Shaar HaYichud
The Gate of Unity

By

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Chapter One

We have already explained at length in a special pamphlet,[1] concerning the particular manners in which one may be aroused in his mind and heart, and the thought which is born of contemplation (*hitbonenut*), according to the five levels of the soul *NaRaN"ChaY*[2]. We must now clearly explain the matter of contemplation itself, to understand what it essentially is, and what one should contemplate.[3]

In essence, contemplation (*hitbonenut*) is the matter of gazing strongly into the depths of a concept, keeping one's mind upon it for long periods, until he understands it thoroughly in all of its particular parts and details. This is the inner aspect of the faculty of *Binah* (Understanding). In the terminology of the Talmud it is called by the term "*Iyun*" – עיון, (in depth study). This is as stated in tractate Sukka[4], "There is *Girsa* – גירסא (surface study), and there is *Iyun* – עיון (in depth study)".

The explanation of surface study is that one understands the subject matter only at first glance. That is, he flows quickly through the subject matter which he studies, without restraining himself and pausing at all, as is known[5]. For example, one may gaze upon a certain object without contemplating it at all, to understand the nature of how or what it is. He does not investigate all of its inner and outer parts, except in a passing fashion. Certainly, with the passage of time, he will forget about it altogether. Furthermore, he will only be able to relate the general matter[6] of what he saw to his fellowman. This is because his eyes only fell upon it in a passing fashion, without keeping his eyes upon it at all.

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[1] Referring to *Kuntrus Ha'hitpa'alut* – a tract on ecstasy, also authored by Rabbi Dov Ber of Lubavitch.

[2] This is an acronym for *Nefesh, Ruach, Neshamah, Chayah* and *Yechidah.* These are (in ascending order) the five general levels of the human soul. In *Kuntrus Ha'hitpa'alut*, the Rebbe explains at length how through contemplation a person is capable of arousing and revealing the higher levels of his soul. There, he explains the various resulting levels of arousal according to each level of both the animal and the Divine souls.

[3] This book comes as a direct continuation of *Kuntrus Ha'hitpa'alut*. That is, in *Kuntrus Ha'hitpa'alut* the Rebbe explained that it is specifically through contemplation that one can arouse any emotions towards the Creator. Here though, the Rebbe informs the reader in regard to the methodology of contemplation itself, and the subject matter upon which one must contemplate in order to achieve the result of inspiration towards G-d. The first nine chapters of this book explain the methodology of contemplation itself, while chapters ten through fifty four explain the subject matter upon which one is to contemplate.

[4] See tractate Sukka 28b.

[5] This is a valid method of general study, generally used in Talmud study in order to gain a breadth of the knowledge of the Talmud, as opposed to a depth.

[6] He will only be capable of explaining what he saw in the most general of terms, but he will be completely incapable of explaining its details.

This is likewise the case when the mind's eye gazes upon a specific logical construct in just a passing fashion. Because he understands the concept only at first glance without pausing and restraining himself to analyze and investigate it properly, he will not come to know the concept to its ultimate depth at all.

Now, there are three matters in every intellectual concept. These are; depth, length and width. The width is the explanation of the concept from all angles, with many particulars. This is analogous to the width of a wide river. In contrast, the understanding of a concept simply, as it is[7], is similar to a narrow river. The length of a concept is the tremendous descent of the concept, to invest it into various different analogies so that it may even be brought within the reach of a small child. This is analogous to a flowing river which draws out to its length.[8] (This concept is explained at length in Chassidic manuscripts[9] in regard to the matter of the length of the hides.[10])

The depth of a concept is analogous to the depth of a river. From its depth the river widens, but in and of itself it is not wide at all. However, it is the main essence of the river (which is called the "undercurrent"), for it is the main strength of its flow from its source. The waters which are above the depth, to its height or its sides and even its length, are secondary to the depth, for they only represent the spreading forth of its strength.[11] Likewise, the depth of the intellectual concept is the aspect of its essential point, as it is in and of itself.[12] This is what is called "The depth of that which is comprehended" (*omek ha'moosag*). Everything that spreads forth in the explanation of this concept, either the great width with many angles and details, and also the great descent of the length, and even the height above, to understand higher concepts through this concept[13], are all drawn from the essential depth of the point of

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[7] In other words, "How it is" at first glance, it is only understood from a single angle, and even then not to its very depth. It is therefore "narrow". This is like one who is "narrow-minded" and can only see things in one way, and not from any other angle.

[8] A river begins high up in the mountain peaks and is drawn out with great length until it reaches sea level. Likewise, the concept begins as a lofty or deep concept, in that it is removed from the understanding. Through the use of analogies, one brings the concept down from its loftiness and brings it close to his mind, so that it may easily be grasped.

[9] See *Biurei Zohar* (of the Mittler Rebbe), Pekudei & Noach.

[10] This refers to the length of the hides used to cover the tabernacle. In general, it is explained there that the length of a concept refers to the fact that it undergoes many changes along its descent, yet remains essentially the same. An example of this is how the automobile has undergone many drastic changes from the first automobile until the automobile of today. Nonetheless, they are still essentially the same thing. Likewise, when a teacher takes the way he understands a concept and lowers it down to the comprehension of a child, although it has undergone various changes and descents, it is still essentially the very same concept which is conveyed.

[11] The strength of the depth of the river is its undercurrent, the source of which is the strength of the flow of waters from the spring. According to the strength of this flow (i.e. its depth), will be the measure of its length, width, (and height). A river with a weak depth will be very shallow, narrow, and have a short length. In contrast, a river with a strong depth will be very deep, wide and have a great length.

[12] How it is in and of itself, before it is limited and defined through the spreading forth of a length and width etc.

[13] Footnote of the Rebbe: (Through the aspect of "height" one's understanding may reach) all the way until the depth of the heights, like the overpowering of the waters in the time of the flood (during the times of Noah). Likewise, there will be a spiritual flood (which refers to the spreading forth of the teachings of Chassidus) in the days of Moshiach, in the 600th year of the life of Noah (5600th year of the Jewish calendar which refers to 1840 of the common era). This is as stated in the Zohar that "the wellsprings of wisdom

the concept[14], which is how it spreads forth from *Chochmah* – Wisdom, which is called "*ein*[15] - nothing". This is as stated, "A river goes out from *Eden*". *Binah* (understanding) is called a river, while *Chochmah* (insight) is called a spring, as is known[16].

This, then, is the mode of study called *Iyun* (in depth study); that he keeps his mind on the concept[17] and analyzes it greatly. This is a slow in depth study which is the opposite of the quick surface level of study. The purpose of this is specifically to reach the depth of the concept, as it is in its innermost essential point. This is analogous to one who gazes his eyes upon a certain object, but not in a passing manner. Rather, he keeps his eyes upon it with great attention and scrutiny, taking his time until he knows it well, in all of its internal and innermost components. This type of study is called *Hitbonenut* – contemplation. The word *Hitbonenut* (התבוננות) is specifically spelled with two *Nuns* (נ – N)[18], to signify that one is to

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will open". These are the springs of the depths of wisdom, "which will overpower and rise up and will cover all the mountains". Then, "the reservoirs of the heavens shall open up", and there shall be drawn down "the waters which are above the heavens". This is called the depth of the height, which is dependant upon the depth below, because "the beginning is bound up with the end", as in the verse, "Cast your questions to the depths or raise it on high" etc.

[14] One who grasps the depth of the concept itself is certainly capable of explaining it from many angles (and even bringing forth new angles). He is likewise capable of bringing the concept down in length to the understanding of one who is of lesser intellectual capacities than himself. An example for this can be taken from the study of mathematics. Once a person has grasped the very depth and core of the concept of addition, he is now capable of adding any two numbers together, infinitely. This is true even though in school he was not given these particular two numbers to add together. Likewise, he is capable of explaining addition to someone else, and bringing the concept into allegories such as "one apple plus one apple equals two apples" etc. In contrast, one who has not grasped the depth will not possess this length and width. Rather, he will only be capable of regurgitating what he received in explanation, without a full understanding of its depth at all. We therefore observe that the width and length of the concept are dependant upon its depth. Another concept of "height" has also now been introduced. This means that once one has understood the depths of a concept, this concept may now be used as a building block to reach deeper depths, or "heights". In the example given above, through first understanding the depth of arithmetic, one may then move on to "higher" mathematical concepts, such as algebra, geometry, trigonometry, calculus etc. Eventually he can reach great depths in mathematics, which would not have been possible had he not first grasped the depth of addition. One who cannot add can certainly not explain numbers theory. This is the explanation of the "height" of a concept.

[15] רתמ"ב See Tikkunei Zohar , and Maamarei Admor HaEmtza'I, Bereshit p.2

[16] The river refers to the logical comprehension and grasp of a concept of *Binah*, whereas *Chochmah* is compared to a spring, from where there bubble forth flashes of insight and intuitive wisdom in the subject matter of one's study. This verse states, "A river came forth from *Eden*". The word *Eden* means "pleasure". It will be explained in chapter 26 that pleasure is associated with *Chochmah*. The main reason for this is that the seminal flash of intuition which spreads forth into the river of comprehension of *Binah* is where the pleasure of understanding is located. Likewise, *Chochmah* is compared to water, while *Binah* is compared to fire. This is because it is the nature of water to descend, while it is the nature of fire to ascend. Likewise, it is the desire of *Chochmah* to descend into graspable comprehension, while it is the desire of *Binah* to ascend, with an upward yearning, to understand that which is not yet understood. This is applicable in this explanation here, for the foundation of water is the source of all pleasure, i.e. *Eden*. (See Tanya Ch. 1)

[17] In other words, one must study the known explanations and body of knowledge in such a manner in order to reach the depths of it. Once he has done this study and has reached the very essential depths, he may be capable of bringing out new explanations and insights, which were never previously explained.

[18] It would have been just as proper for the word *Hitbonenut* (התבוננות) to be spelled with only one *Nun*, i.e. *Hitbonut* (התבונות). The extra *Nun* signifies and emphasizes that one is to contemplate the material greatly, going over it many times in a way of contemplation, in order to understand its depth.

contemplate it and analyze it greatly. This is in accordance with the explanation of Rashi[19] on the word *Iyun*[20], "To stand upon the subject, to understand it clearly".

We find that this aspect of *Iyun*[21] is only an aspect of a receptacle for the delving of *Binah*[22] itself. For, at first glance, this aspect of *Iyun* is called "the delving of the concentration"[23] in common usage. In truth, this is not the case, for the delving of the concentration is only a vessel, which allows one to come to the actual depth of the concept.[24]

A higher level than the level of the "delving of the concentration" (*Ha'amakat Ha'da'at*), is what is called "delving" (*Ma'amik*). This method of delving allows one to reach higher than even *Chochmah* itself.[25] Now, seemingly, *Chochmah* is literally an aspect of the intangible "nothingness" of the concept, as it exists even before it comes into the category of being the essential depth or point of the concept in the comprehension of *Binah*[26]. As mentioned previously, it is like the waters of a spring in comparison to the waters of a river. Nonetheless, the aspect of delving in this source of the concept[27], its source reaches into the very source of the flow of the waters of the spring,[28] which is called "the depths of

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[19] Rabbi Shlomo Yitzchaki, one of the foremost and most authoritative commentators on the Tanach and the Talmud.

[20] See Rashi on tractate Sukka, 28b.

[21] This refers to the keeping of one's mind upon a subject matter.

[22] This refers to the actual logical investigation into the particulars of the subject matter, which is "the inner aspect of *Binah*", as mentioned previously.

[23] In the original Hebrew it is *Ha'amakat Ha'da'at*, which literally means "the delving of the knowledge". Later on in this chapter, the Rebbe will explain that the faculty of *Da'at* is the faculty of concentration.

[24] In other words, at first glance it would appear that what we have been describing is a faculty of *Da'at*, which is the faculty of concentration. It could be erroneously understood that through concentration alone one can arrive at the depth of the subject matter. Here, the Rebbe corrects an error which is prevalent amongst most methods of meditation. Many methods of meditation instruct one to activate his concentration on a single focal point or thought, while blocking out all other thoughts and shutting off the analytical and logical brain of *Binah*. They believe that through this one may attain a glimpse into the truth of reality. In contrast, what is explained here is that concentration alone is only a vessel for the analytical mind of *Binah*. That is to say, one who is incapable of concentrating on the subject matter will certainly be incapable of scrutinizing all its details. Nonetheless, concentration alone would be an empty vessel, and therefore not lead one to any truths. Therefore, although concentration is a necessary prerequisite, nonetheless, the main focus is on the analytical and logical investigation and study of the subject matter. This is more simply understood by the fact that if one meditates on the word "medicine", even for ten years, he will still not become a doctor. Furthermore, if this person thinks that he possesses any knowledge of medicine solely through this, we can be sure that he is delusional. Although he has concentrated very strongly, he was lacking the subject matter upon which he should have been concentrating. His "vessel" of "knowledge" (*Da'at*) is therefore still empty.

[25] One is only capable of this level called *Ma'amik* – Delving, once he has already learned the entire known body of knowledge (of this subject matter), and grasped its depth. In this level a person delves into the depth itself, to understand deeper and deeper depths, and bring out new insights. In contrast, in the first level of *Ha'amakat Ha'da'at* – the delving of the concentration, the person has not yet received any explanations at all. Through concentrating he becomes a fitting receptacle to receiving the explanations.

[26] That is, it is like the waters of the spring of insight (*Chochmah*), *before* they have burst through the ground to become the depth of the river of the comprehensive grasp of *Binah*.

[27] The source of the concept referred to here is *Chochmah*. This is like the concealed waters of the spring which are the source of the waters of the river.

[28] That is, the spring also has a source, which is the aquifer. Furthermore, there are different depths within the spring itself, some levels being closer to "ground level", while others are closer to the ultimate depth of

Chochmah" or "the hidden-ness of *Chochmah*"[29]. For, just as there are depth, length and width in *Binah* which is called "*yesh*[30] – something", there is likewise a depth, length and width in the spring of *Chochmah*, which is called "*ein* – nothing".

The depth of the spring is the beginning and source of its inception, at its very depth. From there its flow spreads upward until drops of water burst forth into revelation from their concealment within the ground. Its utmost concealment is in its ultimate depth below (in the aquifer), as in the verse, "the wellsprings of the abyss burst forth". For, the earth is riddled with fissures[31] and veins of water, which have a primary depth[32]. About this it is stated[33], "*Chochmah* is found from nothing", i.e. from the concealed depths of *Chochmah*.

Now, *Chochmah* is the discovery of new insight which emerges like a bolt of lightning, as is known. The source of its inception in its hidden depths is its innermost essence. This is similar to the previous explanation of the matter of the depth of the comprehended concept (*omek ha'moosag*) of *Binah*. However, that was only in regard to the depth of the comprehension of *Binah* which is felt in a tangible way, with revealed explanations on a subject. The depth of this explanation of the concept[34] is only the aspect of the "nothing of the something" of comprehension. Therefore, its depth, which is its essential point, is of no comparison to the "nothing" of *Chochmah* before it comes into the category of comprehension altogether[35].

Nevertheless, although the depth of the comprehension, which is called the 50th gate of *Binah*, is drawn from the "nothing" of *Chochmah* to "something"[36], its source also reaches into the depths of *Chochmah* itself. It is clearly observable that the delving specifically into the depth of the comprehension (*omek hamoosag* of *Binah*) will bring one to the source and root of the concept, thus enabling him to bring new light of *Chochmah* (insight) into *Binah*

"the aquifer". Likewise, in *Chochmah* itself, one is capable of delving into the depths, and is capable of even reaching the very source of *Chochmah*.

[29] In the Hebrew it is *Omkei Chochmah* or *Ta'alumot Chochmah*. See also Job 11:6

[30] This can also be understood as "the tangible". Whereas, "*Ein* – nothing", can be understood as "the intangible", as will now be explained.

[31] Talmud Bavli, tractate Chagiga 22a

[32] This refers to the aquifer.

[33] Job 28:12

[34] This refers to the tangible explanation of the concept in the comprehension of *Binah*. Its depth is called the *omek ha'moosag*, which is the essential point of the concept, as it "flashes" or flows from the spring of *Chochmah*.

[35] We now understand the progression of the concept from completely intangible to completely tangible. The concept begins in the "nothing of the nothing", in the depths and source of *Chochmah* itself. There it is completely nondescript and intangible. From there it spreads forth to become the "something of the nothing", where although it is still intangible, it takes on a certain form and tangibility. From there it spreads forth to "burst out of the spring", and becomes the "nothing of the something", the intangible source of the revealed and tangible concept. Here it already has a certain definite form, as pertaining to a certain field of study or a particular explanation etc. From this depth of the comprehension, i.e. the "nothing of the something", all the tangible explanations spread forth with a length and width. The length and width of the tangible explanations themselves is the "something of the something".

[36] Footnote of the Rebbe: This is like, "A spring will flow out of the chamber of the Holy of Holies; its beginning will be like the antennae of a grasshopper, and it will then widen into the expanse of a river". See tractate Yoma 77b. [This gives insight as to how the flash of *Chochmah* begins as a seminal point, and becomes developed into a full blown "river" in the comprehension of *Binah*.]

(tangible comprehension). This, then, is what is called *ma'amik* – delving, which is an active verb, for he is activating the depths of *Chochmah* and *Binah*[37].

(According to what we have explained, we may understand the statement[38], "Understand with wisdom and be wise in understanding". In Chassidic manuscripts it is explained that "wise in understanding" refers to *A"b* of *Sa"G*[39] (*Chochmah* of *Binah*). This is the ability to understand a new insight within the comprehension of *Binah*[40]. This only comes through the aspect of *Iyun* – the analysis mentioned earlier, which clarifies all of the particular parts until they are clear. This *Iyun* (analysis) is what is called *Binah* of *Binah*. After a person has done this he is capable of bringing new insight into understanding and comprehension, but only within the subject matter itself. This insight is what is called *Chochmah* of *Binah*. Now, *Keter* of *Binah* is the aforementioned depth of the comprehension (the *omek hamoosag*) whose source reaches into the depth of *Chochmah*, as explained above.

Now, "understand with wisdom" refers to *Sa"G* of *A"b* (*Binah* of *Chochmah*). This is the power of explanation within *Chochmah* itself, that he is capable of bringing it into many different explanations and facets[41]. Nonetheless, it is still higher than the comprehension of *Binah*. This type of understanding may be understood from the explanation of the statement[42] regarding Moshe, "He could not find 'men of understanding' (*Nevonim*)".[43] This (*Navon*) specifically refers to "one who understands one thing from another".[44] The reason he is capable of this is because of the source of this power of "understand with wisdom" (*Binah* of *Chochmah*) which reaches into the depths of *Chochmah*, which was mentioned

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[37] We may once again clearly note the difference between the "delving of the concentration" mentioned earlier, and this aspect of "delving". See footnotes 24 & 25.

[38] See Sefer Yetzirah 1:4

[39] The four letters of the Tetragrammaton (*Havayah*) correspond to the ten *sefirot*. The thorn of the letter *Yud* (י) corresponds to *Keter*. The body of the letter *Yud* (י) corresponds to *Chochmah*. The first letter *Heh* (ה) corresponds to how the seminal point of the *Yud* of *Chochmah* becomes expanded into the length and width of the *Heh* of *Binah*. The *Vav* (ו) which has a numerical value of six corresponds to the six emotional *sefirot*. The last *Heh* (ה) corresponds to *Malchut*. This will all be explained later in greater detail. What is relevant here is that the four letter name can be expanded. In other words, instead of *Y* (י) the letter *Yud* would be spelled out as יוד. The same is done with the other three letters of the name. Now, when it is spelled out with *Yud's* (i.e. יו"ד ה"י וי"ו ה"י) it has a numerical value of 72 and corresponds to *Chochmah*, which is the name *A"b* – ע"ב (meaning 72). When it is spelled out with *Yud's* and an *Aleph* (יו"ד ה"י וא"ו ה"י) its numerical value is 63 and corresponds to *Binah*. This is the name *Sa"G* – ס"ג, which equals 63. We may now understand the above statement that, "be wise in understanding" refers to *A"b* of *Sa"G*. In other words, it refers to the *sefirah*; *Chochmah* of *Binah*. Likewise, the aspect of *Sa"G* of *A"b* corresponds to *Binah* of *Chochmah*. The Rebbe will now explain this further. (The details of the expansions and names will be discussed later in the book.)

[40] In other words, he only has insight into the specific subject matter which he studies.

[41] Since *Chochmah* is the source of all wisdoms, and not just a particular field of study, the power of *Binah* within *Chochmah* is the ability to explain all wisdoms and their essential relationship with each other. In contrast, the power of *Binah* of *Binah* is the capability to explain only a particular wisdom. This will be understood as the Rebbe continues.

[42] See tractate Eruvin 100b

[43] The word used is *Navon* – A man of understanding. It is explained (Tractate Chagigah 14a) that this refers to one who understands one thing from another. In other words, it refers to one who can understand and have insight into one field of study, from another field of study. This is because he has grasped the essence of both these wisdoms in *Chochmah* where the two fields are essentially unified.

[44] See tractate Chagigah 14a

previously[45]. For this reason, from one subject matter and wisdom he is capable of understanding a completely different wisdom[46]. This aspect of understanding is much greater in level than that of a *Chacham*[47]. That is, a *Chacham* only has insights from "nothing" into the particular subject matter of his investigation, but he does not understand an entirely different wisdom from it.

(Nonetheless, the source of the comprehension of a new insight within the field of his comprehension is also the matter of "understand with wisdom" (*Binah* of *Chochmah*).[48] In other words, its source is in the ability to understand one thing from another. However, this remains concealed in the source of the intellect. This will suffice those of understanding.)

We find that the order of levels is as follows; first is the aspect of *Iyun* – analysis, mentioned earlier. That is, to keep one's mind on the concept, and investigate its particulars, until it is completely clear. This is called *Binah* of *Binah*; to clarify and distinguish between all the inner and outer specifics, with the utmost precision. From this, it is also possible for there to be the aspect of a length, to lower the concept through many investments[49], until it is made tangible to the comprehension of a child, as explained previously. Nonetheless, he does not yet have the aspect of a width, with various explanations of all its angles.

Following this is the aspect of *Chochmah* of *Binah*, which is the ability to bring forth insights, but only in the specific subject under his investigation, as previously explained. This is the aspect of the width, from which the aspect of *Binah* of *Binah* creates a length[50]. Nonetheless, the extent of the length and width of *Chochmah* and *Binah* is dependant upon the aspect of the depth of the comprehension, which is called *Keter* of *Binah*. It is clearly observable with any comprehension of any subject matter that according to the measure of the depth will be the measures of the length and width[51]. This will suffice those of understanding.)

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[45] In other words, this power reaches into the essential depth and source of all wisdoms, which is their essential unifying truth.

[46] Aside from the simple meaning of the above, this also has a deeper meaning. That is, one who truly possesses this power is capable of perceiving G-dliness (one thing), from within the physical (another thing). This indeed is the true purpose of *Hitbonenut*.

[47] A *Chacham* is on the level of "be wise in understanding", whereas a *Navon* is on the level of "understand with wisdom". Therefore, a *Chacham* is only capable of bringing insights into the particular subject matter of his study, whereas a *Navon* is capable of understanding an entirely different wisdom from the subject matter of his study.

[48] In other words, the source of the power of the particular insight of *Chochmah* of *Binah* is also in *Binah* of *Chochmah*. The only difference is that in relation to a *Chacham*, the *Binah* of *Chochmah* remains concealed, while for a *Navon* it is revealed.

[49] Investments refers to analogies.

[50] Although we previously said that he is capable of having a length even before there is a width, it is actually from this aspect of *Chochmah* of *Binah* that there can be a whole new length. In other words, at first he only understands the subject from a single particular angle, and can explain a length of explanation according to this angle. When he has a flash of insight into the subject matter, and understands a whole new angle, he is now capable of explaining the very same concept from a whole new angle. That is, there are now two lengths drawn from the same depth. This creates the dimension of width. The more lengths of explanation that there are, i.e. more angles, the more of a width there is. These are both dependant upon the depth, as was previously explained.

[51] For example, a subject matter with a shallow depth, such as tic-tac-toe, will have a very short length, and not much of a width. There is a maximum of only one or two ways to explain it. In contrast, a deeper knowledge, such as medicine or mathematics, will have a great length of explanation (8-10 years of study)

According to what we have explained, what is commonly called *ha'amakat ha'da'at* – the delving of the concentration (or meditation), is not the actual delving into the depth of the comprehension (the *omek hamoosag*)[52]. This is because the faculty of *Da'at* has no relation to it. Rather, the faculty of *Da'at* is the aspect of the strong connection of one's feelings to a concept[53]. It is this type of concentration which brings one to the depth of the comprehended concept, but only after the aforementioned analysis (*Iyun*), which acts as a receptacle for the depth of the comprehension[54] (*omek hamoosag*), as previously explained.

Now, *Da'at* – concentration, also possesses the three dimensions of length, width and depth. For example, there are those who have a short attention span, and those who have a long attention span. There are those who have a broad attention span, but not a long attention span[55]. There are those who possess strong concentration, and those of weak concentration, like "women[56] who have a light *Da'at*"[57]. That is, because they lack the depth of concentration, subsequently their concentration is short. The difference between a weak concentration and a deep concentration can be understood by the difference between a child and an adult, as is known. A child has a weak concentration. This is to say that he only possesses a very external connection or feelings towards the object of his understanding or desire. For this reason, a child can be easily seduced into desiring the very opposite of his original desire. In contrast, an adult has a deep connection to the object of his understanding and desire, which is called the depth of concentration (or interest). Because he possesses this depth, this automatically draws out a length of concentration and a width of concentration, as we previously explained regarding *Binah*[58]. The sign for this deep concentration is that because of the great depth of his connection to the intellectual concept[59] it appears as if he is contracting and focusing the vessel of his brain[60]. It is

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and many different facets and fields within it. An even deeper knowledge such as the Torah, which has an infinite depth, also has an infinite length and width.

[52] In other words, concentration alone has no connection to the flash of insight or the depth of the concept, and it alone will not bring one to any insight. It is necessary to fill this vessel of concentration with the aspect of *Iyun* in order for any depth or insight to be reached.

[53] Concentration and interest

[54] What we have here is a sequence of receptacles. The first vessel which one must fashion in order to have insight into any subject matter is the aspect of concentration and interest. Now, this vessel is the receptacle for another type of vessel or tool, which is the actual analysis. If one has the concentration alone, he has an empty vessel, which will not lead him to insight. The analysis is the vessel and tool which leads one to the depth of the concept or subject matter. Only by having both of these two vessels (concentration and analysis) is insight possible.

[55] In other words, they are capable of holding their concentration over a multitude of particulars and points, but only for a short period of time. This is an example of a wide but short concentration. In contrast, a long but wide concentration would be the ability to concentrate for a long period of time. Nonetheless, as soon as there are a few too many particular details, the concentration is broken and he becomes confused.

[56] The Rebbe is not making a derogatory statement in regard to women, but is only pointing out a certain nature. While men have a stronger faculty of *Da'at* – concentration, women have an additional portion of *Binah*. They, therefore, have a greater capacity to notice many details, which a man may overlook.

[57] See Tractate Shabbat 33b

[58] It was previously explained that the measure of length and width is according to the depth.

[59] That is, because of the great depth of his connection to the intellectual concept, *to the exclusion of everything else*.

[60] For example, because of his deep concentration and mental investment in the concept, his face can appear to be contorted, like the wrinkling of the brows etc.

specifically through this deep concentration that he can come to an essential and deep comprehension of the subject matter, through the aforementioned analysis of *Binah*[61].

The aspect of analysis though, is the very opposite of contraction and focus (of all his mental capacities). Although, initially, the analysis of *Binah* begins with a focus and contraction, it nonetheless immediately spreads forth with great expansiveness, with the clarification of all the particular components and details, as is known. This is not the case with the contraction and focus of the delving of the concentration. On the contrary, the concentration is only the contraction and focus, the aspect of gathering all of ones mental capacities to connect only to this specific matter. This is the very opposite of the spreading forth of the analysis with a great breadth into the subject matter. However, it is through the delving of the concentration that one can come to the depth of the intellectual concept, until its very source in the depths of *Chochmah* and *Binah*[62].

(Through the above he is capable of reaching the aspect of the upper *Da'at*[63] which unites *Chochmah* and *Binah*[64], as was explained previously regarding the matter of the depth of the comprehension (*omek hamoosag*) of *Binah*[65]. This is the meaning of the statement[66], "*Da'at* is hidden in the mouth of *Imma*[67]".[68] It is likewise stated, "*Moshe,* who corresponds to the faculty of *Da'at* merited *Binah*"[69], which refers specifically to the fiftieth gate of *Binah*. These two faculties are interdependent[70], as is explained in various writings and Chassidic manuscripts. This will suffice those of understanding.)

End of Chapter One

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[61] One who studies in only a superficial way, without a true and deep interest and concentration in the subject matter, will never reach its true depth.

[62] In other words, it is specifically through deep concentration upon the subject matter which one is studying that he will come to properly and truly understand it. It is only through this great investment that he can reach any true depth. Without this concentration, if he understands the subject matter at all, it will be in a completely general and external way, with no depth whatsoever.

[63] This refers to the aspect of *Ma'amik* – Delving, which was previously explained.

[64] The upper aspect of delving (*ma'amik*) is what arouses the power of insight (*Chochmah*) to enter and become "unified" with the power of comprehension (*Binah*).

[65] This refers to the aspect of the bubbling forth of insight from the hidden spring of *Chochmah* into the revealed river of the comprehension of *Binah*.

[66] See Zohar (Idra D'Mishkena) Mishpatim 123, 1.

[67] *Imma* – Mother, refers to *Binah,* while *Abba* – Father, refers to *Chochmah*. This will be discussed in much greater detail later in the book.

[68] In other words, the two faculties of concentration and understanding are interdependent. That is, understanding a subject matter clearly creates an interest in it. Likewise, an interest in a subject matter leads to the analysis and understanding.

[69] It is specifically because he had this faculty of *Da'at* (concentration and interest, and the aspect of "delving") that he merited the depth of the comprehension, the 50th gate of understanding, which was previously explained.

[70] This is in accordance with the statement, "If there is no *Da'at* there is no *Binah*, if there is no *Binah* there is no *Da'at*". This can be understood as follows. There must be the initial aspect of concentration (*Da'at*) in order for one to be capable of receiving the explanations (*Binah*). Following, there must be the analysis to understand all the fine details of the known explanations of the subject matter (*Binah*). Through this analysis and delving into the depths (*Binah*), he can grasp hold of the essential depth of the known explanations (upper *Da'at*). When this takes place, *Chochmah* and *Binah* become united, and he has a flash of insight and depth into the subject matter.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Two

Now, it is known that in *Binah* itself there are two levels; *Binah* and *Tvunah*. (This is as stated in the Zohar[1], "The lower mother and father are *Yisrael Saba* and *Tvunah*"[2]. *Tvunah* is called the lower mother.) The matter of *Tvunah* is the aspect of the spreading forth of the light of *Binah*. This comes about because the concept is grasped very well in the vessel of the comprehension of *Binah*[3]. Therefore, through this, it spreads forth to bring it into many matters, which are separate from the essential comprehension of the concept itself[4]. One who is capable of this is called "a man of *Tvunah*", as in the verse[5], "Deep waters… a man of *Tvunah* shall draw them out". The "deep waters" represent the aspect of the depths of *Binah* which remain concealed in the essential self[6]. It is specifically the "man of *Tvunah*" who draws it out and brings it forth from its concealment, to bring it to spread forth in many different manners, in order to quench the thirst of the recipients[7]. This is analogous to one who draws out deep waters to quench the thirst of the sheep[8]. We may clearly observe that when the reasoning of an intellectual concept is too deep to be retained in the comprehension of man, this is called "deep waters", which is the aspect of the depth of the comprehension (*omek hamoosag*), from which the length and width come, as previously explained[9]. It is specifically one who possesses the power of *Tvunah* who can "draw it out". In other words, he brings to light the aspect of the hidden depth of the concept, until it may be retained within the comprehension of man, as if it was not deep at all. Just as in the

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[1] See Zohar Ha'azinu 290b and 291a. See also Etz Chaim (Shaar Av"I) Shaar 21, chapter 8.

[2] *Chochmah* and *Binah* are called "father" and "mother". Quite simply, this is because the father (*Chochmah*) provides the seminal drop, and the mother (*Binah*) develops it into a complete "child". *Yisrael Saba* refers to the seven lower emotional *sefirot* of *Chochmah*, while *Tvunah* refers to the seven lower emotional *sefirot* of *Binah*. For this reason they are called the lower father and mother. This will now be explained.

[3] In other words, he has done the *hitbonenut* (or *Iyun*) and has a firm and thorough grasp of the concept, until its very depth. According to how well he grasps the concept will be the measure of his *Tvunah*. That is, his capability to apply this concept to many other matters is commensurate to his grasp of its depth, which comes through the analysis.

[4] That is to say, he is capable of applying his understanding of this concept to many other matters, which are not directly relevant to the concept itself.

[5] Proverbs 20:5

[6] In other words, a person is incapable of "handing" someone the essential depth of a concept itself, for it remains concealed. Rather, he must give someone a length and width of explanation, through which the other may also be capable of grasping its depth.

[7] He is capable of bringing the very essential depth out of its concealment, with many different explanations and in many different ways according to the intellectual capacities of the recipients.

[8] As opposed to bringing the sheep down to the depths, he brings the depths up to the sheep.

[9] In chapter one

analogy of one who draws the deep waters out of the depths of the well, he brings the depth itself close.

According to the above, we must say that the power of *Tvunah* is a power which spreads forth from the power of *Binah*, to bring its depth into revelation below to the recipients. This is not the case with one who is not "a man of *Tvunah*". Although he may be a man of comprehension in his mind of *Binah*[10], it is possible that his comprehension remains as it is in the essence of his mind of *Binah*[11]. That is, he only possesses "the spirit of *Binah*", but there will not come from it any spreading down into separate matters, outside of the essential comprehension itself[12]. Furthermore, although his comprehension is in the length, width and depth, as explained above, it is all in the essential comprehension, as it is[13]. However, it will not be revealed below in separate matters, and certainly, the depth of the concept remains in its depth, concealed in itself. Likewise, the length and width all remain in the essential comprehension, as they are, in that state alone[14].

An example of all this can be seen in the depth of the logical debate of the Talmud, in which there are many reasons and explanations to argue one way or another way etc. Although one may come to the comprehension of *Binah*[15], nonetheless, he is still incapable of bringing to light any actual verdict or ruling of "innocent" or "guilty" from the essential intellect. In other words, one is not capable of bringing out any "guilty" verdict from this reasoning, nor any "innocent" verdict from this reasoning. This is because, as of yet, these concepts and explanations are only completely theoretical abstractions. One will, therefore, not find any spreading forth into matters which are separate from them. In other words, he will not be capable of applying these reasons and explanations in practice and state a "guilty" or an "innocent" verdict through them.[16] Rather, it is like a *Heyulie*[17] power, in which it is not yet known what will result from it or what could be done with it.

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[10] Footnote of the Rebbe: This is called a "*Tafsan* –Grasper" in the terminology of the world.

[11] In other words, he understands the explanation of the concept itself, but he is not capable of applying this concept to other matters outside of the understanding of the concept itself. This is because although he grasps the externality of the *explanations* of the concept, he has not grasped its true depth and essence. Therefore, although he may even be able to explain the concept to someone else, he will only be able to explain it according to his own level of understanding, and will not be able to lower it down to the comprehension of one who is of lesser intellectual standing. Furthermore, he will only be capable of explaining it the way he received it, but will not be capable of fashioning innovative explanations and allegories.

[12] He will therefore also not be capable of making any practical applications from this concept. Rather, it remains theoretical and abstract.

[13] In other words, he only understands the concept in the way it was explained to him. Therefore, there is a length of explanation that he knows, and a width of facets that he may know how to explain according to what he received, and a concealed depth and point to the concept. He is, nonetheless, incapable of bringing anything out of the depth, for it is hidden from him, in itself. From this we see that although one may have a great length and width according to what he received or read on his own, it is quite possible that he actually could be lacking the essential depth of these concepts. The way to reach the depth is specifically through *Hitbonenut*, as explained in chapter one.

[14] See previous footnote.

[15] That is, he understands and comprehends the reasons and explanations of both sides of the arguments.

[16] He only understands the case in the Talmud and its reasoning, as it is. But he cannot practically apply this logic to the case which is before him, whose verdict has not been explicitly stated in the Talmud.

[17] There are two types of potentialities. The first is called a "*Heyulie"* – "ability", and the second is called a "*Ko'ach"* – "potential". The example usually given to explain the difference between these two

It is therefore understood that the power of *Tvunah* which spreads forth from the mind of *Binah* is the ability to bring the essential comprehension, to an aspect of spreading down from it, in all matters which are separate from the concept itself. That is to say, he is capable of arriving at a verdict whether for "guilt" or for "innocence" etc. Likewise, the arousal of the emotions of the heart comes from this power[18]. Furthermore, he is capable of bringing it into thought in many various angles[19].

However, at first glance, we see that in *Binah* itself, there exists an aspect of emotions[20], which are called the seven lower *sefirot* of *Binah*. These are also called the emotions of the intellect which leans either towards merit, or the intellect which leans towards guilt, as is known. However, these are only as the emotions still are concealed within the essential comprehension[21]. Nonetheless, to bring these emotions out into revelation in a separate matter, such as to shed light upon a certain case according to this concept and reasoning, and to actually cause the judgment on this matter to lean either to kindness or sternness,

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potentialities is the difference between how fire exists in a coal as opposed to how it exists in a flint. There is potential fire in a coal. This potential energy is measurable. One can calculate, by the size and density of the coal, exactly how much energy may be extracted from it, how long it will burn, how much heat it will produce etc. The energy in the coal is limited. As soon as it is burned up, it no longer contains any energy. In contrast, the fire in the flint cannot be measured. It is unlimited. As many times as one hits the flint, that is as many times as it will bring out fire. There is no point when it can no longer produce fire, and yet, there is no potential fire in the flint. The coal is an example of a *Ko'ach* – a potential. The flint is an example of a *Heyulie* – ability.

This is similar to the power of speech, which is also a Heyulie ability. As much as a person may speak, it does not at all reduce his ability to speak. It is not that a person is born with the potential for five million words and that, as he speaks, he depletes his power of speech, until he runs out of words and becomes mute. Rather, his ability to speak is infinite, and the only factor which limits it, is his limited life span. Furthermore, even when he is sleeping, and his power of speech is "resting", he still possesses the ability to speak. This is so, even though during sleep he is unconscious, and has no intention to speak. This will all be discussed in chapter ten, in greater detail.

Here, it is understood that a *Heyulie* is the power of ability, and as it exists in this state, it is unknown what will be brought forth from it. For example, from the ability for movement or speech, it is not yet known where one will move, or what one will speak. It is all included in the essential ability in a completely concealed way.

[18] It is specifically this power of *Tvunah* which brings about an arousal of the emotions from the concept which is understood. Without *Tvunah* the concept remains in his mind of *Binah*, as an abstract "theory". It is the power of *Tvunah*, the lower mother, which gives "birth" to the emotions. It is this power of *Tvunah* which brings out the essential depth and point of the comprehension, either into the emotions, or any other separate matter.

[19] In other words, he can bring this essential depth out in many different explanations, and is not limited to any single explanation. As explained, it is like a *heyulie* essence. Therefore once he has grasped this essential depth he is capable of bringing all manner of things from it, in many different ways, and not just a single way.

[20] Here, the Rebbe is asking a question. That is, we previously said that *Tvunah* constitutes the emotional *sefirot* of *Binah*. But, we can clearly observe that in *Binah* itself there are emotions, such as a reasoning which leans towards merit or a reasoning which leans towards guilt. Furthermore, we know these exist even before there is any *Tvunah*. In other words, even before he applies this reasoning to anything it particular, and it is all theoretical, nonetheless, these intellectual leanings already exist.

[21] As explained previously, these are similar to the intellectual reasons to pronounce a guilty verdict, or the intellectual reasons to pronounce an innocent verdict. Nonetheless, it is all in theory, within the boundaries of the concept itself.

specifically requires a man of *Tvunah*. It is specifically a man of *Tvunah* who can bring out insight and light, from the emotional *sefirot* of *Binah*.

The meaning of "a man of *Tvunah*" is that he has a thorough grasp of the essential comprehension[22]. Because of this, the comprehension spreads forth in him, to do and to shed light upon many completely separate matters. He is even capable of bringing the depth of *Binah*[23] itself into revelation, as explained above. This will suffice those of understanding.[24]

For this reason *Tvunah* is also called *Ben U'Bat* – Son and Daughter, as is known. This is because *Tvunah* likewise possesses the three dimensions of depth, length and width. Its depth is the essential strength of the power of *Tvunah* (insight) of this comprehension, as it is during the time which he grasps it[25]. Through this (grasp) he is capable of bringing the very depths of the concept out into revelation, as was previously explained on the verse, "a man of *Tvunah* shall draw them (the deep waters) out". The length of *Tvunah* is the descent of the concept into a separate matter, to shed light upon it, or to accomplish many actions through it. Its width is the aspect of the spreading forth of his *Tvunah*[26] in the essential comprehension itself[27], to expand it in his thought in many different manners, and not just (in the essential manner) that it is[28].

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[22] As previously explained, this deep grasp of the essence of the concept comes through the aspect of *Hitbonenut* (or *Iyun*) which was explained in the previous chapter.

[23] This refers to the *omek hamoosag* – the depth of the comprehension itself.

[24] Parenthesis of the Rebbe: This then is the aspect of the lower father and mother, *Yisrael Sabba* and *Tvunah*. *Yisrael Sabba* is the aspect of the emotions of *Chochmah*, and *Tvunah* is the aspect of the emotions of *Binah*. However, these two are how these emotions come into revelation, to the outside. The aspect of *Malchut* of *Tvunah* is the aspect of the intellect which comes in thought, which is called the letters of intellectual thought (*Machshevet Sechel*), within which the intellect becomes invested. It is the external vessel for analytical thought (*Machshava Iyunit*), which is the revelation of the comprehension of *Binah* itself, from the aspect of the essence of the concept and explanation. From the aspect of *Malchut* of *Tvunah* is drawn the source of the letters of thought themselves, which is called *Leah*. This (*Malchut* of *Tvunah*) is the aspect of the large *Dalet* (ד) of the word *Echad* (אחד).

[All of the above will be explained later in chapter 40. What is important to understand here is that the Rebbe has answered the previous question (see footnote 20). That is, he explained that *Tvunah* is the aspect of the *revelation* of the emotions of *Binah*, while the emotions of *Binah* themselves refers to how they are in and of themselves, without being revealed outside to be applied to anything external to them.]

[25] As previously explained, the power of *Tvunah* comes because of one's grasp of the depth of the concept (*omek hamoosag*). Therefore, the depth of *Tvunah*, i.e. its strength and power is according to how deep and strong his grasp of the essence of the concept is, while it is in his mind. This grasp of the depth of the concept itself, is exactly the same as the depth of his power of *Tvunah*.

[26] That is, his grasp of the depth of the concept itself.

[27] This refers to the concept which he understands and grasps, itself.

[28] It has already been explained that the dimensions of length and width are according to the depth. Therefore, immediately upon his grasp of the depth of the concept, his mind will expand with explanations and understanding of the concept from many angles. Likewise, he will immediately notice the relevance and application of this concept to other areas and aspects, and be capable of explaining it to others. One who thinks that he has grasped the depth, but is lacking in length and width (or the length and width is not commensurate to the depth which he feels that he has grasped), has certainly not grasped any depth at all. This is quite clear, for the length and width are commensurate to his grasp of the depth. (Nonetheless, it is possible for one to possess explanations of a subject matter without having grasped any depth altogether. Such a person will only be capable of repeating what he has learned, but will be incapable of innovating new explanations or applications. Likewise, he will be incapable of bringing to light any new angles or insights of how to understand the subject. He will, furthermore, be incapable of bringing any of the depth of the concept to light, for he does not possess its depth.)

Now, the reason that *Tvunah* is called *Ben U'Bat* – Son and Daughter[29], is because it is specifically *Tvunah* which gives birth to revealed emotions as matters in and of themselves[30]. For although *Binah* is called the "mother of the sons"[31], nonetheless, from *Binah* itself, there is no birth of the emotions (since it is the "upper mother"[32]). In contrast, *Tvunah* is called the "lower mother", for it is she who gives birth to the emotions. These emotions are the aspects of "Son and Daughter" – love and fear, which specifically come about included in *Tvunah*. This is because *Tvunah* is the aspect of the spreading forth of the light of *Binah* downward[33], as explained above. It is also for this reason that the aspect of the intellect of the emotions[34] is drawn from the aspect of *Tvunah*. (This is as stated[35], "G-d founded the earth with *Chochmah*, and established the heavens with *Tvunah*". The first part of this verse, "G-d founded the earth with *Chochmah*", refers to the fact that "the father founded the daughter"[36]. The second part of the verse states, "He established the heavens with *Tvunah*". As is known, the "heavens - *Shamayim*" refers to the aspect of the emotions, fire – *Esh* and water – *Mayim*[37]. Similarly, it is stated, "They are established with *Tvunah*". This refers to the establishment of the emotions because of the aspect of *Tvunah* which is in them, since the aspect of *Tvunah* is like an intermediary to bring the intellect from the aspect of the emotions of *Binah* into the emotions of the heart. This is similar to the power to bring a concept into a separate matter, which is the principal aspect of *Tvunah*, as explained above.)

Furthermore, as is known, in *Binah* there is a bent *Nun* (נ) and a straight *Nun* (ן)[38]. That is to say, the bent *Nun* (נ) is the width, while the straight *Nun* (ן) is the length. Furthermore, when expanded[39], the *Nun* which fills it is the straight *Nun*[40], which is not the case with the

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[29] These refer to the actual heartfelt emotions of love and fear, as will be explained. Likewise, *Zeir Anpin* (which represents the emotional *sefirot*) is called "son", and *Malchut* (which represents speech or action) is called "daughter". These are all born of the power of *Tvunah* which is the lower "mother".

[30] In other words, it is specifically the power of *Tvunah* (the grasp of the essential depth, the seminal drop of *Chochmah*) which gives birth to emotions, while *Binah* itself (when it lacks *Tvunah*) does not.

[31] See Zohar parshat VaYechi 219a.

[32] See Etz Chaim (Shaar Av"I) Shaar 14, chapter 8.

[33] That is it spreads forth the light of the comprehension out of the abstract and theoretical, into the practical, real, and emotional. Therefore, it is specifically *Tvunah* which gives rise to emotions. Nonetheless, it is the "upper mother" – *Binah*, which gives birth to the "lower mother" – *Tvunah*.

[34] The intellect of the emotions will be discussed later at greater length. Here it is important to know that it is the emotions of the intellect which become the intellect of the emotions. However, it is specifically from the aspect of the *revelation* of the emotions of the intellect, downward. Therefore, it is specifically from the aspect of *Tvunah* that the emotions become aroused.

[35] Proverbs 3:19

[36] This is a reference to the fact that the "daughter" – *Malchut* (speech) comes specifically from the "father" – *Chochmah*. This is not really relevant here and will be explained at great length and detail later. It is the second part of the verse, which will now be explained, which is important here.

[37] See tractate Chagiga 12a. There it states that the Hebrew word for "heaven – *Shamayim*" (שמים) is a conglomeration of two words, *Esh* (אש) and *Mayim* (מים), which mean fire and water. Firstly, these two elements correspond to *Chessed* – kindness, and *Gevurah* – might. Secondly, as will be explained later, the actual makeup of the emotions is from these two elements. Thirdly, it is the emotions which influence the speech and action, and therefore, the emotions (*Zeir Anpin*) are called "heaven" while speech and action (*Malchut*) which receives from the emotions, is called "earth".

[38] See the Magen David of the Radbaz on the letter *Nun*. Also see Pardes Rimonim of the Ramak, *Shaar HaOtiyot* (27,17).

[39] As previously explained, the letters can all be expanded.

expansion of any other letters. This is because the length is included in the width. This is likewise the case with *Tvunah*[41]. However, in regard to the double *Nun* in the matter which is called *Hitbonenut*, as in the verse[42], "My nation does not contemplate – עמי לא התנונן";[43] this is the inner aspect of *Binah*, which is called *Iyun*, to stand upon the subject etc[44]. This is called *Binah* of *Binah* and is an intermediary between *Binah* and *Tvunah*, through the aspect of the straight *Nun*. For this reason it is called *Hitbonenut*. This will suffice those of understanding.[45]

End of Chapter Two

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[40] When one expands the letter *Nun* – נ (as opposed to just *N*) it would be spelled out as - נו"ן. It then includes both the bent *Nun* and the straight *Nun*. The Rebbe's point is therefore clear, that the length is included in the width. In other words, according to the depth is the width and according to the width is the length. This is true also regarding the power of *Tvunah*, that it is included in the power of *Binah*. The power of *Binah* itself can be seen as the width, while the power of *Tvunah* is the power to draw out this width, as a length. What the Rebbe is bringing out is that the power of *Tvunah* is according to the width of *Binah*.

[41] See previous footnote. See also footnotes 25, 28 and 33.

[42] Isaiah 1:3

[43] In other words, the aspect of *Hitbonenut* – contemplation or analysis on the known body of knowledge, brings one both to the essential understanding (*Binah*), and the capability to explain this essential understanding (*Tvunah*).

[44] As explained in chapter one, this is the aspect of the investigation into all the particular components, aspects and angles of a subject matter. This is a width, which leads one to the depth and length. This width, of all the particulars of the subject matter, and all its angles, is the intermediary between *Binah* – the essential understanding, and *Tvunah* – the ability to draw out new lengths from this essential understanding.

[45] From all of the above it is clear that it is *Hitbonenut* which is the lynch pin that awakens all the other faculties. It is specifically analysis which awakens the power of insight (*Chochmah*), and it is the understanding which awakens the interest and desire (*Da'at* or *Keter*). Likewise, it is through *Hitbonenut* that the lower mother (*Tvunah*) is aroused. Once *Tvunah* is aroused, the lower heartfelt emotions (*Zeir Anpin*) are awakened and one is also motivated to act (*Malchut*). This then is the reason why *Hitbonenut* is the chief methodology of Chassidic and Kabbalistic worship of G-d. It is specifically *Hitbonenut* which awakens and arouses one to serve G-d completely, with one's entire being, with desire and interest, intellect, the emotions of love and fear and, finally, practical deeds.

Shaar HaYichud
The Gate of Unity

By

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Chapter Three

From all of the above we understand that in the matter of contemplation (*Hitbonenut*) on the comprehension of G-dliness, there are two levels, *Binah* and *Tvunah*. *Binah* is the aspect of the essential comprehension of G-dliness, to understand every particular of the matter which he contemplates, to understand how and what it is. He keeps his mind upon the matter with a great analysis to understand all of its particular components, as explained above[1]. An example of this can be understood from the comprehension of the details of *Memeleh Kol Almin*[2] (The fact that G-d permeates all worlds). This is the matter of the coming into being of something from nothing, and is termed "the G-dly power and effect upon the affected"[3]. This is the aspect of the name *Adon"ay* (אדנ"י) or the name *Elokim* (אלו"הים), which is a terminology of power[4], as is known. In the externality of this matter there are many various particular facets that one must understand, until he grasps the very inner aspect of the

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[1] See Chapter One

[2] In general, in Kabbalah and Chassidus there are two main contemplations. One is called *Sovev Kol Almin* –The fact that G-d encompasses and transcends all worlds, while the other is called *Memaleh Kol Almin* – The fact that G-d permeates all worlds. Clearly, the first deals with how G-d literally transcends all worlds and how the worlds are literally as nothing before Him. The second deals with how even after the existence of the worlds, they do not exist in any way at all separate from G-d, for He "permeates all worlds" and is their very life force and the source of their existence. Generally, the first contemplation deals with the aspect of the Infinite Light before the *Tzimtzum*, until the aspect of *Malchut* of the world of *Atzilut*, which is still considered totally one with G-d, and is still called the world of the Infinite. In contrast, the creation of something from nothing, of the second contemplation, refers to how, the aspect of the "speech" of the King, i.e. *Malchut* of *Atzilut*, brings forth into existence the three created worlds of *Briyah*, *Yetzirah*, and *Asiyah*. All of this, including both of these aspects of contemplation, and all of their various details, will be discussed and explained in great detail later in this book. At this point, the Rebbe is speaking about the methodology of contemplation as opposed to the actual explanations of these particulars.

[3] In Hebrew this is "*Koach HaPoel Ha"Eloki B'Haniphal*". This refers to the creation of something from nothing, i.e. the G-dly speech vested in each created being, which brings it into existence constantly. Were this force to withdraw for a single moment, the existence of the being would withdraw back into its source and it would revert to nothingness. This will be explained later.

[4] The name *Adon"ay* means "my L-rd", which is a terminology of force and strength. It is known that this name refers to how *Malchut* of *Atzilut*, the speech of the "King", descends to be the enlivening force of the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. It is therefore called the "L-rd" over the created realms. Likewise, the name *Elokim* is also a name of strength and power. This is exactly the meaning of *E"l*. The name *Elokim* represents the creative force before it descends to enliven the created worlds. The reason it is in plural form is because it represents the power of the division of speech (and of thought), to enliven each particular creation individually. This will be explained at greater length later.

matter, to understand its inner essence, how it is essentially[5]. This is what was called above, "the depth of the concept"[6] (*omek hamoosag*).

We previously explained that the aspect of *Iyun* - analysis[7] is the aspect of the vessel which brings one to the aspect of the depth. The length is the aspect of bringing the concept close to one's intellect through the use of the various known allegories. He does this until the matter becomes very close to his mind, by investing it in physical (analogies), to the point where even a child can grasp it,[8] as explained above. The width is to expand and explain how the matter is manifest in many different ways, as opposed to just a single way. For example, an allegory for this matter[9] may be understood from how the life force of the soul is manifested in the body. Now, this is only the aspect of a spreading forth from the essence[10], as is known. There are a multitude of other ways to understand the concept of a spreading forth from the essence. Or, regarding the concept of the revelation of that which is hidden[11], it may be understood from the allegory of the movement of an animal, or from letters of speech etc. Another allegory is the flash of insight from the essential *Chochmah*, or the revelation of the power of sight in the eye. A further example is the revelation of the flame from the coal. All of the above allegories are examples of the concept of the revelation of that which is hidden.

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[5] That is to say, that there are an immense amount of facets and explanations to this concept. Nonetheless, there is an incredible difference between the grasp of these external explanations themselves, and the grasp of the very essence of this concept itself. That is to say, one who grasps the very essence of this concept itself literally recognizes the creation of something from nothing at every moment, continuously. There is no comparison between this type of recognition and understanding, and the comprehension of the external explanations.

[6] That is, the recognition of this truth, that G-d literally permeates all worlds, is called "the depth" of this concept.

[7] Or, in the terminology of *Chassidus* this is "*Hitbonenut*", as previously stated.

[8] For example, mathematics deals in abstractions. Rather than explaining 1 + 1 = 2 to a child, one would explain to him 1 apple + 1 apple = 2 apples. Through this he is capable of grasping the concept itself, which is invested within the allegory. He is then capable of separating the allegory from the analogue and understanding the original intent of addition. This is the entire purpose of allegories. Although the allegory is something separate from the true intent of the concept, it can contain and convey it. One must be careful though, to make the distinction between the allegory and what is contain within it. This will be explained later at great length.

[9] The concept referred to here is the concept mentioned previously of *Memaleh Kol Almin* – How G-d permeates all worlds.

[10] This allegory of the life force of the soul is only a revelation of the hidden essence of the soul, but is not the essence of the soul itself. For example, when a person does a kind act, this is only a revelation that, in essence, he is kind, but it is not his essential kindness itself, and there is no diminishment in his essence from doing this kind act. Likewise, from this allegory it is understood in the analogue that just as the life force of the soul spreads forth to enliven the body, so does the revelation of G-d spread forth to enliven the created worlds. However, it is only a revelation of the essence, and not the actual essence of G-d Himself. This will be discussed later. The main point here, though, is that this is only one angle of looking at it, for there are other allegories for this concept, each of which conveys a certain facet of the concept. Through understanding each facet of each angle, and the point which each allegory conveys, one can reach the true depth and essential point of the concept of *Memaleh Kol Almin*.

[11] These two matters and all their allegories will be explained in chapter 19. The Rebbe's main point in bringing these concepts here is not to explain the concept of *Memaleh Kol Almin* itself, but rather, to explain how each allegory and concept is multifaceted, and has many different angles. For the explanations of each facet of the allegories presented here, see Hillel Paritcher's explanations to Shaar HaYichud, chapter 3.

In contrast, the allegories of the ray of the sun, or the light of a candle, or an applied force of energy[12] and the like, are allegories for the concept of a spreading forth from the essence.

All of the above is the expansion on the essential matter[13]. The opposite of this would be the short summation and explanation of the concept in only one way. Moreover, in the summation the explanation itself is in a short way, only glanced upon by the mind, without any spreading forth to expand his thoughts upon it at all[14].

In contrast, the way this concept is grasped to its essential depth after the abundant explanation and comparative analogies is called the depth and essence of this concept, as explained above. It is specifically after the length and width of the many allegories and abundant analysis that he will come to the aspect of the depth which is understood through them. This is to say that [he will only reach the depth], through the external enclothements[15] and abundant analysis. This will suffice those of understanding.

(Everything that was previously explained regarding the particulars of *Keter, Chochmah* and *Binah* of *Binah*[16] may be found in a particular concept such as this[17], and, likewise, in every other particular concept in the comprehension of G-dliness, as will be explained.)

Now, the aspect of *Da'at* is the aspect of the recognition and feeling, i.e. the connection to the intellectual concept, as explained above. About this it is stated[18], "*V'yadata* – You shall know etc", and "*Da et Elokei Avicha*[19] – Know the G-d of your father", which refers specifically to the comprehension of how it is that G-d permeates all worlds, as is known. It is specifically this that brings one to the aspect of the "depth of everything", that is, the depth of *Chochmah* "which is found from nothing[20]", as explained above. In other words, this is the depth of the sight of the intellect, into this comprehension of how G-d permeates all worlds, which is higher than the actual grasp of the intellect, as is known. (This is as stated in *Ra'aya Mehemnah*[21], "with the eye of the intellect, for the heart sees all"[22]. This is

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[12] For example if one were to throw a stone, his strength and energy is contained by the stone for the duration of its flight.

[13] Each of these various analogies explains the same essential concept of *Memaleh Kol Almin* – how G-d permeates all worlds. Each allegory provides another facet and angle of understanding of this same essential concept. That is, this concept is essential to all of these allegories. The multitude of these allegories and facets expands the essential concept and sheds light and insight to all of its various angles.

[14] In other words, the understanding is in a completely general and external manner.

[15] In other words, it is only through the analysis in the abundant allegories which make the concept tangible and close to his mind, that he will ever be capable of reaching the intangible depth of the concept.

[16] As explained in chapter one, these three aspects refer to the depth, width and length of any concept. What the Rebbe is pointing out in this parenthesis is that this methodology of *Hitbonenut* is universal to grasping the depth of any concept.

[17] Referring to the concept of *Memaleh Kol Almin* – How G-d permeates all worlds.

[18] Deuteronomy, V'etchanan, 4:39

[19] Chronicles 1, 28:9

[20] This refers to the ultimate depth and source of *Chochmah* itself, which is *Keter*. The difference is understood through the allegory of the difference in comparison between the spring and its source in the aquifer.

[21] See Zohar (Ra'aya Mehemnah) Mishpatim, 116b

[22] That is to say, although this perception does not become invested within the logical thought of *Binah*, it is still possible for one to have an intuitive perception of it. Just as a person is physically incapable of

also called[23], "Gazing at the preciousness of the King". Now, in this too there is an aspect of depth, as explained above at length[24].)

Now, the aspect of *Tvunah* is to draw forth from this concealed depth, into revelation in the comprehension of how G-d permeates all worlds. For, since he grasps the essence of this concept very well, he is, therefore, capable of bringing it into many separate matters[25]. For example, he can understand many details in the existence of the created worlds, how they come into being from nothing to something[26]. He understands this [and draws this out] in a particular manner from the general concept of *Memaleh Kol Almin*, in which these particulars were concealed. Without this power of *Tvunah* in this comprehension of *Memaleh Kol Almin*, his comprehension of it would remain in his brain of understanding alone.[27] He would not know what to do with this concept, or how to bring this *Hitbonenut* to comprehend how his very own existence is brought about something from nothing. He would not be capable of doing this at all, as is understood from all the above. This will suffice for those of understanding.

(From the above we may now understand the reason for the lacking which may be found in beginners or even in those who are experienced, but are lacking in *Tvunah*. Although they

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"handing" someone the essential point of a concept, and can only give the other person external explanations. Through these external explanations the other person is capable of grasping the depth of the teacher's original intent. Likewise, here he grasps the essential depth of the concept in its undefined intangible state, and may draw explanations from there. Now, this grasp of the essence of the concept is still limited in that it is defined and confined to being an essence for this particular concept or subject matter. This would be like the depth of *Binah* (which is *Chochmah*). Now, through delving into this itself, one can reach its depth, which is the totally undefined and intangible essence, the source of the *Chochmah* itself, which is the "depth of everything", for everything originates from it. This is the grasp of the essential G-dliness of the concept, and it is this level which is called, "Gazing at the preciousness of the King", (see Kuntrus HaHitpa'alut). From this we can understand the three subsequent levels of *Hitbonenut*-contemplation mentioned in *HaYom Yom* (20 Tamuz). The first is the grasp of the external explanations, and the analysis into them, with a length and width, bringing them close to one's mind. Through this one reaches the second level of *Hitbonenut*, which is the grasp of the depth of the concepts, which is the essence of this particular concept (and is therefore somewhat defined and limited). The third level of *Hitbonenut* is the delving into the depth itself, to grasp the G-dliness of the concept. These are three subsequent levels of contemplation and meditation, which *must* follow one another, as explained. (For lengthier explanations see R' Hillel Paritcher's explanations to Kuntrus HaHitpa'alut.)

[23] See Zohar Miketz 199a, Bereshit 38a-b, Pikudei 247b, Trumah 134a

[24] The grasp of the essential depth of the concept, i.e. the essential truth of it, is this aspect of the "sight" of the intellect, which is called "Gazing at the preciousness of the King". In this too there are different levels of depths, infinitely, as explained previously. The delving into the depths itself is what is called *Ma'amik* – Delving. See chapter 1, and also see *Kuntrus HaHitpa'alut*.

[25] He will recognize how G-d permeates all things particularly, as opposed to just a general understanding of the concept.

[26] He will understand how each general existence of each of the worlds and each particular being of the general worlds is individually created and receives its existence from the G-dly nothing which creates it. This is as opposed to only a general understanding that "G-d creates all things from nothing". Rather, he "sees" this in a particular fashion. Ultimately it is this power of *Tvunah* which relates this "abstract" concept to his own self, realizing that his very own existence is entirely dependant upon G-d, from every angle. It is specifically this type of application, which comes from the power of *Tvunah*, which awakens great love and awe of G-d, as explained above.

[27] His comprehension of this would be abstract and theoretical, and he would not grasp the true reality of this concept, that G-d *literally* permeates everything, himself included.

grasp the explanations of the concepts well, when they hear or read them, they are incapable of bringing the matter of the coming into being of the worlds out of nothing, into contemplation during their prayers.[28] Because of this they may reach the point where they ask themselves, "What am I to do with all this?" and "Of what benefit is this to me". This is because in his mind these are two separate things, because the understanding remains in his mind as an abstract concept, totally removed from all matters. This will suffice those of understanding.)

[28] That is, they are incapable of relating concepts such as creation ex-nihilo, back to themselves. In other words, these concepts remain theoretical to them, and they do not recognize the true reality of these concepts, that G-d *literally* brings them into existence at every moment, continually. Because of this, they are not inspired with love and awe of G-d during prayer, which is the purpose of contemplation during prayer. This is simply because they are lacking the power of *Tvunah*. Because all these concepts remain as abstract theories completely separate from everything, a person will come to ask himself of what benefit is contemplating these matters altogether etc. This is only because he does not relate these concepts to himself or anything else outside of the theoretical understanding. The solution to this dilemma is that one should invest himself greatly into the toil of *Iyun*, to analyze and investigate all the particulars of these concepts. *Tvunah* is the automatic result of the *Iyun*, as explained above about how the length is included in the width.

Shaar HaYichud
The Gate of Unity

By

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Chapter Four

We must now explain how one should contemplate (*Hitbonenut*), whether it should specifically be done in a general way, or a particular way.[1] For example, this may be understood in regard to the G-dly comprehension into the aspect of how G-d permeates all worlds (*Memaleh Kol Almin*). In the general comprehension [of how G-d permeates] the three [created] worlds of *Briyah, Yetzirah,* and *Asiyah*, all the allegories of the ray [emanating from the luminary], or of the spreading forth [of Divine influence], or of the letters of speech etc, are all rooted in one general matter, that of "the revelation of that which is the hidden"[2]. Likewise, in the general comprehension of the great difference between a created, limited being, relative to [G-d] the unlimited Being; although there are many particular ways to understand this and although there are many details (as will be explained[3]), nonetheless, it is all understood in a general manner.

Or, on the other hand, should one contemplate in a particular manner, analyzing each world, each creature and each of the various particular levels in the entire chaining down of the worlds, from cause to [subsequent] cause, [analyzing] each one, specifically in and of itself[4]?

This, likewise, this is the question in regard to the contemplation of the "Upper Unity", of the lights and vessels of the world of *Atzilut*, including all the details of the ten *sefirot,* until the essence of the Infinite Light (*Atzmoot Ohr Ein Sof).* Should one contemplate this in a general manner, i.e. the matter of the light of *Atzilut*, how it comes about from the essence

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[1] Should one contemplate on the matter of how G-d permeates all worlds in a general manner? This is to say that through contemplation in a general manner his understanding of it will encompass all of created existence generally. Or, on the other hand, should one contemplate the particulars of each creation in a specific manner, to understand all the inner and out aspects of that particular world or that particular being. In such a case, it is possible for him to forget the general matter of what he is truly trying to understand, mainly, how this particular world or being is totally sublimated to G-d. The Rebbe will explain how both of these methods are necessary. He will explain that it is the contemplation in a general manner of how G-d permeates all worlds (through the known allegories) that one will reach the general depth of the matter. He will also explain that it is specifically through contemplation in a particular manner that the depth of the general matter will be brought close to one's mind. However, one must be very careful throughout, not to forget the primary intent, which is to understand how G-d permeates all worlds.

[2] This refers to the concept of *Giluy HaHe'elem* (revelation of the hidden). This concept and all of its analogies will be explained later in chapter 19.

[3] As previously mentioned, the first part of this book (1-9) comes to explain the methodology of *Hitbonenut*. All the concepts mentioned in this section of the book will be explained in great detail in the second section (10-54), which explains the entire chaining down of the worlds.

[4] That is, should he contemplate on the particular details of the properties and facets of the created world or the specific being itself?

of G-d through *Tzimtzum*[5] and how it is incomparable to the essence of the Emanator? Likewise [in regard to the general contemplation of] how "He and His life force are one" (although there are many particulars in this, as will be explained, nonetheless, it still is a general contemplation). He can understand this matter, generally, through various analogies, such as the analogy mentioned in *Sefer Yetzirah* of a flame which is bound to the coal, or such as a general understanding of the revelation of the faculties of the soul from their concealment in the essence of the soul. Through this analysis he will come to comprehend the depth of the concept of how G-d permeates all worlds, which is called, "The Lower Unity".

Now, in truth, the two[6] are dissimilar to each other. [On the one hand] there is an advantage to general contemplation, that through it one will be able to come to the general depth of the matter, which is the general aspect of the essence of the G-dly light. [However] he will reach this only in a general way, whether in regard to the comprehension of the "Upper Unity", or the "Lower Unity"[7]. This revelation of G-dliness in his soul is the ultimate purpose of contemplation.

[On the other hand] there is also an advantage to contemplating in a particular way, specifically, since [through it] the revelation of the G-dly light in his soul will be incredibly closer to him. For, through contemplation in a general way it is possible for one to delude oneself, so that it appears to him that this matter is very close to him. In truth, though, when he only contemplates in a general manner, G-d appears to him from afar. This is not the case when one contemplates in a particular manner, to comprehend all the details of each particular. When he does this, it becomes embedded in his soul in a very close way. From this, he will come to comprehend a higher particular, on a higher level[8], until he comes to the general comprehension of the general matter[9]. In this way the comprehension is truer, without deluding himself at all.

For example, when he starts contemplating the matter of how G-d permeates all worlds, in a particular manner, he begins by contemplating how the root of the spiritual influence of the orbits and constellations come into actuality, out of nothing, from the waste matter of the *Ophanim* angels.[10] Afterwards, he contemplates the *Ophanim* angels, and *Chayot* angels in a

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[5] This will be explained in chapters 12, 13 and 14.

[6] "The two" refers to "general contemplation" and "particular contemplation".

[7] As mentioned previously, these two aspects, the "Upper Unity" and the "Lower Unity" refer to the two aspects of how G-d encompasses and transcends all worlds, and how he permeates all worlds.

[8] In other words, he analyzes and investigates the particular details of a particular matter, until it is completely clear and close to his mind. He then moves on to a higher particular matter, contemplating all of its particular details. An example of this will be given momentarily. In any case, after having gone through each particular of the order of creation, piece by piece, particular by particular, when he then grasps the general matter of how G-d permeates all worlds, all of these particulars become unified in this general understanding. The result is an incredibly greater understanding which is far closer to his mind than if he would only contemplate in a general manner.

[9] This refers to the general comprehension of how G-d permeates all worlds (*Memaleh Kol Almin*).

[10] The first thing that he should contemplate is something that is very close to him. That is, the physical world. In our physical world he should begin by contemplating how everything on our planet receives its sustenance and influence from the sun and the other planets and constellations. For example, all vegetables and plant matter basically take sunlight and convert it into plant life. Whether these particular vegetables will be in season is also determined by the influence of the planets and constellations. Furthermore, how

particular manner etc. This contemplation continues until he reaches the aspect of *Malchut* of the world of *Asiyah,* which is the general G-dly light that brings the world of *Asiyah* into being. He continues in this way, contemplating the details of the ten *sefirot* of the world of *Asiyah* until he reaches the aspect of *Malchut* of *Yetzirah*, which becomes the *Keter* for the world of *Asiyah*. In this manner he contemplates the particulars of the world of *Yetzirah*, and [then] the particulars of the world of *Briyah*. He continues in this way until he reaches the aspect of *Malchut* of *Atzilut*, which is the totality of everything, and is generally called by the name *Elokim*, as is known. In this way, after thorough analysis, he realizes the truth of the matter, in a way of great closeness. For, although, in and of itself, each particular of his contemplation is generally not a matter of G-dliness and is only a particular which is of secondary importance, nonetheless, when his whole analysis of all the particulars, comes together and becomes bound to the general principle, then the general principle will become

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much money one will have to purchase these fruits or vegetables is also determined by these forces. (For example, in the winter he will have to pay for heating, and in the summer, he will have to pay for cooling, etc. Whether it will rain and his crops will grow with great abundance, or whether there will be drought and famine, is also determined by these forces.) It has even been discovered that sunspots have an actual effect on our mood and well being, even though the sun is 93,000,000 miles from the earth. (These matters have been known in Kabbalah for thousands of years.) In any case, all influence on our planet is drawn from the sun and other planetary forces. This is the first thing to contemplate in detail, to understand the particulars of this. Following this, he contemplates how great the energy of the sun is. For example, if energy = money, then if he would be capable of harnessing the energy of even a fraction of the sun, his wealth would be mind boggling. As we just explained, all the energy of this planet is derived from the sun. Furthermore, what could be achieved with this much energy also staggers the mind. Once he understands this clearly, and all the particulars of it, he continues his contemplation, by going up one level. He now contemplates how the energy of the sun is literally as nothing compared to the energy of our entire galaxy. The sun is not even like a grain of sand in the Sahara desert compared to the many millions upon millions of stars in our galaxy alone and the galaxy is as nothing compared to all the galaxies in the universe. By contemplating this, and understanding it, specifically and thoroughly, the incredible amount of energy in our universe will stagger his mind. After he thoroughly comprehends this, he should go up another level and contemplate how the *entire* universe, with all its incredible energy, is merely *induced* by the waste matter of the lowest order of angels, which are called the *Ophanim.* The entire universe does not actually come from these angels themselves, but is only *induced* by a tiny speck of their waste matter. This means that our entire universe is literally, absolutely nothing in comparison to a speck of waste matter of the lowest order of angels. Their waste matter is immeasurably *greater* than our entire universe and its energy totally boggles the human mind. Now, here we are only talking about a speck of their waste matter, but, obviously, the *Ophanim* angels themselves are infinitely greater than this. The energy of a single *Ophan* angel is absolutely beyond human comprehension. A single *Ophan* angel could destroy our entire physical universe and it would not even be an infinitesimal fraction of a fraction of its true strength. However, all this is as nothing, for there are one million *Ophan* angels per troop. This too is as nothing, for, as it states, "*Ligdudav Ein Mispar* – His troops are innumerable". This is to say that there are infinite troops. At this point one contemplates the particular details of the *Ophanim* angels, to understand exactly what they are in a detailed manner, until this too comes close to his mind. He then continues to a higher level, contemplating how the *Ophanim* angels only receive their influence from the order of angels above them, which are called the *Chayot*. This is as stated, "*Umekablin Dein Min Dein* – They receive, one from the other etc". This type of contemplation continues in a particular manner, understanding the details of each level until one reaches the level of *Malchut* of the world of *Asiyah* from which all of the lower levels derive their very existence. In this manner one will come to appreciate and truly feel the truth of these levels, and how they are all literally totally sublimated and as nothing relative to G-d, and that their entire existence is totally and absolutely dependent on Him. However, one is only capable of doing this type of contemplation after he has first received the explanations of the entire chaining down of the worlds from the top to the bottom, which will be explained in the second part of this book (chapters 10-54).

embedded in his soul in a greater degree. This has been tried and tested by all those who have toiled deeply in *Hitbonenut* contemplation.

Likewise, the contemplation of the "Upper Unity" should be in a particular manner [as well]; to understand each particular detail of the ten *sefirot* of the statures of *Zeir Anpin* and *Nukvah, Abba* and *Imma*, *Arich Anpin* and *Atik Yomin*, all the way to the beginning of the *Kav* in *Adam Kadmon* etc[11]. It is specifically the contemplation of all this, in a particular manner, which will cause the general light of the essence of the Emanator, which includes and unifies everything, to be implanted in his soul.

However, this is not the case if one only contemplates in a general manner, so that G-d appears to him from afar, as mentioned previously. (For, through this, it is possible for him to fall into false delusions, as do fools and those who lack *Da'at*. This comes about because they focus their entire mind solely on one general matter[12].)

However, the focusing and delving of one's concentration into each detail is the opposite of error and distance [from G-d]. On the contrary, through this the matter becomes closer to his [mind] since he goes from one particular to a higher particular until he unifies them all in a general unification, rather than a particular unification.

This may be understood from the unification (*Yichud*) of "Yours 'O G-d is the greatness". The general matter of G-dly unification is the aspect of the depth of comprehending[13] the sublimation of the "something" to the "nothing"[14], both in the comprehension of the "Upper Unity" and the "Lower Unity"[15]. Now there is a particular unification for each particular thing. For example, in "Yours 'O G-d is the greatness", this is the aspect of

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[11] All this will be explained in the second part of the book.

[12] This is not to say that these people are not intelligent, and are nothing but fools. In truth, they have invested themselves greatly in acquiring this general comprehension of how G-d permeates everything. The problem stems from the fact that they err in themselves, thinking that they have a mastery of these concepts and that they are very close to G-d. This is itself a delusional misunderstanding which comes about only because they have not contemplated in the particular manner described above. Because they "focus" and "meditate" on this general understanding, without delving to analyze the details and specifics, they can actually come to totally false delusions and imaginations. However, one who delves into the comprehension of the specifics and details of each level, understanding it thoroughly before moving on, will not fall into these delusions at all. Instead, he will grasp the truth of reality, in a true and real way, as will now be explained.

[13] This refers to the aforementioned *omek hamoosag*. That is to say, this is the depth of the comprehension as it flashes from the "nothingness" of the spring of *Chochmah*, into the "somethingness" of the river of *Binah*. As previously mentioned, the aspect of *Binah*, or analysis, is the aspect of "dissecting and taking the concept apart". The flash of the depth of the concept is what unifies all the parts back together, so that all the particulars of the concept come together as a whole. This is what a *Yichud* - unification is.

[14] There are two aspects in this. Firstly, the actual point of the contemplation is to grasp how the "something" is literally sublimated to its source in the "nothing". This is the purpose of contemplation in both the upper unity and in the lower unity. Secondly, when he grasps this depth, in effect, what is happening is that the "something" of his *Binah* comprehension becomes sublimated before the "nothing" of his *Chochmah*-insight.

[15] That is to say, the point is to understand the depth of these two concepts, how G-d encompasses and transcends all worlds, and how he permeates all worlds. When one understands the depth of the concepts (and there are infinite depths), this is a unification. However, as will now be explained, there is a general *Yichud* - unification, and a particular *Yichud* – unification.

Chessed'[16] of *Malchut* of the world of *Atzilut* as it is invested in the worlds of *Briyah, Yetzirah* and *Asiyah*, in a particular way for each world[17]. That is, even the general matter here is only a single particular attribute of a particular attribute of *Malchut*. Likewise, when one contemplates "Yours 'O G-d is the might", both in general and in its particulars in each world, it is, nonetheless, considered to be a particular unification. The same principle applies to the unifications of all the particulars of the ten *sefirot* of each of the worlds of *Briyah*, *Yetzirah,* and *Asiyah*, as is known.[18]

In contrast, a general unification is like the understanding of, "Behold, the place is with Me", or, "The exalted King… who is aloof from the days of the world"[19]. [In other words, He is aloof from "the days of the world", which refers to] the six directions (The emotional *Sefirot*) and the intellect of *Chochmah* and *Binah* [of the worlds]. However, in comparison to the essence of *Malchut* of *Atzilut*, which is *Keter Malchut*, even this is, likewise, only considered to be a particular.[20] In a similar manner there is a contemplation of all the other *sefirot* of the world of *Atzilut*, until the essence of the aspect of *Malchut* of *Ein Sof* (the Infinite), at the beginning of the *Kav*. There are many unifications of the many particulars in each *sefirah* and *partzuf* (stature). The general unification, however, is the general sublimation of the entire chaining down of the *Kav,*[21] relative to the essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), as is known.

However, this is not the case with one who has not delved his concentration into particular unifications, but, rather, begins with the general aspect. Even though he toils greatly in comprehending the many general concepts of how everything is generally sublimated to G-d, such as the aforementioned allegory of the flame, and other such concepts, nonetheless, the truth of the matter will not become as embedded in his soul, as much as it would have been, had he gone through a thorough analysis into the particular details, which would bring him to [truly] understand the general concept.[22]

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[16] Greatness refers to *Chessed*.

[17] That is, rather than only a general understanding that "G-d permeates all worlds", he should strive to understand how each particular of the created worlds is totally sublimated to its source in *Malchut* of *Atzilut*, the speech of the King, from which it derives its existence. The above is an example of a particular *Yichud*.

[18] In other words, one should strive to understand how G-d transcends and permeates each particular creation of all the worlds in a particular manner as opposed to only a general understanding, which will now be explained.

[19] That is, these two verses indicate in a general way how G-d transcends all worlds, how "He is the place of the world, while the world is not His place" etc.

[20] That is, the entire existence of the created worlds is barely an infinitesimal fraction of revelation of the infinite potential of *Malchut* of *Atzilut* to create. Moreover, *Malchut* of *Atzilut* itself is only a particular and finite revelation in comparison to its essence in the desire, just as a human being's speech and expression is incomparably limited relative to his power of desire.

[21] That is, the sublimation of the entire line of limited revelation of our existence to its source in the essence of the Living G-d. All the particulars mentioned in this chapter will be explained at length in Part two of this book (chapters 10-54).

[22] In this case, his understanding and realization of the general matter of how G-d permeates and transcends all worlds will be true and deeply embedded in his soul. This is because he brings this general matter close to his understanding by the thorough study of its particulars. In contrast, if one skips the particulars and only contemplates on the general concept, his understanding of it will be external and general, and he will be incapable of truly relating it to himself.

This, then, is the meaning of "the particular requires the general and the general requires the particular"[23], for no general concept can exist without particulars[24]. (This matter has already been debated by many of the foremost *Rishonim,* such as Maimonides and the Tur. That is, whether during prayer one's intentions should be focused on the particular meanings of the words, [such as] contemplating the greatness of G-d [in a particular way]? Or, should one's intent rather be to realize, in a general way, before whom he is standing and praying? This matter is discussed in Chassidic manuscripts). Now, although [as a rule] a general thought and a particular thought cannot coexist, nonetheless, he who delves with all of his heart and with all his desire, specifically to contemplate the essence of G-dliness, even though his analysis is into the particulars, he will specifically direct everything to the general thought of G-d's essence. He will not fall from the general intention at all, as a result of focusing on the particulars. This is because all the particulars are drawn to and follow the general principle, as is known to all those who travel upon the "Path of Truth", [who direct themselves] specifically only to G-d. Likewise, this is as stated by the Sages, "[pray to Him] rather than to His attributes". This is to say that the main intent of the matter of contemplating the particulars is solely for the specific purpose of coming to the Essential Self and being of G-d Himself. In other words, one should never consider the particulars to be the main thing, such as studying a subject in and of itself [rather than to know G-d][25]. Likewise, one's analysis of the Zohar and the writings of the Ari'zal must be specifically in this manner. This will suffice those of understanding.

(My father, our master, mentor and teacher [the Alter Rebbe] of blessed memory, whose soul rests in *Eden*, received this teaching from the mouth of the *Rav,* the *Maggid* [of Mezeritch] of blessed memory, with a full explanation, and this is how I heard it from his mouth.)

Through all of the above we have answered the question of those who inquire regarding the specific [kabbalistic] meanings of the words of the prayers. How is it that those who know them do not become confused [and distracted] from the general intent? Rather, on the contrary, the intent of the meaning of the words of prayer, as explained by Kabbalah,[26] serves to strengthen the depth of one's general grasp of the essence of G-d, as is known to those who have tasted [the contemplation of the words of the prayers] in a particular manner. However, for those who are novices,[27] it is best that at first they should delve in a general way, until they become accustomed, little by little, to particular contemplation [during prayer], specifically. This will suffice those of understanding.[28]

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[23] See Zohar Shmot 3a, Terumah 161b, V'Etchanan 264a.

[24] In other words, if a general rule is lacking particulars, then it is not a general rule. The opposite is likewise true, if a particular is lacking a general, then it is not a particular of anything. The both are necessary to any concept. What is understood here, however, is that both the particular contemplation and the general concept are necessary to any understanding. One who understands a multitude of particulars, but is lacking the general concept which unifies them, cannot understand their depth or true point whatsoever. The reverse is likewise true. One who understands the general concept, but is lacking its particulars will only achieve a very shallow understanding, with no true depth at all.

[25] Rather, even when he is studying the particulars, his entire intent and focus is to know G-d through them.

[26] That is, particular contemplation.

[27] This refers to those who are new to the methodology of Kabbalah and Chassidus, i.e. *Hitbonenut* contemplation during prayer.

[28] In conclusion, it is clear that both general and particular contemplation are required. That is, the particular contemplation should be completely directed towards the general point. In other words, one

should not just contemplate the general point itself, which will only lead him to a general understanding. Rather, he should contemplate in a particular way specifically. Nonetheless, the particulars he is studying must be completely focused towards the general matter of knowing G-d. At first, beginners should only attempt to contemplate and understand the general matter during prayer, until they are capable of delving into all the particulars. (All of the various levels and particulars mentioned in this chapter will be explained with great length and clarity in chapters 10-54.)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Five

After having explained the need to contemplate specifically in a particular manner, it follows, of necessity, that one must know all the particular levels in all the details of the chaining down of the worlds (*Seder HaHishtalshelut*) of *Atzilut, Briyah, Yetzirah,* and *Asiyah,* so that one may contemplate them. These particulars cannot be understood by everyone through the general teachings [of Kabbalah and Chassidus]. Therefore, whatever needs explanation in each detail, will all be explained in a special pamphlet[1], so that a person of understanding[2] will automatically understand them and will know many other details[3].

However, it is first necessary to introduce one more point (which also will be explained in detail) of how *Hitbonenut* contemplation should be done. This is extremely necessary for all those who truly desire closeness to G-d and do not merely seek to fulfill their obligations, and deceive themselves [that they are thereby truly serving G-d] etc. As known, every contemplation upon the G-dly matter of the creation of something from nothing, each contemplation according to its place [in the order of things], includes two matters;

The first is the aspect of the sublimation of the "something" to the "nothing". This begins with the comprehension of the relativity of limited beings[4], by understanding how their existence is derived from the "nothingness". This is brought close to the intellect through various explanations and analogies and the like, until the truth of it becomes well settled in his mind.

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[1] This refers to the second part of this book from chapter 10-54, where the Rebbe explains all the details upon which one should contemplate.

[2] In the original Hebrew "a person of understanding" is called by the term "*Mayvin*". This means a person who actively engages in analyzing a subject until he understands it, i.e. *Hitbonenut.* These two words are different conjugations of the same three letter root. *Hitbonenut* (Analysis) is the act of understanding and a *mayvin* is the person who understands.

[3] In other words, the Rebbe will explain all of the principles and particulars of the entire *Seder Hishtalshelut* (Chaining down of the worlds). (This is as stated in the Rebbe's introduction, that he "will explain a summation of everything that is possible for a human being to bring close to his mind and heart…Including all the particulars of the entire *Seder Hishtalshelut*".) One who properly contemplates and understands the second part of this book (in a way of *Tvunah*) will also come to understand things that were not said outright. (He will even be capable of understanding particulars up to the 5th power (and more), as the Rebbe promises in the beginning of chapter 10.) It is for this reason that this book is called "the Key to Chassidus" (see HaYom Yom).

[4] That is, one is to understand the properties and limitations of created beings, and understand how they derive their existence and are totally dependent on the G-dly "nothingness". More importantly, one must realize that this relates specifically to himself. These are not merely abstract concepts, but relate to him personally, for he is not outside of the equation.

The second matter is the aspect of the G-dly "nothingness" which creates him, and how He [G-d] is totally separate, relative [to created beings], since He has no limitations. This matter is concealed from the eyes of the intellect and cannot be grasped completely. However, the truth of it will, nonetheless, flash like lightning in his brain, so that he will glimpse it, as it is. However, although it is in an aspect of concealment, it will be as true for him as if he saw it with physical sight[5].

This is the difference between the aspect of the "sight" of *Chochmah*, [and the aspect of the "hearing" of *Binah*]. The sight of *Chochmah*, the *Koach Ma"h*[6] (the power of "what"), is the sight of the soul which sees, but not with tangible sight. Rather, it is a flash of intellectual sight which is beyond complete comprehension. Therefore, the arousal which results from it is nothing but the aspect of sublimation, which is the complete absence of awareness of self.

The aspect of the "hearing" of *Binah*, on the other hand, comes with complete comprehension, literally. This is to say that he comprehends how the "something" comes into existence from the "nothing", as explained above. The resulting arousal is a tangible feeling of joy and good-heartedness. The more he grasps, the better he feels and the more he delves into it, the more he grasps.

In contrast, the aspect of the "sight" of *Chochmah* is the opposite. The more he delves into it, the more the G-dly "nothingness" which creates, becomes removed and astounding to him. This astonishment over the awesome gap and absence of any comparison [between G-d, who is beyond all limit, and himself], grows and grows, until he is bewildered and consternated over it etc[7].

According to the above, all those who contemplate in a particular manner [rather than a general manner] will become [aware of] these two aspects through their contemplation; the concealed[8] aspect and the revealed[9] aspect. Accordingly, the arousal which is born of it [is comprised of] two opposites; "His heart is worried within him"[10] because he comprehends the astounding greatness of the G-dly "nothing" which creates, but he is [simultaneously] joyful because of his thorough grasp of how all that exists comes into being.

