

THE FOUR WORLDS

a letter by

Rabbi Yosef Yitzchak Schneersohn

זצוקללה"ה נבג"מ זי"ע

of Lubavitch

•

translated by

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הועתק והוכנס לאינטרנט

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ע"י חיים תשס"ז



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THE FOUR WORLDS

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PREFACE

We hereby present *The Four Worlds*, a letter written in 1937 by the sixth Rebbe of the Chabad-Lubavitch movement, Rabbi Yosef Yitzchak Schneersohn, of blessed memory. The letter appears in his *Igrot Kodesh*, vol. 4 pp. 156-166.

Rabbi Yosef Yitzchak was asked to expound upon the meaning of the spiritual worlds discussed in Kabbalah and Chasidus. His meditative response systematically defines and quantifies the four primary worlds of *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*, tracing the progress of these worlds from their lofty, sublime origins to their ultimate devolution into corporeality.

In his notes on the letter, which have been printed here as a supplement, Rabbi Yosef Yitzchak's son-in-law and successor, Rabbi Menachem Mendel Schneerson, entitles this letter "a lengthy exposition on the four worlds of *Atzilut*, *Beriah*, *Yetzirah*, *Asiyah*. [On the difference between] philosophy and Chasidus ([according to] an aphorism of Rabbi Shalom Dov-Ber Schneersohn, his soul is in Eden.)" These notes were printed as footnotes to the original text.

Other supplements include an overview of the four worlds by Rabbi J. Immanuel Schochet, from *Mystical Concepts in Chasidism* (Kehot 1988), and a brief biography of Rabbi Yosef Yitzchak by Rabbi Nissan Mindel, from *On the Study of Chasidus* (Kehot 1997).

The letter was translated by Rabbi Yosef Marcus and annotated by Rabbi Avraham D. Vaisfiche. The introduction and summary was authored by Rabbi Shmaryahu Brownstein. Rabbi Shmuel Marcus coordinated the project. Special thanks to Rabbis Ari Sollish, Dovid Olidort and Yosef B. Friedman for their editorial guidance.

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אשר למעלה תפית ונבית יקר
ב' עלום וחיו ומעמדו ע"כ סג.

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Facsimile of a handwritten letter by Rabbi Yosef Yitzchak

INTRODUCTION
AND
SUMMARY

INTRODUCTION AND SUMMARY

...It arose within the will of the Infinite One, blessed is His name, to emanate, create, form and actualize his worlds—known as [the worlds of] *Atzilut*, *Beriah*, *Yetzirah* and *Asiyah*...

—*Shaar Hahakdamot, drush Abiya, beg.; Eitz Chaim 1:43*

The writings of Chasidus and Kabbalah are replete with mention of spiritual, ethereal worlds and realms. Indeed, the existence of these worlds is one of the most fundamental concepts in the mystical doctrine. But what exactly are “spiritual worlds”?

In 1937, a certain M. A. Horowitz from Vilna, Lithuania, asked Rabbi Yosef Yitzchak Schneersohn, the sixth Rebbe of Chabad-Lubavitch, two questions on this very topic. The letter printed here is Rabbi Yosef Yitzchak’s response.

THE QUESTIONS

Firstly, can we conceive of these spiritual worlds as existing in physical space (somewhere above our world), one above the other? If not, how are they separate from one another? In other words, we understand how one object differs from another object within our world: object A occupies space A, while object B occupies space B. Indeed, the very fact that a physical object occupies a given space precludes the possibility of another physical object occupying that same space. It is in this manner that two physical objects differ from each other. But how do two *spiritual* entities differ from one another?

This prompts a second question. Chasidus describes G-d’s relation to the world in two manners: in an immanent, or “internal” manner, and in a transcendent, or “surrounding” manner. How are we to understand this when discussing spiritual worlds? In other words, how does something “permeate” or “transcend” a spiritual entity?

Rabbi Yosef Yitzchak only addresses the first question in this letter, and then refers the reader to a discourse by Rabbi Schneur Zalman of Liadi in *Likkutei Torah*,¹ where the subject is treated further, and the second question is addressed. The explanation in this letter is meant as a preface to that discourse.

THE TYPES OF WORLDS

Rabbi Yosef Yitzchak begins his answer by first establishing that a spiritual “world” does indeed exist, using the *Zohar* as proof-text. Furthermore, the spiritual world parallels our physical world in structure. They differ, however, in that one is coarse and corporeal, while the other is spiritual and pure.

The spiritual world referred to in *Zohar* is really an infinite ensemble of worlds. Rabbi Yosef Yitzchak classifies these worlds in two classes, revealed worlds and hidden worlds, and further categorizes them as the four worlds Atzilut, Beriah, Yetzirah and Asiyah.

THE NATURE OF THE WORLDS

The world of Atzilut contains all of the elements implicit in a “spiritual world”—the various divine chambers, the ten *sefirot*, the orderly system of *orot* (lights) and *kelim* (vessels). Nonetheless, it is not what the kabbalists would term a *created* entity. It is rather the emanation of various elements that existed in a concealed state prior to the emergence of Atzilut.

The name Atzilut is therefore quite appropriate for this realm, for it connotes: a) *emanation*, as opposed to creation; and b) *nearness* and *proximity*, emphasizing its close relationship with its source.

Beriah, conversely, is the first of the *created* worlds; i.e., it is not merely attributed to that which lies above it, a revelation of loftier elements—it is like a new creation. Though it contains the identical world structure found in Atzilut, and receives its energy from Atzilut, it still contains sufficient identity to be termed a *metziut*, an “existent” being.

1. *Nitzavim*, 48d ff., the explanation on the verse *Sos asis*, s.v. *Ul'tosefet Biur*.

This character is reflected in its name: Beriah means both *creation* and *revealed*, signifying that this is a realm that can be rightly termed “creation,” and whose existence is quite apparent.

In Yetzirah, the creation that began with Beriah is furthered. Here, the newly created matter (of Beriah) is given more substance, more identity—more *metziut*. It also develops a certain form. That is why it is called Yetzirah, connoting both *metziut* and form.

Asiyah, the lowest of the worlds, contains the identical structure as the loftier worlds, yet it is the lowest since it is where creation enters actual *metziut*. Hence the name Asiyah, meaning *deed* or *actuality*—the lowest, most tangible capacity.

The definitions and characterizations of all of these worlds revolve around one term—*metziut*. Atzilut is the absence of *metziut*, Beriah is the initial emergence of *metziut*, Yetzirah is where such “raw” *metziut* takes form, and Asiyah is where this formed *metziut* becomes actualized.

It is thus imperative to have a crystal-clear understanding of what *metziut* really is—a subject that Rabbi Yosef Yitzchak elucidates here in remarkable detail.

THE PURPOSE OF THE WORLDS

Rabbi Yosef Yitzchak makes clear that these four worlds represent a gradual descent and transition between absolute divine unity and our corporeal world, which perceives itself as being a self-sufficient and independent existence. But why the need for all these worlds (especially as they parallel one another); why not “go straight to the point,” as it were, and create a physical world?

Rabbi Yosef Yitzchak addresses this question by exploring the purpose of creation. As explained in *Eitz Chaim*,² the gradual descent of the worlds is necessary so that the creations know G-d. This would not be possible if the process of creation were without rules—i.e. lacking some logical sequence. Therefore, G-d used a pattern of “descent of Divine Light,”

2. *Shaar Hakelalim*, beg.

of cause and effect, to develop our world from phase to phase. Thus, He used the same basic principles of logic and nature that dictate our lives, so that we would have a frame of reference with which to grasp Him.

HOW MAY WE IMAGINE THESE WORLDS?

At this point Rabbi Yosef Yitzchak explains that, ultimately, a physical mind cannot grasp what spirituality is, since it is limited by its own physical limitation. However, it can have an “indirect perception” of spirituality. The mind can know that spiritual realms exist, that there can be levels and manners of existence outside our comprehension, without knowing exactly what these levels are.

This concept, as well as the concept of differentiation between spiritual entities, is elucidated by means of an example of a person’s own inner soul-powers. A person knows of the existence of these powers, that they are different from one another, and furthermore, can ‘feel’ them. He also knows their characteristics by observing their perceptible effects on him. Much like the spiritual entities mentioned before, the knowledge of these soul-powers is “indirect.”

From all this, Rabbi Yosef Yitzchak proves that there is a spiritual “time and space” that applies to the soul-powers, as is evident from the fact that they are limited. (They are just not at all like the time and space we know of.) This is clearly understood and sensed, albeit in an “indirect” manner. The same is true with regards to spiritual realms and worlds.

* * *

At the end of the letter, Rabbi Yosef Yitzchak refers the addressee to the aforementioned discourse in *Likkutei Torah*.³ The reader would do well to examine the discourse for a more complete understanding of the present letter. Some of the highlights of that discourse:

Rabbi Schneur Zalman of Liadi explains that the constraints of physical space become irrelevant when speaking of spiritual entities or energies, since many different energies can

3. See footnote 2, above.

occupy the same identical space. This is true of even *man's* "spiritual energies," i.e., his faculties, senses, etc.—they too can exist in tandem in a single physical space. One's heart has room for many coexisting emotions, even if they are paradoxical, and one's mind can grasp two opposite points of view. This is because something that is not physical does not *occupy* physical space; it may *exist* in a physical space, but it does not occupy it in the sense that it precludes the existence of another such energy in that same space.

To take this concept further: The fact that two or more energies exist in the same space does not in any way diminish the viability of each element's individuality. Each one retains its own parameters, its own characteristics—as distinct from the other energies that share that physical space. The different emotions experienced by one who suffers a tragedy, G-d forbid—sadness, despair, pain, anger, loss—are not individually compromised by the fact that they coexist with the other emotions. Each emotion is as powerful as if it alone were inhabiting the heart.

Conversely, the identity of something that is tangibly physical, that does occupy physical space, would be compromised were another element to 'invade' that same space;⁴ for that is how this element is defined—in completely physical, spatial terms. Once the elements that define its existence are violated, its very existence is violated.

Spiritual energies, however, are altogether not defined by nor limited to physical space; thus, they are also not compromised by another energy sharing the same space.

All of this serves to answer the first question posed in the letter: *Can we conceive the spiritual worlds as existing above one another in a literal, spatial sense? And if not, in what way do they differ from one another?*⁵

4. We are referring to the existence of a given physical entity *in a given physical space*. That entire equation (the sum of which defines its "identity") would most definitely be compromised were another

physical entity to occupy that very space.

5. The specifics as to how the worlds actually differ from another are of course the topic of the present letter. However,

As to the second question, on the meaning of immanence and transcendence in relation to spiritual beings:

All levels of spirituality—including the four spiritual worlds—exist in the here and now, in our physical world.⁶ It is just that we are blind to them because of the coarseness of our characters. Thus, it is as though they “transcend” us; they are “removed,” so to speak, from our conscious perception. One who is of a more refined, spiritual nature, however, might be able to consciously perceive—“internalize”—these higher realities. He might, for example, sense the spiritual world of Asiyah. Nonetheless, the worlds of Atzilut, Beriah and Yetzirah would still remain beyond his grasp, *transcendent*. Should one be of an even more refined spiritual disposition, he might even perceive the world of Yetzirah. Yet the higher worlds would remain aloof. And so on. This is how the ideas of immanence and transcendence play a role in understanding the higher, spiritual realms.

Ultimately, however, there is the unfathomable level of Absolute Truth that “no mind can grasp whatsoever”—the essence of G-d Himself.



NOTE ON THE HEBREW TEXT: In vowelizing the Hebrew words in this edition we have followed the grammatical rules of the Holy Tongue, which occasionally differ from the traditional or colloquial pronunciation. The original footnotes to the Hebrew text appear at the end of the letter.

the general idea that spiritual entities do not exist spatially, but still differ from another, is clarified in *Likkutei Torah*.

6. For as we just explained, many spiritual energies can inhabit the same physical space.

By the Grace of G-d
 15th of Mar Cheshvan, 5698
 Otwock [Poland]

Greeting and Blessing:

In response to your letter:

I enjoyed reading your recollections about my uncle, Rabbi Zalman Aaron, his soul is in Eden, and I would be interested in reading any stories you may have heard from him.

In response to your question: Can one conceive of the idea of “the worlds” as existing one above the other in a literal sense, i.e., spatially, and say that there exist an infinite amount of worlds within physical space?

As understood from *Tanya* (2:7¹), one should not conceive of the spiritual worlds as physical space. [If so, in what way do they differ?] and how can one conceive of them in relation to the Infinite Light blessed is He, Who fills and surrounds all worlds [i.e., what is the difference between them²]?³

ANSWER:

It is written in the *Zohar*⁴: “The Holy One blessed is He made the lower world similar to the upper world.” In other words, this lower, physical world is analogous to the upper, spiritual world.

The Heavenly Academy⁵ and its order of study; the “chambers”

1. P. 82a: “The term ‘world’ can be applied solely to that which possess the dimensions of space and time; ‘space’ referring to east, west, north and south, upward and downward, and ‘time’ to past, present and future. All these dimensions have no relation to the holy supernal attributes.”

2. I.e., as far as their relationship with the Divine light.

3. The brackets in this paragraph appear in the original. The bracketed words were apparently added by Rabbi Yosef Yitzchak to clarify the question. The questioner is suggesting that the

ב"ה ט"ו מר־חֶשֶׁן תרח"ץ

אָטוֹנאַצְק

שְׁלוֹם וּבְרָכָה.

בְּמַעֲנֵה עַל מִכְתָּבוֹ, נָעִים הָיָה לִי לְקַרְוֵא זְכָרוֹנוֹתַי
אוֹדוֹת דּוּדֵי הַרְזָ"א [רַבֵּי זְלַמֵּן אַהֲרֹן] נִשְׁמָתוֹ עֲדוֹ, וְאִם יֵשׁ
אֲצִלוֹ רְשִׁימַת סִיפּוּרִים אֲשֶׁר שָׁמַע מֵאִתּוֹ אֶתְעַנֵּן לְקַרְוֵא
אוֹתָם.

וּבְמַעֲנֵה עַל שְׁאֵלְתוֹ, הָאֵם אֶפְשָׁר לְהִבִּין אֶת הַמוֹשֵׁג
עוֹלָמוֹת, זֶה לְמַעַלָּה מִזֶּה, כִּפְשׁוּטוֹ, בְּמוֹבֵן הַמְּקוֹם, הֵיִינוּ
שׂוֹשֵׁב בְּמִצִּיאוֹת הַמְּקוֹמִית עוֹלָמוֹת עַד אֵין קֵץ,

אֲמָנָם כִּפִּי הַמוֹבֵן מִתְּנִיָּא חֶלֶק בַּפֶּרֶק ז', אֵין לְהִבִּין בְּזֶה
מוֹשֵׁג שֶׁל שְׁטַח וּתְפִיסַת מְקוֹם [אִם כֵּן בְּמָה הֵם חֲלוּקִים זֶה
מִזֶּה] וְאִיךָ אֶפְשָׁר לְהִבִּין בִּיחֹס אֶל אוֹר אֵין סוּף בְּרוּךְ הוּא
הַמְּמַלֵּא כָּל עֲלָמִין וְסוּבֵב כָּל עֲלָמִין [כְּלוֹמֵר הַהִבְדֵּל בֵּינֵיהֶם].

תְּשׁוּבָה:

אֵיתָא בְּזֶהר קוּדְשָׁא בְּרִיךְ הוּא עֲבִיד עֲלָמָא תְּתָאָה כְּגוֹנוּנָא
דְּעֲלָמָא עֵילָאָה, הָרִי שְׁעוֹלָם הַתְּחַתּוֹן הַגְּשָׁמִי הַלְּזָה הוּא
בְּדוּגְמַת עוֹלָם הָעֲלִיוֹן הָרוּחָנִי.

הַמְּתִיבְתָּא דְרַקִּיעַ וְסִדְרֵי הַלִּימוּד, הֵיכְלוֹת הַצְּדִיקִים,
הַכְּרוּזִים פְּנּוּ מְקוֹם, וְסִדְרֵי קְבֻלַּת פְּנֵי נִשְׁמַת הַצְּדִיקִים הַבָּאִים,

worlds be conceived of in physical space. Then he asks, "For if not, how can the worlds be understood at all?" So he suggests: the worlds should be conceived of in physical space. Then he asks: If, according to Tanya one should not conceive of the worlds as physical, how can one understand the idea of the worlds?

4. I:205b.

5. METIVTA D'RAK'IA (Academy of Heaven): In heaven, there are various levels that are called "academies." The "upper one" is called the Academy of the Holy One Blessed is He. *Metivta D'raki'a* is the lower academy and is

of the righteous⁶; the announcements of, "Make way!"⁷; the order of reception for the souls of the righteous that arrive from [this world]⁸; the ascent of Moses our Teacher to Heaven⁹; the ascent of Rabbi Yishmael the High Priest, and his question¹⁰; Rabbi Joshua son of Levi's visit to the Garden of Eden¹¹; the soul-ascents of the Arizal¹² and our master the Baal Shem Tov¹³; the visions of our fathers, our holy masters¹⁴—all these attest to the fact that the order of things in the upper world is similar to that of this world.

synonymous with Gan Eden. (At times it is referred to as the Academy of the angel Matat.) After the souls of the righteous depart from this world, they ascend to the *Metivta D'raki'a* where they study Torah. Just as in the days of the Talmudic Sages there were two academies, one in Naharda'a and the other in Sura, in heaven too, there are two academies and two primary levels of Gan Eden—the upper and the lower. See *Sotah* 7b and Rashi ad loc; *Zohar* I:266b; III:163a et al. See also *Likkutei Torah*, *Tazria* 22d; *Sefer Hamaamarim* 5635, vol. 2 p. 224 ff.

6. HEICHAL (Chamber): In the introduction to *Tikkunei Zohar*, Elijah is quoted: "You are He who has brought forth ten 'garments,' and we call them ten *sefirot*, through which to direct hidden worlds which are not revealed and revealed worlds." The Hebrew term for worlds is *almin*, from the word *he'elem*—concealment. In the *Zohar*, the worlds are called *heichalot* (chambers). There is the chamber of *chesed*, the chamber of *gevurah*, the chamber of *zechut*, etc. Within these chambers, souls of the righteous bask in the radiance of the *Shechinah*, and angels stand in fear and love of G-d. Hence, *heichalot hatzadikim*, the chambers of the righteous.

Heichal, from the word *hitkalelut* (inclusiveness), connotes "it contains all within it." For example, the *heichal* of *chesed* in general is *chesed*. But more specifically, it contains *chochmah* of *chesed*, *chesed* of *chesed*, along with all the ten *sefirot*, similar to a circle or house that contains many objects (*Likkutei Torah*, *Shlach* 36c).

7. This expression is used both in the lower and upper worlds to trumpet the arrival of a great individual. The terrestrial use of this statement is found in *Eiruvin* 85b (end), where the Mishnaic sage Rabbi Yehuda Hanasi (the Prince) is reported to have greeted two rich individuals with "Make room for so-and-so." Its celestial use is found in *Berachot* 18b (end), where it is related that before the death of the Talmudic sage Shmuel, it was announced in the heavens, "Make room!" See also *Ketubot* 77b. See also Isaiah 40:3 (*panu derech* in reference to G-d), 57:14 and 62:10.

8. During the lifetime of the righteous, there are times when their souls ascend from this world into the heavenly realms. See footnote 13.

9. Where he debated the angels on whether the Torah should be given to man (*Shabbos* 88b).

10. When the Ten Martyrs were confronted with the news of their death, they asked for three days to find out whether it had been the decree of heaven. Rabbi Yishmael the High Priest then ascended to heaven by uttering a Divine Name and asked their question. He was told that their death had indeed been decreed by heaven (*Machzor* for Yom Kippur (*Kehot*, 1982, p. 192)), *piyut* entitled *Eileh Ezkerah*). See also *Berachot* 51a and Rashi ad loc.

