

Erev Shabbos Kodesh Parshas Behar-Bechukosai 5770

D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Behar-Bechukosai

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit'a

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Shalosh Seudos of Parshas Behar 5768

”וְסִפְרָתָ לְךָ שִׁבְעַת שָׁבָתוֹת שָׁנִים, שִׁבְעַת שָׁנִים שִׁבְעַת פְּעָמִים וְהָיוּ לְךָ יָמֵי שִׁבְעַת שָׁבָתוֹת הַשָּׁנִים, תִּשַׁע
 וָאַרְבָּעִים שָׁנָה. וְהֶעֱבַרְתָּ שׁוֹפָר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי, בְּעָשׂוֹר לַחֹדֶשׁ; בְּיוֹם הַכִּפּוּרִים תִּעְבְּרוּ שׁוֹפָר
 בְּכָל-אַרְצְכֶם. וְקִדַּשְׁתֶּם אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה, וְקִרְאתֶם דְּרוֹר בְּאַרְץ לְכָל-יִשְׂרָאֵל; יוֹבֵל הוּא תִהְיֶה
 לָכֶם וְשִׁבְתֶּם אִישׁ אֶל-אַחֲזָתוֹ וְאִישׁ אֶל מִשְׁפַּחְתּוֹ תֵּשְׁבוּ. יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִהְיֶה לָכֶם, לֹא
 תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת נֹזְרֶיהָ. כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם, מִן-הַשָּׂדֶה תֹאכְלוּ
 אֶת תְּבוּאָתָהּ. בְּשָׁנַת הַיּוֹבֵל הַזֹּאת תֵּשְׁבוּ אִישׁ אֶל-אַחֲזָתוֹ.”

“And you shall count seven sabbaths of years to yourself, seven times seven years; and there shall be to you the days of seven sabbaths of years, forty-nine years. Then you shall make proclamation with the blast of the horn on the tenth day of the seventh month; in the Day of Atonement you shall make proclamation with the horn throughout all your land. And you shall sanctify the fiftieth year and proclaim liberty throughout the land to all its inhabitants.

It shall be a *yovel* to you and you shall return every man to his possession, and you shall return every man to his family. A *yovel* shall that fiftieth year be to you; you shall not sow, neither reap that which grows of itself during it, nor gather the grapes in it of the undressed vines. For it is a *yovel*; it shall be holy to you. You shall eat its increase out of the field. In this year of *yovel* you shall return every man to his possession.”¹

Binah and the Yovel Year

We find in the *Zohar*: “Rabbi Yehudah said: ‘It was fifty days from the day that the Jewish people left Egypt until the day the Torah was given.’ Why was this? Rabbi Yehudah said: ‘Because that is the number of years of the *yovel*, as we find in the verse, “And you shall sanctify the fiftieth year.” It is taught that Rabbi Shimon said: ‘This *yovel* was what released the Jewish people from Egypt. Do not surmise that it means the *yovel* year literally, rather it means the influence was from the *sitra d’yovla*, the “side of *yovel*.” From this *sitra d’yovla* judgments were

¹ *Vayikra* 25:8-13

aroused against the Egyptians, and this is why the fifty days [between Pesach and Shavuot] are associated with the *yovel*.”²

The Ramak explains that *yovel* is an expression of the gates of *Binah*, while the *sitra d'yovla* is the illumination of *Binah* within *Malchus*.³ This is why we count forty-nine days until we reach the fiftieth day when the fifty gates of *yovel* / *Binah* open. When the Jewish people left Egypt, it was only through the influence of *sitra d'yovla*. It is only when we speak of reaching the upper level of the fiftieth gate of *Binah* that the verse says, “In the year of *yovel* you shall return each man to his possession.” Each of us returns to the origins of his unique soul-root.