This may be understood by example of one who contemplates in a particular manner into the coming into being of the planetary orbits from the G-dly "nothing", which comes about from the aspect of the external vessels of *Malchut* of *Malchut* of *Asiyah*. In other words, he comprehends how it is only from the external vessels and is merely a glimmer of a glimmer,

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[5] G-d's ***existence*** is true for him as if he saw it, literally. However he cannot comprehend ***what*** it is that he saw, since that remains concealed.

[6] The letters of *Chochmah* (חכמה) can be rearranged to spell *Koach Mah* (כח מה), meaning "the power of 'what'". This represents the aspect of the sublimation to G-d of *Chochmah*, as in the verse, "*V'Nachnu Mah* – and what are we".

[7] Parenthesis of the Rebbe: (as it is written in Chassidic Manuscripts).

[8] This is the delving into the G-dly "nothingness" which is concealed, as explained above.

[9] This is the delving into the created, and how they are created "something from nothing", which is revealed.

[10] See Tractate Chagigah 13a

which radiates within the soul of the planet as it grasps that which gives it its existence. Likewise, he understands how the angels of the world of *Briyah,* ("In which *Imma* (*Binah* of *Atzilut*) resides"), comprehend the G-dly power of *Malchut* of *Malchut* of *Atzilut* which brings them into existence. He grasps these concepts in a way of comprehension, and he becomes aroused by the greatness of the Creator, and how they [the angels and planets] are constantly sublimated [to Him], as stated, "And the hosts of the heavens bow down to You", in their orbits etc. However, the aspect of the G-dly "nothingness", the essential creative force of *Malchut* of *Asiyah*, is concealed from his grasp. However, it is automatically **forced** into his comprehension, because the understanding of how the "something" comes into existence has become true for him.[11] Furthermore, it is only comprehended in a concealed way, specifically because of the astonishment over the total absence of comparison.

This is likewise so in the contemplation of the particulars of the world of *Atzilut*, in its lights and vessels. For example, the contemplation on the light of *Chessed* of *Malchut* of *Atzilut*, or the contemplation on the light of *Chessed* of *Chochmah* of *Atzilut*, to understand how they were emanated. This can be comprehended by way of analogy from how light is emanated into revelation from its concealment in the essence[12], here below [in the physical world]. This is also similar to how Moshe, "emanated from his spirit"[13], and the like. Furthermore, although the emotive attributes (*Midot*) of the world of *Atzilut* are only in the aspect of sources,[14] and are separate from the G-dly influence as it is within Creation[15], he will, nonetheless, comprehend how they come into being. However, the aspect of the true "nothingness" which shines upon them from the light of the essence [of G-d], which emanates them, cannot be grasped even through intellectual comparisons. Rather, it may only be [grasped] in a concealed fashion, which is the aspect of the intellectual sight, which is higher than actual comprehension and grasp. This is like the saying, "No thought can grasp You", which refers to the thought of *Binah.* In other words, this is the opposite of comprehension[16], for the more he delves [into it], the more astounding will the essential light

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[11] See chapter 4, footnote 10. After comprehending how our entire universe is brought into existence by only a glimmer of a glimmer of waste-matter from the lowest order of angels of the world of *Asiyah,* by logical necessity, one is forced to say that our entire universe is as nothing compared to it. Nonetheless, the existence of these beings, and the G-dly creative force itself, remains concealed.

[12] The analogies for this will be given later in chapter 19. In general though, through understanding the allegory, like the revelation of the light of the soul to enliven the body etc, one can then understand how things are above.

[13] Moshe "emanated" a spirit of prophecy to the elders. However, this was only an emanation and revelation, rather than the essence of the spirit of prophecy of Moshe himself. This will also be explained later at length, in the explanation of the "emanation" and revelation of the concealed.

[14] That is to say, the *sefirot* of the world of *Atzilut* are still totally unlimited and undefined. They are called by *Sefer Yetzirah*, "Ten *sefirot* without whatness". That is, the *sefirot* of *Atzilut* are themselves undefined, and are only the sources for what will later come into defined created existence. However, he will comprehend the nature of this as well, as will later be explained.

[15] That is, they are the source of the divine influence, but they, themselves, transcend Creation. Rather, it is the light of *Malchut* of *Atzilut* which becomes invested within creation. The source of the light of *Malchut* of *Atzilut*, are these emotive attributes of *Atzilut* (*Zeir Anpin*). The light of *Zeir Anpin* itself does not become invested within creation, and is completely removed from it, remaining only as "the source". This will be explained at length in the second part of the book.

[16] That is, comprehension means a total "something", which is a completely concrete and tangible description. The "Undefinable" is therefore clearly ungraspable in a way of comprehension. Rather, the more one delves into it, the more astonished he will become.

of the Emanator be for him. The indication of this [type of arousal] is that a very great aspect of sublimation is born [in him][17].

[From all the above] we find, that of necessity the [opposite] aspects of sublimation and joy which branch out and are born of the *Chochmah* and *Binah* [i.e. contemplation] of each particular, specifically come together, as one. This is true of all *Hitbonenut*-contemplation of each particular detail, specifically. These two aspects[18] are interdependent. If he has no joy from the thorough comprehension of the "something", then he will also not come to the astonishment and sense of distance in his inability to grasp the "nothingness". The degree of his joy is, literally, commensurate to the degree of his sublimation, for his comprehension of the created is commensurate to his astonishment at the separation of the Creator. This is an important principle [which applies to] every *Hitbonenut*-contemplation, whether general or particular.

(In contrast, if it appears to someone that he thoroughly grasps the aspect of creation, but he is lacking in sublimation to the Creator, then, without a doubt, it is a certainty that he has not grasped anything. Likewise, if someone imagines that he possesses the aspect of sublimation through the realization of the wondrousness of the Creator, but he does not thoroughly comprehend the manner of how [everything] has come into being, it is a false imagination and he has no sublimation whatsoever. These two are interdependent and commensurate to each other, for the above mentioned reason. This is known to all those who have tasted true *Hitbonenut*, and do not at all delude themselves. This is likewise understood by those who are accustomed to the teachings of *Chassidut* from their youth. However, a great many people delude themselves in all this, in many different ways etc.)

End of Chapter Five

[17] In other words, according to the depth of his delving into this aspect of the sight of *Chochmah,* the more astounding and removed the essence of G-d will be for him. The more astonishing it is, the more sublimated will he be to the essence of G-d, as explained previously.

[18] This refers to the aspect of the sublimation and the joy, which are born of the particular contemplation. These two aspects, the *Chochmah* and the *Binah*, are interdependent, and therefore the sublimation and the joy are also interdependent.

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Chapter Six

The statement[1], "Weeping is affixed in my heart on this side and joy on that side", is well known. This is to say that one must prepare his soul for the general knowledge of the chaining down (*Hishtalshelut*) of the Infinite Light in the worlds of *ABY"A*[2], until his soul becomes a fitting receptacle for this. This can only come about through these two matters of weeping and rejoicing. For, although they are two opposites, nonetheless, they come together, literally as one, specifically from the same contemplation. It is specifically through this that his soul becomes well prepared, so that the comprehension of the particulars of the Infinite Light in the worlds of *ABY"A* become embedded in the essence [of his soul].

If either of these[3] is missing, in other words, if there is one without the other, [then it is certain that nothing has become embedded in his soul]. Even if it appears to him that both are in his heart, but they are not within his soul truly and deeply, but only in an external, passing way, this is a sure sign that nothing has become embedded in his soul, except from a very great distance[4]. With the slightest opposition, such as being greatly occupied[5] or from an increased sense of self and ego, it[6] will be completely uprooted from his heart.

As is known, the explanation of these matters is that pleasure and joy are in *Chochmah* and *Binah*. Pleasure is in *Chochmah* (insight), and joy is in *Binah* (comprehension)[7]. (As is known,

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[1] See Zohar II, page 255a, Zohar III, page75a, also see Tanya, end of chapter 34.

[2] This is an acronym for the worlds of *Atzilut, Briyah, Yetzirah* and *Asiyah*.

[3] Joy and weeping (love and fear)

[4] That is to say, without both of these aspects, it is certain that his perception of G-dliness was only from a very great distance, if at all. It is necessary for both of these aspects, Joy and weeping (or love and fear) to be present, in order to come close to G-d. These two, love and fear, are called, "*Trayn Gadfin D'Parchin L'Eiylah* – The two wings which fly upward". That is, these are the two wings which bring one close to G-d. However, just as the two wings of a bird must be equal in proportion to each other for flight to occur, so too, these two must likewise be proportionate to each other. Furthermore, the strength of the wings is what determines the heights to which the bird may soar. Likewise here, it is the strength and depth of these two aspects which will determine how close one may come to G-d.

[5] Such as, in matters of securing a livelihood…

[6] That is, with the slightest opposition, the little bit of love and fear that he possessed will be completely uprooted from his heart. This is because they were not embedded into the very depths and essence of his being in the first place. Because of this, it is possible for him to forget about the Creator.

[7] As explained previously, *Chochmah* is the seminal flash of insight and understanding into a subject matter. However, the seminal flash of insight itself (the *Omek Hamoosag*) is beyond concrete grasp and comprehension. Nonetheless, the "grasp" of this depth produces the effect of sublimation to the depth of the concept being studied. In other words, his self is so involved in the grasp of the concept that he is unaware of himself. When he grasps this depth, the effect is a totally sublime pleasure and bliss. In contrast, *Binah* is the aspect of concrete comprehension, in the way of a "something", which is felt. The

this is the difference between *Shabbat* and *Yom Tov*.[8]) The comprehension of the intellect gives rise to joy, that is, the joy of the soul. This is as stated[9], "The mother[10] of the children rejoices". Moreover, as is known, the primary source of joy is specifically in G-dliness, as stated[11], "They will rejoice in You", specifically.

Now, we explained previously in regard to the comprehension [of *Binah*], that "no thought can grasp Him". Quite the contrary, He is astounding in the great degree of His separation.[12] This is the aspect of the *Koach Ma"h* (the power of "what") of *Chochmah*, [in which the perception] is concealed, as explained above. This being the case, it should be the opposite;[13] that joy is **not** into G-d's essence. For, as soon as he comprehends it, it can no longer be His [G-d's] true essence, but rather only an aspect of how He restrains[14] Himself in order to bring the created into being. Accordingly, *Chochmah*, which is the aspect of "nothingness", as previously explained, is where it would be fitting for the joy of "we will rejoice in You" to exist. However, this is not the case, for as is known, sublimation, which is the opposite of joy, is specifically in *Chochmah*, while joy is in *Binah*.

Rather, as is known, the explanation of this is that everything contains its opposite. Moreover, although it is revealed as its actual opposite, from this [fact] itself we see that its whole force is only due to the opposing force.[15] Furthermore, the strength of the opposing force is [always] commensurate to the strength of its opposite, literally. If so, they are literally as one.

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effect of this concrete comprehension is Joy which is different from the peaceful bliss of pleasure. As opposed to pleasure, which is an internal, inward feeling, joy is an outpouring of happiness, which spreads out into other matters.

[8] Generally, *Shabbat* is called *Kodesh* – Holy and Separate. That is, it is a thing unto itself. On Shabbat one does not interact with the world, but rather, it is a day of interaction with G-d. Furthermore, it says, "You shall call Shabbat pleasure". This then is the relationship between *Shabbat*, *Chochmah*, and pleasure. In contrast, in regard to *Yom Tov* (the Holidays) it is stated, "You shall be joyful on your holidays". Furthermore, on the holidays one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which is the aspect of Joy, and Yom Tov. This will all be explained in greater detail in chapter 26.

[9] Psalms 113:9

[10] *Chochmah* is called Father, and *Binah* is called Mother. This is because it is *Chochmah* which provides the seminal flash of insight and intuition, while it is the brain of *Binah* which develops that seminal flash into a full blown concept. Furthermore, as explained, it is from *Binah* that the "children", i.e. the emotions, are born.

[11] See the *Amidah* prayer for the holidays.

[12] In other words, we previously explained that regarding G-d's essence, the thought of *Binah* can have no grasp of it. It is only the perception and "sight" of (the *Koach Ma"h* of) *Chochmah* which can have a glimpse of the truth of G-d's essence, but only in a concealed way. How, then, can we say, "We will rejoice in You", signifying a comprehension of the aspect of *Binah* into G-d's essence?

[13] It should be the opposite, i.e. that joy is from the aspect of *Chochmah*, which has a glimpse into the essence of G-d. In *Binah*, as soon as he has a comprehension of it, it can no longer be the essence of G-d, since comprehension is absolutely defined and limited. The above statement, "we will rejoice in You", which refers to the comprehension of *Binah*, is therefore not understood.

[14] *Tzimtzum*. This will be explained in chapters 12 and 13.

[15] For example, pleasure and pain are two opposites, but they are the very same power, as will be explained momentarily. For example, the pleasure one has in a certain thing will be the pain at his separation from it. They are literally commensurate to each other. Therefore, it is specifically from the opposite of pleasure, which is pain, that we can actually gauge how much pleasure a person has in something.

An example of this is pleasure and pain. Commensurate to the degree of a person's pleasure in something, will be the degree of the arousal of pain, which is the absence of the pleasure which opposes [the pain]. This takes place should something stand in opposition, to negate that pleasure, since that is its opposite[16]. The opposite is true as well. The degree of his pleasure in something cannot be recognized except through the degree of pain he has when that thing is missing[17]. We see that this is literally one force, except that it divides into two equal lines which are literally in equal balance to each other. The one side will not be stronger than the second, even to the amount of "the thorn of a *Yud*"[18].

The same [principle] applies to joy and weeping[19]. To the degree of his joy, which is a felt and revealed pleasure when G-dliness is revealed in his grasp, as explained above, so will be the degree of the second side,[20] which specifically comes out of it and from its power. This [second side] is the weeping over the lack of revealed light in his soul, because G-dliness is concealed [from him], until he literally despises his life.

The more one has tasted the flavor of Divine pleasure with rejoicing, the more embittered will he be in his soul from its opposite. Likewise, the opposite is [also] true. From the degree of the depth of his bitterness and weeping, that he despises his physical life, is the strength of his pleasure and joy in G-dliness recognized. This is the gauge for the measure of its strength. This is because these two lines are counterbalanced with absolute equilibrium, as explained above. This, then, is the meaning of "Weeping is affixed in my heart on this side and joy on that side", **with equal measure**, literally.[21]

Likewise, even higher than this is the aspect of the concealed pleasure of *Chochmah*. It is from this, (the depth of his pleasure which is concealed in his essence,[22]) that the aspect of a

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[16] Commensurate to one's pleasure in any given thing will be his pain at the lack of this pleasure. The lack of the pleasure comes about because of some kind of opposing force. So, for example, one's pleasure in living is not revealed until an "opposing force" comes to bring his life to an end (G-d forbid). It is specifically then that his pleasure in living will become revealed through the revelation of his pain in its opposite. For example, one does not realize how much he appreciates and enjoys breathing until he can no longer breathe. This is not to say that he did not appreciate and delight in breathing before, only that usually he is unaware of it. What reveals it, is its opposite, the opposing force. From this we see that the pleasure in something and the pain when it is lacking are literally commensurate to each other. According to how much pleasure he takes in any given thing that will be the amount of pain at the lack of it.

[17] See the previous footnote, and the example of how one's appreciation of life becomes revealed only when there is some opposing force threatening to remove his life (G-d forbid).

[18] That is, the two sides of the "scale" are absolutely equal, and one side will not "outweigh" the other, even the slightest amount.

[19] This refers to the statement quoted at the beginning of this chapter, "Weeping is affixed in my heart on this side and joy on that side". These two sides are literally commensurate to each other, as will now be explained.

[20] This refers to the pain at the absence of revelation of G-dliness.

[21] All of the above refers to the joy and pain which are born of *Binah* comprehension. The Rebbe will now discuss the aspects which are born from the pleasure of *Chochmah*.

[22] Just as with any other great pleasure, one's entire being is completely invested into it, i.e. he is sublimated to it, to the point where he is aware of nothing but it. Here too, when one is having a flash of insight, and specifically a flash of the Truth of G-d, although the pleasure itself in this is a concealed pleasure, he is totally unaware of himself but rather only of the object of his pleasure, in this case G-d. This is the sublimation which is borne of the concealed pleasure of *Chochmah* (which is called *Eden* – pleasure).

total and complete sublimation of himself comes. Therefore, its opposite, which is born of its strength, is the matter of casting his soul[23] against anything which opposes this. For, this is included in the aspect of his ego[24]. In other words, he will despise his life with total and true negation of self[25], as in the verses, "Who [but You] do I have in the heavens? And beside You I desire nothing on earth. My flesh and my heart fail: but G-d is the strength of my heart, and my portion for ever." For, these two lines are [literally] on equal balance, as explained above. This will suffice those of understanding.

Now, there is [an aspect of] weeping which is even higher than this[26]. This comes about out of the lack of comprehension [into G-dliness] because [G-d] is so absolutely and awesomely beyond any relativity [to him] since the vessel of his brain cannot contain it[27]. This is like how, "The eyes of Rabbi Akiva flowed with tears"[28] because of the deep secrets which the vessel [of his brain] could not contain. This is the aspect of the astonishment at the "concealed of all concealments", i.e. literally the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which is beyond comprehension whatsoever. On the contrary, the more one delves into it, the more astonished he becomes, as previously mentioned. Specifically from this his heart becomes [filled] with consternation and he weeps. This only comes because of his immense pleasure and desire to comprehend, which he is incapable of doing.[29]

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[23] With complete self-sacrifice.

[24] This is to say, his very ego and self is invested in this to the point that this itself is his ego. Therefore, anything which opposes it brings out his essential self and ego in opposition. Just as when a person's ego or sense of self is threatened, it comes out full force against this opposition, here too, when his "ego", i.e. his total sublimation, awareness and pleasure in G-d, is threatened, his entire self comes out in opposition to it. Another explanation of this can be understood from an entirely different angle. That is, his ego and sense of self itself is in opposition to this total sublimation to G-d. Therefore, because of his total sublimation and pleasure in G-d, he will be pained by any awareness and sense of self, to the point where he will literally despise anything aside from G-d, including himself. This is to say, he will be pained at his very existence and awareness of self. His sole refuge and desire is awareness of G-d, which is its opposite.

[25] This is to say, his entire self and "ego" is invested in G-d and the revelation and awareness of G-d, to the point where he will do anything for G-d, even to the point of death. His entire life will be invested in revealing G-d everywhere and in everything, for he will despise anything and anywhere where this revelation is lacking. To him, G-d is everything and without G-d everything is clearly worthless and purposeless, as portrayed by the verses which the Rebbe quotes.

[26] That is, it is higher than both of the two levels mentioned above.

[27] This is to say, because he is a limited creation, by the very definition of his existence the vessel of his brain cannot contain thoughts of the essence of G-d. As soon as he does comprehend, it is certain that this is not the essence of the Creator, about whom it states, "No thoughts can grasp Him, whatsoever". Because of this his weeping is immense and is caused by his very existence. In the previous level, these tears are lacking and instead there is only a total sublimation of himself to the G-dliness vested in the concepts which he grasps. There, his tears come about from anything which separates him from this awareness. However, on this higher level, his tears are the result of his very existence. That is, in the previous level, his grasp is of the "something of the nothing" which is the external aspect of *Chochmah*. Here though, his grasp is of the inner aspect of *Chochmah*, the "nothing of the nothing", which only arouses absolute astonishment and sublimation.

[28] See Zohar Vayera 98b

[29] In other words, his tears come about because of his limitations and his limited existence, and he weeps over the fact that he cannot grasp the essence of G-d. These tears prove that the other side of the coin is an absolute and total pleasure in G-d's essence. It is for this reason that he cries. According to the depth of his tears is the depth of his pleasure into the essence of G-d. They are commensurate to each other, as explained above.

As is known, this[30] is the principal receptacle for the aspect of insight into the secrets of the Torah. This is as explained elsewhere regarding the statement, "The secrets of the Torah are only given over to a person whose heart is worried within him" [31]. However, were he to comprehend the actual Essence of the Infinite Light, then there would be a matter of joy into His (G-d's) essence.[32] Now, although the revelation of this G-dly pleasure comes in a completely felt way[33], nonetheless, its source is in the essential pleasure which is concealed from him[34]. It is from this [pleasure] that the opposite comes forth, which are the tears at the wonderment and separation of G-d and the lack [of comprehension of Him], as mentioned previously. For, these two poles are also in equal balance, literally. That is to say, according to the degree and strength of the great and immense pleasure he would have in the Essence of G-d were he to actually comprehend Him, accordingly, it's opposite will be present, which is the deep weeping when the vessels of his brain cannot comprehend [Him], as explained above. This will suffice those of understanding.

We, therefore, find that the order of the levels of "a thing and its opposite" is as follows: [First is] the joy and happiness from a revelation of G-dly light which is actually comprehended[35]. The opposite which comes from it, is the weeping over the concealment or opposition to this.

Higher than this, is the aspect of the concealed pleasure and joy, which is in the *Koach Ma"h* of *Chochmah* into the essence of the G-dliness which brings [everything] into being[36]. Its

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[30] This refers to the worry and pain at the lack of comprehension of G-d's essence specifically.

[31] See tractate Chagigah 13a

[32] As in the verse stated previously, "We will rejoice in You", literally.

[33] This refers to the tears, which result from the same power of pleasure. These tears come in a completely felt way. That is, he truly feels himself and the limitations of his existence. He feels himself to be a totally defined and limited "something". It is specifically because he is aware of his own limited existence that he is aroused to tears. For how can a limited being contain and comprehend the Unlimited Being? Furthermore, the more he comprehends, the more he realizes the extent of his limitations, which arouses even greater tears because of his great pleasure in the essence of G-d, which he is incapable of comprehending. However, it is specifically this which will cause an arousal from Above, to bestow this comprehension upon him. This is as explained that the *Yesh Ha'Amiti* – the True Something (G-d) only dwells within the *Yesh Gamur* – The complete something (a person such as this).

[34] That is, the tears into the Essence of G-d are totally felt and revealed, however, its source is the pleasure into G-d's essence which is totally concealed.

[35] As explained in Kuntrus HaHitapa'alut, this is the aspect of the emotions which result from the comprehension of the external explanations, such as the order of Creation (*Seder Hishtalshelut*). Here, he comprehends with a complete grasp, the aspect of how Creation is created, and how it is conducted etc. This understanding arouses his emotions of joy, in a revealed fashion, as explained above. When there is opposition to this revelation, he is pained, which is the opposite of the joy and comes out of it. (This is the arousal of the *Neshamah* level of the soul.)

[36] This is the aspect of *Ma'amik* in which he delves into the depths of the concept, grasping one depth after another. (This is when he grasps the *Omek Hamoosag*, mentioned previously.) Here, the arousal is because he senses and perceives the essence of the G-dly light which is enclothed in the general point of the concept. In other words, with the eye of his mind he perceives the essence of the G-dly light which creates the entire chaining down of the worlds. This causes a total sublimation, i.e. the investment of his entire self into this depth. This comes because of the concealed pleasure which is invested in this comprehension. Its opposite, which is born of its strength, is that he will despise his life and sense of self, and everything aside from G-d. (This is the arousal of the *Chayah* level of the soul)

opposite power is that he despises his own life, and the life of anything other than G-d, as in the verse, "Who have I in the heavens…"

Even higher than this is the aspect of the essential pleasure and joy specifically into the Essence of G-d.[37] This is like the statement, "They will rejoice in You", literally, in a revealed way[38]. Its opposite power comes forth when the vessels of his brain cannot contain this. This causes him to weep. (This is like the weeping of one who is separated from someone he truly loves with his soul. For example, [regarding the love of] David and Yehonatan, [it states,] "He loved him as one loves his own soul". [Therefore, when they were forced to separate] it is written, "They kissed one another and they wept". This [weeping] comes as a result of the strength of the abundant love and great pleasure they have when they are together as one. There are many more examples of this.)

All the above, answers the previous matter concerning the fact that joy is in *Binah* and pleasure is in *Chochmah*[39]. Although the comprehension itself is into a restrained revelation (*Tzimtzum*) of G-dly light, which he [is capable of] comprehending, nonetheless, the **source** of the joy[40] reaches into the essence of G-d, specifically, just as the souls in *Gan Eden* literally derive pleasure from the ray of the Divine presence (*Zeev HaShechina*)[41]. [Even though] their comprehension too, comes in a restrained, limited fashion[42], as is known. This then is the meaning of "We shall rejoice in You", specifically. That is, "Joy on this side", and its opposite which results from its force is the "weeping", as in the three above mentioned levels[43]. These two poles are exactly equally balanced, as mentioned above.

This also is the meaning of the verse[44], "[Because thou wouldst not serve the L-rd thy G-d] with joyfulness and gladness of the heart, because of the abundance of all things", i.e. with comprehension into He who brings [everything] into being.[45] Similarly, [it will thus be[46]] in

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[37] This is the arousal of the *Yechidah* level of the soul, and is specifically into the Essence of G-d, in how G-d Himself is.

[38] That is, this is the joy into G-d's essence from the actual revelation of Himself, as explained above.

[39] The question asked previously was as follows: We said that joy is in *Binah* while pleasure is in *Chochmah*. However, the verse states, "We will rejoice in You", referring to a joy into G-d's very essence. How is this possible in the comprehension of *Binah* about which it states, "No thought shall grasp you"?

[40] That is, the joy which results from his comprehension is specifically into the essence of G-d. This is evidenced by its opposite power which becomes revealed, which is the outburst of weeping from the fact that the vessel of his brain cannot contain a true grasp of G-d.

[41] See tractate Brachot 17a

[42] Which explains how there can be different levels of *Gan Eden*.

[43] This is to say, as the world is now, the revelation of G-d is in a limited constrained fashion, therefore the side of these two poles which becomes revealed in him, is the weeping. This revealed side is equal to the concealed side, which is the joy into G-d's essence. However, in the future, when G-d will be revealed, then this joy will become revealed and the weeping will become concealed. Nonetheless, they are commensurate.

[44] Deuteronomy, Ki Tavo 28:47

[45] The Hebrew text of this verse is, "תחת אשר לא עבדת את ה' אלוקיך בשמחה ובטוב לבב מרוב כל". The simple explanation of this verse is that it is a rebuke for not serving G-d in times of abundance. However, it can also be understood that one's joy in serving G-d should surpass everything – *Kol*. The numerical value of the word *Kol* – כל, is 50. This refers to the 50th gate of *Binah* which is the comprehension of the depth of everything in creation (the entire *seder hishtalshelut*) and is the highest level of understanding. However, this verse is teaching that one's understanding must surpass even this, and reach deeper than the depth of created existence, to understand the Creator Himself.

the future, as is written[47], "We will behold G-d eye to eye" and,[48] "On that day it will be said, this is our G-d", in the second person[49]. Then, [on that day] "We will rejoice and be glad in Him" specifically, as is known. This will suffice those of understanding.

However, [in the state of the world as it exists] now,[50] all of this bursts forth and comes out specifically through its opposition. [Therefore, what becomes revealed is] specifically the opposite, which is the "weeping on this side". [This is revealed] all the way to the highest levels[51], as stated[52], "They shall come with weeping", specifically[53]. Likewise it states[54], "He who goes weeping on his way, [bearing a bag of seed, shall come back with a joyful shout, carrying his sheaves]"[55]. However, in time to come there will be laughter[56], as stated[57], "Then shall our mouths be filled with laughter", and as explained elsewhere regarding the matter of the joust [*kenigya*][58]. This is likewise the explanation of the verse[59], "Thou art our father", that[60] "this refers to *Yitzchak*", that this *Tzchok* (laughter) will come about in the future[61].

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[46] That is, in the coming redemption the very essence of G-d will be openly revealed.
[47] Numbers, Shlach 14:14
[48] Isaiah 25:9
[49] This word "*Zeh* – this" is only used in the second person, i.e. when something is revealed and immediately perceivable.
[50] This is referring to the time of exile (*Galut*), in which G-d's essence is concealed from us…
[51] Right now during exile, when the essence of G-d is concealed, what actually is revealed are limitations. These limitations are the opposite, and therefore bring forth the opposite power of the joy. That is to say, while the joy in G-d's essence is concealed, its opposite, the tears at its concealment is revealed. Furthermore, this is true on all levels of created existence. For, all created existence is equally distant from G-d's essence. For example, two objects, one of which is thousands of miles wide, and the other of which is one millimeter wide, are both literally equal in relation to an absolutely Infinite being.
[52] Jeremiah 31:8
[53] However, as mentioned previously it is specifically these tears which prepare one, making him into a fitting receptacle for the actual revelation of G-d's essence.
[54] Psalms 126:6
[55] This verse also indicates how it is specifically the tears during exile over the concealment of G-d's essence which will bring about the redemption, in which G-d's essence will be revealed. For, as explained above, they are completely commensurate to each other.
[56] i.e. Joy
[57] Psalms 126:2
[58] See Vayikra Rabba 13, 3. It is stated that in the future there will be a "joust" between the *Shor Ha'bar* – the Giant Ox, and the Leviathan, and that this joust will bring the righteous much pleasure. The *Shor Ha'bar* will gore the Leviathon with his horns, while the leviathan will slaughter the *Shor Ha'bar* with its fins. It is explained that this refers to the "battle" which will take place between the animal soul and the Divine soul, i.e. the physical and the spiritual. The two will "slaughter" each other. The Hebrew word for slaughter can also mean to "uplift". That is, the two will cause each other to be uplifted to a higher level than they are at the moment. That is, right now the spiritual (revelation of G-d) and the physical (concealment of G-d) are opposites and do not dwell together. Through this "battle" they will both be uplifted so that they do not contradict one another. Then, at that point, G-dliness will be revealed, in the physical world. This is the also the explanation of how the lights of *Tohu* will enter the vessels of *Tikkun*.
[59] Isaiah 63:16
[60] See tractate Shabbat 89b
[61] The word *Yitzchak* (the name of the second forefather) means, "I will laugh" in the future tense. This refers to the laughter in the time of revelation which follows the tears of the time of concealment during exile. Specifically at that time, we will address *Yitzchak* as "our father".

That is, it will come out from its opposite, which is the weeping that there was during the time of exile,[62] as is known.

Based on all this we may understand the true reason why the midnight prayers of *Tikkun Chatzot*[63] are specifically done through tears. This is advantageous for the soul, allowing one to pray [the morning service] with a revelation of an essential pleasure [in G-d], as in the verse, "We shall rejoice in You" etc. and although the weeping during the midnight prayer of *Tikkun Chatzot* are simple tears shed over "the sins of one's youth"[64] and the like, nonetheless, about this it states[65], "My tears were my bread day and night". ["Day and night"] refers to the recital of the *Shema*[66] and the [*Amida*] prayers of the morning and evening[67]. This is because his tears over his distance, which are caused by his sins and transgressions, rectify the aspect of the source of the sin [itself][68]. This [source of sin] is specifically the casting off of the yoke of Heaven,[69] and the aspect of the exile of the Divine Presence, which comes in a particular manner in each G-dly spark[70]. These tears rectify and remove the blemish completely, and awaken above the aspect of the weeping which opposes[71] and which comes out of its opposite power, which is the essential joy, mentioned above. This [joy] will radiate within his G-dly soul during the *Shema* recital and the prayers etc. and will, literally, become as bread for his soul[72].

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[62] In other words, commensurate to the tears during the time of exile and concealment will be the joy during the time of redemption and revelation. They are equal. Furthermore, it is specifically the tears of exile which will bring about the joy of the redemption. Just as one who is not pained at the absence of something does not have pleasure in its revelation, one who is not pained by the concealment of G-dliness during exile will not be joyful at the revelation of redemption.

[63] This prayer bemoans the exile and the destruction of the holy temple in Jerusalem. This prayer is specifically said tearfully. It is explained that it is specifically these tears over the exile which enable one to pray the morning prayers with joy and G-dly pleasure. (The morning prayers should specifically be recited with joy.)

[64] This generally refers to all sins, but more particularly to the sin of wasteful emission. However, the reason he weeps is because through his sins he separated himself from G-d and G-dly revelation, as stated, "Your transgressions are what separates you".

[65] Psalms 42:4

[66] "*Hear 'o Israel, the L-rd our G-d, the L-rd is One"*

[67] This is to say, the tears during the midnight prayer of *Tikkun Chatzot* are "my bread" during the morning and evening prayers.

[68] This is also as explained elsewhere that, "One who washes his face with his tears rectifies the image of G-d which he blemished".

[69] This is to say, the source and root of all of one's transgressions is the fact that he has essentially cast off the yoke of Heaven, (as explained in Derech Chayim, also authored by Rabbi DovBer of Lubavitch). The subsequent transgressions are only a byproduct of this underlying problem. His tears over this, and over the fact that he has totally separated himself from G-d because of his sins, and his acceptance of the yoke of Heaven upon himself, will rectify all of his sins at their source. That is, he now places upon himself the yoke of Heaven, and truly repents.

[70] i.e. In each G-dly soul

[71] That is, these are the tears about his own personal limitations and separation from G-d, which were mentioned above. These higher tears come out of his essential joy and pleasure in G-d's essence.

[72] The simple explanation of this is that because of his great bitterness, his tears were considered to be like bread for him, to fill his soul. In other words, the nature of one who is greatly pained over the lack of the revelation of the love of his soul, like a son towards his father or a father towards his son, is that tears of weeping are beneficial to him and act as a catharsis. These tears bring his concealed pain out into revelation, and they satiate him, like bread. The deeper explanation is that this "bread" refers to "the bread of Torah", which he studies day and night. (Similarly, this includes the "the *Shma* recital morning and evening", that is, day and night.) This is understood from the explanation of the verse, "This is my comfort

[On the other hand] the casting off of the yoke of Heaven is its opposite, which is the opposite of tears. This is like the verse[73], "He blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart"[74]. This is like a servant who rebels. His rebelliousness and [the fact] that he has cast off the yoke [of his Master] is the main problem and is the source of anything that he will do against the will of his master[75]. About this it states[76], "The foolish afflict themselves on account of their sinful ways[77] and their iniquities." "[Now, the iniquitous are those who are rebellious", [78] who cast off the yoke of Heaven. Although they afflict themselves for their sins, and the sins of their youth, how will it help,[79] because,[80] "Their soul abhors all manner of food" [which refers to the bread] of *Chochmah,* as mentioned above[81]. [This is] the opposite of the pleasure which surely enlivens one's soul[82]. The verse then continues[83], "They reached the gates of death", as in the verse[84],

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in my poverty, for Your word has revived me". The explanation is as follows. He is comforted in his pain and anguish, which is the bitterness of his soul because of his poverty. Now, "there is no poverty except the poverty in G-dly knowledge", i.e. the knowledge and recognition of his Creator. He is lacking in this because his soul is completely empty from any G-dly light and life, like a poor person whose soul is completely empty of physical life, as is known that "the impoverished is considered like a dead person", literally. This then is his comfort in his poverty, "for Your word has revived me". This is to say that the words of G-d which are in the "Torah of Light" enliven his soul with a Divine life force, literally. For, commensurate to his anguish of the physical world, will be his pleasure in the words of the Torah.

[73] Deuteronomy, Netzavim 29:18

[74] This is to say that even after hearing the "curse" mentioned in the first part of the verse, he is defiant and insists on straying after his own heart's desires, against the will of his Master. He casts off the yoke of Heaven completely, thinking that nothing will happen to him. (The following verse continues, "The L-rd will not spare him, but then the anger of the L-rd and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the L-rd shall blot his name from under heaven.")

[75] This is analogous to a slave who rebels against his master by displaying impudence and gall before him, as if he is not his master at all. In the eyes of the master, this is worse than any transgression of a command that the slave may fail to do. This is the general reason why the servant removes himself from the rule of the master. Although, as of yet, he may not have done so, nonetheless, his soul is prepared to cast off the yoke of his master completely, at any opportunity. Furthermore, it is this rebelliousness which is the foundation and underlying cause of any and all of the particular transgressions that the servant may do.

[76] Psalms 107:17

[77] The "sinful way", is the casting off of the yoke of heaven, which is the path which leads to sin. One who is on this path will sin as a result of being on this path. Therefore, the Rebbe explains that this verse (both in our text and in Derech Chayim) is referring to this type of fool. These are people who fast and are full of remorse over individual sins, but who have not yet rectified the foundational source of their sins, which is the casting off of the yoke of Heaven. This remorse and self affliction is, therefore, not effective in helping them.

[78] See tractate Yomah 36b

[79] That is, the self affliction for the particular transgressions will not help them unless they rectify the root of the problem which is the casting off of the yoke of Heaven.

[80] Psalms 107:14

[81] See footnote 70. In other words, because their tears are not over the casting off of the yoke of Heaven, and they are not pained over their separation from G-d, it is clear that this is not their true desire. If it was their true desire, they would take pleasure in the toil of Torah study, for the reason mentioned above.

[82] In other words, although they may regret their sins, because their sins have become "a whip with which to smite them", they do not truly desire to come close to G-d. They therefore do not take pleasure in the toil of Torah study, the "bread" of *Chochmah*, which satiates and enlivens the soul. In other words, their tears cannot be rectified through Torah study and closeness to G-d, for this is not what they are pained about. The main point is that one's desire must be to come close to G-d, and his pain should be at his separation from G-d. Any ulterior desires will not lead one to G-d, and will not help him at all.

"[See I have set before you this day] life and good" which is the joy and good heartedness, from the aforementioned essential pleasure. Its opposite is "the death and evil" through casting off the heavenly yoke[85].

Now, it is specifically the tears during the midnight prayer of *Tikkun Chatzot* which is the foremost preparation for one's soul to stand in prayer with all of the aforementioned matters of the three of levels of "weeping from this side…etc."[86] [However] if not[87], he will delude himself in one of these ways. Either he will have weeping alone, or joy alone, or [he will have both but] they will not be true, to their depths. This is the sign that the G-dly light has not touched his soul except from a great distance. This is like the *Sod*[88] of the exile of the Divine Presence in the collective souls of Israel[89]. (This, then,[90] is the main source and general reason for those who constantly fall from their levels of Divine pleasure and joy, without it being established whatsoever. With the slightest resistance and opposition the "Ropes that bind" [him to G-d] become completely uprooted from his heart.[91] This is as mentioned above regarding the verses, "The foolish afflict themselves…Their soul abhorred all manner of food…etc."[92] Therefore, whoever truly desires closeness to G-d should constantly make a great preparation within his soul during the midnight prayer of *Tikkun Chatzot,* and with the aforementioned matter of "weeping is affixed in my heart on this side and joy on that side". He should not delude himself, thus literally freely destroying his soul[93]. This will suffice those of understanding[94].)

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[83] Psalms, 107:18. The entire verse is, "Their soul abhorred all manner of food; for they came near the gates of death."

[84] Deuteronomy, Netzavim 30:15. The entire verse is, "See I have placed before you this day the life and the good and death and evil".

[85] This is to say that a person has two options. When one casts off the yoke of Heaven, the automatic result is that he will be lead down a path to spiritual death, literally. The opposite is true when one places the yoke of Heaven upon himself. He is then choosing the "life and good".

[86] As mentioned in the beginning of the chapter, these two aspects, the "weeping" and "joy" are interdependent. However, here the Rebbe states the prerequisite for achieving this. That is, one must first accept upon himself the yoke of Heaven. If he has not accepted the yoke of heaven upon himself, then he will not have this love and fear during prayer.

[87] That is, if he is lacking the acceptance of the heavenly yoke, then he will either delude himself that he is "perceiving" G-dliness, or he will have only one side of the coin, without the other etc…

[88] "Mystery" or "Secret"

[89] In other words, during the exile G-dliness is only perceived from "afar" in an external encompassing manner. One's faith does not permeate his being and although he does believe in G-d, it is external to his actual conduct and immediate perception. The ultimate intent is to bring these encompassing lights of G-dliness so that they permeate one's being, in a revealed and inner manner.

[90] This lack of preparation…

[91] This is to say that with the slightest opposition to his elevated spiritual level, such as involvement in his livelihood or a greater sense of self (due to receiving honor etc.), his connection to G-d will become uprooted from his heart, and he will fall from his elevated level of awareness. This is only because of a lack in the aforementioned preparation.

[92] As mentioned before, because they are lacking the acceptance of the yoke of Heaven, all their toil and efforts are futile, since they will surely fall and return to their previous ruined state.

[93] Another explanation for the Rebbe's usage of "freely" here can be as follows. "He should not delude himself allowing his soul to be destroyed, by freeing himself [of the yoke of Heaven]".

[94] It is therefore clear that this is a prerequisite to revelation of G-dliness and closeness to G-d. It is necessary for one to accept the yoke of Heaven, and to do this on a constant basis, specifically during the midnight prayer of *Tikkun Chatzot*.

(From all of the above we also may understand the reason for the great principle, [which was said] in the name of the *Maggid* of *Mezritch* of blessed memory. [That to] naturally [have a dominance of the] "black gall"[95] is a preparatory receptacle to the attainment of true pleasure through self-sacrifice in "one"[96], and for the reception of all the secrets [of the Torah]. All this is explained in *Kuntrus* [*HaHitpa'alut*] at length. This will suffice those of understanding.)

End of Chapter Six

[95] The nature of the "black gall – *Marah Shchora*" is that, by nature, one feels lowly and humble. Such people tend to be serious and studious by nature. In contrast, when the "white gall – *Marah Levana*" is dominant, a person tends to be lighthearted by nature, which is the opposite of the serious, lowly person. It is explained in Derech Chayim that the nature of the "white gall" is equal to one who casts off the yoke of heaven, and that this is almost as bad as those who intentionally rebel against G-d (*apikorsim*). This is because, due to his lighthearted nature, he does not at all take G-d into consideration in his thoughts, speech and actions, and does not set the fear of Heaven before his eyes. He acts in a "bubbly" gregarious manner without considering "before whom he stands". This nature is what is called, "the seat of scoffers". In contrast, one who has the nature of the "black gall" is lowly and "accepting of the yoke" by his very nature. Therefore, one who has the nature of the "black gall" is a fitting receptacle for the yoke of Heaven, and subsequently, the revelation of G-dliness.

[96] This refers to the recitation of the *Shma.* When one says the word *Echad*-One he gives his entire life over to G-d with true and absolute dedication, even to the point of death for the sake of the sanctification G-d's name.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
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Chapter Seven

Now, before we proceed to [explain] the detailed knowledge of the Chaining Down of the worlds (*Seder Hishtalshelut*), we must precede with a matter which was mentioned previously (in chapter four). This specifically refers to the connection of the particulars to the general principle. As is known to those who delve into the *Zohar* and other authentic texts of Kabbalah, in the [study of the] *Hishtalshelut* and the investment of the *Partzufim*[1], it is necessary for each person to know the [explanation of the *Seder Hishtalshelut*] in short form. Beginning with the Simple Unity at the beginning of all things, until the end of all things, which is at the end of our lowly world, it all is literally bound with one "knot"[2]. This is similar to a chain which goes from beginning to end and chains down from cause to cause etc.

The first light of the simple unity which is known as "the cause of all causes"[3] is also called "First" or "Preceding"[4], as stated[5], "I am first and I am last". "I am first" refers to *Malchut* of *Ain Sof* (The Infinite) after the first *Tzimtzum* which is known as "the empty place"[6]. "I am last" at the end of everything, is the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the source of existence of this lowly world. "The beginning is bound to the end and the end to the beginning".[7] They are literally as one, like a chain whose lowest link is bound to its

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[1] *Partzuf* literally translates as "face" or "stature". However, this refers to the various categories of *Sefirot* which form a particular "stature". For example, the *sefirah* of *Chochmah* forms the stature of *Abba* – father. It may have a "union" with the *sefirah* of *Binah* which forms the stature of *Imma* – mother. This is to say that there is a unification of these two "statures" and the "seminal" flash of insight enters into the comprehensive intellect of *Binah*. The reason each of them forms an entire "stature" is because each stature represents its own general "mode of conduct", which itself contains many particulars, and may "unite" with other "statures" to produce different effects down here on earth. Although at this point, all this sounds very "mechanical", everything will be explained and fully understood later, in the second part of the book (Chapters 10-54).

[2] This is to say, it is one continuum, like one entity. In other words, "He is the cause of all causes" and the entire chaining down of the worlds from beginning to end, are all affected by Him, and do not act on their own, or even exist on their own. There is no interruption from beginning to end. Rather, it is like a "chain" of cause and effects, where each link is connected to the link above it.

[3] See *Zohar* Bereshit 22b

[4] This is to say, He is the first, and is the primal causer of everything which follows in the chaining down of the worlds.

[5] Isaiah 44:6

[6] See *Etz Chaim* (*Drush Igullim V'Yosher*) *Shaar 1, Anaf 2*

[7] See *Sefer Yetzirah*, Chapter 1, Mishnah 7

highest link[8]. This is the meaning of the verse[9], "See now that I, I am He", without any change at all from beginning to end.

Now, although it is known that there are a multitude of particular details in the chaining down from beginning to end, the entire purpose of man is the contemplation of all the particular details from beginning to end, to bind them all into one general unity with the Simple Unity, which is called "first". This is as stated, "See now that I, I am He", literally, and as stated[10], "I HaShem have not changed". This is the pivotal point upon which the contemplation of the particulars must be founded, so that all [the particulars] are drawn to this general principle, as previously explained.

Now, the explanation of this matter for beginners [is as follows]: The order of the multitude of [details] of the chaining down of the line and thread[11] (*Kav V'Chut*) which is drawn out after the first *Tzimtzum*, is known briefly as follows: At first, before the first *Tzimtzum*[12] there was "He and His Name alone"[13]. This refers to the Essence of the Unlimited One blessed be He (*Atzmoot Ein Sof*), and His light and ray which is called "His Name"[14]. It was all in the aspect of His essence, literally in an aspect of Infinity, and He filled all "empty space"[15]. Afterwards, He made a *Tzimtzum*[16] within Himself, and there remained an aspect of an Impression (*Reshimu*) of what was withdrawn, within this "empty space". From this impression (*Reshimu*) He drew out the line and thread (*Kav V'Chut*), in an aspect of both

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[8] The first way to understand this is like a chain, in the literal sense. When one shakes the top link, because the bottom link is totally bound to it through the intermediary links, it too will shake. This is to say, even the lowest link, our lowly world, is totally affected and controlled by G-d. Furthermore, the ultimate desire is specifically for what will come out down here, in this world. In other words, "the first" desire, and "the end" action, are equal. Everything in between only exists to facilitate what will come out at the end. The middle is therefore transparent in relation to it. For example, when two people are speaking to each other over a telephone, there are a multitude of particular intermediary processes that take place. Even without the telephone, when two people speak to each other, there are a multitude of processes which take place, as will be explained. Nonetheless, the entire chain of processes is instantaneous and transparent, and the speech at the end is literally bound with his initial intent and desire, without a single iota of change at all. A deeper explanation of this statement is that it is specifically in the "lowest link" where the revelation of "the highest link" is possible. This is to say that this chain may be compared to a "necklace". It is specifically the last link which binds directly to the first link of the chain. Similarly, we are taught that it is specifically down here in this world where the revelation of "*Ein Od Milvado* – There is nothing besides Him" is possible (see Derech Chayim), so much so, that even the soul of Moshe had to descend to this world, specifically, in order to attain this higher level of awareness. However, the main point here is the first explanation that G-d causes everything, from beginning to end.

[9] Deuteronomy, Ha'azinu 32:39

[10] Malachi 3:6

[11] This will be explained later in greater detail. In general, this refers to the limited ray of revelation of the entire chaining down of the worlds.

[12] *Tzimtzum* refers to the act of the withdrawal of revelation of the Infinite Light, i.e. the Infinite revelation of G-d.

[13] Pirke D'Rabbi Elazar, Chapter 3

[14] As will be explained later, a name draws out the essence of the one named. So for example, when someone calls someone by name, it draws out the attention of his essential identity, i.e. the person himself. Furthermore, a name is a description which reveals that which it describes. Therefore, the Infinite Light, the Infinite revelation of G-d, is called "His Name".

[15] See *Etz Chaim*, the terminology there is "He filled all existence".

[16] He restrained the revelation of the Infinite Light and "withdrew it".

encompassing and pervading [lights][17]. The Infinite Light before the withdrawal (*Tzimtzum*) is called "The upper purity",[18] while the general encompassing light of this line (*Kav*), at its beginning,[19] is called "The lower purity",[20] as is known. Afterwards, through a *Tzimtzum* (withdrawal), *Malchut* of the Infinite was drawn down to become *Keter* of *Adam Kadmon*. [Then,] from *Malchut* of *Adam Kadmon* there came *Keter* of *Atik Yomin* and *Arich Anpin*. From *Malchut* of *Arich Anpin* there came *Keter* of *Abba* and *Imma*. From *Malchut* of *Abba* and *Imma* there came *Keter* of *Zeir Anpin*, and [likewise] from *Zeir Anpin* to *Nukvah*, until from *Malchut* of *Atzilut* there came *Keter* of *Briyah*. In this manner [there chained down] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the end of everything.

We find that the "end of everything", which is *Malchut* of *Malchut* of *Asiyah* is bound with the "beginning of everything", which is the aspect of *Malchut* of the Infinite (*Ain Sof*) which contracted to become *Keter* of *Adam Kadmon*. This is as stated in the beginning of *Etz Chaim*[21], in the *Shaar HaKlallim*, and is the meaning of "I am first, and I am last"[22], as previously explained.

(In contrast, the aspect of the Essence of the Infinite Light before the *Tzimtzum* cannot yet be called by the terms "beginning" or "end" since it is still an aspect of the light of His Essence as it is before being drawn down to influence below. This is as stated, "You are holy and Your Name is holy"[23], as is known.)

Now, after [one contemplates the particulars] is the unification. Through the thorough contemplation (*Hitbonenut*) of all the particulars of the chaining down (*Hishtalshelut*), from the beginning of all things, which is *Malchut* of the Infinite until *Malchut* of *Asiyah* specifically, they should then all be drawn to the First Source, which is the aspect of the Essence of the Infinite Light before the *Tzimtzum*. This is the general intention of the first verse of the *Shema*[24] recital, [which is] the "Upper Unity"[25]. [In other words, Hear 'o Israel, the L-rd our G-d] the L-rd is One" refers to His simple unity before the first *Tzimtzum*. About this it states in *Sefer Yetzirah*[26], "Before One what can you count?" [This is to say, G-d is] higher

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[17] This refers to *Igullim* and *Yosher*, which will be explained later.
[18] *Tihiru Ila'ah* – The Upper Purity
[19] This limited band of revelation is drawn from the *Reshimu* – Impression, at its beginning and ends down here at our lowly world (*Olam HaShafel*). Therefore, only its beginning, which is the general encompassing light of the entire chaining down of all the worlds, is called the "lower purity".
[20] *Tihiru Tata'a* – The Lower Purity
[21] *Etz Chaim* – The Tree of Life, from the Holy Rabbi Yitzchak Luria (the Arizal).
[22] This is to say, "I am first" with the first *Tzimtzum* of *Malchut* of *Ain Sof*, and "I am last" with the last *Tzimtzum* of *Malchut* of *Malchut* of *Asiyah*. In other words, what will come out in the end action is according to what came up in the beginning desire, and I am the cause of it all.
[23] This is to say, He is Holy and removed from Creation, and His Name, the Infinite Light, is Holy and removed from Creation.
[24] Deuteronomy, V'Etchanan 6:4
[25] See Zohar Bereshit 18b. The first verse of the *Shema* is the "Upper Unity", while the second statement of the prayer is the "Lower Unity".
[26] See Sefer Yetzirah, Chapter 1, Mishnah 7

than the ten *sefirot*[27]. This is as stated[28], "You are One but not in enumeration[29]" of the ten *sefirot*, as is known.

However, the general intent of "Blessed be the glorious name of His kingship forever"[30], which is the "lower unity"[31], is the aspect of *Malchut* of the Infinite after the *Tzimtzum*. About this it states[32], "Your kingdom is the kingdom of all the worlds", until *Malchut* (Kingdom) of *Asiyah*. This is the aforementioned matter of "I am first and I am last". Now, this entire unification and "binding" from the beginning to the end, which follows the contemplation of the multitude of intermediary particulars, is only like a single detail in comparison to the general principle which includes them all[33]. This general principle is the aspect of the general encompassing of the Circle (*Igul*) which encompasses the Line (*Kav*)[34]. [Moreover,] it too is considered to only be a detail in comparison to the Essence of the Infinite Light before the *Tzimtzum,*[35] which is called the "Upper Purity". [This "Upper

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[27] The original Hebrew of the *Sefer Yetzirah* is "*Lifnei Echad mah attah sopher?*" The word "*sopher*" shares the same etymological root as the "*sefirot*". Furthermore, it means "to count". The indication of this *Mishnah* is that the Infinite Light of G-d before the *Tzimtzum*, is "one, but not in a way of enumeration", since it is higher than being a "first" to a "second". Furthermore, we learn that it is higher than the ten *sefirot* and is not made up of them. That is to say, He has no beginning or end.

[28] See Introduction to Tikkunei Zohar 17a

[29] This is to say, he is One, but not a numerical one. This again signifies that G-d is beyond the enumeration of the ten sefirot, and is absolutely singular. He creates them, but is beyond them, and cannot be counted by them or amongst them. Let us return to the originally quoted verse of the *Shema*, "Hear 'o Israel…the L-rd is One". What has been brought out of this verse is not just that there is "only one G-d" as opposed to two etc, but rather, that only G-d exists. He is an absolute, singular being. In other words, this "one" is not a numerical "1", but rather signifies G-d's absolute singularity.

[30] In the daily *Shema* prayer, this is the statement which immediately follows the first statement of "Hear 'o Israel".

[31] See tractate Psachim 56a, and Zohar Bereshit 18b

[32] Psalms 145:13, "*Malchutcha Malchut Kol Olamim*". The literal translation is "Your kingdom is an everlasting kingdom". However, it can also be translated as, "Your kingdom is the kingdom of all the worlds". (*Malchut* is Kingdom). This signifies how G-d not only brings all worlds into existence, but that He is the ruler of them all.

[33] In other words, the entire chaining down of a particular line of revelation is literally as nothing in comparison to the general encompassing power which includes the entire chaining down within it. This may be understood through the following analogy of a human being who desires a dwelling place. This desire for a dwelling place includes every kind of dwelling place within it. The revelation of a particular desire for a "brick house" is literally like nothing compared to the potential of the original desire for a dwelling place, and is only a particular of this general desire. Furthermore, the particular desires for the brick house, such as a kitchen and a bedroom are only particulars of the general desire for the brick house. Furthermore, the desire for a sink in the kitchen is only a particular of the general desire for the kitchen, which is a particular desire of the general desire for the house, which is a particular desire of the general desire for the dwelling place. Furthermore, even the entire desire for a dwelling place is only a glimmer of revelation of this person's capacity for desire. Likewise, the revelation and actualization of our lowly world is only like the most particular detail of revelation of inherent potential of the lowest order of angels of the lowest world of *Asiyah*. Furthermore, the lowest order of angels of the world of *Asiyah* is similarly, only the most finite fraction of revelation of the potential of the world above them etc. This continues to the point where the entire chaining down, of all of the worlds, are all only a limited ray of revelation and are literally not even a detail in comparison to the potential of G-d's Infinite Light before the *Tzimtzum*. Nonetheless, the original desire and intent is seen down here in this lowly world, specifically, because "the end is bound with the beginning", as will be explained.

[34] This is the general encompassing light, which encompasses the entire band of limited revelation. These two aspects, *Igullim* – Circles and the *Kav Yashar* – the Straight Line, will be explained later at great length.

[35] See footnote 33.

Purity"] is even higher than being an aspect of a "general principle" for "particular details", since we have already stated that "He is Holy" and removed in the aspect of His Essence[36]. This is the explanation of the statement[37], "the Singular One, Life of the world." From this aspect of "*Yachid* – Singular", [influence] is drawn down by means of the aforementioned first *Tzimtzum,* to become what is called "the life of the worlds" of *ABY"A,*[38] which are within the *Kav*[39] in an encompassing and pervading manner, as is known. This will suffice those of understanding.

It is necessary for a person to know and implant in his soul all the explanations of the chaining down of the worlds. After the explanations of all the particular details in the order of the chaining down (*Seder Hishtalshelut*) have been explained to a person, then he should constantly accustom himself throughout his life [to contemplate them] in his mind and heart, so that he will be proficient in all the details, specifically. [Through this,] he will [be capable of] making a summation of the entire length, including [the entirety of it] from beginning to end as one. This [should be done] to such a degree that in a single moment of contemplation within his soul, [when he contemplates] "the end of everything", which is the comprehension of physical creation of "something out of nothing", [i.e. the creation] of the physical planets and the four physical foundations, and all the other particulars of this lowly world, [he will see that there rests upon them the aspect of *Malchut* of the Infinite, literally][40]. This is as stated[41], "Lift up your eyes on high, and behold who has created these". "Lift up your eyes on high" with an actual physical sight, "and behold who has created these" into a completely physical something, through the most final *Tzimtzum* concealment. It is literally in this ["end of everything"] where *Malchut* of the Infinite which is the "beginning of everything", and is even higher than the source of *Atzilut,* [it is specifically here that it] rests, in an infinite aspect, specifically[42].

For this reason the book of Psalms only mentions the greatness of G-d in a simple manner, [as it is pertinent to] the greatness and wondrousness of the acts of G-d in the [physical] heavens and the earth, and its physical hosts, specifically. It makes no mention or praise of His greatness [as it is pertinent to] the upper spiritual worlds and the highest heights which

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[36] This is to say, the Essence of the Infinite Light before *Tzimtzum* can in no way be considered a "general principle" which includes "particular parts and details", since then He would not be an absolute Infinite Singularity. Rather, we have already stated that he is "Holy" and removed from the entire Creation, since creation is a limited finite band of revelation, while He is an absolutely Infinite Singularity. Since He is not a composite being, like any created entities, this cannot be considered a "general principle" that includes "particulars". Rather, He is an absolutely simple singularity. This will be explained in greater detail in chapter 10.

[37] See the *Baruch She'amar* and *Yishtabach* prayers of the morning prayers, "*Yachid Chay HaOlamim*"

[38] This is an acronym for the worlds *Atzilut, Briyah, Yetzirah* and *Asiyah.*

[39] This is the general finite line of revelation.

[40] In other words, when he looks around at existence, he will immediately recognize that he is being brought into existence at every moment by G-d Himself. The entire chaining down of the worlds will become transparent to him. As in the example given previously with the telephone, although there are a multitude of intermediaries between one person and the other, nonetheless, they are talking to each other, essence to essence, literally. Furthermore, although there are a multitude of intermediaries, the intermediaries are totally transparent to them.

[41] Isaiah 40:26

[42] This is to say that one is then capable of "gazing heavenward" and immediately recognizing how all of Creation is literally an act of the Infinite G-d. Moreover, he recognizes this immediately.

precede even the world of *Atzilut*. This is because, as previously mentioned, "the beginning is specifically bound to the end." This is [also] as stated, "See now that I, I am He"[43], and that the Essence of the Infinite Light is what encompasses [all of existence]. This will suffice for those of understanding.

This, then, is the true intent in the contemplation of the particulars, as previously explained[44]. (Even though according to the calculation of the [multitude of] details in the chaining down of the worlds, there is a very vast distance between the beginning and the end, nonetheless, in truth, it is very close, without any interruption and concealment in between. This is as stated, "See now that I, I am He" and[45] "There is no other besides me as an intermediary". This will suffice for those of understanding.)

(This is likewise as stated[46], "[Lo, this only I have found,] that G-d has made man upright; but they have sought out many calculations". "That G-d has made man upright" [refers to the] Primordial Man (*Adam Kadmon*), from the beginning of the line (*Kav*) until the "heel" of the Primordial Man (*Adam Kadmon*), which concludes at the end of the world of *Asiyah*[47]. It is all one complete [matter] from beginning to end. [However,] "They have sought out many calculations" [referring to] the aspect of Circles (*Igullim*), with separations and divisions, one above the other[48].)

All of the above may be understood, in a very brief way, from the aspect of the *Ketarim*[49] of each world. In the aspect of the *Ketarim* there is no aspect of "chaining down" from cause to effect in a way of distance in levels, at all[50]. For example, the aspect of the simple desire in the Essence of the Infinite Light, as stated[51], "When it arose in His simple desire", that is, the aspect of *Malchut* of the Infinite itself is what arose in his simple thought, [as in the

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[43] This is to say, "I am He with the first *Tzimtzum*, and I am He with the last *Tzimtzum*".

[44] As explained in chapter four, the particular contemplation of the details should always be brought back to this general intent.

[45] See Tikkunei Zohar 120a

[46] Kohelet 7:29

[47] This refers to the aspect of *Yosher* – Straight Line, and Tikkun – Rectification, which will be explained later. This is to say, it is one continuum from beginning to end, without any interruption or cessation.

[48] As opposed to the aspect of *Yosher* and *Tikkun* in which all the *sefirot* are included one with the other and are bound to one another from beginning to end, the aspect of *Igullim* is like concentric circles, in which one is above the other, and they are disconnected. This leads to the aspect of *Tohu* – Chaos, where there is division and separation as opposed to a unified system. All this will be explained later in great detail .

[49] This word is the plural of *Keter*. The *sefirah* of *Keter* corresponds to the faculty of "pleasure" and "desire", as will be explained at great length later.

[50] That is to say, there is no distance from the Essence of G-d in the *sefirah* of *Keter*. In this, the *sefirah* of *Keter* is different than all the other *sefirot*. This can be understood by analogy from the desires of human beings. This is to say that all desires that a person has is because he desires them in his essence. If he would not desire them in his essence, then they would not arise at all into his thoughts, emotions or actions etc. Furthermore, the final action is what arises in his desire first. This is, likewise, the case in the aspect of the *Ketarim* of everything in existence, as will be explained. In contrast, in the aspect of "cause and effect" there is a distance between the cause and the effect, in that the effect can never grasp its cause, as is known.

[51] See introduction of Etz Chaim, and Shaar 1, Anaf 2

statement] "I shall rule",[52] which is much higher than the desire to Emanate (*Atzilut*) or to Create (*Briyah*) etc. Those [desires] are still only an aspect of a *Heyulie*[53]. From this first [simple desire], there is a *Tzimtzum* – lessening to the "Primal Desire", which is called *Keter* of *Adam Kadmon*[54]. Afterwards, [there came] the desire to Emanate which in general is the aspect of *Keter* of *Atzilut*. Afterwards was the desire to Create, which is *Keter* of *Malchut* of *Briyah*[55], following which [there came] *Keter* of *Malchut* of *Yetzirah,*[56] until the aspect of *Keter Malchut* of *Asiyah*, which is the desire to actualize. This is as stated[57], "Whatever HaShem desires he did…" [Similarly,] below in man, what difference is there between the aspect of his desire and essential *heyulie* in which there were included four desires. For example, the desire for his essential self and his most final desire to actualize, all came from and are rooted in one source[58]. Likewise, there is no difference between His [G-d's] simple desire which was drawn down to become the desire for emanation, and His simple desire which was drawn down to become [the aspect of] "Whatever HaShem desires he did" at the end of our world of action. This will suffice for those of understanding.

End of Chapter Seven

[52] As stated in the Zohar on "*VaYimloch*". These words, "I will rule – *Ana Emloch*" is the original simple desire which arose in His simple thought.
[53] See chapter 2, footnote 17
[54] This is the desire for *Adam Kadmon* – Primal Man, which will be explained later.
[55] *Keter* – corresponds to desire, while *Malchut* corresponds to action. This then is the desire to actualize the world of Creation - *Briyah*.
[56] This is the desire to actualize the world of Formation - *Yetzirah*.
[57] Psalms 135:6
[58] This is to say, his innermost desires and outermost desires are all rooted in his very essence, and there is no difference between them. Likewise, G-d's highest desire for emanation etc, and the lowest desire for actualization of this physical world are literally equal.

Shaar HaYichud
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Chapter Eight

Now, just as in the aspect of *Keter,* there is a unification of all the particulars to the general principle, reaching, literally, all the way to the aspect of the simple desire [as it is] in the Essence of the Infinite Light, in this same way, a person may contemplate the aspect of the *Chochmah* of each world, from beginning to end[1].

This then is the meaning of what is written[2], "*Bereshit Barah* – In the beginning (G-d) created etc". "*Bereshit*" is translated by Targum Yonatan as "*B'Chochmeta* - with Wisdom". Onkelos translates it as "*BeKadmin* – Primordially". This is the aspect of *Keter,* which is called *Kadmon* – Primordial, since it is the aspect of the essence as it precedes *Chochmah.* This is because[3], "Wisdom is found from "nothing" but it [itself] is not an actual "nothing", which is not the case in regard to desire[4].[5]

However, just as desire is [brought about] from the Essence by means of *Tzimtzum*, until it [finally] becomes invested in action, thus fulfilling the above mentioned verse, "Whatever HaShem desires He did", so is it with the aspect of *Chochmah.* [In other words, *Chochmah* too is brought about] by means of *Tzimtzum* from the Essence.

[The Essential *Chochmah*] is what is called "the Primal *Chochmah*" or "the Simple *Chochmah*" as it exists within [G-d's] Simple Unity. From there it is drawn down into each particular world of *ABY"A*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Malchut* of the world of *Asiyah*[6]. About this [last level] it states[7], "In wisdom hast thou made them all". For, just as it

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[1] This is to say that in the previous chapter the Rebbe displayed the chaining down of the aspect of *Keter* and explained how it is literally bound up with the Essence of the Infinite Light. This type of contemplation can be done in regard to all the other particulars, such as the *Chochmah* or *Binah* of each world etc. This means that a person can trace back the wisdom which there is in this world to see how it is literally bound with G-d's wisdom, blessed be He.

[2] Genesis 1:1

[3] Job 28:12. The Hebrew reads, "*VeHaChochmah M'Ayin Timatze*". The literal translation of this is "But where shall wisdom be found?" However, this can also be understood to mean, "*Chochmah* is found from *Ayin* – "nothingness". If it is "found" from nothingness, it itself cannot be true "nothingness".

[4] This is to say that while *Chochmah* – Wisdom (insight) is only found from "nothing", it is not nothing itself. However, *Keter,* which corresponds to the faculty of desire is actually "nothing", and is the "nothing" from which *Chochmah* is found, as explained in chapter one.

[5] The Rebbe will now begin to explain the relevance of these words. This is to say that just as "He created with desire", He also "created with wisdom", all the way to the final action.

[6] This is to say that in the same manner as the chaining down of *Malchut* or of *Keter,* as mentioned in the previous chapter, there is also a chaining down of *Chochmah*, from the "beginning of everything" until "the end of everything" at the end of the world of *Asiyah.*

states "*Bereshit*", that "He created" with wisdom,[8] in the same way, he likewise "formed" and "actualized" with wisdom[9].
This is similar to how it is that the desire to create, form, and actualize are all [rooted] in a single [primary] desire[10]. However, it chained down from the world of Creation to the world of Formation, and from the world of formation to the world of Actualization, with a lowering of levels from cause to effect[11]. For example, from *Malchut* of *Keter* of the world of *Briyah* there came *Keter* of the world of *Yetzirah*.

Likewise, He created, formed and actualized [everything] with as single wisdom. However, [here too, in regard to *Chochmah*] it chained down from *Briyah* to *Yetzirah* etc. In other words, from the aspect of *Malchut* of *Chochmah* of *Briyah* [influence] is drawn down to *Chochmah* of *Malchut* of *Yetzirah*. Likewise, in this manner [influence chains down] from *Yetzirah* to *Asiyah*, until [it reaches] the aspect of *Chochmah* of *Malchut* of *Asiyah* about which it states, "In wisdom hast thou made them all". Similarly, it states[12], "HaShem by wisdom founded the earth", and other such verses.

(More particularly the chaining down is that *Keter* of *Yetzirah* comes from the aspect of *Malchut* of *Malchut* of *Briyah*, and *Chochmah* of *Yetzirah* comes from *Malchut* of *Keter* of *Yetzirah*. Nevertheless, generally, all aspects of cause and effect from one world to the next are drawn one from the other without being diminished by the multitude of intermediaries which are between them. For example it states[13], "And HaShem gave Shlomo wisdom". [Now, Shlomo] was in the world of *Asiyah*. This influence was drawn down from *Chochmah* [as it exists] in the Essence of the Infinite Light (*Ohr Ein Sof*), to *Chochmah* of *Adam Kadmon*. From *Chochmah* of *Adam Kadmon* [it was drawn down] to the Concealed *Chochmah*[14] of *Atik Yomin* and *Arich Anpin*. From there [it descended] to become the light of *Abba*[15] of *Atzilut*. [From there it descended] until [it reached] the aspect of *Chochmah* of *Malchut* of *Atzilut*. From there [it descended further] to *Chochmah* of *Malchut* of *Briyah*. In this manner it [descended] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until from *Chochmah* of *Malchut* of *Asiyah* this light and influence of G-dly wisdom entered the soul of *Shlomo*[16].

[This was] likewise [the case], in the chamber of the Holy of Holies in the Temple. There radiated from *Keter* and *Chochmah* of the Essence [of the Infinite Light] until [it reached] the

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[7] Psalms 104:24
[8] As per Targum Yonatan, mentioned above.
[9] This refers the the three worlds of *Briyah* – Creation, *Yetzirah* – Formation and *Asiyah* – Actualization. Just as we learn out of the first verse of the Torah, that "with wisdom He created", so too, with wisdom he "formed" and "actualized".
[10] See the end of chapter 7.
[11] This can be understood through the analogy of one who desires something to eat. Included in this desire is his desire to take his wallet, his desire to get into his car, and his desire to go to the store and purchase food. All these subsequent desires are included in his original desire to eat and do not exist independently of it. If, as he is about to leave his house to go to the store, his friend brings over some food, all the subsequent desires which "chained down" from the original desire dissipate. Moreover, it is he himself who desires all of them, equally.
[12] Proverbs 3:19
[13] Kings I, 5:26
[14] *Chochmah Stima'a* – The Concealed Wisdom of *Atik Yomin* and *Arich Anpin*, as will later be explained.
[15] *Abba* – Father, refers to *Chochmah* of *Atzilut* as will later be explained.
[16] This applies not only to *Shlomo*, but to everyone.

aspect of *Keter* and *Chochmah* of the chamber of the Holy of Holies in the world of *Asiyah* – Actualization. [This is to say that] the spiritual [light] of *Keter and Chochmah* of *Asiyah* rested upon the physical Tablets and the Holy Ark, which stood in the chamber of the Holy of Holies in the physical Temple below.

(Similarly, [in our daily prayers] we request[17], "**You** grace man with knowledge" and, "Grace us from **You**", specifically[18]. This will suffice for those of understanding.)

(By way of example this may be understood from human beings below. For instance, a person's essential *Heyulie* wisdom includes [within itself] all that spreads forth and branches out of the light of his wisdom, even completely outside of his essence, i.e. even [to the point of] intellect that is invested in a physical act, which is separate [from his essence]. For him there is no difference between the spreading of his essential insight (*Chochmah*) within the essence of his intellect, in which he conceptualizes [in a way of] intellectual analysis, and the spreading forth [of the intellect] into a [physical] act which is separate [and apart from his essence].[19] It is all considered to be a single insight[20], except that this [level] is more spiritual and essential to him, while in action it [the wisdom] becomes [invested] into a separate thing. This is so much so, that in relation to the aspect of his actual essence it is but a single wisdom, except that it spreads forth from his intellectual analysis into his emotions and thoughts, until, ultimately, he actually puts this insight into action. An example of this is [when someone has] an [innovative] insight in business matters etc.[21]

Similarly, [this may be understood] in regard to the speech [of G-d], as in the verse, "And G-d said, let there be light" which then came into action, as in the verse, "And there was light". Of course, this originated from the aspect of His Essential Wisdom as it is in the essence of the Emanator. [This is to say,] that He emanated (*Atzilut*) the light, and afterwards he created (*Briyah*), formed (*Yetzirah*) and made (*Asiyah*). This is likewise the case

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[17] See the beginning of the Amida prayer.

[18] This is to say, from the Essence of G-d, specifically. In other words, when we pray, our prayers should be directed to the Essence of G-d Himself. Since, as we see from the examples of various particular chaining downs, everything comes from Him. He is "the Cause of all Causes".

[19] For example, the intellectual thought process and conceptualization for the theory of an automobile, and the actual building of the automobile. These two are the same to him, and are both called "his wisdom". Furthermore, if when he builds the automobile it is flawed and does not function properly, there is certainly a flaw in the wisdom in his head as well. For, they are really the same exact thing. Only, at first it is expressed in his intellect and afterwards it is expressed in his action, but they are the same.

[20] See the previous and following footnotes.

[21] For example, a person will have an inspiration flash of innovative insight in business. He will then analyze it and contemplate all of its advantages or disadvantages etc. Then, when he thinks about how great a plan it is, his emotions will become aroused by it, and he will become excited. Then, he actually implements the plan and brings it into actuality. All of these are just different expressions of the same wisdom. First it is revealed and expressed into his intellect, then into the emotions and thoughts of his heart, and finally into action, but they are all one and the same thing. The end is in no way disconnected from its beginning, and it did not diminish along the way. This is more clearly understood from the following: If someone were to say, "I know someone who is a genius in chess", we obviously expect this person to be capable of playing chess. In other words, if he is a genius in this subject intellectually, certainly, in his actions as well, he must be a genius in it. Moreover, the reason we expect him to be able to play chess is because the original desire and intellect and the final action, are not two different things. If he says "I am a genius in chess, but I cannot play chess", then there is certainly a flaw to his "genius", and he is not the "genius" he believes himself to be.

in regard to all the specifics of the coming into being of the emanated, created, formed and actualized, from the Essence of *Ein Sof*. All the particulars of these [worlds] are unified and bound with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which is [vested] in *ABY"A*. Moreover, from [the perspective of] His essence, there is absolutely no difference between the first and the last. This being the case, the statement, "I am first and I am last" likewise applies to the aspect of *Chochmah* at the beginning of the emanation – *Atzilut,* until *Chochmah* at the end of the Actualization - *Asiyah*.

Furthermore, in this way, the aspect of the general unification of the emotions, thought, speech and action of each of the four worlds of *ABY"A*, may also be understood in a particular manner. [This is to say] that the emotions[22] of *Atzilut* become invested within the emotions of *Briyah*, and the emotions of *Briyah* become invested within the emotions of *Yetzirah*. The emotions of *Yetzirah* [then] become invested within the emotions of *Asiyah,* so that ultimately the six directions[23] of *Asiyah* are bound up with the beginning of everything, i.e. with His [G-d's] Essential emotions, which precede the world of *Atzilut*.[24] About these [emotions] it states[25], "[The King who is exalted and alone,] who is exalted above the days of the world"[26]. This refers to the aspect of the seven lower *sefirot* of *Atik Yomin*, [which receive] from the seven lower *sefirot* of *Adam Kadmon*, [which receive] from the emotions of the Infinite Light itself, which are concealed within His Essential Self, literally.

An example [of the above] is the aspect of *Chessed* – Kindness of the Infinite Light. About this [Kindness] it states[27], "HaShem's kindnesses have not ceased", since it, literally, is in an aspect of Limitlessness. [Regarding this Kindness] we say[28], "Let **Your** Kindness…be upon us", literally. [This is to say that it should radiate] within the kindness of the diminished emotions of *Malchut* of *Malchut* of *Asiyah*, which radiates in this world.

Likewise, from the aspect of His essential thought, [influence] is drawn down until [it reaches] the aspect of the thoughts of *Malchut* of *Asiyah*, in that He thinks to do it, in actuality. The same [principle] applies to speech and action, because just as "everything that

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[22] The emotions refers to the six emotive attributes (*sefirot*) of *Chessed* – Kindness, *Gevurah* – Might, *Tiferet* – Mercy, *Netzach* – Conquest, *Hod* – Majesty, *Yesod* – Foundation.

[23] This refers to the six emotional *sefirot*, and will later be explained.

[24] For example, when a person sees a poor child who looks like he hasn't eaten a square meal for a while, this will arouse emotions of pity and sympathy in him. The arousal of pity towards someone outside of himself is because, in essence, he is a merciful person. Now, although this appears instantaneous, there is an entire process involving a multitude of particulars. Nonetheless, all of the particulars, thoughout, are literally bound up with his essential mercifulness, and are only aroused because of it. If the essential mercifulness would be lacking, then the external emotions or actions which come out of it would not be. It is a direct chain, and essentially, from his perspective, they are all the same. Furthermore, there is no diminishment throughout the entire chaining down. In other words, the emotions of his heart are exactly like the emotions of his brain, which are exactly like the emotions of his desire, which are exactly like the emotions of his essence. If in his essence the emotion of mercy is aroused, similarly, his desire will be aroused to mercy, his intellect will think in merciful terms, and his emotions will be aroused with sympathy and mercy, and he will speak words of mercy and act with mercy.

[25] See the morning prayers, blessing of *Yotzer*.

[26] That is, the seven lower *sefirot* (the emotions) are called "days" (as in the seven days of the week). These emotional *sefirot* transcend the "days" (emotions) of the worlds of *ABY"A*.

[27] Lamentations 3:22

[28] Psalms 33:22, and Shabbat Prayers

the HaShem desires" in His Essential desire, "He does", so too, "everything that HaShem desires" [to think], He thinks. [The] only [difference between this and the desire as it exists in His essence is] that it descends and is drawn into the [order of the] chaining down [of the worlds from cause to effect] until His desire, intellect and thought is to actually do. However, [the entire chaining down process] of the desire, intellect, emotions, thought and action are all considered to, literally, be one [thing] relative to the aspect of His actual Essence[29]. This is understood from all the above, and will suffice for those of understanding.

Now, after [contemplating] all this, a person should conceptualize and contemplate "Who created these", physically, how it is that even the last particular is not separate from the first general source[30]. [He should contemplate this in regard to] each particular of Creation, such as the creation of heavens and the earth, or all the particulars in the categories of Inanimate, Vegetation, Animal, and Speaking Beings. [He should contemplate] how their spiritual source in *Malchut* of *Asiyah* is bound up and connected to the highest heights, like a chain[31].

This is so, just as the aspects of *Keter* and *Chochmah* of *ABY"A* are unified [with their source], as stated, "In the beginning He created" [which was translated as] "Primordially – *Keter*[32]", and, "With Wisdom – *Chochmah*". So too, with the particulars which branch out from them, i.e. the emotions, thought, speech and action of each world.[33] [This continues] until the aspect of Action – *Asiyah* of *Malchut* of the world of *Asiyah*. The end [of everything] is bound with the beginning of everything. For, just as He emanated with *Kadmon* (Desire), so too, with this very same *Kadmon* (Desire) He created, formed and made[34].

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[29] In other words, the entire of *Seder Hishtalshelut* is like one line of action or expression. This means that the multitudes of particulars are considered to be a single expression which includes them all. Although they are expressed in a continuum, nonetheless, the source of them all, equally, is from the essence of G-d.

[30] An example of this kind of understanding can be seen when a person throws a stone through a window. We do not say that the stone broke the window, because, really, it was his hand which threw the stone. However, we do not say that his hand broke the window, because his hand is connected to his heart etc. We do not say his heart broke the window, because his heart only receives from his head, and is totally connected to it. Furthermore, we don't even say his head broke the window, because his head is connected to his desire. Likewise, we cannot say that his desire broke the window, for his desire does not exist independent of him. Rather, we immediately say that **he** broke the window. Although there is this complete chaining down, even into a totally separate entity, such as a stone, nonetheless, it is all totally bound to the essence of the thrower of the stone. This is why we require him to rectify the wrong, rather than the stone to rectify it.

[31] That is, he should contemplate how each particular creation is literally bound up with the Creator. This is called a "*Yichud* – Unification".

[32] Desire

[33] Parenthesis of the Rebbe: (This is the general inclusion of the ten *sefirot* of each world. That is, *Atik Yomin* and *Arich Anpin, Abba* and *Imma, Zeir Anpin* and *Nukvah* of [each of] the four worlds of *ABY"A*.)

[34] Allegorically, this can be understood by one who desires to build a home. First he has the general desire for the kind of home he would like. Then he contemplates and analyzes all the particulars which he desires. Then he "forms" the blue print. Then he builds the actual house. Even though there is a chaining down from cause to effect, and to an outsider they may appear as separate things, they are literally all part and parcel of one desire. Furthermore, the final desire to actually build the home and dwell in it, is greater than all the desires which preceded it while it was still in the thought and planning stage etc.

Likewise, the emotions, the six directions, are sublimated [to G-d], as in "Behold, the place is with Me".[35] [For example,] "Yours, G-d, is the greatness" [represents the sublimation of *Chessed*] in each world, according to what it is. [This continues upward] until the aspect of His Essential Space. This is called "His Place", as in the dictum of the Sages[36], "He is the place of the world but the world is not His place". This is similar to the well known adage[37], "He grasps all worlds, but there are none who grasp Him". Even the Primal Thought and Desire[38] [cannot grasp Him].

From all this, the matter of the unification and connection of the particulars to the general principle by way of the totality of everything in the essence of the Infinite light [as it is drawn down] into ABY"A, may be understood. This is besides the aspect of the unity [as it relates to] each world, in a particular way, in regard to the ten *Sefirot* [of each world].

Now, although a person may know the explanations for the entire chaining down of *ABY"A* [with all its] specifics, he should [nonetheless] draw his soul to [contemplate and] unify the particulars to the general totality, in the aforementioned manner, until [they are] literally [one] with the Essence of the Infinite Light (*Ohr Ein Sof*). This is aside from [his contemplation in] unifying and sublimating each particular world to the Essence. [He should do this] until his vast contemplation in the particulars of this matter become encapsulated in a wondrously brief summary[39]. An example of this [can be understood from the verse][40] "Your kingdom is the kingdom of all the worlds". This is the aspect of *Malchut* of *Ein Sof* [as it is invested] within *Malchut* of *Malchut* of *Asiyah*, as previously explained regarding the Desire, Wisdom and Emotions. This is in accordance with the verse, "See now that I, I am He", literally. Similarly, [regarding the verse[41],] "I HaShem have not changed". "I – *Ani*", which is the aspect of *Malchut*, is the [same] "nothingness" as[42] *Keter*, since "the beginning is bound up with the end". [This is true] both particularly in each particular world, and in the general totality of everything. For this reason it states, "I HaShem have not changed". [That is, there is no difference] whatsoever between *Malchut* of the Infinite, and *Malchut* of *Asiyah*. This, then, is the meaning of, "Your kingdom is the kingdom of all the worlds", i.e. even

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[35] The six emotional *sefirot* correspond to the six directions. *Chessed* corresponds to South, *Gevurah* to North, *Tiferet* – East, *Netzach* – Up, *Hod* – Down, - *Yesod* – West. They therefore represent the aspect of place or space.

[36] See Bereshit Rabba, chapter 68, 9.

[37] See Zohar (Raya Mehemnah) Pinchas 225a

[38] In Hebrew this is *Machshava V'Ratzon HaKadoom*. This aspect will be explained later, in chapters 17 and 18.

[39] That is, just as in the previously mentioned example of a person who throws a stone (footnote 29) we immediately recognize that it is he who threw the stone. We immediately see the entire chaining down of the act of throwing a stone through the window, from beginning to end, as one thing. It is totally bound with the thrower of the stone, without any cessation or separation at all. It is **his** act, and only **he** is culpable. Similarly, when one thoroughly grasps the *Seder Hishtalshelut* – The Chaining down of the worlds, he must grasp it to the point where he sees the entire matter as one act, from beginning to end, immediately. That is, he sees how G-d Himself is literally acting, down here in this world.

[40] Psalms 145:13

[41] Malachi 3:6

[42] This is to say that relative to G-d's Essence, both the desire and the action are literally the same. There is absolutely no difference between them. Just as it is He who desires, it is He who actualizes. (We previously explained that *Keter* is the aspect of "*Ain* – nothingness".) Furthermore, the final action (of what comes out in this world) and the original desire are literally the same. What G-d desires He does, in actuality.

until *Malchut* of *Malchut* of *Asiyah*. [It is all] because of the reason explained above[43]. This will suffice for those of understanding[44].

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[43] This is to say that a King is as much a King in his capital as he is at most remote the borders of his kingdom. Moreover, the real display of his Kingship is at his borders. For this reason the Megilah of Esther does not say that Achashverosh was the King in Shushan, which was the capital. Rather it says, "He was the King from Hodu to Kush" which were the furthest reaches of his kingdom, at the borders. If He desires to enlarge his kingdom, he makes his borders bigger, through conquest etc.

[44] In summary and conclusion of this chapter: The point of all of the above, and the point of the knowledge of the chaining down of the worlds, is to recognize and be aware that everything that occurs, even down here in this physical world, is literally an act of G-d Himself. For example, we previously mentioned a verse, "Yours, G-d is the greatness", which refers to *Chessed*. This does not just represent an abstraction of some kind of "spiritual" kindness, but rather is stating that **ALL** kindnesses that occur are themselves G-d's Infinite kindness, since they cannot exist independently of Him. Therefore, when a person is having an emotion of kindness, it is literally G-d's own kindness being expressed through the vehicle of this person. The person's kindness cannot exist otherwise. This is true in the opposite sense as well, as in, "Yours, G-d, is the might", which represents the attribute of *Gevurah*. All acts of *Gevurah* – Might (which includes even evil acts, as will shortly be explained), are literally acts of G-d Himself, and cannot exist independently of Him. To return to the analogy above, with the thrown stone, we see an entire process of chaining down. That is, first he desire's to throw the stone, then he thinks about it, has heartfelt emotions, then gut emotions, and then is moved to act. Then the act affects a separate object, the stone, which is propelled through the air until it hits and breaks the window. This entire chaining down from cause to effect is one continuum, which is totally bound with the essence of the thrower. This matter may be applied to the *Seder Hishtalshelut* as well. The desire is in *Atzilut*, the thoughts about it are in *Briyah*, the emotions in *Yetzirah*, and the actions in *Asiyah*, and, finally, even in a separate thing like the "stone" which corresponds to the *Kelipot*. There is a direct chaining down from beginning to end, and G-d Himself is the one who "threw the stone", so to speak. One may then ask, "Do we have free choice?" The answer to this can be understood from the Talmudic story of Caesar Nero. Caesar Nero set out to attack Jerusalem. As he approached he shot an arrow to the east (away from Jerusalem) and it fell in Jerusalem. He then shot one to the west, and it fell in Jerusalem. He shot an arrow in each of the four directions and each one fell in Jerusalem. He then asked a young boy, "What verse did you learn today?" The boy replied, "I shall take my revenge against Edom (Rome) through the agency of my people Israel." (Ezekiel 25:14) Nero said to himself, "The Holy One, blessed be He, wants to destroy His house, and He wants to wipe His hands on that man", (referring to himself). He ran away and converted to Judaism and Rabbi Meir was his descendant. As is clearly understood from this story, G-d Himself is the perpetrator of all actions. However, from this story we also see that our free choice lies in what we choose to be a vehicle for. When we choose to fulfill the desires of G-d by fulfilling His commandments, G-d Himself is actually fulfilling the commandments and His desire. When we choose to violate His commandments, we are literally dragging G-d into violating the commandments, as it says in Tanya, that it is as if we grab the king's head and force it into vile refuse. In other words, by transgressing His commandments we force G-d to act in a way which is against His will. Now, we are capable of this is only because He allows us be. However, there are incidents, such as the incident of Bilaam, in which G-d took away his free choice and did not allow him to act according to his desire. Thus, he was incapable of cursing the Jewish people. The point of contemplating the *Seder Hishtalshelut* in a way of particulars is to see this reality in a true and inner manner. In other words, through the particular contemplation in the aforementioned manner, one comes to clearly understand how the end is totally and completely bound up with the beginning, and that everything that occurs is literally from G-d Himself. This is to say, he becomes totally aware of G-d's presence, in an inner way.