11. See *Ketubot* 77b.

12. As the Arizal slept one Shabbat afternoon,

עֲלִיּוֹתָיו שֶׁל מֹשֶׁה רַבֵּינוּ לְמָרוֹם, עֲלִיית רַבִּי יִשְׁמַעֵאל כַּהֵן
גָּדוֹל וְשֹׂאֲלָתוֹ, בִּיקוּרוֹ שֶׁל רַבִּי יְהוֹשֻׁעַ בֶּן לֹוי בֶּגֶן עֲדָו,
עֲלִיית נִשְׁמָה שֶׁל הָאָרִיז"ל, מוֹרְנוּ הַבְּעַל שֵׁם טוֹב, חֲזוֹנֵי
הוֹד כְּבוֹד קִדְשָׁת אַבּוֹתֵינוּ רַבּוֹתֵינוּ הַקְּדוּשִׁים זָכַר צְדִיקִים
וְקְדוּשִׁים לְבִרְכָה לְחַיֵּי הָעוֹלָם הֵבֵא נִשְׁמָתָם בְּגִנּוּי מְרוֹמִים
זְכוּתָם יִגַּן עֲלֵינוּ, כָּל אֱלֹהֵי יַעֲדוּן עַל סִדְרֵי הָעֲנִינִים בְּעֻלְמָא
עִילָאָה, אֲשֶׁר הוּא כְּמוֹ בְּעוֹלָם הַתַּחְתּוֹן.

his student Rabbi Avraham Halevi noticed him whispering. Rabbi Avraham bent down to hear what the Arizal was saying, and the Arizal awoke. Rabbi Avraham explained to that he had wished to hear the words that his teacher was whispering. The Arizal said, "Whenever I sleep, my soul ascends heavenward through certain paths known to me. The angels bring my soul before Matatron, the Minister of the Interior, who asks me which yeshiva I wish to attend. At the yeshiva, they transmit to me the secrets of the Torah that have never been revealed and were not known even in the days of the *Tannaim*."

Upon Rabbi Avraham's begging that the Arizal reveal but one secret to him, the Arizal laughed and replied, "I testify by heaven and earth, if I were to live eighty consecutive years, without exaggeration, to relate what I learned this time on the subject of Balaam's donkey, I would not be able to conclude. So how can I reveal one of the secrets to you, since they are all inseparable...." (*Shivchei HaAri*, chapter 2.)

13. See *Keter Shem Tov*, beg. This refers to the time when the Baal Shem Tov ascended to the heavenly spheres and entered the chamber of Mashiach and asked him, "When will the master come?" And Mashiach answered: "When your wellsprings will be spread to the outside."

14. See for example, *Sefer Hasichot* 5697 p. 190 ff., where Rabbi Yosef Yitzchak relates: My father visited the *ohel* (resting place) of his father on Thursday, 16 Elul 5652, the last of the seven festive days following the wedding of my aunt. On the following day, he visited the

ohel once again, remaining there for many hours, and upon his return, his eyes were swollen. These two visits during the *sheva brachot* were quite unusual. On Shabbat, my father delivered a Chasidic discourse and prayed for many hours; in general his entire conduct on that Shabbat was considered out of the ordinary.

A few weeks later, my father revealed the reason for his strange behavior: His custom was that after exerting himself in preparing a Chasidic discourse for recital in public, he would deliver it only after obtaining permission from above. He knew he had been granted permission if the subject of the discourse had become "one" with him.

The *maamar* of that Shabbat, however, had not become one with him even after much exertion, so he decided to visit the "master of the subject," i.e., the one who had originally expounded the idea, which in this case was his father, Rabbi Shmuel. This required two visits to his father's resting place, which resulted in his finally succeeding to become one with the concept.

In return for his tremendous exertion, his father rewarded him: That Shabbat was 18 Elul, the birthday of the Baal Shem Tov. His father told him, "Come, let us go to hear a Torah discourse from the Baal Shem Tov." He took my father along. Later on, my father described the place where they went and commented that "...Gan Eden is a place of order, unlike *sheol* which is described as a place of imbalance (Ecclesiastes 9:10)." My father related that on that Shabbat he heard seven teachings from the Baal Shem Tov.

However, the *Zohar's* phrase "similar to the upper world" means that this world is only *in the image* of the upper world, not identical to it. For the upper world is spiritual, while this world is physical and corporeal. It is only *similar* to the upper world.

In other words, the difference between the upper and lower worlds is nothing more than the fact that the lower world is physical and corporeal, while the upper world is spiritual, pure, and clear [as will be explained].

WORLDS

It is written: "...and *alamot* (young women) without number."¹⁵ Our sages have said: "Do not read it as *alamot* (young women), but as *ol-alamot* (worlds)."¹⁶ These [spiritual] worlds are without number, infinite. For the finite is confined to a number, whereas the infinite is beyond number.

Now, although the worlds are without limit and number, they have been divided into two categories—revealed worlds, and hidden worlds that are not revealed. They are also divided into four distinct categories, named: Atzilut, Beriah, Yetzirah, Asiyah.

ATZILUT

The first of the four worlds is called Atzilut.

Although it is a world that is structured with chambers, the Chariot,¹⁷ ten *sefirot*,¹⁸ lights and vessels,¹⁹ intellect and emotions,

15. Song of Songs 6:8.

16. *Zohar* III:71b.

17. MERKAVAH: Ezekiel (ch. 1) tells of his vision of the Divine Chariot and Throne:

"I saw a storm-wind coming from the north, a great cloud and a blazing fire... And from its midst [I saw] the image of four *chayot* (angelic creatures)...And the image of the faces was: a man, a lion on its right...and an ox on the left...and an eagle...And the complexion of the *chayot*—was like fiery coals...The *chayot* ran and returned as a flash of lightning.

"I saw one *ofan* (angelic being) on the floor [of the firmament] at the side of each of the

chayot...The appearance of the *ofanim* was like chrysolite...when the *chayot* moved, the *ofanim* moved beside them, and when the *chayot* raised themselves, the *ofanim* raised themselves...Above the firmament which is over their heads was the likeness of a throne, and upon the likeness of the throne was a likeness with the appearance of a man [as it were] upon it above...This was the appearance of the likeness of the glory of the L-rd..."

It is known that every physical creation must have a celestial source, from which it receives its life-force and existence. Its very being and physical characteristics are synonymous to their spiritual source, albeit physical. All living creatures are derived from the spiritual angels that are found in the Di-

אָמַנְם אֹמְרוּ כְּגִוּוֹנָא דְעֵלְמָא עֵילָאָה, הִנֵּה הַכְּוֹנָה הוּא
 שְׁהוּא רַק בְּדַמּוֹת עוֹלָם הָעֵלְיוֹן בְּלִבָּד, וְאִינוּ כְּמוֹ עוֹלָם
 הָעֵלְיוֹן מִמָּשׁ, דְּעוֹלָם הָעֵלְיוֹן הוּא רוּחָנִי, וְעוֹלָם הַזֶּה הוּא
 גִּשְׁמִי וְחוּמְרִי, וְאִינוּ אֶלָּא כְּגִוּוֹנָא דְעֵלְמָא עֵילָאָה בְּלִבָּד.

זֹאת אוֹמְרַת, אֲשֶׁר הֵבְדֵּל בֵּין עֵלְמָא עֵילָאָה וְעֵלְמָא תַתָּאָה
 הוּא רַק בְּזוֹה, אֲשֶׁר עֵלְמָא תַתָּאָה הוּא גִשְׁמִי וְחוּמְרִי, וְעֵלְמָא
 עֵילָאָה הוּא רוּחָנִי טְהוֹר וְנָדָּ.

כְּתִיב וְעֵלְמוֹת אֵין מְסַפֵּר, וְאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנָם לְבִרְכָּה
 אֵל תְּקִרִי וְעֵלְמוֹת אֶלָּא וְעוֹלָמוֹת, שְׁהֵם עוֹלָמוֹת עַד אֵין
 מְסַפֵּר, הֵיִינוּ שְׁהֵם בְּלִי גְבוּל, דְּהַגְּבוּל כָּא בְּמְסַפֵּר, וְהַכְּלִי גְבוּל
 אֵין לוֹ מְסַפֵּר.

וְעַם הַיּוֹת שְׁהָעוֹלָמוֹת הֵם בְּלִי גְבוּל וּבְלִי מְסַפֵּר, הִנֵּה עַם
 זֶה נִחְלְקוּ בְּשֵׁתֵי מַעְרְכוֹת: עֲלָמִין דְּאֵתְגַלְיִן וְעֲלָמִין סְתִימִין
 דְּלֹא אֵתְגַלְיִין, וּבְאַרְבַּע פְּלוּגוֹת חֲלוּקוֹת אֵלוּ מְאֵלוּ וְנִקְרְאִים
 בְּשֵׁם: אֲצִילוֹת בְּרִיאָה יִצִּירָה עֲשִׂיָּה.

הָעוֹלָם הָרֵאשׁוֹן דְּאַרְבַּעָה הָעוֹלָמוֹת הוּא עוֹלָם
 הָאֲצִילוֹת,

וְעַם הַיּוֹתוֹ עוֹלָם מְסוּדָר בְּהִיכְלוֹת, מְרַכְּבָה, עֲשָׂר

vine Chariot and consequently, the faces of the lion and the ox in the Divine Chariot are the sources for all physical animals and beasts. Moreover, the *chayot* which have the faces of a lion and an ox are the aspect of *gevurah*, as it is written in Ezekiel 1: 13 "burning like the appearance of torches," and the angels known as *seraphim* derive their name from "coals of fire." Thus, physical animals that evolve from these angels are strong and powerful, and their flesh is red, the color of "anger" or "severity" (*Likkutei Torah, B'ha'alotcha* 31c-d).

The two souls of every Jew, G-dly soul and the animal soul, are also rooted in the Chariot. However, the G-dly soul's source is known as "Adam," man, as it is written (in addition to

Ezekiel *ibid.*) in Genesis (1:27), "And G-d created man in His image." (*Likkutei Torah, Vayikra* 2b)

The Chariot exists on every level of creation. The root of a physical lion, for example, is the lion of the Chariot. (See *Mi Chamocha* 5629, p. 35, English translation).

18. Reality can be divided into four principal aspects: (1) *Ein Sof*—the Infinite One; (2) *Ohv Ein Sof* (Light of the Infinite One)—the Self-manifestation of G-d; (3) the finite world; and (4) the intermediary levels in the successive development of the creative process brought about by means of the *tzimtzum* (contractions or reduction).

Of the *Ein Sof*, nothing can be postulated,

the light of *chochmah*²⁰ in the vessel of *chochmah* and the light of *chesed*²¹ in the vessel of *chesed*—it is called Atzilut for two reasons²²:

1) Atzilut connotes emanation and separation. For Atzilut is not like a new being that comes into existence through the creation of something from nothing. Rather, it is only a revelation of the concealed.

As stated in *Sefer Yetzirah*,²³ “ten *sefirot* without *mah*,²⁴ like a flame tied to a coal.”²⁵ There is a flame that exists within the coal and one that exists outside it, the outer flame emanating from the inner flame. This is Atzilut: emanation and separation, i.e., it is not more than a revelation of the concealed.

2) Atzilut [also] connotes nearness and proximity. This means that the emanation and separation of Atzilut remains close to the Emanator, blessed is He. In other words, although it is called an emanation and a separation, this should not be understood as a full-fledged emanation and separation that the human mind imagines it to be. Rather, Atzilut is near its Emanator, blessed is He. For this reason Atzilut is called “domain of the individual,”²⁶ since in Atzilut

except that He is *Ein Sof*. Names or attributes apply only to manifestations, to those aspects of Divinity which are revealed in, and to, His creation. These Divine manifestations or attributes are dimmed radiations from the Light of the *Ein Sof* and they are called *sefirot*. (*sefirot*—plural form; *sefirah*—singular form). The doctrine of the *sefirot* is first mentioned in *Sefer Yetzirah*, and is briefly referred to in the *Midrash (Bamidbar Rabba 14:12.)* The *sefirot* bridge, as it were, the *Ohr Ein Sof* with the ultimately evolving world. That is, in order for finite creations to come about, the Light of the *Ein Sof* vested itself in the *sefirot*. Only by its prior investment in the *sefirot* in all the intermediary stages brought about by *tzimtzum* could it be vested in a finite and physical world.

The *sefirot* are ten spheres or classes in the following order; *keter* (crown); *chochmah* (wisdom); *binah* (understanding); *chesed* (kind-

ness; grace; benevolence); *gevurah* (might; power; prevalence); *tiferet* (beauty), *netzach* (endurance; victory); *hod* (splendor; majesty); *yesod* (foundation); *malchut* (sovereignty; kingship). In some schemes *keter* is omitted from the order of the ten *sefirot*, and these schemes take *chochmah* as the first of the ten and insert *da'at* (knowledge) as a *sefirah* after *binah*.

19. The *sefirot* are conceived as “lights and vessels.” The Divine Light is vested in the vessels, in which it takes on even greater definition and limitation.

20. *Chochmah*, in the process of creation, may be loosely defined as a seminal, highly condensed revelation of G-dly Light on its highest level of immanence that is the life force of all of creation.

סְפִירוֹת, אֹרוֹת וְכִלִּים, מוֹחִין וּמְדוֹת, אֹרֵי הַחֲכָמָה בְּכָלִי
 הַחֲכָמָה, וְאֹרֵי הַחֶסֶד בְּכָלִי הַחֶסֶד, נִקְרָא אֲצִילוֹת מְשֻׁנֵי
 טַעְמִים:

א) אֲצִילוֹת מְלִשׁוֹן הָאֲצֵלָה וְהַפְּרָשָׁה, דְּאֲצִילוֹת אֵינּוּ כְּמוֹ
 דְּבָרֵי הַמְּחוּדָּשׁ בְּבְרִיאַת יֵשׁ מֵאֵין, כִּי אִם הוּא גִילוֹי הַהֶעֱלָם
 בְּלִבָּד,

וְכַדְתָּנּוּן בְּסִפְרֵי יִצְיָרָה, עֲשׂוֹר סְפִירוֹת בְּלִי מָה כְּשִׁלְהֶבֶת
 הַקְּשׁוּרָה בְּגַחְלָתָהּ, דְּשִׁלְהֶבֶת זֶה הָרִי יִשְׁנָה כְּמוֹ שֶׁהִיא בְּתוֹךְ
 הַגַּחְלָתָהּ, וְיִשְׁנָה הַשִּׁלְהֶבֶת מִחוּץ לְהַגַּחְלָתָהּ, דְּמַהֲשִׁלְהֶבֶת שְׂבִתוֹךְ
 הַגַּחְלָתָהּ בָּאָה הַשִּׁלְהֶבֶת מִחוּץ לְגַחְלָתָהּ, וְזֶהוּ אֲצִילוֹת, הָאֲצֵלָה
 וְהַפְּרָשָׁה, דְּאֵינּוּ אֵלָא גִילוֹי הַהֶעֱלָם בְּלִבָּד.

ב) אֲצִילוֹת לְשׁוֹן אֲצִלוֹ וְסִמּוּד, דְּהַהֲאֲצֵלָה וְהַפְּרָשָׁה
 דְּאֲצִילוֹת הוּא אֲצִלוֹ וְסִמּוּד אֵל הַמְּאֲצִיל בְּרוּךְ הוּא, וְהֵינּוּ
 דְּעַם הַיּוֹתוֹ הָאֲצֵלָה וְהַפְּרָשָׁה, אֵין הַכּוֹנֵנָה שֶׁהוּא הָאֲצֵלָה
 וְהַפְּרָשָׁה גְּמוּרָה הַמוֹשֵׁג בְּשִׁכְלֵי אֲנוּשֵׁי, כִּי אִם הוּא אֲצִל

21. *Chesed*, the third trait, is the attribute or disposition that underlies the creation, to bring about recipients for the Divine benevolence, as in (Psalms 89:3), "The world was built by *chesed*." Because it is intrinsic to the nature of the benevolent to be benevolent, G-d brought the world and all the creatures into being. Creation, therefore, is an act of *chesed*, and it is from this attribute that the Divine life-force that animates all creation, issues forth.

22. In other words, although it seems to have all the trappings of an independent reality, it is in truth "Atzilut," which connotes a reality that is subsumed in the Divine, as is presently explained.

23. *Sefer Yetzirah* is one of the oldest written sources of Kabbalah, and is attributed to the Patriarch Abraham. It has been the subject of

numerous commentaries since it was first published in Mantua, 1562.

24. "Without 'what'" in Hebrew is "*b'li mah*," which literally means *b'li mahut*, 'without self-awareness.' Before the ten *sefirot* are actualized into *sefirot*, they exist within the Essence of *Ohr Ein Sof*. Regarding this stage, *Sefer Yetzirah* describes the ten *sefirot* as "without 'what,'" i.e., without any self-awareness or substance.

25. 1:7.

26. Or "private domain." The other worlds are considered "a public domain," or "domain of many," where the exclusivity of G-d's existence is not apparent and there appear to be many independent entities outside of G-d. See *Likkutei Torah, Bamidbar* 16a.

“He and His life-giving emanations are one and He and His causations²⁷ are one.”²⁸

BERIAH

The world of Beriah is the second of the four worlds. It is called Beriah [creation] because it is the first entity to exist after Atzilut and because it is a *metziut*.²⁹

Although it is a spiritual world and a “hidden world,” and furthermore, the light of Atzilut radiates there, especially the light of *binah* of Atzilut—whereas in Atzilut itself, the light of *chochmah* of Atzilut radiates, which is why the world of Beriah is called “the world of comprehension”³⁰—nevertheless, it is called the world of *creation* for two reasons:

1) One difference between the world of Beriah and the world of Atzilut—although there are many aspects in which they are different—is that the world of Atzilut is called “the imperceptible nothingness [*ayin*],” whereas the world of Beriah is called “the perceptible being [*yesh*].” This is because Beriah is a *metziut*, and a *metziut* is called *beriah* [creation].

As Ramban writes,³¹ “In the Holy Tongue, we do not have an expression for the production of being from nothingness besides for *bara*.”

In other words, the difference between Beriah and Atzilut is that although all of the elements of Atzilut—chambers, ten *sefirot*, lights and vessels, etc.—exist in the world of Beriah as well, nevertheless, in Atzilut they exist merely as the revelation of the concealed, not a new entity. The world of Beriah, by contrast, is being from nothingness.

And since it is a *metziut*, even if it is an extremely ethereal *metziut*—as Ramban writes, “an ethereal element that possesses no tangibility”—and its *metziut* consists only of its capacity to at-

27. Lit. “organs.” Rabbi Schneur Zalman explains in his *Igeret Hakodesh*, epistle 20, that this quote from *Eitz Chaim* refers to the lights and vessels of the world of Atzilut, which are both Divinity. This contrasts with the lower worlds, where the vessels and even some aspect

of the lights are not Divinity, but created beings.

28. *Eitz Chaim*, *Shaar* 47, ch. 12, *et al.*

29. Literally, “an existent being.” We have left

וְסִמּוּךְ אֶל הַמְאֲצִיל בְּרוּךְ הוּא, דְּזֵהוּ מֵה שְׁאֲצִילוֹת נִקְרָא
רְשׁוֹת הַיְחִיד, דְּאִיהוּ וְחִיּוּהֵי חֵד וְאִיהוּ וְגֵרְמוּהֵי חֵד.

