochmah*\Wisdom. Wisdom is not the end; *Keser*, which is *Ayin*, is above all wisdom, and it cannot be reached through even thinking about it.

After the sin of Adam, Creation was altered, and now *Chochmah*\wisdom is considered the highest power there is (that is, when that is all you know of). But there were some souls who were unaffected by the sin, and these souls are able to view things from *Ayin*, which is above the regular *Chochmah* of people.

***The Point of This Sefer***

This *sefer* has come to explain and clarify the world of *Ayin*, and how to gain the viewpoint of *Ayin*. When this light is revealed from our souls, Moshiach can come; the *sefarim hakedoshim* state that the light of *Ayin* is essentially the “light of Moshiach”.

### ***Ayin: Negatives Aren't Negative***

From the view of *Ayin*, something that seems to have no value indeed has value. For example, the fact that we have to break evil on this world is looked at as something “negative” we do and nothing more. But from the viewpoint of *Ayin*, even a “negative” concept is not really negative; it is only negative from our point of view, which receives the information about something. This helps us understand a concept mentioned by the Maharal and the Ramchal, who both write that all of our understanding is only from our point of view, and since we are merely receiving the information, our comprehension is limited.

#### ***Example 1: Tzimtzum***

For example, let's say we are discussing the concept of *tzimtzum*, which is a fundamental concept in the works of Kaballah, that Hashem “contracted” Himself from Creation in order to make a space to create the universe. It's all a question of how much we feel this concept in our soul, but even if we don't feel it, that doesn't mean it's not true. If we can feel the endlessness of Hashem, that is called the light of the *Ein Sof* as we know it. There is a discussion about what this *tzimtzum* was, but it's all from the viewpoint of our feelings and our senses; beyond what we can feel, there is no place to wonder how the *tzimtzum* happened or not (within the *chalal*, “space”, or not). Any explanations of the concept given are only so that our soul can understand it, so of any our understanding of it comes from our feelings. But there is more to it than what we feel about it.

#### ***Example 2: Yichud***

Another example is the concept of “*Yichud*” (“Unity”). *Yichud* is a concept which we can only understand based on a feeling for it, so when we are learning about how we “unify” with something, it is only how we “unify” using our feelings. We cannot comprehend beyond what we feel.

To illustrate more what we mean, the concept of “*Yichud*” is that the Jewish people are intertwined with Hashem. When someone understands this simply, he becomes greatly confused, wondering: “How do you become “one” with Hashem, if only Hashem is “One?!” But as we will explain in this *sefer*, the concept of “*Yichud*” is to feel Hashem, and it is not simply to “unify” with Hashem and combine ourselves with Him.

## ***Ayin: There Are No Contradictions***

This is a fundamental concept: all the explanations we have available in our *sefarim hakedoshim* are only from our viewpoint, the receivers of the information. Bearing this in mind, all contradictions are answered. Just like in the physical world one thing doesn't taste the same for all people, so too in the spiritual world, concepts are understood differently depending on the viewpoint. Really, there is no such thing as a contradiction. This is the very secret of the concept of *Ayin*.

The light of the Redemption is the light of *Ayin*, which is also called the light of the *Keser*. It shows us that there is no place for contradictions or questions. It is the end to all *kelipos* (spiritual “husks” that trap holiness) – for all questions are really evil *kelipos*, as the Arizal writes.

## ***Ayin Is About Emunah and Temimus***

Upon grasping this concept, a person knows that just because he doesn't understand something doesn't mean it's a question. Without this understanding, a person searches for answers to his contradictions, and he attempts to use his human mind to answer his questions. But upon revealing *Ayin*, the mind isn't needed to answer questions – instead, *Temimus* (wholesomeness) and *Emunah* (faith) are revealed.

## ***The Opportunity of This Generation***

Since *Ayin\Keser* is the intermediary path that borders the point between limits and the point beyond limits, the *Ein Sof* of Hashem (as is written in Kaballah), the later generations, whose job is to reveal the light of the *Ein Sof*, are able to learn about what the *Ein Sof* is.

## ***We Need Emunah, and Temimus, To Understand Ayin***

However, there is a danger to this. When a person is only at the level of *Chochmah* – human comprehension – and he attempts to understand matters about the *Ein Sof* using his *Chochmah*, he is attempting to “clarify” what the *Ein Sof* is, and this is a terrible mistake, because the *Ein Sof* is above comprehension. One cannot clarify what the “unlimited” is. You cannot use your regular intellect to know about the *Ein Sof* – the only way to perceive it is through *Ayin\Emunah\Temimus*. Anyone who tries to understand the *Ein Sof* on an intellectual level is sorely mistaken. But if one clings to *Emunah* and *Temimus*, he will succeed.

Many people have failed because of this mistake. People think that you can try to understand the *Ein Sof* intellectually and then internalize it in your heart. But the *Ein Sof* is not something you can

“know” about with your regular thinking. It is only after the sin of Adam that we must seek to “know” and “internalize”, but the *Ein Sof* is a point that was unaffected by sin, and thus we cannot “know” about it. You can’t use the “post-sin” tools to understand the “pre-sin” state.

In every soul, there exists a very deep point in us that was unaffected by the sin of Adam. This is the point in us that can understand matters that have to do with the *Ein Sof* – it is the power of perfected *Emunah*, also known as *Temimus*. Only through this power can we have any comprehension of these matters. (There is an exception to this rule, and that is if a person has *Mesirus Hanefesh* \self-sacrifice, which enables one to jump levels). One has to be careful not to try to understand these matters intellectually, but instead to use his simple *Emunah* and *Temimus*.

בלבבי ח 001 כח האחדות

## 01 | *The Perspective of Achieving Oneness*

### 1.

“Hashem, the Torah and the Jewish people are one.”<sup>1</sup>

Chazal state that the world stands on three pillars: Torah, Avodah\Tefillah (prayer) and Chesed (kindness).

It is clear and simple that the purpose of our Avodah is to come to reach the state of *chad*, “oneness” [to become one with Hashem].

For this, Hashem created three ways to get there – Torah, Avodah, and Chesed.

### 2.

There are three kinds of love we are commanded to have: love for Hashem, love of the Torah, and love for the Jewish people.

In order to connect to something, there must be love. Love, *ahavah*, has the same numerical value as the word *echad*, which means “one.” In other words, in order to become one with something, there must be love.

Becoming “one” with Hashem, the Torah and the Jewish people is achieved through loving Hashem, loving the Torah and loving the Jewish people. These are essentially the three pillars which the world stands upon: Torah\loving the Torah, and Avodah (Tefillah), which is in essence to love Hashem, and Chesed, which is basically to love the Jewish people. The purpose of all these loves is to reach the root of all these loves, which is to love Hashem. The root love, love for Hashem, branches into two kinds of love – love for the Torah, and love for the Jewish people.

Thus, there are three ways how to get to Hashem.

The first way is through the Torah. When a person connects to the Torah, he is on the path to get to Hashem. He uses his mind in order to comprehend the Torah. That is one way.

Another way to get to Hashem is to turn to Him more directly [without anything mediating in between], which is through Tefillah. The essence of Tefillah is to constantly talk to Hashem - to simply speak with Hashem, both during times of quiet as well as throughout the day in general. This is the way to bond with Hashem, directly: through Tefillah.

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<sup>1</sup> Zohar

The third way to get to Hashem is through loving the Jewish people. This is when a person unifies his soul with all Jewish souls – which will lead us to the root of all souls, the *Shechinah* (the Presence of Hashem). Hashem resides in all souls, and through unifying with all souls, we can reach Him.

These are the three ways of how to reach Hashem.

### 3.

If a person is using the way of *Tefillah* to connect to Hashem (we are referring to a verbal connection with Hashem, and not simply a mental connection with Hashem), this is a simple matter and it doesn't require any explanation. It is a way that involves a person's earnest belief in Hashem – his *temimus* (earnestness) and *emunah* (faith in G-d); his *yashrus* (uprightness) of the heart. Tefillah is called “the service of the heart”, as Chazal say.

Generally speaking, there are two primary forces of the soul which rule us – our mind, and our heart. Our heart is called *lev*, which is related to the word *levanah* – the moon. Our heart thus resembles the moon. Our mind is called *moach*, and it is represented by the sun.

If someone's soul is dominated more by his heart\moon, then he doesn't mainly use his intellect in serving Hashem. He learns Torah of course, but the main way how he connects to Hashem and serves Him is through simplicity, through his heart.

But if someone is more dominated by his intellect, then he needs to clarify matters intellectually in order to be able to connect to Hashem. Of course, he has an avodah to internalize his mind's knowledge into his heart, as the possuk says, “*And you shall know today, and you shall place the matter upon your heart.*” The intellectual kind of person needs a step-by-step method of how to reach Hashem, and generally speaking, he isn't able to skip [as this would be too difficult]; he figures out who he is, what Creation is about – from beginning until end – and through attaining clarity, he can reach Hashem.

### 4.

We will try to explain more clearly what we are referring to here.

Before the creation of the world, Hashem was One, and His Name was One. The redemption will return us to this unity, as it is written, “*On that day, Hashem will be One, and His Name will be One.*” Even nowadays, the root of our avodah is to reveal the unity of Hashem over the world, as we declare in Shema: “Hashem, our God, Hashem is One.”



Thus, Hashem was One before Creation, and He will be One again after Creation (which will be by the redemption). In between these two eras is our current era, in which our soul can also reveal His Oneness, amidst Creation, in spite of the fact that we live in a world of disparity (*alma d'piruda*).

If we want to give a definition to what the inner goal of all our avodah is, we can call it *sod he'echad* – this secret of “oneness”.