(It is also understood from all of the above that there are actually only ten *sefirot*. These are G-d's ten *sefirot*. They are manifest in many different ways, but it is all G-d's. That is to say, my kindness and someone else's kindness are just different manifestations of the same Simple Essential Kindness of G-d. It is also clear from all of the above that it is only fitting to pray to G-d Himself. That is, if one were to pray to any "intermediary" in any of the worlds, it would be no different than thanking the hand for doing an act

of kindness, rather than the person, or punishing the gun for perpetrating a murder, rather than the murderer.)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Chapter Nine

At first glance, the verse, "I HaShem have not changed", is not understood. Now, [this verse] is speaking in regard to *Malchut* of *Ein Sof* (The Infinite) Himself. However, if in *Malchut* of *Asiyah* (Actualization) there is a change between judgment and kindness, which is [only] an aspect of a reaction, then it must be that in *Malchut* of *Ein* Sof (The Infinite) this change also takes place[1]. After all, it states, "See now that I, I am He". It likewise states, "Your kingdom is the kingdom of all worlds", literally equally,[2] as explained previously. In other words, when the desire for kindness arises in His simple essential desire, this very same essential desire for kindness descends until the very end, to the desire for kindness of *Malchut* of *Asiyah*, literally[3]. According to all the above mentioned, it is likewise understood that the opposite is true as well[4].

Furthermore, we recite [daily],[5] "He renews every day…the act of creation" here below [in our physical world]. In other words, ["he renews"] in "*Kadmin* – Desire" and "*Chochmeta* – Wisdom", [which are the translations] of "In the beginning He created". [These are "renewed"] all the way until the highest heights, literally in His Essential Self. This being the case, then [it seems] that there is a renewal even in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof).*

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[1] In the previous chapter we explained how the entire chaining down from beginning to end is literally an act of G-d, and that he is the perpetrator of everything that occurs. This was the explanation of the verse, "See now that I, I am He". If this is the case, then certainly if there is any change at the end action, there must also be a change in the beginning, in His essence. How then can we understand the aforementioned verse, "I HaShem have not changed?"

[2] As explained in the previous chapter, a King is as much King in his capital as he is in the farthest reaches of his Kingdom. This is to say that he rules there as much as he does in his capital. Likewise, from *Malchut* of the Infinite to *Malchut* of Actualization (*Asiyah*), G-d is equally King. This is analogous to how a person's innermost thoughts and end actions are all equally him, as previously explained.

[3] For example, when a very wise person takes a pen and writes down his wisdom, we do not say "If I could get my hands on such a pen I too would be wise". Likewise, we do not say, "It is not the wisdom of the pen. Rather it is the wisdom of the hand, because it is the hand which moved the pen in such a wise way." Rather, we immediately recognize that *the person himself* is wise, and that this is a revelation of *his* wisdom, not the pen's wisdom and not the hand's wisdom.

[4] This is to say that this is not true only with the desire for kindness, but, it's opposite desire also reaches to the very essence. The opposite of Kindness (*Chessed*), is Sternness (*Gevurah*). Additionally, this may be understood differently. In other words, that the opposite is true as well. Not only is the beginning bound up with the end, but from the end action we may deduce the initial desire, which is at the beginning.

[5] See the blessings before the *Shema* recital.

How then can it state, "I HaShem have not changed", [implying that there is no change] whatsoever? Similarly, we say[6], "You are He before the creation of the world; You are He after the creation of the world". This [principle] likewise applies "before He emanated[7]", as is known. Moreover, in the analogy of man below, there is change from a desire for judgment to a desire for kindness, even in the essential desire, as is known. Likewise, how can we [pray and] request, "May it be desirable before You", [requesting of G-d to have] a new desire; that a desire for judgment should be overturned into a desire for kindness? [This question is further strengthened by the fact that] we see multitudes of changes every day, and every hour, in "everything that G-d desires" and constantly does in the heavens and the earth[8].

Now, the resolution for all this is the matter of *Tzimtzum*[9], as is known. For, if the influence was in a manner of cause and effect, then the matter of change and reaction would fall upon it. However, since the aspect of the drawing down [of influence] is only in an aspect of a light and ray, and this too is by means of *Tzimtzum*, there is therefore no change at all in the Essence of G-dliness, even in *Malchut* of *Malchut* of *Asiyah*.[10] Such is the case, all the way to the highest level. After *Tzimtzum* [however] there is an aspect of change, but only from the perspective of the recipients, as is known[11].

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[6] See the morning prayers.

[7] See Avodat HaKodesh (R' Meir ben Gabay) Chelek HaYichud, chapter 2.

[8] The question is quite clear. We previously explained that the very end action is bound with the essence, literally. Since we see changes down here in the final reaction, certainly in the original action there must be a change. How, then, can the verse state, "I HaShem have not changed" and other such verses? Furthermore, how is it possible for us to pray, asking G-d to overturn one desire for another desire, to bring about a different end action?

[9] This will be explained momentarily.

[10] In order to understand this paragraph, we must first understand the difference between a "light and ray" and an "influence" of cause and effect. An example of an influence of light is when a teacher expresses an intellectual thought into speech. Here, there is no change in his intellect at all, and it remains completely whole, as it was before he spoke. His intellect did not diminish whatsoever. Likewise, his speech itself did not diminish, in that he does not run out of words. Furthermore, the recipient of this "light" did not receive the actual light of the intellect itself, but only a glimmer of it in the speech. The intellect remains where it was the entire time, in the mind of the teacher. This is an example of a "light and ray". In contrast, an example of the "influence of cause and effect" is when one lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it indefinitely. There is a diminishment from the time he picked it up to later, and, therefore, there is a change. Furthermore, there is cause and effect here. Therefore if there is a difference in the effect it is because there is a difference in the cause. However, the chaining down of the worlds (*Seder Hishtalshelut*) is in the way of a "light and ray".

[11] This is to say that there is no diminishment or change whatsoever in the Essence. The appearance of change only comes about through the aspect of *Tzimtzum*, and **then too** it is only from the perspective of the recipients. This may be understood from the example of a slide projector. The slide projector emanates light. When, one puts a slide of film over the projector the image on the screen changes. However, clearly, no change has taken place in the light itself and certainly not in the projector. Rather, the slide of film conceals some of the light to the recipients, so they only see the image of the slide. As explained above, the chaining down of the worlds is in a way of a "light and ray". The allegory is therefore understood as follows: The light source is analogous to the Essence of G-d, while the light emanating from the projector is analogous to the Infinite Light. The slide is analogous to the aspect of *Tzimtzum*, which conceals the light, but only from the perspective of the recipients. From the perspective of the light source no change has taken place. Therefore, since to begin with, the influence is entirely in the way of "light", rather than "influence", and furthermore, it is brought about through the aspect of *Tzimtzum*, in which there is no change, even to the light, it is quite clear that the Essence of G-d, Himself, has not changed at all.

The explanation of the difference between "*Or* (Light) and *Shefa* (Influence) is known to all[12]. However, even in the aspect of the light it was necessary for [its revelation] to be by means of *Tzimtzum*. It is therefore incumbent upon every individual to know the matter of *Tzimtzum* and to contemplate it [relative] to each world according its value. This is because it is the main principle in the general matter of the unity od G-d, and [in understanding] how there is no change relative to the Essential Self [of G-d]. [This is to say] that before Him, "the darkness and the light are equal",[13] the spiritual and the physical are equivalent, so much so that the world of *Atzilut* and the world of *Asiyah* are equal [before Him], as is known.

Now, the [above] is only in relation to the encompassing light, which is called *Sovev Kol Almin* (The light that encompasses or transcends all worlds) both generally and particularly. This [light] is higher than the level of light which is in an aspect of *Memale Kol Almin* (Permeating all worlds), as is known.

However, even in the aspect of the pervading inner light of *Memale*, both generally and particularly, there is no change. [Here too] its upper and lower [levels] are equivalent. This is as stated, "I HaShem have not changed", and "I – *Ani*" refers to the aspect of *Memale* [the pervading light], as is known. Likewise it states[14], "Do I not fill the heaven and the earth?" He, specifically, fills them equally. This too [refers to] the aspect of the inner pervading light, as in the dictum[15], "There is no place devoid of Him", as is known. The reason for this is because even in the aspect of [the pervading light of] *Memale*, the light and influence descends specifically by means of *Tzimtzumim.*[16]

As is known even the aspect of the line and thread (*Kav V'Chut*) which is drawn from the Essence of the Infinite Light and is generally called the pervading light[17] of the worlds of *ABY"A*[18], is, likewise, initially drawn by means of *Tzimtzum* in the Essence. This is the first *Tzimtzum* which is called the "empty place" and the "empty void", as stated in *Etz Chayim*[19]. This is likewise the case in the descent of the *Kav*[20] down, into the aspects of *Igullim* and *Yosher*[21], until it becomes the aspect of *Keter* of *Adam Kadmon*, [this too] is by means of *Tzimtzum*. The same [principle] applies [in the descent] from *Adam Kadmon* to *Atik Yomin* and *Arich Anpin*. [It too is by way of *Tzimtzum*]. Even in the world of *Atzilut* itself, generally, there is a *Masach*[22] (screen) between *Keter* and *Chochmah*. This is the meaning of the verse[23],

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[12] See footnote 10.
[13] Psalms 139:12
[14] Jeremiah 23:24
[15] See Tikkunei Zohar, 457 (91b) and 470 (122b) and other sources.
[16] This is the plural of *Tzimtzum*.
[17] *Memale Kol Almin*.
[18] This is an acronym for the four worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.
[19] See *Etz Chayim,* Shaar 1, Anaf 2 (*Drush Igullim V'Yosher*)
[20] The *Kav* is the thin band of limited revelation.
[21] This will all be explained later. The main point here is that since the revelation is only by way of a "light and ray", and this revelation is by means of *Tzimtzum*, there is no change at all. There is no change in the Essence of G-d Himself. Furthermore, since the light is also restricted by means of *Tzimtzum,* there is no change even in the light. In order to truly appreciate and comprehend this, one must truly understand the manner of *Tzimtzum,* and how it is applied throughout the chaining down. This will be explained later.

[22] This may be understood as follows. The world of *Atzilut* corresponds to the general *sefirah* of

"The curtain shall be for you as a division between the holy and the holy of holies", as explained in the *Zohar*. Similarly, [there is a screen] between *Abba* and *Imma* to *Zeir Anpin*, and between *Zeir Anpin* and *Nukva*, as is known. [Furthermore], between *Malchut* of *Atzilut* and *Briyah*, there is a *Masach* (screen) and *Malchut* penetrates the screen and becomes *Keter* of *Briyah*. In this manner, there is a *Masach* (screen) between *Briyah* and *Yetzirah*, and *Malchut* of *Briyah* penetrates the screen and becomes *Keter* of *Yetzirah*. Similarly, *Malchut* of *Yetzirah* penetrates the screen and becomes *Keter* of *Asiyah*. [This continues] until *Malchut* of *Asiyah*, which is called "The King who is exalted and alone". This is also like the statement of the Sages[24], "Like the creation of the world: At first there was darkness, and then the light returned"[25]. Similarly, the Sages stated[26], "Initially it arose in His thought to create with the attribute of Judgment". This [attribute of Judgment] is the aspect of *Tzimtzum*, [which is] the name *Elokim* of *Malchut* of *Asiyah*. This is as stated, "*Bereshit Bara Elokim* – In the beginning G-d (*Elokim*) created etc"[27]. ["*Bereshit* – In the beginning" is translated as] "*Bechochmeta* – With Wisdom", and "*BeKadmin* – With Desire", which is the desire and wisdom of *Malchut* of *Asiyah*. This will suffice for those of understanding.

According [to all of the above] everything is resolved [in regard to] the verse, "I HaShem have not changed". [This is to say that there is no change] between a desire for kindness or for judgment in all of the worlds of *ABY"A*. In other words, [this refers to] how He is before the *Tzimtzum* or *Masach* (screen) through which [the light] penetrates and becomes the *Keter* of the lower world. It is, specifically, to this aspect, [i.e. the Essence of G-d, that we

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Chochmah. However, it is only from the last level of *Chochmah* that a flash of intuition comes into *Binah*. Furthermore, it is only through the intermediary medium of letters of description, that the light of the concept can be understood in *Binah* (Comprehension and grasp). The actual light of the *Chochmah* itself is altogether beyond the grasp of *Binah*. When a person has an intuitive flash, he does not perceive the light of *Chochmah* directly. The "light" which he "sees" is actually only the letters, which contain the light of intuition. Nonetheless, through the secondary "light" of the letters of the *Chochmah* as they come into *Binah*, the primary "essential light" of *Chochmah* is recognized. It is only viewed through the screen and partition of the letters, which is called a *Masach*.

This may be understood by how a television works. Behind the television screen there is a "ray gun" which emits a ray onto the back of the screen. When the ray hits the phosphorus points on the screen, they light up. What the viewer sees on the television screen is not the original light of the "ray gun", but the secondary light of the phosphorus. There is no change at all in the original light emanating from the ray gun. Furthermore, the secondary light is only an induced light. Similarly, in the world of *Atzilut* itself, there is no change. It is only in the *Masach* and *Tzimtzum* where there is change. Likewise, in the Essence of the Infinite Light, and even in the Infinite Light before *Tzimtzum*, there is no change. It is only after *Tzimtzum*, to the recipients, where there is change. This should suffice for now, as this will all be explained later at great length.

[23] Terumah 26:33

[24] See Tractate Shabbat 77b

[25] The explanation of this is that first there was the concealment of the *Tzimtzum* and then afterwards there was the secondary induced light of the screen (*Masach*). In other words, in the original Infinite Light, and in the Essence of G-d Himself, there is no change. This is like the aforementioned allegory of the television.

[26] See Rashi on Bereshit 1:1

[27] In other words, the creation of the world is specifically through the aspect of *Tzimtzum*. This is signified by the Torah's usage of the name *Elokim* in verses pertaining to creation. The name *Elokim* signifies the concealment of the name *Havayah*, which signifies revelation. This is understood from the verse, "A sun and a shield is *Havayah Elokim*." In other words, the *Tzimtzum* of the name *Elokim* is like a "shield" or "screen" that covers over the revelation of the name *Havaya*.

pray and] say, "May it be desirable, specifically, before **You**". [Relative to the Essence of G-d] all aspects of "higher" and "lower" in the world, are literally equivalent. However, **after** the *Tzimtzum*, the desire is drawn into the intellect and emotions with changes, until the aspect of *Malchut* of *Asiyah* [about which] we say, "May it be desirable before You", [meaning that G-d should cause] a change in actual action, from judgment to kindness and the like. This will suffice those of understanding[28].

[28] An allegory used to explain this is a husband's desire to please his wife. Because of this desire, he purchases a beautiful diamond ring. However, when he presents it to his wife, she does not like this particular ring, and is unhappy with it. Her husband returns to the store, exchanges the ring for a different one which is even more splendid and opulent than the first one. Again, his wife is displeased with it. Again he returns to the store. This time he purchases a sapphire necklace. He brings it home and now his wife is pleased. Now, throughout, there was never a change, whatsoever, in the essential desire of the husband. It was only in the expression of this desire to the recipient (his wife) where change occurred. Here too, in regard to G-d, in the ***Inner*** essential light, which is analogous to the inner desire of the husband to please his wife, no change occurs at all. It is only in the restriction of revealing this desire, i.e. in selecting a specific emanation to express this desire, where change occurs. Similarly, this is why we are capable of praying to G-d, and requesting of Him to change a revelation of judgment to a revelation of kindness. In G-d's essential desire there is no change. It is only in the specific expression of this desire where there is the appearance of change. However, even in this constricted expression of the Essence, it is still G-d Himself who is absolutely in control, as explained in the previous chapter. This may be understood from the story of Esther. When the wicked Haman, may his name and memory be blotted out, came to antagonize and attack the Jewish people, Mordechai did not bow down or appeal either to Haman or King Achashverosh. Rather, he immediately recognized that G-d is the source of everything, including Haman. He therefore gathered all the Jewish people to repent and appeal to G-d Himself to avert the evil decree. It is for this same reason that when we read the story of Esther on the festival of Purim, the written names of Mordechai and Haman are literally equal to each other. When the Megillah is read, just as if the reader were to miss the word "Mordechai" we would not have fulfilled our obligation, so too, if he were to miss the word "Haman" we, equally, would not have fulfilled our obligation. This is because the inner light of both Mordechai and Haman, is G-d Himself. He is the active cause of them both. This principle is true of everything in all of existence.

Now, these three chapters, seven, eight and nine, cannot not be fully understood to the beginner. However, from chapters 10 to 54 the entire explanations of the entire chaining down (*Seder Hishtalshelut*) will be given. Afterwards, one should return to these chapters and study them over again.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Ten

We must now understand all the particulars of the four worlds of *ABY"A*[1] in a specific manner. In other words, we must understand all the specifics in the matter of the ten *sefirot* of *ABY"A*, their lights and vessels, and their vestments, one within the other. Moreover, we must understand all their particulars, even how each *sefirah* divides into its particular specifics. For example, [we must understand] even the aspect of *Chessed* of *Malchut* of *Chochmah* of *Malchut* of *Chessed*, and the like. [Furthermore, we must understand] the matter of the unifications and inclusions [of the *sefirot*] in the aspect of the *Keter* of each world. [*Keter*] is the aspect of the intermediary between the upper world and the world which is below it. Briefly, this general principle is known, that from the aspect of *Malchut* of the upper [world], there comes about the *Keter* of the lower [world]. This [principle] applies even to the highest levels[2].

However, all those who contemplate should first contemplate upon the primal source, which is called[3] "the source of everything" (*Mekora D'Koola*). That is, [he should contemplate] the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), [even] before the aforementioned first *Tzimtzum* which is called "the empty place" (*Makom Panooy*). There too [he should contemplate] in a particular manner, specifically. This [contemplation] is known as the "elongation of the אחד – One"[4], [signifying that one is to contemplate] upon the Simple Unity (אחדות הפשוטה), specifically.

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[1] This is an acronym for the four worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.

[2] This paragraph is like an introduction to this second part of the book. The Mittler Rebbe will now begin to explain the entire order of the chaining down of the worlds, from their very beginning to their very end. This will be done in a manner of particulars. That is, the particulars of each stage and *sefirah* of the entire chaining down will all be explained. In this way, a person who toils to understand the given explanations will be capable of understanding and applying the principles he has learned even to the fifth power, and further, as mentioned above. As explained in preceding chapters, the purpose of knowing the explanations and order of the chaining down in a manner of particulars is so that the depth of it will be brought close to a person in an inner way. The general explanation and essential point has already been explained in chapters seven, eight and nine. Although the Mittler Rebbe will not explain every single particular detail, since such a book would have to be infinite, he nonetheless sets forth the entire knowledge necessary for one to understand all the particulars. This is as he states in the beginning of chapter five.

[3] See Zohar Bereshit 33a. (*Mekora D'Koola*)

[4] In the *Shema* recital, when reciting the verse, "Hear 'o Israel, the L-rd our G-d, the L-rd is one", Jewish law dictates that one is to lengthen the word "One – אחד". During this time, he is to contemplate G-d's absolute unity. This is learned out from the word "One – אחד" itself. The first letter 'א – *Aleph* is the first letter of the Hebrew alphabet, and has a numerical value of 1. Furthermore, it represents the "*Alupho Shel Olam* – The Master of the universe", who is absolutely singular. The next letter, 'ח – *Chet*, has a numerical value of Eight, and corresponds to the seven heavens (or firmaments) and the earth. The next letter 'ד – *Dalet*, has a numerical value of four, and corresponds to the four directions. We are taught that one is to

In general, this [Simple Unity] is divided into three levels, each of which includes ten *sefirot*[5]. These [three levels are called] *Yachid* - Singular*, Echad* – One, and *Kadmon* – Primordial. All of this is still within the aspect of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) before the aforementioned first *Tzimtzum*.

The aspect of *Yachid* – Singular, connotes that He is literally alone[6]. This is higher than the unity of parts which is called *Echad* – One, as is known. Accordingly, in the aspect of the actual Essence of the Infinite Light it is not yet fitting to discuss the matter of the ten *sefirot* at all. For example, [to say] "*Malchut* of the Infinite" would automatically imply an understanding that it was preceded by the aspect of *Keter* and *Chochmah* etc. Now, in truth, even the aspect of the Essence of the Infinite Light which is called "Alone" includes ten *sefirot* within itself. However, they are called[7], "He is wise, but not with a knowable wisdom etc", to the point where we say, "He is not of any of these attributes at all", as is known.

The explanation of the matter is that in truth, just as the Essence of the Infinite (*Atzmoot Ein Sof*) is an absolutely simple light, so is this [the case] with His light and ray which is called the Infinite Light[8] (*Ohr Ein Sof*). As mentioned previously, this is the meaning of "Before the creation of the world there was He and His name alone[9]". This [level] is what is called the "upper purity".[10] This is the matter of the revelation of the light of His Essence, specifically as it is. This [level] is called *Yachid* – Singular. That is, there is nothing besides Him that the terminology of "unity" or "singularity" may be applied to. This is the meaning of[11] "He is one, but not in enumeration" of ten.

However, from the fact that they stated, "He is wise, but not with a knowable wisdom etc", it is, nonetheless, [apparent] that there are various categories and levels [such as] wise,

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contemplate how G-d's absolute unity and singularity (א') remains the same in the seven heavens and the earth (ח') and in all the four directions (ד'). The word אחד also signifies the unity of the ten *sefirot*. The first letter 'א represents the first *sefirah* of *Keter*, to which all the other *sefirot* are bound. The second letter 'ח represents the next eight *sefirot*, from *Chochmah* through *Yesod*. The last letter 'ד represents the *sefirah* of *Malchut*. The reason for this is because the root of the word *Dalet* is *Dal* which means poor. *Malchut* is called poor for it is a receptacle which has nothing of its own, only what it receives from the ט *sefirot* which are above it. (Another reason the 'ד corresponds to *Malchut* is because of the numerical value of 'ד, which is four. *Malchut* transmits the four *sefirot, Tiferet, Netzach, Hod* and *Yesod* to the next world, as will later be explained.) Here though, the main point of the Rebbe is that one is to contemplate how G-d's unity is before the *Tzimtzum*, and before any creation at all. This level is called *Achdoot HaPshoota* – the Simple Unity. The Rebbe will now continue and explain the aspect of the Essence of the Infinite Light before the *Tzimtzum*.

[5] The obvious question here is, "Did we not just say that this level is an Absolute Singularity? How then can it be divided into three levels, each of which includes ten *sefirot*, thus totaling thirty levels?" This will soon be explained and understood.

[6] This is to say that only He, the Essence of His being, exists.

[7] See Introduction to Tikkunei Zohar.

[8] In other words, just as He is absolutely simple and removed from all complexity of description and particular parts, i.e. He is absolutely singular, so too his light and ray, the revelation of Himself, is absolutely simple etc.

[9] In other words, just as He is "alone", so His name, the revelation of Himself, is "alone". This is also the meaning of "You are holy, and Your Name is holy". In other words, just as He, in Essence, is "holy and removed", so is His Name, the Infinite Light, "holy and removed".

[10] *Tehiroo Ila'a*

[11] Tikkunei Zohar 17a

understanding, merciful etc. [Nevertheless,] all of this is not [stated] in regard to His Essence, but only in regard to what He estimated within Himself in potential, that which is destined to be in actuality after the aforementioned first *Tzimtzum*[12] (As written in *Mikdash Melech*[13], quoting the *Arizal* himself, and as explained elsewhere at length.)

This is also the meaning of the first general teaching of the *Zohar*[14], "In the beginning of the rule of the King, He engraved an engraving in the upper purity". The explanation of this is that in the aforementioned Essence of the revelation of His simple light, which is called the upper purity, "He engraved an engraving", which is the matter of engraving letters. "The beginning of the rule [of the King]", refers to when it arose in His simple desire. This is the aspect of *Keter*[15], whereas the aspect of the letters which He engraved is the aspect of *Malchut*[16] of the Infinite Light. If this is the case, then there is a beginning and end, a *Keter* and *Malchut*, even in the aspect of the Essence of the Infinite Light. The explanation of this is that it arose in His simple thought and desire, "*Ana Emloch* – I shall rule". All of this is still totally within His Essence. [That is, it] still precedes the matter of the estimation within himself, in potentiality, of what his revealed desire for Kingship will be, after the first *Tzimtzum,* which is called the "empty place"[17].

The allegory for this, as is known, is from the powers of the soul, as they come into revelation from desire until action. All of these [powers] and their specifics exist in the concealed light of the essence of the soul, which is called the aspect of *Yechidah*[18]. For example, when a person [who] desires kindness and goodness, [desires] to do a particular act of goodness, this comes about because he possesses this attribute of kindness and goodness in the aspect of the essence of his soul, which is called *Yechidah*. It is for this reason that this

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[12] The explanation of this is that although the ten *sefirot* do exist within the Essence of the Infinite Light before the *Tzimtzum*, they cannot be considered as descriptive qualities. That is to say, since they do not exist as entities separate from the Essence itself, they therefore cannot be described as anything separate from the Essence. Since the Essence is indescribable, its qualities are likewise indescribable. When it states that these qualities exist, as in "He is wise etc", this is not a statement of description at all. Rather, it is only an informative statement that the Creator of these qualities is Himself not lacking them. For, otherwise, from where did these qualities originate? This is further supported by the statement, "Shall He who formed the eye not see etc?" However, if he does possess these qualities, how can we say that there is no division? The above statement of the *Tikkunim* therefore continues and informs us, "He is not of any of these attributes altogether". The Rebbe will soon explain how the *sefirot* do exist, yet at the very same time there is no existence apart from the Singular Essence of the Infinite Light.

[13] See Mikdash Melech, Zohar volume one, 15a.

[14] See Zohar Bereshit, 15a

[15] As mentioned previously, and as will be expounded on later, *Keter* is the faculty of pleasure and desire.

[16] *Malchut* is the aspect of the letters, i.e. the receptacles for the light of the desire and the other attributes which precede it. This will be explained in great detail later on. Furthermore, the "letters" which were "engraved" are "*Ana Emloch* – I will be King".

[17] This is to say that G-d, even in His Essence, possessed within Himself the ability for all of these attributes and all the particulars thereof. This is true even before any estimation of the potential of His Kingship in Creation, such as "who He will rule over etc." Rather, even before any estimation at all, G-d possessed and continues to possess this ability. Nonetheless, these Essential attributes do not describe Him in any way whatsoever, for they are not separate from Him. This will now be explained.

[18] *Yechidah* means Singular. This level of the soul is its very essence, which is bound and connected to the Singular Essence of G-d. It is for this reason that it is called *Yechidah* (fem.), for in it is vested the Singular – *Yachid* (masc.).

desire for kindness comes into revelation from its concealment[19]. Furthermore, we must say that, certainly, this desire for kindness in the essence of his soul exists in a way of an essential *Heyulie*[20] power. [That is to say] it includes within itself everything that he may come to desire of kindness and goodness, in every particular specific that may be asked of him. If this is the case, we must say that prior to his revealed arousal of desire and will to express his kindness in this particular deed, it was included in the essential *Heyulie* desire for kindness. It then came out of the *Heyulie* state to become revealed in this particular act. Furthermore, we observe that in the [revealed] desire for kindness, there is intellect, wisdom, emotions, thought, speech and action[21]. It is therefore certain that in the source of this desire for kindness, while it was concealed in the essential *Heyulie* desire for kindness, there too, it included these divisions of intellect, emotions, thought, speech and action which it possesses. However, in the aspect of the essential *Heyulie* desire for kindness, as it exists prior to being expressed into a particular thing, even though there too there are divisions of intellect and emotions etc, nevertheless, they are included and unified with an ultimate [unity].

This likewise applies to any other particular essential qualities, such as the quality of *Gevurah* - Judgment*, Tiferet* – Beauty (or Mercy)*,* or *Netzach* – Conquest*,* and the like[22]. [This is so,] until the attribute of *Malchut,* which is the quality of leadership. Certainly, it too includes ten [qualities, such as] the desire and will for kingship, the wisdom [for kingship], emotions, thoughts, [speech and action] etc. However, before it comes to an aspect of revelation in a particular thing, such as ruling over a specific country etc, they were absolutely included and unified in the aspect of the essential *Heyulie* desire for kingship. [This is] similar to [what was explained] regarding the aforementioned essential *Heyulie* desire for kindness.

If so, it is automatically understood [in regard to] the essential *Heyulie* attributes of *Keter, Chochmah, Binah, Chessed, Gevurah, Tiferet, Netzach, Hod, Yesod* and *Malchut*, [all of] which are in the essence of the soul, that it is not fitting to speak of them using a terminology of

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[19] This is to say that it is because in essence he is a kind person that any kindness comes out into revelation through his kind deeds. The evidence for this essential kindness is from the fact that he constantly does acts of kindness. His emotions are emotions of kindness, and his thoughts are kind thoughts. If he was not kind in essence, then where did the kindness come out from?

[20] See Chapter Two, footnote 17. A *Heyulie* power is an ability, as opposed to a potential. This will now be explained in greater detail with many more analogies.

[21] This is to say that in the revealed desire for kindness, there is the desire for kindness, the intellectual kindness of thinking kind thoughts in kind terms, there is the wisdom of what type of kindness is necessary, there are the emotions of kindness, there is kind speech, and finally the kind act. For example, when a kind person encounters a poor person, first there is the desire of kindness towards this individual. Then, he thinks, "I should help this person out". He then contemplates the best manner in which to help this person, such as whether to give him money, or to give him food, for, if he gives him money he may go and purchase alcohol etc. There are the kind emotions of pity and mercy, and then the gut emotions which move him to act upon it and reach into his pocket and act upon this desire. There is also the kind speech, that he speaks kind and uplifting words to this impoverished individual. Certainly, all of these particulars exist in the essence of the soul of the kind person, in the *Heyulie* desire for kindness. For, otherwise, where did they come from?

[22] In other words, just as the essential *Heyulie* desire for kindness includes its particular divisions within itself, similarly, the essential *Heyulie* desire for judgment includes its particular divisions within itself. For example, there is the desire for judgment, intellect of judgment, emotions, thought, speech and action of judgment etc.

"unification" or "inclusion", [stating that they are "unified"] in the essence of the soul which is called *Yechidah*. This is because they are not separate from the essence, whatsoever.

For example, with the aforementioned attribute of the *Heyulie* desire for kindness which is embedded in the essential nature [of the kind person, it cannot be spoken of as separate from his essence][23]. The essence of the soul itself is even higher than being [called] an "essential desire for kindness", since this [kindness] is only a particular part of the actual essential being which is ultimately simple. However, although [this desire for kindness] is only a single particular which is drawn from the essence, it is nonetheless impossible to say about it that it "unifies" with the *Heyulie* attribute of *Netzach* – Conquest, which is [also] embedded in the essence of the soul. This is because the two are both absolutely united with the essence, and are not at all separate from the self.

By way of analogy, the power of movement which is actually included in the essence of an animal even before it moves, altogether, is not at all separate from the essence of the animal. Now, in the revelation of this [*Heyulie*] power of movement, [that is, when the animal] makes a particular movement, it divides into many particular ways [to move]. It is [nonetheless] impossible to state that all the particular movements were "included" and "unified" while the power of movement was included in the essence of the animal. This is because at that point it was not within the category or definition of a "movement" at all, not generally and not particularly.

This is likewise [the case] with the aspect of the revelation and spreading forth of the life force to enliven the entire body, while it is still completely included in the essential spirit of life. [This life force] divides into [various powers, such as] sight to the eye, and hearing to the ear etc. Certainly, even before it came forth to materialize in the eye and ear in actuality, there was included [in this life force] a spiritual power and life force of sight for itself, and a spiritual power and life force of hearing for itself etc. Nonetheless, before the essence of the soul came to the category of the spreading forth of life force, even though it was included in it, nonetheless, it is in the same way that the aforementioned power of movement is included in the essence of the animal[24].

It is only applicable to [use a terminology of] inclusion and unification of "sight" and "hearing" when [these forces] are **destined** and **prepared** to come into revelation in actuality, to enliven [the body]. However, while they were still completely included in the essence of the soul, it was as if this [aspect of] "spreading forth of life force" was completely nonexistent. This is because the essence of the soul itself is much higher than the aspect of "spreading forth", except that it includes within itself this [**ability**] to spread forth [and enliven] as well, just as the essence of the animal includes within itself the power of movement, as explained above.

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[23] In other words, we do not say that he is in possession of the power of kindness, but rather, we say that he himself is a kind person.

[24] In other words, all that exists is the singular essence of the soul. This power of spreading forth to enliven a body is not separate from the essence in any way whatsoever. Furthermore, just as the power of movement of the essence can not at all be considered "movement", so too, this power to spread forth and enliven a body cannot be considered anything at all, more than an ability of the essence itself. This is to say that it has no actual existence separate from the essence of the soul itself, and can therefore not be considered as anything unto itself. All that exists at this point is the singular essence of the soul itself.

If so, then how is it fitting or proper [to use terminologies] such as the aspects of "unification" and "inclusion" of the particular light and life force? [Rather,] it is only fitting in regard to the particular divisions of life force which are **destined** and **prepared** to spread forth into revelation. From this we are forced to say that all these particulars which spread forth [into revelation], [exist] completely included within the essence, for if this was not the case, then where did these particulars in the spreading forth of revelation come from?[25] This is like the light and rays which are included in the essence of the sun. [In other words,] concealed within [the sun] are all the particular ways of the spreading forth of the rays etc. This will suffice for those of understanding.

We find that there are three levels, one following the next, which are drawn from the actual essence of the soul, which is called *Yechidah*. The first [level] is the ten essential *Heyulie* powers, like the essential *Heyulie* desire for kindness, and the like. They are absolutely and totally included in [the essence]. [This is] like the inclusion of the power of movement in the essence of the animal, or like the inclusion of the [power] to "spread forth life force" which is included in the essence [of the soul], as explained above. In regard to these [*Heyulie* powers] it is not fitting to use a terminology of "unification of separate parts together". This is because they are completely included in the essence, and it is as if they have no existence at all[26], as explained above.

The second [level] is the aspect of the spreading forth of the ten powers, as they are prepared to come into revelation. This is like when the essential *Heyulie* desire for kindness comes to do a particular act of kindness. [However, this is] still before it is drawn out into actuality. It is only **destined** and **prepared** to come out to this particular [act of kindness]. Here, [in this level,] the matter of "unification" of the many particulars which are within it, is applicable. For example, [included within this is] the intellect and the emotions of this desire for kindness which are drawn from their concealment in the general *Heyulie*.

The third [level] is when it is drawn to that particular [act of kindness], only it did not yet come out into [actual revelation] due to some lacking or obstacle. However, the preparation itself is already complete. The only thing that is missing is for it to come out and be revealed in actuality. In other words, he already estimated within himself in a particular manner, [everything that is necessary to bring] this thing into actuality. This is to say that he estimated within himself in potential[27] what is necessary [for him] to bring [this revelation] into actuality.

In the aforementioned allegory of the power of movement, [this can be seen] when it is prepared and destined to come into revelation in a particular [movement]. In the example of the spreading forth of life force to enliven the body, [this can be seen] when it is prepared to

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[25] In other words, from the fact that we observe these particulars once they are revealed from their source, we must say that they exist in their source, for otherwise, where did they originate from?

[26] In other words, they have no existence apart from the essence of the soul at all. It is therefore not proper to say that they are "united" in the essence, since they are not separate to begin with. Furthermore, it is as if they have no actual existence at all, as in the aforementioned example of the power of movement. There is no "movement" in the essence, not in a general way, nor in a particular way.

[27] "*Shi'er B'Koach"* can also be translated as; He estimated in his strength or power, how much is necessary to bring this action into actuality. This will be understood from the Rebbe's following analogy.

come out [of the essence]. At this point, all the particular life forces [like sight and hearing] are completely included in a general unity. After this, he estimates within himself and prepares within his power of movement, how to move in a particular way. Similarly, [regarding the example of the influx of life force], there is the estimation of the revelation and spreading forth of the spirit of life, as he prepares within himself to enliven [a body] in actuality. Another example is the power of growth, as it is prepared to grow in actuality. Here too, there are these three levels. Furthermore, [all three of these levels] are before anything came out into actuality. For example, in the [power of] movement [this entire estimation] is before any actual physical movement. Or, in the spiritual life force, [this preparation] is before it actually comes into a physical body. Then, there is a change from a spiritual existence to a physical existence, such as a physical movement and physical life force. The same is true in the example of the physical growth. For this [change of existence] it is necessary for there to be an initial *Tzimtzum* - contraction and restraint in the revelation of this spiritual [*Heyulie*]. This is so that there may be [a transition] from spiritual to physical (as will be explained in chapter 12).

End of Chapter Ten

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Eleven

Now, the analogue for all that was mentioned above[1] about the soul [of man] may be understood by [a person who conceptualizes [how it is] above in the Essence of the Infinite Light before the *Tzimtzum*, which is called *Yachid* - Singular. Included [in the level of *Yachid*] there are also ten *sefirot*. These are called "the ten *sefirot* which are concealed."[2] [They are] hidden in the Essence, literally. For example, the simple desire for the entire chaining down, which is a specific [line of revelation], arose because of the desire for kindness included in the aspect of the Essence of the Infinite Light. This is as stated in the introduction of *Etz Chaim*[3], "When it arose in His simple desire". Certainly the reason for this arousal of the simple desire of His Essence is only because "He desires kindness" within His Essential self. It therefore arose in His desire to bestow His goodness and kindness, to be a source for the source of the chaining down of the line and thread (*Kav V'Chut*).

This is like the aforementioned analogy, where, because of the essential attribute of the [*Heyulie*] desire for kindness which is included in the aspect of the *Yechidah* [of the soul], it arises in [a person's] desire to do goodness and kindness through a specific act, as explained previously. [That is,] it becomes revealed from its concealment in the *Heyulie* for the desire of kindness, to include every particular that will ever arise in his desire to bestow goodness. Everything [that becomes revealed] comes because of [this *Heyulie*], and because of its strength. Furthermore, the revelation of the desire which comes because of this [*Heyulie*] desire for kindness includes ten [*sefirot*]; *ChaBa"D*[4], emotions etc. From this we must conclude that also the aspect of the *Heyulie* desire for kindness which is literally included in the Essence, likewise includes ten [*sefirot*]; intellect and emotions etc. However, it is not

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[1] In chapter ten the Rebbe explained the concept of *Heyulie*, and how everything which comes from the essence of the soul must be included there in the way of a *Heyulie*. He gave various allegories, such as the act of kindness, the power of movement, and the spreading forth of life force to enliven the body etc. Furthermore, he explained the three levels in the essence of the soul, before any revelation in a defined line of action. He now will relate these analogies to the three aforementioned levels and the ten *sefirot* as they exist within the Essence of the Infinite Light (*Ohr Ein Sof*) before the *Tzimtzum*.

[2] In Hebrew this is "*Eser Sefirot Hagnoozot BeHelem Ha'Atzmoot*".

[3] See Etz Chaim, Shaar 1, Anaf 2. Also see, Etz Chaim Shaar HaKlallim, chapter 1. There it states, "When it arose in His desire to create the world, blessed be His name, in order to bestow goodness unto His creatures…" This indicates that the desire for creation comes from a desire to bestow kindness and goodness.

[4] This is an acronym for the three intellectual *sefirot*, *Chochmah*, *Binah* and *Da'at*.

fitting to speak of them using a terminology of "inclusion" or "unification", since they are still included in the Essence in the way of a *Heyulie*[5].

This is likewise the case in regard to the other qualities such as the qualities of *Gevurah*, *Netzach* or *Tiferet* etc. They are all included in the Essence of the Infinite Light which is called the "Upper Purity". It is this [level] which is called *Yachid* – Singular, and is higher then *Echad Pashut* – Simple Oneness [or Unity][6]. This [inclusion] is so, until the quality of Kingship in the Essence of the Infinite Light, which is called *Malchut* of the Infinite. It too is included in the aspect of the essential *Heyulie* of the essence of the Infinite Light. [Furthermore,] it is literally unlimited. Just as the desire for kindness of the Essence is completely unlimited, and [just as] there is no limit to His wisdom, likewise, the attribute of "ruling over" (*Malchut*) which is included in the Essence of the Infinite Light, is unlimited. Moreover, in the concealment of the Essence it [too] includes ten [*sefirot*]. These are the desire, pleasure, wisdom and emotions of the quality of Kingship – *Malchut*.

However, the matter of "I shall rule" which arose in His simple desire and thought, represents [the essential *Heyulie* desire for kingship] as it comes out of the concealment of the *Heyulie*[7], to be revealed in a particular thing; [namely,] the entire chaining down of the worlds[8].

This is similar to what was explained above in regard to the quality of the desire for kindness in a human being below, and as explained in the analogy of the ten powers which are included in the aspect of the *Yechidah* [of the soul], [that they are there] in a way of an essential *Heyulie*. [That is,] they are not at all separate from the essence. Similarly, [analogies were given of] the power of movement which is included in the essence of an animal, and the *Heyulie* ability to spread forth life force [and enliven], which is included in the essence of the soul, literally, as previously explained.

Lower than this [level] is the aspect of the Infinite Light which radiates and spreads forth[9]. However, this is all still in the aspect of His Essence, before the *Tzimtzum*[10]. This [level] is what is called "*Achdut HaPshuta* – Simple Oneness [or Unity]". Here it is possible [to speak of the] "inclusion" and "unification" of the ten *sefirot*, [however,] they too are called[11] "ten

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[5] That is, they have no actual existence separate from the Essence itself, and can therefore not be said to be "included" or "unified" with the essence.

[6] *Yachid* – Singular connotes an aspect of aloneness and absolute singularity of existence. In contrast, as mentioned previously, *Echad* – One, connotes a unity of parts to form a single whole. This level of existence, the very Essence of the Infinite Light, is the level called *Yachid* – Singular. That is, only G-d exists, as a simple singularity, and there is nothing besides Him.

[7] That is, this is lower than the above mentioned level of *Yachid*, which only includes within it the *Heyulie* ability for this revelation etc.

[8] That is, the entire chaining down of the worlds (*Seder Hishtalshelut*) is like a single line of action or revelation. As in the aforementioned example of "movement", it is like a single line of movement and revelation from the concealed *Heyulie* power of movement.

[9] That is, there is a spreading forth and revelation from these "ten concealed *Heyulie sefirot*" of the Essence of the Infinite Light.

[10] In other words, this "light" and revelation is not outside of Him. Rather, it is a revelation, to Himself, of what will be revealed after the *Tzimtzum*. This means that it is the revelation of what will be revealed, however, it is before **any** actual revelation to a recipient.

[11] See Sefer Yetzirah Chapter 1, Mishnah 2

sefirot without 'whatness'"[12], because, nonetheless, they are still beyond the aspect of preparing to influence below, in [actual] revelation. However, it is ready to come out of the *Heyulie* state [into revelation] in a particular matter. For example, in the aforementioned analogy of the *Heyulie* desire for kindness, [this is] when it comes to the realm of will and desire [to be expressed in actuality] in the chaining down of a line [of action]. Although, even within Himself, this has not yet come out into complete revelation, nonetheless, here the aspects of "unity" and "inclusion" are applicable. However, it is called a "Simple Unity" because it is still within the light of the Essence, which is of the ultimate simplicity.

For example, in the [Heyulie] desire for kindness there are the aspects of division of intellect and emotions etc, even before it comes into any [actual] revelation whatsoever. [It is] because of [these concealed qualities] that it arose in His [revealed] desire and wisdom to bestow goodness, as was previously explained in regard to the second level in the soul of man[13].

Now, the third [level] is when from the aspect of this desire for kindness, it already arose in the desire and intellect etc. An entire estimation is ready in "letters",[14] which He estimates within Himself of how the influence will actually be drawn outside of His Essence. For example, in the analogy of the power of movement, [this is when he] prepares how to move[15]. [This may also be compared] to the power of the life force of the soul, as it is ready to enliven. [This is to say that] they are already ready and estimated in a limited way, as previously explained in regard to the third level in the soul [of man].

Similarly, [in regard to G-d] above, this [level] is what He estimated within the Essence of the Infinite Light, which is called the "Upper Purity". [That is, He makes] an estimation of how everything that he desires in the entire chaining down [will be revealed], as an actual line of revelation, all the way until the end of world of *Asiyah*[16]. This, then, is [the meaning of] the statement, "He engraved an engraving in the Upper Purity", as mentioned previously.

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[12] That is, they are still totally beyond description. This is because, until the first *Tzimtzum*, the essence of G-d is totally revealed and, therefore, their existence is not at all separate from Him. Therefore, because His Essence is beyond description, the revelation of His Essence is also beyond description. As mentioned above, these *sefirot* still precede any actual revelation. Furthermore, as will now be explained, this revelation still precedes the aspect of the aforementioned "estimation".

[13] That is, if the particulars did not exist in this concealed *Heyulie* desire of the essence, which is the source, then where did these particulars come from when they are revealed? We must therefore say that they certainly are included there, only that they are concealed in the *Heyulie* of the desire for kindness of the essence.

[14] As previously mentioned and as will later be explained at great length, "letters" refers to a definition or "containment" of something. Here, these particular "letters" refer to the "letters" of the simple essential desire which arose in the Essence. That is, this is an actual estimation, in potential, of everything that will be revealed after the *Tzimtzum*, as an actual revelation of the entire chaining down of the "line" of influence to the recipient. The Rebbe will now compare this to the aforementioned allegory of movement. The previous level to this is called "*Ratzon HaPashut* – The Simple Desire", which does not yet have any definite form of how it will come to be expressed. In contrast, this level is called "*Ratzon HaMuchlat* – The Determined Desire". That is, He has already determined, estimated and prepared within Himself how the influence will be expressed.

[15] For example, when one reaches for something, like a glass of water, he estimates within himself the entire line of action, (i.e. how much energy to apply, in which direction to move etc…) **before** he makes any actual movement at all.

[16] The world of Actualization.

This level is called *Kadmon* – Primordial [or Preceding]. In other words, this is the desire for the manner of the influence, which precedes any actual revealed influence. [All] this is still prior to the first *Tzimtzum*, which is called the "Void" or "Empty Place", [17] as mentioned previously. This will suffice for those of understanding.

Now, the fourth level[18] is how after the *Tzimtzum* (withdrawal), there remained an aspect of an impression (*Reshimu*), from which the line [of limited revelation] was drawn. This is generally [called] the "Lower Purity", which is the general encompassing [light] for the entire chaining down of the line[19]. [The line] comes as an aspect of influence lower than the Essence, as in the analogy of the life force which spreads forth in revelation, to enliven [the body]. It is also similar to the power of movement which spreads forth to actually move [the body], in a revealed way. [Here], there is a change from spiritual existence to physical existence, as previously mentioned. This is [also] similar to the physical growth [of a plant, which comes] from the spiritual [power] of growth. Likewise, this is the difference between the light which follows *Tzimtzum* compared to the Essential Light which precedes *Tzimtzum*[20].

Because of this [infinite difference], the matter of *Tzimtzum* was necessary. It was specifically so that there could be a [limited] ray and line of light[21], the purpose of which is to be the source of the worlds of *ABY"A*[22], as is known.

Nevertheless[23], all the particular specifics of the ten *sefirot* of *ABY"A* were originally included in the Essence of the Infinite Light, in the aspect of an Essential *Heyulie*. Afterwards, by means of the *Tzimtzum*, it changes [to be revealed] in a limited fashion, according to the

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[17] The first *Tzimtzum* is called the *Challal* – Void, and *Makom Panooy* – Empty Space.

[18] The Rebbe has now completed explaining the three levels in the Upper Purity before the *Tzimtzum*. He will now begin to explain the following levels in the chaining down, which is the *Tzimtzum* itself, and the *Reshimu* – Impression which remains etc. Analogies and broader explanations will be given in the following chapters.

[19] In other words, this desire encompasses the entire chaining down of the line of revelation, equally. Were this desire to be removed, the entire chaining down would cease to be. One's desire encompasses all of one's actions, and is the cause and source of them all. This concept will be explained further in chapters 17 and 18.

[20] In the analogy of movement there is an absolute difference between the light of the Infinite ability to move and an actual single line of movement. This is likewise the difference between the Infinite Light which precedes the *Tzimtzum* in comparison to the single ray of limited revelation which follows *Tzimtzum*. This is to say that the entire chaining down of the worlds is comparable to a single line of action, and is literally like nothing in comparison the Essential *Heyulie* ability of the Essence of the Infinite Light.

[21] For example, in order for one to bring forth a single limited line of movement from his essential infinite ability for movement, he must restrain himself to a single line of movement. This can be seen by a situation in which a person is attacked (G-d forbid) by a wild animal. Because he is so frightened, he freezes and is incapable of moving. This is because his desire is to run in **all** directions at once. However, because at this point he is not in control of his senses, he cannot focus and restrain himself to a single line of movement. He, therefore, cannot move at all (because of the limitations of his body which force him to do a single action at a time.) This may also be observed in people who stutter. It comes about because of a difficulty in deciding upon a single line of speech. Likewise above, in order for there to be a **limited** line of revelation, it is necessary for there to be this aspect of *Tzimtzum* – restraint.

[22] This is an acronym for the worlds *Atzilut, Briyah, Yetzirah* and *Asiyah*.

[23] This means to say; although there is such an awesome difference between the light which precedes *Tzimtzum* and that which follows it…

general influence of the line[24], which is the aspect of the [general] encompassing [light]. This is similar to the spiritual life force of the soul when it comes to enliven the body. Included in the spiritual [life force] are all the particular specifics of the physical life force, such as the physical sight and hearing etc, as explained previously[25]. (The matter of the *Tzimtzum* and the Impression – *Reshimu* which remained, will be explained in the next chapter.)

(This,[26] then, is the general explanation for that which is written[27], "Blessed is He who said and the world came into being". The explanation is that "He said[28]" in concealment, in His simple desire in *Malchut* of *Ein Sof* (The Infinite), as it still is included within the aforementioned essential [*Heyulie*] desire for kindness. Afterwards, "[and the world] came into being", [refers to] the revelation of light which spreads forth for a specific matter to chain down, to become the source of all the worlds. The explanation of "the world came to be", is [that it came to be] specifically from that which He estimated within Himself in potential etc. For, this is the source for what comes into existence afterwards, i.e. the general world which is drawn from the *Kav* - Line, as mentioned above. This will suffice for those of understanding.

[The prayer then continues,] "Blessed is He". [The word "He"] is in the third person. This refers to the aspect of the Predecessor of the world – *Kadmono Shel Olam*[29]. In other words, this is the aspect of [*Kadmon*, which is] the estimation within Himself in potential. This is as stated[30], "He declares the end from the beginning", i.e. from the "beginning" of the *Kav*-Line, to its end. The verse then continues, "*Umikedem Asher Lo Na'aseh* – And from antiquity,[31] [He declares] that which has yet to been done". This [too] means, from the Predecessor of the world – *Kadmono Shel Olam*. [This] is also called[32], "*Yemei Kedem* – The days of antiquity". That is, it precedes that which is drawn in the *Kav* [the limited line of revelation]. This refers to the fact that He preceded [and prepared] within himself in potential, that which is destined to come out in actuality. This will suffice for those of understanding.

[The prayer] then states, "Blessed is He who says and does". This refers to what is actually drawn into the *Kav*. [The prayer continues,] "Blessed is He who makes the Beginning". This

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[24] In other words, by means of *Tzimtzum* there is a change from infinite revelation to a finite band of revelation, as in the aforementioned analogy of the power of movement and an actual line of movement.

[25] If these particulars were not included in the original estimation for the line of revelation and higher, then it would be impossible for them to be revealed from there. Rather, it is through the restraint of the whole of the power of movement that revelation of a specific limited movement is possible.

[26] This parenthesis may be skipped by the beginner, since many of the concepts mentioned within it will only be explained later in the book.)

[27] See the beginning of the daily prayers, "*Baruch She'amar*".

[28] In Kabbalah, the Hebrew word "*Amar* - Said" refers to one's thoughts to himself, whereas "Dibur – Speech" refers to actual speech, as will later be explained.

[29] The usage of the third person "He" indicates that the one spoken of is not present. Rather, He is concealed. This refers to the estimation, in potential, for the entire creation as it is before any creation is revealed. In contrast, the usage of "You" indicates the G-dliness which is immediate and vested within Creation.

[30] Isaiah 46:10

[31] The Hebrew word used here is *Kedem*, which refers to the aspect of *Kadmon*.

[32] Micha 7:20

refers to the entire measure of the stature of *Adam Kadmon*[33] (Primordial Man) etc. [The prayer continues,] "Blessed is He who decrees and fulfills" – in the beginning. This refers to the aspect of the *Kav HaMidah* (The Measuring Line), which precedes *Adam Kadmon*. This is the aspect of the *Tzimtzum*[34] of the *Reshimu* (Impression), from which the *Kav*-line is drawn, as is known, and as will soon be explained with the help of G-d.)

End of Chapter Eleven

[33] This includes the entirety of creation, from beginning to end, as will be explained later.
[34] This is not referring to the first *Tzimtzum*, but to a secondary *Tzimtzum* – a lessening of the *Reshimu*, from which the *Kav* is drawn.

Shaar HaYichud
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Chapter Twelve

We[1] must now understand the explanation of the aforementioned concept of the first *Tzimtzum*, and the aspect of the *Reshimu* (Impression) which remained. Although it is known to those who are familiar [with these concepts], nonetheless, there are many particular details in it. One must delve very deeply into this [matter], for it is pivotal to true union with the Essence of the Infinite Light. [That is, the understanding of this is pivotal to the realization of] how everything, even the entirety of the chaining down of the *Kav*, is literally as nothing before Him. [This should be contemplated] to the point that a person is capable of focusing his desire, with self sacrifice, upon the Essence of the Infinite Light alone[2]. This is as stated[3], "You are He, G-d, Alone etc". This is [also] the meaning of, "The King who is exalted, alone", [which refers to] the aspect of *Malchut* of the Infinite before the *Tzimtzum*. That is, "He is exalted" even "over the days of the world" of *Adam Kadmon*, which are called "the days of antiquity", as previously mentioned. This is [also] the explanation of the verse, "The heavens, and the heavens of the heavens, cannot contain You"[4]. "The heavens" refers to the aspect of the general encompassing [light] which follows the *Tzimtzum*. "The heavens of the heavens" refers to [the Infinite Light] before the *Tzimtzum*. "They cannot contain You" even in the way of a "vessel for a vessel", as in "He engraved an engraving in the upper purity"[5]. This will suffice for those of understanding.

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[1] This first paragraph serves as an introduction to the next several chapters.

[2] In other words, when a person contemplates and truly realizes that everything in existence is literally nothing, while G-d alone is the only true something, he loses all interest and value in limited created entities, and only desires G-d.

[3] Nechemia 9:6

[4] Kings I, 8:27

[5] That is, no limited entity can possibly contain the essence of G-d, not even in an indirect manner, such as being a "vessel for a vessel". The doubled terminology of "*Glif Glifu* – He engraved an engraving" indicates that the letters which were "engraved" in *Kadmon*, are not the "letters" of the Essence of G-d Himself", but only an engraving of the letters of the Infinite Light which spreads forth from the Essence, called *Echad*. However, the Essence of the Infinite Light itself, *Yachid*, which is one with the Essence of G-d, cannot be contained whatsoever. (The concept of a "vessel for a vessel" will be explained later in the book.) This verse was stated by King Solomon at the completion of the erection of the Holy Temple. He said, "The heavens and the heavens of the heavens cannot contain you, but this house will?" As explained previously, all created existence is literally equal and nothing before G-d. Furthermore, no effect can ever describe its cause. It is only G-d, the "cause of all causes" who can choose to reveal the Essence of Himself in whatever way He desires. It is only because G-d **chose** to reveal His Essence in the Holy Temple and in the Torah and the Commandments that it is at all possible. This is because He is not limited by the limitations of limited beings. Therefore, although it is impossible to grasp G-d's essence through our own efforts, no matter how great those efforts are, nonetheless, it is quite possible and not at all difficult for G-d to reveal His Essence to anyone and anything, should He desire to do so.

This [concept[6]] is further [emphasized by] the verse, "Who have I in the heavens but You? And there is none upon earth that I desire beside You"[7]. "Who have I in the heavens" refers to the general encompassing [light] before the *Tzimtzum*, which is called "the heavens of the heavens." "There is none upon earth that I desire beside You", refers to the aspect of the *Kav V'Chut* (Line and Thread), which is the aspect of the general pervading [light][8].

Now, as is known to those who have done the analysis, there are various different analogies and ways to explain the matter of the *Tzimtzum* which is called "the empty place". [However,] they all arrive at one general point; that in order for the Infinite Light to be expressed in a limited way, in the aspect of a line[9], it was necessary for Him to restrain His essential light, so that it would remain concealed in His Essence. [This is necessary, so that] not all of it would shine forth, but only an infinitesimal amount. This is in order that the light could afterwards be drawn down [into revelation] in [a way of] a qualitative leap of [diminished] value[10].

This is analogous to the brilliance of a deep and broad concept [as it exists in the] essence of the teacher. In order for him to draw [this concept] to the student, who is not [intellectually] comparable to him, the teacher must conceal the entire depth of his comprehension within himself, so that all that is left is but an aspect of an impression, which is like a single point from all the depth and breadth. This is not to say that [his understanding] was completely withdrawn and concealed. Rather, it is like one who relates a teaching in a brief way. He has the entire depth and breadth of the logical arguments in his intellect, only that during the time that he states his ruling briefly, they are temporarily included and concealed in his essence. However, as soon as he is questioned [about it] he can expand on the subject. Only that in order for the student to understand, through this short [ruling], he conceals [the depth and breadth of it] within himself temporarily, as explained elsewhere at length[11].

Now, the impression, which remained like a point, is not a complete and true *Tzimtzum* (withdrawal). [A true and complete *Tzimtzum*] would be like one who completely withdraws [revelation] and completely conceals, [in which case] the student lacks all [revelation]. Rather, [the explanation of] the matter is that included in this short [ruling] is the entire length. Not a single thing missing, not even half a thing. This is similar to how the short rulings of the *Mishnah* included the entire length of the logical debate of the *Talmud*. This is [likewise] similar to how the entire logical debate is not concealed from one who knows it,

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[6] That is, the concept of a person realizing the nothingness of all of Creation, and focusing on the Essence of G-d with singular desire and self sacrifice.

[7] Psalms 73:25

[8] After having addressed the fact that the comprehension of the matter of *Tzimtzum* is pivotal to the realization of G-d's True reality and the arousal of desire towards the Essence of G-d alone, the Rebbe will now begin to actually explain the concept of *Tzimtzum* itself.

[9] In other words, in order for there to be a revelation of a single limited line of revelation, it was necessary to bring about the matter *Tzimtzum*. That is, there must be a restraint of the infinite revelation, in order to bring about a finite revelation. This was explained in the previous chapter through the allegory of one who is attacked by a wild animal (G-d forbid), and will now be explained further.

[10] That is, in order for there to be a revelation of finite and limited, it is necessary for there to be a withdrawal of the revelation of the Infinite and Unlimited.

[11] See Likutei Torah, Vayikra (in the additions) p.52, c.3 and on. Also see Ma'amarei Admor HaEmtza'I, Vayikra, book 2, page תתקכא and on.

even while he reviews it to himself briefly. We find that his knowledge of the length encompasses the entire revelation of the brief [teaching], in a concealed way. [However,] it is not completely withdrawn, as [in the case of] forgetfulness or the like, as is explained elsewhere at length[12].

The second type of analogy, which is the life of the soul [as it is invested] in the body, also brings out the same point as above. This is that in order for there to be a change from the essential spiritual life of the soul, to a [physical] life of flesh, it is necessary for there to be an initial concealment and contraction of the light of the soul. This is because there is no comparison between them. Nonetheless, the soul is affected by the occurrences of the body. Therefore, even the light of the physical life [force] is connected and bound with the spiritual light of the essence. This is similar to [how the aforementioned] physical growth is bound to the spiritual power of growth. However, when one's [physical] limb becomes severed [G-d forbid,] this does not cause a loss to the spiritual light and life force of that limb. The proof of this is from [the fact that] a blind person can give birth to a whole person, as is known. This [shows that] the spiritual [life force] is merely concealed, but it still exists, hovering over the physical life force of the body. This is called "*Tzelem Ish* – The form of man". This is similar to how the aforementioned [breadth and length of] knowledge which is concealed, [encompasses the brief teaching] etc. (All of this is explained elsewhere at length.)

Likewise, when the spiritual power of movement comes into an [actual] physical movement, it becomes constrained within itself. Nonetheless, the physical movement is connected and bound to the spiritual [power of] movement. There are many other examples of this as well, such as the matter of having insight into a particular concept, which comes from the power of conceptualization [of his soul], which rests upon him in a concealed [fashion][13].

However, [we must now] understand the aspect of the *Reshimu* – Impression, which indicates the withdrawal of everything into concealment, so that only an impression of everything remains. This is better understood by other analogies and matters. For example, it is like the blueprint[14] that the architect drafts. He is capable of constructing the [entire] building from the small lines of the blueprint. The entire length of the construction is included briefly in the blueprint.

Another example [of a *Reshimu* – impression] is like someone who makes a sign [for himself] as a memory aide. The sign [or mnemonic] has no [actual] relation to the essence of the matter, but is merely a memory aide, as stated[15], "Make signs for yourself". This is a much greater concealment than the [aforementioned allegory of one who] teaches the summary of the law, which includes the entire [logic] within it. [For, in that example] there is at least some relationship between the short summary and the lengthy [explanations].

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[12] See Likutei Torah, Vayikra (in the additions) p.53, c.3. Also see Sefer HaMa'amarim תרמ"ו, p.48

[13] This means that in order for there to be a particular flash of insight into a particular field of knowledge, it is necessary for there to be a *Tzimtzum* in his essential power of conceptualization (*Koach HaMaskil*).

[14] The Hebrew word for "Impression" is "*Reshimu*". It is worthy to note that this shares the same root as "Blueprint – *Roshem*".

[15] Jeremiah 31:20

There is another analogy for this *Reshimu* – Impression, which implies an even greater *Tzimtzum* – Restraint and concealment. It is like a person who throws a stone. The power which propels it is separate from the essence [of the thrower]. Nonetheless, the entire power of movement is invested within [the stone] in a concealed fashion. However, there is a great distance of separation from the essential power [of movement] which is in the hand. In contrast, this is not the case with the power of movement itself, when he physically moves himself[16]. [In this case] it is vested within the physical in a more revealed [manner], as mentioned previously.

There is an [analogy of] even greater concealment than this [example of the thrown object], which is similar to the concept of the impression which [one makes] only as a reminder. This is like when one hints with his hand to a very deep concept or idea. The physical movement is totally separate from the spiritual thought, but nonetheless, the concept is understood through [the movement].[17] An even greater concealment is how the light of an intellectual [concept] is [invested] within the [physical] movements of one's fingers when he writes it down, as explained elsewhere at length. Now, all of the above bring out the same point, as mentioned above. This is that the aspect of the essence remains concealed and included within this impression and point. This will suffice for those of understanding.

End of Chapter Twelve

[16] That is, when a person moves his own hand, or if he moves an object in his hand, the aforementioned distance and separateness is absent. In other words, it is directly observable that it he, himself, is moving the object. However, in the case of a thrown object, it is not readily observable who originally propelled the object. Nonetheless, although it is not readily observable, nonetheless, it was thrown by someone. Furthermore, should the thrown object inflict some sort of damage, the thrower of the object whose power of movement was invested within it, will be held accountable. So, in the case of a stone that is thrown, he is directly responsible for it, although, to someone who did not witness the original throw, it appears to be propelled independently of the thrower.

[17] This is like the V for victory. This gesture is very meaningful to all who understand its symbolism, especially during times of adversity, but by itself it is nothing more than two fingers held up in the form of a V. It has no real co-relation to the concept being conveyed. Nonetheless, when this gesture was popularized by Sir Winston Churchill during the Second World War, it became a source of great hope and encouragement to millions of people throughout the world. This is similar to an analogy of someone who ties a string around his finger as a reminder of something. This little string might bring to mind very deep and profound concepts, but only to one who knows its meaning. The string itself is not at all related to the concepts, for after all, it is only a string.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Thirteen

Now, from all that was said before, we can understand the analogue, as it is above [in G-dliness]. This is the general matter of the *Tzimtzum* which is called the "empty place" and is the aspect of the withdrawal and concealment [of His revelation] within Himself, so that afterwards there could be the aspect of an influence of light [in a limited fashion], as mentioned previously.

Now, [this revelation] was not completely removed or concealed. Rather, it is like the aforementioned analogy [that when a teacher] conveys [a teaching] in a brief manner, his knowledge of all the depth and length becomes concealed within himself.

If so, according to this, even after the entire chaining down of the worlds of *ABY"A*[1] which occupy this "empty place", the aspect of the concealed light of the essence encompasses and surrounds the entire chaining down of the *Kav*[2]. Furthermore, just as before the *Tzimtzum* the light of the Essence filled this entire void and empty space, as stated in *Etz Chayim*, so too, after *Tzimtzum* the light of the Essence is present, as it is, in an infinite aspect, literally,[3] except that it is not revealed below, relative to the influence [which reaches] the recipients. However, in regard to His Essence, there is no change here, whatsoever. This is like the

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[1] This is an acronym for the worlds *Atzilut, Briyah, Yetzirah* and *Asiyah*.

[2] This refers to the line of limited revelation, as will soon be explained.

[3] In other words, just as before the *Tzimtzum* the Infinite Light filled the entire "void" and "empty" place, so too it fills the "void" and "empty" place after *Tzimtzum*. The change is only in respect to the recipients. This is like the aforementioned allegory of the teacher. Even when the teacher is teaching in a short and summarized manner, nonetheless, his entire length, breadth and depth of knowledge is not concealed from himself, but only concealed to the students, who are the recipients. Likewise above, the Infinite Light is only concealed from us, the recipients, but to G-d it is fully revealed, just as before the *Tzimtzum*. However, there is a difference between the analogy and the analogue. With regard to a human teacher who is limited, there is a certain change in him, due to the fact that he can only think one thing at a time. In other words, when he is teaching with brevity, his mind must be focused on the short teachings and not on the entire length and breadth of his knowledge. Therefore, there is a certain change in the teacher, from totally revealed to somewhat concealed. That is, there is a certain amount of concealment to himself as well. So even though his knowledge was not actually, totally removed, it did change from a revealed state to a concealed state. However, this is not the case in the analogue, i.e. in G-d, who is infinite. Because He is not limited as man is, there is no concealment at all in relation to him. It is only in relation to us, the recipients, that there is concealment. To G-d, there is no concealment whatsoever. Just as the light of His Essence filled the entire "empty space" before the *Tzimtzum*, so too, it fills the entire "empty space" after *Tzimtzum*.

analogy of a person who knows the entire length [of a concept], [so that] even while he is teaching his student in a brief way, if questioned, he can immediately respond [at length].[4]

However, the verse[5], "He sets darkness as his hiding place", and the statement of the Sages[6], "At first there was darkness [and then light returned]", is only speaking in regard to [Creation] below. This is because [Creation] is drawn only from the aspect of the *Reshimu* (Impression) that remained after the aforementioned concealment.[7] This then is the meaning of[8] "You are holy, and Your name", i.e. the essential light, "is Holy" and removed [from Creation].[9] Similarly, [it states[10],] "You are He before [the creation of the world, and You are He after the creation of the world]",[11] and as stated, "I HaShem have not changed"[12]. This is because, that which He afterwards "reveals deep things out of [the] darkness" [13] and concealment, through the radiance of the *Kav,*[14] specifically [comes] from the same Essential Light which precedes the *Tzimtzum.*[15] This is the meaning of "You are He", as is known.[16]

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[4] See previous footnote for the difference between the allegory and the analogue.
[5] Psalms 18:12
[6] See (Rashi) Tractate Shabbat 77b.
[7] That is, the recipients and all of Creation, only receive from the impression which remains **after** the *Tzimtzum*. Therefore, in relation to created entities, the Infinite Light is concealed. However, in regard to the essence of G-d which precedes the *Tzimtzum*, there is no concealment whatsoever. Therefore, this verse and the statement of the Sages, do not speak in reference to the Essence of G-d, but rather they speak only from the angle of created entities. However, in regard to the Essence of G-d, which precedes the *Tzimtzum*, it states, "I HaShem have not changed".
[8] See the Amidah prayer.
[9] In other words, it is completely concealed from the perspective of the recipients.
[10] See the morning prayers.
[11] This statement clearly indicates the fact that the Essence of G-d, and His Essential Light, remain totally unaffected by the creation of the worlds. As explained above, the effected changes are only from the angle of the recipient.
[12] This verse once again indicates that the Essence of G-d and His Infinite Essential Light are unaffected by creation.
[13] Job 12:22. The "darkness" refers to the *Tzimtzum* – Withdrawal (of revelation to the recipients) and the *Reshimu* – Impression. The "revelation" is the revelation of the *Kav* – the Line of the entire chaining down of the worlds (which will soon be explained).
[14] This refers to the line of revelation which follows the *Tzimtzum*, including the entire chaining down (*Hishtalshelut*).
[15] In other words, the existence of the entirety of Creation does not pose a contradiction to His absolute unity, and perfection, for it is not something new which was not included there. This is because, what follows the *Tzimtzum* in revelation, comes from the same essential light which preceded the *Tzimtzum*. For example, when a teacher desires to teach a student, whose comprehension is not equal to his own, he must make a *Tzimtzum*. That is, he must first gather the entire length and breadth of his understanding of the subject in his mind, arriving at the essential point which he desires to give over. This is a *Tzimtzum*, and the point which remains is a *Reshimu*. When he then begins to explain the teachings according to the capacity of the student, he is in truth drawing from the essential light of his intellect before his *Tzimtzum*. However, now, it is drawn out in a limited fashion according to the capacity of the student. Nonetheless, in the mind of the teacher there was no diminishment whatsoever, and it is literally the same essential light as before the *Tzimtzum*. The explanations which he draws from there were included there all along in a *Heyulie* fashion. The limitation and lack of revelation or awareness is only with respect to the recipient, who receives and perceives only the short explanations. See also footnote 3.
[16] The word "You" is spoken in the second person and indicates that the person being spoken about is present. It therefore is used to refer to the revelation of G-d after *Tzimtzum*, in that which is presently revealed. In contrast the term "He" is spoken in the third person and indicates that the person spoken about

However, the Essential Light is not considered to be encompassing the chaining down [of the worlds] which occupies the "empty place", as an encompassing [light encompasses] an inner [light], such as the general encompassing [light] of the *Kav* which encompasses [all the worlds of] *ABY"A* equally. This is because it is not yet within the definition or category of an influencing light altogether, so much so, that it cannot even be [considered] an aspect of "encompassing [light]"[17]. Rather, it is the light of the Essence, which is the aspect of His [G-d's] revelation, as He essentially is.[18] For this reason we say[19], "He endures and His name endures".[20]

Likewise, [the statement,] "Blessed is He and Blessed is His name", and the like, refer only to the "letters" which He "engraved" in the "upper purity", which is what He estimated within Himself in potential.[21] Moreover, [after Tzimtzum] this [impression] too, remains in a way of slight concealment and withdrawal. In other words, it is only according to what is necessary for the chaining down (*Hishtalshelut*) which follows this *Tzimtzum*.[22] This will suffice for those of understanding.

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is not present. This is used to refer to the Essence of G-d and the Infinite Light, as it precedes the *Tzimtzum* which is not presently revealed. However, the meaning of the statement, "You are He", is that even after *Tzimtzum* there is still only one existence. In other words, the "You" that is revealed after *Tzimtzum* is the same as the "He" which precedes the *Tzimtzum*, for there is nothing outside of G-d.

[17] This is to say that the light of the Essence cannot be considered to be an "encompassing" light, which "encompasses" and "surrounds" something internal (or external) to it. For, the reality of the light of G-d's Essence is the reality of G-d Himself, i.e. his absolutely singular existence (as previously explained in ch.10-11). So, although it encompasses all of Creation, it does not encompass it like a "*Makif L'Pnimi* – An encompassing light which encompasses an inner light."

[18] This is to say that it is the revelation of the absolute singularity of G-d, as He is in His Essence. As explained in the previous footnote, this negates the concept of "*Makif L'Pnimi*", something which encompasses something internal (like one circle within another). Rather, there is only one existence.

[19] See morning prayers, *Emet VeYatziv…*

[20] This statement again indicates that He and "His Name" – The Essential Light – remain completely unaffected by Creation. For example when a person makes a movement, this does not diminish his essential power of movement in any way, nor does it affect any change there whatsoever. Furthermore, as explained previously, the essential power of movement cannot be called "movement" at all, since firstly, it is not separate from the essential self, and secondly, it is not at all in the category of "movement". Nonetheless, we must still say that the movement came from there, for otherwise, where did it come from?

[21] The Hebrew word "*Baruch* – Blessed" also means to draw down, as in, "*Hamavrich Et HaGefen* – to draw down the vine". Therefore, the statement, "He is blessed and His name is blessed" indicates that G-d does indeed lower Himself into Creation. This seems to contradict what we stated above, that "He is holy and His name is holy" and removed from Creation. However, the Rebbe here explains that the revelation within Creation is only drawn from the aforementioned "letters" which were "engraved" in the "upper purity". In other words, this is not a revelation of the **Essence** of G-d to the recipients, but rather, they only receive what He estimated within Himself in potential. That is, the influence is limited to what is necessary for the chaining down of the worlds, and not according to G-d's infinite ability to create.

[22] To understand this, let us return to the analogy of the teacher and student. When the teacher proceeds to teach the student, the first thing he must do is withdraw the entire length and breadth of his knowledge, leaving only the point which he desires to convey to the student. Now, even this point does not remain in his mind according to his own capability and understanding of it, but rather, it is specifically according to what is necessary for the student. However, this in no way detracts from the essential understanding of the teacher, and is only a concealment relative to the recipients. Likewise above, although the impression includes the entire Infinite Light, it is in a state of concealment to the recipients. All that is revealed is an impression of the "letters" of estimation within the Essence, of that which is necessary for the chaining down of the worlds. However, this does not at all cause change or detract from the Essence or the Light of

Likewise, [this may be understood] according to the second analogy mentioned above, of the life force of the soul in the body, in that it changes from spiritual existence to physical existence. Here too, there is no change at all,[23] since, just as there is a connection and bond between the physical life force and the spiritual life force, in that we see that the soul is affected by the circumstances of the life of the body, but nonetheless, there is no change in the spiritual essence as a result of a lack of spreading forth of life force to a physical limb, as explained previously,[24] so too, there is no change in the essential light [of G-d], even as it radiates after the *Tzimtzum*. [This is true] even though [after *Tzimtzum*] it is [revealed] only according to the capacity of the chaining down [of the worlds]. For, [although] there is a connection and bond between them,[25] nonetheless, according to this analogy[26] the *Tzimtzum* of the light into a [finite] line [of revelation] does not cause any change at all in the light of the Essence.

This is, likewise, the case according to the third analogy of the physical [movement] which comes from the [spiritual] power of movement (*Koach HaTnoo'ah*),[27] or [similarly], according to the aforementioned analogy of the insight (*Chochmah*) which comes from the power to

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the Essence itself, as in the analogy above. It is from this impression that the line of limited revelation is drawn forth to create the worlds (as will soon be explained).

[23] That is, there is no change in the essence of the soul and its essential light.

[24] For example, although a blind person may be physically lacking the faculty of sight, his soul is not lacking in this. This is evident from the fact that he can father a child who does possess the faculty of sight.

[25] This is to say, the limited ray of revelation which follows *Tzimtzum* is bound and connected to its source, which is the Infinite Light before the *Tzimtzum*. It is like a finite revelation of a particular, from an infinite *Heyulie* power. The essential *Heyulie* power is unaffected and undiminished by particular revelation. So, although the particular revelation is totally bound with the *Heyulie* ability which is its source, it does not affect it in any way whatsoever. This is may be understood from the above example of a blind person who fathers a seeing child.

[26] Referring to the analogy of the life of the spiritual soul as it is vested in the physical body.

[27] In other words, when one draws out a limited physical movement from his spiritual and essential *Heyulie* ability for movement, the limited physical movement is completely bound with the essential *Heyulie* ability for movement. Furthermore, it is exactly according to his estimation for the entire act, which he made within himself before he actually moved. Nonetheless, there is no change or diminishment whatsoever in his essential *Heyulie* ability for movement itself, and therefore no change in his essence. Likewise above, the entire chaining down of the worlds is like a single line of movement, and is according to the "letters" of the estimation which G-d made within Himself. Nonetheless, this limited revelation in no way affects or causes any change in His Essence, or in His Essential Light, and does not diminish it in any way whatsoever. See also footnote 20 of this chapter.

conceptualize (*Koach HaMaskil*).[28] All these [analogies] arrive at the same point,[29] as explained before at length. This will suffice for those of understanding.[30]

Now, it was explained above that the aspect of the Impression (*Reshimu*) is like a summary which includes the entire length within it. From this it is understood that above, [in G-dliness], this is the "Power to Limit" (*Koach HaHagbalah*) which exists in the Infinite Light, which is essentially unlimited[31]. In other words, [He has the ability] to bring the entire radiance of the Essential Limitless Light, into an aspect of limitation. This is the matter of the Impression (*Reshimu*), within which the entire Essence of the Infinite Light is included in a limited fashion, similar to the analogy of the brief summary which includes the whole [concept] within it. This is possible because G-d, blessed be He, is all powerful, and [therefore] also includes the power to limit (*Koach HaMagbil*). [He can therefore] limit and include the entire Essential Light in a single impression, as explained elsewhere at length.

However, actually, [the above] is not an accurate analogy for the aspect of the Impression (*Reshimu*) that remained in the aforementioned "void" and "empty place". This is because this [impression] indicates that everything was withdrawn from there. [It does not indicate] that some light remained, albeit, in a brief and limited fashion.[32] Rather, [in truth], only an impression remained.

This being the case, a truer analogy [for the *Reshimu* – Impression] is [the analogy] of the short lines and signs of the blueprint that architects draft, which includes the entire length of

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[28] When one has a flash of insight into a particular subject from his essential *Heyulie* ability to conceptualize concepts, although this particular flash of insight is bound with this power of the intellect, it in no way affects it or causes any change in it. Rather, it is like a specific movement from the spiritual power of movement, and the other examples above. The analogue is understood, that the *Tzimtzum* does not affect any changes in the essence of the Infinite Light whatsoever.

[29] That is, the *Tzimtzum* only conceals from the angle of the recipient, but causes no actual change in the Essence of G-d, or in His Essential Light. Therefore, just as prior to Creation He was one and alone, so too, from His angle, after creation He is still one and alone. Furthermore, just as His Essential Light radiated before *Tzimtzum*, it likewise radiates without any change at all, after *Tzimtzum*. The purpose of man is to truly grasp this matter, as mentioned previously.

[30] Now that the Rebbe has given the explanations of the analogies of the previous chapter concerning the *Tzimtzum*, he will continue with the explanations of the analogies for the matter of the *Reshimu* – impression which remained.

[31] It is explained here and elsewhere that G-d, who is truly unlimited, having no limitations whatsoever, also possesses the power and ability to limit and reveal Himself in a limited fashion. Furthermore, this itself gives greater insight into G-d's omnipotence. That is, He is not limited to the "unlimited", but to Him the infinite and the finite are literally equal, and He is beyond them both. However, it is specifically the expression of His Self in a limited fashion, which informs us of this, shedding light upon the greatness of G-d's omnipotence.

[32] The analogy above for an "Impression" which is like the brief teachings of the Mishnah which contain the entire length and breadth of the logical debate of the Talmud, is not a good analogy for the concept of *Reshimu* – Impression. This is because although the Mishnah is like a summary which includes the entire length, there is, nonetheless, some light in the teachings of the Mishnah itself. In other words, the Mishnah isn't a total concealment, but actually retains some light in a revealed way. However, the *Reshimu* – Impression indicates a complete withdrawal of all light and revelation so that only an "impression" remains. As was explained in the previous chapter, this is better understood through other analogies, such as the analogy of a blueprint, or of one who makes a "sign" or "mnemonic" for a certain concept etc. In these examples (which will shortly be explained) there is actually a complete concealment of the entire light. Nonetheless, it is all included there in a concealed way.

the construction of the building.[33] An even greater [example of concealment], is [the analogy of a person who makes] a sign for remembrance, as previously explained. Similarly, [regarding how it is] above [in regard to G-d], it states[34], "The remembrance of Your kindness" and the like, [in reference to] the essential [kindness of G-d][35].

An even greater [example of] concealment and withdrawal is like the aforementioned analogy of one who throws a stone. Similarly, it states in *Sefer HaBahir*[36], "It is as if it was thrown" etc. This is because the aspect of the *Reshimu* – Impression remains separate and distant from the essential light[37]. This power which is concealed within the impression (*Reshimu*) is called the aspect of the "concealed light", which is separate from the concealed Essential Light of the Infinite. This is similar to the separate force concealed in a thrown stone. [The force which propels the stone] comes from the power [of movement] of the hand, which already becomes concealed within the self [once the stone leaves his hand].

(This is comparable to all the stars and planets whose orbit is [caused] by the hidden G-dly power of movement which comes about in an aspect of a "throw" from the light and G-dly force of the nine external vessels of *Malchut* of *Asiyah*. This [G-dly force which propels them] is a "separate force", and is called the aspect of *Malchut* of *Malchut*, which comes out as separate and distant [from its source]. This is unlike [the force vested in] the fingers when [a person] writes or the power of the hand as it [applies] itself [directly] upon an object. These are [examples of] a revelation of the essential power in [a way of] closeness and is called the aspect of *Malchut*, as explained elsewhere at length.[38])

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[33] In this analogy, there is no actual "light" or "building" in the blueprint. One cannot reside within a blueprint. Nonetheless, to a person who knows how to read it, and certainly to the one who drew it, the entire length and breadth of the building, down to the finest detail, is known.

[34] Psalms 145:7

[35] As will later be explained the Infinite Light is compared to the attribute of Kindness - *Chessed*, whose nature is to spread forth in revelation. (This is in contrast the aspect of *Tzimtzum*, which represents the attribute of Might – *Gevurah*, and restraint.) This verse, therefore, indicates that only a "remembrance" of this "kindness" (the Infinite Light) remained after the *Tzimtzum*. This is an even better analogy for the aspect of the *Reshimu* – Impression, which indicates a complete concealment of the Essential Light of G-d, with only an "impression" or "remembrance" of this "kindness" remaining.

[36] *Sefer HaBahir* – The Book of Brilliance is one of the earliest Kabbalah texts, written by the great Sage, Rabbi Nechunia Ben HaKana. See also Shmot Rabba, ch. 13.

[37] In other words, a stone which is thrown is separate from the thrower of the stone, yet nonetheless contains within it the strength of the thrower, and even more than this, it contains his very essence. This is so much so that he himself is directly responsible for any damage incurred by the stone. Similarly, from the angle of the recipients, the physical universe appears to have been "thrown" and separate from its "thrower". That is, from the angle of the recipients, this type of *Reshimu* – Impression leaves room for the recipients to perceive themselves as separate entities from the "thrower". (However, even with this type of *Reshimu* – Impression, it is certainly perceivable that there **is** a "thrower", and that the universe did not bring itself into being. However, one may erroneously think that the universe exists on its own, like the stone which is separate from the "thrower".) Nonetheless, this is only from the perspective of the recipients. In truth, the universe does not exist outside of G-d, and all "apparent" changes are only in the perception of the recipients, rather than the influencer. This was previously explained in regard to the *Tzimtzum*.

[38] The contents of this parenthesis will be discussed and explained later at great length, in the explanations of *Malchut* and *Malchut* of *Malchut*. However, for the sake of clarity it must be pointed out that this perception of "separateness" and "distance" is only from the angle of the recipients, as explained previously.

An analogy which is even closer to this [aspect of Impression - *Reshimu*] is like how an intellectual concept is concealed and hinted at through a physical motion [of the hand].[39] This is called the aspect of "investment" or "containment" within a separate matter[40]. This is, likewise, the case when a person writes, [so that] the intellect and wisdom [are invested in] the movements of his fingers, as mentioned previously. Likewise, above [in G-dliness,] the aspect of the *Reshimu* is like something relatively separate, within which the entire Essential Light is invested in a concealed manner. This will suffice for those of understanding.

Now, through all of the above [analogies], we have, at least, understood the general matter of the *Reshimu* – Impression[41]. That is, though it comes in an aspect of complete withdrawal, so that all that remains in it is [just] an aspect of total brevity[42] and "hinting"[43] or [something] like a separate power[44], in a way of great brevity, nonetheless, all the particulars in the [entire] chaining down of the *Kav* – line [of limited revelation] come out of, and are drawn from this *Reshimu* – Impression itself. This is because of [the fact] that this *Reshimu* – Impression includes everything within it, albeit in a concealed manner. It is for this reason that [afterwards] everything can come into revelation, through the aspect of the *Kav* – Line, until the end of *Asiyah* (the world of Actualization)[45]. This is like the statement,[46] "All of creation is not concealed from You". It says "You", specifically[47]. This is [to indicate] that everything

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[39] This is like the aforementioned analogy of Sir Winston Churchill's famous "V" sign for "Victory" etc.

[40] This is also similar to the investing of a deep intellectual concept into an allegory. In truth, the allegory itself has nothing to do with the concept, and is merely like a "separate garment" to it. However, when it "fits" properly, one is capable of grasping the deep concept by means of the analogy which "enclothes" it. Therefore, although all the "light" of the concept itself is withdrawn, it is still there, concealed within the "separate garment" of the allegory.

[41] In other words, a single one of these allegories itself is not sufficient to convey every aspect of the matter of the *Reshimu* – Impression. Nonetheless, each analogy presents a certain facet, and through all of the analogies together one may come to understand the matter of the *Reshimu* – Impression. (The usage of more than one analogy to convey each facet of a whole concept has already been explained in chapter three. Also see R' Hillel Paritcher's explanations of chapter three.)

[42] This is like the allegory of the blueprint, within which the entire length of the construction is included in a short and summarized manner. This analogy brings out the point that in the *Reshimu* – Impression, the entire infinite light is included there, albeit in an absolute "summary" and concealed fashion. Nonetheless, it is all there.

[43] This is like the allegory of one who makes a mnemonic or hints with his hands at a much deeper intellectual concept. In this allegory, it is as if the deep concept becomes vested within the hint, which itself has no actual relation to the concept. Another similar analogy for this can be drawn from a person who ties a string to his finger to remind him of something. The entire concept is contained within the string, even though the string is a completely separate matter from the concept, so that when he glances at the string it immediately brings the concept to mind etc. This analogy brings out the point that the *Reshimu* – Impression itself, bears no resemblance to the Infinite Light of the Essence itself, but nonetheless contains the entirety of it.

[44] This is like the allegory of one who throws a stone or any other object. From this allegory we can see how the *Reshimu* – Impression, and what follows it, can appear to be "separate" from the "thrower". (However with regard to the actual *Reshimu*, in truth it only appears separate from our angle, but not from G-d's angle, as explained above).

[45] In other words, every particular that was ever created or ever will be created, in the highest spiritual realms, or in our physical world, was included in this *Reshimu* – Impression. As will soon be explained, it is from this *Reshimu* that the band of limited revelation (*Kav*) is drawn.

[46] See *Zichronot* blessing of the *Musaf* prayer of *Rosh HaShanah*.

[47] In other words, although this *Reshimu* – Impression contains everything in a completely concealed way, this concealment is only in regard to the recipients. For example, when one ties a string to his finger as a reminder, although its meaning is completely concealed to everyone else, to himself it is not concealed at

is done [by] and drawn into revelation according to how it arose in His simple desire, in the essential light which preceded the *Tzimtzum*. [That is, according to] how He estimated within Himself. For, with this primal thought which He estimates within Himself, "He sees and gazes at everything in one glance"[48]. That is, [He sees] that which is hidden and concealed in the brevity and "hint" of the *Reshimu*[49].

This is analogous to the architect's blueprint. It is specifically from this [blueprint], that he will know [how] to make all the particular details of the entire length of the actual construction, from beginning to end. However, in order that he will not forget his [original] reasoning and considerations due to the lengthiness of the subject, he drafts a blueprint as a reminder. In this way he will not veer from [his original intent] and he will not have to rethink [the matter] within himself, anew.

This is, likewise, the case in the matter of making mnemonics for a deep study within himself. These are beneficial to him, in [the fact] that through them, he [is reminded and] knows the entire length of the analysis of the depth within himself, so that he will not stray from [his reasoning] etc.