עוֹלָם הַבְּרִיאָה הוּא עוֹלָם הַשְּׁנִי דְּאֶרְבְּעָה עוֹלָמוֹת.
וְנִקְרָא עוֹלָם הַבְּרִיאָה לְהִיּוֹתוֹ מְצִיאוֹת הָרֵאשׁוֹנָה אַחֲרֵי
הָאֲצִילוֹת, וְלְהִיּוֹתוֹ מְצִיאוֹת,

הַגַּם שֶׁהוּא עוֹלָם רוּחָנִי וְנִקְרָא עֲלֵמָא דְּאֶתְכַסֵּיא וּמְאִיר
שֵׁם גִּילּוּי אֹר הָאֲצִילוֹת, וּבִיחֻד מְאִיר שֵׁם סְפִירַת הַבִּינָה
דְּאֲצִילוֹת,

– כִּי בְּעוֹלָם הָאֲצִילוֹת עֲצָמוּ מְאִיר הַגִּילּוּי דְּסְפִירַת הַחֻכְמָה
דְּאֲצִילוֹת, – וְלָכֵן נִקְרָאת עוֹלָם הַבְּרִיאָה עוֹלָם הַהֲשָׁגָה,
בְּכָל זֶה נִקְרָאת עוֹלָם הַבְּרִיאָה לְשְׁנֵי טַעְמִים.

א) הַהֲבִדֵל בֵּין עוֹלָם הַבְּרִיאָה לְעוֹלָם הָאֲצִילוֹת, – אִם כִּי
יֵשׁ בְּזֶה כְּמָה עֲנִינִים בְּמָה שֶׁהֵם חֲלוּקִים, הִנֵּה אֶחָד הַהֲבִדֵלִים
הוּא – שֶׁעוֹלָם הָאֲצִילוֹת נִקְרָא אִין שְׁאִינוּ מוֹשָׁג, וְעוֹלָם
הַבְּרִיאָה נִקְרָא יֵשׁ שֶׁהוּא מוֹשָׁג, וְהַטַּעַם לְהִיּוֹתוֹ מְצִיאוֹת,
וְהַמְצִיאוֹת נִקְרָא בְּשֵׁם בְּרִיאָה

כְּמוֹ שֶׁכָּתַב הַרְמְבַ"ן וְאִין אֲצִלְנוּ בְּלִשׁוֹן הַקֹּדֶשׁ בְּהוֹצֵאת
הַיֵּשׁ מֵאִין אֶלָּא לִשׁוֹן בְּרָא.

זֹאת אוֹמֶרֶת, דְּהַבְּדֵל הַבְּרִיאָה מֵאֲצִילוֹת הוּא הַגַּם דְּכָל
הָעֲנִינִים שֶׁיֵּשְׁנָם בְּאֲצִילוֹת, הִיכְלוֹת, עֶשֶׂר סְפִירוֹת, אוֹרוֹת
וְכֵלִים וְכוּ' יֵשְׁנָם גַּם בְּעוֹלָם הַבְּרִיאָה, רַק דְּבְאֲצִילוֹת הוּא גִילּוּי
הַהֲעֵלֶם וְאִינוּ הַתְּחַדְּשׁוֹת דְּבָר, וּבְעוֹלָם הַבְּרִיאָה הוּא יֵשׁ מְאִין,

וְלְהִיּוֹתוֹ מְצִיאוֹת, הַגַּם שֶׁהוּא מְצִיאוֹת דְּקָה בְּמֵאֵד כְּמוֹ

it untranslated, since its definition is the sub-
ject of this letter.

compared to the initial flash of insight that
precedes comprehension.

30. *Azilat*, on the other hand, where the light
of *chochmah* is dominant, would not be char-
acterized by comprehension, since *chochmah* is

31. Commentary to the Torah, beginning *Be-
reishit*.

tain form, nevertheless, it is a *metziut*, and is therefore called Beriah.

2) The name *beriah* applies to something that is revealed. As in the statement: "If a thorn was lodged in its esophagus, we do not suspect that it may have protruded outside [הַקְרִיָא in hebrew]."³² Similarly, *chutz* [outside] is translated by Targum as *bara*.³³ I.e., when a thing is an apparent *metziut* that is recognizable from the outside, it is called Beriah.

YETZIRAH

The world of Yetzirah is the third of the four worlds. And although it contains all the elements contained in the worlds of Atzilut and Beriah, however, the *metziut* of the world of Yetzirah is stronger than that of the world of Beriah.

For the *metziut* of the world of Beriah consists of the fact that it is a production of being from nothingness; but its entire *metziut* is its capacity to acquire form. But it is not yet a full-fledged *metziut*. It is nothing more than the first "substance."

The world of Yetzirah, however, is a formed *metziut* that possesses a complete form. It is called Yetzirah for two reasons: 1) It is a full-fledged *metziut*, 2) it is formed with a particular form.

ASIYAH

The world of Asiyah is the fourth of the four worlds. And although this world too contains all the elements that are contained in Yetzirah, Beriah, and Atzilut, nevertheless, it is the lowest of all worlds. It is therefore called *asiyah*, which connotes the lowest capacity: deed [or actuality].

DIFFERENCES

The point of all that we have said and explained regarding the nature of the four worlds, Atzilut Beriah Yetzirah Asiyah, is that the structure of all that exists within the worlds—chambers, ten *sefirot*, the Chariot, time and space—is identical from one world to the next. The difference is in the essence of their nature.

32. *Chulin* 43b; *Aruch, Erech Bar* (sources through to the outer side of the esophagus, the animal is rendered a *tereifah*. In any case, we from the original). If the thorn pierces

שָׁכַתְבַּת הַרְמְבִיזִין, יְסוּד דָּק אֵין בּוּ מְמֵשׁ, וּמְצִיאוֹתוֹ הוּא רַק
מֵה שְׁמוּכֹן לְקַבֵּל הַצּוּרָה אֲבָל הוּא מְצִיאוֹת, לְכֹן נִקְרָא בְּרִיאָה.

ב) שֵׁם בְּרִיאָה חוֹנָה עַל דְּבַר הַגְּלוּי, כְּמֵאמֶר יֵשֵׁב לָהּ
קוֹץ בּוֹשֵׁט אֵין חוֹשְׁשִׁין שְׁמָא הַבְּרִיאָה, פִּירוּשׁ הַבְּרִיאָה יֵצֵא
לְחוּץ, כְּדַמְתַּרְגְּמִינֵן חוּץ בְּרָא, וְהֵינּוּ לֵהִיּוֹת שֶׁהַדְּבַר הוּא
בְּמְצִיאוֹת גְּלוּי הַנִּפְקֵת בְּחוּץ, לְכֹן נִקְרָאת בְּרִיאָה.

עוֹלָם הַיְצִירָה הוּא עוֹלָם הַשְּׁלִישִׁי בְּאַרְבָּעָה עוֹלָמוֹת,
וְהַגַּם שֵׁישׁ בּוּ כָּל הָעֲנִינִים כְּמוֹ בְּבְרִיאָה וְאַצִּילוֹת, אֲמָנָם
הַמְצִיאוֹת דְּעוֹלָם הַיְצִירָה הוּא יוֹתֵר מְכֹמוֹ בְּעוֹלָם הַבְּרִיאָה,

דְּהַמְצִיאוֹת דְּעוֹלָם הַבְּרִיאָה הוּא מֵה שְׁנִמְצָא יֵשׁ מֵאֵין,
אֲבָל כָּל מְצִיאוֹתוֹ הוּא רַק מֵה שְׁמוּכֹן לְקַבֵּל אֶת הַצּוּרָה, אֲבָל
אֵינּוּ עֲדִין מְצִיאוֹת גְּמוּרָה, וְאֵינּוּ אֵלָא חוֹמֶר הָרֵאשׁוֹן,

אֲבָל בְּעוֹלָם הַיְצִירָה הוּא מְצִיאוֹת מְצוּיָרָה בְּצוּרָה גְּמוּרָה,
וְנִקְרָאת עוֹלָם הַיְצִירָה לְשָׁנֵי טְעָמִים, א) שֶׁהִיא מְצִיאוֹת
גְּמוּרָה, ב) וּמְצוּיָרָה בְּצוּרָה מִיּוֹחֶדֶת.

עוֹלָם הָעֲשִׂיָה הוּא עוֹלָם הַרְבִּיעִי בְּאַרְבָּעָה עוֹלָמוֹת,
וְעַם הֵיּוֹת דְּגַם בְּעוֹלָם זֶה יֵשֵׁנוּ כָּל הָעֲנִינִים כְּמוֹ בִּיצִירָה
בְּרִיאָה וְאַצִּילוֹת, הֵנָּה בְּכָל זֶה הוּא עוֹלָם הַיּוֹתֵר מְטָה
וְתַחְתּוֹן מְכָל הָעוֹלָמוֹת, וְלְכֹן נִקְרָא בְּשֵׁם עֲשִׂיָה, הַמּוּרָה עַל
הַכַּח הַיּוֹתֵר אַחֲרוֹן שֶׁהוּא הַמַּעֲשֶׂה.

הַמּוּרָם מְכָל הָאֵמֹר וּמְבוֹאֵר בְּמַהוּת מְצִיאוֹתָן בְּאַרְבָּעָה
עוֹלָמוֹת אֲצִילוֹת בְּרִיאָה יְצִירָה עֲשִׂיָה הוּא דְּכָל הָעֲנִינִים
שְׁבַעֲעוֹלָם, הַיְכָלוֹת עֶשֶׂר סְפִירוֹת מְרַכְּבָה זְמַן וּמְקוֹם, הֵנָּה
מְצִיאוֹתָן וְעֲנִינָם הוּא בְּכָל הָעוֹלָמוֹת בְּשׂוּהָ, רַק שְׁמַתְחֻלְפִים
בְּמַהוּת מְצִיאוֹתָן,

see that the word for creation, *bara*, is also used in the context of coming out. 33. See Genesis 6:14.

The essential nature of Atzilut—which is revelation of the concealed, like one who kindles one lamp from the flame of another³⁴—is not the same as that of Beriah, which is being from nothingness and an ethereal, intangible element.

Beriah in turn is not the same as the essential nature of Yetzirah, where a finite form exists. Nevertheless, in Yetzirah, form is more dominant than spiritual matter and it is therefore not the same as the essential nature of Asiyah [where matter dominates form].

One who concentrates and exerts his mind to delve deeply into this matter will see that each world moves closer to spatial existence, which is characterized by six dimensions. And although even the world of Asiyah is absolutely spiritual—as will be explained, please G-d—this does not mean that it is not in the realm³⁵ ...of Atzilut, but rather, it is within the realm of the lower world, which is a being and a *metziut* in its own perception.

PERCEIVING THE DIVINE

One of the reasons G-d created the world is, as explained in *Eitz Chaim*,³⁶ so that the creatures would recognize His greatness³⁷ and so that they could merit to be “a chariot”³⁸ for Him. It is explained in Chasidic literature, that G-d emanated the world of Atzilut so that the creatures would possess wisdom and perception. For without Atzilut, the creatures would not be capable of understanding G-d. By emanating the world of Atzilut, G-d implanted within the nature of the creatures the ability to apprehend Divinity.³⁹

TEN HIDDEN SEFIROT

Now, although the world of Atzilut is like a revelation of the con-

34. The nature of Atzilut is one of revelation of what is higher than Atzilut. It is not the creation of something else, i.e., new levels. It is similar to a flame that was kindled from another flame. The first flame does not lose any light to kindle the new flame. It is written (Numbers 11:25), “He caused the spirit that had been imparted on [Moses] to emanate and He bestowed it on the seventy elders.” The spirit did not become contracted; rather, as it was on Moses so it was on the elders. Atzilut is

as powerful as the level above it; it is merely a revelation of what is above it, which is concealed. Beriah, Yetzirah and Asiyah however, are not like one who kindles one lamp from the flame of another, since they are “creations” of a new being.

35. The meaning of this sentence is unclear. The Rebbe writes on this phrase, “missing a few words.”

36. *Shaar HaKelalim*, beg. Eitz Chaim is a

דַּאיִנּוּ דוֹמָה מֵהוּת הַמְצִיאוֹת דְּעוֹלָם הָאֲצִילוֹת
 שֶׁהוּא גִילוֹי הַהֶעֱלָם וְכַמְדְּלִיק נֵר מִנֵּר,
 לְגַבֵּי מֵהוּת הַמְצִיאוֹת דְּעוֹלָם הַבְּרִיאָה שֶׁהוּא בְּרִיאָה יֵשׁ
 מֵאִין וְהוּא יְסוּד דִּק אִין בּוּ מִמֶּשׁ,
 לְגַבֵּי מֵהוּת הַמְצִיאוֹת דְּעוֹלָם הַיְצִירָה שֶׁכָּא בְּצוּרָה
 מוֹגְבֵּלֶת, מְכַל מְקוֹם הֵנָּה הַצּוּרָה גּוֹבֵרֶת עַל חוֹמֵר הַרוֹחָנִי,
 לְגַבֵּי מֵהוּת הַמְצִיאוֹת דְּעוֹלָם הָעֲשִׂיָּה.
 הַמְצִיִּין וּמְטָרִיחַ שְׂכָלוֹ לְהַתְעַמֵּק בְּעֵנִין זֶה יֵרָאֶה, כִּי
 מֵעוֹלָם לְעוֹלָם נִתְקָרַב יוֹתֵר אֶל הַמְצִיאוֹת הַשְּׁטָחִית
 הַמוֹגְבֵּדֶרֶת בְּשֵׁשׁה קְצוֹוֹת. וְעַם הַיּוֹת דָּגָם עוֹלָם הָעֲשִׂיָּה הוּא
 רוֹחָנִי בְּתַכְלִית, כְּמוֹ שִׁיתְבָּאֵר אִם יִרְצֶה הַשֵּׁם, הֵנָּה אִין זֶה
 שֶׁהוּא אִין עֲרוּדֵי אֶל הָאֲצִילוֹת, אֶלָּא שֶׁהוּא בְּעֶרְךָ עוֹלָם
 הַתְּחַתּוֹן שֶׁהוּא יֵשׁ וּמְצִיאוֹת בְּהַרְגָּשָׁתוֹ.
 אֶחָד מִטְעָמֵי בְּרִיאַת הָעוֹלָם הוּא כְּמִבּוֹאֵר בְּעֵץ חַיִּים כְּשֶׁעָלָה
 בְּרִצּוֹנוֹ יִתְבָּרַךְ לְבְרֹא אֶת הָעוֹלָם כְּדִי שִׁיִּכְיָרוּ גְדוּלְתוֹ וְיִתְבָּרַךְ
 וְיִזְכּוּ לְהִיּוֹת מְרַפְּכָה, וּמִבּוֹאֵר בְּחִסְדוֹת, שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא
 הָאֲצִיל עוֹלָם הָאֲצִילוֹת בְּכַדֵּי שְׂבֵה־נִבְרָאִים יִהְיֶה עֵנִין הַחֲכָמָה
 וְהַשְּׂגָה, דְּלוּלֵי אֲצִילוֹת עוֹלָם הָאֲצִילוֹת לֹא הָיָה בְּנִבְרָאִים
 עֵנִין הַשְּׂגָה בְּאֻלְמוֹת, וְכֹאֲשֶׁר הָאֲצִיל עוֹלָם הָאֲצִילוֹת הֵנָּה בְּזֶה
 הַטְּבִיעַ הַקְּדוֹשׁ בְּרוּךְ הוּא בְּנִבְרָאִים עֵנִין הַשְּׂגָת אֻלְמוֹת.
 עוֹלָם הָאֲצִילוֹת עִם הַיּוֹתוֹ רַק גִּילוֹי הַהֶעֱלָם בְּכָל זֶה אִין
 זֶה שְׂאוֹתָהּ הַשְּׂלֵהֶבֶת מִמֶּשׁ הִיא עֲצָמָה הַיּוֹצֵאת מִתּוֹךְ הַגְּחָלֶת

compilation of the Arizal's Kabbalistic teachings by his primary disciple and exponent, Rabbi Chaim Vital (1543 – 1620).

37. Obviously this does not mean that G-d was looking for recognition. Rather, He sought to create creatures for *their* sake, so that they might merit a glimpse into His greatness.

38. A chariot obviously has no will of its own and is entirely subservient to the will of its rider. It is therefore used as a metaphor for a level

of transparency that one can attain where one is a "chariot" for G-d, an unobstructed conduit for the Divine will.

39. In other words, it is not a given that a created being, human or otherwise, should be able to apprehend Divinity. Divinity is inherently beyond the ken of created beings and it is only the creation of the world of *Atzilut* that allows them to have any conception of Him. I.e., it is only because G-d implanted

cealed, this does not mean that the [inner] flame itself emerges from the coal and is seen outside it. For the inner flame remains inside the coal as before; it serves merely as a source for the flame that emerges outside the coal.

The equivalent to this among the *sefirot*: the inner flame can be compared to the ten *sefirot* that are "hidden in their Emanator,"⁴⁰ while the outer flame can be compared to the ten *sefirot* of Atzilut.

Now, although the ten *sefirot* of Atzilut emanate from the ten *sefirot* hidden in their Emanator, blessed is He, nevertheless, this does not mean that the ten hidden *sefirot* leave their place in the Emanator, blessed is He, and become the ten *sefirot* of Atzilut.

Rather, the ten hidden *sefirot* remain hidden; and it is from them that the ten *sefirot* of Atzilut emanate.

FLAME TO FLAME

This will explain the metaphor of kindling one lamp from the flame of another. When one kindles a lamp from an existing flame, the emanation that takes place from the existing flame to the new one involves the fire and light of the lamp, i.e., the spiritual aspect of the lamp, not its body and materiality.

For instance, when one kindles a lamp filled with coarse and simple fat from a lamp filled with olive oil, the kindling does not impart any blemish to the olive oil. And although the fire emanates from the olive oil lamp, nevertheless, its kindling is achieved by means of a lamp of fat, which is coarse and unrefined in comparison to the refined substance of olive oil.

ORIGINAL THOUGHTS

Similarly in the realm of intellect: An idea that comes to a person must have a source. Before the idea is conceived, it does not exist within the person, as it is written: "Wisdom emerges from nothingness."⁴¹ This in fact is the difference between *chochmah*, which is invention, and *binah*, which is understanding. In *binah*, the idea

this ability into their nature that they have this capacity.

40. Before the ten *sefirot* are actualized into

"full fledged" *sefirot*, they exist within their Emanator, *Ohr Ein Sof*, and are totally united with their Emanator. In addition, they are not in a state of revelation as the actual *sefirot* sub-

ומתגלית מחוץ להגחלת, שהרי השלהבת שכתוף הגחלת
נשארה במקומה, כאשר היתה בתחלה, ורק אשר ממנה
שלהבתי אשר היא מבחוץ להגחלת.

הדוגמה מזה בספירות העליונות, דהשלהבת אשר בתוף
הגחלת הם עשר ספירות הגנוזות במאצילו, והשלהבת אשר
מחוץ לגחלת הם העשר ספירות דאצילות,

הנה עם היות דעשר ספירות דאצילות הם נאצלים
מעשר ספירות הגנוזות בהמאציל ברוך הוא, אבל אין זה
דעשר ספירות הגנוזות נעתקו ממקומם בהמאציל ברוך הוא
ונעשו עשר ספירות דאצילות,

אלא דעשר ספירות הגנוזות נשארו בגניזתן, ומהם הוא
שנאצלו העשר ספירות באצילות.

ויצדק בזה המשל כמדליק נר מנר, דהמדליק נר מנר הנה
האצילות אשר נאצל מנר הדולק להנר אשר מדליקו הוא רק
בהאש והאור, שהוא החלק הרוחני אשר בנר ולא בגוף
וחומר הנר,

וכמו על דרך משל המדליק נר של חלב פשוט וגם מנר של
שמן זית, הרי ההדלקה אינה פועלת שום פגם בהנר של שמן
זית, ועם היות דהאש נאצל מהנר של שמן זית, אבל דליקתו
הוא בנר של חלב גם וחומרי לגבי חומר הדק דשמן זית.

ויובן זה בכח השכל, דההשכלה הבאה לאדם הנה בהכרח
לומר שיש איזה מקום אשר משם באה ההשכלה, שהרי
קודם שהשפיל את ההשכלה לא היה אצלו ההשכלה
במציאות כמו שכתוב והחכמה מאין תמצא, דזהו ההפרש בין
חכמה השכלה לבינה השגה, דכבינה הנה עוד קודם שמבין

sequently are. In Kabbalah these former *sefirot* are called *Eser Sefirot Hagnuzot* (the hidden ten *sefirot*). See *Sefer Hamaamarim* 5668, p. 197.