Every single Jew is literally a piece of G-dliness from above.⁴ His innermost desire is only to fulfill Hashem's will at all times. Unfortunately, when Adam HaRishon sinned, humanity fell into a state where good and evil are intertwined. Yet it is precisely Hashem's will that the soul descend into the body where a person is tried and tested in so many different ways. Once a person merits to repent and come to the aspect of *yovel*, the actual illumination of *Binah*, then, “every man shall return to his possession.” Each of us will return to the place of our soul-root, which is altogether good.

It is for this that we pray when we recite three times daily, “Sound the great *shofar* for our liberation...” The *shofar* is the aspect of *Malchus*, because it is like a coronation trumpet that we use to crown Hashem as King. In the ultimate future, *Malchus* will rise to the state of the “great *shofar*”: “And it will come to pass on that day, a great *shofar* will be sounded...”⁵ This is the *sitra d'yovla* that is illuminated by the light of the *yovel*. When this light shines out, the *Shechinah* [*Malchus*] will rise to the aspect of “*Rosh Amanah*”—the “pinnacle of faith”⁶—to gather in the exiles. [Again, this is the rising of *Malchus* to the place of *Binah*.] The fullness of the redemption is not from the *sitra d'yovla* alone; it is from the actual *yovel* itself, from the revelation of the light of *Binah*. [Just as the exodus from Egypt which came through the *sitra d'yovla* was not really the *geulah*—it was only complete after fifty days, when we received the Torah at the “pinnacle of faith.”] Uplifted to the place of *Binah*, the *Shechinah* can then ingather the exiles. As we see from the verse itself: “And it will come to pass on that day, a great *shofar* will be sounded. And all of those who were lost in the land of Ashur and dispersed in the land of Egypt will come and prostrate themselves before Hashem on the holy mountain, in Yerushalayim.” *Binah* is the true vessel of *Chochmah*; even though *Chochmah* shines constantly

² Zohar II:83b

³ Pardes Rimonim 13:4; Eitz Chaim, Sha'ar #32

⁴ Likutei Amarim Tanya, Chapter 20

⁵ Yeshayah 27:13

⁶ Likutei Moharan I:64

into *Malchus* [which we see from the statement that, “*Abba* founded the daughter], nevertheless it is only when *Malchus* is cleansed by the light of *Binah* [and *teshuvah*—when the Jewish people are purified through the fifty gates of *Binah*—that they merit true *Chochmah*.

“And You Shall Proclaim Liberty throughout the Land”

Liberty is a manifestation of the freedom of the world of *Binah*. The word בִּינָה is a conjunction of the words בֶּן יי״ה—a “son of G-d.” A person must escape from slavery to freedom; slavery is the state of living like a servant who serves only because he wants to receive reward. This is not like a son who searches through the King’s treasuries—because a son is familiar and free to roam through all of the chamber’s of his Father’s treasuries and does not serve just because he stands to gain. We must “proclaim liberty throughout the land,” then, and merit the true freedom of the son who freely searches through his Father’s treasuries. The *Zohar* teaches that the entire world depends on the person who reaches this level of being a “son”—“All the world was only created to assist this one...”⁷—whose entire focus is only on seeing the glories of his Father’s treasures and experiencing a revelation of G-dliness, not on the promise of a future reward. He only longs to be closer to the holy Torah and lives for Hashem alone, not for himself. Slavery means living for things other than Hashem.

When the light of *Binah* shines, we are uplifted to the state of the בֶּן יי״ה and “proclaim liberty throughout the land.” We become truly free of our desires and self-interest, our constant enslavement to ourselves, and seek only to cleave to the supernal light. This is what breaks down the *sitra achra*.

This is the main holiness of the G-dly image that is inside each and every person. When one binds himself to the Divine Names, he breaks the hold of all forms of idolatry, lust for money and other improper desires. Worldly lusts only affect a person when he is only serving Hashem in order to receive a reward; such “slave-like” service is another manifestation of lust for money and other desires through which a person is essentially serving himself. This is not so of the son who searches constantly through the King’s treasuries—he is always preoccupied with the holy *merkavah*—he is always seeking to cleave to the sixteen supernal visages of the *merkavah*. [Each of the four sides had four-faced beings upon it.] The Arizal explains in his meditations of *Shema* that the sixteen “faces” of the heavenly chariot symbolize the sixteen aspects of the *mochin* or facets of G-dly awareness.