Likewise, this aspect of the *Reshimu* – Impression, within which the entire light of the Essence is concealed and included in the way of a "summary" or "hint", is itself the source for the drawing down of the *Kav V'Chut*[50]. [It is the source both] of the aspects of the encompassing [lights] and the pervading [lights, of the entire Creation,] from beginning to end[51]. This is so that everything should be [created exactly] as it arose in His simple desire and wisdom, in the Essence of the Infinite Light, literally.

This is the meaning of that which is stated elsewhere, that a point contains two opposites, concealment and revelation. It is concealment relative to everything above it, [but, on the other hand] all revelation to the recipients comes about specifically from it. This [revelation] is the aspect of the *Kav* – Line, which is drawn from the *Reshimu* – Impression[52]. [The *Kav* – Line] is in the shape of [the letter] *Vav* (ו), which begins as a *Yud* (י) and is drawn down, as explained elsewhere at length[53].

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all. Likewise, although to us (the recipients) this *Reshimu* is a total concealment (even though it contains everything), to the Essence of G-d there is no concealment whatsoever.

[48] See tractate Rosh Hashanah 18a.

[49] In other words, He sees everything.

[50] This is the term for the limited line of revelation which is drawn from the *Reshimu*, as will be explained in the following chapter.

[51] This will be explained later on, in chapter sixteen.

[52] As mentioned before, the *Reshimu* is like a point which remains after *Tzimtzum*. The reason it is compared specifically to a point is because a point indicates complete withdrawal into itself, as opposed to a line which indicates downward revelation. As will be explained, although a point and a line are two opposites; concealment and revelation, nonetheless, a line is drawn specifically from a point.

[53] In other words, the *Reshimu* – Impression is like the letter *Yud* (י) which is a point. The *Kav* – Line of limited revelation is like the *Vav* (ו), whose beginning is a *Yud* (י). The fact that a line is drawn from a point gives insight into how the *Kav* is drawn from the *Reshimu*. Therefore, this *Reshimu* contains two opposites. It is conceals everything above it, but nonetheless, is the source of revelation to that which is below it.

Through all of the above, the general matter of the *Tzimtzum* [which is called] the "empty place", and the aspects of the *Reshimu* and the *Kav,* may be understood. [It is understood] that this is a self limitation only in order that everything will be drawn into revelation[54].

This then is the meaning of [the verse], "With You is the source of life, [in Your light is seen light". That is,] from Your essential light there is seen a [secondary] "offspring" light, which is the aspect of the *Kav*, as will be explained with the help of G-d.

Now, the entire purpose of man is the deep contemplation of this matter, and the like. It is specifically through this, that he will come to True Unity, binding his soul to the supernal life of all lives, which is (*Atzmoot Ohr Ein Sof*) the Essence of the Infinite Light, literally, for the above mentioned reason[55]. This will suffice for those of understanding.

End of Chapter Thirteen

[54] This is like the aforementioned analogy of the teacher student relationship. For example, a great teacher who is teaching young children does not teach the subject matter in the way he understands it. Rather, he limits himself, so that he only reveals in a very restricted form. Nonetheless, his entire purpose in teaching is not for "constriction" but actually for revelation. Furthermore, ultimately, his desire is not that the students should understand only the "constricted" teaching, but that their grasp should be equal to his own etc. Likewise, the ultimate intent in Creation is for the revelation of G-dliness, as opposed to its concealment. This is true even though it appears that "concealment" is in effect. In the example above, were the great teacher to teach the children according to the way he understands the subject, it would be beyond the capacity of the students, and would actually be total concealment. Likewise, if G-d revealed everything at once, it would be absolutely beyond us, and would actually be the ultimate concealment.

[55] This is a reference to the beginning of chapter twelve.

Shaar HaYichud
The Gate of Unity

By

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Edited by Rabbi A. Markel
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Chapter Fourteen

We must now understand the aspect of the Line and Thread (*Kav V'Chut*), which is drawn from the aspect of the aforementioned *Reshimu*, in a particular manner. Firstly, we must understand the general matter of [the *Kav* – Line]; that it is the literal opposite of the aspect of the aforementioned *Reshimu* – Impression. This is because a point[1] indicates the concealment and withdrawal of everything, so that only a single point remains. Moreover, this point or impression specifically indicates an aspect of the absence of spreading forth below. In other words, the matter [of a point] is the absence of extension and revelation to a length and width. This is like the form of the letter *Yud*[2] (י) which has no inner space, as is known.

Now, regarding the matter of the *tzimtzum* of [the *Reshimu*] from above, in other words, that [everything] remains in the aspect of a point alone, it is possible that its opposite[3] can come from this. This is because, the result of the [*Tzimtzim*] is that everything becomes included in the [*Reshimu*] in a brief and "hinted" manner, and the like. On the contrary, this is the main cause of all revelation of influence [from the *Reshimu*], as mentioned previously.[4]

However, at first glance, the fact that this point indicates a complete absence of spreading forth below, certainly could be considered to be a complete and true *Tzimtzum*. [That is,] it completely hides and conceals, making it impossible for light to come and [be revealed] below. This being the case, how is it possible that the opposite [of this point], which is the drawing down and spreading forth of the *Kav* – line, can be drawn from it?

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[1] As mentioned in the previous chapters, the *Reshimu* – Impression is compared to a point, in which there is a complete withdrawal, with no extension or revelation outward. In contrast, the *Kav* is a thin band of limited revelation which is drawn from the *Reshimu*. At first glance, these seem to be opposites. A point represents total withdrawal, while a line signifies revelation.

[2] The *Reshimu* – Impression is compared to the letter *Yud* (י) which is the shape of a point. In contrast, the *Kav* is compared to the letter *Vav* (ו) whose beginning is a *Yud* (י).

[3] i.e. revelation, which is the opposite of concealment.

[4] The Rebbe begin by posing a question. How is it that the revelation of the *Kav* can come out of its opposite, which is the total concealment of the *Reshimu*. However, the fact that the *Reshimu* contains the entire Infinite Light within it in the form of a short, "hinted" summary, resolves the difficulty. On the contrary, it is specifically because of this that revelation can take place. This is the main point of this paragraph. However, in the next paragraph the Rebbe points out the fact that this *Reshimu* indicates a complete concealment, like a point, which does not extend into revelation, whatsoever. How, then, is it possible that a line (*Kav*) of revelation should be drawn from the **complete** concealment of a point (*Reshimu*)?

Rather, as is known, the [explanation of the] matter is that, in truth, a point and a line are not two opposites, for a line is drawn from a point, and by the joining of many points, a line is made. Rather, the [explanation of the] matter, as is known, is that a point is like a *Heyulie*[5] relative to a line (*Kav*). It [therefore] is similar to every [type] of *Heyulie* or simple substance. [This is to say that] though it [itself] is specifically the absence of spreading forth, nonetheless, this is not a necessary imperative altogether,[6] but is, rather, only because the essential nature of a *Heyulie* is that, as of yet, it is higher than [being in] an aspect of spreading forth. Therefore, it has not [yet] descended from its essential state.

[For example,] this is like the *Heyulie* – ability [of the soul] of an animal to enliven [the body] in a revealed fashion, as this [ability] is still included within its essence, and has yet to spread forth to enliven [the body]. Similarly, it is like the *Heyulie* power of movement as it is in the essence, before it spreads forth to [actually] move. This is likewise like the [essential] power of growth before it spreads forth to [cause actual] growth. The same [is true of the essential] power of the intellect before it spreads forth to [actually] conceptualize, and there are many other matters similar to this.

It is, therefore, understood that this absence of spreading forth, cannot be called a true *Tzimtzum,* in and of itself[7]. On the contrary, all [subsequent] revelations and spreading forth [of the line], exist from this essential *Heyulie*.[8]

In this manner we may understand the aspect of a point relative to a line. [That is], the lack of spreading forth is only because it is an essential aspect that, as of yet, is higher than the aspect of "spreading forth".

Now, although [the *Reshimu*] comes about through the *Tzimtzum* of everything, so that nothing remains except for a single point, as mentioned above, however, this itself indicates

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[5] A *Heyulie* is a potentiality which is an ability. That is, it does not have to spread forth into revelation, but if the possessor of the ability so desires, he can bring forth his ability. (This was explained earlier in chapters 2, 10 and 11.) Likewise here, as will be explained, a point is a potential for a line (and likewise, a line is a potential for a plane).

[6] For example, when one observes a flint stone, he does not see fire at all. Nonetheless, this does not mean that the flint lacks the ability to bring out fire. In other words, just because, at the moment, the flint is not bringing out fire, it still has the *Heyulie* ability to do so.

[7] In other words, in a point, the lack of spreading forth alone cannot be called a true and complete *Tzimtzum*. Rather, it is a *Heyulie* which has not yet come into revelation. This is in accordance with the analogies given by the Rebbe in the previous paragraph.

[8] As mentioned previously, the *Kav* – Line of revelation of the chaining down (of the worlds) is drawn from the point of the *Reshimu*. Just because the "point" of the *Reshimu* has not yet spread forth, we are not forced to say that this is a true and complete *Tzimtzum*. Rather the point of the *Reshimu* is only a *Heyulie* and just like all *Heyulie* powers, the fact that they are not necessarily spreading forth into revelation does not mean that they are lacking this ability and cannot spread forth. Rather, it is from the essential *Heyulie* itself that all revelation comes. For example, just because one is not moving, we do not say that he lacks the power of movement. He does indeed possess the power of movement, but for the time being his power of movement is completely within its *Heyulie* potential, and is not spreading forth into revelation. Moreover, when he finally does move, it is from this same essential *Heyulie* which was withdrawn into itself that this movement comes into revelation.

that the entire aspect of the essence is included in it. Since this is the case, it therefore does not spread forth downward.[9]

This is analogous to a student who is in the presence of his teacher. As long as he is preoccupied with absorbing [the teachings] and is [focused], similar to a point, with a concentration (*Tzimtzum*) of his whole essence, he cannot "give out" by influencing his fellow [student, with explanations of the teachings]. However, after he has received [the teachings], the opposite is true. [Then,] it is from this very *Tzimtzum,* in which he was [focused in] the aspect of a point, that influence to his fellow [student][10] spreads forth and is drawn out, as explained elsewhere. From all this we understand that the line which is extends from the point is just like the aspect of spreading forth from an essential *Heyulie.*

However, [in regard to] the fact that it is drawn out in an aspect of a "short line", it is explained elsewhere that just as a point is the aspect of a *Heyulie* relative to a line, likewise, a line is the aspect of a *Heyulie* relative to the aspects of the length and breadth of a plane.[11] As is known, although the *Kav* comes with a drawing down and spreading forth from above downward, nonetheless, it is not [yet] a specific manner of drawing down [or revelation] whatsoever. Rather, it is only that the light has been drawn down from above to below.[12] It is through this that the aspects of "above" and "below", from influencer to recipient, comes about. This is not the case in regard to the *Heyulie* of a point, in which there is no up or down, beginning, middle, or end, as known.

(This is the [meaning] of the statement in *Etz Chaim,*[13] that the whole essential [purpose of the] radiance of the *Kav* is solely to bring about the aspects of "up" and "down"[14], as will be explained.)

This [*Kav*] is analogous to a "Builder's Rod", which is not [counted] into the measurements of the length and width of the area of the building, itself.[15] Nonetheless, with [the builder's

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[9] The example for this will now be given by the Rebbe. It is like a student who is receiving from his teacher. During this time he must be completely focused like a point, and cannot be thinking any other thoughts or even analyze the teachings. Likewise, during that time he cannot be relating the teachings to his fellow student. Rather, his entire being must be completely focused on the teacher. Furthermore, complete focus indicates that his whole being is invested into this. However, it is specifically because of this focus that he is capable of relating the teachings to his fellow student, afterwards. If he was not entirely focused like a "point", while he was receiving the teachings, he will not be capable of relating them to his fellow student etc.

[10] In other words, it is only because he was completely invested into the subject, like a point, that he is afterwards capable of drawing out explanations to his fellow student. If he was not invested like a point, then he would be incapable of drawing forth influence etc. We see then that the revelation of the line, which follows the point, comes specifically because of the focus of the point.

[11] In other words, as soon as there are two points there is already a line. This is the case even though the line is very short. This short line already represents an expression from the essential *Heyulie* of a point, and is no longer a point. Nonetheless, this short line is not yet a **specific** revelation to the recipient. Rather, all it does is create the dimensions of "up" and "down", and makes the relationship of an "Influencer" and a "Recipient" possible. The Rebbe will now begin to explain the aspect of this short line, which is the *Heyulie* for all subsequent revelations, and is called the *Kav HaMidah* – The Measuring Line.

[12] This is to say that it is only the first extension of expression from the point of the *Reshimu.*

[13] See *Etz Chaim*, Drush Igullim V'Yosher, Shaar 1, Anaf 2.

[14] Clearly, this statement of the *Etz Chaim* refers to this primal aspect of the *Kav* – Line of Revelation, which is known as the *Kav HaMidah* – The Measuring Line.

rod, the builder] measures all the measurements of the length and width [of the building]. [However, the builder's rod] itself is only like a short line, but it includes all possible measurements of length and width.[16]

Likewise, the form of the *Kav* – Line is an aspect of a *Heyulie* relative to the expanse of the letters and gives them their length and width, such as the lines of the letter *Beit* (ב), as stated elsewhere.[17]

According to this, even the beginning of the extension of the line from the point, although it comes in an aspect of spreading forth and drawing down, nonetheless, it is still an aspect of a *Heyulie*, which includes many different ways that a length and width may be drawn out within measure. This is why it is called the *Kav HaMidah* – The Measuring Line, as is known. This is indicated by its form, which is essentially short, and merely issues forth from above to below. Nonetheless, included within this issuance is everything which was concealed in the *Heyulie* of the point, except that it [now] comes in a way of being drawn down.

This [ability] comes from the power of the essential light which is concealed in the essence of the influencer, before being concentrated (*Tzimtzum*) into a single point.[18] However, now it comes [into revelation] solely by way of a line, and not as it [originally] was in the essence of the influencer, where it was with the great expanse of the actual essence. In this *Kav* – line, the light of the essence only comes according to the capacity of the recipients.[19] However, it nonetheless possesses a likeness to the light of the essence that is concealed in

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[15] For example, a ruler or yardstick is not the size of a building. Nonetheless, one is capable of measuring the dimensions of any building with this measuring rod.

[16] Similarly, this *Kav HaMidah* – Measuring Linemay be understood through the teacher/student relationship. The *Kav HaMidah* represents the teacher's ability to "measure" the student. This is to say that before he can begin an actual line of explanation, he must first "measure" exactly how "long" or "broad" the line must be. If he is speaking to his intellectual equal, the line need not be very long, and he does not have to bring the concept down so far. In contrast, if he was teaching young children, the line must be be much longer in order to bring the concept down to their intellectual capacity. It is clear that this "short line" precedes the actual line of explanation and revelation to the recipients, and is only a "measuring line" to "size up" the recipient and assess what he is capable of receiving.

[17] That is, one is capable of writing any letter with this line, but it itself does not constitute any of the letters. It is merely a *Heyulie* –a potential ability to bring about the dimensions of the length and width of a plane. (On another note, this short line is the potentiality for tangible "letters" of explanation and expression, while it itself is higher and more essential than the "letters" of tangible explanations and expressions.)

[18] This ability to bring forth a length of expression and explanation comes specifically from the essential knowledge of the influencer and is totally unified with him. It is not something separate from him, but is an essential ability like any other ability. That is, if he so wishes, he can choose to express himself in the limited revelation of a line. Furthermore, he is capable of bringing this depth down, even to the comprehension of a child. This is specifically because he comprehends the concept essentially, as explained in chapter two. Likewise here, regarding the *Kav HaMidah*, it is an essential ability of G-d, that since He is all-capable and possesses an essential knowledge of Himself, He is therefore capable of expressing Himself in a limited fashion.

[19] As in the analogies given previously, were the teacher to express his knowledge according to his own understanding of the subject, he would not be revealing anything to a recipient who is not on his level of knowledge or intellectual capabilities. On the contrary, it would actually be concealing knowledge, since it would be totally above the "head" of the student. It is specifically this "line of measurement" which allows one to "assess" and "measure" the recipient and formulate a line of expression or explanation that is tailored to the capabilities of any recipient, each student according to his level and capabilities.

the point,[20] except that it [now] comes [into revelation] in a manner of being drawn down. It therefore comes in the form of a *Kav* – line. This [*Kav* – line] is an aspect of a *Heyulie* for all the light and influence [given] to the recipients.[21] This will suffice for those of understanding.

End of Chapter Fourteen

[20] Continuing the previous example, although this is like a lessened explanation, such as an allegory given to a student in order to convey a deep concept, it nevertheless has a similarity to the essential light of the concept, which it comes to explain. Otherwise the allegory would not "fit" with the concept. Furthermore, it is through this "lessened explanation" and "secondary light" that the student will come to grasp the essential light of the essence of the concept itself.

[21] Because of the fact that this *Kav HaMidah* - Line of Measurement, represents the ability to express and reveal influence to **any** recipient on **any** level, it itself cannot actually be considered to be limited at all. This is to say that, this too, is the same infinite ability of G-d. For, with this line he can reveal Himself on any level, whether it is the highest spiritual level in the highest worlds, or even to us lowly, insignificant and limited creatures. Therefore, this "line" is the *Heyulie* ability to assess and measure any line of revelation to any recipient. As will be explained in the following chapter, the three aspects spoken about up to this point; the Infinite Light, *Tzimtzum* & *Reshimu*, and the Measuring Line, represent three equal abilities in G-d's essence (although they do follow one from the other). The Infinite Light indicates G-d's ability to reveal Himself Infinitely, as He is in His essence, the *Tzimtzum* and *Reshimu* indicate G-d's infinite ability to conceal Himself infinitely and withdraw all revelation completely and the *Kav HaMidah* – Measuring Line indicates G-d's infinite ability to reveal Himself on any level between the two extremes of absolute revelation and absolute concealment, to any recipient on any level.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Fifteen

Now, the analogue of all of the above may be understood regarding the aspect of the impression (*Reshimu*) which remained in the aforementioned "void" and "empty space".[1] This is the aspect of the *Heyulie* which includes everything that will [afterwards] branch out from it [into revelation] by means of the *Kav V'Chut* – Line and Thread. Now, although all of the Essential Light was concealed until only the aspect of an impression remained, nonetheless, as mentioned above, specifically through this *Tzimtzum*, everything is certainly included in it in short form.[2] Furthermore, although [the point of the *Reshimu*] indicates the absence of spreading down, [nonetheless] this is not an aspect of total *Tzimtzum*.[3] It is only because it is an [essential] *Heyulie* power [that it does not spread down], as explained above.[4] Rather, since it is a power that restrains the entire original light, therefore it does not spread forth except by way of a line, according to the manner [necessary] for influence, as mention before.[5]

Nevertheless, from the above it is understood that this *Kav* possesses the power of the original [Infinite] Light which preceded the *Tzimtzum*.[6] [Furthermore, this light] is [still] literally in an aspect of Infinity, except that it comes by way of a line, according to the

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[1] Parenthesis of the Rebbe: (This is the *Yud* of *Sa"G* of the Upper Purity, as stated in the book *Emek HaMelech*). See *Emek HaMelech* – Shaar: *Yud* of the name of *Sa"G*.

[2] See chapters 12 and 13, with the explanation of the analogy of the blueprint, and the other analogies given there etc.

[3] This is as explained in chapter 14, with the analogy of the student whose entire being is concentrated on receiving the teachings of his teacher. It is because he was entirely focused, like a point, that he can afterwards relate these teachings to his fellow students etc.

[4] See chapter 2, 10, 11 & 14, for the explanation of the nature of a *Heyulie* power. One of the examples given was the *Heyulie* ability for movement, before it spreads forth in actual movement. Although at first it was completely withdrawn into itself and totally concealed, this cannot be called a complete *Tzimtzum*, for in truth, it is from this *Heyulie* power itself that all movement comes into revelation.

[5] In other words, as previously explained, the *Tzimtzum* and *Reshimu* conceal the revelation of the Infinite Light from the recipients in order to allow for the possibility of limited creations. Therefore, the infinite light which is concealed within the subsequent revelation of the *Kav* only becomes revealed according to the capacities of the recipients, and not according to G-d's ability to reveal. Nonetheless, the **ability** to reveal is still completely infinite, and this *Kav* is therefore infinite as well. It represents G-d's **infinite ability** to reveal Himself to **any** recipient, on **any** level. This is like the aforementioned teacher/student analogy. When the teacher restrains and concentrates his broad and lengthy knowledge, it is not a true *Tzimtzum*, for his entire purpose in doing this is to bring out a limited line of explanation which will be understandable to the student. However, in truth, the teacher's goal is not that the student should only understand this limited line of explanation, but that through this he will ultimately receive and understand the entire knowledge.

[6] See chapter 13, footnote 15.

manner [in which] the recipients [are capable of receiving]. Through this we may understand the statement[7], "In Your light is light seen". [This is a secondary light,] a radiance of a radiance, which is called an "offspring light".[8] For, [although] after the *Tzimtzum* the light breaks through[9] by way of a mere line, it nevertheless comes from "Your" essential light, since everything is included within the *Reshimu*, and it is from [the *Reshimu*] that the *Kav* – Line is drawn. [The *Kav*] is an aspect of a *Heyulie* for all the influence [of the chaining down of the worlds], and [it] brings about the dimensions of "up" and "down"[10], as stated in *Etz Chaim.*[11]

For this reason,[12] we may [now] understand the answer to two [seemingly paradoxical] opposites which are found in this *Kav* - Line. The first [aspect of the *Kav*] is that it has the power to "include the left in the right etc".[13] This is the aspect of the inter-inclusions and unifications of all the lights which branch out, from *Keter* of *Adam Kadmon* until *Malchut* of *Atzilut.*[14] It is specifically through [the *Kav*] that [it is possible for] a light to be exchanged into a vessel which is not its own, such as the light of *Chessed* – Kindness [being invested in] the vessel of *Gevurah* – Sternness.[15] This is in accordance with what is explained elsewhere at length in regard to the matter of the letter *Vav* (ו) of the word *VeHanora* (והנורא).[16]

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[7] Psalms 186:2, "With You is the source of life, in Your light is seen light".

[8] This is to say that Infinite Light is not actually seen, but only a secondary "offspring" light which is born of the first Infinite Light is seen. Nonetheless, as will be explained, this secondary light of the *Kav* is completely bound to the Essence of the Infinite Light, and comes from there. For this reason, the light of the *Kav* also possesses a certain likeness to the original Infinite Light which precedes the *Tzimtzum*.

[9] The concept of light "breaking through" a barrier (*Masach*) will be explained later on in the book. However, in general it is analogous to one who writes down an intellectual concept on a piece of paper. There is absolutely no actual intellect on the paper, but only a bunch of squiggles of ink on paper. The actual light of the intellect remains concealed in the mind of the author. However, vested within the ink on the paper is a "secondary light" which may be expanded again into actual intellectual light, in the mind of the reader.

[10] This is to say that the first extension of the *Kav*, although it is not yet a particular line of revelation, it creates the dimensions of "above" and "below", influencer and recipient. Therefore, as explained in the previous chapter, it is a *Heyulie* for all revelation, to any recipient on any level.

[11] See *Etz Chaim*, Drush Igullim V'Yosher, Shaar 1, Anaf 2.

[12] That is, because of the fact that this *Kav* comes from the Essence of the Infinite Light which is concealed within the *Reshimu*…

[13] See *Zohar*, beginning of *Parshat Korach*.

[14] This is a reference to the various *Partzufim* – Statures which are formed through the inter-inclusion's and unifications of the ten *sefirot*. These *Partzufim* (which literally means faces) represent different modes of conducts which are not pure essential conducts, but rather, composite conducts. This will be explained at great length later on.

[15] An example of the inner light being *Chessed* – Kindness, but the vehicle and vessel of expression being *Gevurah* – Sternness may be understood from a father punishing his child in order to prevent him from coming into harms way. For example, if a child runs out into a busy street and the father restrains and punishes him, speaking harsh words, this is an example of the father's love for his child but it is expressed through its opposite vessel, which is *Gevurah*-Sternness. The inner light is *Chessed* – Kindness, while the vessel of expression is *Gevurah* – Sternness. These two *sefirot* are diametric opposites. Their unification is only possible because, in the essence of the soul, they are an absolute inseparable unity (as explained in chapters ten and eleven). Therefore, as explained, this power of the *Kav* to unify and inter-include the *sefirot* is only because of the power of the Essence of the Infinite Light which it contains and to which it is bound.

[16] This refers to the beginning of the *Amida* prayer where we say, "The Great, the Mighty and the Awesome (הגדול הגבור והנורא)". It is explained that "The Great – *HaGadol* (הגדול)" is the essential attribute of *Chessed*, which represents G-d's ability to spread forth and reveal infinitely. This refers to the *Heyulie* of

The second [aspect of the *Kav*] is that it is specifically called the "Measuring Line", in that it gives measure to all lights and vessels.[17] This is as we previously explained regarding the matter of the *Kav*, that it is called "the builders rod". [Now], at first glance, this seems to be the opposite of inter-inclusion [and unification] etc.

However, [the explanation of] the matter is that both [these aspects of the *Kav*] are true. Quite the contrary, the [two] are interdependent. This is because the **root** of this *Kav* comes from the original power of the Essence of the Infinite Light (*Ohr Ein Sof*) which preceded the *Tzimzum*. This is as explained above regarding the matter that "In Your light", specifically, "light is seen", [referring to the light] of this *Kav*. Certainly, **it is within the power** of the essential light of *Ein Sof* (The Unlimited One) to make inter-inclusions and unifications of all opposites throughout the entire chaining down [of the worlds], from the "top" of *Adam Kadmon,*[18] until *Malchut* of *Atzilut*. This is in accordance with the statement[19], "**You** are **He** who unifies them and binds them… **You** are **He**, inside and out".[20] This is also the [explanation of the] matter of "the name of 45 (*Ma"H* – מ"ה) within, which is the path of the entire *Atzilut*"[21], and there are other such statements. All this [inter-inclusion and unification] is [possible] because of the radiance of the essential light of *Ein Sof* (The Unlimited One) which is within this *Kav* and goes and extends down until *Malchut,* the end of all the levels [of the world of *Atzilut*].

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the Infinite Light (*Ohr Ein Sof*). In contrast, "The Mighty – *HaGibor* (הגבור)" is the essential attribute of *Gevurah,* which represents G-d's ability to restrain all revelation and conceal, absolutely. This refers to the aspect of the *Tzimtzum* and *Reshimu*. Now, the third aspect is "The Awesome – *VeHaNorah* (והנורא)". This is a reference to G-d's infinite ability to reveal in a limited fashion, on every level between the two opposite extremes of absolute *Chessed* and absolute *Gevurah*. This is similar to the median conduct of *Tiferet*, which is a synthesis of these two opposites: revelation (*Chessed*) and concealment (*Gevurah*). This is the aspect of the *Kav*-Line, as is indicated by the letter *Vav* (ו) of the word *VeHanora* (וְהנורא). As previously mentioned, the shape of the letter *Vav* (ו) is in the shape of a *Kav* – Line.

[17] This is to say that it measures all lights and vessels, thus giving them their limits and borders. Clearly, it is this ability which ***separates*** one *sefirah* from the other, by creating borders and definitions. Seemingly, this appears to be an opposite power from the above power of unification and inter-inclusion, which unifies one *sefirah* with the other, thus seemingly defying their borders and definitions etc. The Rebbe will now explain this.

[18] The concept of *Adam Kadmon* will be explained later, in chapters 17 and 18. In short, it refers to the first *Partzuf* – Stature which was emanated.

[19] See introduction to *Tikkunei Zohar*, 17a.

[20] G-d is essentially absolutely singular. In the Essence of the Infinite Light the *sefirot* are totally and absolutely bound with the singular essence, and are therefore inseparable and indistinguishable from it, as explained in chapters 10 and 11. Furthermore, they are so totally one in essence, that they cannot even be said to be "unified" or "included" with each other or even with G-d's essense. This is because they are one and the same with the singular Essence of G-d. Because the secondary light of the *Kav* contains a radiance of this Essential light, and is totally bound to G-d's Essence, it therefore possesses the ability to unify and inter-include the *sefirot*, thus creating composite modes of conducts (*Partzufim*). This is the meaning of "You are He who unifies them, and binds them…"

[21] As previously mentioned, the name of 45 – *Ma"H* (מ"ה) represents the aspect of the *Koach Mah* – The power of "what" (כח מ"ה) – which is the aspect of sublimation (*Bitool*) to the Essence of G-d (as in Moshe's statement, "*V'Nachnu Mah* – What are we etc". It is this sublimation to the Essence of G-d which allows for inter-inclusion and unity. This is because in G-d's essence the *sefirot* are an absolute unity and singularity. Therefore, it is because of the radiance of the Essential Light of G-d within the *Kav* that there can be inter-inclusion and unification of opposite *sefirot* within the entire Creation.

It is for this very same reason that it is within the power [of the *Kav*] to measure every measurement and limitation. [That is, it measures] all lights and vessels, and all unifications of "influencer and recipient", [determining exactly] how much the "masculine waters" and "feminine waters"[22] will be. This [aspect of measurement comes] from the aspect of the *Reshimu*, which limits all the light of the Essence in various manners, according to His estimation within the *Ohr Ein Sof* (The Essence of the Infinite Light) before the *Tzimtzum*.

We find that from the angle of the Essential Light in the *Kav* – Line, it is considered to be an aspect of a *Heyulie* [the function of which is] to inter-include and unify everything, [whereas] from the angle of the limiting power of the *Reshimu* in it, it limits and gives measure to everything, according to the aspect of the first assessment [and estimation] which was included in this *Reshimu*.[23] By way of analogy, this is similar to an architect who drafts a blueprint, which defines the manner in which the [building will be] built, so that everything should be precisely according to how he decided within himself of how the measurements [should be]. [This is done] so that he should neither stray to the left nor to the right [from his original plan].[24]

Now, although at times it is possible for there to be additional radiance in the emanated [*sefirot*], more so than the dictates of the "measuring line" (*Kav HaMidah*), this specifically comes about from the power of the Essential Light. At times it will radiate in one way, and at times in another way.[25]

For this reason, any aspect of **new** light [found] within *ABY"A*[26] comes specifically from *Atzmoot Ohr Ein Sof* (The Essence of the Infinite Light) which precedes the *Tzimtzum*. This is because it is from His essential light, that light is seen within this *Kav*. At times there is additional [radiance] and at times there is diminished [radiance]. This also [accounts] for the changes [which take place] in the unifications of all the *Partzufim* (Statures), from [the top of]

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[22] Masculine waters – *Mayin D'churin*, represents an arousal and flow of influence from above to below, from influencer to recipient. Feminine waters – *Mayin Nukvin*, represents an arousal and flow of influence from below to above, from recipient to influencer.

[23] In other words, the *Kav* is like a median conduct between the two extremes of the complete revelation of the Infinite Light of the Essence, and the complete concealment of the *Tzimtzum* & *Reshimu*.

[24] In other words, the limitations and measurements of the *Kav* are exactly according to the "blueprint" of the *Reshimu*, which was already estimated and determined within Him, as explained in chapters 11 and 12.

[25] An analogy for this may be drawn from a science teacher who creates a lesson plan of exactly what he will teach his students throughout the school year. This lesson plan is a "blueprint" of exactly what will be "revealed" throughout the year. Nonetheless, one day the teacher may decide to break the lesson plan and take his students to NASA. Now, the things that they will see at NASA are completely beyond their young minds and they can neither understand them nor comprehend them, besides the fact that they will not learn what they were supposed to have learned that day according to the lesson plan. Nonetheless, by taking the to NASA and revealing these things to them, even though they are above their heads, their interest will become aroused, and they will be excited to learn the subjects that he teaches them during the rest of the school year. Through going to NASA they mat even be inspired to aspire to become scientists one day, themselves. On a different day, the teacher may decide not to teach his students anything because they were misbehaving. Instead, the class will have to sit silently and not receive any new lessons from their teacher. Of course, this certainly was not in the original lesson plan. It is nothing but the withholding of all influence. In the same way, it is possible that there may be additional influence in the *Kav*, over and above the original blueprint of the *Reshimu* dictated. At other times it is possible for there to be a withholding of influence and revelation, less than the *Reshimu* originally dictated.

[26] This is an acronym for the worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.

Adam Kadmon to the "heel" of *Adam Kadmon*, at the end of [the world of] *Asiyah*.[27] An example of this is the change between the time of the Holy Temple to the time of the exile, and the like[28].

Moreover, we generally [pray and] say, "May it be desirable before You". [This to say,] literally before Your Essence, which is even higher than the ten essential *sefirot*. [We request that G-d] should change "The simple essential desire" which has already been drawn forth within *Atzmoot Ohr Ein Sof* (The Essential Infinite Light). [That is, we request that it should be drawn forth] and come into the estimation which He estimated within Himself [for the entire chaining down of the worlds] until the end of the *Kav*, **in an entirely different way**, such as from Judgment (*Din*) to Kindness (*Chessed*), and the like[29].

This is as previously explained (at the end of chapter nine) regarding the matter of "I *HaShem* have not changed". [That is,] in the original light which precedes the *Tzimtzum* there is no change between a desire for kindness or [a desire for] judgment.[30] [This is] because of the reason mentioned above (in chapter ten), regarding the matter of the essential *Heyulie* desire for kindness, which is completely included in the Essence.[31] [It was previously explained] that there are three levels until it comes to a particular matter, (as explained at length in chapter eleven).[32] When the Sages stated, "[Pray] to Him and not to His attributes" this even refers to His **essential** attributes, which are [one] with the Essential Light. This is because *Atzmoot Ohr Ein Sof* (The Essence of the Infinite Light) "Is not of any of these attributes altogether"[33]. This will suffice for those of understanding.

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[27] This means that changes in the *Partzufim* – "Faces" (Statures or Personages) which are revealed to us, and the changes in the unifications of these Statures (which will be explained later on in this book) are a direct effect of the radiance of the Essential Light which radiates within the *Kav* in a limited fashion.

[28] In the time of the Holy Temple, G-dliness was openly revealed, while in exile the opposite is true. This is the primary difference between exile and redemption, while all other differences are only side effects of this primary cause.

[29] That is, we make our requests directly to G-d, as He is, essentially. This is because, as explained, it is the radiance of His Essence within the *Kav* in different measures which causes all changes throughout the chaining down of the worlds (*Hishtalshelut*). This is possible for the reason which was explained previously (in chapters 9, 10 & 11), that in His Essence there is no difference between *Chessed* and *Gevurah*, for they are essentially one with the Essence itself, which is an absolute singularity and unity.

[30] This means that they are indistinguishable from each other, so that a change in the expression of these attributes and qualities does not effect a change in His Essence whatsoever. This is because, as previously explained, the *Tzimtzum* only affects the recipients. Therefore, this *Kav* which follows the *Tzimtzum*, also only appears to change from the angle of the recipient. (See chapters 9 and 13).

[31] It was explained in chapter ten that "it is impossible to say about [the *Heyulie* attribute of Kindness (*Chessed*)] that it "unifies" with the *Heyulie* attribute of *Netzach* – Conquest, which is [also] embedded in the essence of the soul. This is because the two are both absolutely united with the essence, and are not at all separate from the self."

[32] This is a reference to the three levels explained previously, *Yachid*, *Echad* and *Kadmon*. The light undergoes these three stages before it can be expressed as a particular expression.

[33] This is to say that although He includes all of these attributes within Him, in essence, He is above and beyond any of these qualities and is not defined by them. Rather, it is He who defines them and brings them forth, out of His essence and into expression through the revelation of the *Kav*. The reason that He is "not of any of these attributes whatsoever" is because of His absolute unity and singularity, that He is absolutely unlimited. It is therefore clear that it is He who defines and limits, thus bringing forth and defining and limiting the different *sefirot*. However, for this same reason, He is certainly capable of unifying the "opposites" which He Himself brought forth, (since in essence, in Him they do not conflict, and are not opposites).

This, then, is the meaning of, "You are He who unifies them etc". It specifically states, "You [are He]", referring to "He" who "is One, but not in [a way of] an enumeration"[34] of ten *sefirot*.[35] Similarly, the power of the *Reshimu* and the *Kav* to limit and measure, (which is why it is called "The Measuring Line" (*Kav HaMidah*)), comes specifically from the Essence of the Infinite Light[36]. Moreover, [these two powers] are interdependent.[37]

(This is in accordance with what is stated elsewhere[38] regarding the general matter of *Chessed* (Kindness) and *Gevurah* (Might) within *Atzmoot Ohr Ein Sof* (The Essence of the Infinite Light). [It explains there] that [the *Gevurah* of the Essence] is the power of limitation, to limit and conceal, [thus withdrawing into] Himself [in a way of] elevation after elevation, endlessly and without measurement. This is the meaning of the statement[39], "The Infinite Light is above without end". [In contrast, *Chessed* of the Essence] is the aspect of the spreading down of the light, "down below without conclusion", by means of the *Kav* which extends from the *Reshimu*. These are two equally balanced lines, and [are both] unlimited. Therefore, even in the lowering of the Infinite Light within this *Kav*, these two powers, i.e. the power to restrain and limit, and the power to bind and unify, are equal. Likewise, regarding the matter of changes in the light and its expression, whether [it will be] with additional or diminished [revelation], such as [the difference] between the weekdays and Shabbat or Holidays, or the [difference between the] time of the Holy Temple and the time of exile, it all comes from one power. [This one power] divides into the two lines of *Chessed* and *Gevurah*, which are equally balanced. This comes from the power of the original light, i.e. [the Light] of *Atzmoot Ein Sof* (The Essence of the Unlimited One), from the aspects of *Chessed* and *Gevurah,* as He is, in and of Himself. This will suffice for those of understanding.)

This is in accordance with what was explained above (in chapter fourteen), that a line is a *Heyulie* relative to a plane. [This is to say,] it includes the essential power and light of the essence of the influencer,[40] except that in the Essence it is [revealed] with a great expanse, whereas in this line, the very same power comes [revealed] in an aspect of restricted influence and expression [according to the capacities] of the recipients.[41] This being the case,

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[34] See introduction to *Tikkunei Zohar,* 17a.

[35] This is as explained in chapter 7- footnote 29. That is, His absolute singularity is beyond the enumeration of the ten *sefirot*. He creates them, but is beyond them, and cannot be counted by them or amongst them. It is specifically from His Essential Singularity that all unity comes afterwards, in the revelation of the *Kav*.

[36] This is as explained in footnote 33 of this chapter.

[37] For, in essence, they are really one power, which is the Infinite power of the Essence of G-d.

[38] See *Shaarei Teshuva* 87a.

[39] See *Zohar Chadash, Yitro* 34, 3. See also *Tikkunei Zohar,* 40b. See also *Torat Chayim, Noach* 69b, and footnote 11 there. The entire statement is, "The Infinite Light is above without end, and below without conclusion".

[40] This is to say that the *Kav* – Line has the ability to expand back into the plane, the "length and breadth" of the Infinite Light before the *Tzimtzum*. This is like the limited teaching of the teacher which can again become expanded in the mind of the student, so much so that through his toil, the student is capable of reconstituting the same depth of understanding of the teacher. This is only because the essential light of the teacher is invested within his short teachings.

[41] This means that although it contains the light of the Essence within it, it contains it in the "short" form of the line (*Kav*), which has not yet been expanded into a "plane". This lessening takes place so that the influence may come within the grasp of the recipients, as in the analogy of the teacher/student relationship.

even the aspect of the restraint and expression of [the *Kav*], comes specifically from [*Atzmoot Ohr Ein Sof* (The Essence of the Infinite Light). This will suffice for those of understanding.

End of Chapter Fifteen

It is therefore clear that even the restraint and limitation of this influence, also comes from the Essence of the Infinite Light (*Ohr Ein Sof*).

Shaar HaYichud
The Gate of Unity

By

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Chapter Sixteen

We must now understand the specifics of the matter of this Line and Thread (*Kav V'Chut*), [and] how it has [both] the aspects of encompassing [lights] and pervading [lights].[1] This is as stated in *Etz Chaim*[2], "It circles, and returns, and re-encircles", (as explained elsewhere at length).[3] [It is] this aspect of the first encompassing circle which is called "the Lower Purity".[4] This is the aspect of the general encompassing [light], which encompasses the four worlds of *ABY"A*[5] equally, as stated in [the beginning of] *Etz Chaim*.

However, let us first precede with [the explanation] of the general matter of the Line (*Kav*), [to understand] how it is the aspect of a general *Heyulie* for all the many particular influences which "branch out" from it, until the end of the [world of] *Asiyah*, as mentioned previously.

This may be understood by way of the well known analogy regarding the matter of a general thought. With this general thought, "He gazes and sees to the end of all generations…with one glance".[6] (As Maimonides[7] expresses it, this is the [meaning of the his] statement, "With the knowledge of Himself, He knows all creatures", as explained elsewhere at length.)

As is known, the explanation of these things is that there are two types of desire. The first is the simple [essential] desire of the Essence, which is literally included in His Essence. This cannot yet be termed a "general thought or desire", for it still is totally one with His Essence, literally.[8]

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[1] Encompassing lights are called *Makifim*, and Pervading lights are called *Pnimim*.
[2] See *Etz Chaim, Drush Igullim V'Yosher, Shaar* 1, *Anaf* 2.
[3] There are two ways that the aforementioned *Kav* – Line manifests. The first is called *Igullim* – Circles, while the second is called *Yosher* – Upright. In this chapter and the next, the Rebbe will explain both, and the differences between them. In general, *Igullim* – Circles, refers to the descent of the all of the particular desires in all of Creation. In contrast, *Yosher* – Upright, refers to the manifestation and actualization of the desire. This will now be explained in greater detail.
[4] *Tihiroo Tata'a* – The Lower Purity
[5] This is an acronym for the worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.
[6] See Tractate *Rosh HaShana* 18a.
[7] See *Hilchot Yesodot HaTorah*, Chapter 8:9, 10. Also see *Tanya*, Chapter 42 and 48.
[8] This is as explained in chapters 10 and 11. The analogy was given there of the power of movement as it is in the essence. It cannot be called movement at all, for it is not at all separate from the Essence. Moreover, it was explained that in the Essence it is impossible to say that one quality becomes "unified" with another essential quality, since they are both literally one with the essence, and therefore inseparable and distinguishable from it. This then also explains the statement of the *Zohar*, "He who separates one [quality] from the other, it is as if he has separated You". Likewise here, the simple essential desire of the Essence cannot be termed a "general thought or desire" which encompasses particulars. This is because, as

For example, even if this desire has already been determined within Himself, [that is,] how to do a particular act of kindness, or how to speak or think it, or how to conceptualize a particular concept, or how to have desire or pleasure in a particular thing, nonetheless, even though this [essential] determined desire is connected to the extension of the desire to a particular matter, however, it [itself] remains included in His hidden essence.[9] It, Therefore, does not yet have aspects of "general" and "particular".

It is only afterwards, when the desire which He determined [in Himself] arises to come [out] into actuality[10] that it becomes revealed out of its hiddenness. [Only] then does this desire come to an aspect of "general" and "particular". In other words, [now it may be defined as a] general thought which includes the entire [concept of] the act, from beginning to end, in one glance. Afterwards, it divides into particular desires, each of which possess intellect and emotions etc.[11] [Each of these desires] come in succession to one another in a chaining down, in which the upper [desire] encompasses the lower[12] [desire], "like a circle within a circle".[13] This [type of desire] is called a "composite" desire, for it [is made up of] a general [desire] and particular [desires].[14]

This may be understood through the well known analogy of a person who desires to build a large building, according to his predetermined desire that it should specifically be [built] in a special manner.[15] Now, even though this predetermined desire comes in a way of a

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explained, it is absolutely one with the Essence, which cannot be described as desire, but only the source of desire.

[9] This is like a human being's essential taste for something. That is, it is determined in the very essence of his soul that he will like some things and despise others, in a particular way. However, this is before he has any revealed desire for it altogether. This called "*Ratzon HaMoochlat* – the Determined Desire", and it corresponds to the aforementioned aspect of the "engraving" which "was engraved" in the Upper Purity. Because it precedes the first *Tzimtzum* it is still totally one with the essence, and indistinguishable from it. For this reason it cannot be called a "general" to a "particular", since all that exists is the quintessential Singularity of G-d. (The difference between the analogy and the analogue is that a human being is born with his tastes and essential desires. In contrast, in G-d, the essential desire is completely according to His absolute free will.)

[10] This is to say, only beginning with the limited revelation of the *Kav*, after the first *Tzimtzum*, is it possible for there to be "general" and "particular". This is because the quintessential Singularity has already been concealed, and there is now an "above" and "below" due to the issuance of the *Kav HaMidah* – Line of Measurement.

[11] For example, the intellect of the desire is "why he desires this", and the emotions of the desire is similar to the love which propels one to fulfill the desire or the "hate" which inspires him to stand against anything that opposes it.

[12] In other words, there is the most primal desire for the whole of Creation. This desire is called the "*Machshava HaK'dooma* – the Primal Thought", which views Creation, from beginning to end, as a whole with a single glance." However, each particular of this general desire is subdivided into smaller particulars, and each of those contains its particulars etc. Each desire is only a particular relative to the general desire which encompasses it, but is a general desire relative to the particulars included within it. In this sense, the desires are like concentric circles. The most general desire is the most all encompassing, for it encompasses all of the particular desires within it. Each of the subsequent desires is encompassed by the desires above it, but encompasses the desires below it. This is compared to the layers of an onion.

[13] Ezekiel 1:16, 10:10

[14] This is to say, it is "composed" of parts: general parts and particular parts.

[15] That is, according to his essential taste, or "*Ratzon HaMoochlat* – Determined Desire" (which as mentioned previously, refers to the "letters" which were "engraved" in the Upper Purity).

measured, specific pleasure, that it should [specifically] be thus, and it obviously [follows that] the intellect and emotions [of this desire] come with [certain defined] proportions and measurements, nevertheless, all of this is the estimation and predetermination as it still [exists] within his essence. [As of yet] it is [totally] included in his essence, and it is as if it is nonexistent.[16] Only with the passage of time, when this thought comes to be acted upon, is it that the actual divisions of all these predetermined particulars and various specifications become recognized. However, at first, this desire comes in a general manner, i.e. that he should have a building with a particular form. Afterwards, it divides into particular desires for each particular detail. It [thus] descends with order and levels, [beginning with the first general [desire] which includes everything in one glance, to a particular of this desire. [Now, the particular desire] is [also] considered to be a general [desire] relative to the [particular] desires which branch from it. [This process continues] until the very final desire and concept which is the final action, at the conclusion of everything[17]. This will suffice for those of understanding.

The analogue of all of this may be understood [in regard to how it is] above, as far as the difference between the aspects of the Upper Purity and the Lower Purity which follows the *Tzimtzum*. That which He estimated within Himself in potential within the Upper Purity, is similar to the aforementioned determination as it is within the simple desire of the essence. As of yet it has not come to an aspect of spreading forth from the Essence altogether. Moreover, even though this essential determined desire connects to the extended desire that follows after, nonetheless, it remains included in the hidden essence of the Infinite Light (*Atzmoot Ohr Ein Sof*)[18]. It is therefore above [and beyond] the aspect of a general [desire], to be considered as "[a general desire] which foresees and gazes [at everything] in a single glance".

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[16] It is as if it does not exist, for all that exists at this point is the very essence itself, and this desire is in no way separate from the essence. Therefore, it is as if it does not exist at all, except in *Heyulie* potential, as described in chapters 10 & 11.

[17] For example, in the above analogy, his original primal desire is for a particular dwelling place. This is the most general desire. However, the desire for the dwelling place is comprised of particular desires for its various rooms, such as a living room, bath room, kitchen etc. Here, the desire for the dwelling place is the general desire, whereas the desire for a kitchen is only a particular of the general desire for the house. Likewise, the desire for a kitchen is general relative to its particulars, such as the desire for a refrigerator, an oven, a toaster and a sink etc. The desire for an oven, likewise, is general, relative to its particulars. In the same way, the general desire for all of Creation includes within itself all the particular desires for all the levels of existence which result from it. Each of these levels is a general desire relative to the levels that follow it, but a particular desire relative to the levels that precede it. This primal desire (*Ratzon HaKadoom*), is the all encompassing "circle", which contains all subsequent desires. Each subsequent desire encompasses all the particular desires that follow it, and is contained by the desires that precede it.

[18] This is to say that the revealed desire is "bound" with the essential "taste" or "predetermined desire" of the Essence. It is like a carbon copy of the "engraved letters" of the essential desire, and is exactly according to the estimation which took place in the Essence. Nonetheless, the simple essential desire itself, does not spread forth into revelation, but rather, it remains concealed within the essence. This is because it is totally and absolutely one with the Essence and, therefore, on this level, all that exists is the Essence. It is totally concealed in this absolute unity. Therefore, this essential desire cannot be called a "general" desire to "particular" desires etc. This is as previously explained (in chapter 13) that the light of the Essence cannot be considered like an encompassing light which encompasses and surrounds something internal to it (*Makif L'Pnimi*). It is only after *Tzimtzum*, when the quintessential singularity of the Essence of the Infinite Light is concealed, that there is now a revelation of a defined general desire for Creation, and all its particulars.

However, the second desire, which follows the aforementioned *Tzimtzum*, is when the simple determined desire of the essence comes to the aspect of spreading forth. This is the aspect of the *Heyulie* Line and Thread (*Kav V'Chut*), which includes every particular issuance from the beginning [of the chaining down] to its end, as previously mentioned. The first encompassing [light of this *Kav*] is called "the Lower Purity". This is analogous to the general desire for a large building[19]. [This general desire] includes all its particulars from beginning to end, at once. Afterwards it divides with order and levels [descending] from the general to the particular, as in the aforementioned analogy. In other words, as it arose in His simple *Heyulie* desire, to specifically come out into revelation, it included all the particular desires. This is the desire which includes [and encompasses] them all, and is called, "The Primal Desire" (*Ratzon HaKadoom*) relative to everything that follows it. Afterwards, this desire comes by way of particulars, such as the desire to emanate (*Atzilut*), within which is included [the desire for the] ten *sefirot* [of the world of *Atzilut*] in all of their particulars. However, all of this is still concealed, until it comes into an aspect of revelation, when the light is emanated in an aspect of [actual] emanation (*Atzilut*)[20]. Following this is the desire to create (*Briyah*) something from nothing etc. This [desire] includes [the ten *sefirot* of] intellect and emotions etc. [This descent of desires continues] until the final desire, which is, "Everything that G-d desired, He did" [and brought out into actuality]. [This is] the final conclusion of everything[21]. Now, all these particulars were included in the Primal Desire (*Ratzon HaKadoom*), which comes in an aspect of influence **after** the [original] *Tzimtzum*.

This, then, is the aspect of the beginning of the Line (*Kav*). This is to say, it is the first "circle" which follows the drawing down of the beginning of the aforementioned *Heyulie* Line (*The Kav HaMidah*). [This first "circle"] is considered to be the general encompassing [light] of the four worlds of *ABY"A,*[22] and encompasses them [all] equally. It is [also] called the "general thought" that foresees and "gazes" upon [all of Creation], from beginning to end, in a single glance.

This, then, is the explanation of the general matter of the whole of this Line – *Kav*. All the particular ways that it, "circles and returns and re-encircles…" may be understood according to the aforementioned analogy, as will be explained in the following chapter, G-d willing. This will suffice for those of understanding.

End of Chapter Sixteen

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[19] See footnote 17 of this chapter.

[20] One explanation of this is as follows: The particular desire for the world of *Atzilut* has not yet been revealed as a particular desire, out of this general desire for the Creation as a whole. It is included there as part of the "whole". Another explanation of this is that this is only the **desire** for the world of *Atzilut,* which encompasses it. However, we have not yet discussed the actual emanation of the *sefirot* of the world of *Atzilut* etc, which is the actualization of the desire. The actualization of desires will be explained later, in regard to the *sefirot* of *"Yosher* – Upright".

[21] This is to say that this scheme of "*Igullim* – Circles" represents the desires for everything in all of Creation, from the uppermost realm, until the most particular subatomic particle of this physical world. All of these desires are included in the general desire, the *Ratzon HaKadoom* – the Primal Desire, which is the most encompassing circle, and is the first issuance of the *Kav* - Line.

[22] This is an acronym for the worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah.*

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Seventeen

We must now understand the particulars of the matter of the *Kav*-Line, as it is in an aspect of "*Igullim*-Circles" [and "*Yosher*-Upright"] etc.[1] However, we must preface with [an explanation] of the aspect of the beginning of this *Kav*-Line, which comes in an aspect of a pervading, inner light (*Ohr Pnimi*), and then encircles and [once again] is drawn down as a pervading, inner light. Then it once again encircles etc. It is explained in *Etz Chaim*[2] that in the aspect of the ten *sefirot* of *Igullim* – The circles of desire, the uppermost is the most superior, while the innermost is the [most] inferior, whereas in the aspect of the ten *sefirot* of *Yosher*- The upright *sefirot*, the opposite is true. [This is to say that] the uppermost is the [most] inferior, while the innermost is the [most] superior.

Now, the explanation of these matters is as follows: It is known, that although in relation to the aspect of the simple determined desire of the Essence[3] (*Atzmoot*), the aspect of this Primal Desire (*Ratzon HaKadoom*) is called a spreading forth of the desire. However, it too is still concealed, and not at all revealed. This is because [the *Ratzon HaKadoom*-the Primal Desire] is only the influence and expression of the Simple Desire for kindness, which has already been determined in the Essence (*Atzmoot*) that it should come into actuality in a particular way. Immediately, when it arises in though how everything should be, it is called the "Primal Thought and Desire" (*Machshava V'Ratzon Kadoom*).

[This thought] includes within itself every particular desire [of the entire chaining down of the worlds], as explained previously in the analogy of a building.[4] If this is the case, this

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[1] As explained in the previous chapter, the scheme of *Igullim*-Circles, refers to the "circles" of desire, in which the most general desire encompasses all the particular desires within it. In contrast, the scheme of *Yosher*-Upright, refers to the actualization of the desire for Creation. The difference will soon be explained.

[2] See *Etz Chaim* (*Drush Igullim V'Yosher*), *Shaar* 1, *Anaf 2, 3*.

[3] *Ratzon HaPashoot HaMoochlat Ba'Atzmoot.* This refers to the simple Essential desire which was explained in chapters ten and eleven.

[4] As explained in the previous chapter, the first general "Primal Desire" for the building includes within it all the particular desires for all of the specific details of the building. However, in truth, the first primal desire for the building is not actually for the building altogether. In truth, the first primal thought and desire for the building is that of his own pleasure residing in it. This is to say that, at this point, the desire is not yet for anything external to himself, but is rather actually for the self. It is for this reason that the Rebbe continues His next sentence and states, "If this is the case, this entire primal desire is still within himself, without being revealed outside." In other words, the desire is the thought of the pleasure he will derive through its actualization. Therefore, although it is an **expression** of the self, it is still entirely focused on the self, and, therefore, cannot be considered to be outside of it. This is in contrast to the desire for the building itself. For example, in the desire for a chair there are really two desires, one more essential

entire Primal Desire is still within Himself, without being revealed outside [of Himself]. Nonetheless, afterwards, everything is actualized from [this Primal Desire].[5] This, then, is the meaning of [the verse][6], "For He spoke", within the Primal Thought, "and it was".[7] This [Primal Thought] is called "The life of all the worlds", from the "head" of *Adam Kadmon* to the "heel" of *Adam Kadmon* [which is] at the end of the world of *Asiyah* (Actualization).[8] This is the meaning of [the statement], "All of creation is not concealed from You". [This means that] there is [not a single particular detail], even the most final of details, which did not originally exist within this [Primal] Desire and Thought. On the contrary, [as it states[9], "The end action arose first in thought"]. [This is to say that] "The end action", such as the end of the seventh millennium[10], "arose" within the Primal Thought "first", as explained elsewhere at length.[11]

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than the other. The first and most primal desire is the desire to sit, and the pleasure which will be derived from that. The second, more external desire is the desire for the chair itself. The desire for the chair only follows from the desire and pleasure derived from sitting. Likewise, in Creation, this first Primal Desire is not yet the desire for Creation itself, but for the pleasure which will ultimately be derived from it. All subsequent desires follow from this Primal Desire. (In other words, in the above example of the desire for a building or a house, the desire is not really for a house, but rather, it is for a home etc.)

[5] In other words, it is from this Primal Desire and pleasure of Self, from which all the specific desires are drawn out of afterwards, such as the desire for the building itself, and all its details.

[6] Psalms 33:9

[7] In Hebrew the verse reads, "*Ki Hoo Amar VaYehee* – For He spoke, and it was". The word used for "Spoke" is "*Amar*". As will be explained later in the book, generally, when the word *"Amar*" is used, it refers to thought. When the word "*Daber*" (which also means "to speak") is used, it refers to actual speech, which is the actualization. All of this will be explained later at great length.

[8] The reason it is called "the life of all the worlds" is because it is this thought of pleasure of the self, which is the essential motivation of all the subsequent desires for all the particulars in Creation, from the "head" of *Adam Kadmon*, until the "heel" of *Adam Kadmon*, which is at the end of the world of Actualization-*Asiyah*.

[9] See *Lecha Dodee* prayer of Friday night.

[10] It is explained that corresponding to the days of the week and the days of creation, there are six millenniums in Creation in which the world has not yet reached its absolute perfection. These are the six "work days", so to speak. Then, the seventh day, or millennium, is when the world reaches its perfection, and is called *Shabbat*-the day of rest. It is at the end of the seventh millennium when Creation reaches its ultimate fulfillment and purpose, and becomes a dwelling place for the Holy One Blessed Be He. This corresponds to the holiest time of the day of Shabbat, which is at the end of Shabbat. This time period of the Shabbat is called "a foretaste of the world to come" (*M'Ein Olam HaBa*). It is for this reason that in some Chassidic groups it is customary not to eat during this period, but, instead, to learn the teachings of Chassidut, which is the "Knowledge of G-d". This is because at that time, when the world becomes a perfect receptacle for G-dliness, "the earth will be filled with the knowledge of G-d, like the waters cover the ocean floor etc." This is the pleasure that G-d derives from, "dwelling below" which is what originally arose in His Primal Thought.

[11] This means that the final action, which is the realization of G-d's pleasure in dwelling in the world , arose first in thought. This is the Primal Thought (*Ratzon Kadoom*), which is the first all encompassing "circle" for all of Creation. It is this Primal Thought which is the inner motivation for all the particular desires which follow. In the analogy of the house or building, the first things that arise in one's mind are actually the most final details, such as the wallpaper, the color of the paint, the furniture etc. Moreover, what one is thinking of when the desire for a house first arises, is the thought of himself in the house, and the pleasure he will derive from it. He is not thinking of the building of the house, and the plywood or cement and insulation or wires in the walls, but is really thinking about the most external and final details, like the chandeliers or the color of the paint etc. Most essentially though, he is thinking of his own pleasure. This is the meaning of "the end action arose first in thought". At this stage the particular desires for the materials and tools to build the house are totally concealed within this thought and primal desire for his own pleasure, which, really, is the main consideration.

(In[12] the terminology of the *Zohar* this [Primal Thought] is called "*Ateeka D'Ateekin*-The Ancient of the Ancients"[13] or [14]"*Ateeka Stima'ah* -The Concealed Ancient One".[15] This is the aspect of, "The Supernal Desire of all Desires, which is revealed in the forehead of the Holy Ancient One (*Atika Kadisha*)".[16] This is because pleasure is invested within desire, so that they are literally as one.[17] Likewise, the simple [essential] *heyulie* desire of the *heyulie* desire for kindness (which was mentioned previously in chapters 10 and 11), included the simple pleasure of the Essence (*Atzmoot*). This is called, "the delight of the King in Himself (*Sha'ashoo'aiy HaMelech B'Atzmooto*)". This is also [the case] in regard to the three levels of [*Yachid, Echad* and *Kadmon*[18]], until [the Essential desire] came to the particular matter of "*Ana Emloch*-I shall rule". This is the aspect of *Malchut* (Kingdom) of The Infinite (*Ayn Sof*), which preceded the *Tzimtzum*, as explained there.[19] All [these levels] are the aspect of "The delight of the King in Himself, within the Upper Purity.[20] However, "*Ateeka D'Ateekin* – The Ancient of the Ancients", which is the source of all pleasures, and [is also known as] "The Supernal Desire of all Desires", refers to the aspect of the Line-*Kav* which follows *Tzimtzum*. It includes [all] the various desires and pleasures that are destined to be revealed. "*Atika Stima'ah*-The Concealed Ancient One" is the aspect of *Keter* of *Adam Kadmon* [and] is the concealed desire and pleasure, as it still relates to Himself, except that [now, after the

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[12] This parenthesis may be difficult for a beginner who is going over the material for the first time. It may be skipped for the time being, until one has studied the book thoroughly.

[13] This is the terminology of the *Zohar* in various places. See *Troomah* 165b, *Naso* (*Idra Rabba*) 128a-b, and other places.

[14] See *Zohar, Naso* (*Idra Rabba*) 129a, 132a, and other places.

[15] As will be explained in chapter 23, *Atik* refers to pleasure, while *Arich* refers to desire. It is explained there that these two facets of the *sefirah* of *Keter* are truly inseparable. It is impossible to have a desire without a pleasure, or a pleasure without a desire. (This will be explained later on at great length.) Here though, the aspect of *Atika D'Atikin* – The Ancient of the Ancient, refers to the Primal Thought, which is the thought of the pleasure of G-d Himself, which will be derived from all of Creation, as this arises in thought as a whole. It is this "Supernal Desire of all Desires (*Ra'ava D'Kol Ra'avin Ila'in*)" which is the source of any particular pleasure and desire in the rest of the chaining down of the worlds. (It is also worthy to note that the word *Atik*-Ancient, may also be translated as "Copy". This Primal Desire for all of Creation is like a carbon copy of the "letters" which were "engraved" in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), and is essentially the same desire, except that now, it comes out as a desire, while in the Essential Light of the Self of G-d there was no "desire", but only G-d Himself, as previously explained.)

[16] See *Zohar, Naso* (*Idra Rabba*) 129a, 136b. "*Rayva D'Kol Rayvin Ila'een, D'Itgalyn B'Metzcha D'Atika Kadisha.*" The *Metzcha* – Forehead, refers to *Da'at*. As mentioned previously (chapter 1), the faculty of *Da'at* is focus and concentration. Therefore, the explanation of the above statement can be understood as follows: Even when the actual particular desire for the external "object" becomes revealed, his focus the entire time is on the "Supernal Desire of all Desires", which is the desire for the pleasure of the Self.

[17] This will be explained later, in chapter 23.

[18] These three levels were explained in chapters 10 and 11.

[19] That is, as explained in chapters 10 and 11.

[20] This is to say that all these levels are still within the Upper Purity, within the Light of the Essential Self of G-d. They are therefore indistinguishable from His Essential Singularity, for only He exists. Therefore, they cannot actually be defined as being "general" or "particulars". Only after *Tzimtzum*, when the *Kav* is revealed can this general desire and pleasure for the all of Creation become apparent and revealed. However, even in this revelation, it is still considered to be completely within Himself, as the entire thought is totally focused towards the Self of G-d. This is to say that this desire or thought is not yet a thought or desire for the particular creatures themselves, but is only the thought of the pleasure that G-d will derive from all of Creation. It is only afterwards that the particular pleasures and desires for each and every specific in Creation become revealed from this general desire.

Tzimtzum,] He thinks [and considers] to bring this [desire] into actual revelation. [For example,] this is like [the desire] that there should be a revelation of the desire and pleasure to emanate the ten *sefirot* [of the world of *Atzilut*-Emanation],[21] or that there should be the desire and pleasure to create [the world of *Briyah*] etc.[22] [The aspect of] "*Atika Kadisha*-The Holy Ancient One" is the pleasure which [becomes invested] within *Chochmah* (Insight). This is the aspect of *Atik Yomin* ("The Ancient of Days") and *Arich Anpin* ("The Long Face") [which are the *Keter* (pleasure and desire)] of [the world of] *Atzilut* (Emanation).[23] [This is when] the pleasure and desire become revealed, all of which will be explained in a specific manner.)

Now, the [explanation of the] aspect of the ten *sefirot* of *Igullim*-Circles of desire, one within the other, is, as known, that every cause encompasses its effect, "like a circle within a circle"[24], and that the effect can never grasp its cause, except in a way of distance from it. This may be understood from a desire which becomes completely revealed.[25] Although this [revealed desire] includes ten [*sefirot* within it, such as] intellect and emotions etc, nonetheless, it initially comes about as a single decision, without any apparent divisions [into ten *sefirot*].[26] This is called, "The General Circle of Desire" which encompasses [and] contains all [the particulars which will become revealed], within it. [Every subsequent "circle of desire"] comes about specifically from its power. However, [it encompasses these subsequent "circles of desire"] from a distance.

An example is the reasoning and intellect for this desire, which is called its effect. It is impossible for it to be close [in a way of] comparison, to its cause, which is the desire,

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[21] Parenthesis of the Rebbe: (It is for this reason that "*Atika Stima'ah* – The Concealed Ancient One" is considered to be an aspect of "concealment which is at least subject to revelation". This is not the case with the beginning of the *Kav,* which is called "The Concealment of all Concealments – *Steema D'Kol Steemeen*", for even the thought of *Adam Kadmon* cannot grasp Him.)

[22] The desire for the worlds of *Atzilut* or *Briyah* etc, are not yet revealed out of this general desire. This is similar to the aforementioned analogy of one who has a pleasure and desire to sit, before the desire for the chair arises in his thoughts. The difference between these two desires is profound. The first most primal desire is for his pleasure, while the second more external desire that follows it is for the external object, the chair. Likewise above, the Primal Desire is for the pleasure of G-d Himself, and not yet for the worlds of *ABY"A*. It is only afterwards (with the revelation of *Atik Yomin* and *Arich Anpin*) that the desire for the worlds themselves comes forth into revelation from this Primal Desire.

[23] This will soon be explained, in chapters 23 and 24.

[24] Ezekiel 1:16, 10:10

[25] That is to say, by understanding how it is in the revealed desire, such as the desire for the world of *Atzilut* or any other revealed desire, we will be able to understand how these "circles of desire" exist in the concealed desire, the Primal Desire. This is because all desires are included in the aspect of *Igullim* – Circles.

[26] At first all that is revealed is the desire, such as, "I want a house" etc. Only afterwards, does the wisdom or conceptualization of how to build the house become revealed from this desire for the house. In other words, the "circle of the desire" encompasses the circle of wisdom or insight etc. The desire to conceptualize how to build the house only follows the desire for the house etc. Furthermore, "circle" of desire only empowers the "circle" of wisdom or insight from afar. This means that the "reasoning of the intellect" can never fully capture the desire or the essential truth of it, for "desire is altogether beyond reason".

because, as is known, "desire is altogether beyond reason",[27] [and, therefore] it can never be comprehended [through reasoning]. Nevertheless, it is from the power of desire that the "circle" of *Chochmah*-Insight comes about, though, it too has no recognizable divisions into ten [*sefirot*].[28] This is similar to the analogy of [a judge] who, [because he] has been bribed, will find a rationalization for the desire.[29] Although this [desire for] reasoning also includes ten [*sefirot*], i.e. desire, intellect, and emotions, nonetheless, it is comes about in a general fashion etc.[30] Likewise, the "circle" of *Binah*-Comprehension, which comes about from the power [of the "circle" of *Chochmah*], can never grasp [**its** cause]. In this manner, the ["circles of the desire" for the] emotions [are also drawn forth,] one within the other. [This continues] until the ["circle of the desire" for the] end action, which is the final circle [of desire]. All of this is included in the desire for Himself, until the end action which is the innermost [circle of desire] etc.

Likewise this is how it is in the aforementioned concealed desire, which is called the Primal Desire (*Ratzon HaKadoom*), the source of all the desires [for the entire chaining down of the worlds].[31] It includes ten *sefirot*, one circle [of desire] within the other circle [of desire], until the circle [of the desire] for the end action. This is the desire for the end action, since "everything that He desires, He does" in actuality. The aforementioned Primal Desire (*Ratzon HaKadoom*) is the uppermost circle [of desire], which includes [and encompasses] everything [that is desired in the entire chaining down of the worlds.][32]

[Now, all this is in the aspect of desire], however, when this desire for Himself comes to be **actualized**, it is the other way around. [This is to say that] the desire becomes concealed and

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[27] See *Shney Luchot HaBrit, Beit HaShem* 4b. See footnote in the name of Rabbi Yosef Al Kastilia. See also *Yonat Elem* (of Rabbi Menachem Azaria from *Pano*) Chapter 2. See also *Torat Chayim* 63a, footnote 7.

[28] This is to say that it is the desire to conceptualize a reasoning etc. However, it too, is just a simple desire for reasoning, which has not yet divided into ten *sefirot* of actual reasoning.

[29] Because he has received a bribe he has a desire to exonerate the defendant. Now, because of his desire to exonerate the defendant, this brings up a secondary desire to come up with an intellectual line of reasoning through which to exonerate him. Nonetheless, this secondary desire is not the totality of his desire, but is only a secondary, subsequent circle of desire, the sole purpose of which is to bring about his true desire. However, his true desire is not even to exonerate the defendant. Rather, it is the desire for the pleasure which he derives from the bribe money.

[30] That is to say, its particulars have not yet been revealed from the desire. As of yet, it is not an actual intellectual line of reasoning altogether, but only the simple and general desire for reason.

[31] In contrast to the revealed desire for something, the Primal Desire is the most essential and all encompassing of all desires. As explained previously, the Primal Desire is not yet the desire for Creation itself, but is rather the desire and thought of the pleasure which will be derived at the end action. Likewise, the subsequent circles of the Primal Desire, i.e. its ten *sefirot*, are also Primal Desires still completely focused towards Himself. So, in contrast to the revealed desire for wisdom, for a particular reasoning, the Primal Desire of Wisdom, the circle of *Chochmah*, is the Primal Desire and Pleasure in being wise etc. This is likewise the case with the other ten *sefirot* of the Primal Desire (*Ratzon Kadoom*). (Nevertheless, all desires, both concealed and revealed, are from the aspect of *Igullim* – Circles, and all desires function in such a manner. In contrast, the actualization of the desire functions in an entirely different manner, which is called *Yosher* – Upright. This is the system of investments, in which the upper *sefirah* or realm becomes invested within the lower one, as will be explained.)

[32] That is, the uppermost circle is the most all encompassing desire for His own pleasure, while the innermost desire which follows is the desire for the external action itself, which brings His pleasure to fruition. Therefore, the statement of the *Etz Chaim* that, "in the aspect of the ten *sefirot* of *Igullim* – Circles, the uppermost is the most superior, while the innermost is the [most] inferior", is now understood.

invested in the intellect, and the intellect encompasses it. Then the intellect becomes concealed and invested in the emotions, one within the other, until the end action, which is the uppermost.[33] In other words, invested within the actual power of the action are the thoughts. Invested within the thoughts are the emotions. Invested within the emotions are *Chochmah*-Insight and *Binah*-Comprehension, and invested within *Chochmah* is the desire (*Arich*) and pleasure (*Atik*). [Here] we find that the innermost of them all is the desire and pleasure, while the most external of them all is the action [which is the most] inferior one. This is the aspect of *Yosher*-Upright, which comes in an aspect of the upper being invested in the lower.

However, in the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*), because it is still within Himself, it is therefore drawn forth in an aspect of *Igullim*-Circles, in which the uppermost is this concealed all encompassing desire.[34] The first circle [in the scheme of *Igullim* – Circles] is the desire and pleasure for the whole chaining down [of the worlds] which is within it. This circle is the general encompassing [light] of the [four worlds of] *ABY"A*, as mentioned previously.

The beginning of the *Kav*-Line is the aspect of a *Heyulie* drawing down [of influence], like a short line which diminishes (by way of *Tzimtzum*) from cause to affect, such as from *Ratzon*-Desire to *Chochmah*-Insight, and the like.[35] Likewise, from the aspect of the aforementioned *Reshimu*-Impression, a *Kav* –Line is drawn with very great diminishment.[36] For, although the *Reshimu*-Impression comes about in [a way of] limitation [of the Infinite Light], as explained previously, nonetheless, it is still from the aspect of the Infinite World,[37] except that it is the

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[33] In other words, in the actualization of the desire the most external and revealed of all them all is the action itself. Contained within the action is the thought, which contains the emotions. The emotions contain the intellect, and the intellect contains the desire. We find that in the case of the actualization of the desire, the final action contains everything within it and is "uppermost", while the desire does not contain the action, but is most internal to it. This is the explanation for the statement in the beginning of the chapter that, "In the aspect of the ten *sefirot* of *Yosher* – Upright, it is the opposite, the uppermost is the [most] inferior, while the innermost is the [most] superior".

[34] In other words, the aspect of the Primal Desire is still within the realm of desire, and has not yet come into the realm of actualization. Therefore, because it is still within the realm of desire it functions according to the scheme of *Igullim* – Circles, in which the uppermost is the most all encompassing, general desire and the innermost is the most specific.

[35] We previously explained that the issuance of the short *Kav*-Line creates the "dimensions" of "above" and "below". This creates the possibility of cause and effect. That is to say, the line of measurement (*Kav HaMidah*) creates a diminishment between one attribute and the next, so that one is "above" and one is "below". (As will later be explained, the lower level receives only from the external letters (*Malchut*) of the higher level. This is analogous to the speech of a King, in which the servants receive only the speech of the command, but not the reasoning or emotions or any of the inner light etc.) For example, if there was no diminishment between *Keter*-the Desire and *Chochmah*-Insight, there would be no such thing as insight, but only desire. It is this limitation of the line which creates the dimension of above and below, thereby creating the possibility for "general" and "particular".

[36] This is to say that while the *Reshimu*-Impression is still totally infinite, the *Kav*-Line is already a limited line of revelation, outside of the Essential Self. Therefore, the issuance of the *Kav*-Line is incomparably diminished relative even to the *Reshimu*-Impression, which is still totally infinite.

[37] As explained previously, the *Reshimu*-Impression is like a point, where there is no "above" or "below". Furthermore, as explained before, and as the Rebbe states in the next sentence, the *Reshimu*-Impression contains the whole of the Infinite Light within it. It, therefore, cannot be considered a "general" to a "particular" whatsoever, for it is still an absolute *Heyulie*, and there is no above or below.

last aspect [of the Infinite], which come about with brevity. This is not the case with the Primal Desire (*Ratzon HaKadoom*) which comes into the category of [expressing] influence **outside** of the Infinite World. However, [because] it [still] is an all encompassing *Heyulie* [for the entire chaining down of the worlds], therefore it is drawn out by way of a short line. [38] This will suffice for those of understanding.[39]

(This is [in accordance with] the statement in *Etz Chaim*; that the essential purpose of the radiance of the *Kav*-Line, is solely to bring about the aspects of "above" and "below" such as the ten *Igullim*-Circles, [which follow a progression of higher and lower] until the end action.[40] In contrast, in the Infinite World, even the aspects of "above" or "below" do not exist. Rather, there is only absolutely simple singularity, as previously explained. Furthermore, even though [in potential] He estimated within Himself that which is destined to be, it all is actually still within Himself and is literally in an aspect of being infinite. Because of this it states in *Etz Chaim*[41] that it is forbidden to speak even in regard to the aspect of *Malchut* of the Infinite (*Malchut D'Ein Sof*).[42] Rather, we are permitted to speak in regard to the aspect of the *Kav*-Line and the aspect of *Adam Kadmon* (Primordial Man). [Since] this is the aspect of the first source of the entire chaining down [of the worlds], it may, therefore, be comprehended in [relation to] the many descents [that take place] until [the comprehension of how] the ten *sefirot* of [the world of] *Atzilut* become [invested] within *BY"A*.[43] This is because they [the *kav* and particularly *Adam Kadmon*] are called by the name, "the Cause of all Causes" (*Eelot Kol HaEelot*)[44] and[45] "the Primordial of all the Primordials"

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[38] That is to say, in order for the Primal Desire (*Ratzon Kadoom*) to be considered a "general desire" for all the "particular desires" in the chaining down, it is necessary for it to come out of the issuance of the *Kav* – Line, in order for there to be the aspects of "above" and "below". This is not the case with the point of the *Reshimu* – Impression, where there is no "above" or "below".

[39] In this paragraph the Rebbe brings out the fact that there needs to be additional *Tzimtzum* lessening, from the *Reshimu* which is still completely infinite and the Primal Desire. As explained in Shaar HaEmunah (in the explanation of the difference between the word *Yachid* - Singular and the word *Kadmon* – Primordial), the word "Primordial - *Kadoom*" (or *Kadmon*) denotes that it is "primordial" to everything which comes from it. This denotes a "general" and "particulars" which come out of the "general". This necessitates a second *Tzimtzum* lessening between the *Reshimu* and the Primal Desire (*Ratzon Kadoom*). This is because, as explained, the *Reshimu* contains the whole of the Infinite Light within it, and therefore possesses the potential for infinite revelation. Furthermore, it is a point, and as previously explained, a point has no "above" or "below" or "beginning", "middle" or "end". Therefore, although the Primal Desire is the same desire as before *Tzimtzum*, that is, the desire for the pleasure of G-d Himself at the fulfillment of the desire of, "I shall rule", which was initially predetermined in the Essence, nonetheless, there is an incomparably qualitative difference between the desire as it exists before *Tzimtzum*, where it is literally one with the Self of G-d, and as it exists after *Tzimtzum*, where it is already defined as the general desire which includes the whole of Creation "In one glance". This will now be further explained in the parenthesis of the Rebbe.

[40] In other words, it is the *Kav*-Line which allows the *sefirot* to progress from one to the next, where one is "above" and the other is "below".

[41] See *Etz Chaim*, (*Drush Igullim V'Yosher*) *Shaar* 1, *Anaf* 5, and the end of *Anaf* 2.

[42] This is because it is inseparable from the Essential Self of G-d, as stated in the *Zohar*, "Anyone who separates one [*sefirah*] from another, it is as if he separated You". Therefore, it is impossible to speak of any of the *sefirot* of the Essence as anything separate from the Essential Self of G-d, since they are one with Him. This was explained in previous chapters.

[43] This is an acronym for the worlds, *Briyah, Yetzirah* and *Asiyah*.

[44] See *Zohar Bereshit* 22b, and *Pardes, Shaar 3,* Chapter 1.

[45] See *Tikkunei Zohar, Tikkun* 19 (42a).

(*Kadmon L'Kol HaKedoomin*).[46] However, [in regard to] the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) [it states,[47]] "No thought that can grasp Him", [which includes] even the aforementioned Primal Thought (*Machshava HaKedooma*). This is because the Infinite World is qualitatively beyond and is called "Totally Holy" [and transcendant], as a result of the aforementioned *Tzimtzum*. [In contrast], the aforementioned aspect of the Primal Desire (*Ratzon Kadoom*) is called "His Great Name". "His Name-*Shmo* (שמו)" is the same numerical value as "Desire-*Ratzon* (רצון)".[48] This is the [explanation] of the matter of [the verse in the *Kaddish* prayer[49]], "May His Great Name be blessed etc".[50])

(Furthermore, as is known, the aspect of *Adam Kadmon* is called "*Adam D'Briyah*-Man of Creation", as will be explained [in the following chapter]. This is in contradistinction to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), [about which] it states, "For He is not a man".[51] As known, this is also [in accordance] with the intentions of the prayer, "*Nishmat Kol Chai* – The Soul of all living beings", which is the aspect of *Adam Kadmon*.[52] This will suffice for those of understanding.[53])

End of Chapter Seventeen

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[46] That is to say, they are already the beginning of the limited line of revelation of the chaining down of the worlds, and there is therefore some relationship between them and the worlds. This is not the case with the Essential Singularity of G-d.

[47] See Introduction to *Tikkunei Zohar,* 17a.

[48] See *Pri Etz Chaim* (*Shaar Kriyat Shma*), *Shaar* 8, and end of chapter 28.

[49] See the *Kadish* prayer.

[50] As mentioned previously, the word "Blessed – *Baruch*" also means to "draw down". Therefore, what we are praying for when we say this prayer is that the Primal Desire for the culmination of the entirety of Creation should be drawn down into actuality and become fully realized.

[51] In other words, *Adam Kadmon* – Primordial Man is called "Man" (or "Man of Creation – *Adam D'Briyah*), as will be explained in the following chapter. It therefore possesses some relationship to man below, and may be comprehended. However, regarding the absolutely singular and unlimited Essence of G-d it states, "For He is not a man", and possesses no relationship whatsoever to limited beings who have form, and therefore, "no thought can grasp Him".

[52] This is to say that *Adam Kadmon* is considered to be the soul of all living beings, because beginning with *Adam Kadmon* there is a relation to Creation. This is the reason that it is called "Man of Creation – *Adam D'Briyah*", to signify that it is like a completely new creation relative to the *Ohr Ein Sof*, as will be explained in the next chapter.

[53] It is understood from this chapter that although the Primal Desire is already an external expression relative to the Self, it is still entirely focused towards the self. The aforementioned analogy for this was the difference between the pleasure and desire for sitting, and one's desire for a chair upon which to sit etc.

Shaar HaYichud
The Gate of Unity

By

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Chapter Eighteen

Now, [regarding] the aspect of the Primal Desire for Himself,[1] of everything that will be in the [whole] chaining down [of the worlds] (*Hishtalshelut*), it includes ten [*sefirot,* or "circles"]. The "end action" which arose in this Primal Desire is the last aspect within it.[2] Now, the *Keter* of the lower [world] comes about from the aspect of *Malchut* of the upper [world].[3] This is the aspect of *Keter* of *Adam Kadmon* (Primordial Man).[4] Moreover, as is known, in [regard to] the general manner[5] [of the chaining down of the worlds], the aspect of *Adam Kadmon* (Primordial Man) is called "*Adam D'Briyah*-Man of Creation", which is the aspect of Thought (*Machshavah*). *Atik Yomin* and *Arich Anpin* of [the world of] *Atzilut* (Emanation) are called "*Adam D'Yetzirah*-Man of Formation". *Zeir Anpin* and *Nukvah* [of the world of *Atzilut*] are called "*Adam D'Asiyah*-Man of Action". Just as the [particular] world of *Briyah*-Creation is, literally, a creation of "something from nothing", as is known, so too, the aspect of *Keter*

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[1] As explained in the previous chapter, this Primal Desire (*Ratzon Kadoom*) is the desire and thought of the pleasure of the Self, before any particular desire for anything external to the self becomes revealed at all. It is for this reason that it is called "the Primal Desire for the Self – *Ratzon Kadoom L'Atzmo*".

[2] In other words, the desire to actualize (*Malchut*) the Primal Desire is the most final and innermost circle of desire of the ten *sefirot* of the Primal Desire. This is the desire to actualize the pleasure of the Self.

[3] This was mentioned in previous chapters. The general analogy for this is that the speech of the King, which is his most external level, becomes the inner motivation of his servants.

[4] This is to say that the last level (*Malchut*) of the *Ratzon Kadoom*-Primal Desire, which is the desire to actualize His pleasure, becomes the first and highest level (*Keter*) of *Adam Kadmon*-Primordial Man (which will soon be explained).

[5] The chaining down of the worlds (*Seder Hishtalshelut*) is a system which repeats itself, both in general and in particular. For example, the ten *sefirot* of every world also subdivide into ten *sefirot,* which further subdivide into ten *sefirot,* ad infinitum. This creates an infinite worlds and realms, each different from the other, in that it is either more particular or more general. Likewise, the chaining down of the worlds repeats itself, so that there are general worlds and particular worlds, which although are different, possess similarities and likenesses to the qualities they correspond to. In the "General Worlds-*Olamot D'Klalloot*", there is also a scheme of the four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Infinite Light which radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a "duplicate" of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-"The Simple Determined Desire of the Essence") is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of "something from nothing", but is, rather, an emanation of the Essential Light of G-d. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation, and is thus called "Man of Creation – *Adam D'Briyah*", and corresponds to the garment of "thought" (as will later be explained). This is because, as will be explained in this chapter, the existence of *Adam Kadmon* comes about as a creation of something out of nothing. *Atik Yomin* and *Arich Anpin* which are the two aspects of *Keter* of *Atzilut* (as will be explained in later chapters) are called "Man of Formation-*Adam D'Yetzirah*", which corresponds to the garment of "speech". *Zeir Anpin* and *Nukvah* of *Atzilut* (which also will be explained later) are called "Man of Actualization-*Adam D'Asiyah*", and correspond to the garment of "action".

of *Adam Kadmon* is considered to be a creation of something from nothing. [This is to say that it is created] from the **true** "*Ain*-Nothing" of the Light of the Unlimited One Himself, which is in the aforementioned *Kav*-Line, which is called the Primal Desire for Himself (*Ratzon Kadoom L'Atzmo*).

Now, as is known, the explanation for this is [as follows]: It was explained above that the aforementioned Primal Desire (*Ratzon Kadoom*) is called "the source of all desires". It is the aspect of the *Heyulie* desire which is the source from which all "desires for desires"[6] find [their existence].

This can be understood by way of analogy from the aspect of the *Yechidah* of the soul of man. The essential *Heyulie* desire for kindness which is included in it[7] in the aspect of a *Heyulie,* includes every particular desire for kindness that he is destined to desire. When [this *Heulie* desire for kindness] comes to be drawn forth in a particular manner for a specific

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[6] The term "desire for desire – *Ratzon L'Ratzon*" must be thoroughly comprehended in order to understand the rest of this chapter. In order to understand the existence of the "desire for the desire", let us return to the concept of the Primal Desire (*Ratzon HaKadoom*). It was previously explained that the Primal Desire is like the primordial thought of the pleasure that He will derive at the end of Creation. This was compared to one who has a desire for the pleasure in sitting as opposed to the desire for a chair, which is a particular desire which comes out later. Or, another analogy of this is like when one desires to eat a particular food at a particular restaurant. His original, most "primal" thought of this is not of the food itself, nor is he thinking of the getting his keys and wallet and driving to the restaurant. Rather, his first thought is of himself, deriving pleasure from this etc. The last circle of his *Ratzon HaKadoom*-"Primal desire" is the desire to actualize (*Malchut*) his pleasure. The ten general circles of the Primal Desire can be understood as follows: The first circle is the thought of the pleasure itself, the second circle is the thought of the pleasure of "Insight"-*Chochmah*, the third circle is the primal desire and thought of the pleasure of "Understanding"-*Binah* etc. Now, what comes out of the last "circle" of the "Primal Desire", which is the thought of the pleasure in actualization or communication (*Malchut*), is not yet a particular desire for something outside of himself. Rather, once a person's primal desire comes to the final primal desire to bring his pleasure into actuality, he formulates a "desire for a desire-*Ratzon L'Ratzon*", which is a new desire based on how the primal desire will relate out, to others. This secondary desire may be seen as "self-perception". This is how he perceives himself as being for the entire duration of his life span. For instance, because of his primal desire for honor (*Hod*), he may perceive himself as being a very wise person. This desire is "created", so to speak, to facilitate the primal desire to be honored. Now, this "self-perception", likewise, is a general desire which encompasses many particular desires. This is to say that because he perceives himself as a wise person, he has particular desires, such as the desire to study profound books on many important subjects. He will want to be well versed in all the arts and sciences, as well as history, philosophy, law, great literature etc. On the other hand, if he would be offered a pulp romance or a comic book to read, he would reject it with disdain, since it does not fit in with his self-perception. Another example of this is a person who sees himself as a kind person. This self-perception includes every kind act he will ever do. Because he sees himself as kind, he will despise cruelty and callous behavior. This is what is called a "desire for a desire". That is, it is the general desire for his entire life span, which includes every particular desire that will ever come out into actual revelation. Similarly, *Adam Kadmon* is often referred to as the "seventy years" of lifespan. This is because it is the self-perception, the general desire for the whole, which is the source of all of one's particular desires. However, although this "desire for a desire" is a creation of something from nothing and is therefore subject to being changed, this desire usually remains concealed, in one's subconscious, as opposed to the actual specific desires for various particular things which actually become revealed, out of this "desire for a desire". For this reason, *Adam Kadmon* (the "desire for the desire") is referred to as the "concealment of the ten *sefirot* of the world of *Atzilut* (the specific revealed desire). The Rebbe will now explain this further, and He will explain how the "desire for the desire" is created as "something from nothing".