41. Job 28:12. In its literal meaning the verse is read as a question, "From where can wisdom be found?..."⁴¹ The word *me'ayin*, however, can be translated as *from where* as well as *from nothingness*.

exists even before it is understood and grasped. In *chochmah*, however, the idea does not exist until it is conceived.

This is one of the reasons that a new insight emerges through mental exertion. Insights will not come to a person by themselves. This requires intense exertion. And the more a person exerts his mind and extends his intellect the greater will his insight and wisdom grow. The reason for this is that the insight emerges from non-existence to existence and therefore requires exertion.

ROCK FIRE

The metaphor for this is the extraction of fire from a flint stone. This occurs through striking the rock with force. In contrast, kindling a flame from another flame entails no more than a touch. This is because the flame of a candle is openly in existence. So to light from one existence to another requires no more than a touch. But the flame of a flint stone possesses only a "hidden existence" [i.e., a potential for fire,] and therefore requires a forceful strike to bring it from non-existence to existence.

This is the meaning of *Wisdom emerges from nothingness*. Although the emergence of the insight stems from the source of wisdom,⁴² the manner in which it is revealed can be compared to finding a lost object⁴³: The place in which a lost object is found is obviously not its true and original place. Rather, the object must have come from another place. Its original place, however, is not known, since the *metziut* of the object emerges from non-existence.⁴⁴

NONEXISTENT EXISTENCE

So although the kernel of the concept does [eventually] attain the status of the *metziut* of an intellectual object, however, its *metziut* is not full-fledged. Thus when the kernel emerges, it flashes then disappears. It is like a flash of lightning in a storm that flashes for an instant then vanishes. For although it is a *metziut*, its *metziut* consists of the fact that it is not non-*metziut*. But it is not a full-fledged *metziut*.

42. Not from "nothingness."

43. The literal translation of *timatze*—what we have translated as *emerges*—is *found*, i.e., *wisdom is found from nothingness*.

44. By contrast, when one plants a seed and later reaps its fruit, one would not call this a "find," since its source is obvious and apparent.

את ההשפלה ומשיגה, כְּבֹר יְשֻׁנָּה לְהַשְׁפִּילָה בְּמִצִּיאוֹת, מֵה שְׂאִין כֵּן בְּחֻמָּה הִנֵּה קוֹדֵם שְׁמִשְׁכִּיל אֶת הַשְׁפִּילָה, הִרִי אִין אֶצְלוֹ הַשְׁפִּילָה בְּמִצִּיאוֹת.

דָּזְהוּ אַחַד הַטְּעָמִים מֵה שֶׁהַשְׁפִּילָה בָּאָה עַל יְדֵי יְגִיעָה דְּוָקָא, דְּמַעְצָמוּ אִינָם נוֹפְלִים שְׁכָלִים כִּי אִם עַל יְדֵי יְגִיעָה עֲצוּמָה דְּוָקָא, וְכֹל אֲשֶׁר מִיַּגַּע אֶת מוֹחוֹ וּמְטָרִיחַ אֶת כַּח שְׁכָלוֹ בְּיֹתֵר הִנֵּה יִשְׁכִּיל וַיִּתְחַכֵּם, יוֹתֵר. וְהַטְּעָם הוּא, לְפִי שֶׁהַשְׁפִּילָה בָּאָה מִלֹּא מִצִּיאוֹת אֶל מִצִּיאוֹת לְכֵן בָּאָה עַל יְדֵי יְגִיעָה.

וְהַמְשָׁל בְּזֶה מֵהוּצָאת הָאֵשׁ מִצוּר הַחֲלָמִישׁ שֶׁהוּא עַל יְדֵי הַכָּאָה בְּכַח דְּוָקָא, דִּהְדִּלְקַת נֵר מִנֵּר הוּא עַל יְדֵי נְגִיעָה בְּלִבָּד, וְהוּצָאת הָאֵשׁ מִצוּר הַחֲלָמִישׁ הוּא עַל יְדֵי הַכָּאָה דְּוָקָא, דִּהַטְּעָם הוּא דְּבִהְדִּלְקָה הָאֵשׁ הוּא בְּמִצִּיאוֹת גְּלוּי, וּמִמִּצִּיאוֹת לְמִצִּיאוֹת דִּי הִנְגִיעָה בְּלִבָּד, אֲבָל בְּצוּר הַחֲלָמִישׁ הִנֵּה הָאֵשׁ הוּא בְּמִצִּיאוֹת נְעֻלְמִי, וְכֹא מִלֹּא מִצִּיאוֹת אֶל מִצִּיאוֹת, לְכֵן הוּא כֹּא עַל יְדֵי הַכָּאָה דְּוָקָא.

וְזֶהוּ וְהַחֲכָמָה מֵאִין תְּמַצָּא, עִם הֵיּוֹת דְּבִיאת הַחֲכָמָה וְהַשְׁפִּילָה וְהַתְּגַלּוּתָהּ הוּא כֹּא מִמְקוֹר הַחֲכָמָה, אֲבָל אוֹפֵן בִּיאתָהּ וְהַתְּגַלּוּתָהּ הוּא עַל דְּרָךְ מִצִּיָּאָה, וְהַטְּעָם לְהֵיּוֹת מְקוֹרָהּ אִין וּבְלִתֵּי מִצִּיאוֹת, וְכַמְשָׁל הַמוּצָא מִצִּיָּאָה, דְּוִדָּאֵי הַדְּבָר שֶׁהַמְּקוֹם שְׁנִמְצָאָה אִין כֹּאן מְקוֹמָהּ הַעֲצָמִי, וְאִי אֶפְשָׁר לֹאמַר דְּכֹאן נִמְצָאת כֹּאן הֵיּתָה, אֶלָּא שְׁבָאָה מִמְּקוֹם אַחֵר, אֲבָל מֵאִין בָּאָה אִי אֶפְשָׁר לְדַעַת, לְהֵיּוֹת שְׁבָאָה מִלֹּא מִצִּיאוֹת אֶל הַמִּצִּיאוֹת.

וְהִנֵּה אַחֵר כֹּל זֶה עִם הֵיּוֹת דְּנִקּוּדַת הַשְׁפִּילָה בָּאָה בְּמִצִּיאוֹת נְקוּדָה שְׁכִלִית, הִנֵּה מִצִּיאוֹת זֶה הִיא נִקְרֵאת מִצִּיאוֹת לְגַבֵּי לֹא מִצִּיאוֹת, אֲבָל אִינּוּ מִצִּיאוֹת מִמֶּשׁ, לְכֵן הִנֵּה נִקּוּדַת הַשְׁפִּילָה בָּאָה בְּדֵרֶךְ הַכְּרָקָה וְהַתְּעַלְמוֹת, וְכִמוֹ בְּרִק שֶׁל רַעַם הַמְּכַרִּיק כְּרָגַע וּמִתְעַלֵּם הִנֵּה כִּמוֹ כֵּן הוּא הַכְּרָקָה שֶׁל נִקּוּדַת הַשְׁפִּילָה שְׁמִבְרִיקָה וּמִתְעַלֵּמָת, וְהַטְּעָם הוּא לְפִי שֶׁעִם הֵיּוֹתוֹ מִצִּיאוֹת, הִנֵּה הַמִּצִּיאוֹת הוּא לְגַבֵּי לֹא מִצִּיאוֹת, אֲבָל אִינֵהּ מִצִּיאוֹת גְּמוּרָה.

Deeper still: The *metziut* of *chochmah* consists of the fact that it is not non-*metziut*. It is not a full-fledged *metziut*, i.e., it is yet far from *metziut*. However, it is still farther from non-*metziut* than it is from *metziut*. For although it has not yet entered the realm of *metziut*, it has left the realm of non-*metziut*.

The proof for this is that the example of the essence of the concept does not give us an understanding of non-*metziut*. In other words, it is not a metaphor for non-*metziut*. The metaphor for non-*metziut* is the “faculty of intellect,” which is the source for intellect but is not actual intellect.⁴⁵ The essence of a concept, however, is not a metaphor for non-*metziut*. It is a metaphor for an emergence of *metziut* that has not yet developed into full-fledged *metziut*.

ATZILUT

This is also a metaphor for the *metziut* of Atzilut. Although it is only a revelation of what was hidden—and is compared to a flame lit from another—nevertheless, it is no longer the non-*metziut* from which it emerges. It is like the revealed flame that emerges from concealment, which is clearly extracted through striking, not touching. This indicates that the flame derives from non-*metziut* in comparison to the revealed flame. For the ten *sefirot* of Atzilut are the source for the worlds, which do possess *metziut*.

However, the *metziut* of Atzilut is not true *metziut*, but rather the absence of non-*metziut*. In its transition from non-*metziut* it becomes a source for *metziut*, but it itself does not possess true *metziut*. Hence the *metziut* of Atzilut is called *reshimah*, a mark or note:

ATZILUT = RESHIMAH

This can be compared to the general note used in intellectual contemplation by one who delves into intellectual matters. Before he be-

45. *Koach hamaskil* is the source of intellect from which actual thought and conceptualization derives. Since it is only the “power of intellect” and not actual intellect, it is considered non-*metziut*, i.e., a “non” of what we might

have thought it to be, given that its name has the connotation of intellect. Moreover, the fact that it is the source of intellect is only the external aspect of *koach hamaskil*, whereas its inner dimension has no connection to ideas.

אִמְנָם בְּעוֹמֵק הָעֵנִיָּו, עִם הַיּוֹת דְּכָל מְצִיאוֹתָהּ שֶׁל הַחֻכְמָה
הוּא רַק מֵה דְאִינָה לֹא מְצִיאוֹת, וְאִינָה מְצִיאוֹת גְּמוּרָה הֵינּוּ
שֶׁהוּא עוֹד רְחוֹק מֵהַמְצִיאוֹת, אֲבָל בְּכָל זֶה הוּא רְחוֹק יוֹתֵר
מִלֵּא מְצִיאוֹת מִכְמוֹ רִיחוּקוֹ מֵהַמְצִיאוֹת, דְּעִם הַיּוֹת דְּלְכָל
מְצִיאוֹת לֹא בָּא, אֲבָל מְכַלֵּל לֹא מְצִיאוֹת יֵצֵא.

וְהִרְאִיהוּ, דְּמִנְקוּדַת הַהִשְׁפָּלָה אִי אִפְשָׁר לָנוּ לְהִבִּין הָעֵנִיָּו
דְּלֹא מְצִיאוֹת, הֵינּוּ דְאִינּוּ מְשָׁל וְדוֹגְמָה עַל לֹא מְצִיאוֹת, כַּח
הַמְשָׁכִיל שֶׁהוּא מְקוּר הַשְׁכָּל, וְאִינּוּ שְׂכָל בְּמְצִיאוֹת, הוּא מְשָׁל
עַל לֹא מְצִיאוֹת, וְנִקְוֶדַת הַהִשְׁפָּלָה אִינּוּ מְשָׁל עַל לֹא
מְצִיאוֹת, כִּי אִם הוּא מְשָׁל עַל הַתְּחַלַּת הַמְצִיאוֹת אֲבָל אִינָה
מְצִיאוֹת גְּמוּרָה.

וְהַדּוּגְמָא מְזַה יוֹבֵן בְּעֵינֵי הַמְצִיאוֹת דְּאִצִּילוֹת, דְּעִם הַיּוֹת
גִּילּוּי הַהַעֲלָם, וְכַמְדְּלִיק גַּר מְנַר, בְּכָל זֶה הוּא כְּבָר אִינּוּ
אוֹתָהּ הִלֵּא מְצִיאוֹת אֲשֶׁר מִמְנָה הוּא מִתְגַּלֶּה, כְּדוּגְמַת
הַשְׁלֵהֶבֶת הַגְּלוּיָה הַכְּאָה מֵהַנְּעֻלְמָה, וּבְמוֹחַשׁ כְּאָה עַל יְדֵי
הַכְּאָה וְלֹא בְּנִגְיָעָה, דְּהֵינּוּ הוֹרְאָה שְׂכָא מִלֵּא מְצִיאוֹת לְגַבֵּי
הַגְּלוּיָה, כִּי הָעֵשֶׂר סְפִירוֹת דְּאִצִּילוֹת הֵם מְקוּר הָעוֹלָמוֹת
שֶׁהֵם בְּכַחֲנֵי מְצִיאוֹת.

אִמְנָם הַמְצִיאוֹת דְּאִצִּילוֹת אִינּוּ עֵינֵי הַמְצִיאוֹת אֵלֵּא
שְׂאִינּוּ לֹא מְצִיאוֹת, וְהַהֲעַתֵּק מִלֵּא מְצִיאוֹת עִם הַיּוֹת
מְקוּר לְמְצִיאוֹת אֲבָל אִינּוּ מְצִיאוֹת מְשֵׁשׁ, וְלִכֵּן הִנֵּה הַמְצִיאוֹת
דְּאִצִּילוֹת נִקְרָא בְּשֵׁם רְשִׁימָה.

וְעַל דֶּרֶךְ מְשָׁל הַרוּשָׁם הַפְּלִי בְּהַתְּעַסְקוֹת הַמוֹשְׁפָּל,
בְּעוֹסֵק בְּמוֹשְׁפָּלוֹת, הֵרִי בְּכָל דְּבַר הַשְׁפָּלָה וְהַתְּחַכְּמוֹת שֶׁהוּא
עוֹסֵק בָּהֶן, הִנֵּה קוּדָם שְׂמֵתַחִיל הוּא עוֹשֶׂה לוֹ רוּשָׁם כְּלָלִי

The *koach hamaskil* differs from actual thought in two ways: a) it is not the process of thinking, but rather the power of an intelligent soul to think; b) it remains part of the

soul and is indivisible from the other powers of the soul. In technical kabbalistic terms, the *koach hamaskil* is called "*chochmah stima'a*" (*Maamarim* 5668 p. 34-5).

gins to contemplate a given subject or idea, he makes a general note for himself that directs and defines his contemplation of the given subject. This is similar to the note made by an architect before he begins to build a structure.

Now, although the intellectual makes a general note defining and directing his contemplation, nevertheless, his note is different from that of the architect. In the case of the architect, he will merely actualize what had previously been in a state of potential. The idea itself will be followed exactly. The note of the intellectual, by contrast, is not followed exactly; his contemplation dictates the content of his thoughts, as is evident.

Yet although the original note may not be followed exactly, nevertheless, the very fact that he makes a note that defines the quality and direction of the contemplation—even if the note will be nullified—gives shape to the idea and makes it a structured idea that is close to *metziut*.

For among intellectual ideas, some are extremely lofty and wondrous. Like the ideas of an incisive genius, which are innovations that contain immense profundity and sharpness. But these ideas are far from *metziut*, since he does not have any note on the subject. He is merely revealing the flow of his wisdom. And although they are profound thoughts, they are far from *metziut*. Hence, a single idea of his can contain two opposite strains. But when he makes a note, even if the idea will contradict the note, his thoughts will be closer to *metziut*.

Similarly, the *metziut* of Atzilut is only a note, but not a *metziut* at all. On the other hand, it is not non-*metziut*. And since it is a “note,” it is a source for the worlds.

BERIAH = ENGRAVING

But the world of Beriah, although it is the first instance of *yesh* [“being”], which consists only of an ethereal element that can receive shape, nevertheless, it is a *metziut*. The world of Beriah is not just the absence of non-*metziut*, nor is it a mere note like the world of Atzilut. Beriah is a *metziut*, albeit one that is an ethereal element, which nevertheless has the capacity to receive shape.

איך ומה תהיה התעסקותו במושכל ההוא, בדוגמת הרושם שעושה הבנאי קודם בנין הבית.

והנה עם היות דהמשכיל עשה רשימה כללית בענין ואופן השכלתו, הנה בכל זה אינה דומה רשימת ההשכלה לרשימת הבנאי, דרשימת הבנאי הנה הוא רק מה שממלא בפועל כמו שהיתה תחלה בהשערה בכה, ועצם הרשימה אינה משתנית. מה שאין כן ברשימת ההשכלה, הנה עצם הרושם משתנה על פי עיון השכלתו כנראה בחוש.

אמנם עם היות שהרושם אשר בתחלה משתנה בכל זה הנה זה עצמו מה שעושה רושם באיכות ואופן ההתעסקות בהתעסקות השכלי הנה גם אם הרושם מתבטל אבל זה עצמו גותן ציור בהמושכל שתהיה השכלה מסודרה קרובה אל המציאות.

דהנה בשכלים הרי יש שכלים נעלים ונפלאים במאד, כמו סברותיו של החריף שהם המצאות שכלים בעמקות וחרירות עצומה, אבל רחוקים מהמציאות, והוא לפי שאין לו להחריף שום רושם בהמושכל, רק מגלה גביעת חכמתו ועם היותם סברות עמוקות אבל רחוקי המציאות ולכן יכול להיות בסברא אחת דבר והיפוכו, אבל כשעושה רושם, הנה אף גם אם המושכל סותר את הרושם, בכל זה המושכלות קרובים אל המציאות.

והדוגמא מזה יובן בהמציאות דאצילות דאינו אלא רושם בלבד, ואינו מציאות כלל, אבל אינו לא מציאות, ולהיותו רושם הנה הוא מקור לעולמות.

אמנם עולם הבריאה עם היותו יש הראשון שאינו אלא יסוד דק שהוא מוכן לקבל הצורה, הנה הוא ככר מציאות. היינו דבעולם הבריאה אין זה שאינו לא מציאות, ואינו גם רושם בעלמא כמו שהוא בעולם האצילות, כי אם הוא מציאות. אלא שהוא יסוד דק. ועם זה הנהו ככר מוכן לקבל צורה.

Therefore, the world of Beriah is called “an engraving.” Engraving is the opposite of a note. Unlike an engraving, a note is an unsubstantial thing that can be changed.

On the other hand, there is an advantage to an engraving in that it is a part of the substance in which it is engraved. It is not an added substance. Therefore, what is being revealed is the [engraved] object itself. Thus letters that are engraved in a fine stone, although they are letters,⁴⁶ actually reveal the stone. Not so in the case of letters of ink written on parchment, where the revelation takes place through the letters that *cover* the parchment. But in the case of an engraving, even the revelation consists of the stone itself.

This is a metaphor for the *metziut* of the world of Beriah. Although it is the first *yesh* that can receive shape, nevertheless, it is not a true *yesh* and *metziut*. It is the first “substance,” whose revelation consists of the revelation of the thing itself. And although it is no longer the same *metziut* as in Atzilut, neither is it a revealed *metziut*. Rather, its *metziut* consists of the fact that it has the capacity to be formed.

YETZIRAH = CARVING

The world of Yetzirah, however, is called “carving,” which is a defined form that does not change. It does not merely have the *capacity* for change; rather the *metziut* has already come into a form that is “carved” in a certain way, i.e., a limited way.

ASIYAH

The world of Asiyah, as its name suggests, is an absolute *metziut*. Whereas in the world of Yetzirah the primary thing is form, in Asiyah the primary thing is *metziut*.

So the idea of these four worlds—Atzilut, Beriah, Yetzirah, Asiyah—is that each world represents an increase and coarsening in the nature of *metziut*. In the world of Atzilut, the nature of *metziut* is that it is no longer non-*metziut*; in the world of Beriah, the nature of *metziut* is that it has the capacity to attain form; in the world of Yetzirah, the nature of *metziut* is that it *attains* form; and in the world of Asiyah, the nature of *metziut* is that it enters [actual] *metziut*.