Hashem is One. Man was created at first to be alone, and in this way, he resembles Hashem – just as Hashem is alone Above, so was man (initially) alone on this earth. Man was created at first to be alone so that he can become a proper receptacle to contain the oneness of Hashem. The more a person's soul leaves this world of disparity and enters into oneness, the more a person becomes a tool to reveal Hashem within him.

We do not know what Hashem's oneness is, but one thing we do know is that Hashem is One. He is *echad*. The only means for us to know of Hashem is the fact that His Name is One, and this is all that we know about Him. Because Hashem's Name is One, we are able to receive a connection with Him.

This concept is the root of all Torah, avodah, and chessed. As we mentioned, these three main aspects of our mission represent the three loves that exist – love for the Creator, love for the Torah, and love for the Jewish people. Love, as we said, is essentially oneness, because *ahavah* (love) has the same numerical value in Hebrew as the word *echad* (one).

## 5.

This concept is especially true when it comes to how we should approach learning Torah. We need to realize that Torah is a tool that enables us to bond with Hashem. What this essentially means is that the Torah can be used to reveal Hashem's oneness in the world, and therefore, Torah is the tool which we use to have *d'veykus* (attachment) with Hashem.

Thus, the Torah has to be learned with this awareness, that it is the unifying power in Creation. We must use Torah learning to unify, and not use it as a way to further the disparity in the world. For example, the Gemara is full of contradictions. The purpose of all these contradictions is so that we should see how to unify all the contradictions, and not simply to analyze the contradictions and leave ourselves with more questions. Learning Torah is not just about figuring out what the Torah is saying and finding all the questions and contradictions. Rather, we seek answers to our questions on our learning because we should want to reveal oneness in our Torah learning. If we learn Torah with this attitude, then we use Torah as a way to reveal unity.

One of the Sages, Rav Yosef, forgot all his Torah learning, yet he was still regarded by the Sages as a competent authority (Pesachim 68b). What is the depth behind this? It is because although he forgot the information of Torah that he learned, he still retained the unity that he had revealed when he had learned the Torah. The unity that a person reveals through his learning is something that

remains forever; even when the outer information of the Torah is forgotten, its essence – its unity – still remains with the person.

Learning Torah is one of the ways how we bond with Hashem, and thus one has to view it with this deep perspective: that the Torah serves to unify man with his Creator.

## 6.

The concept being described here – the perspective of “unity” – is essentially the root of how we can redeem our soul. It is that we should leave our perspective of disparity and instead enter into a perspective in which we strive to unify.

Naturally, a person thinks and worries entirely about himself. The more a person truly develops spiritually – besides for gaining much knowledge, his own soul grows, and he is more connected to the concept of oneness. He begins to see “oneness” in everything – he gets used to the concept of *echad*.

He begins to see the world, and he sees that there other people in the world. He becomes aware to the concept of *Ahavas Yisrael*, loving other Jews. He begins to see how the Torah is the root of Creation, and thus he gains a love for the Torah. He sees more and more how there is only truly One in the universe Who controls everything: Hashem.

What does it mean to grow spiritually? Is it when a person gains more elated feelings of spiritual inspiration? Elation doesn't yet define spiritual progress, because it's still very possible that the person still worries only for himself, and he hasn't yet entered the perspective of striving for oneness in Creation. A person might be very convinced that he is growing spiritually, but it can all just be in his imagination.

The true barometer that measures a person's spiritual growth is when a person is seeing the oneness in Creation. Spiritual growth is measured by the more and more a person enters the perspective of unity. It is essentially known as *Ain Od Milvado* – to see how “there is nothing besides for Hashem”.

Our avodah can be summed up with the statement, “We have only one heart, towards our Father in Heaven.”

The concept being discussed here is not just information. It is about how we view our life. The higher soul level a person reaches, the more oneness he strives for in Creation.

There are many details pertaining to how we serve Hashem that one can know, and it's a lot of information. There are many matters that make up our Avodas Hashem (service to the Creator). The word Torah comes from the word *horaah*, to “teach”, because we need the Torah to show us which way we need to go in.

In order to know which way are going on, we have to know that our avodah is to keep unifying. We have to keep striving for oneness, and the ultimate level of oneness is reached when we come to the most complete Oneness of all – Hashem.

## 7.

At Creation, things went from high to low. First there was light and dark mixed together, and then Hashem split them apart. In other words, at first everything was in one unit, and then everything got separated. The purpose of Creation is to return to the original state of oneness that existed, just as everything was at the beginning of Creation.

In the current state of affairs – which is the middle point in Creation – we can also reveal unity, and this is achieved when we unify all the disparities. The more a person enters the perspective of oneness, the more he will know where he is heading in his Avodas Hashem – as we say in *Kaballas Shabbos*, “*Sof maaseh b’machshavah techilah*” – “The end of the actions is first in the thoughts.”

## 8.

We have many mitzvos, but we need to seem them all as one unit. If we have the attitude that we have “many” various responsibilities we need to carry out – as the Torah ordains us to – then that very attitude itself will prevent us from reaching our goal of unity.

Therefore, before we learn about any internal matters of the Torah [in this sefer], we must first know our goal. Our goal is: We need to leave our ego, which is a viewpoint of disparity (*alma d’piruda*), and instead widen our perspective on reality, incorporating other facets into our being that are *beyond* our ego.

Our goal should be clear from the start: we need to include others into our existence if we are to ever connect with the Creator. The true *d’veykus* with Hashem can only be achieved when others are included in our life, when we aren’t living a self-absorbed and selfish kind of existence.

## 9.

With the help of Hashem, we will begin, but as we said, we must be clear what our goal is. Our goal is to attain true *d’veykus* with Hashem, and the path to get there is through Torah. We are referring specifically to the kind of Torah that is *Torah ohr*, “the Torah of light”, which is when a person learns Torah because he attempts to unify.

The Vilna Gaon wrote that the entire Torah is contained in the letter *Beis* of the first word, *Beraishis*; and even more so, it is contained in the dot inside the letter *beis*. What is the depth of his

words? It is because the Torah serves as a tool to unify. If we look at Torah with a superficial perspective – that is just 600,000 letters containing information – then the Torah to use will be just that: 600,000 “separate” letters. But since all the letters of Torah are rooted in one source – the dot inside the letter *beis* of the word *Beraishis* – that is how we need to see Torah. Torah is all unified into one point.

This fact is not just another random piece of information. It is the root of all knowledge! It is the root of all our understanding in our learning (It is reminiscent of what Rav Saadyah Gaon wrote, that all of the Torah is contained in the Ten Commandments).

## **10.**

The 600,000 letters in the Torah represent the 600,000 souls in the Jewish people. If all the 600,000 letters of the Torah are really unified by one source, then that in turn means that all 600,000 souls of the Jewish people are unified by one root, the Torah.

The Torah is life itself. If a person understands that Torah is life itself, and he uses his Torah learning as a way to increase unity in the world – if he keeps going in this direction, he will eventually arrive at the source of the Torah, the dot in the letter *beis* of the word *Beraishis*. This will happen when Moshiach comes; Moshiach will come and unify all souls.

In the future, the Name of Hashem will become one – how? Moshiach will reveal how the entire Torah is somehow contained the letter *beis* of the word *Beraishis*. When the Torah becomes ultimately unified – and when all souls will be unified by Moshiach – Hashem will then come and settle upon this unity, and that will reveal Him to the world.

## **11.**

The above words of the Vilna Gaon shows us the deep concept of unity *echad*.

Our souls were created before the world, so when we speak of how our mission is to return to the original unity, we are really referring to returning to our own soul (not to our body).

From our physical perspective of our body, it appears that we are living after the sin of Adam, and that we are at this current point in history, accumulating all the after-effects of every sin of our ancestors. But we really exist on a higher plane than all this, because our souls were around before time – long before the history of the world began, long before what is written about us in the *pesukim* of the Torah.

## **12.**

In other words, we can reach a place deep within ourselves that is before time, before we were even applicable to Torah. How can we reach this place? It is above the written word – it is above all the “letters” of the Torah, and therefore, it cannot be described in writing! It is reminiscent of the Oral Torah, which was not put into writing. It is a point that is above all thought; similar to the concept of how the idea of the Jewish people was conceived before Creation.

### 13.

How do we reach the perspective of unity?

There are two ways. One way is to ascend towards Heaven, step-by-step, beginning from the lowest realm (called “*Asiyah*”) until we get to the highest realm, *Atzilus*. However, this path will take us too long. There is another way to reach *echad*, and it is through reaching the reality of our soul. Through this, we can actually jump over the lower stages.

### 14.

We do not mean to negate the first path, which is to ascend step-by-step. But what we mean is as follows. The *sefarim hakedoshim* ask: How will Moshiach come in the later generations, which are so lowly? How will the generation be able to contain the awesome spiritual light of Moshiach?

The famous answer given is that each generation is adding on another “brick”, and eventually, all the bricks will add up. We do not know when Moshiach will come (Sanhedrin 49a), but we are already at 5765 years, so it must be that it’s taking 6,000 years for all the bricks to add up until we eventually reach the *achdus* \unity of Creation. The *achdus* has been piling up for many generations, and it is still being stored in each generation – it is just hidden.

So on one hand, we are in a lowly generation, but on the other hand, we have all the *achdus* stored up from all previous generations until now. If so, most of the *achdus* has already been achieved by the previous generations, and what is left for us to do is to remove and break the subtle barriers holding us back, and reach the structure which they have built.

### 15.

However, this perspective is still problematic, because the fact is that we are in a very lowly generation, and in addition, we are beginning our avodah always from the lowest point. It is too far to reach our goal...