[7] The *Yechidah* of the soul.

matter, it comes out of the aspect of the essence [of his soul] so that he will have an essential and concealed desire, which is the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*).[8] However, [this Primal Desire] has not yet become invested within that thing [which he desires at all], but is rather still [completely] for himself, as mentioned previously.[9] However, when [the Primal Desire] becomes invested [within] and affects a "desire for a desire" for this particular matter, such as becoming invested within the intellect and thought, to cause a "desire for a desire" for this particular thing, the existence of this desire for this thing within the intellect and thought is like an entirely new creation from its source.[10] This is because the aforementioned aspect of the Primal Desire is the source for the creation of this "desire for the desire" of the intellect, and this "desire for the desire" is called a [new] creation.

For, we observe that it is not at all times that a person has a desire for a specific desire, such as the desire for business or for study.[11] It is [therefore] necessary [to state] that there is a source which creates this specific desire.[12] [This source] is called "the desire for this [specific] desire".[13] It automatically [follows] and is understood, that since the desire for this [specific] desire is not drawn forth at all times, and furthermore, at times it will radiate with great strength and light, while at other times it will radiate in a diminished and weak [fashion], therefore, it must be that even the source which makes and brings about this [specific] desire, this [source] being called the "**desire** for the desire", also comes about in

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[8] That is to say, he will have a primal pleasure and desire in kindness (and a distaste in its opposite).

[9] In other words, this primal thought is for the pleasure that he will derive, and is not yet a thought of anything outside of the self, whatsoever. An analogy to understand this can be seen from a newborn infant. When a child is born, he does not yet know what food is, and when he cries, he is not actually crying for food. Rather, he simply cries out of the pangs of hunger, and the desire and pleasure of being sated. We see from this that the primal desire of the child has not yet become invested in any actual desire for the food itself, but rather, he only desires the pleasure of being sated (the equal opposite of which is the pain of hunger).

[10] In other words, when a person has a primal pleasure and desire for honor, his "self-perception" of what he thinks will bring him honor is an entirely new creation. That is, how he will perceive himself to be or how he will relate to the world in order to achieve honor is like a new creation. Now, in human beings, this is not really an entirely new creation, but is rather shaped by the outside influences of the world. For example, if he lives in a society where money and riches are honored, he will form a self perception of himself as wealthy. If he lives in a society where wisdom is honored, he will form a self perception of himself as wise, and have particular desires for wisdom etc. If he moves to a different society where something else is respected, his self-perception may change to conform to that. We see that the existence of this secondary desire is not truly intrinsic to the essence of his soul, but rather, it is an entirely new creation which is subject to change. Now, the fact that below, in man, there is an "outside influence" which helps to form this self-perception does not effect the essential point that the self-perception itself does not have intrinsic value, but derives its existence only because the Primal Desire is invested within it and vitalizes it. However, above, in relation to G-d, there are no "outside influences". Rather, the opposite is true. Because G-d desired to create the world to be something that has the appearance of being "outside" of Himself, He therefore **created** the "desire for a desire" for the world.

[11] This is to say that the existence of the particular desires is not intrinsic or essential, for if this was the case, they would be constantly desirable and pleasurable.

[12] In other words, since they are not intrinsic or essential, they obviously are created.

[13] It is the "desire for the desire", the "self-perception", from which the particular desires come forth into revelation. As mentioned previously, one who perceives himself as "wise" will have particular desires for the study of particular fields of wisdom, while he will have no desire for "unwise" or "shallow" things, such as comic books. This is true even though his Primal Desire may not be for wisdom at all, but rather for honor.

an aspect of "something" coming into being from "nothing".[14] This is comparable to a bribe, which brings about a constant "desire for a desire" to merit [the briber]. This is because the bribe touches[15] the essence of his soul. Because of this it is constantly drawn out, bringing into being a "desire for a desire" of kindness and merit [towards the briber]. The opposite [is true] in regard to his enemy. A constant "desire for a desire" of judgment will be brought about [towards him], and the like. This will suffice for those of understanding.[16]

Now, as is known, every revealed desire includes ten [*sefirot*]. This being the case, this "desire for the desire" also includes ten [*sefirot* within it]. Moreover, [being that] there are ten powers, it automatically follows that that there are ten types of "desire for desire", all of which come into being in an aspect of "something" from "nothing".

All this[17] is an example, in order to understand the aspect of the ten *sefirot* of *Adam Kadmon* (Primordial Man), which is entirely just the matter of "a desire for a desire".[18] This is because they[19] are the aspect of the concealment of the ten *sefirot* of [the world of] *Atzilut* (Emanation) [whereas the ten *sefirot* of *Atzilut*] are revealed [desires], as is known.[20] For example, *Keter* (desire) of *Chochmah* (insight) of *Atzilut* is the desire for intellect. Its source is in *Keter* (desire) of *Chochmah* (wisdom) of *Adam Kadmon*, which is called "the [hidden] desire for this [revealed] desire". Likewise, [the revealed] *Keter* (desire) of *Chessed* (kindness) of *Atzilut* comes from [the concealed] *Keter* (desire) of *Chessed* (kindness) of *Adam Kadmon* etc.[21]

However, the coming into being of the ten *sefirot* of *Adam Kadmon,* itself, is all drawn from the aspect of the *Kav*-Line[22], which is called "The Source of the Coming into being of all

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[14] In other words his "self perception" and ambitions do not always shine with the same strength. This is because they are not intrinsic or essential, but are rather the result of constant creation, and are therefore subject to change and exchange.

[15] The literal translation here is "reaches".

[16] In truth, all "desires for desires" (or self-perceptions, if you will,) are created by a "bribe". That is to say, they are created by the essential Primal Desires, which are the primal desires for his own pleasures and self interests. It is the primal desire for the self which creates and animates one's general self-perception and all his particular desires. This, then, is the explanation of the statement that "a bribe reaches the essence of the soul, thereby constantly drawing forth a desire for a desire towards the briber". This is to say that the "bribe" is "what is in the self interest and pleasure of his Primal Desire" and therefore constantly brings forth a "desire for a desire" according to that. The opposite is true of things that are not in his self interest or pleasure. In such a case, a "desire for a desire" will be constantly drawn forth as well, but in opposition to the object of his displeasure. We see from all of the above that the "desire for the desire" (or self-perception) is like a completely new creation which does not "exist" intrinsically, but must be constantly brought forth from the Essential Primal Desire. (This is why *Adam Kadmon*, which is the "desire for the desire", is called *Adam D'Briyah*-Man of Creation, because it, literally, is created from the "Nothing" of the Essential Light of the *Kav*-Line and of the Essential Primal Desire for Himself).

[17] The above example of how it is in a human being.

[18] In other words, the entire concept of *Adam Kadmon* is the "self-perception" and "desire for the desire" for the whole of Creation. It includes, albeit in a concealed manner, every particular desire that will come out in the rest of Creation, from the beginning of creation, until the very end of creation at the end of the world of *Asiyah*-Actualization.

[19] The "desires for desires" of *Adam Kadmon* (Primordial Man).

[20] For example, one's revealed desires are a revelation of how he perceives himself subconsciously.

[21] In other words, the source of the particular desire for a specific intellectual wisdom is in his "desire of the desire/self-perception" of himself as a wise person. Likewise, the desire to do a particular kindness comes from his self-perception of himself as being a kind person.

[22] This actually refers to the Primal Desire-*Ratzon HaKadoom*, as mentioned previously (in chapter 17).

Desires for Desires". This is because it is the essential simple desire, which originated within Himself that it should be thus[23], as mentioned previously.[24] It therefore causes and makes the "desire for desire" [to be] in a particular way. [This principle applies] from the aspect of *Keter* of *Adam Kadmon* until the aspect of *Malchut* [of *Adam Kadmon*], which is the aspect of the "desire for the desire" for Kingship.[25]

However, the aspect of *Keter* of *Adam Kadmon* only comes about from the last level of the aforementioned *Heyulie* Primal Desire (*Ratzon HaKadoom HaHeyulie*).[26] [*Keter* of *Adam Kadmon*] is the "desire for the concealed desire" which is higher than the aspect of *Chochmah*-Wisdom of the "desire for the concealed desire". In this manner, all the ten *sefirot* of *Adam Kadmon* are in an aspect of concealment. [The *sefirot* of *Adam Kadmon*] are all the [hidden] "desires for the desires" for all the ten *sefirot* of *Atzilut* which [themselves] come in an aspect of revelation, as will be explained.[27] This will suffice for those of understanding.

This then is the [reason why] the aspect of *Adam Kadmon* is called "*Adam D'Briyah*-Man of Creation", [for] it [comes into being] similar to the aspect of the coming into being of "something" from "nothing". We clearly observe that a "desire for desire" comes into being at specific times, similar to how all other created entities come into being.[28] This is similar to the coming into being of thought, which is a creation of "something" from "nothing" in comparison to the essential desire in [a person's] soul.[29] We [also] clearly observe that [in

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[23] In this particular way.

[24] In other words, the Primal Desire for the Self is essential and comes from the simple predetermined desire of His Essence, as it radiates within the light of the *Kav*-Line (which is drawn from the Light of the Essence, as explained before).

[25] In this paragraph the Rebbe brings out the difference between the analogy of the human being below, and G-d above. That is, by a human being his "self-perception" and "desire for desire" is affected by outside influences. However, above, the "desire for desire" of *Adam Kadmon* is created according to how G-d, in His Essence, desired to create the world. In regard to a human being below, he **must** formulate a "desire for a desire", because there are obstructions to the immediate fulfillment of his Primal Desire for his Pleasure. However, in regard to G-d, above, there is no such obstruction. Rather, it is necessary to say that He created the "desire for the desire" because, in Essence, He **desired** that the world should be created in such a way, i.e. that there should be obstacles to overcome in fulfilling our essential desires.

[26] Refer to footnotes 2 & 6 of this chapter.

[27] In other words, the *sefirot* of *Adam Kadmon* are the "self-perception" for the entirety of Creation from which all particular revealed desires throughout Creation are drawn. Now, in comparison to the revealed desire (the *sefirot* of *Atzilut* - Emanation), which is for the external "object" of the desire itself, the desires of *Adam Kadmon* are still for the Self, i.e. "self-perception". Nonetheless, the "self-perception" is the perception of how the self will relate outward, to the external world. Therefore, in comparison to what is above it, the Primal Desire and Pleasure which is **entirely** for the self, it is considered to be a completely new creation, as explained above. The concept of "the revelation of the concealment" will be explained in the next chapter.

[28] As explained above, the existence of the "self-perception" is not essential or intrinsic, but is subject to circumstances and social influences. An analogy for this is like the difference between the desire to live and the desire to work and spend money in order to live and eat. The difference in comparison between them is clearly understood. The desire to eat and live is intrinsic, essential and constant in comparison to the desire to work. The desire to work is only **created** by the desire to eat and live, and is entirely dependant upon this desire for its existence.

[29] The comparison to thought is that thoughts are fluid and constantly changing. They are not essential and intrinsic but are rather created, by the desire, as "something" (the tangible) from "nothing" (the intangible). This is likewise the relationship between the Primal Desire for the Self (*Ratzon Kadoom L'Atzmo*) and *Adam Kadmon* – the "self perception" or "desire for desire". (Moreover, it is specifically thought, which

regard to] the "desire for the desire" which comes into an aspect of being, the beginning of its coming into being is specifically in thought.[30] This is because thought is an aspect of a vessel for the desire, since the desire becomes invested in the thought, as in the verse[31], "As I have thought to do".[32] Similarly, the first existence of the "desire for the desire" is [also] within thought, and is called "the desire which is within thought". This is the general [explanation] for the matter of *Keter* (Desire), *Chochmah* (Insight) and *Binah* (Comprehension) of *Adam Kadmon*. [That is to say,] this is the aspect of the coming into being and actualization of the light of the "desire for the desire" in a specific manner, as it comes in the "hidden thought"[33] [of *Adam Kadmon*].

In contrast, the aspect of the *Kav*-Line[34] is higher than the actualization of the existence of a "desire for desire" for a particular thing, even in the "hidden thought". Rather, the thought of everything that will be, is still entirely for Himself.[35] This is to say that it still includes [everything] in the thought for Himself, and is not an existence of a desire within a thought for anything outside of Himself whatsoever.[36] This will suffice for those of understanding. (In the words of Maimonides[37], this is "the knowledge of Himself, rather than a knowledge which is outside of Himself etc", as explained elsewhere.)

End of Chapter Eighteen

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limits, defines and contains the desire, thus giving it form etc. Likewise here, it is specifically the intellectual *Sefirot* of *Adam Kadmon* which define and create the "image" of the self, i.e. the self-perception etc. albeit, according to how G-d in Essence desires it.)

[30] In other words, it is the first intellectual *sefirot* of *Adam Kadmon* which give definition and limitations to the light of the desire, to create and form a self-image and self-perception.

[31] Jeremiah 26:3, 36:3

[32] This will be explained at great length in chapter 40.

[33] The "hidden thought" is to make a distinction between actual revealed intellectual thought, and the hidden "subconscious" thoughts of *Adam Kadmon* (as will be explained later on in great detail).

[34] This refers to the Primal Desire (*Ratzon Kadoom*), as mentioned previously, in chapter seventeen.

[35] The analogy for this was given previously as the difference between the desire and pleasure to sit, (for the self) and the desire for a chair, (something external to the self).

[36] Because he knows what his self pleasure is, he also knows what the external desire for it is. So, as in the above analogy, the person who desires to sit, also desires a chair, and will even know which type of chair will bring him the most pleasure, as well. Nonetheless, the desire for the external chair is, thus far, totally concealed within the desire of the self, to sit. Likewise, the Primal Desire and Thought is the Self Knowledge of G-d, of what His Essential Desire and Pleasure is. It includes everything that will come into revelation, albeit, as of yet it is totally concealed.

[37] See *Rambam*, *Hilchot Yesodot HaTorah*, Chapter 2, *Halachah* 9 and 10.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Edited by Rabbi A. Markel
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Chapter Nineteen

We must now understand the source of the ten emanated *sefirot* [of the world of *Atzilut* – Emanation]. Their source is from the aspect of *Malchut* of *Adam Kadmon*.[1] This is as stated in *Etz Chaim Shaar HaKlallim,*[2] that *Keter* of *Atik Yomin*[3] comes about from the aspect of *Malchut* of *Adam Kadmon.*

Now, we must first proceed with [an explanation of] the matter of how the ten hidden *sefirot* which are concealed[4], come out into revelation. This is the meaning of the verse[5], "He [who] calls out the generations from the beginning", i.e. from the "head"[6] of *Adam Kadmon* etc.[7]

Sefer Yetzirah states[8] that [the revelation of the concealed] is like "the flame which is bound with the coal"[9], and there are many similar analogies to this. However, this [concept] may be better understood from the [revelation] of the ten powers of the soul.[10]

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[1] In other words, the source of the *sefirot* of the world of *Atzilut* – Emanation is from the end of the "desire for the desire" of *Adam Kadmon*. As is known, the *sefirah* of *Malchut* – Kingdom is the last *sefirah,* and corresponds to the faculty of speech or "revelation". This will be explained later on in great detail.

[2] See *Etz Chaim,* (*Shaar Seder Atzilut*) *Shaar* 3, Chapter 1.

[3] "*Atik Yomin* – The Ancient of Days" is the inner aspect of *Keter* of the world of *Atzilut* and refers to the aspect of "pleasure", while "*Arich Anpin* – The Long Face" is the external aspect of *Keter,* and refers to the aspect of "desire". This will all be explained in great detail in chapters 23 & 24.

[4] In Hebrew this is called "*Esser Sefirot HaGnoozot B'He'elem* – The Ten Hidden *Sefirot* which are concealed". Now, it must be pointed out that this does not refer to the ten concealed *sefirot* which were mentioned earlier (in chapter 11). Those hidden *sefirot* are called the "*Esser Sefirot HaGnoozot B'He'elem Atzmooto* – The Ten Hidden *Sefirot* which are concealed in the hidden-ness of His Essence", and refer to the *sefirot* as they are in the Essence of the Infinite Light. This was explained in chapters 10 and 11. The "Ten Hidden *Sefirot*" mentioned here do not refer to that, but instead refer to the *sefirot* as they are in *Adam Kadmon*. The world of *Atzilut* – Emanation, is called "the revelation of the concealed" *sefirot* of *Adam Kadmon*. In other words, in relation to the world of *Atzilut*, the *sefirot* of *Adam Kadmon* are considered essential and concealed. This will now be explained further.

[5] Isaiah 41:4

[6] The Hebrew word for "beginning" is "*Rosh* – ראש", which also means "head".

[7] The meaning of this verse will be explained later on in the chapter and will become clearly understood. In general though, the difference between *Adam Kadmon* and the world of *Atzilut* is the difference between concealment and revelation. Therefore, the general meaning of this verse is that G-d "calls out" the generations from their concealment in *Adam Kadmon* into revelation in the world of *Atzilut* – Emanation.

[8] See *Sefer Yetzirah,* Chapter 1, *Mishnah* 7.

[9] In other words, when one blows on a lit coal, its flame radiates and becomes reveals that the coal is on fire.

As is known, the matter of "concealment and revelation"[11] is unlike the spreading forth of a power from the Essence, such as the power of action which spreads forth in the action, since [in such a case] it is the power of the essence itself [which spreads forth], and is called, "cause and effect".[12]

Rather, it is similar to the aspect of a ray and light[13] of the Essence. This is like the radiance of the rays of light of the sun,[14] or like the life and light of the soul as it is within the vessel of the body,[15] or, it like the flash of insight [as it comes] from the power of conceptualization,[16] and the like. However, a truer analogy for the concept of "the revelation of the concealed" is like the revelation of movement from a living animal,[17] or like the letters of thought and the letters of speech[18], and the like. All the above are better

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[10] By understanding how the powers of the soul come out of their concealment into revelation, we will understand how the *sefirot* of the world of *Atzilut* – Emanation come into revelation from their concealment in *Adam Kadmon.*

[11] i.e. the revelation of the concealed.

[12] This type of influence is what is called "*Shefa* – Influence" and was explained previously, in chapter 9, footnote 10. (Here is the footnote from chapter 9: In order to understand this paragraph, we must first understand the difference between a "light and ray" and an "influence" of cause and effect. An example of an influence of light is when a person expresses an intellectual thought into speech. Here, there is no change in his intellect at all, and it remains completely whole, as it was before he spoke. His intellect did not diminish whatsoever. Likewise, his speech itself did not diminish, in that he does not run out of words. Furthermore, the recipient of this "light" did not receive the actual light of the intellect itself, but only its radiance in the speech. The intellect remains where it was the entire time, in the head of the influencer. This is an example of a "light and ray", which is only a revelation of the essential power, but is not the essential power itself. In contrast, an example of "influence" of cause and effect is like when one lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it constantly. There is a diminishment from when he picked it up to afterwards, and therefore a change. Furthermore, there is a cause and effect here, and therefore when there is a difference in the effect it is due to the difference in the cause etc.) Similarly, the concealed desire of *Adam Kadmon*, i.e. the "self-perception" itself does not come forth. (Rather, it is only a revelation and "radiance" of this "self-perception" which becomes revealed in the particular desires of the world of *Atzilut*.)

[13] See previous footnote.

[14] That is to say, the light is only a revelation of the luminary, but is not the luminary itself.

[15] The fact that the body is alive is only a revelation and indication that the soul is in essence alive. However, the soul as it is vested in the body is not the essence of the soul at all, which is a complete singularity called the *Yechidah* – Singular. Rather, it is only a light and ray of the soul, which reveals and indicates upon the essence of the soul, that it is essentially alive.

[16] The flash of insight from the power of conceptualization is not a revelation of the intellect and power of conceptualization itself. Rather it is only a ray of "light" indicating and "shedding light" on the soul's essential power to conceptualize concepts.

[17] The movement of the animal is an indication that it is essentially alive. The reason this analogy and the following analogies are better than the previous analogies is because they bring out the point that the revelation of the essence takes place within something totally separate from the essence itself. For example, the movement of the animal really has nothing to do with the essential life of the animal but is only an indication and revelation of the fact that the animal is alive. (Likewise, the revelation of the essential desire is in something separate and "outside" of the essence. This is to say that the essential desire and even the "desire for the desire", is still a desire which is entirely for the self, while the revealed particular desires are for something separate and "outside" of the self, and are only an indication and revelation of the essential desire for the self.)

[18] In other words, when one conveys an intellectual concept in his speech, this is not his intellect at all, but is only a revelation that he possesses intellect. His intellect itself was not revealed whatsoever. Likewise, when one thinks a concept, it is only a revelation of his essential power to conceptualize concepts, but is

[analogies] than the analogy of the flame which is bound up, in a hidden fashion, with the coal. For although the flame was indeed in the coal in a hidden fashion, nonetheless, the flame came out of the essential heat of the coal, and this is thus not a true comparison to the concept of "revelation".[19] [This is because, "the revelation of the hidden"] is merely like the aspect of an appearance or a color, such as the color of an apple which is not essential to the apple [itself], as is known.[20]

This is likewise the case with the revelation of the concealed essential powers of the soul, such as the power of the quality of *Chessed*-Kindness, as it is in the essence. Its revelation is when a desire and intellect for kindness and goodness is constantly brought into being because of this essential quality of the essence of the soul.[21] The opposite is true of someone whose essential quality is cruelty. [In such a person] a desire and intellect for judgment and punishment is brought into being.

Now, the coming into being of the source of this desire[22] for [either] kindness or judgment is still considered to be [part and parcel] of the essential quality, and is altogether not separate from it.[23] However, the revealed desires for judgment or its opposite, which are born [of the "desire for the desire"], are merely like a revealed indication of the essence. This may be compared to the revealed movement [which comes] from the [power of movement in the] essence of the animal, or to the revealed life force [of the soul as it exists] in a separate thing, i.e. the [physical] body. This is to say that because he is essentially alive, he reveals his life force in [physical] movement. Moreover, because he is essentially a living being, he [therefore] also enlivens the inanimate body. [The physical life] is called "*Chayei Bassar*-the

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not a revelation of this essential power itself. Rather, it is only its radiance and light, as it is revealed in his thoughts. That is, these thoughts are only an **indication** of his essential power of conceptualization, but not the power of conceptualization itself. Moreover, the letters of thought and the letters of speech are incidental to the concept and are not essential to it. That is to say, one person may explain a certain concept using certain words, while another person will explain the very same concept, and even convey the very same explanation, using entirely different words.

[19] Here, the Rebbe is not negating the analogy of *Sefer Yetzirah*, but is only clarifying it. In other words, at first glance the analogy may be misunderstood, and one may come to think that the revelation of the ten *sefirot* of *Atzilut* from the concealment of *Adam Kadmon* is in the way of a "*Shefa*-Influence" (which was explained in footnote 11 and chapter 9). When the analogy is explained, its proper intent is understood, as will be seen later in this chapter.

[20] This is to say that the color is incidental to the apple and is not essential to it, nor does it affect the flavor. Nonetheless, the color of the apple is an **indication and revelation** of its sweetness and ripeness.

[21] In other words, when a person constantly does acts of kindness etc, this is an indication that in essence he is kind. That is, his revealed desires indicate his essential characteristics and qualities. Likewise, when a person constantly does acts of cruelty, this is an indication that in essence he is cruel.

[22] This refers to the "desire for the desire", the self-perception, which comes from the essential qualities.

[23] This is because even the self-perception is still entirely for the <u>self</u>. This is to say that it is not yet focused out of the self, to be expressed in something external. Therefore, it too is considered to be one with the essential desire from which it comes. This is in contrast to the revealed desires, which are the desires for something "outside" the self. (For example, there is the (essential) primal desire (*Ratzon HaKadoom*), which is the desire for his pleasure. Then there is the "desire for the desire"/the self-perception of *Adam Kadmon*, which is like the desire and thought of <u>himself</u> sitting. Then there is the revealed desire of *Atzilut*, which is like the desire for the chair. The differences between these three levels, is self evident.)

life of the flesh" etc. [Similarly,] the revelation of desire comes into a separate thing, which is this [above mentioned] matter of [either] kindness or judgment.[24]

However, the source[25] that gives rise to this desire comes from the power of the essential quality alone.[26] [We] automatically understand [from this] that since there are many different types of things, a specific desire will be born for each of them from a single source, which at all times is dependant upon the essential quality. Similarly, [when one's] intellect constantly leans towards a desire [for] kindness, this is only because of [his] essential quality of kindness, which constantly gives rise, specifically, to a desire and intellect for kindness. Because there are many different separate things [through which this kindness may be expressed, therefore,] an individual desire and intellect is born [from the same essential source] for each one [in and of] itself. This will suffice for those of understanding.[27]

We [therefore] find that the general "desire for the desire" for kindness can bring forth many different particular desires for kindness, in many very different matters and ways. [Nonetheless,] they all are from one source, this being the concealed desire, which is called, "The essential desire for kindness", [which comes about] because of the essential *Heyulie* quality [of kindness in the essence of the soul]. However, [this essential *Heyulie* quality] comes [to be expressed] in a specific way, to be this [specific] "desire for the desire" for this specific thing. This will suffice for those of understanding.

However, it is nevertheless understood that there is a great difference between [the concealed desire of *Adam Kadmon* and] the revelation of the desire for kindness [of *Atzilut*] which is merely the aspect of a "revelation of the concealment" of the essential desire, which arouses this [specific] desire. [In contrast, the concealed desire of *Adam Kadmon*] comes from the power of the essential quality [of the Self], and is not an aspect of a "separate thing".[28] This will suffice for those of understanding.

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[24] Just as in the above analogies, the revelation is merely an indication of the essence and is actually something "separate" from the essence itself, so too, the revealed desire is not the essential or concealed desire itself, but rather, it actually is invested within something "separate" from the essential desire. Nonetheless, it is a "revelation" and indication of the essential desire etc.

[25] This refers to the "desire for the desire"/self-perception of *Adam Kadmon*.

[26] This is to say that although in comparison to the essential primal desire (*Ratzon HaKadoom*), the "desire for the desire" (*Adam* Kadmon) is considered to be like a new creation. Nonetheless, in truth, it is still entirely focused on the self (i.e. **self**-perception) and is not yet a desire for something external to the self.

[27] Because there are many different external matters through which the "desire for the desire"/self-perception may be expressed, a specific desire will be born for each of these specific matters. Nonetheless, all the revealed desires come from one source, which is the "desire for the desire"/self-perception. An example of this is someone who is essentially kind. His essential kindness can be expressed in any number of different ways. He may give food to a poor person, he may give him money, or he may speak kind words to him etc. All of these different desires and external acts of kindness, come from the same source, which is his "desire for the desire"/self-perception of kindness, which, in turn, is bound up with his essential quality of being kind.

[28] This is to say that in *Adam Kadmon* the desire is firstly for the self, and it is secondly a holistic desire of the whole, from which the external particulars have not yet been revealed. In contrast, *Atzilut* is the revelation of the external particulars of that whole. The analogy of the difference between the two was given in footnote 22 of this chapter. (Moreover, the "desire for the desire"/self-perception of *Adam Kadmon* is created by the Essence of G-d, exactly according to how He estimated would be necessary within His Essence, and is the general desire for all of Creation, as a whole.)

Now, the matter of "He calls out the generations from the head of *Adam Kadmon* etc" may be understood according to the above analogies. This is analogous to one who calls out to something to come out from its concealment to be revealed outside. Likewise, the main matter of the aspect of the ten *sefirot* of [the world of] *Atzilut*-Emanation, is only that they come out from being concealed and become revealed.[29] This is why they are called by the terms, "Lights-*Orot*" or "Emanations-*Sefirot*", [in that they are] similar to a ray and a light.[30] This is similar to any aspect of the "revelation of the concealed" in that it is only an aspect of light, or only like the aspect of an indication [of the Essence], [such as the] color [of an apple]. [In other words,] it is like the movement of an animal [which is merely an indication that in essence, it is alive] etc. Moreover, this is the meaning [of the word *Atzilut*-Emanation,] as in [the verse][31], "And He emanated from the spirit", which was not the [actual] spirit of Moshe [itself].[32] Rather, it was only an aspect of a revelation of his light and ray, which spread forth and emanated, similar to a flame [which emanates] from a coal[33], and the like.

All this may be understood according to the aforementioned analogy regarding the matter of [how] the desire becomes revealed in a separate thing. That is, it emerges from the concealment of the essential desire, according to [his] essence, as mentioned previously. Likewise, the aspect of the *Ketarim*[34] (Crowns) of [the world of] *Atzilut*-Emanation, is only the aspect of the **revelation** of the desire, in comparison to the concealed essential desire [itself], which is called "the desire for the desire", this being the aspect of *Adam Kadmon,* as previously explained.

For example, the revealed desire for kindness of *Atzilut* which is called *Keter* of *Chessed*, is drawn from the aspect of the concealed desire for kindness of *Adam Kadmon*.[35] Likewise, [the revealed desire for wisdom (*Chochmah*) of *Atzilut* is drawn] from the aspect of the concealed desire of *Chochmah* [of *Adam Kadmon*].[36]

However, just as it is understood from the aforementioned analogy that the existence of what is called "the desire for the desire" comes as an aspect of a "general [desire]", which "gives birth" to many different [particular] desires and many different matters and ways,

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[29] In other words, in *Adam Kadmon* the particular desires are concealed in the general desire for the whole of Creation. In *Atzilut* the particulars desires themselves come into revelation.

[30] That is, it is not the "general" whole desire of *Adam Kadmon* itself which comes out into revelation, but rather, it is only a "revelation" and indication of the concealed desire of *Adam Kadmon*, which becomes revealed in *Atzilut*. (See also footnote 11 of this chapter.)

[31] *Beha'alotcha* 11:25.

[32] This is referring to when G-d emanated a spirit of prophecy upon the seventy elders, from Moshe's spirit of prophecy. They did not receive Moshe's own spirit of prophecy but only an "emanation" thereof. Moreover, this is attested to by the fact that Moshe's spirit of prophecy was not diminished in any way whatsoever as a result of this revelation and emanation. This is because the emanation of his spirit of prophecy was only in the way of a "light and ray", which was explained previously. Likewise, the revelation of *Atzilut* from the concealment of *Adam Kadmon* is only in the way of a "light and ray", and it is for this reason that the world of *Atzilut*-Emanation is called this name.

[33] When one lights something else from the flame of the coal, the flame of the coal is in no way diminished.

[34] This is plural for the *sefirah* of *Keter* – Crown, and as previously mentioned, the *sefirah* of *Keter* corresponds to the faculty of desire.

[35] The desire to do a particular act of kindness is drawn into revelation from the hidden desire to be kind.

[36] The desire to study a particular wisdom is drawn into revelation from the concealed desire to be wise.

likewise, many different types of revealed desires for kindness of [the world of] *Atzilut* are "born" from the aspect of the "desire for the desire of kindness" of *Adam Kadmon*.

The [explanation of the] matter is that from the aspect of the *Malchut*[37] of a [particular] quality of *Adam Kadmon*, comes about the aspect of the *Keter* of that quality of *Atzilut*. However, [when speaking] of the ten *sefirot* generally, it is only from the [general] aspect of *Malchut* of *Adam Kadmon* that the [general] *Keter* of [the world of] *Atzilut* is made. This is to say that it is only from the "letters" and revelation of the **concealed** essential desire that the essential light of the **revealed** desire is made.[38] (This bears a similarity to what was explained in chapter eighteen, that the "desire for the desire", i.e. the *sefirot* of *Adam Kadmon*, is only made from the aspect of the "end action" of the "Essential [Primal] Desire"-[*Ratzon HaKadoom*].)

(By way of analogy, [this is like] the revelation of the desire in the speech[39] of the influencer, which becomes the essential desire of the recipient. Similarly, it is like how the letters that reveal the intellect in the speech of the influencer, become the essential intellectual light of the recipient. Likewise, the light of the desire for kindness in the recipient, only comes about from the letters and revelation of kindness in the speech of the influencer. As is known regarding every [type of] cause and effect, the root and beginning of the effect is made from the last level of the cause. Similarly, *Keter* of *Atik Yomin*[40] [of *Atzilut*] is made from the aspect of *Malchut* of *Adam Kadmon*. In other words, the source of revelation of the desire which results from pleasure, which is called *Atik Yomin,* as will be explained, is made only from the revelation of the "desire for the desire" in "speech".)

This is the general [explanation] of the matter of the ten *sefirot* of [the world of] *Atzilut*, which came out of the concealment of the ten *sefirot* of *Adam Kadmon*, as stated, "He calls out the generations from the head" [of *Adam Kadmon*] etc.

End of Chapter Nineteen

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[37] The *sefirah* of *Malchut* (Kingdom) will be explained in great detail later in the book. However, in general, it represents the "letters" of revelation of any particular *sefirah* or world (and is therefore generally compared to speech). For example, *Malchut* of *Chessed* of *Adam Kadmon* represents the tangible "letters" of the desire to be kind as it is in the self perception. It is the letters of the "desire to be kind", which becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular kind act.

[38] When speaking in general terms, the *Keter* of the lower world comes from the *Malchut* of the upper world. Therefore, it is not incorrect to say that *Malchut* of *Adam Kadmon* becomes *Keter* of the world of *Atzilut*. However, more particularly speaking, the general *sefirah* of *Malchut* of any world is made up from the *Malchut* of each particular *sefirah* of that world. For example, *Malchut* of *Chessed* of *Adam Kadmon* becomes *Chessed* of *Malchut* of *Adam Kadmon*. Likewise, *Malchut* of *Chochmah* of *Adam Kadmon* becomes *Chochmah* of *Malchut* of *Adam Kadmon*. Then, the particular *sefirot* of *Malchut* (which are all the particular *Malchut's* of the *sefirot* of that world) become the *Keter* of the lower world. So for example, from the *Chochmah* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chochmah* of *Atzilut*. Likewise, from the *Chessed* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chessed* of *Atzilut*. Therefore, when speaking particularly, it is from the *Malchut* of an quality of *Adam Kadmon* which becomes the *Keter* of that attribute of *Atzilut*. (In simpler terms, particularly speaking, it is from the desire to be kind of the "self-perception" that there comes the desire to do a particular kind act etc.) The *sefirah* of *Malchut* will be explained later in the book.

[39] As mentioned previously, the *sefirah* of *Malchut* is compared to the revelation of speech.

[40] As was mentioned previously and as will soon be explained, *Atik Yomin* is the inner aspect of *Keter* of the world of *Atzilut*-Emanation (and corresponds to the pleasure of the desire).

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
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Chapter Twenty

Now, before the details of the ten *sefirot* of [the world of] *Atzilut* can be explained, we must preface [by explaining] the matter of *Nekudah*-Point, *Sefirah*-Emanation, and *Partzuf*-Stature.[1]

As is known, the general difference between the aspect of *Tohu* (Chaos) and the aspect of *Tikkun* (Rectification) is that the ten *sefirot* of *Tohu* (Chaos) are only in an aspect of "points", which are the aspects of the *Ketarim*[2] (Desires).[3] [In contrast,] in the world of *Tikkun*-Rectification, the [*sefirot*] come in an aspect of division in which each *sefirah* [is divided] into ten, and therefore, the aspect of "Rectification" automatically comes about.[4] This is the inter-inclusion [of the *sefirot*] by means of the name of 45 (*Ma"H* – מ"ה).[5]

Now, the explanation of these matters is known, that the aspect of *Nekudot*-Points is the aspect of an essence before it spreads forth. This is similar to a point, which does not spread forth. An example [of this] is the light of the quality of *Chessed*-Kindness. The aspect of the essential quality of kindness is the aspect of its *Keter* (Desire).[6] However, what is meant here is not the aspect of the essential quality of *Chessed*-Kindness as it is embedded and rooted within the essence of the soul, which is called the *Yechidah* (Singular), as mentioned previously, since [the way it exists embedded in the essence of the soul] is [still] totally in an aspect of a *Heyulie,* (as mentioned previously in chapters 10 and 11). Rather, what is meant here is in regard to the aspect of the revelation of the desire for a **particular** [act of]

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[1] In Kabbalistic texts these three aspects are often referred to as *Akoodim*, *Nekoodim* and *Beroodim*, as will be explained shortly.

[2] *Ketarim* is plural for *Keter* – Crown, which is the aspect of pleasure and desire.

[3] That is to say, the aspect of *Tohu* – Chaos is the revelation of the essential desire, as it is in essence. As will be explained, since they are absolutes, one essential desire cannot compromise and become coexist with its opposite.

[4] This is because each particular *sefirah* contains something of its opposite within it and therefore strikes a sympathetic chord with it. For example *Chessed* – Kindness contains ten *sefirot*, including *Gevurah*-Might, and can therefore be joined with it etc.

[5] As previously explained, the name of *Ma"H* (45) represents the aspect of sublimation to G-dliness, as in the verse, "*V'Nachnu Mah* – And what are we". As mentioned previously, the "inner" name of 45 (*Ma"H*) is the aspect of the Essence of the Infinite Light-*Atzmoot Ohr Ein Sof* as it is revealed in the *Kav* -Line. It is through the sublimation of the qualities of *Tikkun* to G-d that they do not oppose and negate each other. This is because, in their true essential source, in the Essence of G-d, they are not in conflict and are actually, literally as one (as explained in chapters 10 and 11). This is also, as is explained elsewhere, the reason why the angels of kindness (the camp of *Michael*) and the angels of judgment (the camp of *Gavriel*) do not clash and destroy each other. It is solely because of their sublimation to their common and essential source in G-d.

[6] The desire for kindness is the essential light and motivation of all that follows after it.

kindness, [as it becomes revealed] from its concealment in the essential *Heyulie* of kindness. [Now], even this [revealed] desire has not yet spread forth [from its essential state]. Rather, it [exists] as it is, beyond[7] reason whatsoever for this desire, [such as the reason for] why he desires to reveal kindness etc. Certainly, [as of yet], there are no divisions into the various different ways [that this kindness may be expressed]. Even if his intellect leans specifically to *Chessed*-kindness, [nonetheless] it is not divided into different ways [of how the kindness will come out]. [This is because] although the [aspect] of intellect which leans essentially towards kindness and merit is the aspect of the *Chochmah* (Insight) of the essential *Chessed* (Kindness), nonetheless, it too, is only in an aspect of a *Nekudah*-Point.[8] Likewise, [the aspect of] the *Netzach* (Conquest) of this *Chessed* (Kindness) [also] comes in the way of a *Nekudah*-Point.[9]

We [therefore] find that though the aspect of the essential kindness which comes into revelation, includes ten [*sefirot* within it, i.e.] desire, intellect and emotions, nonetheless, there are no recognizable divisions within them. Rather, they are all [included] in an aspect of a single point. This is the aspect of *Akudim*-Bound[10], wherein [the *sefirot*] were all bound up in a single vessel.

It is because of this that the aspect of the ten *sefirot* of *Tohu*-Chaos cannot unite or become inter-included with one another. Rather, they are [disjointed points,] one beneath the other, as stated, "He reigned and he died etc".[11]

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[7] The text reads "without reason". Nonetheless, it is without reason because at this point it is "beyond" reason.

[8] This is to say that although the desire possesses ten *sefirot*, they are all completely bound up with the desire, and are "enslaved" and controlled by it. Therefore, the intellect of the desire is not really a rational objective intellect, but is, rather, driven to support and facilitate the desire. The same holds true of all of the other qualities and faculties of *Tohu* – Chaos. They are all bound up with the desire and enslaved by it.

[9] The same holds true of all the particular *sefirot* of the essential desires of *Tohu* - Chaos. They are all bound up with the desire and are completely enslaved to it.

[10] The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim, Nekudim* and *Brudim*. These terms, which mean "bound", "speckled" and "splotched", have their source in the Torah account of how Lavan (Leah and Rachel's father) tried to swindle Yaakov out of the wages due him for tending Lavan's flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with "bands" around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three above mentioned levels of *Nekudah, Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah,* in which the *sefirot* are all "bound" up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch.

[11] This verse refers to the eight Kings of Edom, who were the descendants of Esav, the brother of Yaakov. Esav and Yaakov represent the two worlds of *Tohu* – Chaos, and *Tikkun* – Rectification. In Kabbalah, these eight Kings are referred to as the "Kings of *Tohu*". Because these are the "Kings of *Tohu*", the one must die before the other can reign. This is because the essential points of the world of *Tohu* are incompatible with each other, and cannot coexist. For example, in *Tohu* the essential desire for kindness, though it is composed of intellect and emotions, cannot join with the essential desire for sternness. This is so even though sternness too, is composed of intellect and emotions. The reason for this is because the intellect and emotions of the desire to be kind are absolute kindness and exist solely to justify the kindness,

An example of this is an essential desire for kindness which comes into revelation. Although it includes intellect etc, nonetheless, it cannot join with an essential desire which is its opposite, [such as an essential desire] that comes in an aspect of judgment. [This is the case] even though it too includes intellect, [albeit, one] which essentially leans towards judgment. This is because they do not have a vessel within which two [essential] opposites, such as these, can become inter-included.

We can tangibly observe that a person whose intellect essentially leans towards kindness cannot, in any way, tolerate his opponent, who is a person whose intellect essentially leans towards judgment. (This is analogous to the debates between the academies of Shammai and Hillel, and the like.[12] Even if his opponent poses difficult questions [on his views], which he is unable to logically answer, he will remain silent, but he will [find it] impossible to acknowledge [the correctness of his opponent's opinion]. [Neither will he be able] to retract [his opinion] and align himself with the opposite view, whatsoever.[13])

However, the aspect of *Tikkun*-Rectification is when a quality comes to spread forth from its [essential] point (*Nekudah*), outside of its essential desire and intellect. In other words, this is like when the attribute of *Chessed*-Kindness gives rise to a desire and intellect to have a kind disposition toward his fellowman, [specifically] because he did him a favor. [This is to say that] it is not because his [own] essential goodness and kindness becomes revealed, as a necessary consequence of the natural goodness in the essence of his soul. On the contrary, he may be cruel by nature. However, he will desire to do [acts of] goodness to someone who was gracious to him and who saved him from death, or the like. [Moreover,] his intellectual disposition towards him will always lean towards [thoughts of] kindness and merit, and the like. This is called **composite** kindness and goodness. It is not at all the simple essential kindness which stems from his [essential] nature. The same [principle] is true of the opposite [quality], which is the composite quality of judgment. Towards his enemy, who has done him much harm, his desire and intellect will lean towards [judging him as being] guilty, even though he [himself] may be a kind and merciful person in his essential nature.

Accordingly, it is understood that there are many different ways in which the composition [of one's desires] are formed, according to the composition of his emotions towards [any given] thing. This is like love or hate which are dependent upon something, as mentioned

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whereas the intellect and emotions of the desire to be stern are absolutely stern and exist solely to justify the sternness. Because they are absolute opposites, they are incompatible with each other and cannot coexist simultaneously. The one must be destroyed before the other can be revealed. This brings about chaos, and is called "The death of the kings of *Tohu*". The breakdown of the *sefirot* of *Tohu* is referred to as the "*Shevirat HaKelim* – The Shattering of the Vessels", and will be discussed later in the book.

[12] Now, it must be pointed out that the example of the disputes between the academies of Shammai and Hillel is not a true example of the breakdown in *Tohu* – Chaos. This is because although their views essentially differed from each other, even in regard to the practical application of certain commandments, nonetheless, when it came to actual the fulfillment of the commandments, they followed the view of the majority, as Jewish Law (*Halacha*) prescribes. However, this is not the case in regard to the "Kings of Tohu", in which there is no possibility of compromise and cooperation. The one essential desire must "die" before the other one can "reign".

[13] This shows that the intellect is not a true intellect but is completely bound up with the point of the essential desire.

above. It is therefore possible to find something that, from one angle, he loves, and his desire and intellect are entirely for goodness and kindness [towards that thing], while from another angle of the very same thing itself, he hates it. [This is to say that] his desire and intellect is turned towards harming and punishing [the very same thing]. [Because of this,] it is possible for there to be an intermediary [composite] aspect, which includes *Chessed*-Kindness and *Gevurah*-Judgment together as one.

This is in accordance with the statement[14], "[In the same matter] where His judgment is, [there He enumerates good deeds]", in regard to King Saul who killed the Gibeonites. [Simultaneously, King David was reprimanded] for not properly eulogizing [King Saul]. [This is an example of] two opposites at once.[15] Similarly, regarding King Solomon's marriage to the daughter of Pharaoh it states[16], "My anger has been aroused etc". However, Song of Songs was said in reference to [G-d's] joy over the building of the Holy Temple, as stated, [17] "On the day of the joy of His heart". [This is an example of] joy and anger, one thing and its opposite, as one.[18] Similarly, [regarding the flood] it states[19], "[I will not again curse the ground any more for man's sake;] for the impulse of man's heart is evil from his youth." However, previously it was stated,[20] "And G-d saw that the wickedness of man was great in the earth, [and that all the impulse of the thoughts of his heart was only evil continually.] And G-d repented [for having made man on earth] etc."[21] As is explained elsewhere, all of this comes about from the aspect of the qualities of *Tikkun*-Rectification, which are composite aspects. In other words, they spread forth [outside of their essence] and do not result from the essential [nature] alone.[22] Therefore, it is possible for there to be an inter-inclusion of one thing with its opposite.

In contrast, [regarding] the *Nekudah*-Point of *Tohu*-Chaos; even when it is made into a division of ten [*sefirot*], [nonetheless] it is only [in the aspect of] a *Sefirah*-Emanation.[23]

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[14] See Tractate Yevamot 78b, Rashi there. Also see Tzefanya 2:3.

[15] In other words, both judgment and kindness were shown toward a single individual, King Saul.

[16] Jeremiah 32:31, also see Tractate Nidda 70b.

[17] See Zohar, Terumah 143a.

[18] The verse regarding G-d's anger actually states, "My anger and my fury has been aroused from the day that they built it etc." The Talmudic Sages stated that this refers to King Solomon's marriage to the daughter of Pharaoh. However, it was King Solomon who built the Temple, and about that G-d was joyous. These are two opposites towards a single individual.

[19] Genesis 8:21

[20] Genesis 6:5,6

[21] In other words, G-d desired to destroy the earth and brought about the flood because "man is evil" etc. However it was for this very same reason that G-d said he will never again destroy the earth, because "man is evil" etc. Here, we see two opposites results from the very same matter.

[22] Because of this the qualities of *Tikkun* are objective and rational, as opposed to the qualities of *Tohu,* which are subjective and irrational.

[23] See footnote 8. The difference between the *Nekudah* and *Sefirah* can be understood in the following manner. Because the *Nekudah* (Point) is an essential, undiluted desire, it becomes completely irrational, often bringing about the opposite of the desired effect. As a result, each desire must be completely eradicated before it can be replaced by a different one. An example of this principle is the case of a very narrow minded person who is incapable of compromise. When such a person is kind, his kindness knows no restraint. He will be indiscriminately kind to everyone and he will be excessive in this kindness. Eventually, though, his kindness will, of necessity, break down because he will find himself being severely taken advantage of, and will become completely drained, both monetarily and emotionally. Such a person might then swing to the opposite extreme, becoming overly suspicious of others, excessively callous of

[However,] it is not a *Partzuf Adam*-Stature of Man, wherein there is the aspect of the inter-inclusion of all opposites.[24]

Rather, it is specifically in the aspect of *Tikkun*-Rectification, in which each point spreads forth, out of its essence, that they can become inter-included through the abundance of many different vessels, within which they are composed.[25] This will suffice for those of understanding.

This, then, is [the meaning of] the statement in *Sefer Yetzirah*, "He took fire and water and mixed them one with the other". In other words, [this is] the aspect of the composition of fire and water [together], specifically **not** [as they are] their essential state,[26] as explained elsewhere at length.

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their needs and extremely unkind. This approach too, will eventually break down, when people begin disliking and avoiding him because of his mean spirit. The above principle applies when the desire comes in the form of an essential point, in which the intellect and emotions are "slaves" that are "driven" to fulfill it in an absolute manner in which there are no compromises. This may be compared to the uncompromising fanaticism of a Moslem fundamentalist terrorist who is hell bent on pushing his agenda no matter what the outcome. This level of *Tohu* is called *Nekudah* (Point). Besides the *Nekudah* (Point) there is another level in *Tohu,* called *Sefirah*. This is when the point divides into ten recognizable traits. Because of this, there is the appearance of rational behavior. It **appears** to be an objective, reasonable intellect which is open to compromise. In truth, however, here too the intellect, emotions and actions exist merely to facilitate the desire that drives them. An example of this is a Christian missionary. He talks and acts as if he is an objective, reasonable person, but in reality he is neither reasonable nor objective. In reality he is completely bent on converting you to his religion and his speech and actions are there merely to facilitate this. This is why he knocked on your door in the first place. Though it appears that a reasonable conversation is taking place, if he is refuted in debate, he will automatically revert back to the essential point of the irrational desire in which there is no compromise and no recognizable intellect at all, such as saying, "It is true because I know it in my heart", etc. In summary, *Tohu* is when the light (revelation) of the desire is too strong for the vessels and overpowers them, so that they can no longer be objective but rather become completely unrestrained and driven by the desire.

[24] *Tikkun* (rectification) is also called by the term *Partzuf*, which means "face" or "personality". This is because in *Tikkun* there are recognizable divisions of the *sefirot* into ten, each of which is divided into subsequent divisions of ten etc. The concept of a *partzuf* is the inclusion of all opposites, like a human being, who has many facets to his personality, all of which join to make him who and what he is. Besides this, his physical body too is made up of many parts with different and even opposite natures and functions, and yet, not only do they not contradict each other, but they work in conjunction as a unified system. Each organ performs the function it is suited for while allowing the others to perform their function. Furthermore, in order to perform properly, every organ depends on the others for its health and vitality, for example, if a person has nagging foot pains, this will affect his brain and he will have difficulty concentrating on his studies. This mutual coexistence and symbiosis is not possible in *Tohu*, where the *sefirot* exist as pure essences and are therefore incompatible with their counterparts. It is specifically in *tikkun* that mutual coexistence and symbiosis can exist, since in *tikkun* each point comes about as an extension outside of its essence. It is specifically then that they can be included one with the other through the many various types of vessels for expression, of which they are composed etc. The vessel integrates something of each *sefirah* (as will be explained later). This being the case, they all find expression in it.

[25] See previous footnote. This will be understood more clearly later in the book, with a thorough explanation of the inter-inclusion of the vessels.

[26] As they exist essentially, it is impossible for these two opposites to coexist. However, the physical water which we have in our world is a composite which possesses something of the element of fire within it. Likewise, physical fire possesses something of the element of water within it. In truth, it would be impossible for a physical world to exist, altogether, from the essential desires of *Tohu* – Chaos. (This is as explained by the Ari'zal and the Alter Rebbe that the statement that "G-d created worlds and destroyed them" refers not to the physical world, which is a composite world, the source of which is *Tikkun*-

End of Chapter Twenty

Rectification, but rather, it refers to the worlds of *Tohu* – Chaos, in which one *sefirah* cannot coexist with the other and therefore each *sefirah* must "die" before the next one can "reign", as previously explained.) Rather, our physical world is a composite world, in which all the *sefirot* are interrelated and interdependent and, therefore, one *sefirah* and its opposite can join.

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Chapter Twenty One

With all of the above [in mind], the general matter of the inter-inclusions of the three emanated lines may be understood. [The *sefirot* of] *Chochmah, Chessed* and *Netzach* are to the right, *Binah, Gevurah* and *Hod* are to the left, and *Da'at, Tiferet* and *Yesod* are in the middle.[1] [Now,] it is stated in *Pardes*[2] that the inner aspect of *Keter*, which is called *Keter* of *Keter*, is not divided into three lines. [It is only from] the external aspect of [*Keter*] that the three lines separate. [In other words, it is] from the aspect of *Chochmah* of *Keter* [that a distinction of three lines begins], as is known regarding the [Kabbalistic] intentions of [the words] "The Great, The Mighty and The Awesome"[3] etc.

The explanation of these matters is that the aspect of the inter-inclusions of the right and left lines [one with the other] is specifically by means of the middle line. The [explanation of the] matter is that in the right line of *ChaCha"N,*[4] *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, but is [nonetheless] separate from it.[5] This may be [understood by] the fact that *Chessed* – Kindness, is an offshoot of [*Chochmah*, which is the] intellect and reasoning which leans to kindness toward something separate[6], as mentioned previously. Similarly,

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[1] These three lines are known in Kabbalah and Chassidut by their abbreviations. *Chochmah, Chessed* and *Netzach* are called *ChaCha"N*. *Binah, Gevurah* and *Hod* are called *BoGa"H*. *Da'at, Tiferet* and *Yesod* are known as *DaTi"Y*. (It is this configuration of the *sefirot* into three lines, right, left and middle, which is usually depicted as "The Tree of Life". This configuration of the three lines of the *sefirot* as they are inter-included, is generally called the ten *sefirot* of *Yosher*.)

[2] See *Pardes Rimonim* of Rabbi Moshe Cordovero, *Shaar HaTzinorot*.

[3] See the beginning of *Amidah* prayer. As mentioned previously, "The Great – *HaGadol*" represents *Chessed* (Kindness) to the right, "The Mighty – *HaGibor*" represents *Gevurah* (Might/Judgment) to the left, and "The Awesome" represents the median conduct, the middle line which synthesizes the right and the left, which is *Tiferet* (Beauty/Mercy).

[4] This is an acronym for *Chochmah, Chessed* and *Netzach*. See footnote 1.

[5] This is to say that although *Chessed* – Kindness is an offshoot of the holistic perception of *Chochmah* – Insight, nonetheless, *Chessed*, which is the emotion of Kindness, is an entirely different matter than *Chochmah*.

[6] The literal translation of "something separate" is "a composite". This is in contrast to the simple essential desire mentioned in the previous chapter. In that case, it is not the "separate" object which forms the emotions and desire towards it, but rather, the simple essential desire forms the emotions and desire towards it. However, here, this is a composite desire, that is, his emotions are born out of his connection to the separate object itself, rather than from his essential desire. In other words, he is objective rather than subjective. Now, because *Chochmah*, which is the intuitive flash of insight, views things in a holistic fashion, it will therefore tend to lean toward kindness. For instance, in judging someone in a court case, if we look at the whole person, such as his upbringing, social status and environment etc., rather than only scrutinizing the details of the crime, in the majority of cases, we will tend to view him more kindly and

Netzach – Conquest is an offshoot of *Chessed*, but is [nonetheless] separate from it. This is to say that the quality of kindness necessitates the aspect of triumph, in order to bring the kindness to actualization etc.[7]

[On the other hand] the left line [of *BoGa"H*[8]] is the opposite [of the above]. For example, the [emotional] quality of judgment branches out from an intellect which leans towards judgment. In this manner *Binah* [gives rise to] *Gevurah*, as stated,[9] "I am *Binah*, *Gevurah* is mine".[10] [For, as is known,] *Chochmah* leans towards kindness, while judgments are aroused from *Binah*.[11] (This accords with the statement in *Etz Chaim* that *Abba* (Father) is the source of the kindnesses and *Imma* (Mother) is the source of the judgments, as is known.[12])

Now, the aspect of the inter-inclusion of these two [opposite] lines, so that they come to be connected [and synthesized] as one, is by means of the middle line of *DaTi"Y*.[13] For example, *Da'at*[14] is the aspect of the median [conduct] which tips [the mind] from intellectual kindness to intellectual sternness, and is [therefore] called "The Leaning *Da'at*".[15] (For example, [the verse,[16] "I will not continue to curse the earth because of mankind,] because the inclination of man's heart is evil from his youth, [I will, therefore, not continue to punish any living thing, as I had done etc"] becomes an intellectual reasoning for merit, though at first, this very same intellectual [reasoning] leaned toward judgment, as stated,[17] "And G-d saw that the wickedness of man was great [in the earth, and that all the impulse of the thoughts of his heart was only evil continually. And G-d repented that he had made man on

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favorably. From this we see that *Chessed* is an offshoot of the holistic perception of *Chochmah*. Nonetheless, as mentioned above, *Chessed* is an entirely different matter than *Chochmah*.

[7] *Chessed* (Kindness) is the quality of expansive and abundant spreading forth of influence. Since *Netzach* is the quality of Conquest, which is the matter of spreading forth by expanding the borders of his influence, we see that it is an offshoot of *Chessed*. But, on the other hand, it is an altogether separate matter from *Chessed*, just as *Chessed* is an altogether separate matter from *Chochmah*, though it is an offshoot from it, for *Netzach* is not a form of *Chessed* at all. Nonetheless, when there is a desire to do a *Chessed*, all obstacles to its fulfillment must be overcome for it to come to its fruition. This is a function of *Netzach*, which is the quality of perseverance, and the overcoming of obstacles.

[8] This is an acronym of *Binah, Gevurah* and *Hod*. See footnote 1.

[9] Proverbs 8:14

[10] It is specifically from *Binah* that the heartfelt quality of being judgmental branches out. This is because *Binah* constitutes a close scrutiny and analyses into the finest details of a subject (as discussed in chapter 1). Therefore, it is specifically in *Binah*, that faults will begin to be noticed, eventually bringing about a judgment to withhold influence (*Gevurah*). (However, although *Gevurah* is an offshoot of *Binah*, it is nonetheless an entirely separate matter from it.)

[11] *Zohar VaYikra* 10b, 11a

[12] *Chochmah* is called "Father", for it is *Chochmah* which provides the seminal "drop", the flash of intuition, which is then developed by *Binah* – "Mother", into a fully comprehended and developed concept, which then affects and gives "birth" to the arousal of emotions.

[13] This is an acronym of *Da'at, Tiferet* and *Yesod*, as stated in footnote 1.

[14] As mentioned in chapter one, the faculty of *Da'at* is the intellectual interest, feeling and connection to the subject matter.

[15] That is, the thoughts towards any given matter are according to the intellectual connection and feeling towards it. Moreover, it is the faculty of *Da'at* which makes the actual intellectual "decision" towards anything.

[16] Genesis 8:21

[17] Genesis 6:5,6

earth] etc."[18] There are [many] other cases similar to this, as is explained elsewhere.) We find that [specifically] in *Da'at* that the two conceptual opposites of *Chessed* (Kindness) and *Gevurah* (Judgment) become connected. That is, it may lean toward kindness in one manner and toward judgment in another manner, and the like, even in [regard to] the same case.

Similarly, the attribute of *Tiferet* mediates between [the heartfelt emotion of] *Chessed* and [the heartfelt emotion of] *Gevurah*,[19] An example of this is the [quality of] mercy, which can only take place subsequent to the quality of judgment. [This is to say that] although [he is found guilty], mercy releases him.[20] This is the quality of *Yaakov*, as is known.[21]

Likewise, the aspect of *Yesod* is a mediator which inter-includes the two opposites [gut emotions] of *Netzach* and *Hod*. This is the matter of, "The kidneys which council" [either] yes or no"[22], before the [actual] influence of the influencer [is expressed]. [This takes place] whenever it is necessary to express the essential [heartfelt emotional] qualities of *Chessed* and *Gevurah*. For example, in every deliberation of *Da'at*, [the final decision] comes about through the tipping of the [intellectual] balance. Then, after the verdict [has been reached], it is weighed upon "The Righteous Scales", which are *Netzach* and *Hod*, [to determine exactly] how to bring the influence out to the recipient.[23]

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[18] These verses were said by G-d, both as the reason for bringing **about** the flood which took place during the time of Noah and **also** the reason for pledging never to destroy the world with a flood again. However, the very same reason is given for both. This difference in decision, even in the same matter, comes about because of the quality of *Da'at*, which is the intellectual connection and feeling towards anything. It acts as an intellectual "scale", so to speak, and can lean either to the right or to the left, for it includes both.

[19] See *Pardes Rimonim* of Rabbi Moshe Cordovero, (*Shaar HaMachri'in*) *Shaar* 9; Chapter 3.

[20] Mercy is a composite of both kindness and severity. It acts as the "scale" for the heartfelt emotions. This is because it is the emotional feeling and connection to something which mediates between either kindness or severity, thus producing a composite emotion. The resulting composite emotion is neither entirely kindness nor is it entirely severity, but is, rather, a median conduct which is a synthesis of the two.

[21] See *Zohar Lech Lecha* 87b. As will be explained later on, *Avraham* represents the attribute of *Chessed* (Kindness), *Yitzchak* represents the attribute of *Gevurah* (Might), and *Yaakov* represents the synthesis of the two, which is the quality of *Tiferet* (Beauty).

[22] The *sefirot* of *Netzach* and *Hod* are the gut emotions and correspond to the Kidneys. Many times the *sefirot* are allegorically referred to by various organs in the human anatomy to which they correspond. This will be explained later in great detail, in the explanation of the "vessels".

[23] The concept of the three lower *sefirot* of *Netzach* (Conquest), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. As mentioned above, *Netzach* (Conquest) is an offshoot of *Chessed* (Kindness), while *Hod* (Majesty) is an offshoot of *Gevurah* (Might). The explanation of the difference between these two, and how they are synthesized and inter-included in the aspect of *Yesod* – Foundation, can be understood by the following example. When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has "won him over" to his way of thinking or acting. This is the aspect of *Netzach* (Conquest), where he brings out influence to "win over" the opposition etc. In contrast, the word *Hod* also mean, "submission", as in the word "*Hoda'ah*". Therefore, in the parent/child relationship, when the parent demands that the child should act or desist from acting in a certain way, not because he has "won him over" to his way of thinking, as with *Netzach*, but by force of authority alone, this is an influence of *Hod*. This is when he says to the child, "You must do it because I say so. I don't owe you explanations." In the case of a citizen of a country, this is the fact that a person must submit to the laws of the land, whether he agrees with them or not. When he is stopped for a traffic violation, for instance, he cannot argue the merits or demerits of the law with the police officer. He must submit, and if he does not, he will be arrested and restrained. This is to say that the quality of *Gevurah* necessitates the submission to authority of *Hod* in order to bring about the actualization of *Gevurah*. Now, *Yesod* represents the "scales" of the gut emotions which determines how

This, then, is the general matter of the middle line of *DaTi"Y,*[24] which connects the two lines [to its] right and [to its] left. [Now,] as is known, the particulars of how [the *sefirot*] are inter-included are called[25] "The Twelve Diagonal Lines – *Yood Beit G'voolei Alachson*"[26], whereas the middle line is called[27] "The Inner Beam", for it runs through from one end [to the other].[28] In other words, it reaches up to the internal aspect of *Keter*, which itself is higher than the

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the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach,* should it be in a way of *Hod,* or should it be a synthesis of both.

[24] This is an acronym for *Da'at, Tiferet, Yesod*, as stated in footnote 1.

[25] See *Sefer Yetzirah*, Chapter 5, *Mishna* 1.

[26] In the configuration of the *sefirot* of *Tikun* there are three horizontal pipes, seven vertical pipes and twelve diagonal pipes. These pipes represent how the *sefirot* interconnect and influence each other. They correspond to the twenty-two letters of the Hebrew alphabet. The three horizontal lines correspond to the letters Aleph, Mem and Shin. These are called the three mothers and represent the connections between *Chochmah* and Binah, which are intellectual *sefirot*, the connection between *Chesed* and *Gevurah* which are heartfelt emotional *sefirot,* and the connections between *Netzach* and *Hod* which are gut emotional *sefirot*. The seven vertical pipes correspond to the seven letters of the Hebrew alphabet which may be pronounced either hard or soft. They represent how influence is drawn down through the three modes of conduct, *Chessed, Din, Rachamim*-Kindness, Judgment and Mercy. There are vertical two pipes on the right side which represent the mode of Kindness. The upper pipe connects *Chochmah*-Insight to *Chessed*-Kindness. The lower pipe connects *Chessed*-Kindness to *Netzach*-Victory. There are also two vertical pipes on the left side which represent the mode of Judgment. The upper pipe connects *Binah*-Comprehension to *Gevurah*-Sternness. The lower pipe connects *Gevurah*-Sternness to *Hod-Authority*. There are four pipes in the middle pipe which represent the mode of Mercy. The highest pipe connects *Keter-Desire* to *Da'at*-Interest. The next pipe connects *Da'at*-Interest to *Tiferet*-Mercy. The next pipe connects *Tiferet*-Mercy to *Yesod*-foundation. The lowest pipe connects *Yesod*-Foundation to *Malchut*-Kingship. The twelve diagonal pipes correspond to the twelve simple letters of the Hebrew alphabet and represent how the middle pipe connects the two opposing sides to its right and to its left. The diagonal lines, in a descending order, beginning with the uppermost ones are as follows. The first pipe connects *Keter*-Desire to *Chochmah*-Insight. The second pipe connects *Keter*-Desire to *Binah*-Comprehension. The third pipe connects *Chochmah*-Insight to *Da'at*-Interest. The fourth pipe connects *Binah*-Comprehension to *Da'at*-Interest. The fifth pipe connects *Da'at*-Interest to *Chessed*-Kindness. The sixth pipe connect *Da'at*-Interest to *Gevurah*-Sternness. The seventh pipe connects *Chessed*-Kindness to *Tiferet*-Mercy. The eighth pipe connects *Gevurah*-Sternness to *Tiferet*-Mercy. The ninth pipe connects *Tiferet*-Mercy to *Netzach*-Victory. The tenth pipe connects *Tiferet*-Mercy to *Hod*-Authority. The eleventh pipe connects *Netzach*-Victory to *Yesod*-Foundation. The twelfth pipe connects *Hod*-Authority to *Yesod*-Foundation. Theses twenty-two letters represent the twenty-two primary creative forces which are expressions of the ten *sefirot* (as will later be explained at length). All subsequent conducts and forces arise through combinations of these forces. All in all, there are two hundred and thirty one possible two letter combinations. These are called "The two hundred, thirty-one Gates".) It must be pointed out that the above mentioned connections are applicable when contemplating the *Seder Hishtalshelut* (The process of the chaining down of the worlds) when taking all the particulars into account. Rabbi Moshe Cordovero, in his monumental book *Pardes Rimmonim,* Gives a different order of connections, according to a more general overview. For a clearer understanding of all the above, see Appendix One to Chapter 21.

[27] See *Zohar Terumah* 175b.

[28] The "Inner Beam" is called the "*Breeyach HaTichon*". This refers to construction the Tabernacle (*Mishkan*) which was portable Temple used by the Jewish People during the forty year sojourn in the desert until the building of *Mishkan Shiloh.* Its walls were constructed of cedar beams which stood side by side and were held together by a long beam, the "*Breeyach HaTichon* – Inner Beam" which ran within all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponds to the middle line of *Keter* (*Da'at*), *Tiferet, Yesod* and *Malchut* which connects all the other *sefirot* together.

division into lines.[29] It is for this reason that [the middle line] possesses the power to unify and synthesize the two [opposite] lines [to its right and left].[30]

Now [for] the explanation of the matter of the inner *Keter* of the Emanated (*Atzilut*), which is called *Keter* of *Keter,* (and is the aspect of *Keter* of *Atik Yomin* and *Arich Anpin* etc[31]). This is the aspect of the desire and pleasure which come in a revealed fashion.[32] It is called "The Light of *Keter*",[33] and likewise, includes ten *sefirot* within it. [However] the aspect of *Chochmah* of *Keter* is the reasoning for the desire, and is called "The Hidden Reason of the Desire"[34]. Similarly, [*Keter*] contains a *Chessed* and a *Netzach* [etc], until the aspect of *Malchut* of *Keter.*[35] All this is within the aspect of desire, which is [still] unlimited,[36] even though it becomes

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[29] The middle line of *sefirot* (*Keter* (or *Da'at*), *Tiferet, Yesod* and *Malchut*) is different than all of the other interconnected lines in that it goes from one end to the other without any diminishment whatsoever (as will be explained later at great length). This middle line "runs through", directly from the internal aspect of *Keter*, until the final end action of the actual influence of *Malchut*. Moreover, all the *sefirot* of the middle line actually represent the same aspect, that of a "connection" between the influencer and recipient. *Keter* represents the connection of the desire to the object of the desire, *Da'at* is the intellectual connection of the mind, *Tiferet* is the heartfelt connection, and *Yesod* is the actual or gut connection between the influencer and the recipient. Furthermore, all the *sefirot* of the middle line are literally bound up with each other, as a single entity. For example, regarding the physical connection between *Adam* and *Chava* it states, "And Adam knew (*Yada*) Eve". This knowledge (*Da'at*) does not merely refer to an intellectual connection, for the verse tells us that through this "knowledge" they gave birth to a child. Rather, the *Zohar* states that the *sefirah* of *Yesod* corresponds to the male reproductive organ, (whereas *Malchut* corresponds to the female recipient of the seminal drop of life force). The Talmud states, "A man is incapable of having an erection without *Da'at* (i.e. without mental interest and focus"). Rather, the verse mentioned above about *Adam* and *Chava* teaches us that the *sefirot* of the middle line are literally bound up with each other, as one. This is to say that the erection (Yesod) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da'at*) and the heartfelt emotional connection (*Tiferet*). They act, literally, as one. This will be explained in greater detail in chapter 35.

[30] This is to say that because in the inner aspect of *Keter* (Desire) the *sefirot* are bound up as a singular essence which is altogether above division into three lines, *Keter* (Desire) therefore, has the power to inter-include the *sefirot* one with the other. This is because in the inner aspect of *Keter*, they are not opposites at all. (As will now be explained, it is only beginning with the external aspect of *Keter* (i.e. *Chochmah* of *Keter*) that the *sefirot* begin to divide into the three lines of *Chessed* (Kindness), *Gevurah* (Judgment), and the median conduct of *Tiferet* (Mercy).

[31] As mentioned previously, *Atik Yomin* and *Arich Anpin* are the two aspects of *Keter,* and correspond to pleasure and desire, respectively. These two aspects will be explained in great detail in chapters 23 and 24.

[32] As opposed to the **concealed** desire of *Adam Kadmon* which was previously explained. On the other hand, in comparison to *Adam Kadmon, Keter* of *Atzilut* is the **revealed** desire for the external object of desire and pleasure.

[33] As mentioned previously, *Keter*, i.e. the pleasure and desire in something, is referred to as the "Light" which "enlivens" and "motivates" all the other *sefirot*. Similarly, *Keter* of *Keter* is the light of *Keter* which "enliven" and "motivates" all the other *sefirot* of *Keter* itself, such as *Chochmah* of *Keter*, *Binah* of *Keter* etc.

[34] In the original Hebrew this is called, "*Ta'am HaKamoos LaRatzon".*

[35] Since the general *sefirah* here is *Keter* – Desire, all of its sub-*sefirot* are also *sefirot* of the Desire. Therefore, *Chochmah* of *Keter* does not refer to actual intellect (which will be explained later). Rather, it refers to the Insight of the Desire. This principle is true of all the other *sefirot* of *Keter* as well. For example, *Chessed* of *Keter* does not refer to the actual emotional quality of Kindness, but rather, to kindness as it exists within the Desire.

[36] All the *sefirot* of the desire are still unlimited, since they have not yet come within the constraints of rational intellect. (For example, a person's **desire** for money and wealth is infinite. It is only in the intellect that it takes on the constraints of being reasonable in his expectations.) It is for this reason that the desire

revealed from the "Hidden Essential Desire" [of *Adam Kadmon*], as previously explained. It is for this reason that the emotional [*sefirot*] of the desire and pleasure (i.e. *Keter itself*) are called "the days of old"[37] in comparison to the emotional [*sefirot*] of [the levels of] *Chochmah* (Insight) and *Binah* (Comprehension) [themselves], which come about in a limited fashion, [that is], only according to the limitations of revealed intellect, as will be explained.

It is [only] from the external aspect of *Keter* that there comes about a division into three lines. This is because in the "Hidden Reason for the Desire", the desire is [already] regarded as being divided into *Chessed*, *Gevurah* and the intermediary [quality of *Tiferet*].[38] However, in *Keter* of *Keter*, which is beyond the "Hidden Reason for the Desire", it is still only a simple essential desire, altogether beyond[39] reason. This is because a desire is altogether beyond reason, even a hidden reason.[40] This is similar to the matter of,[41] "Be silent! Thus it arose in thought etc", as is explained elsewhere.[42] Therefore, although [this level of *Keter* of *Keter*]

(*Keter*) is referred to as "*Arich Anpin* – the **Long** Face", in contrast to the emotions which follow the intellect, which are referred to as "*Zeir Anpin* – the small Face".

[37] This may also be translated as "The preceding days". In general, the seven emotional *sefirot* (*Chessed* though *Malchut*) correspond to the seven days of the week. Therefore, "The preceding days" refers to the "days" (the emotional *sefirot*) which "precede" and are beyond the limitations of the intellect. This refers to the emotional *sefirot* of the desire before they become limited within the bounds of the intellect.

[38] This refers to *Chochmah* of *Keter*, which is external relative to *Keter* of *Keter*. As will be explained in chapter 24, *Chochmah* of *Keter* (Insight of Desire) is the desire which comes about according to the dictates of the intellect that something should be in a specific manner, as opposed to any other manner. This is in contrast to *Keter* of *Keter*, which is the simple essential pleasure and desire. Because *Chochmah* of *Keter* (Insight of Desire) is a desire which is compelled because of the hidden reasoning of the intellect, it is evident that here there is a division of three lines. In other words, there is an aspect of something which he takes pleasure in and desires, there is an aspect of something which pains him and which he does not desire, and there is the aspect of a compromise between the two extremes.

[39] The original text is "no reason". However, here it means that it is super-rational rather than sub-rational.

[40] This is to say that the internal aspect of *Keter* (which is *Keter* of *Keter*) is the simple essential desire for something, which is not according to any intellect or reasoning, or even a hidden reasoning, whatsoever. This is like the aforementioned aspect of the essential desires of *Tohu*. For example, the simple essential desire for kindness does not differentiate between one who is worthy of kindness and one who is not. There is not yet any division into three lines, but there is only a simple essential undivided "point" of desire.

[41] See *Menachot* 29b.

[42] When Moshe was receiving the Torah on Mt. Sinai, he could not understand the meaning of the crownlets on top of the letters of the Torah. When he asked if there will ever be a person who could understand them, he was shown a vision of Rabbi Akiva expounding mounds and mounds of Halachot – Jewish Laws, from the crownlets of the Torah etc. Moshe asked what the reward of such a great sage would be. He was then shown a vision of Rabbi Akiva's brutal death at the hands of the Romans who flayed off his skin. He then asked, "Is this the Torah, and is this its reward?" He was answered by G-d, "*Shtok, Kach Alla BaMachshava* - Quiet! Thus it arose in thought." This is to say that this was G-d's essential desire which is above and beyond reason. However, it must be understood that, as Rabbi Akiva stated himself, his own personal essential desire was to have the opportunity give up his life, with total self-sacrifice, for the sake of sanctifying G-d's name. This, then, was actually his reward. Moreover, the above statement by G-d, "*Shtok kach alla BaMachshava"* also translates as, "Quiet, Thus **he** arose in thought." This may be understood to be an answer to Moshe's question. That is, through the self sacrifice of Rabbi Akiva, in his service of G-d, in which he gave himself over totally to G-d's will, literally to the point of death, he "arose" to the level of G-d's essential desire. Later, in chapter 40, on the statement of the Zohar, "*Eet machshava v'eet machshavah* – There is thought and there is thought*"* the Rebbe explains that there are two levels of thought-*machshava*, one of which actually is desire. This is because a "desire" becomes

comes into revelation from the lowest aspect of the concealed desire of the aspect of *Adam Kadmon*, (as explained at the end of chapter 19), it is [nonetheless] above divisions of right and left.[43] About this it states,[44] "And the curtain shall be for you as a separation between the holy and the holy of holies". [This refers to] the aspect of the space (*Parsa*) seperating *Keter* of *Keter* from *Chochmah* [of *Keter*].[45] This is the aspect of the *Krooma D'Aveera*[46] ("Airy Membrane"), as explained elsewhere at length. For this reason we say [in our prayers[47]], "May it be desirable **before** you", [that is,] before the *Parsa* – Space. [Since it is above division, it can therefore] change from a desire of judgment to a desire of kindness, and the like.[48] This will suffice for those of understanding.

End of Chapter Twenty One

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immediately enclothed within thought, as mentioned previously. The thought spoken of here, in the case of Rabbi Akiva, is referring to this level of thought which is beyond reason and is actually a desire.

[43] One may think that since *Keter* of *Keter* of *Atzilut* only comes out of the external "letters" of *Malchut* of *Adam Kadmon,* it is no longer a simple essential light, but is, rather, already defined. Here, the Rebbe informs us that this is not the case. This is because although the "letters" of *Malchut* of *Adam Kadmon* is a limited definition of "self-perception" and "desire for desire" relative to the Primal Desire (*Ratzon HaKadoom*), nonetheless, it still is unlimited. For example, the concealed nature of a person to desire a dwelling place, is still completely unlimited, and is not yet defined to any specific type of shelter. When this desire becomes revealed as *Keter* of *Atzilut*, as a desire for a house, although in a sense, it is limited to being the desire for a house, nonetheless it is still entirely unlimited. This is because, as mentioned above in note 36, in the essential desire of *Keter* of *Keter*, the desire for the house is a desire for an infinite house, with infinite rooms etc. Moreover, in the essential desire of *Keter* of *Keter*, there is not yet any compromise or composite desire. It is only when the desire descends from *Keter* of *Keter* to *Chochmah* of *Keter* (the intellect of the desire) that there is a division of three lines according to the "hidden reasoning", and there can, therefore, be compromise.

[44] *Parshat Terumah*, 26:33

[45] The word *Parsa* means a space or separation, as in the verse, "*Kol maphreset parsa*-Every [animal] that has separated hooves etc" (Leviticus 11:3). That is to say, there is a jump (a *Dilug*) and gap of a "*Parsa*-seperation" between the essential desire of *Keter* of *Keter* (*Tohu*) and the composite desire of *Chochmah* of *Keter* (*Tikkun*), for, as previously mentioned, there is no reason at all for a desire. There is, therefore, a "gap" between *Keter* of *Keter* (the simple point of the desire), and *Chochmah* of *Keter* (the desire to rationalize the desire, or a desire which is compelled by intellect etc).

[46] See *Zohar* (*Idra Rabba*) *Naso* 128b. The skull (*Galgulta*) corresponds to *Keter* (desire), while the brain (*Mocha*) corresponds to the intellect, namely, *Chochmah* (insight). Just as above, there is a "space" between *Keter* and *Chochmah*, so too, there is an airy membrane (*Krooma D'Aveera*) which exists between the physical skull (*Keter*) and the brain (*Chochmah*). (Many times throughout Kabbalah and Chassidut, certain aspects of the *sefirot* are referred to by their physical counterparts in man. As is known, man is called an "*Olam Katan* – A little world", in that he is a microcosm that corresponds to the entire chaining down of the worlds. Everything found below in man is an indication of how it is in the *Seder Hishtalshelut*-The chaining down of the worlds.)

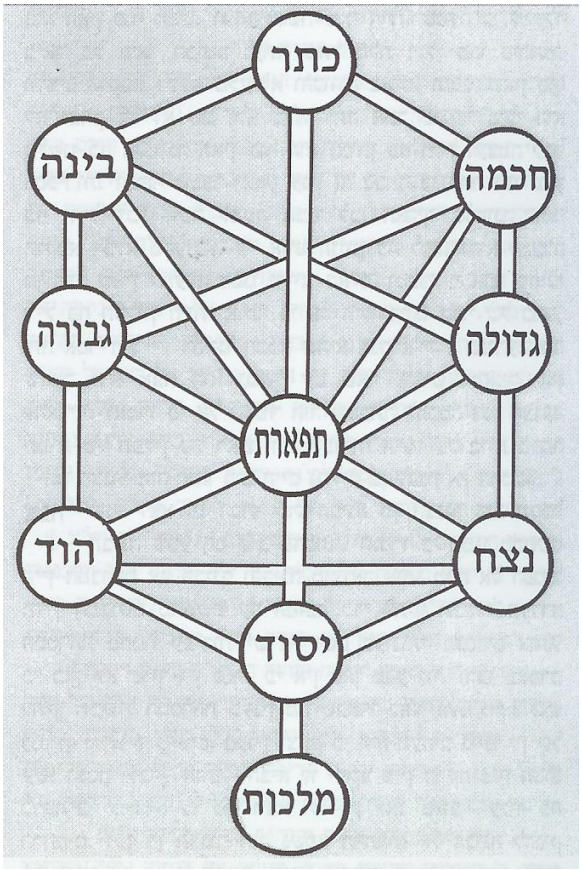
[47] See the morning blessings and other places.

[48] As will be explained later, the source of the Torah and all its specific commandments is from the aspect of *Chochmah* of *Keter* (Insight of Desire). We therefore appeal to G-d and say, "Although according to the dictates of Your Divine wisdom and intellect (the Torah) we have transgressed your commandments (*Mitzvot*) and are, therefore, guilty and worthy of punishment, nonetheless, may it be that Your essential desire (*Keter* of *Keter*) of love and kindness be revealed, thus superceding *Chochmah* of *Keter*, and may You deal with us kindly, **beyond** the letter of the law, i.e. from **beyond** the *Parsa*."

Appendix to Chapter Twenty One

The Inter-inclusions of the Twelve Diagonal Lines

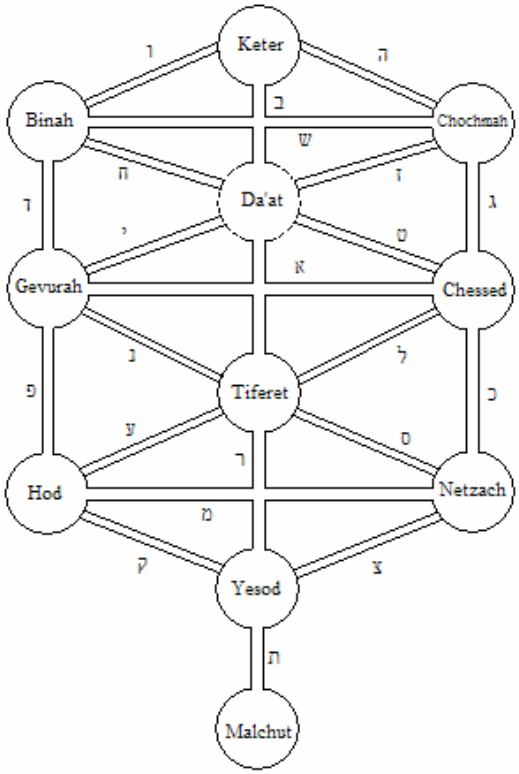
In the diagram below, two of the horizontal lines which were mentioned in our chapter are missing, between *Chochmah* and *Binah*, and between *Gedulah* (*Chessed*) and *Gevurah*.



The Twelve Diagonal Lines according to the RaMaK

Also, we notice that the *RaMaK* makes diagonal lines, i.e. inter-inclusion, between *Chochmah* and *Gevurah* and *Binah* and *Chessed*, not by way of the middle line, but directly. The reason for this is because he does not include the *Sefirah* of *Da'at*. Therefore, although the above depiction is correct, it is only correct in a general fashion.

Later in *Shaar HaYichud* (as well as in many other places in Kabbalah and Chassidut) it is explained that the intellectual *sefirot* divide into three, i.e. *Chochmah*, *Binah* and *Da'at*. However, it is explained that the *sefirah* of *Da'at* splits up into two, *Chessed* and *Gevurah*. Therefore, as will later be explained, the "brain" (i.e. the intellectual *sefirot*) has four main chambers. These are *Chochmah*, *Binah*, *Chessed* of *Da'at* and *Gevurah* of *Da'at*. Therefore, a depiction of the twelve diagonal lines in a more particular manner, which would include *Da'at*, is as follows:

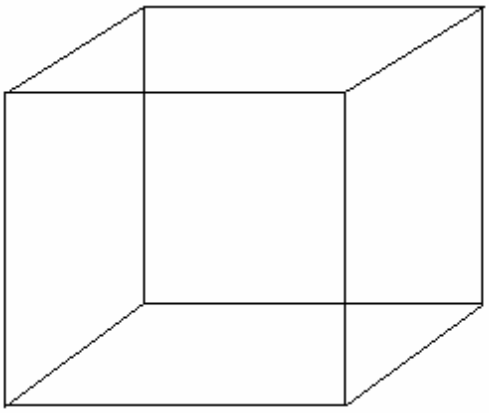


The Twelve Diagonal Lines[i]

Here, the *sefirah* of *Da'at* is included, and all inter-inclusions of the right and left lines are by way of the middle line, as explained in our chapter. In truth, these two diagrams are not in conflict, except that one is more general and one is more particular.

This diagram is in accordance with what is explained in Shaar HaYichud, that all the inter-inclusions are specifically by way of the middle line of *Da'at, Tiferet* and *Yesod*. Clearly, the Mittler Rebbe does indeed count *Da'at*.

The inter-inclusions of the *sefirot* may also be understood in a three dimensional manner:



When one is standing in a square room, there are six directions (i.e. right, left, front and back, up and down). There are twelve edges interconnecting one wall with the other.

The six directions and the center of the room correspond to the seven emotional *sefirot* as follows:

Chessed – Right
Gevurah – Left
Tiferet – Front
Netzach – Up
Hod – Down
Malchut – Back
Yesod – Center

The twelve edges represent the particular inter-inclusions between all of the above, thus connecting all the walls, and forming a three dimensional space. The reason that they are called "diagonal lines" is because all of these edges are at a diagonal from one who stands in the center. (See *Imrei Binah* 3, 3.)

The reason for this explanation is that it is only in *Tikkun*, in which there is an inter-inclusion of all the *sefirot,* that dimensions are possible. In *Tohu*, the *sefirot* do not become inter-included, but rather, are dimensionless essential points.

Now, it must be understood that all the above diagrams and explanations are only meant to be aids to remember all the particular inter-inclusions of the *sefirot*. However, the essential concept of the inter-inclusions of the *sefirot* of *Yosher* (*Tikkun*) must be understood according to the explanation of Shaar HaYichud itself.

That is, in *Tikkun* the *sefirot* are no longer simple essential points of desire, but are now composites of all the various qualities together. For example, the diagonal lines between *Keter, Chochmah* and *Binah* indicate the possibility of a composite between desire and intellect. In other words, it is possible for there to be an inter-inclusion and composite between desire and intellect, so that there could be a desire which is tempered by intellect or intellect tempered by desire. This is likewise the case with all other inter-inclusions of the *sefirot*, which may be understood through all the qualities in man, and their compositions. They no longer are in their essential states, but are composites which divide and inter-include each other, as will be explained further in following chapters.

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[i] The significance of the various letters on this diagram of the ten *sefirot* is as follows:

Sefer Yetzirah categorizes the letters of the Hebrew alphabet into three categories.

The first category is comprised of the letters Aleph (א) Mem (מ) and Shin (ש). These are called "The three Mothers" and represent the horizontal lines connecting the Sefirot.

The second category is comprised of the seven letters which represent the vertical lines. These

are;

Beit (ב)
Gimmel (ג)
Dalet (ד)
Chaf (כ)
Peh (פ)
Raish (ר)
Tav (ת)

In Sefer Yetzirah these are called the double letters since they can be read hard or soft as indicated by the presence or absence of a *Dagesh* (·). Though *Raish* (ר) is not written with a *Dagesh*, it is nonetheless pronounced hard or soft, and although *Gimmel* (ג) and *Dalet* (ד) may posses a *Dagesh*, their proper pronunciation has been lost.

The third category consists of the twelve remaining letters, which represent the diagonal lines. These are;

Hey (ה)
Vav (ו)
Zayin (ז)
Chet (ח)
Tet (ט)
Yod (י)
Lamed (ל)
Nun (נ)
Samech (ס)
Ayin (ע)
Tzaddik (צ)
Kof (ק)

As mentioned in the footnotes of chapter 21, and as will be explained later on in Shaar HaYichud, the twenty-two letters represent twenty-two primary creative forces which are expressions of the ten *sefirot*. All subsequent conducts and forces arise through combinations of these.

(There are two hundred, thirty one possible two letter combinations. These are called "The two hundred, thirty-one Gates".)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Twenty Two

We must now understand the particular inter-inclusions of the ten *sefirot* of [the world of] *Atzilut* (Emanation). However, we must first explain the specifics of the matter of the sub-division of the *sefirot* into ten, and ten into ten etc.