When a person binds his mind to the oneness of the Creator and contemplates the Divine Names, he is constantly refreshed and empowered to reveal yet another facet of G-dly awareness. He overcomes the natural tendency of his *nefesh* to consider the desires of the body and seek

⁷ *Berachos* 6b

reward for itself. When he is busy seeking through the King's treasuries searching for his ultimate source, he knows that his physical body is only a kind of living analogue of his higher soul. Instead of focusing on the physical image, he turns his attention to his truer spiritual form—צ-ל-מ—the name for which itself alludes to varied and ever-expanding types of awareness and *dveikus*. [We will see that the letter *tzaddik*, *lamed*, and *mem* are referents for the phrase in the verse "בְּכָל-דְּרָכָיִךְ לְךָ לְשֹׁמְרֵיךְ מַלְאָכָיו יִצְוֶה לְךָ"—“For He will give His angels charge over you, to guard you in all your ways.”⁸]

This phrase, "בְּכָל-דְּרָכָיִךְ לְךָ לְשֹׁמְרֵיךְ מַלְאָכָיו יִצְוֶה לְךָ", form with its final letters the Name יהוה or יהוה. It is a kind of code that transmits the greater message: “If a person is bound to the sixteen [י"ו] facets of holy awareness, he is able to smite and destroy [הך] all of the *klippos*.” As we learn in the *Maavar Yabok*, proper meditation on this Divine Name has the potential to protect a person while traveling [...to guard you in all your ways...] and destroy the *klippos*.⁹

The path of contemplation that unifies the ways of *Chochmah*, *Binah*, and *Da'as* is followed by first focusing on nullifying himself before Hashem. This is the way of *Chochmah*. Then he meditates on the fire of *Binah* [which is yearning]. This binding of oneself to the *mochin* of *CHaBaD* is tersely expressed in the verse: "עֵיִר וְקַדִּישׁ מִן שָׁמַיָּא נָחַת"—“An angel, a holy one, descended from heaven.”¹⁰ [The initials of this phrase spell שמעון, the significance of which will become clear down below.] One yearns with the fire of *Binah*—this is the aspect of עיר, the “wide-awake” angel—and nullifies himself through the path of “holy” [קדיש] *Chochmah*. Then, the light of Hashem's countenance will “descend upon him from above,” which is the aspect of *Da'as*. If one follows this threefold path, he will, as a matter of course, become the son who searches through the King's treasuries, in whose merit liberty is proclaimed throughout the land and there is freedom from all self-seeking.

“Everything was from the earth and everything returns to the earth.”¹¹ It is Hashem's will that the body return to the earth from which it came—no matter what, our destiny is to return to the aspect of earth—עפר. However, one is truly blessed if he sanctifies himself in this world and binds himself to the higher worlds and the light of the truth. Such a person knows how to purify each and every limb and to what each limb is a living analogue in the world of the soul. Striving for this knowledge is called searching through the treasuries of the King. When a person habituates himself to greater identification with his spiritual form than his physical body, he merits to constantly see new facts of G-dly awareness opening up before him, at constantly higher

⁸ *Tehillim* 91:11

⁹ *Maavar Yabok* 3:9

¹⁰ *Daniel* 4:10

¹¹ *Koheles* 3:20

levels. He becomes like a son who is liberated—he is free of thinking of himself and only himself all day long—and “returns to the earth,” to the higher aspect of עפר, which is faith itself. [Faith, אמונה, is associated with the element of earth for a number of reasons. “Dwell in the earth and graze on faith”¹²—earth-like humility brings to faith, and the inverse is equally true.¹³]

”ולא תונו איש את עמיתו ויראת מאלהיך, כי אני ה' אלקיכם.”