Therefore, we need to gain a deeper perspective. We need to realize that we are merely continuing what the previous generations did, and therefore, we are really beginning from a much higher point. We are really beginning from a higher point, and therefore, our goal is actually a lot closer.

The *achdus*’’perspective of unity’’ we are trying to reach should therefore not be attempted with the attitude that everything is separated and that we must unify all the disparities of the world.

Rather, we must believe that most of the *achdus* has already been done. The spiritual light of Moshiach has already begun to be revealed, and it will be total when he comes. But even now, it is revealed to a certain extent. Thus, although we are living in a very lowly generation, we are actually beginning our avodah from a much higher point than the previous generations began from, because we are continuing from where they left off.

## 16.

This concept, essentially, is the secret of *Emunah* – as it pertains to our avodah.

Without revealing this *Emunah*, a person thinks he is far from heralding the *achdus* in the world, and he doesn’t believe he can get there. But if a person believes in the words of the Torah and Chazal concerning our generation, then he knows that we are actually very close to achieving oneness with Hashem!

With the belief that it is possible to achieve *achdus* in the world, even though it seems so impossible in this lowly generation – a person is able to take a great leap in his Avodas Hashem and skip over many levels. It is a deep perspective in which a person believes that *achdus* can be accomplished, even though we don’t really feel that way. This is actually the depth of *Emunah* – to believe the truths, even when we can’t feel the truth.

## 17.

We are very close to revealing *achdus* onto the world. It has already been mostly achieved by the previous generations. It is hidden within us, and we only need to reveal it outwards from within ourselves. We can reveal it by having *Emunah*, by believing that the *achdus* is indeed close within our reach – and if we do that, we will be able to take a great leap in our avodah.

May we be helped by Hashem and receive *siyata d’shamaya* (Heavenly assistance) that we should continue to speak about matters that are meant to be spoken about, and that the matters that our soul needs to absorb should indeed be absorbed in us. Everything being said here in this sefer should only be according to the will of Hashem, and it should only be to give satisfaction to our Creator.

בלבבי ח 002 מהות גילוי היחידה שבנפש

## 02 | *Emunah Is Our Essence*

### 1.

The first thing we must know before we process is that the innermost point of everything is the perspective of *achdus*\unity, that we must realize how the ultimate purpose in Creation is to unify everything. [The ultimate level of unity will be achieved when Hashem's oneness is revealed onto the world with the coming of Moshiach]. We have begun to explain this in the previous chapter.

There are five layers in our soul, but the innermost point of our soul is what expresses our longing to reveal Hashem's oneness in the world. The innermost point of our soul is essentially what we need to use in order to reveal the unity onto the world.

### 2.

Our innermost point of the soul is all about unity. It unifies all the parts of our soul together. Just as it is written, "*Wisdom sustains its owner*", that Torah sustains us, so does our innermost point of the soul keep the soul together and unified. What exactly does our innermost point serve to reveal?

### 3.

Our innermost point of the soul serves to reveal the unity contained in the wisdom of the Torah. There are two aspects to the Torah – the wisdom of the Torah, and the *achdus* which unifies all of the Torah's wisdom.

The Baal Shem Tov really came to reveal this essential point – that Torah is not just *chochmah*\wisdom. Torah is all about *achdus*\unity, and therefore it's possible that a person only knows of the *chochmah* of Torah, but he doesn't have the *achdus* of the Torah's wisdom.

That is essentially what the Baal Shem Tov came to reveal.

### 4.

The Torah of exile is defined as having the *chochmah* of Torah without the *achdus* of the Torah. The Torah of the redemption will reveal the *achdus* of all the *chochmah* in the Torah.

It is written, “*A new Torah will come forth from Me*” (Yeshayahu 51:4). What “new Torah” will the redemption reveal? Moshiach will reveal how all of Torah is all one piece. Nowadays, we see Torah as different words, but Moshiach will somehow show us that all of the Torah is really one word! Moshiach will come and shine the light of *achdus* contained in the Torah. He will show us how all the Torah’s wisdom is really unified.

There are levels to *achdus*\unity. There is partial unity, and there is all-inclusive unity. In today’s times, we can only attain a partial degree of unity. But the complete unity, the kind of unity that is all-inclusive, will be revealed when Moshiach comes; he will reveal to us how all of the Torah is one.

## 5.

In the future, the “new Torah” will be revealed. Yet, there is a level even deeper than this future revelation: a point that is unchanging. The new Torah of the future is a kind of renewal, and while it will be a very profound renewal, there is something even deeper than renewal: our unchanging existence.

Renewal is within the realm of movement, while Hashem’s unchanging reality is above movement. The revelation of our innermost point of the soul, which will be revealed in the future, will essentially reveal to us the non-changing existence of Hashem, and *this* is the ultimate revelation of the new Torah that will come forth.

## 6.

Everything that exists within the universe and within time takes place as well in our own soul. Thus, when we discuss Moshiach here, we are not speaking of the physical Moshiach who will come to the world, but Moshiach in our soul. We are speaking of how to reveal our own personal Moshiach of our soul. Although the general Moshiach for the masses has not yet come, the *sefarim hakedoshim* revealed that one’s private Moshiach can come when he reveals the depths of his soul – when he reveals the innermost point of the soul.

## 7.

These words are very subtle and deep. It can change our whole perspective on Avodas Hashem. It is the basis of everything we need to know, and all other facts that we know are essentially stemming from the point we are describing, because this is the root of everything. We must understand that the concept we are describing here is the key to everything. Any other words which Hashem allows us to say here can only be a result of this root concept.



## 8.

The word *Beraishis*, “In the beginning”, can also mean “*beis raishis*” - that there are “two beginnings.” There are two beginnings to Creation – one is the wisdom of the Torah, and the other beginning is the higher kind of beginning, the unity contained in the Torah’s wisdom. As we are in exile right now, the most we can attain is the wisdom of the Torah, but the unity of the Torah’s wisdom is concealed from us. It is hidden in the Torah, and this is essentially known as the *ohr haganuz*, the “hidden light”.

Yet, there was even deeper kind of light than the *ohr haganuz*, for there was an original light that existed before Creation, before the *ohr haganuz*. This original light is essentially available to us through the innermost point of our soul; it is a place in us that is above all thought, and it isn’t reached through any intellectual abilities. Our mind contains the abilities of *chochmah*, *binah* and *daas*, but the innermost point of the soul is above our mind.

The innermost point of the soul is essentially our power of *emunah* in the Creator!

## 9.

The first of the Ten Commandments is, “*I am Hashem, your G-d.*” This was the first mitzvah given to us - the *mitzvah* to have *emunah* (belief in G-d). *Emunah* is non-debatable. When Hashem said “*I am your G-d*”, this connotes that because He is our G-d, we cannot fathom Him with all our thoughts.

*Emunah* has become so ingrained in our conscious ever since we heard Hashem tell us at Har Sinai, “*I am Hashem your G-d.*” It is a deeply rooted matter in us, and it is way above our mind.

When we look at the situation in the world today, we can see that many people grapple with the subject of *emunah*. People are using their power of *bechirah* (free will) to choose not to believe in Hashem. This is due to the fact that we live in this current 6,000 year era, in which *emunah* isn’t so revealed.

It appears to us as if we have two options – to believe in Hashem, or to debate about Hashem and doubt our belief in Him. This is exactly the power of our free will; our free will tells us that we have a choice, to have *emunah* or not to have *emunah*. But in the era of Moshiach, it will be “*Days in which you will say, ‘I have no desire’*” (Koheles 12:1). There will be no more *bechirah* \free will in the future, because everyone will see how clear the truth is. *Emunah* will be more than just ingrained in us – it will come from our essence.

It is written, “*For I am Who I am*” (Devorim 32:39). In other words, the true “I” of a person is the “I” of the Creator! What this means for us is that *Emunah* is essentially what we can know about the Creator. The highest perception we can have of Him is **our very belief** in Him. The *possuk* is saying that the essence of a person – our very “I” – is *emunah*!! It is not that “I” have to get myself to

believe, (as the expression “*Ani Maamin*” implies...) but rather, my very “I” is, in essence, to have *emunah* in Hashem.

### 10.

We must understand the subtlety of these words.

What is a person’s true self? Are we what we do? Are we what say? Are what we think? We are none of these; we **are** our *emunah*. Our *emunah* is who we **are**!

It’s not that “I” have to believe in Hashem; rather, my true self is defined by *emunah* – I **am** my *emunah* that I have in the Creator.

### 11.

Let us explain more what we mean. The Ten Commandments are parallel to the ten root forces of the soul, with the *mitzvah* of “*I am Hashem your G-d*” representing our highest soul faculty. *Emunah* thus represents our highest, innermost point of our soul.

Therefore, when Hashem said “*I am Hashem your G-d*” to us at Har Sinai, our innermost point of the soul was essentially becoming revealed. We received the Torah – which is rooted in the Ten Commandments – through first revealing the ability to accept truths, and this is our power of *emunah*. Since Hashem said “*I am Hashem your G-d*”, the tool to reveal Hashem is to reveal our own “I”.

The soul has five names. Our essence, our very “I”, is our innermost point of our soul, and this is the power we can use to reveal Hashem is the *Yachid* (One) of the universe.

How can a person become a tool to revealing how Hashem is the *Yachid* of the world? Through *emunah*! This is what we stand for. We are not referring to an intellectual kind of *emunah*, but *emunah* that comes from our heart.

We don’t realize what our true “I” is only due to the exile, which conceals the truth from us. We think that we have to find our “I” and acquire it; we think we have to acquire *emunah*. This attitude, though, makes us feel as if our existence is separate from that of the Creator.