46. And therefore distinct from the stone.

לְכֹן הִנֵּה עוֹלָם הַבְּרִיאָה נִקְרָא חֻקִּיקָה, דְּהַחֻקִּיקָה הוּא
הַיִּפּוֹד הַרְשִׁימָה, רְשִׁימָה הוּא דְכָר קַל, שְׁאִפְשָׁר לְהַשְׁתַּנּוֹת מֵה
שְׂאִין כֹּן הַחֻקִּיקָה,

אָבֵל יֵשׁ מַעֲלָה בַחֻקִּיקָה שֶׁהוּא בְּעֵצִים הַדְּבָר וְאִינוּ דְכָר
הַנוֹסֶף עַל הָעֵצִים, וְלָכֵן הִנֵּה הַגִּילּוּי מֵה שֶׁהָעֵצִים מִתְגַּלֶּה,
וּבְהַפְרָשׁ אוֹתוֹת הַחֻקִּיקִים וְחֻרוֹתֵים בְּאֶבֶן טוֹב הִנֵּה עִם
הַיּוֹתֵם אוֹתוֹת אָבֵל הַגִּילּוּי הוּא מֵה שֶׁהָעֵצִים מִתְגַּלֶּה, מֵה
שְׂאִין כֹּן בְּאוֹתוֹת הַכְּתוּבִים בְּדִיו עַל הַקְּלָף, הֵלֵא הַגִּילּוּי
הוּא עַל יְדֵי אוֹתוֹת הַמְּכַסִּים עַל הָעֵצִים, אָבֵל בַּחֻקִּיקָה הִנֵּה
גַּם הַגִּילּוּי הוּא הָעֵצִים.

וְהַדּוּגְמָא מְזַה בְּהַמְצִיאוֹת דְּעוֹלָם הַבְּרִיאָה, דְּעַם הַיּוֹתוֹ
יֵשׁ הָרֵאשׁוֹן הַמוֹכֵן לְקַבֵּל אֶת הַצּוּרָה, אָבֵל בְּכָל זֶה הִנֵּהוּ אִינוּ
יֵשׁ וּמְצִיאוֹת מִמֶּשׁ, וְאִינוּ רַק חוֹמֵר הָרֵאשׁוֹן שֶׁהַגִּילּוּי שְׁלוֹ
הוּא מֵה שֶׁהָעֵצִים מִתְגַּלֶּה, וְהַגַּם דְּכָבֵר אִינוּ אוֹתוֹ מֵהוֹת
מְצִיאוֹת שְׁבָאֲצִילוֹת אָבֵל בְּכָל זֶה גַּם מְצִיאוֹת גְּלוּיָה אִינוּ, רַק
שֶׁהוּא מוֹכֵן לְקַבֵּל צוּרָה.

אֲמַנָּם עוֹלָם הַיְצִירָה כְּבָר נִקְרָא בְּשֵׁם חֻצִּיקָה, שֶׁהוּא צוּרָה
מוֹגְבְּלָה הַבְּלִתִּי מִשְׁתַּנִּית. הַיִּינוּ דָּאִין זֶה שֶׁהוּא רַק מוֹכֵן לְקַבֵּל
צוּרָה, וְהַהֲתַגְלוֹת הוּא הָעֵצִים מֵה שֶׁהָעֵצִים מִתְגַּלֶּה, אֵלֵא שְׁכָבֵר
בָּאָה הַמְצִיאוֹת בְּצוּרָה חֻצוּכָה בְּאוֹפֵן כַּד וְכַד, הַיִּינוּ בְּאוֹפֵן
מוֹגְבֵל.

וְעוֹלָם הָעֲשִׂיָה הִנֵּה כְּשֵׁמוֹ כֵּן הוּא שֶׁהוּא מְצִיאוֹת גְּמוּרָה,
וְאִינוּ דוּמָה לְעוֹלָם הַיְצִירָה שֶׁהַעִיָּקֵר הוּא הַצּוּרָה כִּי אִם
הַעִיָּקֵר הוּא הַמְצִיאוֹת.

הַרִי דְאַרְבְּעָה עוֹלָמוֹת אֵלּוֹ אֲצִילוֹת בְּרִיאָה יְצִירָה עֲשִׂיָה,
הִנֵּה מְעוֹלָם לְעוֹלָם מִתְרַבֵּה וּמִתְעַבֵּה מֵהוֹת הַמְצִיאוֹת, דְּבְּעוֹלָם
הָאֲצִילוֹת הִנֵּה מֵהוֹת הַמְצִיאוֹת הוּא מֵה שְׂאִינוּ לֵא מְצִיאוֹת,
בְּעוֹלָם הַבְּרִיאָה הִנֵּה מֵהוֹת הַמְצִיאוֹת הוּא מֵה שְׂמוֹכֵן לְקַבֵּל
צוּרָה, בְּעוֹלָם הַיְצִירָה הִנֵּה מֵהוֹת הַמְצִיאוֹת הוּא מֵה שֶׁהוּא צוּרָה,
וּבְעוֹלָם הָעֲשִׂיָה הִנֵּה מֵהוֹת הַמְצִיאוֹת מֵה שֶׁהוּא בָּא בְּמְצִיאוֹת.

Nevertheless, just as the loftiest of the four worlds, the world of Atzilut, is a “world,” i.e., defined by the definitions of a “world,” so, too, the lowest of these worlds, the world of Asiyah, is also a spiritual state and does not possess any physicality of the *metziut* of the physical world.⁴⁷

DIRECT AND INDIRECT PERCEPTION

Now, if even the fourth world, which is called Asiyah, is also spiritual, what is the difference between its spirituality and that of the third world, the world of Yetzirah? And what is the difference between the world of Yetzirah and the world of Beriah? And since Atzilut is also a world, how much loftier is it than the world of Beriah? In other words, if they are all spiritual, what differentiates them?

The physical and the spirit are opposites. Therefore, human intellect, which resides in the physical brain, cannot grasp a matter of the spirit in a direct way,⁴⁸ but only in an indirect way.⁴⁸

Direct perception and indirect perception are two methods of understanding and comprehension. At times one grasps a matter in a direct way and at times in an indirect way.

Direct perception is used with matters that are of the physical realm and whose verification is empirical, in actuality. Indirect perception is used with matters that are not of the physical and whose verification is theoretical, not actual.

DEFINITIONS

The realm of the spirit possesses space and time, as does the physical realm. However, the definition [of space and time] differs between them. The definition of spiritual time and space is not at all like that of physical time and space.

A physical place is defined by spatial definition. It is characterized as having six dimensions. All philosophers agree that beyond the ninth sphere,⁴⁹ which is of this physical world, there is neither space nor emptiness, but only spiritual time and space.

Our minds, human intellect—which resides in a physical brain,

47. In other words, the four worlds exist *between* utter nothingness and physical reality. Thus the highest world is no longer utter

nothingness and the lowest world is not yet physical reality.

אָמַנְם אַחַר כָּל זֶה, הִנֵּה כָּשֵׁם שֶׁהַיּוֹתֵר עֲלִיּוֹן שְׁבָאֲרַבְעָה
עוֹלָמוֹת שֶׁהוּא עוֹלָם הָאֲצִילוֹת הוּא גַם כֵּן עוֹלָם, פִּירוּשׁ
מוֹגֵדֵר בְּהַגְדָּרוֹת דְּעִנְיָן עוֹלָם, הִנֵּה כְּמוֹ כֵּן גַם הָעוֹלָם
הַיּוֹתֵר תַּחְתּוֹן שְׁבָהֶם שֶׁהוּא עוֹלָם הָעֲשִׂיָּה הוּא גַם כֵּן רוֹחֲנִי
וְאִין בּוֹ שׁוּם גִּשָׁם מִהַמְצִיאוֹת דְּעוֹלָם הַתַּחְתּוֹן.

אָמַנְם לְפִי זֶה דְּגַם עוֹלָם הָרַבִּיעִי הַגִּקְרָא עֲשִׂיָּה הוּא גַם כֵּן
רוֹחֲנִי, הִנֵּה בְּמָה יִבְדֹּל רוֹחֲנִיוֹתוֹ מִהַרוֹחֲנִיוֹת דְּעוֹלָם
הַשְּׁלִישִׁי שֶׁהוּא עוֹלָם הַיְצִירָה, וּמָה בֵּין עוֹלָם הַיְצִירָה לְעוֹלָם
הַבְּרִיאָה, וְלֵאחֵר דְּגַם אֲצִילוֹת הוּא עוֹלָם כְּמָה נִפְלָא הוּא
מֵעוֹלָם הַבְּרִיאָה, הִינֵנוּ דְּכֹאֲשֶׁר כּוֹלָם הֵם רוֹחֲנִיִּים הִנֵּה בְּמָה
הֵם חֲלוּקִים זֶה מִזֶּה?

הַגִּשְׁמִי וְהַרוֹחֲנִי הֵם הַפְּכִים זֶה מִזֶּה, וְלִכֵּן הִנֵּה הַשְּׁכָל
הָאֲנוּשִׁי הַשׁוֹכֵן בְּמוֹחַ גִּשְׁמִי אִי אֶפְשָׁר לוֹ לְתַפּוֹס עִנְיָן
רוֹחֲנִי בְּאוֹפֵן חַיּוּבִי, כִּי אִם בְּאוֹפֵן שְׁלִילִי.

הַחַיּוּב וְהַשְּׁלִילָה הֵם שְׁנֵי דַרְכֵי הַהֲבָנָה וְהַהֲשָׁגָה, לְפַעֲמִים
מִבֵּין וּמִשִּׁיג בְּאוֹפֵן חַיּוּבִי, וְלְפַעֲמִים מִבֵּין וּמִשִּׁיג בְּאוֹפֵן שְׁלִילִי.

הַהֲבָנָה וְהַהֲשָׁגָה הַחַיּוּבִית הוּא בְּדַבָּרִים הַנִּתְפָּסִים בְּגִשָׁם
וְהַתְּאֲמָתוֹת הוּא מוֹחֲשִׁית, בְּפוֹעֵל דְּבָר, וְהַהֲבָנָה וְהַהֲשָׁגָה
הַשְּׁלִילִית הוּא בְּעִנְיָנִים הַכֹּלְתֵי נִתְפָּסִים בְּגִשָׁם, וְהַתְּאֲמָתוֹת
הוּא בְּכַח" וְלֹא בְּפוֹעֵל.

הַרוֹחֲנִי יֵשׁ לוֹ מְקוֹם וְזָמַן כְּמוֹ הַגִּשְׁמִי, אֲלָא שְׁחֲלוּקִים
בְּהַגְדָּרָתָם, זֹאת אוֹמֶרֶת דְּהַגְדָּרַת הַזָּמַן וּמְקוֹם דְּרוֹחֲנִי, אִינָה
כָּלֵל כְּהַגְדָּרַת הַזָּמַן וּמְקוֹם הַגִּשְׁמִי.

הַמְּקוֹם הַגִּשְׁמִי מוֹגֵדֵר בְּהַגְדָּרַת הַשְּׁטַח וּמוֹגֵבֵל בְּהַגְדָּרַת
שְׁשָׁה קְצוּוֹת, וְהוֹסֵכֶם מִכָּל הַחוּקָרִים אֲשֶׁר לְמַעְלָה מִגְּלָגֵל
הַתְּשִׁיעִי אֲשֶׁר בְּעוֹלָם הַזֶּה הַגִּשְׁמִי אִין בּוֹ לֹא מְקוֹם וְלֹא
רִיקוּת, אֲלָא זָמַן וּמְקוֹם רוֹחֲנִי.

48. Literally, "positive" and "negative."

49. *Rambam, Hilchot Yesodei Hatorah* 3:1 re-

fers to "Shamayim"—the heavens, as *Galgalim*—spheres. For the definition of the ninth sphere, see *Rambam* *ibid.*, laws 6-7.

albeit the most refined of physical substances—cannot grasp the meaning of “beyond time and space.” Our perception operates within time and space. What is beyond time and space, we cannot grasp.

INDIRECT PERCEPTION

Now, even though spiritual time and space are beyond our ken, nevertheless, we know perceptibly that the definition of a place is not limited to that which is defined by a six-dimensional space. There can be space that is not defined by the description of space that we perceive. The same is true of time; its definition is not limited to what we perceive it to be.

We all as one know that we possess a soul and that its faculties are active through the parts of the body in various functions: delight, will, wisdom, understanding, comprehension, love, fear, pride, thought, meditation, speech and deed.

Although they are spiritual entities, divorced from physicality, the faculties of the soul are nevertheless perceptible. Their expression through delight, will, intellect, emotions, thought, speech and deed, not only attests to their existence but also gives us an idea of what they are and how they differ one from another.

Intellect, in all of its elements—creativity, understanding, probing—gives us a conception of its nature and its distinction from will and delight, as well as [its distinction] from emotions and deed.

Just as it is with intellect—that its function verifies its nature and existence and portrays the image of its design—so it is with all of the soul’s faculties. These, however, are divided into three general categories: transcendent faculties, internal faculties—some of which are composed [i.e., the intellect], others animated [i.e., the emotions]—and facilitative faculties.⁵⁰

THE THREE FACULTIES

The transcendent faculties are those that are not confined to particular parts of the human body. These are delight and will, which reside and are active in all parts and faculties of the body equally.

The internal faculties are those that are confined to certain parts

50. Literally, “faculties that serve.”

מהו לא זמן ולא מקום הנה שכלינו, שכל האנושי השוכן במוח חומרי אף שהוא חומר היותר דק, בכל זה שכלנו אינו תופס זאת, כי כל תפיסתינו הוא בזמן ובמקום, ומה הוא לא זמן ולא מקום, לא נוכל לתפוס.

והנה עם היות דזמן ומקום רוחני אין אנו יכולים לתפוס מה הוא, אבל עם זה אנו יודעים במוחש, כי לא זהו דוקא המקום שהוא מוגדר בשטח דששה קצוות, כי יכול להיות מקום ואינו מוגדר בהגדרת תואר מקום המושג לנו, וכן בענין הזמן דלא זהו מהותו של הזמן המושג לנו.

כולנו כאחד יודעים, שיש לנו נפש וכחותיה פועלים באברי הגוף בפעולות שונות, בענג רצון השכלה הבנה והשגה, אהבה יראה התפארות מחשבה הרהור דבור ומעשה.

כחות הנפש הגם שהם רוחנים מושללי הגשם, הנה עם זה הם מוחשים, כי הפעולות בתענוג רצון שכל מדות מחשבה הרהור דבור ומעשה הנה לא רק שמאמתים היותם, אלא עוד זאת שהם נותנים לנו ערך ומדה במהות מציאותם ובענין הבדלם אחד מאחד.

ההשכלה בכל שלשה ענייניה התחכמות הבנה והעמקה, נותנת לנו מושג במהותה העצמי ובהבדלתה מהרצון והענג, כן מהמדות והמעשה.

כמו שהוא בהשכלה, אשר פעולתה מאמת מהותה ומציאותה ומצייר דמות תבניתה, הנה כן הוא בכל הכחות, אלא שהם מתחלקים בשלש מערכות כוללות: כחות מקיפים, כחות פנימים – מהם מתונים ומהם מתרגשים – וכחות משרתים.

הכחות מקיפים הוא שאין להם אברים פרטים בגוף האדם, והם הענג והרצון השוכנים ופועלים בכל האברים ובכל הכחות בשוה.

הכחות פנימים הוא שיש להם אברים פרטים בגוף האדם, והם השכל ומדות, דשכל משכנו במוח שבראש, והמדות

of the human body. They are intellect and emotions. Intellect resides in the brain, which is in the head, while the emotions reside in the heart. They are of different natures: the intellect is composed, the emotions are animated.

The **facilitative faculties** are merely the garments of the soul: contemplation and thought, speech and deed. They do not possess any independent disposition—either composed or animated. Because they are *facilitative* faculties, they conform to the nature of the faculty that inhabits them. When [these faculties] think or meditate, fulfilling thereby the charge of either the faculty of delight or will, intellect or emotions, their disposition will change, just as a garment conforms to the size of its wearer.

As mentioned, the deeds of the faculties describe to us those that power them. We therefore know the nature of the being of each faculty. True, we do not know the nature of the *essence* of the faculties, but we do know the nature of their [outer] beings. And since we know the nature of the faculties' beings, we must say that they are finite. For if the faculties were infinite, we would not know them, since the finite cannot grasp the infinite.

A clear proof for this is the following. The nature of the [outer] being [of the faculties], which is known to us, points to the existence of the essence [of the faculties], which is finite. For the essence of the essence cannot be infinite while its outer being is finite. For the finite and the infinite cannot coexist in one thing. So since the outer being is finite, its essence must also be finite.

Thus: All the faculties are defined by finite definitions of finite time and space. Yet though they are finite faculties that function within physical, material limbs, nevertheless, they are spiritual beings, defined by spiritual time and space.

And although they are distinct one from the other—not only in the three categories referred to above, transcendent, internal, and facilitative, but also each one of the transcendents, internals, and facilitatives, are distinct from each other—nevertheless, they are spiritual beings.

Now, although the faculties are spiritual beings and we are physical beings, nevertheless, we perceive the faculties and understand the nature of their beings. That is, not only do we under-

משכנם בלב. ומתחלקים במהותם, דהשכל הוא מתון, והמדות הם מתרגשים.

והכחות המשרתים הם רק לבושי הנפש בלבד. והם מחשבה הרהור דבור ומעשה, שאין להם מעמד עצמי, במתינות והתרגשות, אלא להיותם כחות משרתים הנה הם משתנים לפי מהות אותו הכח המתלבש בם, אם חושב מהרהר ועושה שליחותו של הענג והרצון, או השכל או המדות ישתנה מעמדם ומצבם, כהשתנות הלבוש אל מדת הלוכשו.

כאמור, אשר פעולות הכחות מתארות לנו את הפועלים אותן, על כן אנו יודעים מהות מציאותו של כל כח, ועם היות דאין אנו יודעים מהות מהותם של הכחות, אבל מהות מציאותם של הכחות, אנו יודעים, ומאחר שאנו יודעים מהות מציאותם של הכחות, הרי בהכרח לומר שהם מוגבלים, כי אם היו הכחות בלתי מוגבלים, לא היינו יודעים אותם, כי המוגבל אינו תופס בבלתי מוגבל.

וראיה מוחשית לזה הוא דמהות המציאות הידוע לנו מורה על מציאות המהות שהוא מוגבל, דאין לומר שמציאות המהות – היינו מהותו של המהות – יהיה בלי גבול, ומהות המציאות של אותו הדבר עצמו יהיה גבולי, כי הגבולי וכלי גבול הלא אי אפשר שיהיה בדבר אחד, ומאחר שמהות המציאות הוא גבולי הנה גם מציאות המהות הוא גבולי.

אשר על כן, הנה כל הכחות הם מוגדרים בהגדרות גבוליות דזמן ומקום גבולי, ואחר כל זה שהם כחות מוגבלים פועלים באברים גשמים בעלי חומר, הנה עם זה הם מהותיים רוחניים, המוגדרים במקום וזמן רוחני.

והגם שהם מוכדלים זה מזה לא רק בשלש פלוגות הנזכרות, מקיפים פנימים ומשרתים, כי אם כל אחד בהמקיפים פנימים ומשרתים חלוקים אחד מזולתו, בכל זה הנה הם רוחניים.

והנה עם היות שהכחות הם רוחניים ואנחנו הננו גשמים, בכל זה אנו תופסים את הכחות ואנו מבינים ומשיגים מהות

stand them intellectually, we sense them. We perceptibly sense the distinction between the definition of physical space and spiritual space.

PHILOSOPHY VS. CHASIDUS

After this introduction, you should study the explanation of the matter in the first two chapters of the explanation on the verse *Sos Asis* in *Likutei Torah, parshat Nitzavim*.

I hope that with G-d's help you will understand the matter well. For there is a covenant sealed for chasidim and their descendants that when they study a concept of Chasidus, they *sense* the concept. For in their blood flows the *lachluchis*⁵¹—transmitted by inheritance from parents to their children—which places them on the path of truth.