For example, *Chessed* of *Chochmah* (Kindness of Inisight) also divides into ten, and likewise, *Gevurah* of *Chochmah* (Sternness of Insight) divides into ten etc. For, [as is known], *Chochmah* (Insight) includes ten [*sefirot*] in it. An example is *Chessed* and *Gevurah* of *Chochmah* (Kindness and Sternness of Insight), which are the [intellectual] leanings, either towards merit or towards judgment. Now, *Chessed* of *Chochmah*, which is the intellectual leaning towards merit, also includes ten [*sefirot*] within it. This is like *Chessed* and *Gevurah* as they are within [*Chessed* of *Chochmah*, so that there is an intellectual] leaning toward merit in a specific manner, and also an [intellectual] imperative toward judgment in a specific manner.[1]

(For, although merit will be overturned to culpability within [the quality of] Judgment of *Chochmah*, and culpability will be overturned to merit within Kindness of *Chochmah*, this is [only so] as the quality is in its essence, [wherein] there are no sub-divisions.[2] However, [as it is in a state of] sub-divisions, [of the ten sub-dividing into ten etc.], it is possible for the aspect of Judgment to even be within Kindness of Insight (*Chessed* of *Chochmah*), and for the aspect of Kindness to be within the Judgement of Insight (*Din* of *Chochmah*), as is known.[3])

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[1] This is to say that the intellect which leans towards kindness does not lean towards absolute kindness, but is also a composite of the ten *sefirot*. Therefore, although it generally leans towards kindness, nonetheless, it is not the pure essential quality of kindness, but is, rather, a "diluted" kindness which is tempered by *Gevurah* of *Chessed* of *Chochmah*, which itself leans towards judgment.

[2] As explained previously, regarding the essential points of the *sefirot* of *Tohu* (i.e. the expressions of the essential desires), although they have ten *sefirot* included in them, nonetheless, these *sefirot* are not at all recognizable in them. This is because they all are "bound-up" (*Akudim*) within a single *sefirah*, and are, therefore, "bribed" or "enslaved" to that *sefirah*. Therefore, although the essential point of *Chessed* includes *Gevurah* in it, nonetheless, its *Gevurah* is not at all a true *Gevurah*, since it is totally "enslaved" to the essential *Chessed*. This is so much so, that it is as if it does not actually exist. Therefore, within the essential *sefirah* of *Chessed* of *Tohu*, judgments are "overturned" to kindnesses. However, this does not represent **true** inter-inclusion at all. For example, one who's essential desire for kindness is in a revealed state, will perceive **everything** in kind terms, while one who's essential desire for judgment is revealed will perceive **everything** judgmentally. Two such individuals will be completely incompatible with each other. They will be incapable of tolerating each other, i.e. there can be no compromise or cooperation between them. This is because their qualities are essential qualities that do not subdivide.

[3] In *Tikkun*, where the *sefirot* extend outside of their essential qualities, and become "objective", rather than the "subjective" way that they are in *Tohu*, they subdivide into ten, and those into ten etc. In such a case, the aspect of *Gevurah* of *Chessed* (Sterness of Kindness) is an actual judgment, rather than a kindness.

Similarly, the [actual] emotional [*sefirot*] of *Chessed* and *Gevurah* themselves are also divided into the ten [*sefirot*], *Keter, Chochmah, Binah*, and the *Midot*[4] etc. For, although [it was stated[5]], "We do not [exercise] mercifulness during judgment", this was [said was in regard to] the essential Judgment.[6] Similarly, there is no Judgment in the essential [attribute] of Kindness. However, as they spread forth from the essence [to become composites], there **is** Kindness in Judgment and Judgment in Kindness, as mentioned above.[7]

Now, there is a [type of] inter-inclusion called, "The nullification of a thing to its opposite, which opposes it", in which it becomes just like its opposite. This is like the [concept of the] "sweetening" of the Judgments (*Gevurot*) within Kindnesses (*Chassadim*).[8] For example, this is like when the prosecutor transforms to become a defender, or the opposite, when the defender transforms to become a prosecutor.[9] Similarly, it is like the sweetening of bitter waters in sweet [waters], or the opposite.[10] Likewise, [it is like] the nullification of an intellectual [reasoning] for merit into an intellectual [reasoning] for culpability, or the like. These are [all examples of] true inter-inclusion, which is only possible because the opposition itself [latently] possesses its [opposite] power. If this was not the case, it would be impossible for it to become nullified to it.[11] For example, sweetness possesses a [latent]

Likewise, the aspect of *Chessed* of *Gevurah* (Kindness of Sternness) is an actual kindness, rather than a judgment. Because of this, it has the ability to counterbalance and temper its opposite quality, thus producing a composite quality, which is made up of a compromise between the two. This is possible due to the three lines of *Tikkun*, wherein the general *sefirot* subdivide into more and more specific particulars and yet retain their identities.

[4] *Midot* means "the emotions", and refers to the six emotional *sefirot* (and sometimes *Malchut* as well).

[5] See Tractate Ketubot 84a.

[6] The simple meaning of this statement is that a judge is not allowed to bend his decision out of mercy for one of the legal parties. However, here the Rebbe explains this on a deeper level as meaning that there is no mercy within the essential attribute of judgment, and, likewise, there is no judgment in the essential attribute of kindness or mercy etc.

[7] This was explained in chapters 20 and 21, and in footnotes 2 and 3 of this chapter.

[8] In Kabbalah and Chassidut this is called, "*Meetook HaGevoorot BaChassadim* – The Sweetening of the Judgments within the Kindnesses". This will now be explained.

[9] This analogy is to be understood as follows: It is like when a defending attorney presents such a strong case that the prosecuting attorney must admit to the innocence of the defendant, or visa versa. That is, he becomes "sublimated" to the stronger arguments of the defense. This is similar to the analogy several sentences later in which the intellectual reasoning for culpability becomes sublimated and acknowledges the intellectual reasoning for merit, or vice versa.

[10] For example, cocoa is one of the most bitter substances in the world. However, when mixed with a proper proportion of sugar, it produces chocolate, which is a composite taste and is one of the most delightful and popular confections in the world. This admixture is only possible in our physical world of *Tikkun*, because cocoa latently possesses a concealed quality of sweetness and sugar latently possesses a concealed quality of bitterness. If this were not the case, the two flavors would clash, even when mixed. The essential quality of bitterness and the essential quality of sweetness, as they exist in *Tohu*, are two opposites which are incompatible with each other and cannot coexist. (As mentioned previously regarding the "Kings of *Tohu*", one must "die" before the next can "reign".)

[11] I other words, it is impossible for a person whose **essential** desire for kindness is in a revealed state to view anything from a different perspective. It is certainly impossible for him to agree with a differing view. Moreover, as previously explained, his intellectual reasoning is not true intellect, but is actually merely enslaved to his desire for kindness. Therefore, under no circumstances will he be able perceive things in a different light, or agree to an opposite view. This is because the vantage point of the "points" of desire of *Tohu* are totally subjective. However, being that *Tikkun* is objective, the aspect of kindness is not an essential absolute kindness, but rather, also contains judgment, and is tempered by it. Although

bitterness and bitterness possesses a [latent] sweetness.[12] By way of analogy, an example of this is a [dish called] *Merkachat*, [which is made] from honey cooked with radishes. This creates a delightful taste, which includes sharpness and sweetness together as one, as is known.[13] Similarly, there is [something of] the nature of fire in water, and [something of the] nature of water in fire.[14] Because of this, there can be an inter-inclusion of fire with water, or water with fire, as stated[15], "He took water from fire and fire from water etc".

This [principle] likewise [applies to] the emotions of *Chessed* (Kindness) and *Gevurah* (Judgment). Because there is Judgment in Kindness and Kindness in Judgment, as mentioned above, therefore, Judgment may be nullified within Kindness, or visa versa, Kindness [may be nullified] within Judgment. If this were not so, there could never be an inter-inclusion of one thing with its opposite.[16]

However, there is [another type of] inter-inclusion of Judgment with Kindness [which comes about specifically] because it is essentially similar to it, rather than being negated by it. On the contrary, [in such a case], it [actually] gives [additional] strength and force [to its opposite]. Nonetheless, it is called *Gevurah* of *Chessed* (Sternness of Kindness) or the reverse, *Chessed* of *Gevurah* (Kindness of Judgment) in that it strengthens the sternness and judgment.[17]

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kindness is the dominant revealed characteristic, it nonetheless possesses judgment as well, as a recessive characteristic. Therefore, it is possible for it to compromise and become inter-included with judgment and even become sublimated to judgment under some circumstances, similar to the examples above, in which the judgment is stronger than the kindness, and therefore causes the kindness to lean towards judgment.

[12] See footnote 10.

[13] This is the chief principle of the Chinese culinary arts and cooking in general. The delightful taste of the food is dependent on the proper proportions and compositions of opposite flavors, such as "sweet & sour" etc.

[14] As previously mentioned our physical world (and all the worlds above it until the world of *Tohu* which precedes *Atzilut*) is a composite world of *Tikkun* – Rectification. Therefore, even the quality of fire latently possesses its opposite, which is the quality of water, and vice versa. If this were not the case, they could not co-exist in the world. (For example the **essential** quality of fire as it is in *Tohu,* is infinitely hot. However, the composite quality of fire as it is in *Tikkun,* may run the gamut of the varying temperatures between infinite heat and infinite cold. Likewise, the essential quality of water as it is in *Tohu,* is infinitely cold. However, the composite quality of water as it is in *Tikkun,* may, likewise, run the gamut of the varying temperatures between infinite cold and infinite heat etc. This is because of the sub-divisions and inter-inclusions of fire and water, wherein each latently possesses something of its opposite.)

[15] This is brought down in various places in the name of *Sefer Yetzirah.*

[16] That is, if *Chessed* and *Gevurah* did not latently possess something of each other, there could never be tolerance or compromise between the two. An example of this is when one side of an argument bends to the other side of the argument. This is because he can relate and see the view of the opposing side, since he latently possesses this quality as well. It is only because of this that compromise is possible. In contrast, in the essential qualities of *Tohu* – Chaos, the essential quality of *Chessed* can in no way relate to the essential quality of *Gevurah.* Compromise is therefore impossible.

[17] In the previous type of inter-inclusion, one power becomes sublimated to the opposing power and weakened by it. This produces an intermediary median quality which possesses a measure of both, in which one dominates and the other is sublimated to it. For example, in the example of the argumentative conflict above, in which one side acknowledges the other. This is because his argument is weaker than the other argument. His argument is therefore "nullified" by it, and he submits to it. However, it is a reluctant submission. He would have preferred for his arguments to have dominated. In this type of inter-inclusion, it is even possible that they both become weakened by the other, thus producing a compromise which is a composite of the two. For example, when one takes bitter lemon juice and mixes it with sweet water, they

As is known, this matter is comparable to [the verse[18]], "If your enemy is hungry, give him bread to eat; [and if he is thirsty, give him water to drink.] For [in doing so] you shall heap coals [of fire upon his head etc]". This is to say that with this kindness and goodness, he perpetrates complete malevolence and judgment upon his [enemy], by destroying his soul.[19] Similarly, [it states,[20]] "He (G-d) pays His enemies up front, in order to destroy them".[21] This is likewise the case in any aspect of judgment and retribution which is done throught the aspect of kindness. This [kindness] gives much greater strength and force to the judgment, and is called *Chessed* of *Gevurah* (Kindness of Judgment). This is like [the verse,[22]] "And G-d shall cause His glorious voice to be heard" in the camp of Sancheriv.[23]

Similarly, the opposite is true of the aspect of *Gevurah* of *Chessed* (Sternness of Kindness). [That is,] there will be a much greater strength and force in an act of kindness which is perpetrated through the quality of judgment. An example of this is the *Gevurot G'shamim* - "The strength of the rains",[24] which comes in a constricted fashion. This is in order that they should come forth with abundance.[25] This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received by the recipient.[26] This [principle] also applies to the divisions of the "72 bridges"[27] and likewise to the "afflictions of love", [as stated,[28]

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both become weakened to produce lemonade, which is a composite of both. Depending upon the proportions of the composition, either the bitterness will dominate over sweetness or the sweetness will dominate over the bitterness. Nonetheless, they are both weakened. However, in this second type of inter-inclusion, this is not at all the case. In the second type of composition, the "opposite" actually gives **greater** strength to its opposing power, as will now be explained.

[18] Proverbs 25:21,22

[19] One of the most shameful things, if not **the** most shameful thing is being the recipient of charity, because the recipient feels that he has not earned it. Certainly, the shame is all that much greater when a person must receive charity from his enemy. Therefore, although, in action, the giver is doing an act of kindness, in truth, this kindness is a very harsh sternness, because it brings great shame upon the recipient and literally destroys his very soul.

[20] According to *V'Etchanan* 7:10

[21] Even wicked people possess some good deeds. For the little good they possess, G-d pays them their reward up front, in this world, so that He can destroy them later, in the world to come. Therefore, although the action comes in a way of kindness, in actuality it is the strongest form of judgment.

[22] Isaiah 30:31,32

[23] Although usually a revelation of G-d and "the glory of His voice" would be considered a great kindness and revelation, this prophecy speaks of the destruction of the Assyrians (Sancherev was the king of Assyria), who, because of their wickedness, could not withstanding this revelation. Therefore, in this case, this expression of kindness and revelation is actually a matter of judgment and destruction.

[24] See Mishnah at the beginning of Tractate *Ta'anit*.

[25] That is, the rains come with strength in small constricted drops which is a function of *Gevurah*. Nonetheless, rain itself is a kindness. However, were the entire body of rains (i.e. kindness) to come down without any "constriction" into drops and without being spread throughout the year, they would cause tremendous flooding, which would be the opposite of kindness.

[26] For example, when a teacher limits his explanations to the capacity of the student, this is a great *Tzimtzum*-lessening and an act of *Gevurah* – Sternness. However, although it appears to be a limitation and an act of *Gevurah*, in truth it is an act of *Chessed* – Kindness, so that the light and influence of the teaching may be within the capacity of the recipient to receive. (This was previously explained in regard to the *Tzimtzum* of the Infinite Light.)

[27] See *Pardes Rimonim*, *Shaar* 21 (*Shaar Pratey HaShemot*), Chapter 5. Rabbi Nechunia Ben HaKanah (*Sefer HaBahir*) calls G-d's name of 72 by the term "the 72 Bridges". The name of 72 spoken of here does not refer to the name of 72 mentioned earlier, which is an expansion of the tetragramaton and has the numercal value of seventy two. Rather, it refers to the name which is made up of the three verses that

"For the L-rd reproves him whom he loves,] even as a father [disciplines[29]] the son, in whom he delights". That is, the kindness is specifically actualized through a garment of the quality of judgment. It is specifically this [type of expression of kindness] which [brings out] the [strength and] force of the kindness, even more than the [expression of] the essential kindness.[30]

This is similar to [the statement,[31]] "He precedes the cure to the infliction", and as stated,[32] "For He has torn, and He will heal us; He has smitten, and He will bind us up".[33] Now, at first glance, why is the infliction necessary altogether? However, through the healing, one becomes healthier and stronger [than at first].[34] This is because sickness is the aspect of harsh judgment. It is remedied by means of the quality of the Judgment in the Kindness, i.e. medicine, which [made up] from harsh [substances].[35] This [principle] applies to the sweetening of every judgment. [It takes place] specifically in its [essential] source. That is, it is specifically [by means] of the Judgment in the Kindness (*Din SheBeChessed*). Because it is the strength of the Kindness, [this is what is required] to overpower the Judgment and sweeten it. This will suffice for those of understanding.

Through all of the above, the inter-inclusions of *Chessed* and *Gevurah*, and the particular ways of how [they inter-include] may be understood, in that even *Gevurah* of *Chessed* [may be inter-included] with *Chessed* of *Gevurah*. [This holds true] even though they may be two extreme

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begin with the words, "*VaYisa, VaYavo, VaYeit*" (Exodus 14:19-21). It is called the name of 72 because it is made up of 72 three letter combinations, made up of the letters of these three verses. (The first verse is in forward order, the second in backward order, and the third, again in forward order.) Now this name is a name of Kindness, as indicated by the fact that the numerical value of 72 is *Chessed* – Kindness (חסד). However, it is expressed through the vehicle and vessels of *Gevurah*-Sternness, as indicated by the fact that the numerical value of 216 (3x72=216) is *Gevurah* – Judgment (גבורה). As explained above, this type of expression brings out the strength of the kindnesses.

[28] Proverbs 3:12

[29] The Mittler Rebbe placed this word at the end of the sentence, after the quote. We have placed it here, although it is not part of the verse, so that it will fit with the sentence.

[30] For example, when a father sees his child placing himself in danger, he will discipline the child and rebuke him. Although this is an expression of *Gevurah*, in truth, it is actually the greatest act of kindness – *Chessed*. Were he to not to discipline his child and show him his displeasure in this dangerous behavior, the child would continue to endanger himself, and will end up coming to some harm, G-d forbid. Actually, this is a greater kindness, even than the expression of essential kindness. This is because the expression of essential kindness does not take the external situation into account. Therefore, an expression of the essential kindness would be if the father would just allow his child to do whatever he wanted, danger or not. Surely, this type of kindness leads to great harm and destruction, as in the above example. Therefore, this inter-inclusion, in which the kindness is expressed through the quality of *Gevurah* – Sternness, is actually an even stronger expression of love and kindness than the expression of the essential kindness.

[31] See Tractate *Megillah* 13b.

[32] Hoshea 6:1

[33] In other words, "He precedes the cure to the infliction" is an indication that the inner light which precedes the actualization and expression, is that of *Chessed* – Kindness, while the external vehicle and expression of the kindness, is a vessel of its opposite, *Gevurah* – Sternness.

[34] For example, when a person exercises his muscles in order to become stronger, what he is actually doing is destroying his muscles. It is for this reason that his muscles are worn and ache after a good "workout". However, when they heal they become much stronger than they previously were.

[35] For example, most medicines are actually poisons and their intake must be carefully regulated. Moreover, surgery itself, is an act of *Gevurah* – Sternness. However, it is an act of *Gevurah* of *Chessed* – Sternness of Kindness, which removes and alleviates actual "Sternness" such as a terrible disease.

opposites, [such as in a case] in which one is potent Kindness (*Chessed*) and one is potent Judgment (*Gevurah*). Moreover, they are certainly [opposites] in that they are expressed within exchanged [and opposing] garments, [in which] one actualizes a judgment and one actualizes a kindness. Nonetheless, since each one is specifically an actualization for something which is its opposite, i.e. *Gevurah* of *Chessed* actualizes judgment but its inner [motivation] is kindness, and *Chessed* of *Gevurah* actualizes kindness but its inner [motivation] is judgment, therefore, specifically [because of this] they can to come together as one, since each one [includes and], at the very least, indicates these two opposites.

This may be illustrated [by the fact that it was the angel] "Gavriel who [offered to] save Avraham",[36] and similarly, [by the fact that it was Gavriel] who[37] "cooled the coals".[38] This [comes] from the aspect of the *Gevurah* in the *Chessed*. Similarly, a good [heavy] sweat eliminates the illness of [high] fever, like [the above mentioned fact that harsh] medications

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[36] See Tractate *Pesachim* 118a. When the wicked Nimrod cast our forefather Avraham into the fiery furnace, the angel Gavriel said before the Holy One blessed be He, "Master of the universe, I will go down and cool the flames, and save the Righteous *Tzaddik* from the flaming furnace". The Holy One blessed be He said to him, "I am singular in My world, and he is singular in his world. It is better that the Singular One saves the singular one". However, since the Holy One blessed be He never withholds the reward of any creature, He said, "You will merit to save three of his descendents". When the wicked Nebuchadnezzar cast Chananel, Misha'el and Azariah into the fiery furnace, Yorkemoo, the angel of hail, stood before the Holy One blessed be He and said to Him, "Master of the universe, I will go down and cool the fires and save these Righteous *Tzaddikim* from the fiery furnace". Gavriel replied to him, "This does not reveal the might of the Holy One blessed is He, for you are the angel of hail, and everyone knows that water puts out fire. Rather, I, the angel of fire, shall go down. I will make it cool on the inside, but burn hot on the outside, thus bringing about a miracle within a miracle." The Holy One blessed be He sent him (Gavriel) down. From this story we observe that it was specifically the **angel of fire** who cooled the fires of the furnace. This is possible only because of the inter-inclusions, because the angel of fire possesses something of the angel of water and vice versa.

[37] See Tractate *Yoma* 77a.

[38] The Talmud in tractate *Yoma* 77a discusses a vision of Ezekiel. It states (Ezekiel 8:16), "He brought me to the inner court of the house of HaShem, and behold, at the door of the temple of HaShem, between the *Ulam* (porch) and the Altar there were about twenty five men. Their backs were towards the temple of HaShem, and they faced east, and they bowed down eastward, to the sun." The Talmud continues, "From the fact that it states that they faced east don't we know that their backs were towards the temple of HaShem? Rather, what do we learn from the fact that their backs were turned towards the temple of HaShem? This teaches us that they were revealing themselves, and defecating (towards the *Shechinah*). The Holy One blessed be He said to (the angel) Michael, "Michael, your people have sinned". Michael answered, "Master of the Universe, isn't it enough that there are good people amongst them?" The Holy One blessed be He answered him, "I will burn them, including the good ones that are amongst them (because they did not rebuked the sinners)." Then (Ezekiel 10:2) "G-d spoke to the man who was clothed in linen (referring to Gavriel) and said, "Go in between the wheels (referring to the *Ophanim* angels), under the cherub (referring to the *Chayot HaKodesh* angels), and fill your hand with coals of fire from between the cherubim, and throw them upon the city". And he went in, in my (Ezekiel's) sight." It then continues and says (Ezekiel 10:7) "And the cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and he took thereof and gave it into the hands of him that was clothed with linen (Gavriel), who took it and went out." Rav Channa Bar Bizna said in the name of Rabbi Shimon Chasidah, "Had the coals not cooled from the hands of the cherub to the hands of Gavriel, there would not remain even a remnant or a refugee from the enemies of Israel". (Note: The term "The enemies of Israel" is a euphemism for Israel themselves. The Talmud did not wish to express a curse in regard to the Jweish people so it turned it around against their enemies.) We see from this story that the coals cooled in the hands of Gavriel, the angel of **fire**. Now, seemingly, they should have gotten hotter in his hands. However, because he possesses the quality of *Chessed* as well, he is actually capable of cooling the coals.

heal afflictions. [Furthermore], it was he [Gavriel] who smote the camp of Sancheriv, in an aspect of *Chessed* which is in *Gevurah*, as stated,[39] "The angel of the *HaShem*[40] went out and smote in the camp of Ashur etc", as is known.[41] This will suffice for those of understanding.

This then is [the meaning of the statement,[42]] "To include the left in the right and the right in the left". This is similar to light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light. That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness which is in it.[43] The reverse is also true. A vessel of *Chessed* may actualize kindness, which is the opposite of the light of *Gevurah* which is in it.[44] However, this is not at all a contradiction, since this [phenomenon] is the aspect of lights and vessels,[45] which is related to the matter of "form" and "substance" (as will be explained later).[46] This is in accordance to that which is explained elsewhere regarding the matter of the inter-inclusions of the name of seventy-two and the name of forty-two, which are the [first] two paragraphs of the *Shema* recital.[47] Another example [of this principle] is [the fact that] the binding of Yitzchak was [done] by Avraham, the [epitomal] man of kindness.[48] [This is] likewise the case in regard to the "waving"[49] of the Levites, who became included

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[39] See Tractate Sanhedrin 95b, The Second Book of Kings 19:35 and Isaiah 37:36.

[40] Scripture specifically uses the term the Angel of "*HaShem*". The word *HaShem* (literally, "The Name") refers to G-d's four letter proper name Y-H-V-H, which indicates the quality of *Chessed.* Here, the angel Gavriel, who is generally the angel of fire and sternness, is referred to as the angel of HaShem, thus associating him with kindness.

[41] We learn that this was a kindness of judgment – *Chessed* of *Gevurah* from the fact that the angel which smote was called "*Malach HaVayah* – The Angel of HaShem". The name used in this verse is the tetragrammaton, which is a name of kindness. That is, this was an expression of the strongest judgments, which is specifically from *Chessed* (kindness) of *Gevurah* (judgment), as explained above.

[42] See *Zohar* beginning of *Parshat Korach.*

[43] For example, when a father disciplines his child, the external vessel and vehicle of expression is that of *Gevurah* – Sternness. However, the inner light and motivation for this is a light of love and kindness – *Chessed.*

[44] This is like the aforementioned example where one gives charity to his enemy. This act of kindness is really a vehicle for the light of sternness which is within it, to cause great shame and anguish to his enemy, destroying his very soul.

[45] That is to say, the vessel is only a means to an end, and the light is the desire for the end goal.

[46] This will be explained later in chapters 27 through 31.

[47] See *Sefer HaLikutim, Ot Mem,* page 5. In short, the first paragraph of the *Shema* recital has 42 words, beginning with the word "*V'Ahavta* – And you shall love" until the end of the paragraph. This paragraph corresponds to the name of 42. It is explained in the writings of the *Arizal* that the name of 42 (of *Ana B'Koach*) is a name of Sterness-*Gevurah.* In contrast, the second paragraph of the *Shema* recital has 72 words, beginning with "*V'Hayah* – And it shall come to pass" until the word "*V'Samtem* – And you shall place them". The name of 72 is a name of kindness (as is indicated by its numerical value, which is equal to the word *Chessed*, as mentioned previously). Now, the first paragraph speaks of great love for G-d (*Chessed*), while the second paragraph speaks of the retribution which will ensue when one strays from G-d (*Gevurah*). So although the first paragraph represents *Gevurah*, it is expressed through vessels (i.e. letters) of *Chessed*. In contrast, the second paragraph represents *Chessed*, but is expressed through vessels of *Gevurah.*

[48] That is to say, Avraham who was the embodiment of kindness (as it states "*Chessed L'Avraham*") was capable of acting with sternness during the binding of Yitzchak etc. This was possible only because he included something of the aspect of sternness within himself.

[49] See Numbers 8:5 through 8:21. G-d commanded that the Levites should be inaugurated and consecrated for the service of Priests in the Temple (or Tabernacle) by being offered as "wave offerings" before G-d. They were given as "gifts" by G-d to Aaron and his descendants (the Priests) to serve them in the holy temple. However, it is explained in Kabbalah that the Levites are rooted in the side of *Gevurah* while the

within the Kindnesses of the Priests.[50] This is as stated,[51] "[Bring your brethren also of the tribe of Levi, the tribe of your father,] bring them near to you, [so that **they may join to you**, and minister to you]". This is why is it possible for them to serve their opposites? There are many other examples of this [as well].

Now, all of this is possible only because of the aspect of the sub-divisions which exist in each [*sefirah*]. Therefore, "a kind finds its kind and become awakened",[52] even when the two are literally opposites. This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water. [Nonetheless] they do not extinguish each other, as it states[53], "He makes peace in His high places". This is specifically because each one [latently] possesses something of its opposite.[54]

However, in [regard to] the completely simple [essential] lights, such as the aspect of *Nekudot* – Points[55], which are called *Ketarim* – Crowns, it is impossible for them to become inter-include whatsoever. This is because each one is completely different from the other, and nothing of its opposite can be found in it altogether.[56] An example [of this] is the essential aspect of goodness which is in the essence of the soul of a good person, and is called "The depth of goodness". [In no way can it compromise] with the essential evil, which is called "the depth of evil".

Only in true penitents – *Ba'alei T'shoova,* do we find that even the essence of evil has been transformed into goodness, so much so that,[57] "their transgressions themselves become counted as merits". This is because they give themselves over with [complete] self-sacrifice to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which itself is beyond even the essential differences between *Chessed* (Kindness) and *Gevurah* (Judgment).[58] Therefore, it is specifically through giving ourselves over [to G-d] with [complete] self-sacrifice, we are capable of praying and saying, "May it be desirable", in [G-d's] **essence**, [i.e.] "**before You**" etc.[59] Similarly, [regarding the thirteen attributes of mercy it states,[60]] "And the *HaShem*

Priests (*Kohanim*) are rooted on the side of *Chessed*. The Rebbe then asks, "How is it possible for them to serve their opposites?" The answer is that because each side contains something of its opposite, and is not a simple absolute essence, but rather a composite, therefore, they can inter-include with each other, and do not negate each other.

[50] It is explained that the Levites are rooted on the side of *Gevurah,* while the Priests (*Kohanim*) are rooted on the side of *Chessed.*

[51] Numbers 18:3

[52] See Tractate *Eruvin* 9a.

[53] Job 25:2

[54] This latent commonality allows for inter-inclusion and relationship between the opposites.

[55] This refers to the essential desires of *Tohu* which were previously explained.

[56] See footnotes 2, 11, 14 and 16 of this chapter, and see the previous chapter.

[57] See Tractate *Yoma* 86b.

[58] As explained previously in chapters 10 and 11, the Essence of the Infinite Light is higher than any divisions at all. In the Essence, these two *sefirot* are literally one essential *heyulie* power of G-d, and are not separate from each other since they are not separate from Him.

[59] That is, we are capable of praying that even the very depth of absolute evil should be turned to the very depth of absolute good. Only G-d Himself possesses the ability to do this. It is through self-sacrifice that the essence of one's being becomes revealed. This essence is the *Yechidah,* which is bound up with the Essence of G-d. It is for this reason that overturning the depth of evil into the depth of good requires self-sacrifice and the revelation of the *Yechidah*. When a person breaks through all his limitations with

passed before him [and proclaimed, HaShem, HaShem,] Benevolent and Gracious G-d etc", [thus] transforming even **essential** judgment into kindness, as will be explained concerning the matter of the "Thirteen Fixtures of the Beard".[61] This will suffice for those of understanding.

(This [sub-division and inter-inclusion] comes about by means of the aspect of the *Kav V'Chut* – Line and Thread, which possesses [something] of the power of the Essence of the Infinite Light, literally.[62] This in accordance to the statement of our Sages,[63] "[One must pray] to Him [alone], and not to His qualities", not even to His **essential** qualities.[64] All of this will, G-d willing, be explained. This will suffice for those of understanding.)

End of Chapter Twenty Two

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complete self-sacrifice in his service of G-d, then G-d will also "break through" and transcend all the limitations He created.

[60] Exodus 34:6

[61] The concept of the "The Thirteen Fixtures of the Beard – *Yud Gimel Tikkunei Dikna*" will be explained later, G-d willing.

[62] It has already been explained at great length in chapter 15 that all sub-division and inter-inclusion throughout the entire chaining down is only possible by means of *Atzmoot Ohr Ein Sof*-the Essence of the Infinite Light, as it radiates within the *Kav*.

[63] See *Pardes Rimonim* of the RaMaK, *Shaar* 32 (*Shaar HaKavanah*), Chapter 2.

[64] This is to say that although He includes all of these qualities within Him, nonetheless, in essence, He is above and beyond any of these qualities and is not defined by them. Rather, it is He who defines them and brings them forth, out of His essence and into expression through the revelation of the *Kav*. As mentioned previously, He is "not of any of these qualities whatsoever" since He is an absolute unity and singularity which is absolutely unlimited. It is therefore clear that it is He who defines and limits, thus bringing forth and defining and limiting the various *sefirot*. However, for this same reason, He is certainly capable of unifying the "opposites", even the essential opposites, which He Himself brought forth, (since in essence, in Him they do not conflict, and are not opposites). From all of the above it is clear that it is improper to pray to anything aside from the very essence of G-d Himself.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Twenty Three

[We must] now [understand] the aspect of *Keter* [more] particularly, [to understand] how it is the aspect of an intermediary. In its inner aspect it possesses something of the last level of the Emanator,[1] while in its external aspect it is the root and head of the Emanated,[2] as stated[3] in *Etz Chaim*.[4] Moreover, it is known that the first three *sefirot*[5] of *Atik Yomin* are separate and exalted and do not become invested within the emanated. This is [the meaning of the statement,[6]] "[The King who alone is exalted…] who transcends the days of the world".[7] Because of this it is called "*Atik Yomin* – The Ancient of Days". [*Atik*] shares the same etymological root as "*HaMa'atik Hareem* – Who **removes** Mountains".[8] [In other words, *Atik Yomin*] is **removed** from the days of the world.[9] Now, all this is well known.

Now, we must understand this in a manner of particulars, since *Atik Yomin* and *Arich Anpin* are considered to be one,[10] except that in general, the aspect of *Atik Yomin* is considered to be the end of the Infinite World, whereas the aspect of *Arich Anpin* is the root and beginning of the Emanated [worlds], as stated[11] in *Etz Chaim*.[12]

As is known, the explanation of these matters is that these [two levels of *Keter*] are the aspects of pleasure and desire.[13] Now, we observe that within every desire there is a

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[1] This refers to the aspect of *Adam Kadmon*, as explained in chapter nineteen.
[2] This refers to the world of *Atzilut* – Emanation.
[3] See *Etz Chaim, Shaar* 42 (*Shaar Drushei ABY"A*), Chapter 1.
[4] In other words, *Keter* is like a link in a chain, the top of which is connected to the link above it, and the bottom of which is connected to the link below it.
[5] In Hebrew these are called the, "*Gimmel Reishin* – Three Heads", and refer to the three upper *sefirot* of *Keter*. These are *Keter, Chochmah* and *Binah* of *Keter*.
[6] See *Yotzer* blessing.
[7] The particulars of the investment of *Atik Yomin* within *Arich Anpin* and the world of *Atzilut* – Emanation, will be explained in the next chapter. However, generally speaking, the meaning of the verse is as follows: The name *Atik Yomin* – Ancient of Days really has two parts, "Ancient", which means "Removed" and "Days". As mentioned previously, "days" always refers to the seven lower emotional *sefirot,* which correspond to the days of the world. Therefore, it is understood that the seven lower *sefirot* of *Atik Yomin* have some relationship with the "days" of the worlds, while the upper three *sefirot* remain "Removed" and transcend all Creation. They are unlimited, i.e. above "time" and "days". This then is the meaning of the reference to the statement, "Who transcends the days of the worlds etc".
[8] Job 9:5
[9] That is, it is still completely unlimited, and above "days" and time etc.
[10] That is, they are two aspects of the single entity of *Keter*.
[11] See *Etz Chaim, Shaar* 42 (*Shaar Drushei ABY"A*), Chapter 1.
[12] See footnote four, and the analogy of a chain.
[13] That is to say, *Atik Yomin* corresponds to pleasure, while *Arich Anpin* corresponds to desire.

pleasure, and if not for the pleasure there would be no desire for the thing at all. This is like the desire for wealth or honor. If not for the pleasure of [wealth or honor], he would have no desire for them at all. Therefore, seemingly, pleasure is the internal aspect of desire.[14]

However, we observe the opposite as well, that if there is no desire there is no pleasure. That is, he will derive no pleasure whatsoever from something he has no desire for. If so, then desire is internal to pleasure.

What we see is that the one cannot exist without the other, because desire cannot exist without pleasure, and pleasure cannot exist without desire. According to this, we must say that the two are one, because it is only by means of their being bound together as one, that [*Keter*] exists. All this [holds true] whether it is the simple essential pleasure and desire, or whether it is a composite pleasure and desire, that the soul spreads forth and is drawn after, even though it is not of [the soul's] essence, but is [rather] a separate thing from it.[15]

Generally, we see that the nature of the soul is to be drawn after something pleasurable, to the point that its entire essence could be drawn after [it] and invested in it. [This is] like a composite pleasure for a specific [thing], which is separate [from the essence], such as honor, wealth, Insight, or the emotional [traits] of kindness, judgment,[16] conquest, and self aggrandizement, or the like. [This is true of] anything that the soul craves, such as lusting for all worldly pleasures, and the like. Although none of these [desires] are in an aspect of an essential *Heyulie* pleasure and it is only that the soul is drawn after them and lusts for them, nonetheless, from this we see that the essence of the soul is in an aspect of a *Heyulie* of pleasure. It is for this reason that it is drawn to composite pleasures and flees from pain, which is the opposite of pleasure.

These [two, pleasure and pain,] are two lines which are equally counterbalanced, literally.[17] Commensurate to the spreading forth of the soul to become filled with light from pleasurable things, so will its light become completely diminished and withdrawn by pain and anguish.[18] From this we see that the essence of its being is pleasure. However, the principle [proof for this] is from the fact that it[19] will flee and become withdrawn due to pain. This is a

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[14] In other words, it appears that pleasure is the cause of desire, and therefore the more inner of the two.

[15] This means that the two are interdependent and necessary to each other, whether it is a simple essential pleasure and desire, like the desire and pleasure to live, or whether it is a composite desire and pleasure, such as the desire for wealth, which is not an essential desire.

[16] Or… love and hate etc.

[17] This has already been explained at great length in chapter six.

[18] Commensurate to a person's pleasure in any given thing, to that degree will be his pain in the absence of this pleasure. The lack of the pleasure comes about because of an opposing force, so, for example, one's pleasure in being alive is not revealed until an "opposing force" comes to bring his life to an end (G-d forbid). It is specifically then, that his pleasure in being alive becomes revealed as a consequence of the agony he feels in its opposite. For example, a person does not realize or appreciate how much he enjoys breathing until he no longer can breathe. Of course, this is not to say that he did not appreciate and delight in breathing prior to this. However, usually a person is not conscious of the pleasure of breathing. What reveals this pleasure is the opposing force, when he cannot breath. From this we see that the pleasure in something and the agony experienced when it is missing, are literally commensurate to each other. According to how much pleasure he has in any given thing, will be how much agony he will have when he does not have it.

[19] The soul…

greater proof [of this phenomenon].[20] It is for this reason that the early Kabbalists decreed and stated that pleasure is considered to be of the essence of the soul, and they stated[21] that "There is nothing loftier than pleasure". However, this is not [entirely] true. Rather, the essence of the soul becomes **filled** with great pleasure, and its entire essence is drawn after it, to the point that it may expire when it is almost entirely drawn into it.[22] This is like [the verse,[23]] "my soul expires etc". The reverse is likewise true, that it will expire and its light will be completely and absolutely diminished by the intensity of extreme pain [or anguish], as is known.[24]

Now, an even clearer proof [of this] is from what we observe regarding even the particular powers of the soul; that it is mainly the pleasure in a particular power which establishes its existence at all times. For example, [regarding] the power of the quality of kindness; although it is essential and natural in the nature of [one who is] good to bestow goodness, [nonetheless,] its principal existence [comes about from] the pleasure, in that he takes pleasure in influencing goodness. The true existence of his good nature is that by nature he takes great pleasure from [bestowing] goodness, to the point that the main vitality of his soul comes about through the pleasure [that he derives by doing acts of] goodness and kindness.[25]

The reverse is true of someone who is cruel by nature. This only means that his entire vitality is the pleasure [that he derives] from perpetrating evil and cruelty, as is known. Likewise, the primary existence of the quality of Victory is the immense pleasure [which he derives], to the point that the entire vitality of his soul is drawn into being triumphant over his fellow.[26] Should he not be victorious, he may [actually] become ill.[27] Similarly, this is the case with each and every particular quality, including Insight (*Chochmah*) and Desire (*Ratzon*). Their principal existence and source is the pleasure [of them], as is clearly observable that without the pleasure in conceptualization a person will not have the power to innovate any insight.[28] This is in accordance with the statement,[29] "Were it not… for the pleasure in

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[20] The proof from the fact that the soul flees and withdraws from pain is greater than the proof from pleasure. This is because, usually, matters that give us the greatest pleasure are not consciously felt. For example, the essential pleasure of being alive is usually not felt or appreciated until one's very life is at stake, G-d forbid. It is specifically pain, which is the opposite of pleasure, which is the great indicator of where one's pleasure lies.

[21] See *Sefer Yetzirah*, Chaper 2, *Mishna* 4.

[22] The very essence of the soul itself cannot be described as "pleasure", for it is a quintessential singularity which is beyond any description or definition, whatsoever. Rather, the essence of the soul is only **drawn after** pleasure and finds its expression by means of pleasure, nonetheless, it itself is beyond pleasure, and does not require pleasure to exist. Rather, it is specifically pleasure which draws the light of the soul into the body, thus enlivening it with great vitality. On the other hand, pain and anguish causes the light of the soul to withdraw, into itself.

[23] Psalms 84:3

[24] This is because, as mentioned above (and in chapter 6), pleasure and pain are two sides of the same coin.

[25] In other words, "the nature of kindness and goodness" is the same as saying "the nature to **enjoy** kindness and goodness". The same principle holds true in regard to any other qualities and characteristics.

[26] His competitor…

[27] An example of this can be seen in athletes, whose entire life is invested in "winning" the Olympic gold medal etc.

[28] It is clearly observable that specifically those who derive pleasure from the subject of their studies will have new insights in that subject. This is because it is, specifically, pleasure which arouses the faculty of *Chochmah*-Insight (or any other faculty or quality). One who does not take pleasure in his studies will certainly not have insights in the subject.

[Torah] study etc".[30] [Moreover], as is known regarding the matter of,[31] "A man's wisdom illuminates his face",[32] that it is the "*Lachloochit* – Moisture" within which is the *Heyulie* for pleasure, which is the source for the conceptualization of any concept.[33]

However, it is only in regard to desire that we observe that without desire there cannot be pleasure.[34] We find this [phenomenon] even in all the particular qualities. For example, if [a person] does not desire kindness or judgment, he will have no pleasure in them at all.[35] Similarly, if he does not desire to become intelligent, he will find no pleasure in [intellectual pursuits] at all.[36] Likewise, if he does not at all desire victory, he will have no pleasure in victory. [The same is true of] self aggrandizement or all other worldly pleasures, such as wealth or honor and the like. Without desire, there is no pleasure in them, whatsoever. In other words, because this entire matter is that since the whole essence of the soul is drawn after the pleasure and desire,[37] therefore, all its particular powers also [derive] their principal existence from the pleasure and the desire.[38]

The absence of [pleasure and desire in any particular matter] is the pain of the matter, this being the opposite of pleasure. If something [stands in] opposition to [his] desire, although, [in and of itself], it is not [necessarily] a painful thing, he will automatically be agonized by it.

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[29] See *Zohar*, *Toldot* 138a.

[30] The *Zohar* relates: Rabbi Yitzchak the son of Rabbi Yossi was traveling from Kaputkia to Lud. He encountered Rabbi Yehuda. Rabbi Yitzchak said to him, "Say that our associates, the Sages of the Mishnah, should be awaken to this matter; that the *Yetzer Hara* (lust) should be banished from the world, except during the time of marital relations." [Rabbi Yehuda] answered him, "By your life! The *Yetzer Hara* (lust) is necessary for the world, just as rain [is necessary] for the world. If not for the *Yetzer Hara* (lust), there would be no pleasure in learning [Torah]." In other words, the pleasure in study (to the point that he lusts for it) is its **most** necessary component.

[31] Ecclesiastes 8:1

[32] He derives great pleasure from his studies. Therefore "it illuminates his face". If he did not truly enjoy it, he would not study.

[33] It is explained (Tanya, chapter 1) that the foundation of water is the source of all pleasures. Moreover, it was explained previously, that in order to have a flash of insight one must be "sublimated" to the subject. This sublimation was called "The hidden pleasure". That is, he is **so** engrossed in the subject that he becomes totally unaware of himself. All he is aware of is the subject in which he is occupied. Moreover, he is so totally engrossed in it, that he is not even aware of the pleasure of it. This is why it is referred to as "**hidden"** pleasure. As soon as he becomes conscious of himself and of the pleasure, he actually loses the deep concentration of being engrossed in the subject and he will lose the pleasure. It is this "sublimation" and "hidden pleasure" of the entire self to the subject matter which is the source of **all** insights.

[34] That is, all the other qualities require pleasure in order for them to exist. However, the quality of desire is equal to that of pleasure, and can actually be the cause for pleasure, as will be explained. In contrast, all other qualities are the effects of these two, pleasure and desire, which are actually one, as mentioned above.

[35] An example of this is a parent who must discipline his child, even though he really does not desire to be stern. Therefore, he certainly derives no pleasure from this.

[36] This is true even though he may usually derive pleasure from intellectualization, if he is involved in something else which is important to him, during that time he will have no desire for intellectualization, and will therefore derive no pleasure from it.

[37] Parenthesis of the Rebbe: (For, [just as with pleasure,] the desire also draws forth the entire soul, to the point where it can expire because of its desire for something, as is known.)

[38] In other words, just as generally the two are interdependent, so too particularly, the two are interdependent. This is true even of the tiniest particular in all existence. In order for it to have any existence at all, G-d must have a particular desire and pleasure for it specifically, from which it receives its vitality. If this were not the case, it could not exist.

For example, if he desires to love his enemy, he will delight in him. On the other hand, if he no [longer] desires one whom he does love, he will be agonized by him.[39] Similarly, if he enjoys something which is hateful and damaging to him, he will desire it, or if he is pained by something that he loves, he will no [longer] desire it. This is because the desire and the pleasure are one essence, and it is impossible to know which precedes [the other]. At times the one is internal and the other is external, while at [other] times the opposite [is true]. [However,] the one cannot be found without the other, for if there is no pleasure there is no desire, and if there is no desire there is no pleasure. [This is the case] whether it is a simple [desire or pleasure] or whether it is a composite [desire or pleasure], as mentioned above. This will suffice for those of understanding.

End of Chapter Twenty Three

[39] For example, if at the moment he desires to be alone, then even the presence of someone who he loves will be disturbing to him, because he has no desire for this person at the present time.

Shaar HaYichud
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Chapter Twenty Four

Now, to one who contemplates [how things are] above, the analogue for all that has been previously stated will be understood. [That is, he will understand] how the aspect of the essence of the simple pleasure of the Essence of the Infinite Light, as it is before *Tzimtzum,* which is called,[1] "the Delight of the King in Himself", is literally an infinite aspect. Moreover, [he will understand that] even the ten essential *sefirot*, from *Keter* to *Malchut* of *Ein Sof*, all [derive their existence] from the simple pleasure in His Essence. By way of analogy, even the essential kindness of the [human] soul, [derives] its existence primarily from the pleasure [of it].[2] Nonetheless, in truth, the Essence of the Infinite Light is even beyond the aspect of simple pleasure.[3] However, it is drawn after and radiates within the aspect of pleasure, just as the essence of the [human] soul is drawn after pleasure. It is for this reason that it was stated,[4] "There is nothing loftier than pleasure".[5]

For example, [vested] within the aspect of the desire for kindness of [G-d's] Essence is the simple [essential] pleasure.[6] It is drawn forth and radiates greatly, until it descends and even comes into a separate matter.[7] This [separate matter] is the aforementioned aspect of the

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[1] See *Emek HaMelech, Shaar Sha'ashuey HaMelech B'Atzmooto*.

[2] As explained in the previous chapter, the "nature of kindness" of the essence of the soul of a human being derives its existence from the simple pleasure that this person derives from matters of kindness and goodness. Likewise above, in the Essence of the Infinite Light, all the essential qualities (which were explained in chapters 10 and 11) derive their existence from the simple pleasure of His Essence. (This principle applies throughout the entire chaining down of the worlds, that everything derives its existence from it *Keter* - the desire, and more specifically from the pleasure for it.)

[3] As in the analogy of the pleasure of the human being given previously, the essence of his soul cannot be described as "pleasure". It is only that it is **drawn towards** pleasure, and it is pleasure which draws out the essence of the soul to become invest within the object of ones pleasure. Similarly, the Essence of the Infinite Light can in no way be described as "pleasure". Rather, it is only drawn forth and expressed through pleasure, to radiate within the object of His pleasure.

[4] See *Sefer Yetzirah,* Chapter 2, *Mishnah* 4.

[5] Pleasure is the most primal expression of the Essence of G-d. However, it itself is not the essence of G-d. Rather, as explained, just as in a human being, it is what draws the essence of the soul out.

[6] For, as explained previously, the two (pleasure and desire) are inseparable. There can be no desire without pleasure, and there can be no pleasure without desire. Therefore, vested within G-d's simple essential desire for kindness is His simple essential pleasure for it.

[7] This is to say that this simple pleasure and desire draws the Essence out, even into a separate (composite) thing. As explained in the previous chapter, even the most external mundane thing can draw out practically the entire human soul if he derives great pleasure from it. Moreover, it is this pleasure which draws his essential self towards this thing which gives it its "existence" for him. Otherwise, he would not even have any thoughts of this thing at all, if he had no pleasure in it. However, in the analogy of man, he does not actually create the object of his desire, but is only drawn towards it. Now, in the analogue, which is G-d

Primal Pleasure and Desire (*Ta'anoog V'Raton HaKadoom*), which follows the *Tzimtzum*, to become the source for the [entire] chaining down of the worlds of [8]*ABY"A*.[9] It descends [further], to the point where it is drawn down at the very end of everything, such as even the most final particular of the ten *sefirot* of [the world of] *Atzilut* – Emanation.[10] This is [understood] by way of the aforementioned analogy of the pleasure which is found to give existence to the [emotional] quality of Victory (*Netzach*), and the like.[11]

This, then, is the [meaning] of the statement in *Etz Chaim*, that *Atik Yomin* and *Arich Anpin,* which are the pleasure and the desire, are one entity,[12] and that the one cannot be without the other. [*Keter,* which is the pleasure and desire, is] invested within each and every *sefirah,* [even] in the most particular of specifics, for without it, it can have no existence at all, as previously explained at length.[13] Moreover, it [also] encompasses them all.[14]

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above, his desire and pleasure for something is what gives it its very existence, even the most mundane of "separate" things.

[8] This is an acronym for the worlds *Atzilut, Briyah, Yetzirah* and *Asiyah*.

[9] Although in comparison to the pleasure and desire of *Atik Yomin* and *Arich Anpin* the Primal Desire is still considered to be part of the Essence, in comparison to the simple essential desire of the Essence of the Infinite Light, it is already considered to be a separate thing. That is, it is the desire for the entirety of creation, which is a "separate thing". So, although it is not yet a specific pleasure and desire for the particulars of Creation, but is rather the desire for the entirety of creation as a whole, nonetheless it relates to Creation and in this context is therefore considered a "separate" thing. However, the point here is that it is the essential pleasure and desire which is what gives existence to all of Creation as a whole.

[10] That is to say, it is this very same essential pleasure which gives existence even to the most final particulars at the very end of creation. For, if there was no pleasure or desire in it, it would not exist.

[11] That is, his entire essence is drawn forth into this single particular matter, and is what enlivens this quality. Were it not for his essential pleasure and desire for this matter, his essential self and life force would not be invested in it, giving it existence.

[12] Parenthesis of the Rebbe: (They are called the "three heads which are engraved, one within the other. Sometimes one [pleasure] is internal [and sometimes desire is internal] etc, as mentioned previously.) See *Zohar* (*Idra Zuta*) *Ha'azinu* 288a. Also see *Etz Chaim* (*Shaar Arich Anpin*) *Shaar* 13, Chapter 2. [Now, up to this point, we have only spoken of two "heads", i.e. the revealed pleasure and the revealed desire. However, there is also a third "head" which is called "*Reisha D'lo Ityada* – The Head which is not known", which refers to the concealed pleasure (referring to the three upper *sefirot* of *Atik Yomin* (pleasure) which do vest within *Arich Anpin,* as will soon be explained). This is similar to the pleasure in living, which is not a consciously felt pleasure at all. Rather, it is only felt when one's life is threatened, as previously explained. In contrast, the other two "heads" refer to the revealed pleasure and desire, which **are** consciously felt.]

[13] That is, in the *sefirotic* scheme of *Yosher,* the pleasure and desire is the most internal force, and is the inner vitality of all subsequent levels, all the way until the most final action. It is the pleasure and desire vested within the action that gives it its vitality, and its very existence. Moreover, it is also all encompassing, as in the scheme of *Igullim,* where it is the pleasure and desire of the self which encompasses all the particular desires that a person will come to want.

[14] Parenthesis of the Rebbe: (This is in accordance with what is explained elsewhere with the analogy of the ten pits which are dug in succession. The [water in the] first is drawn into each [subsequent] pit etc. Likewise, it states in the *Zohar*, "He made a big vessel, [like a person who makes a big excavation, which becomes filled with the water that comes out of a spring… He then made a small vessel, which is the letter *Yud,* which became filled with it from the source (*Keter*), and He called it a spring flowing with *Chochmah* - Insight.] Through it, He called Himself, '*Chacham* – Wise', [and the vessel He called *Chochmah* - Insight.]" Similarly it states, "You brought out ten '*Tikkunim* – Vessels' and called them ten *sefirot* etc".) [In other words, although the first "pit" and the last "pit" are two different "pits", nonetheless, the inner vitality of them all is the same. This is similarly the case with the analogy of the "vessels". Vested within all of these vessels, is the essential pleasure of the self, and it is what enlivens and animates the vessels. When the essential pleasure of G-d is vested within the vessel of *Chochmah,* He is called "wise". When

Now, the aspect of *Atik Yomin* is considered to still be a part of the Infinite World.[15] This is because the Infinite World is considered to continue until the aspect of *Malchut* of *Adam Kadmon*, which is the aspect of the "letters" of the end action which arose in the aforementioned Primal Thought and Desire (*Machshava V'Ratzon HaKadoom*).[16] It is [these "letters", which are] the last level of the Essence, that become the *Keter* of *Atik Yomin*, which is the aspect of the revelation of the light of the pleasure from the aforementioned concealed pleasure and Primal Desire (*He'elem Ha'Oneg V'Ratzon HaKadoom*). Therefore, even *Keter* of *Atik Yomin*, and the [*sefirot*] of *Chochmah, Binah* and the emotions which are within it, are all considered to be of the end of the Infinite World.[17]

However, [this is not the case] with *Arich Anpin*, which is the aspect of the revelation of the desire which comes because of the pleasure. Because [the desire] is drawn to spread forth below, it is called the beginning and root of the Emanations, which refers to the ten *sefirot* of [the world of] *Atzilut*, both generally and particularly.[18]

It is for this reason that the aspect of *Keter* is generally called an intermediary aspect, which possesses something of the last level of the Essence, but is the beginning of the Emanated. Because the lights of the Emanated are in an aspect of "the revelation of the concealed",

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this same essential pleasure of the Self of G-d is vested within the vessel of *Chessed*, He is called "kind" etc. The inner life force and vitality of them all though, is the pleasure which draws the essence of G-d forth, to be vested within these "vessels". (The very same passage of *Zohar* states, "He called *Keter* (i.e. pleasure and desire) 'the Source'.) This is analogous to the qualities of a human being. When a human being has an essential pleasure and desire for kindness, (which gives existence and vitality to the kind acts that he will subsequently do), then he is called "kind" etc. See *Ma'amirei Admor HaZaken, HaKtzarim*, page 492. See also, *Zohar* (*Ra'ayah Mehemnah*) *Bo* 42b, and introduction of *Tikkunei Zohar* 17a.

[15] See *Etz Chaim*, (*Shaar Drushei ABY"A*) *Shaar* 42, Chapter 1. See also *Shaarei Teshuvah* of Rabbi Dov Ber of Lubavitch, page 104.

[16] As previously explained, the end action which arose in thought first is the thought of the **pleasure** of the self. (The analogy given previously was the desire and thought of oneself sitting as opposed to the desire for a chair). This Primal Thought and Desire is still focused entirely towards the essence, and the essential pleasure mentioned above.

[17] This is because, although the pleasure is already a pleasure in an **external thing** (like the aforementioned chair), nonetheless, the aspect of the pleasure for this desire is still entirely focused towards the self, and is literally bound with the self. This is the case with the pleasure behind every desire. Although the desire already relates outwards, towards the external object of the desire, nonetheless, the pleasure is still entirely for the self and is still entirely bound with the essential pleasure of the self. For example, even in the desire for the chair, the pleasure aspect of this desire is still entirely for him. **He,** in his essence is drawn after the pleasure he will derive from the fulfillment of this desire, as mentioned previously. Therefore, *Atik Yomin*, which is the pleasure aspect of *Keter*, is still considered to be part of the Infinite World, and literally connected to the essence of G-d. (This is true even of the pleasure which is vested within the desire for the most final particular specific in the entire chaining down.)

[18] In other words, in contrast to the pleasure which is still focused on the self, the desire is focused on the external object of one's desire. Therefore, the revealed desire is already considered to be "the beginning and head of the emanations". (Now, it is only relative to the pleasure that it is considered "separate" and relating to the external "object". However, in truth, even the desire is entirely bound with the self. For, although the desire, "I want **such and such**", relates to the external thing "such and such", nonetheless, really the main part of the desire is the "**I want**". However, relative to the pleasure, the desire is considered to relate entirely to the "external" object of desire.)

they therefore are in an aspect of separateness from the Essence, as previously explained (in chapter nineteen[19]).[20]

By way of analogy, this is like the emotions of *Chessed* or *Gevurah* for a separate thing which come from the power of the qualities of *Chessed* and *Gevurah* of the Essence. Nevertheless, it is the aspect of the pleasure and desire which comes from the Essence, which vests within everything in order to constantly give them existence, as mentioned previously. This is because, the source of this pleasure and desire is in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), and is called "the Delight of the King in Himself" (*Sha'ashoo'ei HaMelech B'Atzmo*). This is similar to the [aforementioned] analogy of the soul which is drawn after every pleasure, which is proof that the pleasure fills its light. If so, then this itself is the reason that it is from the particular pleasure within each of the particular [emanations of] lights that they primarily [derive] their existence. [This is true] even until the aspect of *Malchut,* which is the [quality of] Dominion. Were it not for the pleasure in it, it would have no existence. The absence of the light of the pleasure [for something] equals the absence of the light of its existence. This will suffice for those of understanding.

Now, all of the above is only in a general manner. In a particular manner, however, it is only the aspect of the first three [*sefirot*] of *Atik Yomin* which are considered to be [part] of the Essence. On the other hand, the seven lower *sefirot* of [*Atik Yomin*] become invested within the "*Gulgulta* – Skull"[21] of *Arich Anpin. Chessed* (Kindness) of *Atik Yomin* [vests] within the "*Gulgulta* – Skull" [of *Arich Anpin]*, *Gevurah* [of *Atik Yomin* vests] within "*Mocha Stima'ah* – the Hidden Brain"[22] [of *Arich Anpin*] etc.[23] This, then, is the meaning of [the statement,[24] "The King who alone is exalted], who transcends the days of the world".[25]

This is because the coming into being of the desire from the pleasure is primarily from the aspect of the emotions of the pleasure, as is known.[26] For example, *Chessed* (kindness) of the pleasure [vests within *Keter* of the desire].[27] By way of analogy, when a person is in a state of pleasure during the joy of his son's wedding, or the like, he will then bestow goodness and

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[19] In the Hebrew text it says (chapter 12), but it is a typo which should say (chapter 19), as corrected above.
[20] This has already been explained at length in chapter 19.
[21] The "*Gulgulta* – Skull" is another name for *Keter* of *Arich Anpin*, i.e. the desire.
[22] "*Mocha Stima'ah* – The Hidden Brain" refers to *Chochmah* of *Arich Anpin* (which was mentioned previously, and is called "the hidden reason for the desire").
[23] See *Etz Chaim,* (*Shaar Arich Anpin*), *Shaar* 13, Chapters 6 & 7.
[24] See *Yotzer* blessing.
[25] As explained in footnote 7 of chapter 23, "days" always refers to the seven lower emotional *sefirot,* which correspond to the days of the world. Therefore, it is understood that the seven lower *sefirot* of *Atik Yomin* have some relationship to the "days" of the worlds, while the upper three *sefirot* remain "Removed" and transcend all Creation. They are unlimited, i.e. above "time" and "days". This then is the meaning of the reference to the statement, "Who transcends the days of the worlds etc". The investment of the emotional *sefirot* of *Atik Yomin* (pleasure) within the *sefirot* of *Arich Anpin* (desire) will now be explained.
[26] This is to say that the desire is born specifically of the expression of the felt and revealed pleasure.
[27] The attribute of *Chessed* is the expression and spreading forth of something with abundance (as opposed to *Gevurah* which is the restraint). Therefore, *Chessed* of *Atik Yomin* represents the abundance of felt pleasure in something. The abundance of pleasure in something is what enlivens and arouses the power of desire. It is clearly observable that the more pleasure there is in any given thing, the more desire there is for it. This then is the explanation of how *Chessed* of *Atik Yomin* (pleasure) vests within *Keter* of *Arich Anpin* (desire).

abundant kindness upon everyone. [This is] because of the pleasure which uplifts his soul (for the aforementioned reason[28]). During this time he may be aroused to grant every desire. In other words, even a desire for judgment may be overturned to kindness.[29] This [overturning of the desire from *Chessed* to *Gevurah*] is dependant upon the aspect of the [essential] point of desire, which is higher than the "hidden reason for the desire" (*Ta'am Kamoos LaRatzon*), which divides into *Chessed* and *Gevurah* – kindness and judgment. This, then, is an analogy through which one may understand how the aspect of *Chessed* of *Atik Yomin* vests within the "*Gulgulta* – Skull" [of *Arich Anpin*].

Now, the aspect of *Gevurah,* which is judgment, the opposite of pleasure, is what vests within "*Chochmah Stima'ah* – the Hidden Wisdom" of *Arich Anpin*, which is the "hidden reason for the desire"(*Ta'am Kamoos LaRatzon*). This is the **precision** of the desire, that it should be in one particular way, and not in any other way.[30] This is in accordance with what is written in the books of Kabbalah,[31] that the early [Kabbalists] decreed a statement that *Chochmah* is an aspect of judgment. This is because, when desire comes according to the dictates of *Chochmah*, it comes with precision and restriction that it should by one [specific] way and no other. For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of [G-d's] upper *Chochmah*.[32]

In contrast, the radiance of the thirteen attributes of mercy is from [a level] higher than the *Chochmah* of the desire, and can [therefore] "pardon iniquity".[33] Certainly [this is the case in regard to] the aspect of the first three *sefirot* of *Atik Yomin* which are not invest within the Emanated. This is the aspect of the pleasure as it is within Himself. As of yet, no desire has been born of it whatsoever, except that all desires are destined to come from it. It is considered to be part of the general essence of the simple pleasure (*HaTa'anoog HaPashoot*). That is, it is from the aspect of the source of all pleasures in the Essence of the Infinite Light

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[28] That is, it is the pleasure which draws the essential light of his soul out into expression. (Therefore, when a person is happy he will be very giving and generous, while when he is sad or depressed he is withdrawn etc.)

[29] In other words, the pleasure of a person actually reaches the very essence of his soul, which can change from a desire of sternness to kindness, as explained. (Similarly, the pleasure one gives to G-d (through the fulfillment of Torah and Mitzvot) actually reaches the very Essence of G-d, and can cause a change from a desire for sternness to a desire for kindness. More profoundly, the fulfillment of the Torah and Mitzvot actually causes the Essential Light of G-d's Essence to be drawn forth into Creation. This is because the pleasure, even from a completely external thing, reaches to the very essence of one's being and draws its light forth, as previously explained. Similarly, when one sins it also reaches the very essence of G-d, and is the opposite of pleasure. This can affect a change from kindness to sternness, for the very same reason. Moreover, it causes the Essential Light of G-d to be withdrawn from Creation.)

[30] In other words, *Gevurah* of *Atik Yomin* is the revelation of displeasure. That is, it is the revelation of a precise pleasure, in a certain thing, in a certain way. This becomes invested in *Chochmah* of *Arich Anpin*, the wisdom of the desire. That is, it is what dictates that the desire should be in a specific manner, and not in any other manner.

[31] See *Etz Chaim*, (*Shaar Arich Anpin*) *Shaar* 13, Chapter 6.

[32] See *Zohar*; *BeShalach* 62a, *Yitro* 85a, (*Ra'aya Mehemna*) *Mishpatim* 121a, *Kedoshim* 81a, *Chukat* 182a and *Ve'Etchanan* 261a.

[33] That is, the thirteen attributes of mercy are rooted in *Keter* of *Arich Anpin* (and higher). It is for this reason that they have the ability to "pardon iniquity". For, although according to *Chochmah* of *Keter* one may be guilty and liable, when G-d has desire and pleasure in this person (*Keter* of *Arich*), he will overlook his faults. This is similar to how one will overlook and pardon the faults of a person he loves and desires. (Whereas, he will not overlook these same faults in someone he does not love or have desire for.)

(*Atzmoot Ohr Ein Sof*). This is as stated,[34] "With you is the source of life",[35] i.e. the source of all the pleasures [within] the Primal Desire [for Creation] (*Ratzon HaKadoom*).[36] In the general[37] totality [of the chaining down] it this called[38] "*Atika D'Atikin* – The Ancient of the Ancients".[39] [However, more particularly] it is called "*Atik Yomin* – The Ancient of Days", as stated in Daniel,[40] "And *Atik Yomin* sat etc". [*Atik* – Ancient] is a terminology of antiquity, which [indicates] the aspect of the eternity of the Essence of the Infinite Light as He comes to radiate within the chaining down of the line and thread. However, in regard to His actual Essence [it states,[41]] "Is there old age before the Holy One blessed be He!?"[42] This is in accordance with what is stated elsewhere[43] regarding the matter of the word "*Va'ed* – Forever" (ועד), which through a permutation of letters equals "*Echad* – One" (אחד), referring to the simple [oneness] Himself.[44] For, when the Essence of the Infinite Light, which transcends [even] the time of "*Yemei Kedem* – the Days of old", radiates within time, then time too becomes eternal and is then called "*Atik Yomin* – the Ancient of Days". This will suffice for those of understanding.

End of Chapter Twenty Four

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[34] Psalms 36:10

[35] Note how the verse states, "**With you** is the source of life" (i.e. the pleasure and desire). However, it does not say "**You are** the source of life". This is because, although the Essence is drawn after pleasure, it cannot itself be described as pleasure, as previously explained.

[36] That is to say, it is G-d's pleasure and desire for the entirety of Creation which gives it it's "life" and very existence.

[37] See footnote 5 of chapter 18 for the explanation of the "general chaining down" and the "particular chaining down".

[38] See *Zohar* (*Idra Rabba*) *Naso* 128a.

[39] As previously explained, *Atika D'Atikin* is the pleasure for all of Creation as a whole, while *Atik Yomin* is the revelation of the particular pleasures for particular creations within this whole. (See large parenthesis in chapter 17, and footnotes there.)

[40] Daniel 7:9

[41] See Tractate *Yevamot* 16b.

[42] That is to say, the concept of the eternity of time is applicable only as the Infinite Light radiates within Creation, thus causing Creation to be Eternal in time. However, the Essence of G-d Himself is beyond even being termed "eternal", for He is entirely beyond any concept of "time".

[43] See *Zohar Terumah* 134a. See also *Ma'amarei Admor HaEmtza'ee, Dvarim*, volume 1, page 224. See also, *Ma'amarei Admor HaEmtza'ee, Nevi'im V'Ktuvim,* page 226.

[44] The word "*Echad* – One" (אחד) is the last word of the verse, "*Shma Yisrael HaShem Elokeinu HaShem Echad* – Hear 'O Israel, the L-rd our G-d, the L-rd is One". The word "*Va'ed* – Forever" (ועד) is the last word of the statement which follows the above verse in the *Shma* prayer, "*Baruch Shem Kevod Malchuto L'Olam Va'ed* – Blessed is the Name of His Glorious Kingdom forever and ever." As mentioned previously, the first verse refers to the "Upper Unity" of G-d, which is the absolute singularity and oneness of His Essence (in the Upper Purity), and how only He exists. The second statement refers to the "Lower Unity", i.e. how the created worlds are also totally one with G-d, and how His Light radiates and vests within the created realms. Therefore, when the absolute singularity of the Infinite Light (i.e. *Echad* – One) radiates within Creation, then Creation too becomes eternal (i.e. *Va'ed* – Forever). (This of course is only because G-d can bring entities into existence infinitely and eternally.)

(Hebrew grammar classifies the letters of the Hebrew Alphabet according to their syntactic functions, their respective sources in the organs of speech, and so on. Within each group, the letters are interchangeable. The letters *Aleph* and *Vav* both belong to the group of "connective letters" (*Otiot HaHemshech*), and may thus be interchanged. The letters *Chet* and *Ayin* fall into the category of "guttural letters" (*Otiot Groniot*), and may likewise be interchanged. Hence "*Echad*" is the equivalent of "*Va'ed*". See Lessons in Tanya, volume 3, page 835, note 5.)

Shaar HaYichud
The Gate of Unity

By

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Chapter Twenty Five[1]

We must now understand the details of the matter of the ten *sefirot* of [the world of] *Atzilut* – Emanation. In other words, we must understand the descent of the light, from the externality of *NeHi"Y*[2] of *Arich Anpin* into *Abba*[3] and *Imma*.[4] [Now,] sometimes it states[5] that the "Arms"[6] of *Arich Anpin* vest within *Abba* and *Imma*.[7] [However,] sometimes it states[8] that *Abba* suckles from the eighth "*Mazal*" [which is] "*Notzer*", and *Imma* [suckles] from the thirteenth "*Mazal*" [which is] "*VeNakeh*".[9]

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[1] To properly understand the next few chapters, it is recommended to return to chapters one through six, until they are firmly grasped and to then continue with this chapter.

[2] This is an acronym for the *sefirot*, *Netzach*, *Hod* and *Yesod*.

[3] As mentioned previously, when referring to the *Partzuf* – The complete Stature of *Chochmah* or *Binah*, they are referred to as *Abba* and *Imma* – Father and Mother. The reason they are called "Father" and "Mother" is because it is *Chochmah*, the "Father", which provides the seminal flash of insight, which is subsequently developed in *Binah*, the "Mother". (This unification gives birth to offspring, i.e. the emotions and actions, as will be explained later.)

[4] See *Likkutei Biurim* (R' Hillel Paritcher), chapter 25.

[5] See *Etz Chaim*, (*Shaar Abba V'Imma*) *Shaar* 14, Chapter 1. See also *Imrei Binah* (of Rabbi Dov Ber of Lubavitch) *Shaar HaTefilin*, page 116, 3.

[6] The "Arms" of *Arich Anpin* refers to the aspects of *Chessed* and *Gevurah* of the desire.

[7] Parenthesis of the Rebbe: (However, the statement that "The head of the King is fixed within *Chessed* and *Gevurah*" refers to the "head" of *Arich Anpin* [within] which *Chessed* and *Gevurah* of *Atik Yomin* are affixed. [That is to say,] *Chessed* of *Atik Yomin* [is vested] within the "*Gulgulta* – Skull", [which is *Keter* of *Arich Anpin*] etc, as previously explained.) See *Zohar* (*Idra Rabba*) *Bereshit* 249. See also, *Zohar* (*Idra D'Mishkena*) *Mishpatim* 122b. [In this parenthesis the Rebbe is simply making a distinction that in the statement of the *Zohar* above, "The head of the King" does not refer to *Chochmah* and *Binah* of *Atzilut* (*Abba* and *Imma*). Rather, it refers to how *Chessed* and *Gevurah* of *Atik Yomin* vest within the "Head" (i.e. the three upper *sefirot*) of *Arich Anpin*. This matter was explained in the previous chapter.]

[8] See *Zohar* (*Idra Zuta*) *Ha'azinu* 289b. See also *Etz Chaim*, *Shaar HaKlallim*, chapter 5.

[9] There are thirteen attributes of Mercy which G-d revealed to Moshe. (*Parshat Ki Teesa*) They are:

1. *E-L* - Benevolent G-d
2. *Rachum* - Compassionate
3. *V'Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V'Rav Chesed* - and Abounding in Kindness
7. *V'Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L'Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V'Chata'a* - and Sin

Now, as is known regarding the matter of the "*Ko'ach Mah*[10] – the Power of What"[11] (כח מה) that *Chochmah* – Insight (חכמה), is[12] "found from nothing", and is in an aspect of "Nothing – *Ein*". [In contrast,] *Binah* - Comprehension is called "Something – *Yesh*".[13] The light and influence of the "Nothingness" of *Chochmah* – Insight, radiates and is drawn into the aspect of the comprehension of *Binah*. That is, [there is a transition] from "nothing" to "something".[14] Moreover, [*Chochmah* and *Binah* – Insight and Comprehension] are called,[15] "The two lovers who never separate" [about which it states,[16]] "They dwell as one".[17] This is the aspect of the "point" of *Chochmah* – Insight, which flashes like a lightning bolt from that which is above the intellect. (In common terminology [this is called] "understanding".[18]) In other words, [it flashes] from the potential power to conceptualize (*Koach HaMaskeel*), which is called "The Hidden Insight" – *Chochmah Steema'a* of *Arich Anpin*. [This potential to conceptualize] is called "the Concealed Insight – *Chochmah HaNe'elama*". It is the source that brings forth all intellect from "nothingness", and is called "*Maskeel*", as is known.[19]

This, then, is the explanation of the statement that the light of *Abba* suckles from the eighth "*Mazal*" [which is] "*Notzer*". The letters [of the word "*Notzer*" may be rearranged to spell] "*Tzinor* – Pipe". [That is,] it is like a thin pipe. Similarly, the aspect of the "*Sa'arot* – Hairs" of the eighth "*Mazal*" is the growth aspect of the aforementioned potential power to conceptualize (*Koach HaMaskeel*). That is, it sprouts forth all kinds of concepts from "nothingness".[20]

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13. *V'Nakeh* - and He Cleanses.
These "thirteen attributes of mercy" are often referred to as "the thirteen fixtures of the beard of *Arich Anpin*". The eighth and thirteenth attributes, "*Notzer*" and "*V'Nakeh*", are referred to as "*Mazalot*". The root of the word "*Mazal*" is "*Nozel*" which means "to flow down". These two are called "the upper *Mazal* and the lower *Mazal*", because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained. (They are also referred to as the "Hairs – *Sa'arot*" of the beard of *Arich Anpin*. This is because a hair is a narrow tube, which indicates an issuance of constricted influence down, just as the hairs of the beard grow downward etc.) The Rebbe will now explain these matters further.

[10] The word *Chochmah* (חכמה) can be spelled as "the power of what" (כח מה), which is a reference to the aspect of the sublimation and "hidden pleasure" which gives rise to *Chochmah* – Insight.

[11] See *Zohar* (*Ra'aya Mehemnah*) *Tzav,* 28a, 34a.

[12] Job 28:12

[13] This is to say that *Chochmah* is the intangible intellect, while *Binah* is the concrete and tangible comprehension. (As mentioned in chapter one, *Chochmah* is only called "Nothingness" relative to *Binah*, however, relative to its source in *Keter* it too is called "Something", as in the verse, "*Chochmah* is found from nothing", implying that it itself is a something.)

[14] In other words, there is a transition and a "flash" of insight, from the intangible source of insight into tangible comprehension.

[15] See *Zohar Beshalach* 56a, *VaYikra* 4a.

[16] See *Zohar* (*Idra Zuta*) *Ha'azinu,* 290b.

[17] This is because the one cannot function without the other. In order for the mind to comprehend, there must be a seminal concept to grasp through analysis. On the other hand, the concept cannot exist in a vacuum. There must be a vessel to contain it and develop it. This vessel is the comprehension of *Binah*. For this reason these two *sefirot* are always found together. When one is thinking, he must think **about** something.

[18] For example, a person will have a flash of intuition or insight and say, "Oh, now I understand…"

[19] This means that the *Koach HaMaskeel* – The Potential Power to Conceptualize, is the *Heyulie* ability and desire to bring forth new insights, and to conceive of all concepts.

[20] See footnote 9. In other words, there is a constricted issuance of influence to the intellectual *sefirah* of *Chochmah,* which is expressed as the flash of insight and intuition in a subject matter. The source of this

Now, the development (suckling) [of this seminal flash], that is, the growth of the brain of *Abba* (Insight) and the growth of the brain of *Imma* (Comprehension), comes from the thirteenth "*Mazal*", which is "*VeNakeh*".[21]

These two "*Mazalot*"[22], the upper "*Mazal*" and the lower "*Mazal*", are the roots of the [intellectual] brains of *Abba* and *Imma*. This is to say that in the potential power to conceptualize itself, there is a root for the development of the brain of understanding (*Chochmah*), and a root for the development of the brain of grasp and comprehension (*Binah*). These [two, *Chochmah* and *Binah*] are called "the brain of *Abba*" and "the brain of *Imma*", as is known.

Now, just as the aspect of the brain of *Binah,* which is the brain of grasp and comprehension, receives from the aspect of the "nothingness" of the brain of *Chochmah,*[23] so too, in their source there is a unification of the two "*Mazalot*" of "*VeNotzer*" and "*VeNakeh*".[24]

It is known that although the "*Mazalot*" are called "*Sa'arot* – Hairs", which only break forth and come out from the aspect of the excess[25] of the "Hidden Brain" of *Arich Anpin*, nonetheless, their [true] source is from the essence of the "*Gulgulta* – Skull".[26] [This is to say that their source] is higher than the innerness of the "Hidden Brain" itself. It is for this

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influence is the potential power to conceptualize (*Koach HaMaskeel*) of *Arich Anpin*- the desire. (In a way of analogy, hair is similar to a plant, which has roots and grows etc. Similarly, the flash of insight and intellect is rooted in the potential power to conceptualize, and develops through the influence it receives from there.)

[21] The Hebrew word "*VeNakeh* – And Cleanse", is related to the word "*Yenikah*", which means "to suckle". This is analogous to a child who suckles his mother's milk, which causes him to develop and grow. Similarly, the thirteenth *Mazal*, "*VeNakeh*", is the source for the development of the insight so that it "matures and grows" into a fully developed idea.

[22] This is the plural of the word "*Mazal*".

[23] This has already been explained at length in the beginning chapters of this book (and refers to the unification of *Chochmah* with *Binah* – Insight with Comprehension, which is brought about through *Hitbonenut*- contemplation and analysis.

[24] In other words, in order for there to be conceptualization and comprehension, just as there must be a unification of the mind powers of *Chochmah* and *Binah*, there must likewise be a unification of these two matters in *Keter*- Desire, which is their source. (If the potential power to bring out new insights alone exists, but not the potential power to grasp and develop them, new insight cannot come about. The reverse is also true. If there is only the potential power to develop the insight, but there is no insight to develop, the potential power to grasp and comprehend remains barren. The unification of both of these powers of *Arich* (desire*)* is no less essential than the unification of *Chochmah* and *Binah* themselves.)

[25] The flash of insight which comes forth from *Chochmah* - Insight into *Binah* - Comprehension is like an excess and "overflow" from the potential power to conceptualize. (This is another reason why they are called hairs, since hairs are an excess, so to speak, that come out from the brain and skull.)

[26] In other words, although the influence comes through *Chochmah* of *Arich Anpin* (the desire), which is the potential power to conceptualize, nonetheless, the true source of this influence is actually in *Keter* of *Arich Anpin* (and even higher, within *Atik Yomin*). This is to say that although the source of the insight is from the potential power to conceptualize, in truth it is the **pleasure** of it, which activates the potential power to conceptualize and spawns new insights. This refers to the aforementioned "hidden pleasure" and sublimation of *Chochmah*, wherein one is totally invested in the subject to the point that he is not aware of himself (See chapter 5). It is called "hidden" pleasure, because he derives so much pleasure from it that he loses all awareness of self. It is this hidden pleasure which is the true source of all insight. As is clearly apparent, it is impossible to have any new insights if this sublimation and "hidden pleasure" is absent.

reason that they burst forth in an aspect of excess. This is analogous to the bursting forth of steam from the [pressure] of a tightly sealed [pot]. For example, when the potential power for intellect greatly overwhelms the [power of] *Chochmah,* there is a fallout of excess [insight] from *Chochmah* [into *Binah*, i.e. from insight into comprehension].[27] The source of this excess is higher than the actual light of the intellect itself.[28] It is for this reason that it states, "The excess of the Upper *Chochmah* is Torah", specifically in praise [of the Torah], as explained elsewhere.[29]

Likewise, this is the reason for the greatness of the thirteen attributes of mercy, which are called "the thirteen fixtures of the beard [of *Arich Anpin*]" that come out of the excess of the "Hidden Brain-*Mocha Steema'a*".[30] This is as stated, "And HaShem passed before him and proclaimed, 'HaShem HaShem'"[31]. This is higher than the "Hidden Brain-*Mocha Steema'a*", which is called the "hidden reasoning and wisdom for the concealed desire" and is also called "The intellect which is hidden from all contemplation" or "the wonders of *Chochmah*".[32]

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[27] When a person truly grasps the intangible depth of the concept (*Omek HaMoosag*), he is in a state of total sublimation to it, and is completely unaware of himself. As mentioned previously, this is called "the hidden pleasure" of *Chochmah*, or the *Koach Mah* – Power of What (i.e. sublimation) of *Chochmah*. Now, the flashes of insight and intuition, which come about because of this grasp of the depth, are not actually revelations of the depth itself. Rather, when one has a flash of insight into the depth of a subject, it is only the "excess fallout" which overflows from the *Heyulie* of the depth, into his comprehension. It is for this reason that the flashes of insight and intuition into any subject are always only very short and terse insights which must be developed afterwards. The intangible depth itself, however, is concealed within these short flashes of insight. (These short flashes of insight are compared to an essence-*Tamtzeet*, from which many beverages may be mixed etc.) Similarly, it is stated in a way of praise, that the Torah is the "excess fallout" from the upper *Chochmah*. Although the teachings of the Torah may appear to be short and external "stories", nonetheless, it is the excess of the Upper Wisdom. Therefore, contained within the terse teachings of the Torah is the whole of the Infinite Light, which is the revelation of the Truth of G-d's Singular existence. (This is as stated that the inner aspect of *Abba* (*Chochmah*) is the inner aspect of *Atik Yomin*). Therefore, when one contemplates the teachings of the Torah, his "hidden pleasure" (i.e. sublimation) and the "Sight of his mind's eye" is specifically into G-d. The insights and explanations, which are the "fallout" of this perception, are insights and explanations into the true reality of G-d's singular existence, and may be brought out infinitely, like an ever flowing spring. (This is known as the *Choosh HaChassidut* – The Sense of the *Chassidut* or the sense of the G-dliness of the concept. See *Kuntres HaHitpa'alut* by Rabbi Dov Ber of Lubavitch.)

[28] That is, the source of the excess is the "hidden pleasure" (i.e. *Keter* of *Arich Anpin* and even higher in *Atik Yomin*), which is higher than the light of the intellect itself (i.e. *Chochmah* of *Arich*).

[29] See *Imrei Binah* (of Rabbi Dov Ber of Lubavitch), *Shaar HaKri'at Shma,* page 57a. See also previous footnote for explanation of this statement about the Torah.

[30] This is to say that the source of these "excess hairs of the beard" is from the overflow of the essential pleasure (*Atik Yomin*). It is for this reason that they can "pardon iniquity" and are called the "thirteen attributes of mercy". (As mentioned previously, when one derives pleasure and desire from someone who he dearly loves, he will have mercy upon them, even when they have offended him. This is not the case with *Chochmah* of *Arich Anpin*, which is the "hidden reasoning of the desire", from which all of the specific laws of the Torah are derived, as explained at length in the previous chapter. See there.)

[31] Exodus 34:6

[32] In other words, this is from *Keter* of *Arich Anpin* (and higher), which is higher than the aspect of *Chochmah* of *Arich Anpin*, as previously explained at length.

According to this, when it states that the light of *Abba* suckles from the [eighth] "*Mazal*", this is actually [from] higher than the "Hidden *Chochmah*" itself.[33] It is for this reason that it states,[34] "Everything is dependent upon *Mazal*, even the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber", which refers to the unification of *Abba* and *Imma* below.[35] [This is] the [flash of the] "point" of *Chochmah* in the chamber of *Binah*, from "nothing to something", as mentioned above.[36] The [flash of insight from *Chochmah* to *Binah*] is what is meant by,[37] "*Sefer* – Book" and "*Seepoor* – Story", which is called "the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber", as is known.

Now, this is much higher than the statement that *Abba* and *Imma* enclothe the "Arms" of *Arich Anpin*.[38] Moreover, this is certainly [higher] than the aspect of *NeHi"Y* of *Arich Anpin* as they are vested within *Abba* and *Imma*.[39]

[This is so] because, as is known, the aspect of the seven lower [*sefirot*] of *Arich Anpin,* are only the aspects of the emotional [*sefirot* of] *ChaGa"T*[40] etc.[41] These are called,[42] "the Great Hand and the Mighty Hand", and in the Zohar they are also called by the term,[43] "The Mountains of Darkness".[44] These are like mountains that are [so] high that the light of the sun does not shine upon them.[45] In other words, this is the aspect of the emotions of the

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[33] This means that although the overflow of the flash of insight is from *Chochmah* of *Arich Anpin*, its true source, from which it is aroused, is the "hidden pleasure" and sublimation to the concept, which is from *Keter* of *Arich Anpin* and higher (in *Atik Yomin* – the pleasure).

[34] See *Zohar* (*Idra Rabba*) *Naso* 134a.

[35] See footnote 27 of this chapter. In other words, the Torah is compared to the seminal flash of insight from the intangible *Chochmah,* which is contained within the "chamber" of *Binah* – comprehension, within which it is developed and its depth is brought out into revelation. This flash of insight is dependant upon the "*Mazal*", i.e. the pleasure in it and the sublimation to it.

[36] See Introduction of *Zohar* 6a. Also see *Zohar Tetzaveh* 180a.

[37] See *Sefer Yetzirah,* Chapter 1, *Mishnah* 1.

[38] This refers to how *Chessed* and *Gevurah* of *Arich Anpin* (Desire) become vested within *Abba* (*Chochmah* of *Atzilut*) and *Imma* (*Binah* of *Atzilut*), as will be explained.

[39] This will soon be explained.

[40] This is an acronym for *Chessed, Gevurah* and *Tiferet*.

[41] That is to say, these are the emotional leanings of the desire.

[42] Exodus 14:31, 13:9. (*"HaYad HaGedolah* – The Great Hand" is *Chessed* and "*HaYad HaChazakah* – The Mighty Hand" is *Gevurah*.)

[43] See *Zohar Pinchas* 249b. ("*Toorey D'Chashoocha* – Mountains of Darkeness" and "*Toorey D'Nehorah* – Mountains of Light")

[44] Parenthesis of the Rebbe: (This is in accordance with what is known, regarding the teaching, "This gazelle goes to the mountains of darkness and gathers her food from there." This refers to how *Malchut* goes up to *ChaGa"T* of *Arich Anpin*, as it states, "The ark was uplifted… in the seventh month" which refers to *Rosh HaShanah,* during which *Malchut* goes up to "*Harei Ararat*" which is [translated by the Targum as] 'the mountains of darkness'".) [According to my understanding this can be understood as follows: On the holiday of Rosh HaShanah the Jewish people are judged for their actions of the past year. Now, although in truth "the sins are many" and we are guilty, nonetheless, because of G-d's great love and desire for the Jewish people, He irrationally exonerates His beloved people, not based on any reasoning or intellect. This is the meaning of *Malchut* goes up to *Chessed, Gevurah* and *Tiferet* of *Arich Anpin,* and "gathers food from there". That is to say, the emotional aspect of G-d's desire and love for the Jewish people is revealed, and they receive their sustenance and life from there.]

[45] That is, these are the emotional *sefirot* of the desire, which cause the desire to lean towards either *Chessed* or *Gevurah*. Since these are the emotions of the desire, they are higher than the "radiance" of the intellect, which is called "light". Therefore, these emotions do not follow the guidelines of rationale and reason, for as explained previously, "There is no reasoning for desire". Rather, the contrary is true. It is

desire which are higher than revealed intellect and reasoning. In contrast, the emotions which are according to intellect and reasoning are called, "the Mountains of Light", since *Chochmah* is called "Light". However, the emotions of the desire are called "the Mountains of Darkness", [for they are] emotions hidden in the desire.

[Now,] their source is from the aforementioned aspect of the "Hidden Wisdom – *Chochmah Stima'ah*", which is called "The Concealed Insight-*Ta'aloomot Chochmah*". This is the matter of the "Hidden Reasoning for the Desire",[46] from which the two lines of *Chessed* and *Gevurah* (Kindness and Judgment) of the desire divide.[47]

This then is [the meaning of] the statement that the "Arms" of *Arich Anpin* vest within *Abba* and *Imma*. This is as we clearly observe that the root for intellectual reasoning [leaning] towards kindness and merit exists because of the quality of *Chessed* (Kindness) and the great love within one's desire.[48] This is similar to "a bribe, which blinds [the eyes of the wise] etc".[49] Because of the bribe, he has a love in [his] desire [towards this person]. He will therefore find justification and his intellectual powers will be caused to lean from [a judgment of] guilt to merit. This is similar to [the Talmudic[50] account of] Rabbi Yishmael, who "took a basket of fruits… and said [to himself], 'If he wishes he may justify [himself] like this etc'."[51]

[From the above] we find that the emotions [of *Arich Anpin*] vest within the innerness of *Abba* and *Imma*, and that *Abba* and *Imma* are "worn" on the outside [like a garment].[52] This is as stated,[53] "I am *Binah*, *Gevurah*" of *Arich Anpin*, "is mine", as explained in *Etz Chaim*.[54] This will suffice for those of understanding.