### 13.

There is an old argument if *emunah* is counted as one of the 613 *mitzvos*. Some say that *emunah* isn’t counted as one of the 613, because without *emunah*, the 613 *mitzvos* don’t even start. All of the other 612 *mitzvos* can only exist after there is *emunah*, so it can’t be one of the 613.

The depth behind this is that *emunah* isn't a *mitzvah* - it's reality!

The argument if *emunah* should be listed as one of the 613 *mitzvos* is only about if we need to bring ourselves to a situation in which he reveal Him (or not). But no one argues about the fact that *emunah* is our essence, because the concept of *emunah* is not up for debate. There cannot be an argument about who we *are*, thus, since we are in essence *emunah*, there is no argument about this.

To illustrate what we mean, there is an argument in the *Rishonim* about how to love Hashem, but no one is of the opinion that there is a commandment to love Hashem, because you can't be commanded to love Hashem. Loving Hashem is a matter of the heart, and heart matters cannot be commanded. This helps us understand why *emunah* can't be listed as one of the 613 *mitzvos*. *Emunah* can't be a *mitzvah*, because it is our very existence; there can't be an argument about what our existence is! It's non-debatable.

Of course, there is a very big debate about how exactly we can reveal our *emunah*, but the concept itself of *emunah* cannot be a debate.

## 14.

These words need to become deeply absorbed.

What's the difference if the understanding is that "I" have to get myself to have *emunah*, or if I am *emunah* by my very definition? It is a very fundamental difference, and it affects how we will relate to Hashem.

If a person thinks that he has a *mitzvah* to gain *emunah* in Hashem, or, if he thinks that he needs to connect himself to *emunah* – whichever way you want to say it – then he is basically saying that his existence is apart from the Creator, and he understands that his *avodah* is to take his "I" and connect it with the Creator. He understands that that is done through "having" *emunah*, and included this of course is Torah and *mitzvos*.

But there is a different attitude one can have, a higher perspective: That my existence is already integrated with Hashem. A person can think to himself that even if he doesn't know what this entails, it simply means that he doesn't know himself, but it is still the reality.

This is the true way to view reality. When the Torah was given, *Emunah* became ingrained in our hearts. What does this mean? If *emunah* is our essence, why did it have to become ingrained in us? The way to understand this is that it's only a borrowed terminology to say that *emunah* became "ingrained" in us, because we simply have no other way of conveying it. Still, we can ask: Why did our Sages have to use this borrowed terminology to explain it?

It is because at the time the Torah was given, Moshiach has not come yet, and therefore, at that time, the kind of perspective we are describing was not yet revealed (that our very "I" is *emunah*). The giving of the Torah revealed to us the Torah, which connects us to Hashem; Torah is called the

*bris* (covenant) we have with Hashem, but what did it reveal? It revealed that our “I” becomes connected to Hashem through *emunah*. This is the implication of *bris*, because a *bris* means that our connection with Hashem will never be broken, and the Torah symbolized this *bris*.

Moshiach will reveal the higher attitude – that our very “I” is *emunah*. This is a deeper reason why our connection with Hashem will never be broken – it is because our very self is integrated with Hashem.

## 15.

The following results from the concept we are describing.

The simple attitude to have is that we need to connect our “I” to Hashem, and this implies that we need to “create” a bond with Him; that before the Torah was not yet given, *emunah* had not yet been ingrained into our hearts, and only after the giving of the Torah did *emunah* become ingrained in us.

But in the future, a higher perspective will be revealed. We will realize how “*we were like dreamers*” (Tehillim 126:1), and we will see that we didn’t have the true attitude during this current 6,000 year era. It will be revealed that all along, we were always connected with Hashem, and we that simply never knew it!

The attitude of the future is not that we have to connect ourselves with Hashem and form a relationship with Him; it is rather that we need to become aware of the reality of which we are all a part of.

In either mentality – current or future – we always have an *avodah*. It is only a difference in order. Before Moshiach comes – our current era – the thinking is that we need to create a relationship with Hashem, and therefore we understand that we have to become close to Him. We feel like we are starting a relationship with Him from scratch.

But after Moshiach comes, we will realize that being close to Hashem isn’t coming up with anything new, but rather, that we are revealing reality as it is. This is essentially the “new Torah” that will be revealed in the future; it is only “new” according to our current understanding, but in the future, it won’t be new. We will realize that our connection with Hashem was there all along, just that we didn’t know about it.

In the future we will express, “We were like dreamers.” Even wicked people will be included in the Redemption (except for souls who come from the *Erev Rav*). Why? It is because all the wicked sinners will realize that they were never “far” from Hashem even though they had sinned; that they, too, are close to Hashem, just as much as the righteous are. What then will the difference between a righteous person and a wicked person, if we are all close to Hashem anyway? The only difference will be that the righteous merited to feel the closeness with Hashem, while the wicked people didn’t feel

the closeness. But they, too, were always close to Hashem – they just didn't realize it during this current exile.

The Sages revealed, "There is no place that is empty from Him." Not only is this true regarding the world, that there is no place in the world in which Hashem cannot be found, but in our own soul as well, there is no place that is too far from Hashem. It is really impossible to be disconnected from Hashem! What, then, is our avodah, if we are anyways always close to Hashem??

Our avodah is to realize the truth! We don't have to create a relationship with Hashem, because there is no such thing as not being close to Hashem! The only issue is how much one knows of this closeness or not.

## 16.

Whenever the Sages or the *sefarim hakedoshim* are describing to us a certain concept, we must realize that this was only so that this was to help us have some comprehension of the concept. The true meaning of any concept we learn about really goes much further than in the way we are comprehending it.

For example, we know that we must become close to Hashem, but this implies to us that we can either be close to Him or far from Him. However, the truthful perspective is that this is only how we feel. We feel that it's possible to be far from Hashem. In reality, it's not possible to be far from Hashem!

Awareness to this perspective can change our avodah drastically.

If the attitude is simply that our sins cause us to become separated from Hashem – as the possuk seems to imply, "*Their sins have separated them*" (Yeshayahu 59:2) – then a person thinks, "I have to try and get close to Hashem." He thinks that he has to "form" a relationship with Hashem.

But the inner attitude to have is that since Hashem is everywhere, we cannot ever be separated from Him, even if we have sins. As it is written, "*And you stand here with Me*" (Devorim 5:28). The inner approach is that we must realize that Hashem is everywhere, and He is hidden in every place possible. Our entire avodah is to recognize this simple fact.

The Baal Shem Tov revealed that everything in Creation contains a G-dly spark. The understanding of this is that everything is a part of Hashem, and therefore, it is impossible to ever become separated from Him. We are utterly unified with Him, and it is simply that we are unaware of this.

The innermost point of our soul, our true self, recognizes this and is aware of this. Our true self, deep down, is aware that we are a part of Hashem, with no "garments" whatsoever getting in the way.

With Hashem's help, we should merit to explain the *avodah* we have begun to describe.

בלבבי ח 003 עבודת האדם מתתא לעילא ומלעילא ללתתא

## 03 | *Heaven On Earth*

### 1.

As we have begun to mention, in the End of Days, the spiritual light of the future *achdus* (unification of the universe) has begun to shine, and it is becoming more revealed.

The superficial understanding of this is that all the “bricks” have piled up from all the previous generations, and therefore we are starting from the point where they left off, which is a higher point, since we are at the top of the bricks that have piled up. That is why we are able to access the great spiritual light called *achdus* – the unification of the universe. This is the simpler way to understand it.

Creation is entirely a microcosm of the universe, and our world has been downsized from all of the higher universes. This is known as the concept of *hishtalshelus* - the Heavenly “chain”, that all of Heaven gets channeled down through all of the higher realms, until it reaches our earth. There are upper layers and lower layers in the universe; man on earth is found in the lower layers of the universe. Our mission, generally speaking, is to ascend higher and higher, and the more we ascend, the more we draw forth all of the emanations from the higher realms (as much as Hashem allows it) to the lower realms.

That is the simple understanding of our avodah – that we must work our way up in spirituality, ascending to the higher realms and thus drawing forth Heavenly sustenance onto this world.

However, there is a different understanding of our avodah, which is deeper: that one can begin from the uppermost realms and channel all of its spiritual light down onto the lower levels.

When the Snake enticed Adam to sin, it said, “*You will be like G-d*” if you eat from the forbidden tree. Rashi explains that the Snake was telling him, “Just as Hashem can create worlds, so will you be able to create worlds”, if you eat from the tree. The deeper understanding behind this matter is that man, before the sin, really has the power to “create worlds.” In others, man can draw the Heavenly plane down onto his earthly existence, and this is his power to “create worlds”. [The Snake therefore had a very argument, because there was some truth to what he was saying].

Now that we are after the sin, our task has been reversed, and instead we start our avodah from below, on this earth, and we attempt to climb upwards toward Heaven, as we progress in our spiritual growth. If we reach the ultimate level, we merit to leave our earthly layer of existence, and enter into the Heavenly state of existence.

However, in the deep recesses of our soul, we also have the state that existed before the sin, which is to begin from the Heavenly level and channel its emanations onto our earthly existence. The Vilna Gaon writes that before the sin, the physical world which we see and recognize in front of us –

“*Asiyah*”, the “world of action” – did not exist. Adam existed on a purely spiritual plane, called “*Yetzirah*”, a realm higher than the current realm. Yetzirah means “creation”, alluding to how he was able to create our current world, *Asiyah*, as we mentioned before; that he could begin his avodah from Heaven and channel Heaven’s light downward onto earth.

This concept totally novelizes all of our Avodas Hashem!