In the summer of 5668, my father was in Marienbad. One of the elders of the "Enlightenment" was staying there as well and he came to visit my father. He asked my father about some profound subject and my father replied with an explanation according to chassidic doctrine.

The elder was pleased with the answer and explanation and he said, "This is Chasidus?! It seems like a deep philosophical concept. What, then, is the difference between the logic of philosophy and that of Chasidus?"

My father replied: "My brother, Rabbi Zalman Aaron, once gave the following answer to that question. 'When a person studies philosophy, he ultimately sheds his *tallis kattan*⁵² and hat. And when a person studies Chasidus, he ultimately puts on a *gartel*⁵³ and a *yarmulke*.'⁵⁴

"This is the truth. Everything depends on the introduction and preparation for study. Philosophy is generally studied in a spirit of cynicism born of a desire to cast off the yoke of heaven. But

51. Literally "moisture," referring to an intuitive sense and a warm regard for Chasidus.

52. Literally, "small shawl," a four-cornered fringed garment with a hole in the middle (as opposed to *tallit gadol*, "large shawl," referring

to the prayer shawl.

53. A black belt worn by Chasidim during prayer.

54. Skullcap.

מציאותם, והיינו דאין זה אצלינו רק הבנה שכלית כי אם הרגשה, מה שאנחנו מרגישים זאת במוחש, ההפרש בין הגדר במקום גשמי ומקום רוחני.

ואחר הקדמה זו הנה ביאור הדבר ילמוד בשני פרקים הראשונים דהביאור על פסוק שוש אשיש בלקוטי תורה פרשת נצבים.

והגני מקווה כי בעזרתו יתברך יבין את הענין לאשורו, כי ברית כרותה היא לבני החסידים וגזעם, כשלומודים ענין של חסידות הם מרגישים הענין, כי בדמיהם נוזל לחלוחית הבאה בירושה מהורים לילדיהם המעמידתם על האמת.

בקנין תרס"ח היה הוד כבוד קדשת אאמו"ר [אדוני אבי מורי ורבי] זכר צדיק וקדוש לברכה לחיי העולם הבא נשמתו בגנוי מרומים וכותו יגן עלינו במאריענבאד, ושם התארח אחד מזקני המשפילים, ובא לבקר את הוד כבוד קדשת אאמו"ר הרה"ק [הרב הקדוש] ושאלהו באחד הענינים העיונים, וענהו כבוד קדשת אאמו"ר הרה"ק בהסבר בדרך תורת החסידות.

כשמוע האורח את המענה וההסברה הוטבו בעיניו, ויאמר הכי זה הוא דברי חסידות, הלא זה הוא השפלה עמוקה, אם כן – אומר האורח – מה בין השפלה של חקירה לתורת החסידות.

אחי הרז"א נ"ע [נשמתו עדין] – אומר לו הוד כ"ק אאמו"ר הרה"ק – ענה לאחד על שאלה זו, כי ההבדל הוא כשלומודים חקירה הנה, סוף כל סוף, פושטים הטלית קטן והכובע, וכשלומודים דברי חסידות הנה, סוף כל סוף, לובשים חגורה ויארמילקע.

והדברים אמיתים – אומר הוד כ"ק אאמו"ר הרה"ק – כי הכל תלוי בהקדמת והכנת הלימוד, כשבאים ללמוד דברי חקירה, הנה על דרך הרגיל לומדים זה בקרירות דפריקת

Chasidus is studied in a spirit of warmth born of belief and acceptance of the yoke of Heaven and an awe of Heaven.

“This,” my father concluded, “is the fruit of the devotion of the early chasidim to Chasidus. They bequeathed to their children and their children’s children some spiritual *lachluchis* so that a chasidic concept sticks to them. A chassidic axiom is absorbed well by them and places them on the path of truth.”

And with regards to the journey that you mention in your letter: If you can arrange your present business in a secure manner—along with the expenses of the journey and the time [it will require]—until, with G-d’s help, you will get organized in a proper manner, it would be most appropriate. May G-d help you with whatever you need, materially and spiritually.

He who seeks your welfare and blesses you,

[signature]



עול, וכשבאים ללמוד תורת החסידות לומדים זה בחמימות
דאמונה וקבלת עול ויראת שמים.

וזאת – סיים הוד כ"ק אאמור"ר הרה"ק – היא פעולת
המסירות נפש של החסידים הזקנים על תורת החסידות,
אשר הנחילו לבניהם ובני בניהם אחריהם איזה לחלוחית
רוחני אשר ענין של חסידות נדבק בהם, א חסידות'ר ונארט
מתקבל אצלם בכי טוב, ומעמידם על האמת.

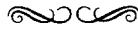
ובדבר הנסיעה האמורה במכתבו אם באפשרו לסדר
עסקו אשר בהנה באופן בטוח והוצאות הנסיעה והזמן עד
אשר בעזרתו יתברך יסתדר בסדר הראוי לו, היה נכון
הדבר והשם יתברך יעזרהו בהמצטרף לו בגשמיות ורוחניות.
הדורש שלומו ומברכו.



HEBREW NOTES

HEBREW NOTES

- נעתקה מהעתק המזכירות [מס. האגרת 2669].
 במפתח כ"ק אדמו"ר שליט"א "הורוויץ מ"א, ווילנא. ט"ו מ"ח צ"ח. ביאור ד'
 עולמות אבי"ע באריכות. חקירה וחסידות (פתגם אדני"ע).
 ההערות דלקמן הן של כ"ק אדמו"ר שליט"א, בכותרת "הערות, לפענ"ד,
 למכ' התוכנים דשתא דא ; צ"ח ; שקיבלתי".
- א. היכלות ע"ס או"כ: לכאורה צ"ל "היכלות מרכבה ע"ס או"כ" כדלעיל.
 - ב. הבריא . . . ברא: חולין מג: וכערוך ערך בר.
 - ג. אין זה שהוא אין ערוך: חסרים איזה תיבות.
 - ד. ממנה שלהבת: חסר.
 - ה. והתאמתותם הוא בכח: צ"ע הכוונה גם אם נאמר שפי' שמתאמת ע"י
 העדר וחסרון הפועל צ"ע. ולדוגמא: גם למד"א שתוארי השם הם שלילים,
 התאמתותם ע"י מה רבו, מה גדלו וכיו"ב הוא התאמתות מוחשי ובפועל.
 - ו. שמציאות המהות — היינו מהותו של המהות: לכאורה צ"ע.



OVERVIEW

OVERVIEW
OF THE FOUR WORLDS

By Rabbi J. Immanuel Schochet

1. THE CONCEPT OF "WORLDS"

Tzimtzum, the process of a progressive dimming, occultation and condensation of the light of the *Ein Sof*, brought about numerous levels, one lower than the other. These numerous levels are divided into five comprehensive categories, referred to as the Five Realms or Worlds. The numerous other levels are the myriads of gradations into which these five worlds subdivide, each of which is a microcosm on its own.

Essentially these Worlds are Divine "Garments" in which the *Or Ein Sof* conceals and clothes Itself, thereby animating and lending them existence.¹ But just as *tzimtzum* and the *Sefirot* are allegorical concepts that assume substantive reality only in relation to man and creation, i.e., from the creature's perspective (looking "from below upwards") but are non-real in essence, i.e., relative to G-d (looking "from above downwards"),² so it is with these Worlds.

When we speak of different Worlds or Realms, any difference is due to the recipients, and that in two respects: firstly, because the "higher" worlds are those which receive a radiance infinitely greater than the "lower" ones, and secondly, in that the "higher" ones receive this radiance without as many garments and screens as the lower ones.³

To be sure, the light of the *Ein Sof* fills all worlds alike and there is no place void of Him.⁴ The core and essence of the blessed *Ein Sof* is identical in the higher and lower worlds, and as He is to be found in the higher worlds so He is to be found in the very lowest.

1. *Tanya*, ch. 43.

2. See *Mystical Concepts in Chassidism*, ch. II, and note 18 a.l., and ch. III, section 1.

3. *Tanya*, ch. 40. Cf. *Iggeret Hakodesh*, sect. 25.

4. *Ibid.*, Cf. *Mystical Concepts in Chassidism*, chapter II, notes 16-17.

The difference between them is with regard to the stream of vitality from the *Ein Sof* in terms of “revelation out of concealment.” For the higher worlds receive in a more revealed form than do the lower ones, and all creatures therein receive each according to its capacity and nature, The lower worlds, even the spiritual ones, do not receive the light in such a revealed form but only by means of numerous concealing “garments” which hide and screen the Divine Light so that ultimately—on the lowest level, in the physical world—“No light or vitality whatever is visibly revealed, but only corporeal and physical things that appear lifeless.”⁵ Yet they, too, contain light and vitality from the *Ein Sof*, which lends them existence *ex nihilo*, so that they will not revert to their state of naught and nothingness as they were prior to their creation. In that sense the Holy One, blessed is He, is the “Most Hidden of All Hidden”⁶ and is called the “hidden G-d” (Isaiah 45:12).⁷

This is analogous to the presence of the soul in the body. The entire soul is a single and simple (as opposed to compound) spiritual entity, without any dimensions of space or size, corporeal shape or physical limitation. Thus one cannot say that it divides into a number of parts corresponding to the number of organs in the body. Rather, the whole soul pervades the entire body equally, from head to foot, and its core and essence is, for example, in the feet no less than in the brain, But from the different kinds of potencies or powers and vitalities contained in the soul’s intrinsic essence, each of the body’s organs receives the power and vitality appropriate to itself according to its own capacity and character—the eye for seeing, the ear for hearing, the mouth for speaking and so on.

Thus as the different bodily organs express and manifest different powers this is not due to a different soul, or part of the soul, being inherent in them, but it is due to their own unique composition

5. “Even in completely inanimate matter, such as stones or earth or water, there is a “soul” and spiritual life-force...which give life and existence to inanimate matter that it might arise out of the naught and nothingness that preceded the Six Days of Creation”; *Shaar Hayichud v’Ha’emunah*,

ch. 1, based on *Eitz Chayim* 39:3, See also *Tanya*, ch. 38; *Iggeret Hakodesh*, sect. 25, and *Eitz Chayim* 50, passim.

6. *Tikkunei Zohar*, Intro., 17a.

7. *Tanya*, chs. 40 and 51,

and capacity. All powers of the soul are intrinsic to the whole soul and independent of the body, as is evident from the fact that a blind, or otherwise defective, person is able to give birth to a physically normal child.⁸ A similar analogy is to the light of the sun which penetrates the rooms of a house, and even into rooms within rooms. The light does so in accordance with the presence or absence of obstructions. There is thus no change in the light itself, but only in the condition or capacity of the place to be illuminated.⁹

Thus when we speak of “higher” and “lower,” in proximity to, or distant from, the *Ein Sof* and so on, these terms do not refer to any spatial dimensions but to qualitative differences in degree and level.¹⁰

2. THE DIVISION OF THE WORLDS

The five comprehensive worlds are:¹¹

(1) *Adam Kadmon*. This anthropomorphic term means Primordial Man. *Kadmon* denotes “being primary of all primaries.”¹² This World is also called the Realm of *Keter Elyon* (the Supreme *Keter*), the “lucid and luminous light” (or *tzach um'tzuchtzach*) and frequently referred to as *Tzachtzachot*¹³—implying the “pure, lucid *Sefirot* which are concealed and hidden.”¹⁴

8. *Ibid.*, ch. 51; see also *Siddur im Perush Hamilot*, p. 164c-d, as well as *ibid.*, pp. 48a ff.

9. *Ibid.* (sources cited in preceding note).

10. Cf. Maimonides, *Hilchot Yesodei Ha-torah* 2:6; *Eitz Chayim* 1:2.

In fact this concept of relative concealments and occultations may be read in the very term of world in Hebrew. For the word *olam* (world) is etymologically related to, and itself spelled sometimes as, *elem* (to be concealed; hidden); see, e.g., Exodus 3: 15, and the comment in *Pesachim* 50b, and *Rashi*, a.l.; also Ecclesiastes 3:11, and *Midrash Rabba*, and *Rashi*, a.l. The term *Olamot* (Worlds) thus denotes the concealment and dimming of the Divine Light. See *Tikkunei Zohar*

42:82a, and *Sefer Habahir* 8 (10).

11. The general sources for the following paragraphs are R. Chaim Vital, *Sha'arei Kedushah* III:1 f.; *Eitz Chayim* I:4, and 43; Intro.; *Mevoh She'arim* VI:2:1; *Pardess Rimonim* 5:4; *Shomer Emunim* I:46 ff.

12. *Tikkunei Zohar* 19:42a, and 70:120a; cf. *Zohar* III:193b. See also *Shomer Emunim* I:62 f., and cf. *Mystical Concepts in Chassidism*, chapter II, note 34.

13. See the responsa by R. Hai Gaon and R. Chamai Gaon in *Pardess Rimonim* 11:1 and 3. See also R. Bachya ben R. Asher, Commentary on Exodus 34:6.

14. See *Tikkunei Zohar* 69:115b, and 70:135b. See *Pardess Rimonim* 11:2 ff.;

(2) *Atzilut*, the World of Emanation, The term is derived from the root *etzel* as in Numbers 11:17 and Ecclesiastes 2:10.

(3) *Beriah*—the World of Creation;

(4) *Yetzirah*—the World of Formation; and

(5) *Asiyah*—the World of Action or Making. These latter three names are derived from the creative terms in Isaiah 43:7.

Adam Kadmon is the most pristine emanation. It is the first and highest stage after *tzimtzum* took place and yet so sublime that in a sense it may be spoken of as completely attached to, and united with, the *Ein Sof*.¹⁵ *Atzilut* is the stage following *Adam Kadmon*, thus further removed from the *Ein Sof*. This World receives its vivification (the Divine Emanation and Life-force) via, or from *Adam Kadmon*, thus in smaller measure and less intense than *Adam Kadmon*.¹⁶ But *Atzilut* is still in such close proximity to the *Ein Sof* that it, too, is "One with It," being, in effect, Divinity.¹⁷

Beriah is further removed, and draws its vivification through *Atzilut*,¹⁸ thus in smaller measure, and less intense, than that of *Atzilut*. In fact, the full intensity and effect of *tzimtzum* is first noticeable in this Realm. Although the particular aspects and rungs of *tzimtzum* are too numerous to count and generally are of many diverse kinds, there are, however, three levels of powerful and comprehensive contraction and condensation, which give rise to the three lower Worlds. The World of *Atzilut* (and *a fortiori*, *Adam Kadmon*) is G-dliness itself.¹⁹ Thus we speak of a *Massach*, or *Prassa* (curtain; covering) separating between *Atzilut* and *Beriah* (and between the

Eitz Chayim 1:4, and 12:5; *Iggeret Hakodesh*, sect. 29; *Torah Or, Esther*, 98b.

15. Cf. *Mystical Concepts in Chassidism*, chapter II, note 38.

16. In that sense *Adam Kadmon* is the "soul" of *Atzilut*. In an extended sense, though, it is also the "soul" or spiritual substratum and life-force of all worlds, for the emanation of *Adam Kadmon* extends from the highest level to the very central point of the *chalal* (the world of *Asiyah*),

albeit in ever-increasing concealment; see *Eitz Chayim* 1:4, and *Iggeret Hakodesh*, sect. 10; *Mystical Concepts in Chassidism*, chapter VIII, note 2.

17. See *Tanya*, chs. 39 and 49; *Iggeret Hakodesh*, beg. of sect. 10.

18. In that sense *Atzilut* is the "soul" of *Beriah*.

19. Note 17, above; cf. also, *Mystical Concepts in Chassidism*, chapter VII, note 20.

subsequent worlds).²⁰ This denotes the immense separation and distinction between these levels.

Yetzirah is still further removed, and draws its vivification through *Beriah*, and *Asiyah* is the furthest removed having its vivification from *Yetzirah*.²¹

Like the ten *Sefirot*²² these Five Worlds correspond to the letters of the Tetragrammaton: *Atzilut* corresponds to the *Yud*, *Beriah* to the first *Hei*, *Yetzirah* to the *Vav*, and *Asiyah* to the latter *Hei*, *Adam Kadmon*, for its state of immense sublimity, cannot be represented by any specific letter but by the “thorn” of the *Yud*. As *Keter* is elevated above all *Sefirot*, so *Adam Kadmon* is elevated above all worlds. That is why, generally, only four Worlds are spoken of and referred to.²³

In fact, the Worlds correspond to the *Sefirot* themselves. Though all ten *Sefirot* emanate and “function” in every World in particular (*Keter* of *Atzilut*, *Chochmah* of *Atzilut*, *Binah* of *Atzilut* and so on),²⁴ specific *Sefirot* predominate in each of the Worlds.

Thus *Adam Kadmon* corresponds to *Keter*; it is the realm of *Keter*, because *Keter* is the predominant *Sefirah* in *Adam Kadmon*. *Atzilut* corresponds to *Chochmah*; it is the Realm of *Chochmah*, because

20. See *Eitz Chayim* 42:4 (ibid., ch. 13 f. of Klalut ABYA-I), ibid., 44:1; *Iggeret Hakodesh*, sect. 10.

21. Every Realm always being the “soul” of the succeeding one.

22. See *Mystical Concepts in Chassidism*, chapter III, note 37.

23. *Sha'arei Kedushah* III:1-2; *Mevoh Shearim* VI:2:1.

24. Moreover, just as the *Sefirot* are compounds dividing into themselves, the Worlds also divide into the general classes of the *Sefirot* as represented by the concept of the Worlds; thus we speak of *Atzilut* of *Atzilut*, *Beriah* of *Atzilut*, *Yetzirah* of *Atzilut*, *Asiyah* of *Atzilut*, *Atzilut* of *Be-*

riah, *Beriah* of *Beriah*, and so on until *Asiyah* of *Asiyah*. R. Moses Cordovero explains this division by means of an analogy to a silversmith who grades his silver according to the purity of the metal: The first grade is the most pure silver, free of base metals; the second one is less pure than the first, the third is about half pure and half impure, and the fourth contains more base metals than silver. However, even the first grade silver cannot be wholly and totally pure. There always are some drosses that cannot be removed. Thus even this first grade can be subdivided into more and less “wholly pure,” indeed, into the four general categories of silver as such. The same would apply also to the other three grades, with each sub-division differing from the others in the degree of purity. (*Pardess Rimmonim* 24:10)

Chochmah is the predominant *Sefirah* in *Atzilut*. *Beriah* corresponds to *Binah*, *Yetzirah* to the *Midot* (*Chesed-Gevurah-Tiferet-Hod-Yesod*), and *Asiyah* to *Malchut*, because these are respectively the predominant *Sefirot* in these particular Realms.²⁵

In terms of the "Man-Image" of the *Sefirot* (the *Partzuf* of *Adam Kadmon*, the original emanation of the Divine Light), the World of *Adam Kadmon* is referred to as the *Atzmut* (the Essence, or soul); *Atzilut* as the Body containing this soul; and *Beriah*, *Yetzirah* and *Asiyah* as the outer Garments in which this Body is clothed.²⁶

The difference between these worlds is one of degree in concealment of the *Atzmut*, and is, therefore, often compared to four modes of perception referred to as *reshimah* (a mark), *chakikah* (an engraving), *chatzivah* (a carving), and *asiyah* (an enactment);

A *reshimah* is non-substantial; it is a mere sign marked down, barely denoting a distinction between non-marked and marked, thus, between absolute naught and reality (or, rather, the beginning of reality). Its type of reality is so close to naught that there is practically no difference between them. Precisely so, *Atzilut* is the first egression towards substantiality: between absolute naught and infinity and the category of substantiality and finitude. A *chakikah*, on the other hand, is already sensed and perceived in greater measure than the *reshimah*; correspondingly, *Beriah* is the stage of a more perceptible and finite being than *Atzilut*, though still very subtle. A *chatzivah* is more perceptible yet, just as an object hewn and carved is sensed in much greater degree than some engraving. Comparable to that is *Yetzirah*. Full perception, completely in the realm of distinct substantiality and corporeality, is the finished product of an *asiyah*, and corresponding to it is the World which is called by this name—*Asiyah*.²⁷

R. Moses Cordovero²⁸ reads these differences between the

25. See above, note 23; also *Tanya*, chs. 39 and 52. Cf. *Iggeret Hakodesh*, sect. 5, note 51 (53).

26. *Eitz Chayim* 3:3.