Now, as the levels descend further, the intellectual [*sefirot*] of *Chochmah* and *Binah* of *Atzilut*, only receive from the aspects of *Netzach* and *Hod* of *Arich Anpin*.[55] That is, [these *sefirot*]

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these emotions of the desire which vest within the intellect, causing the intellect to conform to the desire and lean towards either *Chessed* or *Gevurah*, as will now be further explained.

[46] This is the aspect of the "reasoning" of the desire, which dictates that the desire should be in one particular way, and not any other way, as previously explained.

[47] This has already been explained at great length in chapter 21 and in the previous chapter.

[48] This is to say that it is these emotions of the desire (*ChaGa"T* of *Arich Anpin*) which cause the intellect to lean towards either *Chessed* – Kindness or *Gevurah* – Severity.

[49] Deuteronomy 16:19, also see Exodus 23:8

[50] See **Tractate *Ketubot* 105b.**

[51] When a judge accepts a bribe from the defendant, he can no longer be unbiased in judgment. His desire is to treat the defendant with kindness. Because of this, his intellect will also lean toward kindness in regard to the defendant and he will come up with logical justifications to exonerate the defendant. This illustrates how the intellect conforms to the desire, that is, how *Chessed* and *Gevurah* of *Arich Anpin* (the desire), become vested within *Abba* and *Imma* (the intellect).

[52] When these *sefirot* become vested within *Chochmah* – Insight (*Abba*) and *Binah* - Comprehension (*Imma*), the intellect becomes like a garment that covers over them. The intellect conforms to the leanings of the desire, just as a garment takes on the movements of the person who is wearing it. If the person moves to the left, his clothing will move along with him and if he moves to the right, his clothing will move along with him.

[53] Proverbs 8:14.

[54] See *Etz Chaim*, (*Shaar Abba V'Imma*) *Shaar* 14, Chapter 2.

[55] However, the actual influence is issued through the aspect of *Yesod*, which is a composite of *Netzach* and *Hod*, as previously explained.

bring the influence of *Chessed* and *Gevurah* below. Similarly, in various places [the *sefirot* of] *Netzach* and *Hod* are called[56] "the Righteous Scales", even in reference to the lower emotions which go according to the light of the intellect.[57] However, the emotions of the desire, which is called "*Arich Anpin* – the **Long** Countenance", are unlimited, like the desire itself, which is unlimited. Therefore, even the aspects of *Netzach* and *Hod* are in an unlimited aspect.[58] This is as known regarding the explanation of the verse, "The remembrance of Your abounding goodness[59]", that it refers to the aspect of *Yesod* of *Arich Anpin*.[60] This is likewise the case in the verses, "In Your great goodness"[61] and "If he will redeem you, good"[62] and "Great goodness for the house of Israel"[63], and the like.[64]

In contrast, the aspect of *Yesod* of "*Zeir Anpin* – the Small Countenance"[65] is the aspect of the emotions which are born of *Binah* – Comprehension. They are in an aspect of great immaturity.[66] This is in accordance with what is explained elsewhere regarding the matter of[67] "The righteous [shall flourish] like the palm tree", [that this] refers to the aspect of *Yesod* of *Zeir Anpin*.[68] [In contrast, the continuation of the verse is,] "He shall grow like a cedar in Lebanon", which refers to the aspect of *Yesod* of *Atik Yomin* and *Arich Anpin*, which is in an

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[56] See **Introduction of *Tikkunei Zohar*.**

[57] As explained previously (Chapter 21, footnote 23), the concept of the three lower *sefirot* of *Netzach* (Victory), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. The analogy given previously is as follows: When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has "won him over" to his way of thinking or acting. This is the aspect of *Netzach* (Victory), where he brings out influence to "win over" the opposition etc. In contrast, the word "*Hod"* also means, "submission", as in the word "*Hoda'ah*". Therefore, in the parent/child relationship, when the parent demands that the child should act or desist from acting in a certain way, not because he has "won him over" to his way of thinking, as with *Netzach*, but by force of authority alone, this is an influence of *Hod*. *Yesod* represents the "scales" of the gut emotions which determines how the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach*, should it be in a way of *Hod*, or should it be a synthesis of the two. In *Arich Anpin*, these three *sefirot* represent the determination within the desire of how the desire should be expressed and brought out into fruition and actuality.

[58] For example, the desire to actualize a "house" as it is within *Netzach, Hod* and *Yesod* of the desire (*Arich Anpin*) is the desire to actualize an **infinite** house. It is only in the intellect that this desire becomes limited according to the circumstances etc.

[59] Psalms 145:

[60] As will be explained later in chapter 36, the aspect of *Yesod* is called "good". Therefore, "abounding goodness" refers to the infinite aspect of *Yesod* of *Arich Anpin*.

[61] Siddur, Morning prayers

[62] Ruth 3:13

[63] Isaiah 63:16

[64] See footnote 60 above. All these verses are referring specifically to *Yesod* of *Arich Anpin*.

[65] As will later be explained, *Zeir Anpin* – the Small Countenance, refers to the limited heartfelt emotions which follow and receive from the intellectual *sefirot* of *Abba* and *Imma*.

[66] That is, they are not as unlimited as the desire, and are of a far lesser quality. (Nonetheless, as will later be explained (in chapters 32 and 33), the heartfelt emotions of *Zeir Anpin* are still completely bound up with the Essence of the Infinite Light-*Atzmoot Ohr Ein Sof*.)

[67] Psalms 92:13

[68] As will be explained later, (Chapter 36), *Yesod* of *Zeir Anpin* is called "*Tzaddik* – the Righteous" since all influence comes into the world through the merit of the Righteous, as stated, "*Tzaddik Yesod Olam* – the Righteous is the foundation of the world".

infinite aspect.[69] Similarly, it states[70] regarding King Solomon, "He spoke [of trees,] from the cedar that is in Lebanon even unto the hyssop [that springs out of the wall]". [The hyssop] refers the aspect of the smallness of *Yesod* of *Zeir Anpin* as it is in *Malchut*, which is called[71] "a wall".[72]

End of Chapter Twenty Five

[69] The Hebrew word "*Levanon* – Lebanon" shares the same root as the term "*Loven HaElyon* – The Supernal Whiteness (i.e. purity)", which refers to *Keter* of the world of *Atzilut* (i.e. *Atik Yomin* and *Arich Anpin*). Therefore, this second part of the verse refers to *Yesod* of *Keter*.

[70] Kings I 5:13

[71] **See *Zohar VaYechi* 228b and *Terumah* 133a.**

[72] Parenthesis of the Rebbe: (As is known in the [Kabbalistic] intentions of [the prayer], "Amen, May His Great Name be blessed", that "His Name" (*Shmo* – שמו) has the same numerical value as "Desire" (*Ratzon* – רצון). [Moreover,] "His Great Name" refers to the aspect of *Yesod* and *Malchut* of *Arich Anpin*, in that they should be "drawn down" into *Abba, Imma, Zeir Anpin,* and *Nukvah,* so that the "right" overpowers the "left". This is like [the statement,] "In Your great goodness, let your fierce anger turn away from Your people etc". This will suffice for those of understanding.)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Twenty Six

We must now understand the further descent of the light [as it is] within the ten *sefirot* of *Abba* and *Imma* (Insight and Comprehension) themselves.[1] [That is, we must understand] how the inner aspect of the brains of *Abba* and *Imma* (Insight and Comprehension) receive [influence] from *Chessed* and *Gevurah* of *Arich Anpin* (Kindness and Sternness of Desire).[2] Moreover, [we must] certainly [understand] as they ascend to receive from the *Mazalot* of *Arich Anpin*, as mentioned previously. [Finally, we must understand] the external aspect of *NeHi"Y*[3] of *Abba* and *Imma* (The Gut emotions of Insight and Comprehension) which vest within the "brains" of *Zeir Anpin* (Intellect of the Emotions), as stated[4] in *Etz Chaim*.[5]

Now, the [explanation of this] matter is known, that the inner aspects of the brains of *Abba* and *Imma* are likened to *Shabbat* and *Yom Tov*.[6] This is because *Shabbat,* which is referred to as[7] "*Kodesh* – Holy", is [observed] through the pleasure of "*Chochmah* which is a thing unto itself".[8] This is the aspect of the inner light of *Abba*-Insight (which is the innerness of *Atik*

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[1] As previously explained, *Abba* and *Imma* correspond to the *Partzufim* (Statures) of the intellectual qualities of *Chochmah* and *Binah* (Insight and Comprehension) of the world of *Atzilut*. In this chapter the Rebbe will explain how the intellectual *sefirot* of *Atzilut* function according to the various ways that influence is received from *Arich Anpin* (Desire). (The three general ways that the intellectual *Partzufim* of *Abba* and *Imma* receive their influence from *Arich Anpin* was explained at length in the previous chapter. Also, as mentioned at the beginning of the previous chapter, it is assumed that the reader has a fine grasp of everything that has been explained up to this point, specifically the first few chapters of the book which explained the workings of the intellect.)

[2] In the previous chapter, *Chessed* and *Gevurah* of *Arich Anpin* were referred to as the "Arms" of *Arich Anpin* which vest within *Abba* and *Imma* etc.

[3] This is an acronym for the *sefirot* of *Netzach, Hod* and *Yesod*.

[4] See *Etz Chaim* (*Shaar Drushei HaNekudot*) *Shaar* 8 Chapter 2. See also *Shaar* 16 (*Shaar Holadat Av"I V'Zu"N*) Chapter 7.

[5] This is to say that we must understand how the intellect influences the emotions and actions which follow from the intellect and are below it. (These are called *Zeir Anpin* and *Nukvah*).

[6] *Shabbat* refers to the seventh day of rest, the Sabbath, while *Yom Tov* refers to the Jewish Holidays in which work it prohibited, such as Passover, Shavuot, Sukkot and Rosh HaShana. Nonetheless certain types of labor are permitted on these holidays, even though they are forbidden on Shabbat, such as cooking and carrying in a public domain. From this we understand that the holiness of a *Yom Tov* is an intermediate level, between the holiness of Shabbat and a regular week day.

[7] See Exodus 31:14, 15. See *Zohar Emor* 95a. See also *Pri Etz Chaim* (*Shaar Mikra Kodesh*) *Shaar* 20, Chapter 1.

[8] As mentioned in chapter 6, *Shabbat* is called *Kodesh*, which means "Holy" and "Separate". That is, just like the quality of *Chochmah*, it is a thing unto itself, and is removed from the mundane. On *Shabbat* one does not interact with the world, but rather, it is a day for interaction with G-d. Furthermore, it says in regard to *Shabbat*, "You shall **call** *Shabbat* pleasure". This is to say that the **inner** light of *Shabbat* is the

Yomin (Pleasure).[9] This is the reason for the statement,[10] "And you shall **call** the *Shabbat* pleasure",[11] as explained elsewhere[12] at length regarding the matter of the three meals of *Shabbat*.)

Yom Tov, however, is referred to as,[13] "*Mikra Kodesh* – It is called Holy",[14] [which is] an aspect of joy, as stated,[15] "The mother of the children rejoices".[16] [The "mother"] refers to the aspect of the brains of *Imma* [Comprehension] which receives from *Abba* [Insight],[17] because the cessation[18] [from work] of *Shabbat* is also within *Chochmah*. That is to say, it is the inner

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pleasure (*Atik*) into G-dliness. Likewise, as explained in the previous chapter, the inner light of the faculty of *Chochmah* – Insight, is the hidden pleasure and sublimation which one derives from understanding of the subject of one's pursuit. As explained in the previous chapter, it is specifically the pleasure and sublimation to the subject, which is the source of insight into it. If this pleasure and sublimation is lacking, there can be no *Chochmah* - Insight. This, then, is the relationship between the sublimation and pleasure of *Shabbat* and that of *Chochmah*, as will soon be further explained. (In contrast, in regard to *Yom Tov* – the Holidays, it states, "You shall be joyful on your holidays". Furthermore, on *Yom Tov* one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which (as explained in chapter 6) is the aspect of Joy, and *Yom Tov*.)

[9] As explained at length in the previous chapter (and in the previous footnote), the inner light of *Chochmah* – Insight, is the "hidden pleasure", wherein one is so invested into the concept that he loses all awareness of himself. This is to say that the inner light and source of insight is specifically the pleasure, which is *Atik Yomin*, to which *Chochmah* is sublimated. This, then, is the meaning of the statement that "the inner light of *Abba* (Insight) is the innerness of *Atik Yomin* (pleasure)."

[10] Isaiah 58:13

[11] This is to say that although *Shabbat* (or *Chochmah*) is not the actual "delight" and "pleasure" of *Atik Yomin* itself, nonetheless, since *Atik Yomin* is it's inner light to which it is sublimated, it is **called** after it.

[12] See commentary in the *Siddur* by Rabbi Shneur Zalman of Liadi (The Alter Rebbe), *Seder Seudah Shelishit*, page 204c.

[13] Exodus 12:16; Leviticus 23:4

[14] In other words, just as *Chochmah* is only **called** "pleasure" because it **receives** and is sublimated to the "pleasure" of *Atik Yomin*, so too, *Binah* (*Yom Tov*) is only **called** "Holy", because it receives and is sublimated to the "Holiness" of *Chochmah* (*Shabbat*).

[15] Psalms 113:9

[16] That is, as opposed to the pleasure of *Chochmah* which is an inner bliss and sublimation that is not tangibly felt, *Binah* is the spreading forth of this pleasure in a way of a felt and expressed joy. As explained in chapter 6 at length, this joy comes about as a result of the comprehension of *Binah*.

[17] The inner aspect of *Binah* is the depth of the comprehension (*Omek HaMoosag*). This is the intangible flash of inspiration and insight which flashes from *Chochmah* into the comprehending mind of *Binah*. The grasp of this essential point and depth of the comprehension is the sublimation of the mind of *Binah* – Comprehension, to the intangible point and flash from the mind of *Chochmah* – Insight. It is here, in the depth of the comprehending mind of *Binah*, where the "somethingness" of *Binah* becomes sublimated to the "nothingness" of *Chochmah*. This means that the aspect of the "sublimation" (*Koach Mah*) of *Chochmah* is also found in *Binah*. This is because in order for the comprehending mind of *Binah* to be able to receive insight, it must be sublimated to the mind of *Chochmah*. (This sublimation is called, "the sublimation of the "somethingness" to the "nothingness".) Now, it is specifically the "cessation from work" of the day of *Shabbat* (*Chochmah*) which makes it "Holy" by separating it and removing it from the "days of the week". This cessation is the aspect of the sublimation of *Chochmah* to that which is above it (i.e. the pleasure of *Atik Yomin*). Likewise, because the inner aspect of *Binah* (which is the depth and point of the comprehension) is sublimated to *Chochmah*, which is above it, therefore *Yom Tov* (i.e. *Binah*) is also **called** "*Kodesh* - Holy", even though the actual holiness itself is in *Chochmah* (*Shabbat*).

[18] As explained in the previous footnote, the cessation from work on *Shabbat* represents the aspect of the sublimation (*Bitul*) of *Chochmah* to *Atik Yomin*.

aspect of *Abba*, which is the aspect of the "*Koach Mah* – The Potential Power of What".[19] [This is] the "[intangible] nothingness" of *Chochmah*, before it spreads forth to become a "[tangible] something" within the comprehension of *Binah*. Similarly, *Binah,* in its inner aspect, is the depth of the comprehension (*Omek HaMoosag*),[20] for, as is known, there is the "nothingness" of *Chochmah* within *Binah*, and there is [the somethingness of] *Binah* within *Chochmah*.[21] This is the meaning of [the statement],[22] "Be understanding in wisdom and wise in understanding", which [refers to] the aspect of the inner unification of *Abba* and *Imma*.[23]

This is not the case,[24] however, with the external flow of the influence of *Chochmah* and *Binah*, i.e. their *ChaGa"T* and *NeHi"Y* etc, such as the emotional [*sefirot*] of *Chochmah* which are called the aspect of the six directions of *Abba*[25]. For example [this is] the [quality of] *Chessed* of *Chochmah* (Kindness of Insight), which is the intellectual power that leans towards

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[19] As mentioned previously, the "*Koach Mah* – The Potential Power of What" is a rearrangement of the letters of the word *Chochmah*. This *Koach Mah* represents the aspect of sublimation (*Bitul*), as in Moshe's statement, "*V'Nachnoo Mah*-and what are we?"

[20] That is to say, just as the inner aspect of *Chochmah* is the aspect of the sublimation to "the potential power to conceptualize" (*Koach HaMaskeel*) and the "hidden pleasure", so too the inner aspect of *Binah* is the "*Omek HaMoosag* – the intangible depth of comprehension" which is the sublimation to *Chochmah* – Insight.

[21] In other words, *Chochmah* is termed "nothing" while *Binah* is termed "something". However, *Chochmah* also possesses the aspect of "something", and similarly, *Binah* also possesses the aspect of "nothing". It is the "something of the nothing" of *Chochmah* which flashes into *Binah* to become the "nothing of the something". In other words, it is the tangible aspect of *Chochmah* which becomes the depth and the intangible point of *Binah* comprehension. This is the flash of insight from the "something of the nothing" to become the "nothing of the something" where the two intellectual powers of *Chochmah* and *Binah* meet, and become united. (This inner unification is caused specifically through *Hitbonenut* – contemplation and analysis, for this is the only way to reach the *Omek HaMoosag*- "The intangible depth of the comprehension", as explained at length in chapter one. It should also be noted that the process of *Hitbonenut* – Contemplation, which is analysis with the desire to understand, is termed "*Ha'ala'at Mayim Nukvin* – The rising of the feminine waters". That is, it is an arousal from below, which brings about an arousal and spreading forth of influence from above, which is termed, "*Hamshachat Mayim D'churin* – The drawing down of the masculine waters".)

[22] Sefer Yetzirah chapter one, mishnah 4.

[23] In other words, through *Hitbonenut*-Contemplation a person causes a unification of the "something of the nothing" with the "nothing of the something". This is to say that he causes a unification of the "tangible of the intangible" with the "intangible of the tangible". This is the innermost unification of the faculties of *Chochmah* and *Binah* (Insight and Comprehension), and their sublimation to that which is above them, to the very essence (i.e. the inner aspect of *Atik Yomin* – the pleasure). Similarly, when this inner unification of *Abba* and *Imma* of *Atzilut* takes place, all the worlds, both the upper worlds and the lower worlds, become completely sublimated to and one with the very essence of *Atik Yomin*, which, in turn, is literally bound up with the Essence of G-d (*Atzmoot Ohr Ein Sof*), as previously explained.

[24] All of the above was an explanation regarding the inner unification of *Chochmah* and *Binah*, which is caused through the act of trying to understand the essential truth of G-d and his relationship to His world. That is, he has a great desire to comprehend "what it is" and "how it is" etc. For example, in the inner unification of *Abba* and *Imma*, one is simply trying to understand the nature of the "Truth of reality". This is not the case, however, in regard to the external unification of *Abba* and *Imma*, i.e. in their lower emotional *sefirot*. There, in the external level, one is not investigating the simple "Truth of reality", but rather, he accepts certain "truths" as being axiomatic and takes them for granted. Rather, his contemplation is only into "how to feel" or "how to act" in accordance to his preconceived notions of "reality". The external unifications of the emotional *sefirot* of *Chochmah* and *Binah* will now be discussed at greater length.

[25] The six directions of Abba (*Vav Kitzvin D'Abba*) refers to the three emotions, *Chesed, Gevurah and Tiferet* and the three gut emotions, Netzach, Hod Yesod, of *Insight.*

kindness, or the different intellectual power [of *Gevurah*] which leans towards judgment. These [in turn] radiate within *Chessed* and *Gevurah* of *Binah* (Kindness and Sternness of Comprehension). That is, it comes into comprehension, with sound reasoning and explanation either for merit or liability. These are called the emotions of the comprehended intellect, before they are born as actual [heartfelt emotions] in and of themselves (as will be explained).[26]

Now, when a person cannot find a reason in a [way of] comprehendible explanation [for his position], but is, nonetheless, incapable of conceding to the opposite [position], because of his intellectual leanings, this is an aspect of *Chessed* and *Gevurah* of *Abba* (Kindness and Sternness of Insight), [as it is] before it radiates from the "nothingness" [of *Chochmah*-Insight] into the "somethingness" of *Binah*–Comprehension.[27] (An Example of this is the matter of [the Talmudic[28] incident in which] "Rav kept silent etc".[29])

([However, the statements,[30]] "Silence is a protective fence for wisdom" or[31] "[If speech is worth one *Selah*[32], then] silence is worth two", refer to the sublimation of the "*Koach Mah* – The Potential Power of What" of *Chochmah* which ascends to the source from which all wisdom comes, and brings out new insights from there.[33] This [source] is called "*Chochmah Stima'ah* – The Hidden Wisdom", as previously explained.)

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[26] As will be explained in a moment, the emotions of *Chessed* and *Gevurah* of *Chochmah* are the emotional leanings towards either kindness or sternness **before** they have spread forth into the comprehension and reasoning of *Binah*. That is, he cannot yet explain **why** this is his leaning and opinion, but, nonetheless, this is how he sees things. These emotions of *Chessed* and *Gevurah* of *Chochmah* then radiate into the emotional *sefirot* of *Chessed* and *Gevurah* of *Binah*, which produces the tangible reasoning and explanations for why this is his intellectual position. However, all of the above is still totally within the intellect, and is not at all a heartfelt arousal of emotion. This level of the intellect, relative to the previous level, may be compared to the difference between the intellectual debates of the Talmud (i.e. positive and negative intellectual positions in regard to what the emotional leaning should be towards any given issue), as opposed to the teachings of Kabbalah and Chassidut, which are called, *Chochmat HaEmet*- "The Wisdom of True Reality". In Kabbalah and Chassidut the intellect is involved in understanding the true nature of reality, as opposed to how to act or how to feel about it.

[27] That is, he has an intellectual *Chochmah* leaning towards kindness or sternness, but as of yet, it is still higher than the comprehending mind of *Binah*. He can therefore not explain his reasoning for this position. Rather, he intuitively "sees" or "senses" that it is this way. (It is clear that as opposed to the previous inner level of the intellect which receives influence from the *Mazalot* of *Arich Anpin* (and higher), this level of intellect receives its influence from the "Arms", i.e. *Chessed* and *Gevurah* of *Arich Anpin*.)

[28] See Tractate *Betza* 6a.

[29] This refers to a Talmudic incident in which Rav was challenged on the logic of his position and remained silent. He did not concede to the opposing position, but neither did he argue against it. Instead he remained silent. This is because he intuitively "knew" that he was correct in a way of *Chochmah* rather than in a way of *Binah*. On the level of *Chochmah* – Insight, he "sensed" that his position was correct, but he hadn't yet brought it down to a comprehendible explanation on the *Binah* level.

[30] See *Avot*, Chapter 3, *Mishnah* 13.

[31] See Tractate *Megilla* 18a.

[32] A *Selah* was an ancient monetary currency used during Talmudic times.

[33] In this parenthesis, the Rebbe is pointing out the difference between the inner silence and sublimation that relates to the **inner** unification of *Chochmah* and *Binah*, as opposed to the "silence of Rav" which was mentioned immediately before this parenthesis. The silence referred to here may be understood as follows: When a person is involved in the contemplation of a subject, in trying to understand it clearly to its very depth, obviously there is something which he does not yet understand. This is specifically why he is contemplating and analyzing the matter. When he contemplates it deeply, until he literally reaches the

Now, the aspect of *NeHi"Y* of *Chochmah* (The gut emotions of Insight) is the aspect of the "scales" of intellect and insight, as to how this intellectual matter should come to be expressed. This is the aspect of "the kidneys which give counsel".[34] (This is the matter of the strength of the intellect, which is called, "Strong Mindedness". Just as the legs have the strength to uphold the entire body, so too, the aspects of *Netzach* and *Hod*[35] of *Abba* uphold the "body" of the mind. The reverse is true if he is not strong minded. He will easily fall [and retreat] from his logical reasoning, [and change his stance] from [judging something as being] liable to [being] meritorious, or from impure to pure etc. The same principle applies to *Netzach* and *Hod* of *Imma*.)[36]

In general, the brains of *Zeir Anpin,* which are [heartfelt] emotions that are below intellect (as will be explained), come about from the enclothement of the aspect of the *NeHi"Y* of *Abba* into the *NeHi"Y* of *Imma*.[37]

"ceiling" of his intellect, then immediately before any flash of insight comes into his mind, there is an inner "silence" in his mind. This "silence" is the same sublimation (*Bitul*) and "hidden pleasure" of the inner aspect of *Chochmah* and *Binah* which was explained previously. It is this "silence of the mind" which precedes any flash of insight or intuition into the subject. However, the inner silence of the mind mentioned here is different than the silence mentioned in the previous example of Rav being silent. In that example, that was only an external silence, which stemmed from the intellectual leaning of the emotional *sefirot* of *Chochmah*, as opposed to the inner sublimation of the *Koach Mah*-The Potential Power of What. He was silent simply because he did not know how to respond to the challenge rather that because of trying to understand the inner truth of the matter. This is because he had already determined his position on the matter.

[34] The matter of the "kidneys which council" has already been mentioned in chapter 21. Also see next footnote.

[35] *Netzach* and *Hod* have two general functions. In their function of deciding whether the influence will come out positively or negatively, *Netzach* and *Hod* are referred to as the kidneys and in their function of upholding that decision through strong mindedness, they are referred to as the legs (or thighs).

[36] As explained in previous chapters, the aspect of *Netzach, Hod* and *Yesod* is the intellectual scale, which measures how the predetermined influence of *Chessed* and *Gevurah* (and above) should be brought out, either to the recipient or to the heartfelt emotions which are below the intellect etc. Since these are the intellectual *sefirot* of *NeHi"Y,* this can be seen as the intellectual determination of how one should act in any given situation based upon the predetermined intellectual leanings of *Chessed* and *Gevurah* of the intellect. That is to say, when one encounters any circumstance, it is not necessary for him to go through the entire logic of his position each time the matter comes up. Rather, he has already determined his position on the subject, and all he must do now is adapt it to this particular situation. *Netzach* and *Hod* are sometimes also referred to as the "two legs" (see *Patach Eliyahu*). Likewise, the aspects of *Netzach* and *Hod* of the intellect are the "legs" which uphold the "body" of the intellect. In other words, this is the strength of mind in one's intellectual position. We find that there are two aspects in the matter of *NeHi"Y* of the intellect. There is the matter of the spreading forth of the influence below, and there is the matter of the strength of mind in one's intellectual position. Now, these two explanations of the aspect of *Netzach* and *Hod* are not in conflict, but rather, they are interdependent. It is because of his strength of mind in his position that he will be able to bring this influence forth, into heartfelt emotions, action, or to a recipient. For example, if he does not have a strong position in a certain matter, it is certain that his emotions will not become aroused towards an opposing opinion. On the contrary, his position will falter and he will retreat in the face of any opposition. From this we see that these two matters are interdependent, and are part and parcel of the same faculty. (This will be understood even more clearly from the next paragraph of the text, and its explanation.)

[37] In other words, usually, one's emotions become aroused only by the most external level of his intellect, which is the unification *NeHi"Y* of *Abba* and *Imma*. Moreover, even one's actions are generally only from this most external level of the intellect. Most of the time a person is not contemplating the "Truth of

Now, the particular matters of the unifications of *Abba* and *Imma* are well known. [This refers to] whether [their unification] is in their inner aspect, for their own purpose, which is the [unification] of their first three [*sefirot*] before they spread forth into the emotional [*sefirot*], or whether they unify to bring about new "brains" for *Zeir Anpin* and *Nukvah*, which is only [the external unification of] *NeHi"Y*. The [difference between these two unifications] is the [same as the] difference between *Shabbat* and the weekdays.[38]

Reality" or attempting to understand what is **really** going on, i.e. how or why we are here etc. Rather, he already holds **strong** opinions which he feels are self evident (*NeHi"Y* of *Abba* and *Imma*) regarding the nature of his existence (which usually did not originate with him, but are rather learned opinions which he accepted from others), and he conducts himself accordingly. However, because the influence to the emotions and actions comes about only from the most external level of the intellect, it therefore lacks the vitality of the pleasure, sublimation, and complete self-investment which do take place when he invests the inner levels of the intellect (as explained above). Because of this lack of sublimation and self-investment, most people go through life by rote. It is as if they are just "going through the motions", completely on automatic, with almost no inner life and vitality. Because man below usually conducts himself in this fashion, even when studying Torah or fulfilling the commandments of G-d, so too, G-d responds in kind, and therefore, generally, all the worlds, both the upper and the lower worlds, are created only through this type of influence, from a unification of the externality of *NeHi"Y* of *Abba* and *Imma*. This is to say that there is a constant unification the *NeHi"Y* of *Abba* with the *NeHi"Y* of *Imma*, which gives vitality to the world, but only in an external way, like a person who does something by rote, but whose mind and self is really invested elsewhere. (This is explains the statement that *Abba* and *Imma* (Insight and Comprehension) are "Two lovers who **never** separate". On this **external** level they are constantly unified, for otherwise all the worlds would not continue to exist. At least this level of unification of *Chochmah* and *Binah* is necessary to maintain the existence of the world. However, this is a most external issuance of vitality, as explained above. In the inner levels of *Abba* and *Imma*, however, it **is** possible for them to be separated. This type of external unification and influence is referred to as "*Chol* – the weekday", in contrast to the inner unification and influence of *Shabbat* and *Yom Tov*, as explained above.) The above will now be further explained.

[38] The difference between these two types of unification, the inner and the external, was explained in the previous footnote, and may be further understood as follows: The inner unification of *Chochmah* with *Binah* is considered to be a unification "for themselves", because, here the desire is solely to understand the "Truth of Reality", which is the reality of G-d. As explained before, this unification is brought about specifically through *Hitbonenut* – Contemplation and Analysis, and even more specifically, this is the study and intellectual toil of Chassidut and Kabbalah. Now, this analysis and contemplation is what causes a unification of *Chochmah* and *Binah*, thus instigating a flash of insight into "Reality", and a glimpse into the truth of G-d's existence. As mentioned previously (in chapter 5), this "vision" with the mind's eye is what is called, *L'Eestakla B'Yeekra D'Malka* - "Gazing at the preciousness of the King". The only way this intellectual seeing may be attained is through *Hitbonenut* - Contemplation of Torah, (since Torah is the Divine body of knowledge), and specifically through *Hitbonenut* – Contemplation into the inner aspect of the Torah (which is Kabbalah and Chassidut). However, the actual source and cause of this flash of insight into the reality of G-d, is specifically the "hidden pleasure" and the complete sublimation and investment of himself, to the point where he is not even aware of himself. The reason he is not aware of himself is because he is so completely invested into his perception and awareness of G-d, and although he will have a powerful arousal of emotions of love and awe of G-d, he will, nonetheless, be totally unaware of it. This is because his emotions are totally bound up with, and completely sublimated to the flash of insight into reality and awareness of G-d. Moreover, because of his awareness of the reality of G-d's presence, he will be greatly motivated with great enthusiasm and vitality to fulfill G-d's commandments (The *Mitzvot*) . This level of unification with G-d is called *Shabbat*. This is because *Shabbat* is a day which is "Holy" and separated from all mundane matters, as explained above, and is totally bound up to G-d. Now, when man, below, activates this inner unification and sublimation of *Chochmah* and *Binah* through *Hitbonenut*-contemplation, this causes an inner unification of *Abba* and *Imma* of *Atzilut*, the sublimation to G-d and the awareness of His presence in all the worlds, both the upper worlds and the lower worlds. The ultimate

(In the *Shma* recital, the [inner] intention of [the words] "*Hashem Elokeinu*-HaShem our G-d" is the inner [unification] of *Abba* and *Imma* (Insight and Comprehension), from which [it follows that] "*Hashem* is One", [which refers to] the unification of *Zeir Anpin* and *Nukvah* (Emotions and Speech [or actions]) as they receive an aspect of additional influence of new intellect so that they may be able to give birth etc.[39] This is [brought about] by giving

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realization of this will take place with the revelation of *Moshiach* and finally, in *HaOlam HaBah* - "The World to Come", which is called, *Yom SheKoolo Shabbat* - "A day which is all *Shabbat*". This will come about in the seventh millennium. The above explains the inner unification of *Abba* and *Imma*, in their upper three *sefirot*. In contrast, the external unification of *Abba* and *Imma* is only in the aspect of *NeHi"Y*. Here, the person is not contemplating the truth of reality, and is not necessarily contemplating anything at all. Rather, he has certain preconceived notions of reality (which he did not necessarily arrive at through his own contemplation and understanding), and he conducts his life according to these preconceived notions. Although these notions may also include "G-d" in them, nonetheless, since there is no sublimation to G-d or self-investment and "hidden pleasure" into Him, all of which come about through *Hitbonenut* - contemplation, the person therefore conducts himself in an external fashion, with very little vitality or true enthusiasm, even when he is serving G-d. This is because he has no "insight" or "perception" of G-d presence or the truth of G-d's reality. He will therefore have little to no sublimation to G-d, and if he does have any, it will only be external. Because of this, even if he does perform G-d's commandments, he will lack the self-investment and sublimation to G-d, and therefore, he will be entirely aware of himself, and will certainly not be bound up with G-d or aware of His absolute singularity. (Even if he "hypes" himself up in order to induce an arousal of emotions toward G-d, this will actually only create a more heightened awareness of himself. This is because, as explained in chapter 5, if there is a lacking in the contemplation and comprehension, then there certainly will be a lacking in the sublimation, as well.) It follows, that when man below conducts himself in this fashion, with only an external unification of *Chochmah* and *Binah*, then likewise above, the worlds will be conducted and created by G-d in a similar fashion, measure for measure. In other words, there will only be an external unification of *NeHi"Y* of *Abba* and *Imma* of *Atzilut*, just to maintain the existence of the world. However, because the sublimation of all the worlds to the Essence of G-d (*Atzmoot Ein Sof*) is lacking, and G-d only investments Himself into all the worlds in an external fashion, therefore, the worlds and all the entities therein, perceive themselves as separate entities, separate and apart from G-d. This type of reality is referred to as "*Chol* – the weekday". (These are the six millennia of the world, which precede the aforementioned seventh millennium of *Shabbat* and are also called *HaOlam HaZeh* – This World.)

[39] In the *Shema* recital, the words "*Havayah Elokeinu* – HaShem our G-d" refers to the unification of *Chochmah* and *Binah*, i.e. the inner contemplation of the reality of G-d's existence. If one contemplates this in a manner in which he gives himself over to G-d with complete self-sacrifice and self investment, then he will grasp its inner depth and point. As previously explained, this grasp is called, *L'Eestakla B'Yeekra D'Malka* - "Gazing at the preciousness of the King". As explained in the beginning chapters of the book, the automatic outcome of this is that his entire being, including his emotions and actions, become sublimated and included in the Oneness of G-d. (This refers to the various levels of love of G-d and awe of G-d which are aroused through *Hitbonenut* – Contemplation into G-d's unity.) This, then, is the meaning of the continuation of the verse, "*Havayah Echad* – HaShem is One". That is, his entire being (and the being all of the worlds) becomes bound up and sublimated to G-d's Essential singularity and unity. This also is the meaning of the statement said in our prayers, "For the sake of unifying the *Yud-Heh* (of G-d's name) with the *Vav-Heh* (of His name) etc." On a more general level, as explained in previous footnotes, this contemplation causes the presence of G-d to be revealed in all worlds, both the upper worlds and the lower worlds, thereby bringing about the complete sublimation of all the worlds to G-d. Also, the Rebbe points out here that this is specifically due to giving ourselves over to G-d with complete self-sacrifice, i.e. the complete self-investment into the comprehension of G-d's unity. Without this self-investment, which is the "hidden pleasure" in G-d, with great desire, to the point where one's entire being is involved in it, there can be no insight into this reality. It is therefore specifically due to complete self-sacrifice and self-investment that one can attain a true realization and awareness of the unity of G-d. (The emotions of "You shall love *HaShem* etc.", which is this verse which immediately follows, come about as an automatic result of the above contemplation and realization.)

ourselves over to G-d with complete self-sacrifice during the *Shma* recital. In contrast, when [one studies] Torah and [performs] the commandments without self-sacrifice, then *Zeir Anpin* and *Nukvah* (Emotions and Speech [or Action]) only [receive] from an external unification of *Abba* and *Imma* (Insight and Comprehension), as explained elsewhere.[40] An example [of the inner unification] is the matter of the ten martyrs[41] who brought about an ascent of the "Feminine Waters-*Mayim Nukvin*" to the inner aspect of *Abba* and *Imma,* specifically through giving their [actual] lives over to G-d with complete self-sacrifice.[42])

(This [also] is the matter of the unification of the "upper *Abba* and *Imma*", and the unification of the "lower *Abba* and *Imma*", which is *Yisrael Saba* and *Tvunah*, as was explained at length before in regard to the matter of *Binah* and *Tvunah*.[43] The aspect of *Yisrael Saba* is the six directions of *Abba*[44], and *Tvunah* is the six directions of *Imma*.[45] [46] These [two] are called "The lower *Abba* and *Imma*". [However], there is another *Yisrael Saba* which is even higher than the "upper *Abba* and *Imma*". This is the six directions of the "Hidden *Chochmah*" of *Arich Anpin* and [the higher] *Tvunah* is the six directions of *Binah* of *Arich Anpin*.[47] The source for the inner unification of the "upper *Abba* and *Imma*", involving their first three [*sefirot,* as explained above], is drawn from the [unification of the higher *Yisrael Saba* and *Tvunah* of *Arich Anpin*].[48])

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[40] This has already been explained at length in footnotes 37 and 38 of this chapter.

[41] This refers to the ten great Sages who were cruelly tortured and murdered at the hands of the Romans because they continued to teach Torah even after the Romans had outlawed it.

[42] As mentioned in chapter 15, the feminine waters – *Mayim Nukvin*, represent an arousal and flow of influence from below to above, from the recipient to the Giver of Divine influence. As noted in footnote 21, the process of *Hitbonenut* – Contemplation, which is analysis with a great desire to understand, is termed "*Ha'ala'at Mayim Nukvin* – The rising up of the feminine waters". In other words, this is an arousal from below, which causes an arousal and spreading forth of influence from G-d above, which is called, "*Hamshachat Mayim D'churin* –The drawing down of the masculine waters". However, as explained, this "arousal from below" must be done with complete self-investment and "hidden pleasure" in order for the reciprocal influence from above to below to come about. All the above is true not only in the contemplative sense, but in the practical sense as well, in regard to the complete self-investment and self-sacrifice in the fulfillment of the G-d's commandments. It is explained in Kabbalah and Chassidut that through giving themselves over to G-d with complete self-sacrifice, to the point of death, these ten Martyrs caused enough influence to be drawn down into the world to sustain it until the time of the final redemption, with the coming of *Moshiach,* may it be speedily in our days, Amen.

[43] This has been explained at length in chapter two (and three).

[44] This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the insight-*Chochmah.*

[45] This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the comprehension-*Binah.*

[46] *Tvunah* is the spreading forth of the light of *Binah*, while *Yisrael Saba* is the spreading forth of the light of *Chochmah*, in order to bring out the depth of the light of the intellect to that which is below the intellect, either to the heartfelt emotions, or into practical application.

[47] See *HaGahot Tzemach* on *Etz Chaim*, (*Drush Igullim V'Yosher*) *Shaar* 1, *Anaf* 5. This will also be discussed later on in chapter 34.

[48] This refers to the spreading forth of the light of the *Mazalot* of *Arich Anpin*, which was previously explained. The upper *Yisrael Saba* is the spreading forth of the light of *Chochmah* of *Arich Anpin*, while the upper *Tvunah* is the spreading forth of the light of *Binah* of *Arich Anpin*. As explained in the previous chapter, the inner unification of *Abba* and *Imma* is caused by the unification of the two *Mazalot* in their source.

Now, when intellect is drawn down from *Abba* and *Imma* to *Zeir Anpin* and *Nukvah* in order to give birth to souls, it is then necessary for the unification of *Abba* and *Imma* to be in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*.[49] (This, then, is the meaning of [the statement[50]], "Children, [health, and livelihood] are dependant upon *Mazal*").[51]

This is as explained elsewhere, that this is the [inner] meaning of [the prayer,[52] "The Supernal G-d, who bestows good kindnesses, the possessor of all, who remembers the kindnesses of the fathers and brings a redeemer to their children's children etc."] The "Supernal G-d" refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of "*Notzer*"[53]. Then, [the result of this is that] "He bestows good kindnesses" through the aspect of *Yesod*,[54] which is called "The Possessor of all",[55] to give birth to offspring through [the resulting unification of] *Zeir Anpin* and *Nukvah*.[56] This, then, is the meaning of the

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[49] In other words, new souls are brought forth into the worlds through the unification of *Abba* and *Imma* of *Atzilut*. However, in order to bring forth a new soul, it is necessary that there be an inner unification of *Abba* and *Imma*, with the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because the souls are a "*Chelek Eloka MeeMa'al Mamash* – Literally a Part of G-d from above", and are literally from the Essence of G-d Himself. They must therefore issue forth from the Essence (*Atzmoot*). As explained in chapter twenty four, it is the pleasure (*Atik Yomin*) which draws out the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*). Therefore, in order for there to be an issuance of influence from the Essence, it is necessary for there to be additional influence of pleasure and desire, as explained previously. This may be clearly understood from the conception of a new human being in this world. In order for a child (i.e. a new soul) to be born, it is necessary for there to be an inner unification of *Abba* (Father) and *Imma* (Mother). Moreover, in order for the seminal drop to issue forth, the essential self of the person must be invested into it. This is drawn out through the great pleasure. This, then, is the meaning of the above statement that in order to give birth to souls, it is necessary for there to be a unification of *Abba* and *Imma* in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*. (Another way that this may be understood is that in order for there to be "Soul" in one's Divine service, or in order to bring forth and reveal deeper levels of one's soul in an inner way, there must be an inner unification of *Abba* and *Imma* (Insight and Comprehension), which is brought about through *Hitbonenut* – Contemplation.) From all of the above it is apparent that although the actual influence and birth of souls in the world comes about through the aspects of *Netzach, Hod* and specifically *Yesod*, nonetheless the real source of this influence is actually from a higher level. Its real source is from the inner unification of *Abba* and *Imma*, which draws out influence from the very Essence of G-d Himself (*Atzmoot Ein Sof*).

[50] See Tractate *Moed Katan* 28a.

[51] That is, they are dependant upon the inner unification of *Abba* and *Imma* as they receive from **their** source in the *Mazalot* of *Arich Anpin* – the desire, (and even higher, in *Atik Yomin* – the pleasure).

[52] See beginning of *Amidah* prayer. See also *Pri Etz Chaim* (*Shaar Ha'Amidah*), *Shaar* 9, Chapter 3.

[53] The name *E-L* is an appellation for *Chochmah*. Therefore *E-L Elyon* (The Supernal G-d) refers to the inner light of *Chochmah*-Insight as it ascends to receive from the *Mazal* of *Notzer* of *Arich*-Desire.

[54] As mentioned in the previous chapter, and as will be explained later, *Yesod* is called "good" and is an aspect of kindness, since it is the aspect of the bestowal of influence to the recipient.

[55] As will be explained later, *Yesod* is also called "*Kol* – All", since everything (i.e. all the preceding lights) gather in *Yesod* in order to spread forth as influence to the recipient.

[56] That is to say, the birth of souls physically (and spiritually in one's Divine service) must be spawned through the inner unification of the intellectual *sefirot* of *Chochmah* and *Binah*, and their sublimation to their source, which are the *Mazalot* of *Arich Anpin*. This is the perceptual awareness and revelation of the presence of the "Supernal G-d". It is only then that this essential light may be drawn forth through the influence of *Yesod*, to bring out new G-dly light into the created worlds.

continuation of the verse, "He remembers the kindnesses of the fathers and brings the redeemer to their children's children".[57]

The analogy for this is well known. It is similar a person who is particularly outstanding in his [deep] insight [and wisdom]. Since he knows the concept to its depth, specifically to the very source of its inception, he is therefore capable of [bringing out] influence from it to someone who is of a much lesser [intellectual capacity than himself], even to a small child. [This is to say that] he can make new combinations [to explain] how to conceptualize this concept, specifically not merely [explaining it] as it [already] is [in his own mind]. Furthermore, he is capable of formulating and giving rise to entirely new and different concepts, through this concept.[58] However, such is not the case in regard to one who is not so exceptionally wise and who grasps the concept and wisdom merely as it is.[59] It is [difficult] enough for him to make the "break through" and grasp it himself. However, he will be incapable of "giving birth" to new insights from it, altogether. Certainly, he will be incapable of lowering it and "bringing down" the explanation of the concept so that [even] a child could understand it.[60]

[From all the above] we find that the aspect of *NeHi"Y* of *Chochmah* (The gut emotions of Insight), which is the aspect of *Yesod*, i.e. the power to influence a recipient, is specifically

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[57] The "Fathers" refers to *Abba* (*Chochmah*) and to its sublimation and perception of the inner light of the Essence of the "Supernal G-d", (i.e. the *Mazalot* of *Arich Anpin* (desire) and *Atik Yomin* (pleasure) within which *Atmoot Ohr Ein Sof* – The Essence of the Infinite Light of G-d is vested. It is only through this level of self-sacrifice (i.e. self-investment) and pleasure into the Divine service that there can be awareness of the "Supernal G-d". It is specifically through the toil of *Hitbonenut* - contemplation (in Chassidus and Kabbalah) that this inner sublimation to G-d is aroused, thereby eliciting an arousal from above, which brings about a flash of insightful revelation of G-d's presence in the world. This, then, is the meaning of the continuation of the prayer, "and brings the redeemer to their children's children". In other words, the redemption is entirely dependant on everything that was explained above. This is because the entire matter of the redemption is specifically **the revelation of G-d within the world**, and, as explained, this revelation is dependant upon the toil of *Hitbonenut*- contemplation in Chassidus and Kabbalah.

[58] As explained in chapter two, all of the above is only possible because of his firm grasp and "sight" into the intangible essential truth of the concept (*Omek Hamoosag*), and his sublimation to it. It is because he grasps the essential depth and the *Heyulie* point of it, that he is capable of drawing out all manner of different explanations and insights from this depth. Similarly, when one has a good grasp and "sight" of the essential G-dliness of the concepts of Chassidut and Kabbalah in his mind, he will be capable of bringing it out into his emotions, his actions, and into the world at large. That is, he will be a man of *Tvunah* who is capable of drawing out the very depths themselves into revelation, as explained in chapter two. (As mentioned previously, this sublimation to the essential G-dliness in the Divine body of knowledge is called the "*Choosh HaChassidut* – The Sense of the Chassidut", i.e. the perceptual sight of the intangible essence of G-d.)

[59] In other words, he does not grasp the depth and essential point of the concept, but only the external explanations of it, rather than its inner light. He will therefore only be capable of repeating the explanations as he received them, but he will not be capable of drawing out **new** light from the *Heyulie* depth of the concept. Moreover, as explained in chapters two and three, because he does not have this inner sublimation and perception of the intangible essence, his emotions will not become aroused in his Divine Service, and he will be incapable of bringing the concepts out into revelation. (On the contrary, as mentioned previously, he will question the need of this type of study altogether etc, because it all remains completely abstract to him.)

[60] Refer back to chapters two and three.

dependant upon the potential power to conceptualize (*Ko'ach HaMaskeel*), which is the source from which all concepts are "hewn" from "nothing" to "something".[61]

This is likewise so in regard to the birth of souls from the aspect of *NeHi"Y*. [The aspect of *NeHi"Y*] cannot give birth [to new souls] unless there is additional [influence of] strength in the source of its intellect, from a much higher level than intellect. This the reason that for there to be a birth of souls through the unification of *Abba* and *Imma*, there must be [influence] from higher than the source of the intellect of *Abba* and *Imma*. This is the aspect of the *Mazalot* of the "Hidden Wisdom" (*Chochmah Steema'a*) which is even higher than *Chochmah* and *Binah* of *Arich Anpin* itself, as previously explained.[62]

This is also the reason for the inner unification of *Abba* and *Imma* during the night of the "Holy *Shabbat* (*Shabbat Kodesh*)". This is because [this unification] is to give birth to souls. This is, therefore, specifically the time for the "marital relations of the Sages".[63] This is because they are Torah Scholars who are called "*Kodesh* – Holy" and the source of *Shabbat* is in the "upper *Kodesh* –Holiness", which is the inner aspect of the light of *Abba*, as previously explained. This will suffice for those of understanding.

End of Chapter Twenty Six

[61] This is to say that in order to draw out an entirely new issuance of influence to the recipient (or into the worlds), it is necessary for there to be an inner unification of *Abba* and *Imma*, in which the intellect becomes bound up to the potential power of conceptualize of *Arich Anpin* itself. In other words, it is necessary for there to be a flash of insight and perception of the essential *Heyulie* depth of the concept. This only happens when there is sublimation and complete self-investment, in the way of a "hidden pleasure" into the subject. Without this, it is impossible to draw out new insights or explanations. Similarly, above in G-dliness, for there to be an entirely new influence, which is the perception and revelation of G-dliness in the worlds, there must be an inner unification of *Abba* and *Imma*, wherein the worlds become sublimated and bound to the essential G-dliness which continuously creates and vitalizes them, and although this influence is actually revealed through the lower aspect of *Yesod*, nonetheless, its source is from much higher level, within the very essence of *Arich Anpin* and *Atik Yomin*, and ultimately within the very Essence of the Infinite Light itself.

[62] All of this has already been explained in the previous footnotes of this chapter.

[63] See Introduction of *Zohar* 14a. Also see *Zohar Terumah* 136a, and *Vayakhel* 204b.

Shaar HaYichud
The Gate of Unity

By

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Chapter Twenty Seven

Now, after having explained in a somewhat particular manner about the matter of the lights of *Abba* and *Imma* and their internal and external unifications, as previously explained, we must now explain the specifics of the matter of the lights of *Zeir Anpin*, which are called *Yisrael* and *Yaakov*.[1] [Moreover, we must explain] all the particulars of the unifications of *Zeir Anpin*, which are [either] called a union of *Yisrael* and *Leah* or a union of *Yaakov* and *Rachel* etc, as is known. However, we must first have an introductory understanding regarding the matter of Lights and Vessels (*Orot V'Kelim*), both generally and particularly.[2]

Now, the explanation of the statement,[3] ["He and His life force are one, He and His organs are one"], is known. [That is,] "He and His life force are one" refers to the lights (*Orot*), while "He and His organs are one" refers to the aspect of the vessels (*Kelim*).[4]

Now, both generally and particularly speaking, the aspect of the lights of the ten *sefirot* is called,[5] "Ten *sefirot* without what", i.e. without "whatness". This is as stated,[6] "He is not of any of these qualities altogether".[7] It is solely because of the aspect of the vessels that they are in an aspect of a tangible existence. This is the [meaning of the] statement,[8] "He brought forth ten vessels which we call ten *sefirot*… to show… and to conduct the worlds with them etc".[9]

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[1] See *Etz Chaim*, (*Shaar HaKelipot*) *Shaar* 48, Chapters 2 & 3.

[2] All of the above will be explained later at great length, after the explanation of Lights and Vessels (*Orot V'Kelim*). This chapter is an introductory chapter, in which many concepts will be introduced, but not fully explained with their details. However, the main point of this chapter, which is to explain the general differences between Lights (*Orot*) and Vessels (*Kelim*), will be fully explained here.

[3] See Introduction to *Tikkunei Zohar* 3b.

[4] In other words, both the Lights (*Orot*) and the Vessels (*Kelim*) are totally bound with *Atzmoot Ohr Ein Sof*-the Essence of the Infinite Light, and are one with G-d. This matter will be explained in full in the next few chapters. However, before this may be understood, we must fully understand the explanation of Lights (*Orot*) and Vessels (*Kelim*).

[5] See *Sefer Yetzirah*, Chapter 1, *Mishnah* 2.

[6] See Introduction to *Tikkunei Zohar* 17b.

[7] This is to say that the Light (*Ohr*), i.e. the essential vitality of the ten *sefirot*, is completely intangible. This refers to the *Atzmoot Ohr Ein Sof*-The Essence of the Infinite Light, which radiates within the *Kav*-Line. As explained previously, since this light is still entirely bound to *Atzmoot Ein Sof*-The Essential Singularity of G-d, it is therefore an absolute singularity and completly intangible and indefinable.

[8] See *Tikkunei Zohar* 17a and 17b.

[9] In other words, it is specifically the Vessels (*Kelim*) which bring the Light (*Ohr*) into a tangible state. This is to say that all tangibility comes about from the aspect of the vessels, rather than from the aspect of the Light, which is an intangible Essence. Because of this, we cannot actually speak of *sefirot* in regard to

Likewise, the fact that, in general, the ten *sefirot* of *Atzilut* are called by four names,[10] *A"V* (72), *Sa"G* (63), *Ma"H* (45) and *Ba"N* (52), [is only in regard to the aspect of the vessels].[11] [The name] *A"V*[12] is an expansion [of the four letter name of G-d] with *Yud's*, and refers to *Chochmah*.[13] [The name] *Sa"G*[14] is [an expansion] with *Yud's* and an *Aleph*, and refers to *Binah*.[15] [The name] *Ma"H*[16] is [an expansion] with *Aleph's* and refers to *Zeir Anpin*,[17] [and the name] *Ba"N*[18] is [an expansion] with *Heh's*, and refers to *Malchut*, as is known.[19] As is known, in the terminology of the *Zohar,* the ten general *sefirot* are only called,[20] "The secret of the Holy Name".[21] All this is specifically only in respect to the aspect of the vessels (*Kelim*), as is known.[22]

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the Essential Light. Rather, even the mention of a definition such as "*sefirot",* is in reference to the Vessels (*Kelim*) within which the Essential Light vests. This is the meaning of the statement of the *Zohar* mentioned above, that "He brought forth ten vessels which we call ten *sefirot*". That is, the term "*sefirot"* may only be applied to the vessels. The Lights (*Orot*) and Vessels (*Kelim*) and their relationship will now be further explained.

[10] The Divine names may be expanded by spelling out their individual letters as follows; *Alef* (אל"ף), *Beit* (בי"ת), *Gimmel* (גימ"ל) etc. The letters Hey (ה) and Vav (ו) each have three possible spellings: *HY* (ה"י), *HA* (ה"א), *HH* (ה"ה), *VYV* (וי"ו), *VAV* (וא"ו), *VV* (ו"ו). The four letter name of G-d (Y-H-V-H י-ה-ו-ה) may therefore be expanded into several possible spellings depending on the variant spellings of the letters *Hey* (ה) and *Vav* (ו).

[11] As will soon be explained, the ten *sefirot* are called by certain names. These names are the vessels for the *sefirot*. The reason for this is because a name draws out the essence and spreads it forth into revelation. This is understood by the fact that when one's name is called out, it draws his essential identity and attention toward the caller. Furthermore, a name is what gives description to something. This is to say that a description **is** a name. Now, a name is not the actual thing itself. Rather, it brings the essence of the thing to light and defines its specific form. If someone were to go to a craftsman and tell him, "make it for me", without defining it by name, such as make a chair for me or make a table for me, or at least describing it, the craftsman would surely not know what to make. He would simply not know what is wanted of him. Even if the person who placed the order has a clear picture in his own mind of what he wants, nonetheless, since no description was given, the object will never be made. It is the description of this thing, i.e. its name, which reveals it to the craftsman, and makes it possible for the object to come into actuality. Likewise above, the names of the *sefirot* etc. are the descriptions which contain and bring the G-dly light into revelation and tangibility. Without these vessels of names, descriptions and limitations, the G-dly lights could never materialize and would remain completely beyond tangible comprehension and definition. Now, although these names are mentioned in this chapter, their explanation will only come later in the book.

[12] See *Etz Chaim* (*Shaar RaPa"Ch Nitzotzin*) *Shaar* 18, Chapter 2.

[13] That is, YOD-HY-VYV-HY (יו"ד ה"י וי"ו ה"י), expanded with *Yods*. This is the name of 72-A"V (ע"ב) which is its numerical value. This name corresponds to *Chochmah.*

[14] See *Zohar* (*Ra'ayah Mehemnah*) *Pinchas* 246b. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Chapter 3. See also, *Etz Chaim*, *Shaar HaKlallim*, Chapter 8.

[15] That is, YOD-HY-VAV-HY (יו"ד ה"י וא"ו ה"י), expanded with *Yods* and an *Aleph*. This is the name of 63-SA"G (ס"ג) which is its numerical value. This name corresponds to *Binah*.

[16] See *Etz Chaim* (*Shaar Leah V'Rachel*) *Shaar* 38, Chapters 1 and 2.

[17] That is, YOD-HA-VAV-HA (יו"ד ה"א וא"ו ה"א), expanded with *Alephs*. This is the name of 45-M"AH (מ"ה) which is its numerical value. This name corresponds to the emotional *sefirot* of *Zeir Anpin*.

[18] See *Etz Chaim* (*Shaar RaPa"Ch Nitzotzin*) *Shaar* 18, Chapter 3.

[19] That is, YOD-HH-VV-HH (יו"ד ה"ה ו"ו ה"ה), expanded with *Heh's*. This is the name of 52-B"AN (ב"ן) which is its numerical value. This name corresponds to *Malchut* (i.e. *Nukvah*).

[20] See *Zohar Yitro* 67b, and commentaries there.

[21] This refers to the fact that each of the letters of the Tetragrammaton (י-ה-ו-ה) correspond to the particular *sefirot*. The thorn of the letter *Yod* (י) corresponds to *Keter*. The point of the letter *Yod* (י) corresponds to *Chochmah.* The first *Heh* (ה) corresponds to *Binah*, wherein the point of *Chochmah* (י) is expanded into a

Now, the explanation of the matter is known, that in regard to the statement,[23] "There are three rulers above, the brain, the heart and the liver", these are the three vessels for the *Nefesh, Ruach,* and *Neshamah*.[24] The *Neshamah* [vests] within the brain, the *Ruach* [vests] within the heart, and the *Nefesh* [vests] within the liver.[25] However, the aspects of the *Chayah* and *Yechidah* [of the soul] transcend the limitations of vessels.[26]

Now, the aspect of the vessels (*Kelim*) is composed of a beginning, middle and end. [This is to say that] there is the inner [part] of the vessels, the middle [part] of the vessels, and the external [part] of the vessels. [This is in accordance to] what is known regarding the matter of the "248 limbs of the King" which are the nine *sefirot* of *Zeir Anpin*. [That is,] nine times nine equals eighty-one. Then, three times eighty-one, corresponding to the three levels in the vessels – the beginning, middle, and end – equals two hundred and forty three. [Now, with the addition of] the five Kindnesses (*Chassadim*) which spawn growth, it equals two

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length and width as depicted by the letter *Heh* (ה). The *Vav* (ו) whose numerical value is six corresponds to the six emotional *sefirot* of *Zeir Anpin*. The last *Heh* (ה) corresponds to the spreading forth of all of the above into action, *Malchut*.

[22] In truth, although the vessels are what give tangibility and "somethingness" to the *sefirot*, nonetheless, tangibility and "somethingness" is not actually applicable in the emanated world of *Atzilut* which is still totally infinite and intangible. Rather, "somethingness" is only applicable in the created worlds of *Briyah, Yetzirah* and *Asiyah*. In other words, in the world of *Atzilut* – Emanation, even the vessels are in an aspect of intangibility and essential G-dliness and are in a way of "Nothingness" (*Ein*), rather than "Somethingness" (*Yesh*). This, is one of the explanations of the statement, "He and His organs are one". However, the fact that we **do** call them "something" (relative to the lights of *Atzilut*) is because the vessels of *Atzilut* are the *heyulie* source for the expression and influence of actual tangibility and "somethingness". It is therefore fitting to call them "something" in reference to the influence which issues from them. For example, the G-dly power and source from which the aspect of *Chochmah* of the world of *Briyah* is drawn, is fitting to be called *Chakim* – Wise. This is in accordance with what is known regarding the matter of "You have called them all by names". Therefore, this concept of "Names" does indeed speak of the vessels of the ten *sefirot* of the world of *Atzilut*. (That is to say, the *sefirot* of *Atzilut* are named according to the influence which is **destined** to issue forth from them etc. This will be more clearly understood at the end of this chapter and the next, where it is explained that the Vessels (*Kelim*) come from the lowest level of the Light (*Ohr* or Form – *Tzurah*).

[23] See *Zohar Terumah* 153a, and *Toldot* 138a. See also, *Zohar Chadash, Ruth* 80a.

[24] At first, three general Vessels (*Kelim*) are created. These are called the three "Rulers" (*Shleetin*). This is comparable to a King who is the Ruler and representative of all the people in his land. These three "Rulers" are the Brain (*Mocha*), the Heart (*Leeba*), and the Liver (*Kavved*). However, more particularly speaking, they are divided into nine *sefirot*, i.e. three levels, each of which has three levels. These are *ChaBa"D* – which are the intellectual *sefirot* of the "Brain", *ChaGa"T* – which are the heartfelt emotional *sefirot* of the "Heart", and *NeHi"Y* – which are the gut emotional *sefirot* of the "Liver". As will soon be explained, each of these *sefirot* also possesses nine *sefirot*. (*Malchut*, which is the tenth *sefirah* is not counted within *Zeir Anpin*, since it forms its own *Partzuf*-Stature which is called *Nukvah*-The Female, as will later be explained.)

[25] The explanations of the particulars of the vessels will only be mentioned generally in this chapter, since they will be explained at great length later in chapter 30. The main point of this chapter is to explain the general difference between Lights (*Ohr*) and Vessels (*Kelim*).

[26] The *Chayah* and *Yechidah* levels of the soul are called "*Ohr Makif* – The Encompassing Light" of the soul, which do not vest within the Vessels (*Kelim*) of the Brain, the Heart, and the Liver. In contrast, the *Nefesh, Ruach* and *Neshamah* are called "*Ohr Pnimee* – The Pervading Lights" of the soul which do vest within the vessels. The differences between these two will be explained in later footnotes.

hundred and forty eight. This is the general matter of the vessels of *Zeir Anpin*, which are called "The body of the King".[27]

In addition [to the "organs"], "He prepared garments for them, from which souls for human beings issue forth".[28] [These "garments"] are the garments of thought, [speech and action], as will all be explained.[29]

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[27] This will be explained at length in chapter 30, and will therefore only be explained in short here. The innerness of the vessels is the aspect of the containment and restriction of the light of *ChaBa"D* (the intellect) of that particular vessel and *sefirah*. The middle part of the vessel is the containment and restriction of the light of *ChaGa"T* (the emotions) of that particular *sefirah* and the external part of the vessel is the containment and restriction of light of *NeHi"Y* (the gut emotion) of that particular *sefirah*. As mentioned in footnote 24, there are three general "levels" of the vessels. The first is the three intellectual *sefirot* of *ChaBa"D* – the Brain. The second is the three heartfelt emotional *sefirot* of *ChaGa"T* – the Heart. The third is the gut emotional *sefirot* of *NeHi"Y* – the Liver. Each of these nine *sefirot* also possesses nine *sefirot*, as explained previously regarding the subdivisions of the *sefirot* of *Tikkun*. Therefore, nine times nine equals eighty one (9 x 9 = 81). Now, each of these eighty-one *sefirot* (and sub-*sefirot*), has three parts, inner, middle and outer (*ChaBa"D, ChaGa"T* and *NeHi"Y*). Therefore, three times eighty-one equals two-hundred and forty-three (3 x 81 = 243). When the five kindnesses**,** which cause these "Limbs" to grow, are added, there are two hundred and forty eight (243 + 5 = 248). (In the analogy of a human being, these correspond to all the various sub-organs of the three main systems of the body, the nervous system, the cardiac system (which includes the respiratory system) and the digestive system. However, above in G-dliness, these 248 limbs correspond to the 248 positive commandments of the Torah, which are the "Vessels" and vehicles which draw out the Essential Light of G-d. Moreover, it should be noted that there are also 365 veins and arteries in a human being which correspond to the 365 negative commandments of the Torah.) (Obviously, *Atzmoot Ohr Ein Sof*-the Essence of the Infinite Light of G-d has no body or form, whatsoever, and as explained, the Light is "*Bli Mah* – Without Whatness". Rather, this "form" is only in regard to the vessels, of how the Essential Light of G-d vests within the vessels of *Zeir Anpin* of *Atzilut* and, ultimately, with Creation as a whole. Moreover, as explained in footnote 22, even the vessels of the world of *Atzilut* are completely intangible, and are only the **source** from which actual creation issues forth, as will be explained later.)

[28] See Introduction to *Tikkunei Zohar* 17a. The aspect of garments - *Levushin*, and the difference between them and Vessels – *Kelim*, will be explained later. (This parenthesis may be skipped by the beginner who is reading this chapter for the first time. However, it should be returned to later. Parenthetically, although we previously said that the essential light of the soul is an essential light which is completely intangible (*Bli Mah* – Without What), in truth, generally speaking, the souls of the Jewish people are from the "garments" of Thought, Speech and Action, which correspond to the worlds of *Briyah, Yetzirah* and *Asiyah*. Therefore, because of this, some Jewish souls will become more greatly aroused by G-dliness than other souls, as explained at length in *Kuntres HaHitpa'alut*. This is because the souls of *Briyah, Yetzirah* and *Asiyah* already do have some kind of definitions and limitations. However, this is all in regard to the pervading light of the soul. However, the true essence of the Jewish soul is in the Essential Lights of the world of *Atzilut* and higher. Nonetheless, this generally remains concealed, for it is only in an encompassing fashion, and is only revealed in the greatest *Tzaddikim* – Righteous People.)

[29] Now, the particular explanations of all of the above will come later on in the book. However, from all of the above we find that although there are many particular divisions of levels, in general, all of the above can be divided into three general levels or aspects. There is the aspect of the Essential Lights of the soul which transcend and are higher than the limitations of the vessels, i.e. the *Chaya* and *Yechidah*. These are called "*Ohr Makif* – Encompassing Light". Then there is the aspect of the three general vessels of the Brain (*Neshamah*), the Heart (*Ruach*) and the Liver (*Nefesh*), (which includes all of their particular subdivisions). These are called "*Ohr Pnimee* – Pervading Light" or "*Kelim* – Vessels". Then there is the aspect of the Garments - *Levushin* (of Thought, Speech and Action), as will later be explained. Let us now continue to understand the general matter of Lights (*Orot*) and Vessels (*Kelim*).

However, [regarding] the general explanation of the matter of lights and vessels, although there are many very different ways [to explain it], it may, nonetheless, generally [be understood as follows]: It is like the spiritual light and vitality (*Ohr V'Chayoot*) of the spiritual [power of] sight, as it vests and integrates in [a way of] physicality, in the physical substance of the eye, [thus creating] the aspect of physical sight.[30]

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[30] The difference between Lights (*Orot*) and Vessels (*Kelim*) is like the difference between spiritual Light (*Ohr*) and Vitality (*Chayoot*). The aspect of Light (*Ohr*) radiates in a transcendent manner, in a way of separateness. This is comparable to the light of the sun, as it radiates within a vessel such as a house. There is no actual relation or comparison between the light of the sun and the house at all, and the light does not "contribute" anything to the house, except that it brightens it. However, the house remains a house, exactly as it was before the sunlight radiated into it. This is evidenced by the fact that no profound change comes about as a result of the unification of the light and the house. However, the aspect of Vitality (*Chayoot*) is comparable to the vitality and the life force of the soul as it merges and integrates with the vessel of the body. The life force is drawn down in a way of descent, to the point that there is actually some kind of relationship and comparison between the two. Moreover, from the influx and merging of the life force of the soul with the physical vessel of the body, a profoundly new entity comes into being. For example, from the influx of the Vitality (*Chayoot*) of the soul into the vessel of the Brain, a radical change takes place in that active physical intellect comes about, or if there is an influx of vitality to the eye, physical sight takes place etc. However, it must be pointed out that in the life force of the soul there **also** is an aspect of influence in the way of Light (*Ohr*). This is the aspect of the vitality and life force of the soul, which rests upon the entirety and totality of the body **equally**. This aspect of the soul does **not** come in a way of "closeness" or qualitative comparison to the vessel of the body. Rather, it is similar to the aforementioned analogy of the light of the sun. It rests upon the body in a concealed fashion and does not integrate within the particular organs of the body whatsoever. This is the aspect of a Light (*Ohr*) as opposed to the aspect of Vitality (*Chayoot*). This is as explained (in chapters 9 and 19), that the concept of an *Ohr* – Light, is that it is a revelation of influence, but without change at all. Similarly, although the general life force of the soul is considered a descent in comparison to the essence of the soul as it is prior to its being invested in the body, nevertheless, even after it becomes invested in the body, the soul **also** dwells **upon** it in a concealed manner and remains essentially spiritual and apart. That is, it remains in its essential state, just as it was prior to being invested in the body, with no change whatsoever. (The proof for this is from the fact that a blind person or a handicapped person can give birth to a person who is complete and whole in all his faculties.) This is not the case in regard to the vitality (*Chayoot*) of the soul which merges and integrates within the vessels of the body. In the issuance of vitality (*Chayoot*) there indeed is a change in its radiance from how it was prior to being invested in the body, as compared to how it is after being invested in the body. This matter is so much so that the vitality (*Chayoot*) can actually be called by the name of its corresponding vessel. (It is because of this that it may be called a Vessel (*Keli*) altogether, because when the term "vessel" (*Keli*) is used, it does not refer to a vessel which is empty of light. If this was the case, it could not be called a vessel at all, but would just be called "substance" or "matter" (*Chomer*). Rather, it is called by the term "Vessel" (*Keli*) specifically when it is merged with the issuance of life force and vitality of the soul. It is specifically the integration of the two together which is called a "*Keli* – Vessel".) This may be understood by a comparison to the light of the [power] of sight as it is within the vessel of the eye. Although it dwells within the vessel of the eye, it nonetheless is in an aspect of transcendence and separateness. For this reason one cannot see in the dark. It is only when the vessel of the eye receives in the way of a rebounding light (*Ohr Chozer*), i.e. when it receives the radiance of the light of the sun (or any other light), that it becomes prepared to receive the spiritual light of the power of sight. That is, the light of the power of sight is then automatically drawn forth into the eye in a way of closeness, to the point that it becomes bound with the vessel of the eye in an inner way. (At first, in the darkness, this power of sight only dwelt upon the vessel of the eye in an external encompassing manner. It is only when it was aroused from below (i.e. by the light of the sun) that it was drawn forth into the vessel of the eye to create physical vision). We find that when these two merge together (i.e. the spiritual power of sight and the physical vessel of the eye), physical vision is born. This is similarly the case with the aspect of the light of the intellect. Although this light dwells upon the brain of an adult, nonetheless, it only dwells there in an encompassing manner (*Ohr Makif*). However, through the intermediary of *Hitbonenut* (Intellectual Toil), the intellectual power and light of the soul is drawn forth in a way of closeness, into the

Now, two aspects are [involved] in this:[31] The first is a change of existence, from spiritual to physical. [This is to say that] physical sight grasps physicality, which is not the case with the spiritual light of [the power of] sight. This is similarly the case with the light of the spiritual potential power of intelligence which integrates with the physicality of the vessel of the brain, to the point that it is called, *Hitchachmoot*-"Active Intellect". Likewise, [there is a change of existence] from the [spiritual] potential power to move as it [vests] within actual physical movement. So too, [there is a change of existence] from the spiritual potential power of growth as it becomes integrated and vested in the actual physical growth of a physical plant.[32]

The second [aspect] is the matter of the limitation and measure of the substance of the vessel. [This is to say that] it is limited and quantified with [specific] measure. An example [of this is that] physical sight [is only clear] up to sixty miles. Similarly, [both] the matter of active [physical] intellect or physical movements, spread forth specifically with constraints and limitations, until their limited strength expires. For example, the strength of the physical comprehension of the vessel of the brain diminishes and expires due to the limited capacity of the vessel. Similarly, the physical power of movement of the strength of the arm will diminish and expire due to [strenuous] activity, or when lifting a heavy load and the like. This is because of the limitation of the [physical] power to move. (This is not the case with

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substance of the vessel of the brain (*Ohr Pnimee*). When these two are found together, intellect is born. This is likewise so with the power of movement of the hand. Although this power of movement dwells upon the hand in a concealed fashion, his hand will not move. It is the intermediary of the desire to move, which forces the power of movement to descend in a way of "closeness" within the vessel of the physical hand, to the point that when these two are found together, physical movement is born. We observe this in the matter of the spiritual power of growth as well. This is to say that although this power dwells upon the earth in a concealed manner, it will not cause anything to grow until it is aroused through the intermediary of a seed being planted in the earth. When one sows a seed into the ground there is an "arousal of the feminine waters" (*Ha'alaat Mayin Nukvin*) from below, which causes this power to descend from above (*Hamshachat Mayin Dchurin*) and be drawn forth, to vest and merge within the physicality of the earth in an internal way, thus causing the seed to grow in actuality.

[31] From all of the analogies in the previous footnote, we find that there are two main differences between the Light (*Ohr*) which radiates in an encompassing manner (*Ohr Makif*), and the aspect of the Vessels (*Kelim*) which is the aspect of the merging of the light within the vessel in an internal and pervading manner (*Ohr Pnimee*).

[32] The first difference between the encompassing Light (*Ohr Makif*) and the pervading light (*Ohr Pnimee*) of the vessels (*Kelim*) is that there is a change of existence, from spiritual and transcendent to physical and pervading. In the essential Light (*Ohr*) itself, there is no change or difference from before it vests within the vessels and after it vests within them, because even after it vests within the vessels it remains transcendent and separate. (The proof that there is no change in the essential encompassing light of the soul was explained previously, in the fact that a blind person can give birth to a seeing person. Likewise, one who is missing a limb can indeed give birth to a complete child. This is because there is no change or difference in the transcendent encompassing light of the soul, which encompasses the "Vessels" of the body.) Moreover, as explained in chapter ten, the essential powers of the soul are completely beyond definition. In other words, the essential light of the power of movement of the soul cannot be called "movement" at all, since there is no movement there whatsoever. The same is true of the power of sight, and all the other essential soul powers. However, in the aspect of the Vitality (*Chayoot*) which is called a Vessel (*Keli*) (i.e. the inner pervading light) there is a descent of the light to the point that its essential spirituality is changed, making it possible for it to be the source of physical influence. In this pervading light of the soul, there are the divisions of the powers of sight and hearing etc. Moreover, there is a change from spiritual to physical.

the essential spiritual potential power of movement, which has no limitation or cessation. This is evidenced by [the fact that] in a sudden panic, one may lift something which [under normal circumstances] is much heavier than his ability [to lift]. This comes from the aspect of the encompassing [lights of the soul], as is known.)[33]

Now, this is [the general principle] in every matter of "Substance and Form" (*Chomer V'Tzurah*).[34] This is to say that aside from the fact that the "substance" comes in [a way of] a change of existence, it also limits the "form". Nonetheless, the "substance" has a similarity and likeness to the "form", such as the "substance" of the vessel of the eye [which is specifically suited] for sight or the "substance" of the vessel of the brain [which is specifically suited] for thought, and the like.[35]

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[33] The second difference between the encompassing Light (*Ohr Makif*) and the pervading Light (*Ohr Pnimee*) of the vessels (*Kelim*) is the aspect of the limitation of the vessels, because the essential encompassing Light (*Ohr Makif*) is still completely infinite. The proof for this is from the fact that in a sudden panic, one will be able to lift much more than his physical "vessels" and limbs are normally capable of lifting, or he will be able to run much faster and further than his legs would normally be capable of carrying him etc. This is because there is an additional radiance from the encompassing light (*Ohr Makif*) of his soul, which is infinite. (This is the basis for various forms of martial arts which use various practices to induce the encompassing light of the animal soul to perform feats which would normally be impossible, such as breaking a concrete block with the bare hand.) In contrast, the radiance of light which merges within the vessels is indeed limited according to the capacity of the vessels. This is like the examples given above regarding the limits of the intellectual power of the brain, or the power of movement as it is in the hand, or the limitation of the power of sight as it is in the eye. These limitations are specifically imposed by the vessels. A further proof of this is from the fact that in order to expand these limitations, such as the power of movement (i.e. physical strength), or the intellectual powers of the brain, one must strengthen the vessels specifically. That is, in order for the power of movement as it is invested in the hand to be strengthened, it must be developed through a regimen of exercise. In other words, the capacity of the **vessel** must be expanded to accommodate and draw forth more light from the essential power of movement in an inner manner (*Ohr Pnimee*). The same is true of the intellectual power of the brain. In order for it to be able to contain and accommodate greater intellectual light, the vessel of the brain must be strengthened through *Hitbonenut*-intellectual toil and study.

[34] Substance (*Chomer*) and Form (*Tzurah*) is another way of saying Vessel (*Keli*) and Light (*Ohr*).

[35] From all of the previous explanations we find that the aspect of the Light (*Ohr*) completely transcends and is separate from the Vessels (*Kelim*), to the point where there is literally no comparison between the Light (*Ohr*) and the Vessels (*Kelim*). However, at first glance there is a contradiction to this from the fact that the Rebbe explains above that the Substance (*Chomer*) of the Vessel (*Keli*) is similar to the Form (*Tzurah*) of the Light (*Ohr*). Moreover, there are several proofs for the similarity between the two. The first is from the fact that these two (the Light - *Ohr* and the Vessels – *Kelim*) become bound with one another to the point that they form a single essential entity, as explained above. A second proof is from the fact that a Light (*Ohr*) will only become bound with a Substance (*Chomer*) i.e. Vessel (*Keli*), which is suited and prepared specifically for that particular kind of light. For example, the spiritual light of sight will vest specifically in the vessel of the eye. However, if the spiritual power of sight were to radiate in the foot, its radiance could not be accepted by the foot, but would rather be rejected, and the foot would not see. Likewise, the opposite is also true. The power to walk will specifically vest within the feet, but will be rejected by the vessel of the eye. A third proof is from the fact that we observe that the growth of the Form (*Tzurah*) specifically comes simultaneous to and in conjunction with the growth of the Substance (*Chomer*), as will soon be explained in this chapter. Rather, the explanation of the matter is that the Form (*Tzurah*), i.e. the Light (*Ohr*), as it is in its essential state, is completely and utterly removed even from the aspect of spreading forth to influence and vest within the vessels (*Kelim*), i.e. the Substance (*Chomer*). The fact that the Substance (*Chomer*) in relation to the Form (*Tzurah*) is called a Vessel (*Keli*) for the Light (*Ohr*), and that the Vessel is similar to the Form as mentioned above, is only in relation to the last and lowest level of the Form (*Tzurah*). However, the actual essence of the Form (*Tzurah*) so completely transcends the aspect of "influence" to become "merged" within the Vessels, that it cannot be grasped and

However, the "substance" is made from the thickening and condensation[36] of the spiritual "form", from its lowest[37] level.[38] For example, the power of physical growth comes about from the last level of the spiritual [power] of growth. Similarly, the last level of the spiritual life force of the soul becomes vested within the [physical] blood, as stated,[39] "For, the blood is the soul". Likewise, the last level of the light of the spiritual intellect integrates with the "substance" of the vessel of the brain and the last level of the condensation of the spiritual [power] of sight integrates with the "substance" of the vessel of the eye.

Because of this [phenomenon] we observe that the growth of the [physical] "substance" often comes simultaneous to the growth of the [spiritual] "form", literally as one. For example, the developmental growth of the "substance" of the [physical] body is simultaneous to the developmental growth of the spiritual light and vitality of the "form", such as [the fact that] the developmental growth and ability of the "substance" of the [physical] brain comes in proportion to the development of the light and form of the [spiritual] intellect, so that when a child matures and the light of his intellect develops spiritually, then automatically, the ability of the vessel of his brain develops [as well]. This is as stated,[40] "Days speak and many years teach wisdom". That is to say, the vessel becomes developed in proportion to the light, each and every day until the age of seventy, at which time a person reaches intellectual maturity, as is known.[41] This will suffice for those of understanding.

End of Chapter Twenty Seven

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contained in vessels altogether. Rather, it only dwells **upon** the vessels, so to speak, in an encompassing fashion, and is therefore called an Encompassing Light (*Ohr Makif*).

[36] The three letter root of the word *Hagshamah* is *Geshem* which means condensation or materialization. Because of this the Hebrew word for rain is *Geshem.*

[37] The text reads, "from its last level".

[38] This is similar to the explanation in the previous chapter of how the "something of the nothing" descends to become the "nothing of the something". That is, although the "something of the nothing" is also still an intangible essence, like the aforementioned *Omek Hamoosag* – Depth of the comprehended concept, nonetheless, it is the source for actual tangibility and "something – *Yesh*" of actual comprehension. It therefore becomes the "nothing of the something", the intangible source for the tangible comprehension. The same is true regarding every matter of the "thickening of the intangible Lights". Moreover, just as in the example, in order for this "thickening" of the essential intangible light of the intellect to occur, it is necessary for there to be an arousal from above (through *Hitbonenut* – Contemplation and study), so too, with every "thickening" of the intangible Lights of the soul it is necessary for there to be an arousal from below, as explained above in footnote 30.

[39] Deuteronomy 12:23

[40] Job 32:7

[41] This spiritual growth of intellectual maturity is accomplished specifically through the development of a person's intellect through Torah study. When he studies and draws forth intellectual light from his soul, his brain will develop in conjunction with this spiritual growth, to accommodate the new influx of the inner light of the intellect. In this way, after years of daily Torah study, he will reach a level of true intellectual maturity and wisdom. However, if he does not develop the spiritual light of his intellect through Torah study, his brain will also remain developed.

Shaar HaYichud
The Gate of Unity

By

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Chapter Twenty Eight

Now, the analogue from all of the above analogies regarding the aspects of the three vessels of the brain, the heart and the liver, can be generally understood as follows: The light of *Chochmah* of [the world of] *Atzilut* as it is emanated from the Essential Light of the Emanator, is comparable to the light of the spiritual intellect itself, as it is drawn from the essential potential *Chochmah* power of the aspect of the essence of the soul. It still is literally one with the source from whence it was hewn. [This is] is similar to[1] "The flame [which is bound to the coal]", or like the aforementioned revelation of the desire from the essential [hidden] desire of the aspect of *Adam Kadmon*.[2]

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[1] See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. Also see chapter nineteen of this book where this was explained at length.

[2] In order to properly understand this chapter, we must take into account several matters which were previously discussed. That is, we must understand the descent and chaining down from the Essence of the soul until it finally radiates within the body. As explained in chapters 10 and 11, the essence of the soul is an absolute simplicity, and is beyond any limitations or divisions into specific powers. Nonetheless, all the specific powers of the soul are there in an essential state in such a way that they are not separate from the essence altogether. As explained, they are so absolutely embedded in the essence of the soul that it is not possible to say that in the soul they are "united". This is because their inclusion in the essence of the soul is totally in the way of *Heyulie* abilities. For example, the potential power to conceptualize is the fact that it is within the ability of the essence of the soul to conceptualize all concepts. However, this power cannot be called an intellectual power, since, in this state, it is not within the category of intellect altogether, but is rather, totally a *Heyulie* ability. The same is true of all the other powers of the soul, such as the power of kindness or the power of sternness etc. Now, when the soul is aroused to enliven the body, initially, there is a general drawing forth of the soul. This general drawing forth includes all the particulars of the vitality for the specific powers of the soul, as they will be in the body. Moreover, every particular in their development throughout a person's life is included in this general drawing forth. This was called "The desire for the desire". Within this general issuance, all the powers of the soul are drawn from their concealed *Heyulie* state as they are in the essence of the soul, into revelation. This may be seen in the fact that there is a "desire for a desire" (or a "self perception") for each particular that actually does come into revelation. An example of this is a person who has intellectual talent. His "desire for a desire" constantly vests within and creates a desire for *Chochmah*-Insight, even before he has any particular subject to contemplate. This is likewise the case in regard to a person who is naturally kind. His "desire for a desire", which is his self perception as a kind person, vests within and constantly creates a desire for kindness, even when there is no one to bestow a kindness to. As previously explained, the "desire for the desire" (or self perception) for any specific matter (such as for *Chochmah* or *Chessed*) is the general source for every particular desire that will ever come into revelation from it. For example, the "desire for the desire" for wisdom (*Chochmah*) is the general source for every revealed particular desire for any particular wisdoms throughout his life. (This "desire for the desire" of *Chochmah* is called *Chochmah K'Dooma* – The Primal Wisdom or *Kedmat Sechel* – The Primordial Intellect.) Now, when a particular desire is drawn forth from this general desire, that is, when he encounters a particular intellectual subject matter which interests him, then an entirely new desire is aroused within him, i.e the desire to conceptualize this

Now, although this is merely like an indicator or a color,[3] nonetheless, they are called the "Ten *sefirot* without whatness", because they still are intangible. This is because a color is also essential, since it is impossible to have an opposite color to the essence of a thing. [An example of this is when] the color of [the inside of] an apple is white, which indicates its essential sweetness. Likewise, although it is [coming forth] into a separate matter, nonetheless, the light of the intellect or desire which leans towards kindness, indicates the essence.[4]

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particular concept. This desire is called "A desire which is relevant to action (*Ratzon HaShayach L'Asiyah*)". Now, the actual intellectual **involvement** in the matter itself is called the "Action (*Asiyah*)". That is, when there is actual intellectual toil which causes the vitality of his soul (*Chayoot*) to merge with the vessel of his brain, thus creating actual intellect, this is called "the Action – *Asiyah*", and is called "*Sof* – the end or culmination". However, the particular **desire** for that particular intellectual matter is the aspect of *Tchilah* –"The beginning" of this "*Sof* – End", since it precedes it. That is, this particular desire is not yet in an aspect of a Light **within** a Vessel (*Ohr B'Keli*), since that only occurs when the intellectual light of the soul actually merges with the vessel of the brain, creating actual intellect. Nevertheless, this particular desire is the **beginning** which leads to the end action, because it is the main source, power and beginning of the existence of actual intellect (which constitutes the integration of the spiritual intellectual light with the physical vessel of the brain). Moreover, once this particular desire is aroused, it will come to fruition, i.e. it is the beginning to an end. This is not the case, however, in regard to the "desire for the desire". It is possible for the "desire for the desire" to never come into actual revelation or fulfillment. For this reason, the "desire for the desire" is not called a "beginning to an end", but rather, it includes both the beginning and the end literally as one, "In one glance", so to speak, as previously explained. Now, from all of the above it is understood that there are three levels which are drawn forth in succession from the essence of the soul. The first is the aspect of the ten essential powers which are embedded in the essence of the soul. This is the revelation of the essence of the soul, and since these powers exist in an essential state, they therefore transcend and are beyond even being called a "general" or "encompassing light" for a "particular" or "inner light", as explained in chapter thirteen. The second level is the matter of the ten concealed powers, which are the aspect of the "desire for the desire" or the "self perception". This is the spreading forth of the soul outside of its essential state (as previously explained regarding the matter of *Adam D'Briyah* – Man of Creation). Nonetheless, this spreading forth is only in a general manner, i.e. the "desire for the desire" and "self-perception" of the entirety of one's life in a holistic general manner, as previously explained. The third level is the revelation of the ten powers of the soul in a particular manner, such as the revelation of a particular desire from the general "desire for the desire". However, the revelation of the particular desire on this level is still beyond the category of a Light within a Vessel (*Ohr B'Keli*), and is still only Light (*Ohr*). (Only afterwards, from *Chochmah* down does the light merge and become integrated within vessels, as will soon be explained.)

[3] Parenthesis of the Rebbe: (This is as explained before at the end of chapter nineteen regarding the matter of "He calls out the generations from the beginning", that this refers to the ten *sefirot* of *Atzilut* which came out of the concealment of *Adam Kadmon*, which is the revelation of the [general] desire in a separate thing.)