“And you shall not wrong one another, and you shall fear your G-d; for I am Hashem your G-d.”¹⁴

Three Levels of *Ona'ah*

We need to understand the relationship between the “wronging” of *ona'ah*—cheating, in other words—and *avodas Hashem*. In this world there are numerous levels of cheating oneself and others in spiritual matters. For example, there are those who persist in such cheating for many years and it never even occurs to them that they are only fooling themselves. A person can even live out his entire life and never realize that he is living a lie. This is why the verse tells us, “Do not wrong one another, and you shall fear your G-d...” Being truly G-dfearing means always asking myself the question, “Am I really living in accordance with Hashem’s will or am I just fooling myself?”

This concept of *ona'ah* is also relevant to one’s connection with the true *tzaddik*. Even after a person has sought out and drawn close to the *tzaddik*, nevertheless he might still be fooling himself because he is not really searching for the ultimate truth. [In other words, he is close but he is not really exerting himself to follow all of the advice of the *tzaddik*.] However, since the amount of the “cheating” is, “less than a sixth of the value of the item,” the transaction is valid. This halachic principle has a spiritual application: the aspect of *klippas nogah* that affects this pseudo-*chassid* is nullified because the predominant closeness to the *tzaddik* far outweighs the degree of falseness within himself. (Although such a person often falls into the trap of his *yetzer*, nevertheless his constant efforts to keep a connection with the *tzaddik* protects him from falling into *nogah* completely.)

If a person is not close to the *tzaddik* but still refrains from engaging in controversy against him, it is as though the false part in him is exactly a “sixth of his total value.” He is caught

¹² *Tehillim* 37:3

¹³ *Likutei Moharan* I:277; II:5

¹⁴ *Vayikra* 25:17

up in the *klippas nogah* still; he is far from the truth and remains in great spiritual danger. In the halachic parallel, even though he must restore the extra that he hoodwinked from his customer, the sale is still valid. Although he will have to go through a great deal [of painful re-education] to rid himself of the falseness and draw close to the truth, nevertheless the good that he did, his Torah and *mitzvos*, have eternal value. Yet there is a third person who actively engages in conflict with the *tzaddik*, and his “cheating” is “more than a sixth of the total value.” When a person makes *machlokes* on the true *tzaddik*, the falseness inside of him overwhelms the good, and he will have to go through as many reincarnations as it takes until he attains his *tikkun*. He does not have true ownership over his Torah and *mitzvos* [since all *kinyanim* are from the *tzaddik*], and his “sale is invalid.”¹⁵

The *tzaddik* is the “son who searches through the King’s treasuries.” There are those who can give lectures on the Torah’s secrets and Kabbalistic meditations on the Divine Names, yet nevertheless remain immersed in crass materialism. If, at the very least, they don’t fool themselves completely and still want the truth—that the light of the Torah and the light of the *tzaddik* should purify them—they are like the cheater whose *ona’ah* is less than a sixth of the total value. The *tzaddik* can still uplift them until they find their atonement. And even if such people speak a great deal about Kabbalah but are completely dishonest with themselves and others, as long as they do not engage in controversy against the *tzaddik* they can still find their *tikkun*.

If, however, a person argues against the power of *kedushah* altogether—as though he does not need the inner dimension of Torah or any connection with Rabbi Shimon bar Yochai, or even *dveikus* itself—and imagines that life in this world is altogether better without focusing on *avodah* at all, then his “transaction” is invalid, G-d forbid. In truth, there aren’t really people like this, because the Torah tells us clearly, “You are children to Hashem, your G-d.”¹⁶ Every single Jew longs to nullify himself before Hashem, every single Jew wants to search through the King’s treasuries, to “see the countenance of the Master, Hashem.” “What does the verse mean when it refers to the ‘countenance of the Master, Hashem?’—this is Rabbi Shimon bar Yochai.”¹⁷ Every single Jewish soul longs to be a part of the holy path of Rabbi Shimon bar Yochai, the path of “seeing the countenance of the Master, Hashem.” It is the path of only wanting to achieve closeness to Hashem, and forgetting the pursuit of money and all of worldly desires. “My soul longs for G-d; when will I come and see the face of Hashem?”