27. *Pardess Rimonim* 16:9; *Shomer Em-*

unim 1:51. Cf. note 24 above.

28. Known by the acrostic *Ramak*; 1522-1570. Leader of a prominent Kabbalistic school in Safed; author of *Pardes Rimonim*, *Elima Rabbati*, *Shi'ur Komah*, *Or Ne'erav*, and many other works. Ramak is

Worlds in their very names. He suggests that the term *Atzilut* is also related to the preposition *etzel* (near-by), thus denoting the close proximity—to the point of unity—of the *Sefirot* to their Source. *Beriah* he relates to the verse “But if the Eternal *beriah yivra* (creates a creation)” (Numbers 16; 30), with the connotation of the coming into being of something new, *ex nihilo*.²⁹ Therefore *Beriah* is radically different and removed from *Atzilut*, *Yetzirah* he relates to the verse “*Vayitzer*—and the Eternal, G-d, formed man of the dust of the ground.” (Genesis 2:17) *Yetzirah* then is related to the “dust of the ground,” a lower, much less spiritual, level than *Beriah*. *Asiyah* is self-explicit as the most material and perceptible of these terms, and this is also suggested by its appearance as the third and last term in the above-mentioned verse of Isaiah 43:7.³⁰

Now, as has been said, all the *Sefirot* emanate throughout all the Worlds, in general and in particular. All the *Sefirot* manifest themselves in *Atzilut*, as well as in *Beriah*, in *Yetzirah*, and in *Asiyah*. As the *Sefirot* are in *Atzilut* they are still in explicit unity with their Emanator.³¹ Through *Malchut* of *Atzilut* (as is the “function” of *Malchut*) the *Sefirot* of *Atzilut* (latently immanent in *Malchut* of *Atzilut*) are projected further to manifest themselves in *Beriah*. *Malchut* of *Atzilut* thus serves as the mediary between *Atzilut* and *Beriah*. In that capacity *Malchut* of *Atzilut* assumes a characteristic of *Keter* which serves as intermediary between a higher stage and the subsequent lower one, Therefore *Malchut* of *Atzilut*, the lowest level of *Atzilut*, re-emerges as *Keter* of *Beriah*, the highest level of *Beriah*.³²

While the *Sefirot* of *Beriah* are the actual *Sefirot* of *Atzilut*, they are in *Beriah* in a state of great concealment and condensation. For the “downward transition” from *Atzilut* to *Beriah* involves “passage” through the immense *tzimtzum* of the *prassa* that separates these

regarded as one of the most important and lucid expositors and systematists of Jewish Mysticism.

21 (23).

29. See commentary of Nachmanides on Numbers 16:30; *Zohar Chadash, Bereishit* 17b; and *Iggeret Hakodesh*, sect. 10, note

30. *Pardess Rimonim* 16:1.

31. See above, note 17.

32. See *Iggeret Hakodesh*, sect. 10, and notes 27* (30) and 43 (46) a.l.

worlds.³³ Therefore, in *Beriah*, the World of Creation, there is the first appearance of finite and limited creatures distinct from Divinity, though still strictly spiritual: the souls of the righteous (*Tzadikim*), and sublime angels.

The same process repeats itself in the next stage of the creative development. Through *Malchut* of *Beriah* the *Sefirot* (all latently present in *Malchut*) are projected further downwards to manifest themselves in *Yetzirah*, emerging there in still greater concealment and condensation. This allows for the appearance of creatures less sublime and more numerous than those of *Beriah*. As this process continues, it culminates in the physical creatures and entities of our physical world, in the lowest level of *Asiyah*.³⁴

The implications of this creative process are two-fold. On the one hand it allows for the possibility of a finite, physical world with finite, physical creatures to the point that—because of the immense *tzimtzum* involved—they appear distinct and separate from Divinity. On the other hand it implies the Divine Immanence or Indwelling Presence (*Shechinah*) even in the finite and physical. For it is no less than the actual light of the *Ein Sof*, that issues forth from *Malchut* of *Atzilut*, albeit so strongly obscured and condensed that it is not manifest *per se*.³⁵ For the *Ein Sof* alone is able to create and sustain all beings *ex nihilo*; the *Sefirot* are not to be regarded as “creative agents” separate and distinct from Divinity.³⁶



33. See above, note 20.

34. See *Sha'arei Kedushah* III:2; *Tanya* I; ch. 39.

35. See *Tanya*, chs. 38, 40, 51 (quoted in

note 8), and *Iggeret Hakodesh*, sect. 6 and 25.

36. *Iggeret Hakodesh*, sect. 10, and cf. *Mystical Concepts in Chassidism*, chapter III, note 9.

BRIEF BIOGRAPHY

BRIEF BIOGRAPHY OF
 RABBI YOSEF YITZCHAK SCHNEERSOHN OF LUBAVITCH¹
 5640 – 5710 (1880 – 1950)

By Rabbi Nissan Mindel

To world Jewry, Rabbi Yosef Yitzchak Schneersohn, sixth Lubavitcher Rebbe, was a recognized leader and champion of Torah-true Judaism, who sacrificed himself all his life for the benefit of his people. To numerous individuals in all walks of life, he was a patriarch and sage whose word of advice and encouragement meant inspiration and comfort. To the Chabad community the world over, with its thousands of synagogues and hundreds of thousands of followers, his word was sacred and his wish a command.

His appearance was most impressive—his beard of gold and silver, his kindly eyes and majestic smile—left an unforgettable impression on all who observed him at close range. While benign and affectionate in his conversation with his numerous visitors, he could be gravely serious, fearless and outspoken, when touching upon any subject concerning the safeguarding of the religious observances or the economic improvement of his brethren, wherever they may be.

The Schneersohn Rabbinical Dynasty has for two centuries produced leadership of the rarest caliber in world Jewry. True to that tradition, the Lubavitcher Rebbe stood above party, but belonged to all Israel. Every Jew, without exception, was dear to him. Thus, while having devoted part of his time to the large Chabad community the world over, with its specific problems such as the dissemination of the Chabad philosophy and the perpetuation of the Chabad tradition, much of his energies were exerted for the general economic betterment of the Jew, and the safeguarding of Judaism everywhere, to the improvement of the educational system, and the support of all Torah-true institutions regardless of affiliation.

All the beauty of Chabad scholarship and piety, loving kindness and modesty, purity of heart and faith, were personified in him. He was all that a Jewish leader should be.

1. Although originally published in 1940 and subsequently updated after the passing of Rabbi Yosef Yitzchak, much of the information is current.

His selfless devotion to his people, his self-sacrifice for Torah and Judaism, his inspiring leadership in the most critical era of Jewish history, made the sixth Lubavitcher Rebbe stand out as one of the most revered and saintly figures of the entire world of Jewry.

* * *

Rabbi Yosef Yitzchak Schneersohn was born in Lubavitch, Russia, on the 12th day of Tammuz in the year 5640 (1880). His father, Rabbi Shalom DovBer Schneersohn,² initiated his son into communal work at the age of fifteen, by appointing him his personal secretary.

For more than one hundred years, the Lubavitcher Dynasty enjoyed the status of privileged citizens, first granted by Czar Alexander the First, at the time of the Napoleonic invasion of Russia, in recognition of the great patriotism of Rabbi Schneur Zalman, the founder of Chabad Chasidus, and the progenitor of the Lubavitcher Dynasty. This privileged status of the Lubavitcher Rebbes in each generation (even with many non-Jews), enabled them to render invaluable service to our people in Czarist Russia.

When news of the demise of Rabbi Schneur Zalman,³ the Alter Rebbe, reached St. Petersburg, the War Minister called a special session of the cabinet to send a message of condolence to the bereaved family.

The official address was brought to his son at Kremenchug by representatives of the Governors of Poltava, Tchernigow and Odessa, with an inquiry as to the best way in which Russia could repay the Lubavitcher Rebbes for their services. The son and successor of the first Chabad leader asked nothing for himself, but requested a benevolent attitude by the Russian Government towards the Jews, and the improvement of their economic position. Asked for specific suggestions, he requested the cooperation of the government in the settling of numerous Jews on the land, a project which his father had taken up just before the Franco-Russian war broke out. Thus the famous Jewish settlements of Kherson came into being.

The Settlement expanded, and to thousands of Jewish families it meant nothing less than salvation.

2. 5621–5680 (1860–1920).

3. 24 Tevet 5573 (1812).

The grandson of Rabbi Schneur Zalman, the world famous Talmudist and codifier, author of *Tzemach Tzedek*, Rabbi Menachem Mendel of Lubavitch,⁴ third generation of Lubavitcher Rebbes, acquired whole tracts of land around the town of Shtzedrin, including the town itself, where new Jewish settlements were established.

These efforts were further developed by each generation of Chabad leaders, right up to the time of Rabbi Yosef Yitzchak Schneersohn, when the *American Joint Distribution Committee* began to take an active interest in Russia's farming projects.

The settling of many Jews on farms was by no means the only activity which occupied the Lubavitcher Rebbes, with the purpose of alleviating the terrible economic plight of the Jews in Russia and Poland. They propagated the idea of artisanship among Jews, and raised their standards, economically and socially, to a place of recognition in Jewish life. No longer were Jewish artisans looked upon as the dregs of society. The son of the Tzemach Tzedek had induced the government to grant them special privileges of domicile in restricted areas, on a par with Jewish businessmen and professionals. The Lubavitcher Rebbes worked for the establishment of schools for training Jewish artisans. They also endeavored to create labor and occupation for Jewish workers, such as the establishment of the famous textile factory in Dubrovna, through the initiative of the father of Rabbi Yosef Yitzchak Schneersohn.

The Lubavitcher Rebbes were the true champions of Russian Jewry, always defending its economic positions against the restrictions and discriminations imposed upon the Jews by one government decree after another. Whether it was the annulment or postponement of an expulsion decree, such as in the years 1853-57 in the district of Vohlyn, or in the year 1891 in Moscow; or in the decree depriving Polish Jews of the right of running breweries in the year 1860, or the fight against the waves of pogroms and the like, the Lubavitcher Rebbes carried the fight fearlessly and selflessly to the highest spheres of the Russian Government and Court, and to the attention of the civilized world abroad, when it became necessary.

It is beyond the scope of this brief biography to enlarge upon

4. 5549-5626 (1789-1866).

the accomplishments of the earlier generation of the Lubavitcher Rebbes. The above brief references were made merely to give the reader a better insight into the position that the Lubavitcher Rebbe holds, not merely as leader of the Chabad world, but of world Jewry in general.

* * *

As personal secretary to his illustrious father, the young Rabbi Yosef Yitzchak Schneersohn participated in all important Rabbinical convocations, political conferences, and the sundry other public activities of his father. In 1895, soon after he had joined his father in his public work, he participated in the great conference of religious and lay leaders which took place in Kovno, and the following year in Vilna.

On the 13th day of Elul 5657 (1897), at the age of seventeen, Rabbi Yosef Yitzchak married Nechama Dinah, daughter of Rabbi Avraham Schneersohn, a prominent man of great scholarship and piety. During the week's celebration that followed the wedding ceremony, his father, Rabbi Shalom DovBer, announced the founding of the famous Lubavitcher *Yeshivah Tomchei Tmimim*, and the following year, appointed his son executive director. Under the able direction of Rabbi Yosef Yitzchak, and guided by his ever watchful father, the Lubavitcher Yeshivah flourished and opened many branches in various parts of the vast expanses of Russia.

In the strenuous efforts of his father to improve the economic status of the Jews in Russia, Rabbi Yosef Yitzchak was delegated by his father to carry on an intensive campaign for the establishment of a textile factory in Dubrovna. This campaign, which was conducted in the year 1901, took Rabbi Yosef Yitzchak to Vilna, Brisk, Lodz and Koenigsberg.

With the cooperation of the leading Rabbis of that time, including Rabbi David of Karlin, Rabbi Eliah Chaim of Lodz, Rabbi Chaim of Brisk, and Rabbi Chaim Ozer of Vilna, as well as the famous philanthropists, the brothers Jacob and Eliezer Poliakoff, a large textile factory was established in Dubrovna, in the district of Mogilev, giving employment to numerous Jewish workers, supporting some two thousand persons in all.

The difficult position of the Jews under the Czarist regime need

not be elaborated upon here. As mentioned before, however, the Lubavitcher Rebbes continually interceded on behalf of their brethren, both with the government and the court. Such intercessions took Rabbi Yosef Yitzchak to the capital of S. Petersburg many times, as well as to Moscow. His visit to the capital in the year 5662 (1902) proved highly successful.

When the Russo-Japanese War flared up in the Far East in 1904, Rabbi Yosef Yitzchak became quite active in the campaign inaugurated by his father to provide the Jewish soldiers on the far eastern front with *matzot* for Pesach.

The widespread unrest that followed in the wake of that war, known as the October Revolution, its suppression and the wave of pogroms that swept the Pale of Settlement, once again spurred his father into determined action. The Rebbe was sent to Germany and Holland, where he conferred with prominent statesmen, and induced them to intercede on behalf of the persecuted Jews in Russia, in order to suppress the wave of pogroms there. These efforts, too, proved highly successful.

In the year 5668 (1908), Rabbi Yosef Yitzchak again participated in the Rabbinical convocation which took place in Vilna. In the following year, he went to Germany to confer with Jewish leaders there. Upon his return he took part in the preparation for the next Rabbinical convocation in the year 5670 (1910).

His energetic and far-reaching public activities, his watchful defense of the rights of the Russian Jew, and his constant fight against local and central authorities aroused the displeasure of the then Czarist regime. During the ten years between 5662 and 5671 (1902–1911), Rabbi Yosef Yitzchak was arrested in Moscow and S. Petersburg no less than four times.

Since governmental inquiries could find nothing incriminating in the Rebbe's activities, he was released each time, with a stern warning which, nevertheless, did not deter him from continuing his work on behalf of his people with ever-growing vigor. In the years 1917 and 1918 Rabbi Yosef Yitzchak again took a leading part in the convocations of Rabbis and laymen in Moscow and Kharkov.

* * *

The time came when Rabbi Yosef Yitzchak, upon his father's

death on the second day of Nissan 5680 (1920), was left alone to assume full responsibility of leadership. At the request of the entire Chabad world, Rabbi Yosef Yitzchak accepted the leadership as Lubavitcher Rebbe.

By that time conditions had greatly changed. Russia was being bled white in the wake of war, revolution and constant internal strife, and, as usual, the Jews were the greatest victims. In those days, the Rebbe found himself practically alone, facing a task that required superhuman effort. He began to work on the rehabilitation of Jewish communal and religious life in Russia. His fight was on two fronts. The material position of the Jews had been reduced to the lowest degree of poverty and suffering, and the future of traditional Judaism was gravely threatened by the policy of the godless Jewish group known as the *Yevsektzia*.⁵

While single-handedly pitted against overwhelming odds in his fight for the preservation of traditional Judaism in Russia, the Rebbe realized that the great Torah center of Russia was destined to move to a new country. Therefore, he founded a Lubavitcher yeshiva in Warsaw, Poland in the year 5681, and helped many students and deans of his Russian yeshivot to make their way to Poland to carry on with the growing Lubavitcher yeshiva there.

The Lubavitcher yeshiva in Poland, like its forerunners in Russia, rapidly developed into a whole system of yeshivot with many branches in which hundreds of students were enrolled.

In the meantime, the Rebbe fearlessly conducted his work in Russia, establishing and maintaining yeshivot and Torah schools, and other religious institutions in various parts of the country. He ignored the warnings and threats of the *Yevsektzia*. At that time, the Rebbe had his center in Rostov-on-the-Don, but because of libelous accusations, he had to move. He took up residence in Leningrad (S. Petersburg) from where he relentlessly continued to direct his activities. At that time, he also organized a special committee to help Jewish artisans and workers who desired to observe the Shabbat. He sent out teachers and preachers and other representatives to the most remote Jewish communities in Russia to strengthen their religious life.

5. Notorious anti-religious organization, eventually dissolved by the Soviet Government.

In many instances, the Rebbe supported rabbis and institutions through loans and subsidies, as it was very difficult to organize financial help in those days.

The Lubavitcher Rebbe found it necessary at that time to organize Chabad communities outside of Russia. It was then that *Agudat Chasidei Chabad of the United States of America and Canada* was organized (in 1924), and he established regular contact with his followers in the New World.

In 1927, the Rebbe founded the Lubavitcher yeshiva in Bukhara, a remote province of Russia.

His fight against those who wanted to undermine the Jewish religion and religious observance became ever more bitter. The *Yev-sektzia* was determined to stop him. They resorted to intimidation and mental torture. An illustration in point is the following:

One morning, while the Rebbe was observing *yahrzeit* after his father, three members of the secret (now defunct) *Tcheku* rushed into his synagogue, guns in hand, to arrest him. Calmly he finished his prayers and then followed them. Facing a council of armed and determined men, the Rebbe once again reaffirmed that he would never, despite threats of compulsion, give up his religious activities. When one of the agents pointed a gun at him, saying, "This little toy has made many a man change his mind," the Rebbe calmly replied: "Your little toy can intimidate only a man who has many gods (passions) and but one world (this world). Because I have only one G-d and two worlds, I am not impressed by your little toy."

* * *

This relentless struggle, however, came to a head in the summer of the year 1927, when the Rebbe was arrested and placed in solitary confinement in the notorious Spalerno Prison of Leningrad. The Rebbe's life was now in imminent danger, but thanks to timely intervention by leading foreign statesmen, his life was spared. The intervention came in the nick of time, as a death sentence had already been passed.⁶

For some time the Rebbe was banished into exile at Kostroma in the Urals. Finally, again giving way to great pressure by prom-

6. For a detailed account, see *The Heroic Struggle* (Kehot, Brooklyn, 1999).

inent foreign statesmen, the authorities released the Rebbe on his birthday, *Tammuz* the 12th-13th, and he was permitted to settle in the village of Malachovka, in the vicinity of Moscow. Further intercession resulted in permission for the Rebbe to leave Russia and come to Riga, Latvia. On the day after Sukkot, the Rebbe left for Riga, together with his family and the bulk of his valuable and historic library.

Without pausing to rest, the Rebbe renewed his activities. He began by establishing a yeshiva in Riga. In the years 1928-9, he took the initiative in providing Russian Jews with *matzot*. His efforts were highly successful.

In the year 1929, the Rebbe visited Israel and from there, traveled to the United States. Here he received an official civic welcome in New York, and was granted the freedom of the city by the Commissioner of Police, acting on behalf of the Mayor. Hundreds of Rabbis and lay leaders welcomed the Rebbe and sought personal audiences. During this visit, the Rebbe was also received by President Hoover at the White House.

Returning to Europe he continued his varied activities, and in order to have better facilities for his work, he took up residence in Warsaw in (5694) 1934. The activities of the Lubavitcher yeshivot in Poland now gained considerable momentum. The central yeshiva in Warsaw and Otwock attracted many hundreds of scholars from all parts of Poland and other countries, including the United States. Two years later the Rebbe moved to Otwock, near Warsaw, and from there directed all his activities.

Storm broke out again, in September, 1939, with Europe in the throes of a second world war. Refusing every opportunity to leave the inferno of Warsaw until he had taken care of his yeshivot, and done everything possible on behalf of his suffering brethren in the Polish capital, the Rebbe remained there throughout the terrible siege and bombardment of Warsaw, and its final capitulation to the Nazi invaders. His suffering during this time, and his narrow escape under terrific bombardment, were not, however, in vain.

