

## NISAVIM - 5776 THE PATHWAYS ARE NOT DETERMINED IN HEAVEN

At the opening of the Parasha - Moshe conveys to all of the people that they have ascended spiritually to be considered as standing before God. Consequently Moshe will reveal to them matters which had previously been concealed. The reason the teachings had been hidden until this time was noted by Moshe at the close of last week's Parasha. "You have seen all that God did in Egypt...But until this day - God had not given you a heart to know, eyes to see, and ears to hear." Moshe notes in code form that their elevated state surrounds around a spiritual affinity with the 10 channels in the highest world of Asilut. He hints at this by listing 10 categories of people here who are being informed of their elevated state of "standing" (Your leaders...). In addition he informs them that all generations past and future are included in this ascent. In verse 12 the Torah explains that their exalted position known thru the code word "Standing" - means that Israel will take on the role as God's nation. In Chapter 30 when detailing some of our responsibilities which include keeping the channels of the elevated world properly set up - We must consider and be aware that there are two sometimes competing forces in play. There is a higher force called by the code word heaven שמים and the lower called earth ארץ - The latter will take precedence when they compete for control of this elevated level. This we will learn is the secret of the biblically (Nisavim 30:12) borrowed rabbinic dictum לא בשמים היא - When a channel or set of channels of this elevated state needs to be reestablished via the הלכה - preference of the matter is not given to the force on the side of heaven; Rather the law or the pathway carved out in the elevated world is to be established according to the lower force called ארץ - which is found amongst the רבים - This matter is bolstered by another biblically (Mishpatim 23:2) borrowed rabbinic phrase אהרי רבים להטות - In summary when a path needs to be reestablished in the elevated world of standing - it follows according to the rule of the רבים or the force of the majority. This is so even if the force of Heaven or the יחיד - the single view can try to prove otherwise.

### 10 LEVELS THAT FORM THE STRUCTURE IN WORLD OF STANDING

The Zohar (Yitro 82) points out that Moshe specifically enumerates 10 categories of people who are considered standing before Hashem. Representing the right male side of the structure are the ראשיכם - The leaders, tribal chiefs, elders, law enforcers and every Israelite man. On the left female side of the structure are the טפכם נשכם - The children, women, proselytes in your camp, wood cutters and water drawers. The message here is that the nation of Israel - through their spiritual composition is bound up with the most elevated world of creation. This being called the World of Asilut or the spiritual level associated with standing. (We have previously taught that when during prayer one has elevated all of the sparks of the lower three worlds to the entrance of the World of Asilut - prior to the Amida - he is required to stand in order to pattern himself with this level.) Israel is now being informed that they have (once again) been invited to enter the covenant of God. Namely they will assume the role of God's partner so to say in creation. Their actions, speech (Ber 19 and MK 18), and even thoughts (Ber 60) will affect the World of Asilut and the whole cosmic order. It is they as a nation and even as individuals who will determine the amount of divine flow sent to the three lower spiritual universes and to the individual entities within each of them.

### TWO CURRENTS TO ESTABLISH THE PATHWAYS IN ASILUT

The nature of the channels within the World of Asilut is determined by two currents which flow in opposite directions. The current of expansion whereby creative power flows from what we call שמים (or the place of the יחיד) down to the lowest levels. There is also the current of unification whereby a light ascends from below back above - emerging out of a diverse, fragmented and even distorted existential reality and in its quest of the divine source harmonizes unifies and redeems the sparks of holiness which are scattered thru the lower worlds. This we can call the current of ארץ or that of the רבים the majority. We know from the writings of R. HaAri (SM - Ekev) that Talmudic dialectics form the basis of how the

channels of the world of Asilut are to be established. We know that the *הלכה* pathway of the Torah laws are based upon the rules of how the channels in the world of Asilut interact. Furthermore due to our sins certain aspects of these channels need to be restructured. If in happenstance there is a difference of opinion as to how the channels are to be rebuilt between the force from above called *שמים* and the force *ארץ* as the force (or arousal from below) which elevates the sparks (as their contribution to form the new channel) - then the latter takes precedence to establish the pathway. This forms the basis of the famous disagreement between R. Eliezer *יהיד* and the Rabbis ( R. Yehoshua) *ורבים* BM 59 concerning the ruling on the oven of the coiled serpent. "R.Eliezer claimed - If the *הלכה* pathway accords with me - let Heaven *שמים* - prove it. Whereupon a heavenly echo went forth and proclaimed - What argument do you have with R. Eliezer? The halakha follows him *בכל מקום* - Upon hearing this R. Yehoshua stood on his feet and declared - the Torah is not heaven ! It was urgent for him to stand -as his message *היא בשמים* reflected of the law given when we were taught in our Parasha *אתם נצבים היום* - You are all integrated within the workings of this higher world - And in its building the opinion of the *ורבים* who are associated with the multitude of sparks which are raised in forming this new channel take precedence. Even if Heaven (God) declares otherwise.

### NOT IN HEAVEN - THE 3000 FORGOTTEN LAWS

A second place in the Talmud where the Rabbis use the dictum appears in Temura (16). We must keep in mind that *הלכות* rulings represent pathways that are found in the World of Asilut. When a ruling is lost it means that a pathway needs to be repaved. They must be established via the *רבים* - or the majority view of the Rabbis. This comes about via the elevation of the sparks from the three lower worlds during the discussion of views or Talmudic dialectics. When a view is expressed from above called *שמים* do not pay heed. The pathway must be built essentially from the sparks of the lower worlds. These represent the vessels and light of the original pathway given at Sinai. With this in mind we shall introduce the narrative - "R. Yehuda said in the name of Shemuel - three thousand laws were forgotten during the period of mourning for Moshe. In an effort to retrieve these forgotten laws - the people of Israel said to Yehoshua - Ask Hashem what these laws were? He said - I cannot do that - *היא בשמים* the Torah or pathways of the elevated world cannot be established by Heaven alone". I would like to assert that the number 3000 as the number of laws forgotten are a reference to the pathways (vessels or channels) that had fallen at the death of Moshe into the lower three worlds. The only way to retrieve them would be to extract them via Talmudic dialectics below. The pathway - law would be established via the view of the majority of sages - even if a singular opinion accompanied by heavenly voice rules otherwise. As we know *יהיד ורבים הלכה* -  
*כרבים*

### SUMMARY

The Torah teaches that we must be made aware that we are standing - A code word for our divine responsibility to insure the clarity thru the pathways of the World of Asilut. In the instance a pathway needs to be reestablished (a clarification of law) - it must primarily be built and consist of the elevated sparks of the lower worlds. This is the domain of the majority or *רשות הרבים* - Holiness must be extracted and elevated via Talmudic dialectics - Even if Heaven appears to decide or feel otherwise. Hence later on in verse 19 the Torah advises that both Heaven and Earth are the witnesses to our responsibility as those who are standing before Hashem.

Shabbat Shalom

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