¹⁵ *Likutei Halachos, Hilchos Ona’ah* 5:39

¹⁶ *Devarim* 11:1

¹⁷ *Zohar* II:38a

“Blessed is our G-d who created us for His glory and gave us a Torah of truth.” ברוך אלקינו שבראנו—“Blessed is our G-d who created us”—has the initials באש—“in fire.” This is the fire of the holy Tanna, Rabbi Shimon bar Yochai, who descended to this earth like a fiery angel from heaven to rescue the entire world from judgment and help us prepare ourselves to receive the Torah with fiery enthusiasm. The Mittler Rebbe of Lubavitch taught that Lag B’Omer is the main time to draw down *chassadim* for the entire year. The *Chessed*-conduct of the *Shem HaVaYaH* that is required to overcome the *Din*-conduct of nature and the Name *Elokim* is brought down by learning the Torah’s secrets. This was the path of Rabbi Shimon bar Yochai—that the inner essence of reality should shine through its external covering so that we can see Hashem in everything. “Uncover [גל = ל"ג] my eyes and I will see wonders of Your Torah.” I will see נפלאות—wonders—which are ניפלאות—the wondrous joining of *Chochmah* and *Binah* that happens when the fiftieth gate opens. These two paths parallel the two redeemers, Moshiach ben Yosef and Moshiach ben Dovid, and they are revealed when the light of the future world is made to shine.

It has been and is the way of the *tzaddikim* of every generation to bind themselves to Hashem and His Torah, for they are one, and not to satisfy themselves with the mere *sitra d'yovla*—the illumination of the lower point by *Binah*. Rather, they do not rest or leave off their efforts until they gain a taste of the revelation at its source. Gaining a degree of illumination in the lower point is expressed by the verse, “And from my flesh, I see G-d.”¹⁸ The word here for seeing—אחזה—indicates the lower level of perception that is still bound by the material.¹⁹ Yet the *tzaddikim* do not want this “small *shofar*”—they constantly yearn for the “great *shofar* for our liberation”—not the lower illumination but the essence of the Torah itself. This is just like a person who desires a certain object; it isn’t enough for him to see a picture of it or hear about it—he isn’t satisfied until he acquires it and has it in his own hand. It isn’t enough to only receive an illumination from the Torah—he wants the Torah itself. He searches through the King’s treasuries until his material part returns to its earth, so that his spiritual part can rise and return to its own aspect of earth, of faith and its ultimate source.

The Portions of Yaakov and Eisav

The non-Jewish nations seek to conquer Eretz Yisrael because they imagine that the Jewish people have no portion in the *Shechinah* and the land. We have to examine this more deeply, because it would seem as though this claim has some merit. We know that Hashem gave this world to Eisav and the next world to Yaakov, for this world is likened to the body and the

¹⁸ *Iyov* 19:26

¹⁹ *Sefer Halikutim, Iyov* 19

next is likened to the soul and the light of the Torah. As the Rambam himself taught, the Torah is not a remedy for the body but is rather a remedy for the soul.²⁰ According to the Rambam, those who utter verses or otherwise make use of *kisvei kodesh* or *tashmishei kedushah* like *tefillin* for mundane purposes like healing or calming a child are not only engaging in a kind of magic, they are also heretics. They deny the Torah's truth, that it is "life to your souls," and reduce it to some kind of physical remedy. This world was given to Eisav and the non-Jewish nations who expend all their time and energy on the needs of the body and its maintenance. Yaakov, however, was given the light of the Torah and is constantly bound to the repair-work of the soul, which is the aspect of the world to come. So we really do need to understand what our portion is in Eretz Yisrael.

