

BILVAVI

BUILDING A SANCTUARY IN THE HEART

לחיות את הפרשה NASO #450

NASO #450

נְשֹׂא אֶת רֵאשׁ (במדבר ד, כב)

"Raise the head..." (Bamidbar 4:22)

TWO FIRSTS

There are two firsts, as *Chazal* say בראשית stands for ב' ראשית, two heads. One is the beginning of self-awareness (the אני), and the other is the beginning of G-diness that is concealed in man, which our rabbis call ניצוץ בורא בנברא "A spark of the Creator in the created."

IN PRACTICE

A person must live with רצוא, running forward, and with שוב, returning.

רצוא, running forward: This is the beginning of G-dliness. As it states אין אלהים אפי' ראשון ואפי' אחרון ומבלעדי אין אלהים "I am the first, and I am the last, and aside for Me there is no God" (Yeshayah 44:6).

שוב, returning: This is the beginning of his Self, his אני, when he perceives the root of his existence.

When a person reaches his "I", and he wonders, "Who am I?" this is a holy doubt (called in *kabbalah*, the doubts of רדל"א). This doubt annuls the "I" and he elevates himself from being an אני, a Self, to אין, to nothingness, to G-dliness.

EXPANDED BASED ON EDITORS UNDERSTANDING

TWO FIRSTS

Chazal say בראשית stands for ב' ראשית, two heads, two beginnings. One is the root of his soul. This is his אני, his self. The second beginning is Hashem's presence, which is the source of everything. Our rabbis call it ניצוץ בורא בנברא, "A spark of the Creator in the created."

It isn't easy to get in touch with the very root of his soul, with his אני. Generally, when one thinks about himself, he thinks of what he does, the strengths he has, but there is something beyond all of that. There is his very essence, which is beyond all descriptions. This is his ראשית, his beginning.

There is another first, and that is Hashem, who is the source of everything. When one recognizes his own אני, it will be easier for him to recognize the source of everything, which is Hashem.

PRACTICAL APPLICATION

Avodas Hashem is comprised of רצוא, running forward, and שוב, returning. רצוא is when goes up to a very high realm of *emunah* and awareness. He won't be able to live on that high level constantly, and therefore, he will need שוב, to return back to his own level.

רצוא, running forward: This is when one recognizes the truth that everything is Hashem. As it states אין אלהים אפי' ראשון ואפי' אחרון ומבלעדי אין אלהים "I am the first, and I am the last, and aside for Me there is no God" (Yeshayah 44:6). When one is on this level, his Self ceases to exist, because everything is Hashem. Obviously, he won't be able to live on that level constantly. He will need שוב, to return to his standard level.

שוב, returning: This is when he recognizes the beginning of his Self, his אני, the root of his existence. The רצוא and the שוב are close to one another. Because when a person perceives his "I", his אני, his very essence, he wonders "Who am I?" This is because when one perceives the root of his soul, he goes one step further, and he realizes that he isn't the first. There is Hashem, which is the origin of everything. And then he wonders, "Who am I? How do I exist if everything is Hashem?" This is a holy question, called in *kabbalah*, the doubts of רדל"א. The word רדל"א is *roshei teivos* for רישא דלא איתידע, the beginning that is not known. This doubt annuls the "I" and he elevates himself from being an אני, a Self, to אין, to nothingness, and he recognizes that everything is Hashem.

ORIGINAL HEBREW
SHIURIM, TRANSCRIPTS,
TRANSLATIONS AT
WWW.BILVAVI.NET

subscribe:
bilvavi231@gmail.com

LISTEN TO BILVAVI
ON KOL HALASHON
ISRAEL 073.295.1245
USA 605.313.6660

translated & edited by talmidim