He had managed to evacuate a great many of his students to safer zones, and all the American boys who had been studying at the

Lubavitcher yeshivah at Otwock were safely transported back to their homes in the United States. His courage and fearlessness (he had a *sukkah* built and observed the *mitzvah* of “dwelling in the *sukkah*” at the height of the bombardment) were a source of inspiration to the suffering Jewish community of Warsaw.

It was only after he realized that there was nothing more that he could do that the Rebbe finally consented to heed the urgent requests of his many followers in Warsaw and abroad, particularly in the United States, to leave the shattered and charred ruins of the Polish capital, and make his way to the United States. The Rebbe’s ardent followers and friends in America, through the cooperation of the United States Department of State in Washington, worked incessantly to facilitate the Rebbe’s transportation from Warsaw to New York. Finally, the Rebbe and his family were offered transportation to Berlin, and thence to Riga, Latvia.

Riga, the capital of Latvia, which was still neutral at that time, offered further opportunity for the Rebbe to help the numerous refugees, who had succeeded in escaping from Poland to Lithuania and Latvia, among them many students and Rabbis.

On the 9th day of Adar II, 5700 (19 March 1940), the Rebbe arrived in New York on the SS. *Drottningholm*, and was enthusiastically welcomed by thousands of followers and many representatives of various organizations, as well as civic authorities.

Immediately upon his arrival, the Rebbe publicized that it was not for his own safety that he had made the trip to the United States, but that he had an important mission to fulfill in this free and blessed country. This mission was to make America a Torah center to take the place of the ruined Jewish communities of Europe.

The decade that had elapsed between the Rebbe’s first and second visit to the U.S.A. left its scar on the Rebbe’s constitution. His health had greatly deteriorated by his suffering and self-sacrifice. Nevertheless, the Rebbe threw himself at once, body and soul, into his new mission.

The central *Yeshivah Tomchei Tmimim*, Lubavitch, was soon established, and it became the forerunner of many yeshivot and Torah schools throughout the United States. The Rebbe continued his efforts on behalf of his war-torn brethren overseas, and at the same

time, concentrated every ounce of energy on behalf of American Jewry, to bring about a religious revival here.

After a short stay in Manhattan, the Rebbe moved his headquarters to Brooklyn. The first issue of the monthly journal *Hakriah Vehakdusha* made its appearance as the official organ of the *World Agudat Chasidei Chabad*.

The Rebbe then founded the *Machne Israel, Inc.* and *Merkos L'Inyonei Chinuch, Inc.* organizations. The former is devoted to the general strengthening of Orthodox Judaism in America and the world over, and the latter is dedicated to every phase of Jewish education, including the establishment and maintenance of many schools for girls; the publication of text-books and literature; the organization of Jewish youth into religious observance groups and circles, and so forth. These institutions are not Chabad institutions, *per se*, but are devoted to the general objective of strengthening Judaism and the remedying of the general position of Jewish education, consonant with the policy of the Lubavitcher Rebbes in the past five generations. The *Kehot Publication Society* was the next organization established. To head the three latter organizations, the Rebbe appointed his son-in-law, and future leader of Chabad-Lubavitch, Rabbi Menachem M. Schneerson.

* * *

The aims of the *Machne Israel* and *Merkos L'Inyonei Chinuch* organizations are dedicated to the welfare of all Jews without distinction. The idea of *Ahavat Yisrael* (love of fellow Jews), which permeates the work of these organizations, does not allow any distinction between one Jew and another, where Jewish spiritual and material welfare is concerned. Through the dissemination of literature in the spirit of our Torah and Prophets of old, through the distribution of religious articles, support of religious institutions, and so on, the *Machne Israel* organization has brought new vitality and meaning to thousands of Jews in every walk of life.

Of course, special attention was given to Jews in the armed services, and a wave of religious re-awakening swept the rank and file of the Jews at home and abroad, the like of which had been unknown and held impossible here in America.

An eloquent illustration of the activities of these two organiza-

tions under the auspices of Rabbi Yosef Yitzchak was the Farmers' Department of these organizations. This department sent a special representative by car to visit the Jewish farmers in the States of New York, New Jersey, Connecticut and Massachusetts. Words can hardly describe what this visit meant to those lonely farmers. For many decades they had come to regard themselves as forsaken and forgotten. Most of them had become completely estranged from Judaism. Their children would almost certainly have been lost to us forever. Now direct contact was made with these 'lost tribes of Israel.' The above mentioned organizations furnished them free of charge, or at cost price, with various essential religious articles, fine literature and textbooks to make them conscious and proud of their great spiritual heritage.

The publication department of *Merkos L'Inyonei Chinuch* has published millions of volumes of various publications, including Hebrew textbooks, juvenile library editions, two monthly journals, various pamphlets and booklets and other literature in Hebrew, Yiddish, English, French and Spanish. Who can estimate the far reaching moral effect of these publications on our growing Jewish youth, who until now have been fed on literature completely alien to the Jewish spirit?

Thousands of children of the Public Schools in greater New York and in other cities now receive religious instruction every week through the initiative and services of the *Merkos L'Inyonei Chinuch*, taking advantage of the provision of the Education Department releasing all students for one hour a week for religious instruction. It has also mobilized a legion of volunteer instructors from the ranks of senior yeshiva students to conduct these special religious classes. Special literature and pedagogic instruction are given to these teachers to conduct the classes in the best possible way.

Thus, not merely are thousands of Jewish children brought back to the Jewish fold, but through them the light and warmth of Judaism gradually penetrates into their homes.

Not of less importance is the work of the *Merkos L'Inyonei Chinuch* in the field of *chinuch habanot*—girls' education. Girls' schools under the name of *Bais Sarah* and *Bais Rivkah* have been established by this organization in New York and throughout the continent, in-

cluding Canada, as well as in the Holy Land, England, France, Morocco and Australia. There are now thirty-six such schools, in which thousands of Jewish girls are educated.

About seventy *Mesibos Shabbos* groups, for boys and girls, have been established by the same organization from coast to coast, whereby Jewish children and youths are made conscious of their great spiritual heritage. Meeting every Shabbos in a congenial atmosphere, led by a boy, or a girl—depending on the group—of their own age, these children become aware of the fundamentals of the Jewish religion, of the sanctity of the Shabbat and other precepts. They form a potential reservoir for yeshivot and Talmud Torahs.

At the end of the war, in 1945, when so many thousands of Jews were suffering in the DP camps of Europe and clamoring for help, Rabbi Yosef Yitzchak Schneerson established the *Ezrat Pleitim Vetsiduroim*, his *Refugee Relief and Rehabilitation Organization*, with a special office in Paris. He appointed Rabbi Benjamin Gorodetski as its head and official representative in Europe. Concentrating his efforts on this work, and with the help of the Almighty, the Rebbe succeeded in saving many hundreds of his own students and disciples and other Jews, from Russia, Poland, Lithuania, Latvia, etc., and in rehabilitating them in various countries as Rabbis and teachers, or in various professions, trades and businesses.

Many of these Jewish refugees came to Israel through the help of the *Ezrat Pleitim*, and in 1948, the Rebbe established Kfar Chabad, near Tel Aviv, where many refugees settled down to agricultural work. The village has made excellent strides in its development and is a model of dedication and industriousness. It has its own religious institutions, including a yeshiva. In recent years vocational schools have been established there, such as an agricultural school, a school for carpentry, and a school for printing. A second Chabad village, in the vicinity of the first, is being established.

A short while before his death, Rabbi Yosef Yitzchak turned to his followers and supporters with the following message: "There is much to be done in North Africa. The Jews of Morocco need teachers and guides, and it is our task to spread the knowledge of Torah among them."

This message resulted in the campaign for Jewish education and Torah-learning in Morocco. At present, many schools, teacher's seminaries, yeshivot and Talmud Torahs have been established in the various cities and towns of Morocco and in other parts of the world. All of these institutions and organizations for children, boys and girls, bear the name *Oholei Yosef Yitzchak Lubavitch*, in memory of the one who had conceived of this work, the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, of saintly memory.

The achievements in the field of Jewish education and the general strengthening of Judaism here in America which can be credited to the Rebbe's direct or indirect influence, clearly prove the old Jewish axiom: *Nothing can stand in the way of a determined will.*

In many quarters, the Rebbe removed the handicap which, more than anything else, has been responsible for the deplorable state of Judaism and Jewish education in America. The handicap was the common belief that *America is different*, and that *America is not suitable to become a center for Torah and G-d-fearing Jews.*

The Rebbe constantly underscored that strict adherence to the Torah as a factor in Jewish life is not limited to any particular country or any special conditions of time and place. He further impressed upon all our people, by word and by deed, that no matter how estranged a Jew may be from Torah-Judaism, the Jewish heart and soul remain unaffected, and the Jew can always be made aware and conscious of his or her great spiritual heritage, provided the right approach is taken.

Many Jewish communal workers and leaders have taken heart in the Rebbe's successful efforts, and redoubled their own. New organizations and institutions have sprung up in the field of Jewish education, Shabbat observance, etc., the benefit of which is making itself increasingly felt.

Paraphrasing the words of the wisest of all men (Proverbs 10:25) וְצַדִּיק יְסוּד עוֹלָם ("a tzaddik is the foundation of the world")—it can truly be said that Rabbi Yosef Yitzchak Schneersohn, the sixth Lubavitcher Rebbe, was one of the foundations of world Jewry in his generation.

Rabbi Yosef Yitzchak passed away on Shabbat, the 10th day of Shevat, 5710 (1950), after thirty years of indefatigable leadership as

head of Chabad and as leader of world Jewry, of which the last ten years were spent in dedicated work from his headquarters in Brooklyn, New York.

News of his demise saddened Jews all over the world, who mourned with a sense of personal loss the passing of so eminent, devoted and inspiring a leader. However, they found comfort not only in the knowledge that his spirit lives on in the unbroken chain of Chabad leadership, but also in the fact that his deeds and institutions continue to thrive under the leadership of his successor, the seventh Lubavitcher Rebbe and head of Chabad, Rabbi Menachem Mendel Schneerson [of righteous memory].



IMPORTANT DATES

IMPORTANT DATES IN THE LIFE OF
RABBI YOSEF YITZCHAK SCHNEERSOHN

- 5640 (1880): Birth of the Rebbe on 12th of *Tammuz*.
- 5655 (1895): Begins communal work as personal secretary of his father, and participates in the conference of communal leaders in Kovno.
- 5656 (1896): Participates in the Vilna Conference.
- 5657 (1897): On the 13th of Elul he marries the Rebbetzin Nechama Dina, daughter of R. Avraham Schneerson of Kishinev.
- 5658 (1898): Appointed head of *Yeshivaht Tomchei Temimim*.
- 5661 (1901): To lay the groundwork for establishing the Dubrovna factory, travels to Vilna, Brisk, Lodz and Koenigsberg.
- 5662 (1902): Travels to S. Petersburg for communal matters.
- 5665 (1905): Participates in organizing a fund to provide Passover needs for troops in the Far East.
- 5666 (1906): Travels to Germany and Holland, and persuades bankers there to use their influence to stop pogroms.
- 5668 (1908): Participates in organizing the Vilna Conference. [*Editor's note: Rabbis and Community Leaders discussed issues such as: genuine Jewish education; permission for Jewish children not to attend public school on Shabbat; the creation of a united Jewish organization for the purpose of strengthening Judaism; etc.*]
- 5669 (1909): Travels to Germany to confer with communal leaders. [*Editor's note: This was regarding his father's purchase of a property in Hebron named Beit Romano, which later housed the Israeli branch of the Lubavitch Yeshivah.*]
- 5670 (1910): Occupied with preparing the meeting of Rabbis. Between 5662 and 5671 (1902-1911) he is arrested four times on different occasions in Moscow and S. Petersburg because of his activities.

- 5677 (1917): Participates in arranging the conference of Rabbis in Moscow. [Editor's note: After the Bolshevik Revolution, elections took place to appoint Jewish city councils and a General Jewish Assembly. His father worked tirelessly to organize a religious front with a center and a special office that would deal with it all. For this reason, he called a unique conference of all the Torah giants throughout Russia.]
- 5678 (1918): Participates in arranging the Kharkov conference. [Editor's note: The above Moscow conference was preceded by a meeting of the leading Rabbis, to decide which matters would be discussed at the general conference in Moscow. This smaller meeting was held in Petrograd. However, because the participants in this meeting were few and in a hurry to return home, the Moscow conference failed to yield proper results. Thus, it was necessary to convene once again, this time in Kharkov, to discuss the elections for the General Jewish Assembly.]
- 5680 (1920): Accepts leadership of Chabad-Lubavitch.
- 5681 (1921): Arranges program of communal activities to strengthen *Yiddishkeit* in Russia; establishes *Yeshivaht Tomchei Temimim* in Warsaw.
- 5684 (1924): Compelled by the *Cheka* (secret police) due to slander by the *Yevsektzia*, to leave Rostov. Settles in S. Petersburg and labors to strengthen Torah and *Yiddishkeit* through activities involving Rabbis, Torah schools for children, *yeshivot*, *shochetim*, senior Torah-instructors and the opening of *mikva'ot*; establishes a special committee to help manual workers be able to observe Shabbat; establishes *Agudat Chasidei Chabad* in U.S.A. and Canada.
- 5687 (1927): Establishes a number of *yeshivot* in Bukhara. On 15 Sivan he is arrested and held in Spalerno prison. On 4 Tammuz he is exiled to Kostroma. On 12 Tammuz he is informed that he is free; the next day he is in fact released and at the Government's instruction he moves to Malachovka near Moscow. On the day after *Sukkot* 5688 (1927) he leaves Russia and settles in Riga, Latvia, and founds a yeshiva there.
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- 5688-9 (1928-9): Campaigns successfully to have *matzot* sent to Russia.
- 5689-90 (1929-30): Visits Eretz Yisrael and the United States.
- 5694 (1934): Moves to Warsaw; establishes association of *Temimim*; establishes branches of *Yeshivaht Tomchei Temimim* in a number of outlying towns in Poland.
- 5695 (1935): Begins publication of *Hatamim* journal.
- 5696 (1936): Moves *Yeshivaht Tomchei Temimim* and his residence from Warsaw to the city of Otwock.
- 5699 (1939): Establishes world-wide *Agudat Chabad*.
- 5700 (1940): On 9 Adar II, he arrives in New York and settles in Brooklyn; devotes himself successfully to rescuing his pupils; establishes Central *Yeshivaht Tomchei Temimim*.
- 5701 (1941): Begins publishing the journal *Hak'ria V'hak'dusha*; founds *Machne Israel*.
- 5702 (1942): Establishes *Yeshivaht Tomchei Temimim* with preparatory schools in Montreal, Canada; establishes *Merkos L'Inyonei Chinuch*; establishes *Yeshivaht Achei Temimim* in Newark, Worcester and Pittsburgh; establishes Kehot Publication Society of Lubavitch.
- 5703 (1943): Establishes *Otzar Hachasidim* Library of Lubavitch.
- 5704 (1944): Establishes *Nichoach* group to collect and publish Chabad melodies; begins publishing the journal *Kovetz Lubavitch*; establishes Society for visiting the sick (*Bikur Cholim*).
- 5705 (1945): Establishes relief office for refugees, with a branch in Paris; establishes *Eideinu* Society for advanced Talmud study, and *Shaloh* (religious instruction for public-school students); initiates efforts to improve the spiritual situation of Jewish farmers and others in rural communities in America.
- 5708 (1948): Founds (Kfar) Chabad village at Safaria, near Tel Aviv, for refugees from Russia.
- 5709 (1949): Urges the organization of a commission for the education of children of *olim* to Eretz Yisrael housed in the *ma'abarot* (transit camps) and meets with success.

5710 (1950): In the weeks before his passing he lays the foundations and program for educational work and strengthening Torah in North Africa. As a result, a seminary for teachers, a yeshiva, a junior yeshiva, a Talmud Torah for boys, and one for girls, all under the general name "Oholei Yosef Yitzchak—Lubavitch," have been established. On Shabbat *parshat Bo*, 10 Shevat 5710 (1950) at eight in the morning, he passes away and is interred in New York.



PUBLISHED WORKS

PUBLISHED WORKS OF RABBI YOSEF YITZCHAK

1. *Sefer Hamaamarim* – 5680-5689, 8 vol.
1. *Sefer Hamaamarim* – 5692-5693.
3. *Sefer Hamaamarim* – 5696-5711, 15 vol.
4. *Sefer Hamaamarim – Kuntresim*, 3 vol.
5. *Sefer Hamaamarim – Yiddish*
6. *Sefer Hasichot* – 5680-5691, 2 vol.
7. *Sefer Hasichot* – 5696-5710, 8 vol.
8. *Likkutei Dibburim*, 4 vol.
9. *Kuntres Torat Hachasidut*
10. *Kuntres Limud Hachasidut*
11. *Admur Hatzemach Tzedek U'Tenuat Hahaskalah*
12. *Kitzurim L'Biurei Hazohar*
13. *Sefer Hakitzurim – Shaarei Orach*
14. *Kitzurim L'Kuntres Hatefillah*
15. *Sefer Hazichronot*, 2 vol.
16. *Moreh Shiur B'Limudei Yom Yom – Chumash, Tehillim, Tanya*
17. *Seder Haselichot*
18. *Maamar V'Ha'ish Moshe Anav*, 5698
19. *Igrot Kodesh*, 14 vol.

Hebrew Translations:

1. *Likkutei Dibburim*, 5 vol.
2. *Sefer Hasichot* – 5700-5705, 3 vol.
3. *Sefer Hazichronot*, 2 vol.

English Translations:

1. *Lubavitcher Rabbi's Memoirs*
2. *On Saying Tehillim*
3. *The Tzemach Tzedek and the Haskala Movement*
4. *On Learning Chasidut*
5. *On the Teachings of Chasidut*

6. *Some Aspects of Chabad Chasidism*
7. *Chasidic Discourses, 2 vol.*
8. *Likkutei Dibburim, 5 vol.*
9. *The Principals of Education and Guidance*
10. *The Heroic Struggle*
11. *The Four Worlds*
12. *Oneness in Creation*

CD / Video:

1. *America Is No Different*
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Said by Rabbi Yosef Yitzchak at the close of his 1930 visit to Chicago, this discourse explores the concept of Divine Unity as expressed in the first verse of the Shema. The discourse maintains that it is a G-dly force that perpetually sustains all of creation. As such, G-d is one with creation. And it is our study of Torah and performance of the mitzvot that reveals this essential oneness.



CREATION AND REDEMPTION *Hachodesh 5700*

By Rabbi Yosef Yitzchak of Lubavitch

Translated by Rabbi Yosef Marcus

Tishrei celebrates Creation, the birth of the world, indicative of the natural order. Nissan commemorates the miraculous Exodus from Egypt, or the supernatural. In human terms, when struggling with the obfuscation of the natural, the key is to recognize the dimension where the limitations of the natural order do not exist. In fact, the physical exists only so that we may demonstrate how it too exposes the Divine truth. And when we recognize this, we can realize the supernatural even within the natural.



GARMENTS OF THE SOUL *Vayishlach Yehoshua 5736*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus

Often what is perceived in this world as secondary is in reality most sublime. What appears to be mundane and inconsequential is often most sacred and crucial. Thus, at their source, the garments of the human, both physical and spiritual, transcend the individual.



THE UNBREAKABLE SOUL *Mayim Rabbim 5738*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Ari Sollish

No matter how much one may be inundated with materialism, the flame of the soul burns forever. A discourse that begins with an unequivocal declaration, it speaks to one who finds pleasure in the material world, yet struggles to find spirituality in his or her life.



VICTORY OF LIGHT *Tanu Rabanan Mitzvat Ner Chanukah 5738*

By Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Translated by Rabbi Yosef Marcus

Even darkness has a purpose: to be transformed into light. This discourse explains how we can draw strength from the story of Chanukah for our battle with spiritual darkness, so that we, like the Macabees of old, may attain a *Victory of Light*.



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