## 2.

A person is comprised of a body and a soul. The rule is that “the peel comes before the fruit” (*kelipah kodemes l’pri*), and therefore, our body is tangible to us, while our soul isn’t as easily felt. Our soul is hidden from us – and this applies to every person, accordingly.

The basic way in serving Hashem, the well-known approach, is that a person first has to recognize his bodily strengths, then he has to shatter the body by purifying it, and then the soul can become revealed, slowly but surely. This path is called *misata l’leila* – “from below to above” – because the person starts his avodah from below, which is the body, and he ascends to above, which is the realm of his soul.

But the path being described in this sefer is *m’leila l’lisata* – “from above to below” – and it is an opposite path. It is to begin with our soul, which is above, and end with our body, which is below.

Let us explain the depth of this two different paths.

## 3.

During this 6,000 year period – as the Daas Tevunos writes – our body is more revealed to us than our soul, and our soul is hidden from us. After the year 7000, our soul will dominate, while our body will only be secondary. This will go on until the year 10,000 [in which our existence will become totally sublime, as we will become completely integrated with Hashem].

The depth behind Adam’s test was that he essentially had to choose if he let his soul be in charge, or if he would let his body be in charge. Had he passed the test, he would have entered straight into the eternal Shabbos, which we will enter into at the year 7000. Right now, we are in the End of Days, and we are very close to the eternal Shabbos. If so, we are at the end of “Friday afternoon”, and we are nearing Shabbos – just like Adam’s first day of his life.

We therefore have two methods in how to serve Hashem. Either we serve Him through the perspective of the current 6000 year era, which is that we need to remove our physicality and reveal our soul. Or, we can have a “taste of Shabbos” and “taste some of the Shabbos food on Friday afternoon” – in other words, our soul’s light has begun to shine stronger, and therefore we can begin our avodah by accessing our soul, and the endpoint will be to subjugate our body.

#### 4.

For this reason, the Baal Shem Tov wrote that a person has to “mainly reside in the upper realms.” Our general avodah is, “*rotzoh v’shov*”, “running and then retreating” – we must undergo a descent into our lower, earthly existence and then return to our main home, which is Heaven.

To be even clearer, there are two kinds of *rotzoh v’shov*. We are either returning to our Heavenly state or our earthly state, depending on the form of Avodah we use. This concept affects our entire Avodah in a very novel way.

We must realize that we are describing here the general outline of the inner layer to reality (*pnimiyus*). The details that result from this concept are many, but the concept we are describing here is one of the general rules from which all of the details branch out from.

#### 5.

We have said thus far that there are two paths in Avodas Hashem: *m’lisata l’leila* (from below to above), and *m’leila l’lisata* (from above to below).

We are now in the End of Days, and it is the lowest spiritual level in history. Yet, there is a rule that “the beginning is wrapped in the end”, and therefore, there is a paradox taking place: the “end” of days is really the start of a new beginning! There is a certain great spiritual light, the light of the future *achdus*\unity, which has begun to shine now, in the End of Days.

#### 6.

Here we come to yet a deeper point.

Since the End of Days is not really an end, but a beginning – due to the great spiritual light and opportunities available in our current era – then it follows that soul matters are really more accessible than ever, and our soul is not as hidden from us as it used to be in previous times!

The original spiritual light which existed on the first day of Creation has returned to shine during the End of Days, enabling us to access soul matters; so our soul is not hidden from us anymore. If anything, our soul is more accessible than it ever was – it can become more easily revealed!

To be even clearer with this concept, there was a point in time in which man did not exist yet. This was during the first six days of Creation, before Adam existed. This implies to us that the first six days of Creation – which reflect our current 6000 year period – contains a point that is beyond any possibility of sin, for man had not yet been created. If so, during this 6000 year period we are in, we have in us a deep place in our soul in which there are no sins – and thus no dividers between us and Hashem.



## 7.

In the works of *Chassidus*, it is brought in the name of the Arizal that after the sin of Adam, some souls of the Jewish people descended into the lowest abysses in Creation, while some souls merited to stay within the uppermost realm in Creation, and thus these souls were unaffected by the sin. There were even some souls who merited a higher level than this, and they managed to escape Adam before he sinned, so they were never inside him to begin with as he sinned. There were yet souls who merited an even higher level, and they were never in existence at all at the time of the sin; they will come into existence only after the year 7000.

It is accepted amongst the works of *Chassidus* that the soul of the Baal Shem Tov was one of the souls who flew out from Adam's body before Adam sinned. Let us explain the depth behind this matter.

The souls "who were not part of the sin" essentially meant that a sin cannot become a barrier to prevent these souls from connecting with Hashem. It is not simply that these souls weren't present in Adam when he sinned and thus these souls were not part of the sin; it is rather that the sin could not prevent these souls from connecting to Hashem.

This is essentially the secret behind the teachings of the Baal Shem Tov – that our soul is so powerfully connected to Hashem, than sins cannot hold it back from having a relationship with Hashem.

The concept being described here is essentially the great spiritual light that has begun to shine in our days, the End of Days. It is for a person to have the attitude that sins cannot prevent us from having a bond with Hashem.

## 8.

Concerning the End of Days, it is written, "*And I will remove the spirit of impurity from the land.*" (Zecharyahu 13:2). Simply speaking, Hashem will erase the concept of sin in the future. But the deeper meaning of this is that there will be such a great spiritual light in the future that people will become very close to Hashem, to the point that all sins and impurity will vanish as a direct result.

## 9.

We are describing here the avodah of *m'leila l'lisata* – "from above to below". It is also known as the avodah of *rotzoh v'shov*, which is that a tzaddik descends onto this world in order to radiate Heavenly light onto it, and then he returns to Heaven.

Although this great spiritual light exists and it has begun to become revealed in our days, most people are not connected to it, and therefore most people perceive themselves as "dwellers of the

earth”, rather than “dwellers of Heaven.” This is reflected in the fact that people often view sins as part of their actual essence.

The avodah of *m’leila l’lisata* is to transcend this low self-worth; for a person to tap into the spiritual light of before the sin – utter connection with Hashem – and to shine that light upon one’s sins. This is essentially our inner mission in the End of Days, and it is reached by those who indeed access this inner light of before the sin.

The avodah of *m’leila l’lisata* is for a person to view himself as a Heavenly being, and that his mission is to radiate Heaven onto earth; it is for a person to view himself as descending from Heaven down onto this earth so he can elevate his earthly existence. As we explained, it is called *rotzoh v’shov*, because the person “runs” by coming down onto this earth, and then he retreats back to Heaven after he has fulfilled his mission.

The big question is: How do we ascend upward in the first place, if we are first down here on this earth??

## **10.**

To know the answer, we have to know the answer to another issue: what, essentially, is holding us back from feeling Hashem in our life?

It is written, “*All of them, You made with wisdom.*” (Tehillim, 104). The Arizal explains that after the sin, the main way how we connect to Hashem is through our Chochmah\wisdom. Our power of Chochmah\wisdom tells us that one would have to be a fool to deviate from Hashem’s will. As Chazal say, “A person does not sin unless a spirit of folly enters him” (Sotah 2a). That is true.

But there is an avodah higher than this thinking, and it is the *avodah* of *m’leila l’lisata*. The higher perspective, *m’leila l’lisata*, is that one should begin from his Heavenly existence – the state of the soul before the sin. It is an essentially for a person to reveal his pure state – the way the soul was before Adam sinned.

The Ramchal explains in sefer *Adir B’Marom* that although we are after the sin, it is possible for us to access the state of before the sin. To be even clearer about this concept, this is not just a way of avodah. It is the hidden essence of our soul.

Since it is a state hidden deep in our soul, we are able to access it – and the way to access is through ***Emunah!***

In other words, first, a person has to believe that deep inside himself is a place that is as utterly connected to Hashem as possible. Let us explain what we mean.

If you ask a person who is seeking to feel Hashem in his life: “Are you connected to Hashem as much as you can be?” he will likely answer, “No, but I want to. I wish I was closer to Hashem than I

am now.” The real implication of his answer is that because he doesn’t feel Hashem at all times in his heart, he indeed feels that he isn’t that close to Hashem.

This is where the secret of *Emunah* comes in. (*Emunah* here is referring to a palpable kind of belief in Hashem that one can sense, and not intellectual belief). A person has to believe that he is already united with Hashem! Maybe he doesn’t *feel* this connection, but that doesn’t mean it’s not there. We only need to *believe* that we have this connection with Hashem deep down. If a person believes in something only if he can feel or sense it, then everything will depend on what he’s feeling; a person with this kind of *emunah* will only feel close to Hashem when he feels close to Hashem, and when he can’t feel the closeness, he will think that he’s not close to Hashem. This is the misconception.

## 11.

According to the Arizal, the downfall that occurred to humanity after the sin of Adam (and as we brought before, it only affected certain souls, as there were souls who departed Adam’s body before the sin) was that our *emunah* grew weak. After the sin, people initially believe that in truths only if they can sense it, and thus our *emunah* is limited to how much we can sense it. Instead of believing that we can feel, people have to feel in order to believe! Really, it is supposed to be the other way around – we are first supposed to believe in Hashem, and then we can come to feel Hashem. But the sin caused that we first need to feel Hashem in order to believe in Hashem.

The truth is that all of Creation is already unified with Hashem, but we don’t feel it. The Sages said “There is no place that is empty from Him.” If a person would just believe that he is already unified with Hashem, if he would truly believe this, then he would feel completely the intrinsic unity with Hashem!

If so, our *avodah* is not try to simply “get close to Hashem.” Our *avodah* is rather to believe that it is not possible to ever be disconnected from Hashem! This is the *avodah* implied by “*m’leila l’lisata*”.