We can understand this better through a parable taught by Rav Mendele of Rimanov: There were once two brothers named Yaakov and Eisav; Yaakov had a big yeshiva where hundreds of students learned, and he gave many *shiurim* and merited to develop a great many disciples. His yeshiva was housed in a large building, and it was well heated in the winter. Eisav had a very beautiful carriage pulled by a team of horses, and he would go out hunting. Once, Eisav went out to hunt but didn't catch any game, and he tired toward evening as it turned cold. While wandering through the woods, he saw a light in the distance and soon found himself standing before his brother's yeshiva. He entered and warmed himself up well, and then turned to his brother with a question. "What's all this? Didn't we agree that I get this world and you get the next world?"

Yaakov answered, "Fine, then. I'll transfer the yeshiva to you." At first, it was still nice and warm in the building. Little by little, though, the students stopped learning Torah and began to drop out, one by one. Because the yeshiva was not successful, the donors stopped giving money to support it, and there was no money to stoke the furnace. Then Eisav went back to his brother Yaakov and told him to take over administration of the yeshiva again. Because Eisav had spent some time there, he left his carriage and horses to be used by the yeshiva.

Rav Mendele of Rimanov then explained that this parable is rooted in the highest worlds. Even though the Torah is completely of heaven, nevertheless it has its aspect of, "to dust you shall return." It is impossible in this world to leave the carriage and horses behind entirely, to completely ignore the physical, because it is precisely Hashem's will that the soul be encloded within the body. Even Yaakov Avinu had a body; it is only that Eisav makes use of the body without receiving the influence of the soul. Such a way is pure vanity and emptiness, and all it means is that Eisav enjoys neither this world nor the next. For this world is full of challenges and

²⁰ *Mishneh Torah, Hilchos Avodas Kochavim* 11:12

pain, and it is only when a person follows the soul that he begins to understand how to purify himself so that his body, his aspect of *Malchus*, will rise up to the level of *Binah* so that he can be free. Then the inner meaning of the world and physical existence speaks to his soul and arouses him to grow closer to Hashem. This is him rising to the fiftieth gate to receive the Torah through the power of *yovel* itself, and not just the *sitra d'yovla*. Then, when there is a living and active soul, there is also a body in its best and fullest sense. Then, even Eisav's carriage and horses remain in Yaakov's possession.

“The *tzaddik* knows the *nefesh* of his beast...”²¹ He knows how his soul will be able to sanctify his animalistic body. Even when a person falls into the realm of the body which is the place of *sheviras keilim* because all of the lower seven *middos* are rooted in the body, he is able to purify himself again. He refines himself through seven permutations of the seven lower *middos* during *Sefiras Ha'omer* just as the *eishes chayil* scrutinizes herself during her time of “sevens.” Then he merits the fiftieth gate, the higher illumination which is the pathway of Rabbi Shimon bar Yochai. The name שמעון is a conjunction of the words עון מש—sin is removed.²² Rabbi Shimon [and his path] removes all trace of sin which is rooted in seeking after the wants of the body. Now that the body is a pure vessel for attaining closeness to Hashem, now that all of physical reality expresses greater and greater revelations of G-dliness, he is like a “son” and can enter into Hashem's holy chambers.

Pesach Sheini on the Way to Shavuos

As we prepare for Shavuos, we find that we have to admit how far we are from the holiness of Pesach, the “open mouth” [פה סח] that speaks of Hashem's wonders. Yet even if a person was “impure to the *nefesh*” at the time of Pesach—although he is connected to holiness he still is seeking after the desires of the body—even so he can still cry out, “Why should we lose out!” This cry is the realization of how much we long for holiness even as we see how far we are from attaining it. When we call out למה נגרע, we merit the point of the truth of the *tzaddik*. Then “liberty will be proclaimed throughout the land” through the power of Rabbi Shimon bar Yochai, the essence of whose teaching is that every single Jew can merit to search through the King's treasuries. Every Jew can start to seek that which his soul desires, rather than that which his body craves. Every Jew really wants to draw close to the *tzaddik* and the truth.

Even though it is true—עון שם—“sin is there” and the natural tendency to self-seeking is part of living in this world, the *tzaddik* has the power to turn that over to עון מש—“sin is removed.” Even in the body, one can live in a state of holiness and *dveikus*. To access the *tzaddik*,

²¹ *Mishlei* 12:10

²² *Sichos HaRan* #44

however, we have to really bind ourselves to Rabbi Shimon, and not just superficially. We have to really hold tight to the light of truth that he revealed. And even though the traveling to Rabbi Shimon is admittedly difficult, nevertheless it is the ideal time to resolve [through prayer at the *tziun*] to study Rabbi Shimon bar Yochai's teachings and really enter into his path of *avodah* without any self-deception.

This is what we pray for: to reveal Hashem's glory through deep meditation on the teachings of Rabbi Shimon bar Yochai. This is what is meant by the phrase, "And You found his heart faithful before You." The heart is the fiftieth gate of *Binah*. Rav Aizik'l of Ziditchov taught that one must exert effort to study Rabbi Shimon's teachings in the way of deep *hisbonenus*. The sages said, "If one says he worked hard and found [the Torah], you can believe him." Rav Aizik'l added, if one works hard, which is the path of *hisbonenus*, he will come to the level of, "found"—"And You found his heart faithful before You." One will attain the pure heart of the fiftieth gate of *Binah*, the higher aspect of *yovel*, and be like a son who searches through the King's treasures purely for the sake of Hashem's Name.

"Let Your Soul Know Wisdom"

This is the meaning of: "דעה חכמה לנפשך והיא כתר לראשך"—"Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*) and it will be a crown (*Kesser*) for your head."²³ Explore the thirty-two pathways of wisdom [ל"ב נתיבות] and purify your lower aspect of *nefesh*, so that you can receive the higher lights of *Chochmah* and the fiftieth gate of *Binah*. Then, "It will be a crown to your head." You will merit the Torah of *Atika Sesima'ah*—"because the Torah was only given to those who ate the manna."²⁴ The highest Torah is only destined for those who attain the aspect of *Binah*, which is that of the manna. [The manna is compared to mother's milk, which assumes any taste and which is the ideal food for the newly-born Jewish people. "Extra *Binah* was given to women"—*Binah* is also the place of the heart, from which the influence of the milk emerges.] When a person's physical existence is purified to the state of the fiftieth gate, he can grasp the highest levels of Torah that are associated with the world to come.

"Guard your holy *mitzvos*"—through sanctifying the body—"Guard your holy Shabbos"—and you will merit to reveal the light of Hashem's unity, which is the nature of Shabbos. The sages taught, "What is meant by the verse, 'The day of reckoning is in My heart?' Rabbi Yochanan said: 'I revealed it to My heart, but not to My limbs.'"²⁵ All the while that one's limbs are not joined to his heart, to the fiftieth gate of *Binah*, the redemption is not fully revealed

²³ From the *Shabbos zemer* "D'ror Yikrah," based on *Mishlei* 24:14.

²⁴ *Midrash Tanchuma, B'shalach* #20

²⁵ *Sanhedrin* 99:a

in the aspect of *yovel*—it is only from the *sitra d'yovla*. The sound of the “great *shofar*” cannot ring out until the body is fully purified.

May Hashem help us to bind ourselves to the holiness of Rabbi Shimon so that we can truly be children of Hashem, so that our bodies will not be obstacles to our relationship with Hashem but will instead be true vehicles for our holy souls. And may we merit the coming of our righteous redeemer in mercy. Amen.

Translated and Adapted by Rav Micha Golshevsky.