In the lower *avodah*, “*m’lisata l’leila*”, a person believes that he is far from Hashem, and that he must try to become close to Hashem. But the higher *avodah*, “*m’leila l’lisata*”, is for a person to believe, “I am really found above in Heaven. I exist in Heaven, and thus I am totally unified with Hashem.

“Although I don’t feel this, that is only because the “body of a dead person cannot feel” (a term used by our Sages). As soon as Adam sinned, he was cursed with death, and thus all of mankind is kind of dead, in that we don’t feel our intrinsic unity with Hashem.”

By contrast, the lower perspective, *m’lisata l’leila*, is that a person believes that he has to “try to become close to Hashem.” The higher perspective, *m’leila l’lisata*, is that a person believes that **he is already close to Hashem**, for there is no place that is empty from Hashem’s presence. In fact, even the souls who have fallen to the lowest abysses in Creation [due to their sins] are still not

disconnected from Hashem, and Hashem is found within these souls no less than how He is found within the highest souls. [If only they would become aware of this].

When reveals this perspective of *Emunah* within his soul, he is essentially found in Heaven. He has revealed his Heavenly existence, and he can now begin the avodah of *m'leila l'lisata*.

## 12.

The following outcome is the result of this discussion.

Are we inevitably bound to this world of constant “ups and downs” in our spirituality? Or is it possible for us to ascend all the “ups and downs”?

If we think that we can either be close to Hashem or far from Him, then we are basically confining ourselves to the turbulent movements of this physical world, and then our spiritual growth will be limited and restrained. All of Creation is moving, since all of Creation is constantly yearning to return to its Source, Hashem. In fact, every single movement in Creation that takes place is either an expression of closeness or distance from Hashem. A sin “distances” us from Hashem, while doing teshuvah will bring us closer to Hashem; so the whole possibility of either closeness to Hashem or distance from Hashem is basically an expression of the world’s movements.

But in the avodah of *m'leila l'lisata*, we can transcend all the movements of Creation. It is essentially when we believe, with our *Emunah*, that it’s really not possible to be far from Hashem. It is an avodah to be above all the ups and downs!

## 13.

The inner secret to Avodas Hashem is to access the state of, “*And you are with Me, here, on this day.*”

The words here are very subtle and deep, and they affect our Avodas Hashem in an entirely novel way. We have really described here the “light of Friday afternoon [Erev Shabbos] which has begun to shine, as we nearing the eternal Shabbos of the future. It is accessible in our own souls. If we completely and utterly believe in this concept, then it will be able to affect us; its light can then come and remove our sins, enabling our soul to be in control, so that our body won’t get in the way.

If we achieve this, then we will be able to totally integrate with Hashem.

בלבבי ז 004 עבודת האדם מצד בחינת יושר ומצד בחינת עיגולים

## 04 | *The Line & the Circle*

### 1.

As mentioned until thus far, the *sefarim hakedoshim* say that although we are living in this current 6000 year era, the light of the future has begun to shine. It is a “taste of Shabbos” even as if we live in this current era.

The spiritual light that has begun to shine in our era is reminiscent of a circle. In a circle, the end point is at the same point as the beginning point. This is how we can understand it – all of the future revelations, such as Moshiach, the resurrection of the dead, etc. are beginning to shine in our current era, just as “the end is wrapped in the beginning.”

### 2.

Let us explain the root of this matter.

The Ramchal and others have written that there are two roots to the design of Creation. There is one system in Creation called *Yoisher*, the “straight line”, and there is another system going on called “*Iggulim*,” the “circle.”

*Yoisher*, the “straight line”, is as follows. Every line has a beginning point, a middle point, and an end point. The distance between the beginning point and middle point of the line is not the same as the distance between the beginning and end points. *Yoisher* is also known as *hadragah*, “levels.” It implies that are levels, depending on where you are at in the line.

As the generations continue, we are further and further from our root state at the beginning of Creation, and therefore, the line of *Yoisher* continues to extend more and more. *Yoisher* implies that as time continues, we are further and further away from all of the spiritual revelations we enjoyed at the beginning point of time.

In fact, time itself is part of the concept of *Yoisher*. Time is like a continuous line, with the end of time being the furthest away from the beginning point of time.

The same concept can be applied to the soul. From the perspective of *Yoisher*, there are souls who are far from their root, while some souls are closer to their root. Since different souls were created from the original prototype of man – “*Adam Kadmon*” – then it follows that a soul which was created from the foot of *Adam Kadmon* is not as great as a soul created from the hands of *Adam Kadmon*.

This is all from the perspective of *Yoisher*, in which there are “levels” of souls, just as a line has differing points – a beginning point and end point, which are essentially a higher point (beginning) and lower point (end). *Yoisher* is also the same concept that the world is a *hishtalshelus* (downsized microcosm) of the upper realms in the universe; thus there are “higher” souls and “lower” souls.

But there is another system going in Creation called *Iggulim*, the “circle.” In a circle, every point is at an equal distance from its center. In a circle, there is no beginning, no middle, and no end, since all of the points are equal.

### 3.

Rav Chaim Vital writes that our main focus in our Avodah is to work with the perspective of *Yoisher*, and not with the perspective of *Iggulim*. The reason for this is because all of our *chochmah*\wisdom has been downsized from Above, and thus there are higher and lower levels to how much wisdom we can attain.

However, the Baal HaTanya said a deep statement: “The Arizal spoke about *hishtalshelus*, while our discussions [the writings of the Baal HaTanya] are about the *Ein Sof*, which is the light that existed before Hashem contracted of Himself [this is known as the concept of *tzimtzum*] to make the universe.”

In this statement lays the entire secret of the perspective of *Iggulim*, and it contains the entire secret to our avodah during our era, the End of Days.

The works of the Arizal are about *hishtalshelus*, which is synonymous with *Yoisher*\*hadragah*. The words of the Arizal essentially spoke about levels in spirituality – from lowest to highest.

But the concept of *Iggulim* is a totally different viewpoint. It is to view every point in spiritually as being equally distant from one’s reach, and this reflects the possuk, “*You are gathered here, all of you, before Hashem.*”

### 4.

The current 6000 year era is the era of time, in which *Yoisher* is mainly manifest. But in the end of the 6000 year era, which is where we are at – the End of Days – the “end is wrapped in the beginning”, and therefore, the concept of *Iggulim* has begun to manifest itself.

With the viewpoint of *Yoisher*, it isn’t possible for a person to see how the end is wrapped in the beginning. Only with the viewpoint of *Iggulim* – the circle – does the end meet the beginning. In the End of Days, when “the end is wrapped in the beginning”, this is not simply that the end becomes unified with the beginning. It is rather that the End of Days resembles a circle. In a circle, it

is not just the beginning and end of the circle that are equal in distance, but every point in the circle is equal in distance.

In other words, it would seem that the only thing that's important is the beginning and end of time, and that the 6000 years in between just happen to be there. We might even bring proof to this from the words of the Ramchal, who writes that had Adam passed the test, he would have reached the purpose of Creation immediately; so it seems that only the beginning and end points of Creation are important.

But that is only from the perspective of *Yoisher*. From the perspective of *Iggulim*, not only is the beginning and end unified, but even the middle is unified with the beginning and end – just like in a circle.

These are the roots of the concepts of *Yoisher*, the “straight line”, and *Iggulim*, “the circle.”

בלבבי חלק ח. פרק יב

## 05 | Summary of The Inner Avodah

### 1. The Root Concept: Elokus – The Godliness Within

In order to summarize all that we have said until now, we must understand what the root of it all was, and after we are clear what the root is, we can see its branches. First we need the source of all the wisdom, and then we can see the wisdom that branches out from it – like it is written, “*And wisdom is found in nothingness.*” Every concept has a root to it, and when we understand the root, the rest of the concept will come to us as a result.

As we mentioned, there are three levels to our existence. The highest is *Elokus* (Godliness), the middle level is *Neshamos* (Souls), and the lowest level is *Olamos* (Worlds). The “I” of a person refers to one’s *neshamah*, and it implies one’s intellect, his *da’as*, and this is synonymous with the term “light of Moshe.” When a person leaves his “I”, he has left the level of *neshamos* and *olamos* and enters into *Elokus*, which is the “light of Moshiach” – the level that is above the “light of Moshe.”

What we have been describing here up until now is essentially a description of *Elokus* – our G-dly kind of existence which goes above our lower form of existence, *neshamos*. Sometimes our *Elokus* is active and it is just being clothed as a garment by our *neshamah*, and sometimes we can reveal *Elokus* by removing ourselves from the level of *neshamah* (which is when we remove our ego). This is the meaning of the statement, “In the future, the righteous will be called by the Name of Hashem.”<sup>2</sup>

The depth of this matter is that one is leaving his “I” and entering in its place the *Ein Sof*, the state of *Elokus*; this is the root of all the concepts we have been saying.

### 2. Elokus – No Self; Nothing Besides For Hashem

If one is at the state of *Neshamos* (our *neshamah*, which is the outer layer of the soul, and not yet our *Elokus*\G-dliness), a person perceives that there are higher and lower levels he can be on; we have said that *Neshamos* is the view of “*hadragah*” (levels). Because he is at the state of “*yoisher*”, “the line”, he sees that he is either ascending or descending on the “line” of spiritual progress.

But if one reaches the state of *Elokus*, he arrives at the perspective in which all spiritual attainment is laid out in front of him on one level, and this is called *hishtavus* (equality). He is at the state of *iggulim*, “the circle”; he sees all the points laid out in front of him, like someone who stands in the middle of a circle and sees the entire view all at once. All the points become equal to reach, and there are no “higher” or “lower” levels to be on.

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<sup>2</sup> Bava Basra 75b



This gives us new meaning to the concept called *mesirus nefesh*, to be self-sacrificing for Hashem. Let us explain.

If one is at the state of *Neshamos*, then he is within his “I”, and he is trying to purify his “I”, such as by not desiring anything other than attachment with Hashem. He still has some traces of his “I” going on. But if one is at the state of *Elokus*, he is involved with removing his very self; his *mesirus nefesh* means that he is actually willing to give up his very “I” – he is agreeing to forgo his own existence, if Hashem would want that of him.

*Elokus* is synonymous with the state that existed before Hashem created the world, “*kodmoh l’olam*” – Before Creation. *Neshamos*, though, is the perspective of After Creation. We will explain this more.

“*You exist before the world was created*”. This is referring to the state of *Elokus*, when we recognize that our avodah is not to be involved within our “I”, but instead to be above our “I” – to feel as if we don’t exist. This was the state of Before Creation. We also say “*You exist after the world was created*”, and this refers to the state of *Neshamos* – when one is still working within his “I”. This is the state of After Creation.

“*You exist before the world was created*”, the state of Before Creation, is essentially for a person to enter the state in which he goes above his “I”, as if his “I” does not exist at all. As we explained earlier (in chapter 6), this does not mean simply that one does not have an “I” that exists, but rather that one learns how to negate his ego. It is detrimental for a person to totally disregard one’s “I” in the simple sense, because if we are saying that we really have no existence of our own, then that would be saying that there is no Avodah of people (since we anyways don’t exist), and this is incorrect. What we have described until now, in the previous chapters, is the state of Before Creation which we can access, and it is essentially the meaning of *Ain Od Milvado* – “There is nothing besides for Hashem.” *Ain Od Milvado* is not to be taken so literally. If there is nothing besides for Hashem, then who can serve Him?! Even more so, to take *Ain Od Milvado* so literally is a basic denial of reality; the Torah states that there are people and creations.

What we mean with “*Ain Od Milvado*” is that it is a kind of *avodah* which people can attain. In other words, all comprehension which we have is only coming from our human perspective, in the way we understand it and receive the information. But no concept can be taken to be meant so literally. Therefore, even the highest knowledge which we can attain, *Ain Od Milvado*, cannot simply mean that there is literally nothing besides for Hashem, because if it does mean that, then we are saying that there are no creations. (Maybe one can argue that it means that we have to realize that Hashem doesn’t need our Avodah. But to say this is incorrect as well, because it would detract from our Avodah if we have that attitude.) The fact that Hashem was here before Creation is rather a description of a way of Avodah, and whatever we understand about it is only limited to our human perception, for we are only at the receiving end of the information.

The sefer *Nefesh HaChaim* states that from Hashem’s perspective, nothing is in His way, because he is the Creator who existed before the universe.

We need to understand, however, that our understanding of this concept is very limited. What do we know about Hashem's perspective, if we are only human?! Hashem is endless (*"ein sof"*), and He is above our limited human comprehension; if so, how are we to fathom what His perspective is? "Hashem's perspective" is thus only a borrowed term to help us conceptualize what it is - that it is **our avodah** to live with the concept of "Hashem's perspective". The avodah is *to live a life in which we never think about our "I."*

As long as a person never goes beyond his *neshamah*, he is within the realm of the self, and even if he greatly purifies his "I", in the end of the day he still has a sense of "I", and that itself holds him back from achieving a true connection with Hashem. The "I" acts as a barrier. For this reason, the *Nefesh HaChaim* tells us that from Hashem's perspective, there are no creations. It means that there are really no barriers holding any creation back from Hashem, and this is the avodah of us created beings – to connect to the state in which there are no barriers holding us back from attaching and integrating ourselves to Hashem.

It is a concept that we cannot fully understand, for we are only at the receiving end of the information. Whatever we know about "Hashem's perspective" is only to help us know that there is such a concept (and that it is an avodah for us), but we cannot understand it, because Hashem Himself is endless. We can only know about "Hashem's perspective" *from our perspective*, and thus our understanding of this is limited; there is no way for us to understand it from *Hashem's* perspective.

### ***3. Lower Humility and Higher Humility***

The following results from this discussion.

About Moshe Rabbeinu, it is written in the Torah, *"And the man Moshe was more humble than any other man."* The humility of Moshe Rabbeinu is that he was able to negate his "I". In this kind of humility, a person recognizes that he has an "I", but instead of enlarging his ego, he lessens his ego. Moshe Rabbeinu reached the greatest level of this humility, in that he decreased his sense of "I" more than any other person.

But there is an even deeper kind of humility, and it is the humility which Moshiach will possess. It is to have absolutely no sense of "I" whatsoever.

Let us explain the difference.

The lower definition of humility is when a person works to think about how lowly he is – either because he has sins, or because he has bad *middos* – and on a deeper level, to feel lowly simply because he is a limited human being (as the *Mesillas Yesharim* describes). In this humility, a person reckons with his "I" and still has a sense of self-worth; it is just that he lowers his ego. He is still within the realm of his "I". Moshe Rabbeinu reached the greatest level of this humility – the lower level of humility.

But the humility of Moshiach doesn't even consider the "I." It is absolute humility, in which a person does not think at all about his existence. (However, it is brought in *sefarim hakedoshim* that this level will never be completely attained by anyone until the end of the year 10,000. But each person, to his level, can access this somewhat). To sum it all up, there is an avodah in which we work *within* our "I", and this is when we work our way upwards towards higher spiritual levels. But there is also an avodah in which we *leave* our "I".

When we work within our "I", our "I" itself is getting in the way of having a complete connection with Hashem. But when we go above our "I", we are in the state of Before Creation, *Ain Od Milvado* in its simplest form. In this state, there is nothing else we connect to other than Hashem, because there is indeed nothing else.

In our holy *sefarim*, we find that the general *avodah* of a person is to lower his sense of self and to think into his lowliness as a human being. This represents the lower humility. In this avodah, a person reflects into his deeds so he can improve them, and the like.

But in the *avodah* of "the light of Moshiach" (described in this *sefer*), to think about one's "I" to begin with is already a downfall. The more a person forgets about his "I", the less one thinks about himself, and the more he will redeem himself.

#### ***4. Redemption of the Soul***

One must know that there is only one true "I": Hashem. The more a person recognizes what we are saying here, the less and less he thinks of himself (and he only thinks about himself when he has to, like how to fulfill the Torah and the mitzvos) and besides for this all he does is immerse himself in learning the G-dly thinking of Torah – such a person has a personal redemption from within himself. This is the secret meaning of the redemption from this 6,000 year period. The true redemption is the redemption of the soul (*geulas hanefesh*), and it is a personal freedom because the person finally doesn't live for himself anymore. It is when a person finally realizes that "*For I am Who I am, and there is no other G-d with me*" (Devorim 32: 39).

Redemption of the soul – when a person never thinks about himself and doesn't live for himself – is really the secret implication of the term "*lishmah*" (acting for Hashem's sake). The *Mesillas Yesharim* (chapter 19) describes this when he writes that even if a person is only serving Hashem to get close to Him and to enjoy this spiritual bliss, it's still not *lishmah*, because the person is still thinking about himself. A sense of one's "I" holds back *lishmah*.

The depth of *avodas Hashem* is to negate our "I" and to instead reveal the true "I" in its place – "*For I am who I am.*" The *avodah* of this 6,000 year period, (termed *Neshamos*) is for us to connect to Hashem with our *neshamah*. It is to purify our souls – through divesting ourselves from the body, as well as by purifying the soul itself as we draw our "I" closer and closer to Hashem. But the *avodah* of "the light of Moshiach" (also known as *Elokus*), is to realize that there is no "I", and because there is no "I", there are no barriers that hold us back from completely integrating with Hashem.

## 5. *Mesirus Nefesh*

When we understand these words, we receive a whole new perspective on what it means to be humble, and what it means to have *mesirus nefesh* (self-sacrifice). Noach had *mesirus nefesh* when Hashem told him to build the Ark. Avraham Avinu had *mesirus nefesh* by praying for Sodom. Moshe Rabbeinu had *mesirus nefesh* by willing to be erased from existence for the people to be forgiven. The *mesirus nefesh* of Moshiach will be that he won't even attribute to himself any sense of existence at all.

Humility was personified by Moshe, but it will also be personified by Moshiach. The humility and the *mesirus nefesh* which we find by Moshe and Moshiach are different definitions, and they are not the same. Moshe is personified by the middah of *da'as* (understanding). He merited great comprehension because of his humility. The humility of Moshiach will reveal a whole new depth to the concept of humility, and it will thus also reveal a whole new depth to the meaning of *da'as*.

This is what we mentioned earlier (in chapter 9), that there is a level which is above *da'as* – “*lo yeda*”. In *da'as*, there is a *daas* which separates (*daas hamavdeles*) and a *daas* which unifies information (*daas hamechaberes*). That is all from the view of *yoisher*, “the line”. But the higher view, *iggulim* (“the circle”), shows us how all the points are equal from each other (*hishtavus*), and that there is no need to come and unify, because everything is already unified.

The humility of Moshiach will reveal that there is a Torah above one's “I”, a Torah of complete *Elokus*. The Torah of the *Kabbalah*, which is entirely *Elokus*, is thus the secret to the redemption. A Torah which is still within one's “I” is what upholds this 6,000 year period, which is exile. But the Torah of the future will be above the “I”, and it is entirely *Elokus*, so there will be no “I” at all involved.

(Although we do find in the works of *Kaballah* that the “I” is given much attention – that one has to expand his “I” – that is only due to the concept of *hishtalshilus* (lit. “chain”, that everything Heavenly gets constricted and downsized more and more until it finally reaches the realm of the physical). But from the actual view of *Elokus*, the “I” is totally out of the picture. This is actually the secret meaning of the redemption.

## 6. *Teshuvah – Returning to the Source*

We have a *mitzvah* to do *teshuvah* (repentance). Simply speaking, one has to correct his deeds, his *middos*, and his thoughts. The deeds are the realm of *Asiyah*, the lowest world. The *middos* are the realm of *Yetzirah*. Higher than that is the realm of *Beriah*, which are the thoughts.

The highest world is *Atzilus*, and to do *teshuvah* on the level of *Atzilus*, one has to return his very “I” to its Source. What is that source? It is the state which existed Before Creation. Before Creation, as we said before, was not just a point in time, but something that implies an *avodah* for us to do: to connect ourselves to that state of nothing but Hashem. This is the depth of *teshuvah*.

Now we can see that the concepts of *mesirus nefesh* (self-sacrifice), *anavah* (humility) and *teshuvah* are really all one and the same. They are all synonyms for having no “I”.

Even more so, the entire Torah consists of names of Hashem. This shows that the entire Torah is all an expression of how to return our “I” to its source – the state of Before Creation.

In the lower *avodah* (“*Neshamos*”), where one reckons with his “I”, there are various levels of comprehension in the Torah. But in the higher *avodah*, “*Elokus*”, the entire Torah is all an expression of how to negate one’s “I”, to return our “I” to the state of “*For I am who I am.*” In the higher *avodah*, there are no differentiations between levels; from this higher perspective, every topic being discussed is essentially about how to remove the “I” and return it to the state of Before Creation.

Of course, there are endless details to this, because the Torah is “*longer than the earth and wider than the sea.*” But there is one fundamental point that holds it all together; when we have that root – the root from which everything else stems out of – then we can understand that we have to look at all of the Torah as one piece. All of the Torah is coming to negate our “I” and integrate it with its Source. We need a clear view to be able to see this in everything, but there is one single fundamental point: we must return our “I” to its Source and integrate with it.

## 7. Shabbos

The year 7,000 will begin a period of “a day that is entirely Shabbos.” The Shabbos which we know of, amidst this 6,000 year era, is not yet the true Shabbos; it is a concept to rest from labor, but it is only a “mini” World to Come (*me’ein olam haba*). The true Shabbos will only be in the future, which will be “a day that is entirely Shabbos, an eternal rest.”

The true Shabbos will be when our self is completely nullified. Our “I” represents *daas*, because just like our *daas* helps us lead the way, so does our “I” dictate to us the way. *Daas* is the core behind this 6,000 year era, each century representing one of the six general *middos* (*chessed, gevurah, tiferes, netzach, hod* and *yesod*). In the future, our knowledge of the facts will be so clear that there will be no more free will; now, when we have free will, our “I” is involved, but in the future when our “I” will no longer be active, and thus there will no longer be free will.

The current era is an era of “movements” (*tenuah*), but in the future, there will be no movements, just *menuchah* (rest); the only movement will be our “I” moving toward its root. The movement toward our root is not really a movement, but a rest; we only perceive it as a movement because since we are in this current 6,000 year era of movement, all we understand is movement.

The depth of this matter is as follows. It seems that we have an “*avodah*” to return our “I” to the Creator, but to what can we compare this to? To a person who loses a certain item, and he’s looking all over for it in his house. After much effort, he finds it right where he began to look for it. Although he has worked so hard to find it, he realizes at the end of the search that it was all for nothing, because the item was there the whole time right in front of his nose.

This reflects our own situation of the world – we are similar to blind people who cannot see anything, until Hashem comes and opens up our eyes. When our eyes will finally get opened up, we will see that all our “movements” on this world did nothing at all.

When one toils to find something, what he finds is not because he toiled to find it. All of a person’s exertion is so that a person can learn how to nullify his “I”, but when he finally finds that state, he will discover that even this isn’t needed. In order to come to this understanding, one needs to first go through a stage of exertion. After a person works hard at nullifying his “I”, he enters a reality in which his “I” is integrated completely with Hashem; it is impossible for one to see and feel this reality unless one gets rid of his “I” completely.

## ***8. The Two Parts To Our Avodah***

The *avodah* of a person is thus two-fold. Firstly, we must understand that there are two views on reality – there is a reality in which we are within our “I”, and there is another reality – the place that is above our “I.” Secondly, we must take this concept and try to live the entire Torah by it.

## ***9. The Three Stages Of Creation – Three Aspects of Avodah***

It is well-known from the works of *Kaballah* that at first, Hashem’s endless light filled all of existence (in simple words, “*He is One and His Name is One.*”); after this, Hashem created a space to make the universe (called “*chalal*”), and then He created *adam kadmon*, the prototype formation of man in which all of Creation was fashioned out of and modeled after. This shows us that there were three stages. Stage One was Hashem’s endless existence, *Ein Sof*, when it filled the entire world. Stage Two was that He created an empty space, “*chalal.*” Stage Three was the formation of *adam kadmon*, the design of man and all creations.

We can understand easily why there had to be a first stage. Hashem is eternal, and since He is the Creator, He had to come before Creation. We can also understand why there had to be a third stage, in which Hashem formed Creation. But why was it necessary to have the middle stage, in which Hashem emptied out a space to make the universe? If anything, it should just be part of the third stage, because it was a necessary prelude to Creation. But why did the *chalal*-space have to be a stage by itself?

The meaning behind this is because “*chalal*” is really representing an *avodah* in and of itself. It is an *avodah* to realize that **everything which we have said here is like the “*chalal*”**.

We will explain what we mean.

The stage of Before Creation (to be above our “I”) is the perfected state which we can access (total integration with Hashem), and the stage of After Creation (to work within our “I”) is our current

state, but there is also a middle stage in between. This is represented by the *chalal* – and it is when we nullify our “I” and negate our existence.

However, this is begging for a question. If a person does not have an existence of his own, then who is here to serve Hashem?! The answer to this is the concept of *chalal*: we are able to access a state in which there are no Creations, and there is just an “empty space”. In other words, we can access a state in which there is no sense of “I”, a state of nothingness.

Thus, there are really two realities going on at once: *adam kadmon*, in which a person works with his “I”; this is the lower form of our existence, termed “*Neshamos*.” The higher form of existence, *Elokus*, is essentially *chalal* – when a person negates his “I.”

Now we can see that *yoisher\hadragah* is the same concept as *adam kadmon\neshamos*, while *iggulim\hishtavus* is the same concept as *chala\elokus*.

## ***10. The Fiftieth Gate***

The Redemption is the secret meaning of what is called “Fiftieth Gate” (*Sha’ar HaNun*). If a person sinks to the “Fiftieth Gate of Impurity”, it is brought in the holy *sefarim* that he is beyond *teshuvah*. Yet, it is precisely when the Jewish people sink so low that they will finally be redeemed. This is not a coincidence. It is precisely in the lowest impurity that a person can reveal that Hashem is really everywhere, even where it seems He cannot be found. Since we are all integrated with Hashem at our root, the fiftieth gate actually reveals that there is no need for *teshuvah* – that to be “beyond” *teshuvah* doesn’t mean we are hopeless, but rather the opposite: because we are integrated with Hashem, it’s as if we don’t need *teshuvah*.

This *sefer* has come to explain our *avodah* of *chalal*, which is essentially the concept of nullifying our “I.” Through “denying” our “I”, we use the Fiftieth Gate of Holiness to rectify its evil counterpart, the Fiftieth Gate of Impurity, which is for a person to deny Hashem.

The light of Moshiach is thus essentially for us to use the Fiftieth Gate of Holiness; it is all one point, and because it is only one single point, it is impossible for us to grasp onto, just like you can’t hold onto a dot. We cannot *understand* it, since we cannot grasp onto it. It is like the *chalal* – an empty space, which cannot be grasped.

The evil usage of *chalal* is for a person to deny basic tenets of faith, but the holy usage of *chalal* is for a person to go above his “I”, to go above *adam kadmon*.

## ***11. We Need Both Kinds of Existence***

The roots of all that we have said in this *sefer* are these two concepts: *chalal* and *adam kadmon*. When we understand that this is the root, we must also understand that these two concepts

encompass all of life. It is incorrect to say that only *chalal* (nullifying the “I”) is the right path to take and not *adam kadmon* (working within our “I”), nor is it correct to only validate *adam kadmon* as opposed to *chalal*. Both concepts were given to us in our chain of tradition from our holy ancestors, and they are two facets to our Avodah; they are both correct and needed. We must keep all of the mitzvos, which reflects *adam kadmon* (recognizing our existence) yet at the same time we must also access *chalal*, to erase our sense of self.

Hashem is truly a “*mafli laasos*” – He created us as a wonder, that we have two opposing forces in us. One part of us is our “I”, which encompasses all our wisdom; it is called the *Chayah* of our soul. “*Wisdom sustains its owner*” – wisdom is our life-giving force, the *Chayah* of our soul. That is one part of who we are – our *Chayah*, our sense of self, our wisdom.

The other part in us is a state in which we can go above our “I”, which is called the *Yechidah* of our soul – and it is essentially the “light of Moshiach” which has been described in this sefer.

We exist on both planes.

The details of this discussion are too vast and beyond this work, but the root concepts have been said. We need pure eyes in order to see the rest of what this entails, to understand all the resulting details from this, to see how the root of these concepts shines onto everything – and to receive an inner clarity of how to serve our Creator and merit that we integrate completely with Him.