[4] Now, continuing the explanation in footnote two, the revelation of the general desire, which is generally called "the desire for the desire", is the aspect of a simple essential revelation of the essence of the soul. Since it is the revelation of the essence of the soul, therefore it is similar to it and there is no profound change of existence (similar to a change from spiritual existence to physical existence. In contrast, the revelation of the particular desires (from this general desire) could come in a way of a profound change of existence. This is because it is a particular revelation and is therefore like a completely new creation, which was not in the simple essence of the soul except in a way of a *Heyulie* ability, in that the soul is **able** to bring it out. (An example of this was given in chapter nineteen, regarding a person who is essentially kind. His essential kindness may be expressed in any number of ways. He may give food to a poor person, or he may give him money, or speak kind words to him etc. All these are particular desires for external acts of kindness, which are **separate matters** from the essential kindness itself, as it is in his soul. As explained in chapter nineteen at length, these desires are only **indicative** of his essential kindness and **reveal** that he is

Therefore, [it is understood that] the existence of the lights of the ten *sefirot* [of *Atzilut*] comes from the aspect of the essential letters of the Emanator, [i.e. *Adam Kadmon*].[5] An

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a kind person in his essence. Nonetheless, as explained there, they all come from the same source, which is his "desire for the desire" or "self-perception" of being a kind person, which is bound up to the essential characteristic of kindness in the very essence of his soul.) However, in truth, even this particular revelation of desire is still a completely simple revelation which is completely bound up to the essence of the soul, literally. This is evidenced from the fact that it is impossible for a person to have a desire which differs, even in the slightest way, from the essential nature of his soul. For example, if he is a naturally kind person, the revelation of his particular desires will always be for kindness, and he will not desire or derive any pleasure from cruelty, which is the opposite of kindness. The same is true of a person who is cruel by nature. (However, this is not the case in regard to the aspect of *Chochmah* and below, wherein there is a profound change in the nature of the expression of the soul, to the point that it is possible for his intellect to cause him to act in a way which is the opposite of his essential nature. In other words, he can act this way even if he does not desire it.) If this is the case, then it is clear that even the revelation of the particular desires are the aspect of a revelation of the essence of the soul, and are totally bound to it. The example for this was given above, regarding the matter of revelation in the manner of an indicator, like the desire for a particular act of kindness which is an indication of his essential kindness, or like the whiteness of an apple which, in and of itself, is not connected or relevant to the essential sweetness of the apple etc. However, these are revelations (or indicators) bring to light the essential kindness of a person or the essential sweetness of an apple etc. This is evidenced by the fact that it is impossible for there to be a revelation which is the opposite of the essence, as explained above. That is, it is impossible for a green apple to be sweet. The same is true of the revelation of particular desires from the general "desire for the desire" or "self perception". From all of the above, the first two paragraphs of this chapter are clearly understood. That is, although the revelation of the light of *Atzilut* (which relative to *Adam Kadmon* is a particular desire) is only an indication of the essential desire of *Adam Kadmon* (which is the general desire) and of essential nature of the Essence (*Atzmoot*), it is nevertheless similar to the Light of the Essence (*Ohr HaAtzmee*), and totally bound up with it. Therefore, it is still considered to be an essential revelation and indication of the Essence of the concealment of *Adam Kadmon* and of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*).

[5] This is to say that although the revelation of the particular desire is still an essential revelation, nonetheless, because it comes forth into a particular matter, it only comes from the **external** "letters" of the essential general holistic desire. (In other words, *Keter* of *Atzilut* comes only from the aspect of *Malchut* of *Adam Kadmon*, i.e. the "letters" of the Emanator, as explained at the end of chapter nineteen.) These "letters" are what limit and conceal the whole of the general desire so that a particular desire can come forth into existence. Nonetheless, since these are the letters of the essential desire, they too are completely essential, and are not separate from the essential light. This may be understood by how a particular desire comes forth from the "desire for the desire" and self-perception. As explained above, the self perception of a person is an intangible and essential general desire, which does not actually come forth into existence. Rather, as mentioned above, the particular desires are drawn forth from the general desire only in the way of a **revelation** and **indication** of the essential desire. Therefore, it is only from the end of the essential "letters" of description of oneself, within his perception of himself as a whole, that the light of the particular desires is drawn forth into revelation. For example, from the letters of description in the self perception of a person who perceives himself as being wise, the desire for particular wisdoms will be drawn forth etc. In other words, from *Malchut* of *Chochmah* of *Adam Kadmon* comes *Keter* of *Chochmah* of *Atzilut*. Similarly, *Malchut* of *Chessed* of *Adam Kadmon* is the tangible "letters" of the desire to be kind as they exist in the self perception. It is specifically the letters of the "desire to be kind", which becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular act of kindness. Therefore, it is understood, that from the essential "letters" of the "Name" *A"V* (of *Chochmah*) of *Adam Kadmon*, (i.e. the letters of the intangible "desire for the desire" for wisdon) the light of *Chochmah* of the world of *Atzilut* (the desire for a particular wisdom) comes forth. The same is true of all the names mentioned above. However, it must be understood that even these letters are still intangible and essential. This may be understood by understanding the difference in between the "letters" of the intangible and essential depth of a concept (*Omek HaMoosag*) compared to the tangible "letters" of the explanations

example of this is the name *A"V* from which the aspect of the Light of *Chochmah* of *Atzilut* comes into revelation. This name indicates the essential *Chochmah* of *Adam Kadmon*. Likewise, the name *Sa"G* indicates the essential light of *Binah* of *Adam Kadmon*. This is [true of all the names] *A"v, Sa"G,* [*Ma"H* and *Ba"N*] which **precede** the ten *sefirot* of *Atzilut*. They are [therefore] called, "The names of the Emanator".[6]

This is similar to how the last aspect of the spiritual Form (*Tzurah*) becomes bound to the beginning of the existence of the light and form within the substance of the vessel (*Keli*).[7] This is in accordance to what was previously explained regarding the, "blood which is the soul", and [regarding] the spiritual power of growth, and [regarding] the eye and the brain etc.[8]

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which come from it. In other words, when a person has a flash of insight, he has an intellectual perception of the "letters" of the intangible and essential depth of the subject matter. Nonetheless, the fact that these "letters" of the depth are still entirely intangible is evidenced from the fact that he cannot convey the actual depth itself to a recipient, such as a student. Rather, he can only draw forth the "letters" of explanation **surrounding** the depth, through which the recipient will be able to perceive the intangible depth as well. (Now, in truth, this analogy of the difference between the essential letters of the intangible depth of the concept and the tangible letters of explanation is actually an analogy which belongs later on in the scheme of things, in regard to how the world of *Atzilut* is the source for the actual "somethingness" and tangibility of the world of *Briyah*. This is because, as mentioned in the previous chapter, even the external vessels of *Atzilut* are still "nothing – *Ein*" and are only the **source** for actual tangibility and "somethingness - *Yesh*". Nonetheless, the analogy here, in regard to the relationship between *Adam Kadmon* and the world of *Atzilut*, brings to light the difference between the essential and intangible "letters" of the **source** of emanation-*Atzilut*, i.e. *Adam Kadmon* which is called *HaMa'atzeel*-The Emanator, and the "letters" of *Atzilut* which follow from it and are already considered to be an emanation of light from the Emanator which indicates and reveals His essence but is not actually essential to Him.)

[6] To avoid confusion, it must be pointed out that the above paragraph refers to the four names (*A"v, Sa"G, Ma"H* and *Ba"N*) of *Adam Kadmon*, as opposed to the four names of the world of *Atzilut* which were mentioned at the beginning of the previous chapter. Rather, this paragraph explains how the inner lights (*Keter*) of the world of *Atzilut* come out of the "names" and "letters" (i.e. *Malchut*) of *Adam Kadmon*, as explained in the previous footnotes. The names of the world of *Atzilut*, and how they are difference than these names of *Adam Kadmon*, will be explained later in the chapter.

[7] This was explained at length in the previous chapter, especially in footnotes 35 and 38.

[8] As explained previously, the Form (*Tzurah*), i.e. the Light (*Ohr*), as it is in its essential state, is completely and utterly removed even from the aspect of spreading forth to influence and vest within the vessels (*Kelim*), i.e. the Substance (*Chomer*). This is like the "desire for the desire" which is a singular essence which includes the whole of one's life (or of Creation) in "one glance" and encompasses the whole of Creation equally. Similarly, as the soul powers exist in this first essential revelation, they are still in a state of singularity and unity, and cannot even be called "particular powers". Rather, this is the general power of the soul, which encompasses the entire life of the soul equally. In this state, for example, the essential light of the power of movement of the soul cannot be called "movement" altogether, since no movement exists there whatsoever. Rather, it is only the potential power and ability for movement, as it essentially bound up in a way of singularity with the general encompassing life force of the soul. The same is true of the power of sight, and all the other essential soul powers. This general life force only dwells **upon** the vessels, so to speak, in an encompassing fashion, and is therefore called the general encompassing light (*Ohr Makif*) of the soul. This is to say that the actual essential being of the Form (*Tzurah*) of the soul completely transcends the aspect of particular influence and revelation, since it is a general revelation of the powers of the soul, as they are in a "single" general "glance". Nevertheless, this is only in reference to the essence of the Form (*Tzurah*) or the essence of the Desire for the Desire (*Ratzon L'Ratzon*). However, from the external "letters" of this general Form (*Tzurah*), comes the light of the particular revelations. This is because, as explained previously, from the external letters and description of one's self, in one's self-perception of himself as a whole, his particular desires are drawn forth. In the same way, from the external letters of the general encompassing life force of the soul comes the revelation of the light of the particular

However, the aspect of the Vessel (*Keli*) which limits the light of *Chochmah* of *Atzilut* is like the light of the intellect as it is already merged within the substance of the brain. [In this case] the substance of the brain only receives from the "thickening" of the end of the light of the intellect. Therefore, aside from the fact that there is a [profound] change of existence, it limits [the light].[9] This is similar to the light of *Chochmah* as it vests within the brain, which is [then] called "*Chochmah Mocha* – Insight is the Brain".[10] It is then that because of the aspect of the vessel of *Chochmah,* it comes into the aspect of a tangible existence of intellect, which is called, "The conceptualization of a certain specific concept". The same [principle applies] to the spiritual emotions in the "Heart" and the spiritual *Nefesh* in the "Liver".[11]

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powers. In the same way, from the letters of *Malchut* of *Adam Kadmon* (i.e. the four names mentioned above), the revelation of the ten *sefirot* of *Keter* of *Atzilut* are drawn forth. However, as previously explained, this is only the revelation of a particular **Light** and desire, which is only an **indication** of the general encompassing light (*Ohr Makif*). This particular light and life force or particular desire is only the very beginning of particular revelation, and has not yet merged within a vessel. For example, this is like the desire for a particular wisdom which has not yet actually merged within the vessel of the brain to create actual thought (i.e. a light integrated within a vessel). Similarly, it is like the revelation of the life force and vitality (*Chayoot*) of the particular power of intellect and conceptualization. It is still only the light (*Ohr*) of the potential power to conceptualize itself. However, as explained in a previous footnote, this particular light is already considered to be the beginning to the end action, and is thus called "The desire which is relevant to the action – *Ratzon HaShayach L'Asiyah*". This is because it is already a particular light for a particular action, which is not the case in regard the general desire or life force, as previously explained. The Rebbe will now continue, and explain the actual merging of this particular light and life force (*Chayoot*) with the vessels.

[9] As explained in previous footnotes, the **Light** (i.e. *Keter*) of *Chochmah* of *Atzilut* is comparable to the revelation of the particular power and vitality for conceptualization from the general power and encompassing life force of the soul. Now, even this particular power to conceptualize is still entirely intangible, and is not actual thought whatsoever. Rather, it is only the Light (*Ohr*) and Vitality (*Chayoot*), i.e. the particular **potential** power to conceptualize, from which actual insight and intellect later comes about. That is to say, it is still a *Heyulie* ability of the soul, which, although it is already a **particular** power, is nonetheless still a *Heyulie* ability and not actual conceptualization or thought at all. Now, this particular potential power also has "letters". These "letters" are its limiting and defining vessels. This is similar to the "letters" of the flash of intellectual insight, which becomes revealed from the particular potential power to conceptualize (which in turn receives from the general potential power and encompassing life force of the soul). That is to say, the actual flash of intellectual insight only receives from the end "letters" of the particular power to conceptualize, and not the whole of the particular power to conceptualize at all. Now, in this actual flash of intellectual insight, we observe that there is a limitation of even the particular power to conceptualize, which is still completely intangible. Moreover, in the flash of insight we observe an actual profound change of existence from a potential *Heyulie* ability to conceptualize, to an actual intellectual insight.

[10] See *Zohar* (*Ra'ayah Mehemnah*) *Pinchas* 235b, and Introduction to *Tikkunei Zohar* 17a.

[11] This is to say that when the particular intellectual *Heylie* ability (i.e. the Light – *Ohr*) merges with the Substance (*Chomer*) of the brain (*Mocha*), it creates actual *Chochmah* – Insight. Before this, however, it was only the intangible **Light** and potential *Heyulie* ability of *Chochmah*, but not **actual** *Chochmah*. When these two unite, (the intangible Light and the actual Substance (*Ohr V'Chomer*), the vessel (*Keli*) of actual *Chochmah* – Insight is formed. It is the merging of these two which creates the **vessel** (*Keli*) of actual *Chochmah* – Insight which is called by the term "brain (*Mocha*)". However, this vessel of actual insight (*Chochmah*) is also still intangible, and is only the **source** for actual tangible intellectual thought and explanations. This is comparable to how the abundant tangible explanations of a concept come out of the intangible depth of the concept, the *Omek Hamoosag*. However, as previously explained, the *Omek Hamoosag* itself, is still an intangible depth, which is only the **source** for actual tangibility and "somethingness". As will be stated at the end of the next paragraph, "This is called the somethingness of the Light, as it appears to be the aspect of a 'something' with a tangible existence". However, it is not an

This, then, is the matter of the "Three rulers above". These are the three general vessels for the *Nefesh, Ruach* and *Neshamah* of *Zeir Anpin* of *Atzilut*. The *Neshamah*, which is the aspect of the intellectual *sefirot* of *Chochmah* and *Binah* of *Zeir Anpin*, [vests] within the "Brain", the *Ruach* [vests] within the "Heart", [and the *Nefesh* vests within the "Liver"].[12] These [vessels] are the "letters" of the Lights of *Atzilut*, which [refers to] the matter of the four names, *A"v, Sa"G,* [*Ma"H* and *Ba"N*] of *Atzilut*.[13] These [four names] are called the vessels for the [light of the] ten *sefirot* of *Atzilut*, which limit the light and restrain it, because the vessels are made from the "thickening" of the lights, as stated in *Etz Chaim*.[14] As is known, this is called, "The somethingness of the Light", as it is appears in an aspect of a "something", with tangible existence.[15] This will suffice for those of understanding.

(We find that there are two types of names of *A"V, Sa"G* etc. The first [set of names] is before [the world of] *Atzilut* [within *Adam Kadmon*].[16] The second [set of names], which are the vessels that limit, is after [the world of] *Atzilut*.[17] According to this, when a person

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actual "something", but is only the "something" of the "nothing" of the intangible Light. The same is true of all the other vessels of the world of *Atzilut*, such as the "Heart" and the "Liver". (In other words, even though there are actual vessels in the world of *Atzilut,* and therefore limitations of the light and a profound change of existence etc, nevertheless, even the vessels of the world of *Atzilut* are still intangible. For example, even in the flash of insight, it is apparent that there is a change of existence and limitation in comparison to the particular potential *Heyulie* power of conceptualization itself. Nevertheless, the "letters" of the flash of insight are still an intangible depth, and only the **source** for tangible explanations etc.)

[12] This is to say that the *Nefesh, Ruach* and *Neshamah* of the world of *Atzilut* are the intangible Lights (*Orot*) which become merged and integrated within the Substance (*Chomer*) of the Vessels (*Kelim*) of the world of *Atzilut*. In other words, the *Neshamah* is the intangible lights of the intellectual *sefirot* (*ChaBa"D*) of the world of *Atzilut*. These intangible lights merge with the substance of the vessel of the "brain" of *Zeir Anpin* of *Atzilut*, in the manner explained above. Likewise, the *Ruach* is the intangible Lights of the emotional *sefirot* (*ChaGa"T*) of *Atzilut*, which merges within the substance of the vessel of the "heart" of *Zeir Anpin* of *Atzilut*. The same is true of the *Nefesh* which is the intangible Lights of the gut-emotional *sefirot* (*NeHi"Y*) of *Atzilut*. These vessels are what bring the intangible Light of the world of *Atzilut* out into revelation. This is analogous to how it is, specifically, the vessel of the flash of insight from *Chochmah* which reveals the essential light of a concept to the actual comprehending intellect of *Binah*. Moreover, as explained, it is from this vessel of actual insight that actual tangible explanations are created in the comprehension and thought of *Binah*. Likewise, it is from the "thickening" of the intangible Light of the emotional powers that actual **felt** emotions may be brought forth etc.

[13] In contrast to the names mentioned previously, which are the "letters" and Names which limit the light of *Adam Kadmon*, the "letters" and Names of *Atzilut* are the vessels which bring the intangible Light of *Atzilut* into revelation. The name *A"V* of *Atzilut* is the vessel for the particular Light of *Chochmah* of *Atzilut*. *Sa"G* is the vessel for the Light of *Binah* of *Atzilut, Ma"H* is the vessel for the Light of the Emotional *sefirot* of *Atzilut*, and *Ba"N* is the vessel for the Light of *Malchut* of *Atzilut*. We find that there are two sets of names. The first set of names is **before** *Atzilut* from which the Light of *Atzilut* comes into revelation from *Adam Kadmon*, while the second set is the names which **follow** the world of *Atzilut*, and bring the Light of the *Atzilut* into revelation below (to *Briyah, Yetzirah* and *Asiyah*). The relationship between these two will be explained in the next paragraph.

[14] See *Etz Chaim,* (*Shaar Ha'Akoodim*) *Shaar* 6, Chapter 3.

[15] This has already been explained in footnote number 9 of this chapter.

[16] These names are the vessels which bring forth the ten particular Lights and *Heyulie* powers from their concealment in the singular general life force of *Adam Kadmon*. This was previously compared to how the particular desires come into revelation from the "letters" of the general "desire for the desire" and self-perception, wherein they are all included in a singular general "glance".

[17] These names are the vessels which bring the particular lights and powers forth to become the actual source of tangibility in the worlds of *Briyah, Yetzirah* and *Asiyah* (which will be explained later). This was

directs his attention to the [external] names, his [actual] intention is [**really**] to the source of the lights.[18] For example, a person who directs his attention to the aspect of the name *A"V,* the source of the light of *Chochmah* etc., automatically is [also] directing his attention to the vessel of *Chochmah*, causing it to be drawn down. This will suffice for those of

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compared to how the flash of intellectual insight brings forth actual tangible intellectual comprehension, or tangible emotions and actions etc.

[18] This is to say that when one comprehends the external name of the world of *Atzilut*, what he really comprehends is the essential light of *Adam Kadmon,* (all the way up to the very Essence of the Infinite Light-*Atzmut Ohr Ein Sof*). This may be understood through the following analogies: When a person has a flash of insight and grasps the intangible depth of a concept (*Omek HaMoosag*), this "Sight of the mind's eye" of the intangible depth, sees all the way to the essential light of the matter, as it is as a whole. This is true even though the flash of insight is only the most external "somethingness" of the Light, and even though it comes about through a profound change of existence. An example of this is that if someone were to announce, "There is a lion loose!" people would immediately become fearful. Now, how is it that from the word "lion", people go into a panic? After all, the word "lion" is only a composition of a few measly letters and sounds. However, from these external "letters" and "vessels" one can see to the very essence of the matter. That is, they grasp the very essence of what a lion is, i.e. the whole, of not just this particular lion, but literally of all lions. This perception includes all the desires, thoughts, feelings and actions etc, of the essence of **all** lions. However, it must be pointed out that, in truth, the word "Lion" is only a garment (*Levush*), and not actually the vessel (*Keli*). The **vessel** for the light of the essence is the intellectual sight and grasp of the intangible (but somewhat tangible) depth (the *Omek Hamoosag*) of the matter of lions. This is to say that the actual vessel for this light is the intangible thought and intellectual sight which is what people **think** and **perceive** when the word "Lion" is mentioned. (The proof that the external word "Lion" is only a garment for this vessel of the *Omek Hamoosag* is from the fact that firstly, it can be said in any language, and secondly, no effect will be brought forth in a person who does not recognize a Lion by this name. That is to say, the word itself is not essentially bound to the essence of the matter. However, in contrast, the **perception** of the intangible depth of the concept of "Lion" is equal even in people who speak different languages. This is because, in contrast to the **garment,** which is the letters of the word "Lion", the intangible depth of the concept is bound to the very essential light of what a Lion is.) Moreover, when one grasps this external vessel of the depth of the concept, the essential light of the matter is drawn forth, and automatically radiates within this vessel. Similarly, as will be stated momentarily, when true Kabbalists devote their intention (*Kavanot*) during their prayers to the various Names of the external vessels of the world of *Atzilut*, their actual intention and perception is to the **very essence of G-d** and not merely to the external "letters". That is, although they grasp only the external vessels and names of the world of *Atzilut*, nonetheless, these names are bound with and reveal the very essence of the Light of *Adam Kadmon* (which is the radiance of the Essence of the Infinite Light within the *Kav*). (This is in contrast to those fools who "meditate" on the external "letters" of the various holy books or names of G-d. In truth, they do not grasp the essential light at all, but only separate garments. This is because they have no real understanding of these names or their inner essential meaning. Such people are comparable to one who meditates on the word "L-I-O-N" without ever having seen a Lion or knowing what a Lion is or what the word means altogether etc. For him, these letters of expression are only separate garments and are not vessels, and have nothing to do with the essence of the light. Such "meditation", therefore, **does not** draw forth the light. In contrast, the vessel of the intangible depth of the matter (*Omek HaMoosag*) is literally bound up to the essence of the matter. The grasp of the depth of the concept (*Omek HaMoosag*) **automatically** draws the essential light of the matter forth, into revelation, as is clearly understood from the above explanations. This is because, as previously mentioned, "He and His Organs are one". This is to say that the external vessels of *Zeir Anpin* of *Atzilut* are literally bound up to the Essence of the Infinite Light-*Atzmut Ohr Ein Sof*.) (In addition, it must be pointed out that the grasp of this depth only comes about through complete self-investment and sublimation to the Essence-*Atzmoot* which is brought about specifically through *Hitbonenut* contemplation into the secrets of Torah, as explained at length in the first portion of this book and in chapters 25 & 26.) The rest of the above parenthesis of the Rebbe may be understood from the explanations in this footnote. (The concept of Garments – *Levushim* and how it is different from Vessels – *Kelim*, will be explained later in chapters 38 and 39. Further explanations of the "letters" and "Names" will come later in the book, with the explanations of *Malchut*.)

understanding. These are the [Kabbalistic] *Kavanot* (devotions or intentions) of the Names [of G-d] during the eighteen blessings of the *Amidah* prayer. This is because, the source of the [external] limiting vessels [which are the names of *Atzilut*] is from the names of *Atzmoot HaMa'atzeel*-The Essence of the Emanator and the two [levels] are interdependent, as will be explained. This will suffice for those of understanding.)

This, then, is the meaning of the statement, "[He made ten *Tikkunim* (Fixings)] which we call ten *sefirot*… to show… to conduct [the worlds] etc.", because *Tikkunim* (Fixings) is the aspect of Vessels (*Kelim*) for the Lights (*Orot*) of [the world of] *Atzilut*. By way of analogy, a "fixing" for the eye, so that its physical sight may spread further, [may be accomplished] through the means of eyeglasses. Likewise, the physical organ of the eye is the "fixing" through which the spiritual [power of] sight spreads forth, as is explained elsewhere.[19]

[It is] therefore [understood] that all aspects of the spreading forth of influence below can only come about specifically through the vessels which limit. For example, it is through the vessel of the brain which grasps the intellectual concept that [the concept may be] drawn down to arouse emotions in the heart or to be expressed to another person. Similarly, it is through the means of the heart which is the vessel for the spiritual light of love and kindness, that [this light] can come into the category of being influenced to a recipient. It is [specifically] because of this that the [vessels] are called *Tikkunim* – Fixings, [because they "fix" the light] so that it can be drawn down from [the world of] *Atzilut* to [the world of] *Briyah*. In other words, it's [sole purpose is] only "to show" etc.[20] On the other hand, from the aspect of the Essential Light of the Emanator, [the sefirot] are called "Ten *sefirot* without whatness", as was explained above, and as explained elsewhere at length.[21]

End of Chapter Twenty Eight[22]

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[19] In other words, just as the physical vision of the eye may be drawn further by means of "fixings" in the form of eyeglasses, microscopes or telescopes, and the like, so too, the spiritual power of sight is drawn out by means of the substance of the organ of the eye. Similarly, the spiritual potential power to conceptualize is drawn forth by means of the vessel of the brain etc. Likewise, above, the essential intangible Lights (*Orot*) of the world of *Atzilut* are drawn down into the tangibility of the worlds of *Briyah, Yetzirah* and *Asiyah* only by means of the external "letters" of the Names and Vessels of the world of *Atzilut*. However, the Lights (*Orot*) themselves remain completely intangible, as was previously explained.

[20] That is to say, it is only by means of the vessels that the inner Essence becomes revealed within the lower realms. Moreover, the realms of *Briyah, Yetzirah* and *Asiyah* are literally created by these external vessels of *Zeir Anpin* of *Atzilut*, as will later be explained.

[21] As explained at length previously, it is specifically the Vessels (*Kelim*) which bring the Light (*Ohr*) into a tangible state. This is to say that all tangibility comes about from the aspect of the vessels, rather than from the aspect of the Light, which is an intangible Essence. Because of this, we cannot actually even speak of *sefirot* in regard to the Essential Light. Rather, even the mention of a definition such as "*sefirot*", is in reference to the Vessels (*Kelim*) within which the Essential Light vests. This, then, is the meaning of the statement of the *Zohar* mentioned above, that "He brought forth ten vessels which we call ten *sefirot*". That is, the term "*sefirot"* may only be applied to the vessels. In contrast, the Light (*Ohr*) of the *sefirot* is called "the ten *sefirot* without whatness". In other words, the Lights are completely intangible, as has been clearly understood from all the previous explanations.

[22] The next chapter will explain at length the source of the Substance (*Chomer*) of the Vessels (*Kelim*), and the source of the limitations of the vessels etc.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Twenty Nine

Now, [it must be understood], even in the *Hitbonenut* – contemplation of the Lights and Vessels (*Orot V'Kelim*) of [the world of] *Atzilut,* in a more particular manner, that the primary intent is only [to understand] the matter of "He and His life force are one, [and He] and His organs are one", that, in truth, there is no difference between "He and His life force are one" and "He and His organs are one".[1] This is because even though the Lights are "*Bli Mah* – without whatness", [that is, they are intangible], while the Vessels are in an aspect of "*Yesh* - somethingness" [and are therefore tangible], nevertheless, from the angle of the Essence of the Emanator, He actually made the root for the existence of the Vessels before making the root for the existence of the Lights.[2] The fact that the Vessel comes about from the "thickening" of the Light [poses no contradiction to this], since the root and source [of the vessels] preceded this.[3] This [source] is called the "Simple [Primal] Matter – *Chomer Pashoot*" or "The *Heyulie* Matter" which precedes the "Form – *Tzoorah*" [of the Lights].[4]

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[1] This is to say that in their Essential source, there is no difference between the two matters at all. This is because, as will soon be explained, the source of the Lights (*Orot*) is from *Chessed* of the Infinite Light, while the source of the Vessels (*Kelim*) is from *Gevurah* of the Infinite Light. However, as explained in chapters 10 and 11, the two qualities of *Chessed* and *Gevurah* of *Atzmoot*-The Essence, are literally one and the same Essential power. That is, they are so totally and completely one with the Essence of G-d that they cannot even be considered as being "unified" with each other, as explained before at length.

[2] As will soon be explained, the simple primal matter (*Chomer Pashoot*) which is the source of the Vessels (*Kelim*) is the aspect of the *Reshimu* – Impression. This source of the tangibility of the Vessels precedes the source of the Lights and is from the aspect of the radiance of the *Kav* – Line.

[3] As explained previously, the Vessel is created from the "thickening" of the Lights. This is to say that the Vessel is created through the merging of intangible Light (*Ohr*) with the tangible Substance (*Chomer*). When these two merge together a Vessel is created. However, the obvious question is, "Where did the substance of the vessels come from to begin with, so that it can merge with the lights?" The answer is that the "Simple primal substance – *Chomer Pashoot*" (of the *Reshimu*) which is the source of the vessels, actually preceded the radiance of the light of the *Kav* – Line.

[4] Although the Lights are intangible and are therefore "close" to the Essence of the Emanator, while the Vessels which are tangibile, are therefore "distant" from it, nonetheless, this is only from our perspective as created beings. From His perspective however, the source of the Vessels was made before the source of the Lights. The source of the vessels is the Simple *Heyulie* Substance (*Chomer HaPashoot HaHeyulie*) which preceded the Form (*Tzurah*). We therefore see that from the angle of the revelation of the chaining down of the worlds (*Seder Hishstalshelut*), the Lights precede the Vessels and are closer to the Essence of the Emanator, but in regard to their source, the Vessels preceded the Lights. This indicates in relation to the True Essence of G-d, the two are actually completely equal, literally, and that they both chain down from the True Essence of G-d equally. This is the meaning of the Talmudic opinion that, "The heavens and the earth were created as one", i.e. they are literally equal in relation to the Essence of G-d. (See *Likkutei Biurim* of Rabbi Hillel of Paritch, Chapter 29.)

The explanation of this matter is known, and may be understood through the well know preface regarding the matter of vessels which actually limit. That is, there are two kinds of limitations (*G'vool*):

The first is the essential potential power to limit. An example of this are the vessels of the brain which limits or the eye which limits, and the like. However, this is still only in potential rather than in actuality. For example, in the hand there is the potential power to limit every physical movement before it actually limits any movement.[5]

Now, although the actual revealed limitation is, literally, exactly like the spiritual potential power to limit of the hand, which is the root and source for the actual limitation, nevertheless, there is no comparison between the potential power to limit and the actual limitation [itself].[6] Firstly, one is spiritual and essential while the other is physical and separate from the essence. Secondly, the potential power to limit is not actual limitation. Rather, [the person] limits his strength according to his will and choice, and it is [therefore] not a limitation of necessity, that is to say, [it is not] that he does not have the power to spread forth further. Rather, he does not desire to spread forth further. [Therefore], this is only [that which] makes limitations, while [it itself] is not truly limited. [In other words, it is not] like an actualized limitation, which is truly limited. (This is in accordance with what is explained elsewhere regarding the matter of the innerness of the vessels and the externality of the vessels, as will be explained with the help of G-d.[7])

[Through this] it may likewise be understood [regarding how it is] in the upper realms, in the root and source of the vessels which limit the light. That is, [we may understand] the source and root of their power to limit, which is drawn from the same Essence from which the lights themselves are drawn.[8] For example, the source of the existence of the light of a desire is from the concealed essential source of all desires. Now, the potential power to limit is also drawn from there. This limits the strength of the spreading forth of the light of the desire, so as not to spread forth further [than desired]. This is so that the "reasoning for the desire" could come about.[9] This is because if the power and the light of the desire would not cease, the "reasoning for the desire" could never come about.[10]

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[5] That is, this is still the essential potential power to limit of the hand, and is not yet an actual limitation of any specific movement of the hand.

[6] For example, although the **actual** limitation of an actual specific movement is exactly like what was determined in the potential power to limit, nonetheless, the two are not comparable.

[7] This will be explained in the next chapter, with G-d's help.

[8] In other words, just as the Lights are emanated from the essential desire and *Heyulie* power of the Essence of G-d to emanate, so likewise, the various limitations of the Vessels are also drawn from the essential potential *Heyulie* power to limit. Moreover, as explained in chapters ten and eleven, not only are these two powers equal, but they literally are one and the same power, except that from the perspective of the source of the Lights, G-d is called "the True Nothing – *Ain Ha'Ameetee*", while from the perspective of the Vessels He is called "the True Something – *Yesh Ha'Ameetee*".

[9] This refers to *Chochmah* of *Keter*, which is generally called the "hidden reasoning for the desire", as previously explained.

[10] This rule applies not only to the Desire – *Keter*, and "the Reasoning for the Desire – *Chochmah* of *Keter*" but also to the entire chaining down of the worlds. As mentioned before, the Essential inner light of the *sefirot* is a completely intangible "nothingness". In order for this light to be drawn down to a lesser level, self-limitation is necessary. An example of this is when a person has a desire for something. In order for his desire to be conveyed to a recipient, such as the craftsman who will construct the object of his desire, he

This is controlled by the *Kav HaMidah*-The Measuring Line, which makes all the actual limitations of the lights. In the same manner it makes all the actual limitations of the vessels of the ten *sefirot* which limit, and dictates how they will actually limit.[11] However, their root and source is not the aspect of true limitation, but rather, it determines the type of limitation.[12]

(This comes from the *Kav HaMidah* – The Measuring Line, from the aspect of *Gevurah* of *Ohr Ein Sof*- Sternness of the Infinite Light. This is the power to gather in, which is similar the power to spread out, since they are two lines of equal balance.[13] This is because [being that G-d is] "All Capable" (*Kol Yachol*) [He therefore] also possesses the power to limit (as explained elsewhere).[14] It was explained above[15] that this is the aspect of the *Reshimu* – Impression, which is the source of the limitations of the vessels of the ten *sefirot* of [the world] of *Atzilut*. The aspect of the *Kav* – Line, which is drawn from the *Reshimu* – Impression, is the source of all the Lights, as is explained elsewhere at length.)

Therefore, although the aspect of the Vessels of [the world of] *Atzilut* actually limit[16] through the aspect of the [four] names *A"v, Sa"G,* [*Ma"H* and *Ba"N*] which are called "Letters",

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must limit his desire and define it. For example, he must state, "I want a table". If he does not say, "I want a table" and instead only says "make *it* for me", the craftsman cannot make anything. Rather, in order for the light of this desire to be expressed, it must be limited within the "vessels" and "letters" of description, and he must state, "I would like you to make a table for me". Without this self-imposed limitation, of limiting himself to this specific definition and these specific words, there could be no transition from one level to the next, and no expression of his inner desire to the outside. Rather, only the simple self-expression of his essence itself could exist. This concept will be discussed later on the subject of the "letters".

[11] This was explained in chapter fifteen.

[12] This is to say that the source of the actual limitations is only the potential *Heyulie* power and ability to Limit. However, this power itself is actually an infinite power, and is not limited whatsoever. Therefore, although the actual limitation is bound to the *Heyulie* power to limit, nonetheless, the two are of an entirely different category and quality, as explained above.

[13] We explained before that the *Kav* – Line is the intermediary infinite conduct of *"HaGadol, HaGibor, V'HaNora*" (*Chessed* is the infinite revelation (*Ohr Ein Sof*), *Gevurah* is the absolute concealment (*Tzimtzum* and *Reshimu*) and *Tiferet* is the *Kav*-Line, which unites these two absolutes to bring about infinite levels of limited revelation between the two extremes. We see that all three powers are infinite. Here, however, it appears that the Rebbe is calling the *Kav* – Line, *Gevurah* of the Infinite Light (*Ohr Ein Sof*). Rather, it must be understood that the *Kav*-Line bears two properties, the power to reveal and the power to limit. Here the Rebbe is specifically referring to the power of the *Kav*-Line to limit and measure, which is why it is called *Kav HaMidah* – The **Measuring** Line. This ability of the *Kav*-Line to measure and limit, is drawn from the *Tzimtzum* and *Reshimu*, which is the power of *Gevurah* and self-restraint of *Atzmoot Ohr Ein Sof*-The Essence of Infinite Light. In contrast, the power to spread forth and reveal of the the *Kav*-Line, is drawn from the aspect of the revelation of the Infinite Light (*Chessed* of the *Ohr Ein Sof*). Now, these two lines are literally one power, and are in absolute equalibrium, as was explained at length in chapter 15.

[14] See *Avodat HaKodesh*, Section 1, Chapter 8. Also see *Derech Emunah* (by the same author, Rabbi Meir Ibn Gabai), Chapter 2.

[15] See Chapter 13.

[16] This is to say that in comparison to the potential *Heyulie* ability to limit as it is in the *Kav* and *Reshimu*, the vessels of the world of *Atzilut* are considered to be actual limited vessels. In other words, they actually limit the Lights (*Orot*) of the world of *Atzilut* by means of the four names (i.e. limiting descriptions) *A"v, Sa"G, Ma"H* and *Ba"N* etc. (However, the vessels of *Atzilut* are only considered to be matters of actual

however, this is only due to the potential power to make limitations within the Essence of the Emanator [Himself].[17] This, then, is the meaning of "He and His organs are one", i.e. that [the Vessels] come about from the power of the *Ein Sof* - The Infinite One Himself, in the same way that, "He and His life force are one", in regard to the aspect of the Lights.

(However, in truth, even the aspect of the vessels of the ten *sefirot* of [the world of] *Atzilut* are potential limitation (*Koach HaGvool*) rather than actual limitation (*Gvool B'Po'el*). It is only when the light and influence is limited to [create] "something" from "nothing" in [the worlds of] *Briyah, Yetzirah* and *Asiyah*, that they can be considered to be actual limitation (*Gvool B'Po'el Mamash*), as will be explained with the help of G-d.[18])

According to the above, when one focuses his intention on the names of *A"v, Sa"G* [etc,] which are in an aspect of vessels which actually limit, this itself [constitutes] focusing his intention upon the source of the names of *A"v, Sa"G* etc, which are the source of the Light of [the world of] *Atzilut*. (This is the Essential Name – *Shem Ha'Etzem*, which indicates the essence of the source, as previously explained.) In other words, [his intention] is [focused] on the source of the existence of the Vessels, [about which it states] "He and His organs are one", as explained above.[19] This is because the actual limitation (*Gvool B'Po'el*) is unified with the potential power to limit (*Koach HaGvool*), which brings about this actual limitation. [This

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limitation in comparison to the essential *Heyulie* power to limit. However, as explained before, even the vessels of *Atzilut* are intangible and are not yet considered **actual** limitation.)

[17] In other words, the vessels have a source in the Essence of the Emanator **independent** of the Lights. They receive their limitations according to the Essential *Heyulie* ability and desire to Limit, as it is in the Essence of the Infinite One (*Atzmoot Ohr Ein Sof*). This is because, as explained above, a Being who is **truly** infinite also possesses the ability to limit. Nevertheless, His ability to limit is also infinite and in no way limits **Him**. Rather, G-d's power to limit is the **direct** source of all limitations throughout the entire chaining down of the worlds. (In other words, there are two separate types of chaining down. There is the chaining down of the lights and the chaining down of the vessels. Now, the substance of the vessels is literally the same the *Heyulie* Substance mentioned above and derives its existence directly from there. In contrast, the form (*Tzurah*) and vitality of the vessels is from the aspect of the chaining down of the lights. However, both these aspects are literally rooted in the very Essence of the Infinite Light, and as they relate to Him, they are literally one and the same power, as explained above. This explains why the Zohars states, "He and His organs are one" and "He and His life force are one", as two separate statements, rather than expressing them as one statement, such as, "He and His organs and life force are one". This is to teach us that, contrary to what we would have thought from the statement that the vessels come about from the "thickening" of the light, we must understand that this only refers to the **form** of the vessels. However, the **substance** of the vessels exists independently of the light and receives its existence directly from the Essence of the Emanator just as the light receives its existence directly from the Emanator.

[18] That is, even the external "letters" and Vessels of the world of *Atzilut* are still completely intangible, just as the flash of insight from *Chochmah* to *Binah* (*Omek HaMoosag*) is still completely intangible. Rather, they are only the **source** for the actual "somethingness" and tangibility of the worlds of *Briyah, Yetzirah* and *Asiyah*. This was already explained in the preceding chapters, and will be explained further later.

[19] In other words, when a person grasps the external vessels of the world of *Atzilut*, he is grasping the "actual limitation" of the Lights. However, this "actual limitation" is literally exactly according to what was determined in the essential **source** of the vessels, within the essential *Heyulie* ability to limit. This is because although there is no comparison whatsoever between the actual limitation and the potential power of limitation, nonetheless, the actual limitation is literally bound up and connected to its source, which is this ability to limit. Moreover, the actual limitation is literally exactly according to the essential desire to limit in this specific manner. In this respect there is no difference between it and the essential desire even to a hair's breadth, so to speak. Therefore, the external names of the world of *Atzilut* are, nevertheless, still considered to be part and parcel of the Essential Name (*Shem HaEtzem*).

may be understood] by way of analogy, from the potential power to limit of the hand which is unified and bound to the actual limitation of the movement, as mentioned above. (This is most certainly true of the Vessels of the Brain, Heart [and Liver], which cannot yet be considered to be actual limitation (*Gvool B'Po'el*), as explained above. Rather, they limit and describe the Lights only so that they may be recognizable as a tangible existence. Nonetheless, the [Vessels] are rooted in the Essence just as the Lights are rooted in the Essence. These [two powers] are equally balanced, and literally have a single source, that [source being] the aspect of *Ein Sof* - The Infinite One, literally. This is because just as the Infinite Light spreads down [without limit], so too it [exists above] without end.[20] These [two powers, i.e. the infinite ability to reveal and the infinite ability to restrain revelation] are *Chessed* and *Gevurah* of the *Atzmoot* – Kindness and Sternness of the Essence.

However, regarding the Lights and Vessels [as they are] in their source, it is the reverse of [how they are] in their revealed aspect. This is because as they are revealed, the aspect of restraint - *Tzimtzum* is in the Lights, and the kindnesses of spreading forth, is in the Vessels. This is because even though the [Vessels] limit [the Lights, nonetheless,] all spreading down [of influence] comes about specifically through them. However, in their source, the opposite is true. The restraint-*Tzimtzum* is in the *Reshimu*-Impression, which makes potential limitation, while the spreading forth of kindnesses-*Chassadim* is in the lights, which comes about from the aspect of the *Kav*-Line. This is explained elsewhere, and will suffice for those of understanding.[21]

End of Chapter Twenty Nine

[20] That is, just as G-d can infinitely reveal the Infinite Light (*Chessed*), likewise, He can infinitely contain and withdraw its revelation into Himself (*Gevurah*).

[21] In other words, from our perspective as the recipients, the Infinite Light (*Chessed*) is restrained and concealed (*Tzimtzum* and *Gevurah*), and that which is revealed to us is only comes through the limiting vessels (*Gevurah*). This is to say that to us, the right (*Chessed*) is concealed and is the left (*Gevurah*), is revealed, and, as was explained before, revelation being an expression of *Chessed*. In contrast, in their source it is the opposite. The right (*Chessed*) is the revelation of the Infinite Light and the left (*Gevurah*) is the *Tzimtzum* and *Reshimu*. All of this may be understood through the analogy of two people. When one person stands facing another, to the other person, the right hand is on the left and the left hand is on his right. However, from the angle of the person himself, right is right and left is left.

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Chapter Thirty

From the above we may understand the statement,[1] "If You would withdraw from them, all [the names] would remain as a body without a soul". This refers to the aspect of the vessels of the Brain, the Heart and [the Liver], which [by themselves] are called "A body without the soul". [The soul] refers to the aspect of the Lights of the *Nefesh, Ruach* and *Neshamah* etc. However, after having previously stated that the Vessels (*Kelim*) come from the thickening of the Lights (*Orot*), how then is it possible for there to be a Vessel (*Keli*) without Light (*Ohr*)?[2] Rather, according to what was stated above[3] that the source of the Vessels (*Kelim*) preceded the source of the Lights (*Orot*), therefore the Vessels have their own existence, independent [of the lights]. Regarding this it states, "He and His organs are one".[4]

(Accordingly, a person who directs his intentions to the name *Havayah,* such as during the eighteen benediction of the *Amidah* prayer, should direct his intention to the source of the vessel, which is the main aspect of the name,[5] since "He and His organs are one". This

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[1] See Introduction of *Tikkunei Zohar* 17b.

[2] In other words, after having stated that the vessels are made from the thickening of the lights, then at first glance, how is it possible for there to be a Vessel without Light? If this was entirely the case, then with the withdrawal of the light, the vessel would revert to nothingness. How then does the *Zohar* state that "they remain as a **body** without a soul"?

[3] See previous chapter.

[4] This is to say that the vessels have a source and power from the Essence of the Infinite One, independent of the source of the Lights. As explained previously, the source of the vessels is the aspect of the *Reshimu* which precedes the source of the revelation of line of light-*Kav* within the chaining down of the worlds. Therefore, there is an independent chaining down specific to the vessels, directly from the aspect of *Gevurah* of the Infinite Light which is vested within the aspect of the limitations of the Line of Measurement (*Kav HaMidah*). However, as explained in chapters ten and eleven, the power of *Gevurah* of the Infinite Light is totally bound up with the essence of the Infinite Light, and has no independent existence from Him, whatsoever. That is, "He and His organs", which are the Vessels of the world of *Atzilut*, "are one". Hence, when the Lights of the *sefirot* are withdrawn from the Vessels, they still remain intact "as a body without a soul".

[5] That is, it was previously explained that when one devotes his intention to the external names of the world of *Atzilut,* his true intention is actually to the Essential Light of G-d, Himself. This is similar to the fact that when one grasps the depth of a concept he immediately grasps the essential light of the concept. This is also comparable to the matter of names. When one says a name, such as the name of a person who he knows well, the thought which is conjured in his mind at the mention of that person's name, is the external vessel of the light of the essence of the totality of that person, to which his mind literally becomes bound to. Here, however, the Rebbe is making a different point. Here he states that when one devotes his intentions to the external names, his intention should specifically be directed to the source of the **vessels,** which is the principle aspect of the name. As explained before, the source of the vessels is the *Reshimu* (which is the impression and "engraving" of the essential simple desire of the Essence of the Infinite Light. This essential

desire is, "*Ana Emloch* – I Shall Rule", which is G-d's desire to have a "dwelling place in the lower worlds" (*Dirah B'Tachtonim*) and is the ultimate purpose of all of Creation.

When one reaches the *Shemoneh Esreh* prayer, his entire intent and desire should be only to fulfill this essential will and desire of G-d. This is to say that when he makes his requests during prayer, such as, "Grace us with wisdom, understanding and knowledge", "Return us, our Father, to your Torah etc.", "Forgive us our Father, for we have sinned etc.", "Redeem us speedily etc.", "Heal us etc.", "Bless us *HaShem* during this year etc.", "Blast the great *Shofar* of our liberation etc.", "Return our judges as of yore etc", "Speedily uproot the dominion of evil etc.", "Let your mercies please be upon us etc.", "Return to Jerusalem, your city, with mercy etc.", "Cause the plant of you servant David to speedily grow etc.", "Listen to our voice, *HaShem* our G-d etc.", "Return the service to the sanctuary of your house etc.", his own intention and desire should literally be identical to the ultimate intention and desire of G-d in creating His world, which is to bring about a "dwelling place" for G-d in this **physical** world. That is, during the *Shemoneh Esreh* prayer a Jew literally stands before G-d, with true and complete sublimation to Him. At this time, the very essence of his soul, the *Yechidah,* is revealed, and therefore **his** desire and G-d's desire are literally one. (Because A Jew is totally sublimated and bound up with the Essence of G-d during the *Shemoneh Esreh* prayer, that it why it begins with the words "*HaShem,* **you** open my lips", that is, he is so sublimated and nullified to G-d at this point that G-d Himself must "open his lips" and then will, "my mouth speak your praises" etc.) Now, when his desire and G-d's desire are equal, G-d then grants his request, and He bestows His blessings, influence and beneficence upon the world. (This explains the statement of our sages in *Pirkei Avot,* "Make His will as your will, so that He will make your will as His will".)

This matter may be further understood as follows: There are several stages in the actualization of any desire. The first stage is the matter of the actual limitation of his desire to a specific desire. This is the original point of the desire and thought for the end action, and arises before any action at all. Obviously, this is not the end action itself. However, immediately upon the determination of the desire, and the resolve to actualize it, a line of action is immediately drawn forth from this point. This is as previously explained in regard to how the *Kav* – the Limited Ray of Light, is drawn from the *Reshimu* (which is the "letters" of the Essential Desire of G-d) automatically. This line of Light vests within the Vessels which have their source in the *Reshimu*. The merging of the light with the vessels constitutes the actualization of the desire and its fulfillment. It therefore follows, that the merging of the light with the final vessel constitutes the actualization and fulfillment of the ultimate desire. An analogy for all of this is that when one desires to move his hand, he does not begin by contemplating how to draw forth the light of his soul so that it should spread forth in movement. Rather, immediately upon the establishment of the <u>end action</u> within his essential desire, the light of his soul is automatically and instantaneously drawn forth through the entire chaining down to the actualization of the desire, until it is fulfilled in actuality.

In the *Shemoneh Esreh* prayer, because of a Jew's complete sublimation and nullification to G-d's will, the essence of his soul, the *Yechidah,* which is literally bound to G-d, becomes revealed. When this is the case, he shares the same very desire as G-d with every fiber of his being (as explained in Kuntres HaHitpaalut). Therefore, when he requests physical beneficence from the Essence of G-d, his **true** desire and intention is purely to utilize this beneficence to fulfill the ultimate will of G-d and create a "dwelling place for the Holy One Blessed Be He, below in this physical world". (This principle may be applies not only to the *Shemoneh Esreh* prayer, which was just given as the prime example, but to all the prayers or blessings that a person may say throughout the day. Furthermore, this principle may be extended to include all the mitzvot that a person may perform. Ultimately it may even be applied to all permissible matters, such as all of a person's thought, speech and actions. In such a case it would fall into the category of *Kadesh Atzmecha BaMootar Lach-"*Sanctify yourself [even] in matters that are permitted to you.)

(Now, according to the above explanation, both aspects of devotional intent are absolutely necessary. One must bind himself to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) from the angle of the Lights and one must also bind himself to the Essence of the Infinite light (*Atzmoot Ohr Ein Sof*) from the angle of the Vessels. The difference between the two is that the devotional intent into the Essence of the Lights is the act of binding himself to the Essence of G-d, as an arousal from below to above (which is called *Ratzo*

automatically brings about that the Light (*Ohr*) is drawn toward the Vessel (*Keli*), since,[6] "It is the nature of a man to [pursue the woman]".[7] This will suffice for those of understanding.)

Now, there are three levels in the vessels; the inner, the intermediary, and the outer.[8] The [explanation of this] matter is known that corresponding to the nine *sefirot*, *ChaBa"D, ChaGa"T* and *NeHi"Y*, there are three kinds of vessels.

The innerness of the Vessels is the aspect of the restriction of the light of *ChaBa"D* of the Light (*Ohr*).[9] The intermediary aspect of the Vessels is the restriction of the *ChaGa"T* of the Light,[10]and the externality of the vessels is the limitation of the *NeHi"Y*[11] of the Light.[12]

– Running towards G-d, and is connected to the *Chaya* level of the soul). In contrast, once he is truly bound up and one with G-d, his desire and G-d's desire literally become one. Because G-d's desire is specifically for a dwelling place in this physical world, his desire too is that G-d have a dwelling place in this world. Since G-d's upper desire and man's lowers desire are in full agreement, this brings about an arousal from above to below, and the Infinite Light is drawn down to dwell within Creation, drawing down abundant blessings of Divine Influence and revelation to all the worlds. (This matter is called *Shuv* – Returning back, to drawn down G-dliness into this world, and is connected to the *Yechidah* level of the soul). From the above, we see that these two matters are interdependent and that the *Ratzo*-running to G-d, must precede the *Shuv*-Returning back. In other words, just as when you mention the name of a person, you must first know him, and understand who and what he is, before you can know his inner wants and desires, likewise, one must first bind himself to the source of the lights before he can bind himself to the source of the vessels. This is also the meaning of the Talmudic statement (Tractate *Yevamot* 105b) regarding prayer that, "One who prays must direct his eyes down and his heart up". Furthermore, this is the reason why the contemplation-*Hitbonenut* of G-d's unity during the recitation of the *Shma* must precede the requests for beneficence during *Shemoneh Esreh.*

[6] See Tractate *Kiddushin* 2b.

[7] This may be understood according to the previous footnote, that as soon as one creates the source of the vessel, the light is immediately drawn forth to actualize it. Here the comparison is in regard to the nature of a man (light) to pursue the woman (the vessel or recipient).

[8] As mentioned before, there are three general vessels; the Brain (*ChaBa"D*), the Heart (*ChaGa"T*) and the Liver (*NeHi"Y*). These three vessels also include subdivision, i.e. nine times nine, equals eighty one particular vessels. Now, each of the eighty one particular vessels possesses an internal, intermediate and outer aspect. Thus, eighty-one times three, equals two-hundred and forty-three. With the addition of the five kindnesses which spawn growth (*Heh Chassadim HaMagdeelim*) they equal two-hundred and forty-eight limbs. This matter will now be explained fully, throughout the rest of this chapter. In this paragraph the Rebbe is not yet explaining the matter of the inner, intermediate and external aspects of each of the particular vessels. Rather, he is saying that the brain is the general internal vessel which limits the light of *ChaBa"D*, the heart is the general intermediate vessel which limits the light of *ChaGa"T*, and the liver is the general external vessel which limits the light of *NeHi"Y*. (More particularly though, each of these also possesses three aspects of internal, intermediate and external, as will soon be explained in detail.)

[9] This refers to the vessel of the Brain, which is the vessel for *ChaBa"D* of the Light.

[10] This refers to the vessel of the Heart, which is the vessel for *ChaGa"T* of the Light.

[11] This refers to the vessel of the Liver, which is the vessel for *NeHi"Y* of the Light.

[12] In other words, there are three aspects in the Lights, which are *ChaBa"D, ChaGa"T* and *NeHi"Y*. Corresponding to these three general influences of Light there are the three general Vessels; the Brain, the Heart and the Liver. In other words, although the Lights are of the ultimate in simplicity, there are also the divisions of levels of *ChaBa"D, ChaGa"T* and *NeHi"Y* in the lights. This may be understood by way of analogy from the sun whose light possesses three levels. The first level is as the light is totally sublimated and included within the essence of the sun. At this point, it is as if it has no existence at all, and it is called the "Concealment of Light – *He'elem Ohr*". The second level is the aspect of the revelation of the light, in that it is revealed from its concealment in the essence. Now, this aspect itself has two levels. The first aspect is how the light radiates as it is, in and of itself. This is called a Revelation of Light – *Giluy Ohr*.

The second level (which is the third of the three levels) is that since it radiates in and of itself, it therefore also radiates to recipients. This level is called a "Ray – *Zeev*" and spreading forth of Light.

It is similarly understood that in the spiritual light of the soul there are ten powers which are called "Lights – *Orot*", each of which includes three aspects. The first level, for example, is the aspect of the sublimation of the Light of the power of *Chochmah*, as it is in the essence of the soul. This is the power of *Chochmah* as it is absolutely included and embedded in the very essence of the soul, as explained in chapters ten and eleven. It has no existence separate and apart from the essence of the soul at all. This is called the aspect of *ChaBa"D* of the Light of *Chochmah*. The second level is the aspect of the revelation of the Light from the essence. This is the matter of the desire for the desire (*Ratzon L'Ratzon*) of *Chochmah*, which was explained in chapter twenty eight (and previous chapters). In other words, this is how the Light radiates in and of itself, and is not yet a revelation of any particular desire, but only a general desire and life force which encompasses the entirety of the one's life. This is the aspect of *ChaGa"T* of the light of *Chochmah*. The third level is the aspect of the revelation, as it is revealed as a particular desire, like a ray (*Zeev*). For instance, this is how each and every day, as a person matures, the aspect of the *Chochmah* of his soul dwells upon the body in a different manner. This is similar to the explanation above of the verse, "Days speak and years relate wisdom". This is the aspect of *NeHi"Y* of the Light of *Chochmah*. That is, it is the aspect of the revelation of the light as it spreads forth to the recipient, which is the vessel of the body.

Now, corresponding to these three levels in the light there are three aspects in the vessels. (This is because it is from the thickening of the light that the vessels are made. Now, although the source of the vessels is higher than that of the lights, nevertheless, that is only as they are in a concealed state. However, they can only be revealed through the aspect of light. This is analogous to a person lighting a candle in a dark house. Everything that is concealed becomes revealed. However, this analogy is not entirely similar to the analogue, since in the analogy the various objects in the house which are revealed are not actually affected or changed by the radiance of the candle. Prior to their revelation they were physical and subsequent to their revelation they remain physical. However, above, the source of the vessels is from the aspect of the primal concealment and darkness called the *Reshimu*. The *Reshimu* is in a state of ultimate closeness to the Essence (*Atzmut*) and as the vessels exist in their source (the *Reshimu*) they are completely beyond even being a source of influence. However, through the aspect of the light they become revealed in the way of a tangible "somethingness". This is to say that the *Reshimu* is called the aspect of the "True Something" only because it is the source of all "somethingness", not because it itself is a tangible entity, Heaven forbid.)

Now, the three levels of the vessels are the innerness of the vessels, the intermediary aspect of the vessels and the externality of the vessels. However, before these three levels may be explained in a manner of particulars, we must first categorize these three levels generally as follows: The inner aspect of the vessels is the aspect of the Sublimation (*Bitul*) of the Vessel to the Light. The intermediary aspect of the vessels is the aspect of the revelation and Feeling (*Hergesh*) of that particular Light (*Ohr*), which is brought forth by the general revelation of that Light within the intermediary aspect of the Vessel (*Keli*). The external aspect of the Vessel (*Keli*) is the power of the vessel to spread out (*Hitpashtoot*) influence to that which is below it.

This may generally be understood as follows: According to what was explained (in chapter twenty nine), we understand that in each particular of the three levels of the vessels there are two aspects. The first is the aspect of the *Gevurot* - sternness which comes about of their source in the *Reshimu*. This is the matter of the power of the vessel to limit and conceal the light. The second, which is the aspect of their ability to reveal influence downward, is the aspect of *Chassadim* – Kindnesses, and comes from the aspect of the Light of *Kav*-Line. That is, the vessels bring forth all kinds of influence of light below, to the recipient. According to this, the inner aspect of the vessels is the restraint and limitation of the aspect of *ChaBa"D* of the light, which is the aspect of the light's sublimation and inclusion in the luminary. Through this sublimation to the luminary (i.e. the essence) there is an automatic drawing forth of the light to the recipient who is sublimated (i.e. the body). This is the matter of the sublimation of the recipient to the influencer. (A general analogy for this is the sublimation of the limbs of the body to the desire of the soul, in that they act totally according to the soul's desire. This is brought about by the aspect of the innerness of the vessels, which is the matter of the "sinews of feeling – *Geedey Hargasha*", i.e. the "nerves", which become

This is the meaning of [the verse],[13] "You conceal – *Atah Seter* (אתה סתר)". [The word *Seter* – Conceal (סתר)] is a backwards spelling of [the acronym] *Rosh* – Beginning (ראש), *Toch* – Middle (תוך), and *Sof* – End (סוף),[14] because the main restriction and concealment [of the Light] is in the externality of the vessels.[15]

Furthermore, in regard to the matter that the aspect of influence and the lowering of [that] influence to the recipients [comes about] specifically through Vessels (*Kelim*), there also are

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revealed through the aspect of *ChaBa"D* of the Light (i.e. the light of the Brain), and the sublimation of the brain to the soul.

However, this analogy is only in general. A better analogy for this is that it is specifically through the sublimation of a person's intellect to the essential depth of the concept (*Omek HaMoosag*) that the flash of the light of insight is drawn forth into the vessel of his brain, as explained in previous chapters.) The intermediary aspect of the vessels limits the aspect of *ChaGa"T* of the Light. This is the matter of the revelation of the light from the concealment of the soul. Through this, an aspect of revelation of light and influence is drawn down to the recipient (i.e. the body). (This is the matter of the Feeling of Vitality – *Hargashat HaChayoot*, which is found throughout all the limbs of the body. In other words, the previous, more internal level of the vessels is like the sublimation of the body to the essence of the soul. However, this intermediate level is like the general revelation of the life force of the soul throughout the body, which is subsequent to the sublimation of the body to the soul.)

The external aspect of the vessels is what limits the aspect of *NeHi"Y* of the light. This is the matter of the "Ray – *Zeev*" and its spreading forth (Hitpashtoot) to the receptacle of the body. It is in this aspect that the main limitation and concealment takes place. (This is because, as explained above at length, in the essential light there is no change from how it is before the *Tzimtzum* to how it is after the *Tzimtzum*.) By means of the limitation a particular power is drawn forth to the recipient (i.e. the body). In other words, this is similar to the revelation of a particular power from the general life force and vitality of the soul. This is the difference between this level and the previous level. For example, it is because of this external aspect of the vessels that it is within the power of the limbs of the body to draw forth the power of movement into an actual movement. This is the matter of the revelation of their influence to a recipient outside of themselves. In other words, there is now a complete merging of the lights within the vessels and limbs of the body, causing a change of existence from spiritual potential power of movement to actual physical movement.

(However, all of the above is only in general, and the particulars will be explained soon. In other words, the above is actually speaking in regard to the three general Vessels of the Light, which are called the Brain, the Heart and the Liver. However, as will soon be explained in a particular manner, each of these three general vessels also possesses the three aspects of inner, intermediate and external. Moreover, it must be understood that all the above is only an analogy in order to understand this concept below in man. The analogue of how it is in Divine Service or how it is above in G-dliness has yet to be explained.)

[13] Psalms 32:7

[14] See *Emek HaMelech, Shaar 12,* Chapter 4.

[15] It is clearly understood that the greatest restriction of the essential light of the soul is in the most external aspect of the vessels (which is the *NeHi"Y* or the Liver). This is because the gut emotions (*NeHi"Y*) of the Liver only receive a radiance of light from the Heart, which only receives a radiance of light from the Brain, which only receives a radiance of the encompassing life force of the soul. Thus, the external aspect of the vessel of *NeHi"Y* only receives a radiance of a radiance of a radiance etc. Likewise, as explained before regarding the *sefirot* of *Yosher* (about which we are now speaking), the most external action is only the most finite radiance of the essentiality of the soul, and is only a glimmer of a glimmer. In contrast, the heartfelt emotions reveal the essence to a greater degree, and thoughts and desires reveal it even more. Hence, the greatest concealment is in the externality of the Vessels, i.e. on the level of action.

three levels.[16] The innerness of the vessels is the aspect of bringing [down] of the Light of the influence of *ChaBa"D*. The Middle [aspect] is the bringing [down] and drawing forth of the Light of *ChaGa"T*, and the Externality is the bringing [down] of the influence of *NeHi"Y*.

By way of analogy, [this is like] the nine *sefirot* of the Light of the quality of *Chessed* – Kindness, as it is limited within three kinds of "letters".[17] The letters of Thought (*Machshavah*) is the aspect of the inner vessel for the *ChaBa"D* of *Chessed* – Kindness. The letters of Speech (*Deeboor*) is the intermediary vessel for *ChaGa"T* of *Chessed* – Kindness, and the letters of the Action (*Ma'aseh*) is [the outer vessel for] the aspect of *NeHi"Y* of the Light of *Chessed* – Kindness. [In other words, this outer vessel] is the power to actualize the kindness, to do it in actual deed. This [actualization of the kindness] has a vessel specific to it. Likewise, the love of the kindness has a vessel specific to it, and the intellect and reasoning of the kindness has a vessel specific to it.

In most cases, the intellect and reasoning of the kindness are entertained in one's Thought (*Machshavah*), the love [of the kindness] is said in Speech (*Deeboor*) and the power to actualize [the kindness] is actualized in Deed (*Ma'aseh*).

(However, when [the Light of *Chessed* – Kindness] comes [to **actually** be expressed] in the three types of Letters (*Otiot*) of Thought, Speech and Action, they are [only] called "Garments – *Levooshin*". This is lower than the aspect of the vessels about which it states

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[16] In footnote ten of this chapter (and in previous chapters) it was explained that there are two aspects in the vessels. The first is the aspect of the *Gevurot* - Sternness because their source is the *Reshimu*. This is the matter of the power of the vessels to limit and conceal the light. The second, which is the aspect of their revelation downward, is the aspect of *Chassadim* – Kindnesses, which comes from the aspect of the Light of *Kav*. That is, they bring forth all kinds of influence of light below, to the recipient. This is the inner aspect of the vessel and the outer aspect of the vessel. The matter of how the vessels limit the light has already been explained. The Rebbe will now explain the matter of how the vessels draw the light forth to that which is below them. (These two aspects are the difference between the inner aspect of the three vessels of the Brain, the Heart and the Liver, and the external aspect of the vessels of the Brain, the Heart and the Liver.)

[17] This is only an analogy because it refers not to the aspect of the vessels (*Kelim*) but to the aspect of the garments (*Levooshin*). The Rebbe brings a proof for the fact that the vessel of the Brain limits and brings forth the Light of *ChaBa"D* and that the vessel of the Heart limits and brings forth the light of *ChaGa"T* and that the vessel of the Liver limits and brings forth the light of *NeHi"Y,* from the matter of the three Garments – *Levooshim* (thought, speech and action). By way of analogy, this is like the light of *Chessed* – Kindness. The aspect of *ChaBa"D*, the intellect of the kindness, generally vests within the letters of thought which is the internal garment. The aspect of *ChaGa"T* of the kindness, which is the aspect of the emotions of love etc, generally vests within the aspect of speech, which is the intermediary garment. The aspect of *NeHi"Y* of the kindness is the power for the actualization of this kindness, to actually do an act of kindness. This becomes vested within the aspect of the power of the letters of action, which is the most external garment.

The same is true of the matter of the vessels, that the light of *ChaBa"D* is limited and drawn forth into revelation by the internal aspect of the vessels which is the Brain. The light of *ChaGa"T* is limited and drawn forth by the intermediary aspect of the vessels which is the Heart. The light of *NeHi"Y* is limited and drawn forth by the external aspect of the vessels, which is the vessel of the Liver. Nevertheless, there is a great difference between the aspect of Vessels (*Kelim*) and Garments (*Levushim*), as will be explained later in chapter thirty-eight.

"He and His **organs** are one", which is not the case with the Garments - *Levooshin*.[18] Rather, [this statement] refers to the Vessels (*Kelim*) for the *Nefesh, Ruach* and *Neshamah*, which are the Brain, the Heart [and the Liver].[19]

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[18] The difference between the two will be explained in chapter thirty eight and thirty nine at length.

[19] In the next paragraph the Rebbe begins to explain the particulars of the vessels. However, because he previously explained the internal, intermediate and external aspects of the intellectual *sefirot* of *Chochmah, Binah* and *Da'at* of the vessel of the Brain, he skips to explain the vessel of the Heart. For the sake of clarity, however, we will explain these three aspects of the intellectual *sefirot* as follows:

Chochmah is the aspect of the beginning of the revelation of the soul in a way of "something from nothing" (*Yesh Me'Ein*). This is to say that it is the depth and point of the intellect, which dwells upon and vests within the right hemisphere of the brain. There are three aspects in this: The first is the concealed depth of *Chochmah* which is not revealed or invested within the vessel of the brain at all, even for the brain itself. (This is in accordance with what was previously stated regarding the matter of "Rav was silent" but could not acknowledge the position of his opponents. This is because he felt the essential depth of the matter with his intellect, and ruled on that particular matter accordingly. Nevertheless, he was unable to bring this intellectual matter to vest in an aspect of letters, to respond to his opponents. This is because the matter was not revealed to him in a way of the revelation of light.) This is the aspect of the light of *Chochmah* as it is in the inner vessel of the brain.

The second level is the revelation of the *Chochmah* in a way that it dwells within the vessel of the brain. This is what is called the flash of insight, which comes about through the merging of the light of *Chochmah* within its intermediary vessel. The third level is the fact that the essential intellect has the power to bring forth comprehendible explanations which, in and of themselves, are separate from the essence of the matter. This is the aforementioned matter of "Be understanding in wisdom etc". (This also explains the concept of the "upper thorn, the middle body and the lower thorn of the letter *Yud* - י.)

This power of "understand in wisdom" comes about because the light of *Chochmah* dwells within the externality of the vessel of the right hemisphere of the brain. The above explains the aspects of the inner, intermediary and external levels of the vessel of *Chochmah*. This is the matter of the beginning, middle and end of the vessel of *Chochmah* (which was previously called the depth, width, and length of *Chochmah*).

Now, the same is likewise true of the left hemisphere of the brain, within which the light of the soul becomes invested to bring forth new comprehensions. That is, this is the investment of the essence of the concept into many different explanations, and is called *Binah*. Now, there are also three aspects in the vessel of *Binah*: There is the depth of the comprehension which unifies with the depth of *Chochmah*. (This is in accordance with what was explained previously, that "*Abba* and *Imma* dwell as one".) This is called the "point of the comprehension and reasoning" (*Omek HaMoosag*). Now, the revelation of the explanation in an aspect of "letters" is the intermediary aspect of the vessel of *Binah*, whereas the power of the comprehension to arrive at an actual leaning towards either kindness or judgment, is the external aspect of the vessel of *Binah*. These are the inner, intermediary, and external aspects of the vessel of *Binah* and are similar to what was said regarding the aspect of *Chochmah* (i.e. that these correspond to length, width and depth of *Binah*).

This is likewise the case in regard to the aspect of *Da'at*, which is the light of the soul as it becomes vested within the vessel of the brain when one leans their head backwards. In other words, *Da'at* is the matter of memory. (As is known, *Da'at* is the aspect of the connection to the comprehension or concept, and generally, the strength of the memory is according to this connection.) In *Da'at* there are also three aspects; inner, middle and external: The depth of *Da'at* is the matter of the connection to the essential depth of the comprehension or the depth of the concept, as the concept is before it vests within the aspect of "letters". This is the innerness of the vessel of *Da'at*. The second level is the aspect of the width of *Da'at*, which is the intermediate aspect of the vessel of *Da'at*. This is the matter of the intellectual connection to the length and width of the comprehended concept and explanation, that is, to the particulars of the concept

Now, in the [vessel of the] Heart there are [also] three levels; inner, middle and outer, corresponding to the nine *sefirot*.[20] There is the aspect of *ChaBa"D* of the emotional qualities of love or fear, which is called the "Intellect of the Emotions" (*Mooskal Shel HaMeedot*). This is in the right ventricle of the heart, within which light radiates from the brain of *Chochmah* which rules over the heart.[21]

The *ChaGa"T* of the love and fear is called the "Feeling" (*Moorgash*). This is the aspect of the intermediary vessel of the heart, which is the Spirit of Life (*Ruach HaChayim*) which beats in the left ventricle. This is drawn from the brain of *Binah* which is called "*Ruach*".[22] This is the aspect of the vessel of the felt vitality of the emotions, when they become aroused.[23]

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and its "letters". The third level is the aspect of the connection to the entirety of the comprehension or concept, to actually bring forth emotions or action. This is the externality of the vessel of *Da'at*. All the above explains the three powers of *ChaBa"D* (or the general level of *Neshamah*) which dwells within the general vessel of the Brain, and how each one includes an inner, intermediate and external aspect. In other words, each one possesses the inner sublimation (*Bitul*), the feeling and somethingness (*Moorgash*), and the spreading forth to below (*Hitpashtoot*).

[20] The Rebbe now begins to explain the aspect of the vessel of the Heart, which includes the three emotional *sefirot* of *ChaGa"T* for which it is the vessel. These emotional *sefirot* are the heartfelt emotions of attraction or love, repulsion or hate and the intermediate composite of the two, which is mercy. In other words, the matter of mercy is that even though it may be fitting to hate and be repulsed by such and such a person, nonetheless, because of the aspect of mercy he will actually act kindly and with goodness toward him. These three general levels become merged within the vessel of the Heart. Now, in the vessel of the heart there are also three aspects of inner (*ChaBa"D* of the Heart), intermediate (*ChaGa"T* of the Heart) and external (*NeHi"Y* of the Heart). These will now be explained in a particular manner.

[21] The first aspect of the Heart is in the right ventricle, which is the dwelling place for the innerness and depth of these three emotions (of *ChaGa"T*), and is their main essence. It is clearly observable that immediately upon a person's conceptualization of something as good and desirable, a power is aroused in his heart which draws his emotions towards this good and desirable thing. This drawing of the heart towards the desirable thing is aroused immediately upon his conceptualization of it. It is therefore clear that it becomes one with the intellect, and is not separate from it at all. This is the matter of the investment of the soul into the aspect of the innerness of the vessel of the heart, which is the right ventricle as mentioned above. (Likewise, the same is true of the opposite emotional power which draws the heart to be repulsed, or the intermediate emotional power which draws the heart to be merciful.) We find that the essential light of the intellect, which is drawn from the brain of *Chochmah* (i.e. the intuition towards the thing), radiates within the aspect of the innerness of the emotions. In other words, the "Brain of *Chochmah* rules over the heart" and therefore, the emotions of the heart respond entirely according to the dictates of the intellect, and cannot stray from it even in the slightest way. This is the aspect of *ChaBa"D* of the emotions, in the right ventricle of the Heart. In other words, this is the inner aspect of the heart, which is the sublimation (*Bitul*) of the heart to the brain. In other words this is the sublimation of the emotions to the intellect, which encompasses the emotions from above.

[22] Isaiah 29:24; See also *Tanya*, Chapters 5, 9 and 16.

[23] The second (intermediate) level of the vessel of the heart is the aspect of how the light of the emotions become merged within the left ventricle of the heart, which is the dwelling place of the "Spirit of Life – *Ruach HaChayim*" of the heart. This refers to the life force, as it is before it vests within the blood (which is the aspect of the *Nefesh*, as will soon be explained). Rather, it encompasses and rests upon the blood, but does not yet completely vest within the blood. It is in this intermediate vessel of the heart that the emotions become merged in the heart in a completely felt way (*Moorgash*). That is, this is the matter of the felt arousal of the emotions of love or hate etc, which is influenced by the brain of *Binah*, which is called "*Ruach*". This is the somethingness of the emotions of the heart itself (the *Moorgash*). (The essence of the emotions comes from the aspect of *Chochmah*. However, the **feeling** and **excitement** of the emotions comes from the aspect of *Binah*. This is similar to a newborn infant. That is, the essence of the infant comes from the seminal drop of the father (*Abba*). Nonetheless, the spreading forth and development of this

The externality of the heart is the "Breath of the Chest" (*Havel HaChazeh*), which is the vessel for the natural [reactions] of the emotions. This corresponds to the aspect of *Nefesh*, i.e. the aspect of *NeHi"Y* of the [heartfelt] emotions. It is this [level] which radiates into the *Nefesh* which is "in the blood", which, generally, is a vehicle for the *Ruach* of the heart.[24]

Likewise, the aspect of the *Nefesh* in the Liver includes three levels; inner, middle and outer etc.[25] The *Zohar* calls the inner [level], "The Impression of Life – *Keesta D'Chayoota*". This refers to the aspect of the impression (*Reshimoo*) which remains of the aspect of the *Ruach* during sleep. This is the aspect of the intellect of *ChaBa"D* in their immature state (*Katnoot*), [as they are] in the *Nefesh*.[26]

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infant into two hundred and forty eight distinct limbs and organs takes place in the womb of the mother (*Imma*), and comes from her, as is known.) This arousal of the emotions comes from the unification of the innerness of *Chochmah* and *Binah* (which is the level of a *Chacham*-wise man, as previously explained.)

[24] The third and most external level of the emotions is the aspect of the natural reactions of the emotions which become merged with the externality of the vessel of the heart. This is the matter of the "Breath of the Chest – *Havel HaChazeh*", which is the aspect of the *sefirot NeHi"Y* of the emotions. In other words, it is from this aspect of the heart that the actual investment of the heartfelt emotions within the blood comes about, i.e. the physical responses of the body (such as rapid heart beat, hyperventilation or an adrenaline rush etc.). These are called the "Natural Emotions – *Meedot Teeviyot*" of the aspect of the *Nefesh* in the liver, as will be explained. The power which brings these natural responses forth is in the breath of the chest. (The *Nefesh* in the liver is a vehicle to bring forth the emotions of the heart, which is the general *Ruach* of the heart.) In other words, this is similar to the nature of a child to flee from danger because it opposes the life force of his soul which he feels in his heart. In other words, this is the external aspect of the heart, which is the spreading forth of the emotions of the heart (*Hitpashtoot*) to that which is below the heartfelt emotions. (All of the above regarding the heart explains the inner, intermediate and external aspects of the general vessel of the heart, which is the seat of the general *Ruach*.)

[25] The third general level is the aspect of the *Nefesh* in the Liver. It too includes the three aforementioned levels of inner, intermediate and external: The liver is the aspect of the vessel for the gut emotions of *NeHi"Y* which come into revelation from the aspect of the Heart. That is, the heartfelt emotions vest within the blood of the liver, to bring the arousal toward something into action, such as actually fleeing from danger, or actually drawing oneself close to something desirable, as mentioned above. This is the meaning of *NeHi"Y* (*Netzach, Hod* and *Yesod*).

Netzach is the attribute of conquest, which is the great strength in this quality to bring a matter into actuality. This comes from the concealed intellect and emotions, since *Netzach* is a branch of *Chessed* which is a branch of *Chochmah* etc, as previously explained. Likewise, *Hod*, which shares the same grammatical root as *Hoda'ah* – Submission, is the aspect of sublimation which comes out in actuality. In other words, although the intellect and emotions become completely concealed, nevertheless, the action will be sublimated to the matter, coming forth literally exactly according to the dictates of the intellect. In other words, although the intellect is completely concealed relative to the action, nevertheless, the intellect radiates within the action in a way of "a glimmer of a glimmer". The *sefirah* of *Yesod* is the aspect of the connection to the actualization of the matter. (In contrast, *Da'at* is the intellectual connection to the subject matter and the concept.)

Now, generally speaking, these three attributes are called the "emotions of action" (or the gut emotions which compel one to act upon his heartfelt feelings), and they become merged within the vessel of the liver. In other words, this is the aspect of natural response to the heartfelt emotions which dwell within the intermediate vessel of the heart, which is the left ventricle that receives from the light of *Binah*, as previously explained.

[26] The innerness of the vessel of the Liver is what is called by the *Zohar* the "Impression of Life". This is the impression which remains from the *Ruach* (i.e. the left ventricle of the heart) during sleep. Within this impression there is also a radiance from the aspect of *ChaBa"D* of the soul, except that it is called

The middle [aspect of the *Nefesh* in the Liver] is the arousal of the physical life force of the power of movement and feeling which is in the blood, "which is the *Nefesh*", such as the pulse of the hand. The outer [aspect of the *Nefesh*] is the aspect of *NeHi"Y* of the Liver, which sends the external life force to all of the limbs.[27]

Now, the inner [aspects, may become] separated, as explained elsewhere at length.[28] [This is to say] that during the time of exile which is called "sleep", the radiance of *Malchut* of *Atzilut*

ChaBa"D D'Katnoot – The Immature *ChaBa"D*. (This is evidences from the fact that the letters of thought radiate during the time of sleep, and as is known, the letters of thought are aroused by the *Chochmah* and *Binah* of the soul. This is the matter of dreams. Nevertheless, in the dreams, the letters are not in their correct order, because the proper ordering of the letters is a function of the revealed intellect which radiates within them. However, during sleep the intellect is generally withdrawn and only radiates in a diminished and "immature" manner. This is why dreams are generally confused. Nevertheless, there is still a tiny radiance of the intellect within the letters of dreams, as can be discerned by the fact that dreams may be interpreted.)

Now, this phenomenon likewise exists during the waking state. That is, when one does an action, the radiance of the intellect and the emotions must withdraw, so that only an impression of the intellect remains revealed. (Furthermore, in the action, the impression of the intellect is not received directly from the brain. Rather, only a glimmer of the intellect which radiates within the emotions is transferred to the action. Thus, the intellect of the action (i.e. *ChaBa"D* of *NeHi"Y*) only receives a glimmer of a glimmer of the intellect. (This is in accordance to the Talmudic dictum that, "At night, one will only dream about that which he thought in his **heart** during the day". In other words, he will dream about things which his heart became aroused by during the day, (which is only **because** of that which he thought about in his brain.

From this it is understood that although the liver receives a glimmer of intellect from the brain, nonetheless, generally, it is only through the intermediary of the heart.) This explains the inner aspect of the Liver, which is the aspect of the sublimation (*Bitul*) of the gut emotion which leads to actions (*NeHi"Y*), to that which is above the gut emotions, namely, the heartfelt emotions and the intellect.

[27] The middle aspect of the vessel of the liver is the felt arousal in the action. In other words, this is the sense of feeling and vitality in the blood itself, within which the *Nefesh* vests. That is, he feels the arousal which spreads forth within his blood, in the heightening of his blood pressure or a quickening of his pulse. (We can clearly observe that when one performs an act with a great arousal of emotion, there is much greater vitality to his actions. In contrast, when he performs an act without much emotional arousal, there is diminished vitality to his actions.) This explains the intermediate aspect of the heart, which is the feeling (*Moorgash*) of actual vitality (i.e. *ChaGa"T* of *NeHi"Y*). The external aspect of the vessel of the liver is the aspect of *NeHi"Y* of the liver (i.e. *NeHi"Y* of *NeHi"Y*), which is the actual spreading forth of the external life force and vitality throughout all of the limbs and organs.

[28] In order to understand this statement, and the rest of this paragraph, it is necessary to first understand the explanation of the various levels of the soul according to their states of arousal in the service of G-d, which is *Hitbonenut* – Contemplation. This may be generally understood in accordance with the previous explanations of the various levels of the soul and their vestment within the various organs of the body.

There are three general vessels: the Brain, the Heart and the Liver. These are vessels for the general inner lights of the soul which vest within the vessels. The inner lights of the soul are called (in ascending order) *Nefesh, Ruach* and *Neshamah*. Now, the *Nefesh* which vests in the Liver also possesses three levels, i.e. three inner lights. That is, in the general soul of the *Nefesh* there are also three levels of *Nefesh, Ruach, Neshamah*: The *Nefesh* of the *Nefesh* is the actual spreading forth of vitality throughout all of the limbs and organs of the body and the spreading forth of the external vitality in the actual performance of the *Mitzvot*-commandments of G-d (*Hitpashtoot*). The *Ruach* of the *Nefesh* is the feeling of vitality, i.e. the blood pressure and pulse of the blood, in the performance of the *Mitzvot*-commandments (*Moorgash*). The

Neshamah of the *Nefesh* is the "impression of life-*Keesta D'Chayoota*", and the sublimation of the gut emotions of the Liver to the arousal of the Heart towards G-d and His *Mitzvot*-commandments (*Bitul*). (The encompassing light of the *Chayah* of the Liver (*Nefesh*) is the aspect of the "breath of the chest" (*Havel HaChazeh*) from which it directly receives the "impression" of the emotions of the Heart towards G-d.)

Likewise, the *Ruach* which vests within the Heart also possesses three pervading lights: The *Nefesh* of the *Ruach* is the "breath of the chest" (*Havel HaChazeh*), and the natural arousal of the emotions towards G-d and his *Mitzvot*-commandments, which spreads forth into the level below it (*Hitpashtoot*), into the gut emotions which compel one to act upon this arousal, as mentioned above. The *Ruach* of the *Ruach* is the actual arousal of the heartfelt emotions of love and fear towards G-d, which takes place in the left ventricle of the heart in a way of complete arousal and feeling (*Moorgash*). The *Neshamah* of the *Ruach* is the sublimation of the Heart to the Brain (*Bitul*), so that this arousal is only according to the dictates of the intellect. (This level of *Neshamah* of *Ruach* receives from the aspect of the *Chayah* of the *Ruach*, which is the spreading forth of the intellect to the Heart (as explained in previous chapters).)

Now, the *Neshamah* which vests in the Brain likewise possesses three pervading lights of *Nefesh, Ruach* and *Neshamah*. The *Nefesh* of the *Neshamah* is how the intellectual comprehension of G-dliness spreads forth to arouse the emotions of the heart towards G-d, or to be applied in actuality in action (*Hitpashtoot*). The *Ruach* of the *Neshamah* is the actual comprehension of the letters of the explanation of the G-dly matter itself, in a tangible fashion (*Moorgash*). The *Neshamah* of the *Neshamah* is the inner aspect of the intellect, and its sublimation to the depth of the comprehension of the G-dly matter (*Bitul*). (The *Chayah* is the intellectual sight of the mind's eye, as one perceives the essential ray of G-dliness and the Truth of the G-dly concept. This itself does not directly vest within the intellect, but only "hovers" over the intellect, in an encompassing manner.)

Now, it is possible that the inner aspect of the soul, such as the sublimation of the mind or the arousal of the heart etc, can become withdrawn and separated into their source. That is, they do not radiate within the vessels of the Brain, the Heart and the Liver. For example, as understood from all of the above, there are different levels of arousal towards G-d and His *Mitzvot*-commandments. The lowest level of radiance, which is the initial radiance of the soul into the body, as will be discussed momentarily in greater detail, is called a "sleep state" or "the state of the fetus" in its mother's womb. During sleep, the upper levels of the soul, such as the *Neshamah* and the *Ruach* are withdrawn. This is to say that the intellect and emotions do not radiate in a revealed way within the vessels of the brain, and the heart. That is, they only encompass and "hover" over the vessel of the body. Rather, all that remains revealed within the vessel of the body is an impression of life (*Kista D'Chayoota*) which is only an impression of the general life force of the soul. This is an impression which remains from the fleeting thoughts of the heart which one had during the day.

However, even here, because the intellect does not radiate within the vessels in a revealed manner, these thoughts are all jumbled and confused. This is the source of dreams. (In other words, the *Neshamah* of *Nefesh* which is the *ChaBa"D* of *NeHi"Y* is also not revealed, but rather, only the *Nefesh* of *Nefesh* or *NeHi"Y* of *NeHi"Y* is actually revealed. (This matter, which is known as the confusion of the letters, will be explained at great detail in later chapters.) During the dream state, because the intellect is withdrawn, the nature of reality is concealed and all that remains is a confusion of the reality of the day.

Below in man, this is the level of the soul which is normally revealed, before he has done deep *Hitbonenut*-contemplation into the truth of reality, i.e. G-d. Because of this, his "reality" is only a confusion of True Reality, of which he may be altogether unaware. He does not perceive the true reality of G-d's existence, but, instead, is in a confused state of reality. Such a person is compared to a child in its mother's womb, who has not yet been born into the reality of the world. (The ramifications of this in the Upper Worlds will soon be discussed.) The next level of the soul which may become revealed and drawn forth through *Hitbonenut* contemplation is also the same level of *Nefesh*. However, when it is aroused through *Hitbonenut* – Contemplation, it is already comparable to be the beginnings of a waking state. That is, because the intellect is no longer entirely absent, and he does indeed contemplate matters of G-dliness, to understand them, although the entire Truth of G-d's Singularity is still concealed and far removed from

Him. Nevertheless, he recognizes the absolute truth of the teachings of Chassidus and Kabbalah, and recognizes the lowliness of worldly matters, and is therefore motivated to action (*Nefesh*), to come close to G-d through the performance of the *Mitzvot*-commandments. Nonetheless, he has not actually attained any revelation of G-dliness yet, and this is still not even a level of actual heartfelt love and fear of G-d (*Ruach*). Rather, it is the inspiration that leads him to act on his convictions, through desisting from evil and fulfilling the positive commandments. The gauge of how much of this level of the soul is revealed is the strength of his commitment to G-d and the fulfillment of His commandments, specifically in action. (See explanation of "Cold Thought" in part three of "The Knowledge of G-d".)

The next level of the soul which becomes revealed through the toil of contemplation-*Hitbonenut* into G-dly matters is the level of the soul called *Ruach*, which is the heartfelt arousal of love and fear of G-d and His *Mitzvot*-commandments. In the previous level of *Nefesh*, although he is motivated to act and fulfill the commandments, it is not like something which is directly relevant and personal to him. Rather, he only recognizes that this is the good and proper thing to do, and resolves with a full commitment to fulfill the commandments in actuality. In this second level, however, the arousal is a heartfelt arousal, like a person's arousal and investment upon hearing good news of a personal nature. For example, when a person hears good or bad news regarding his business, he is aroused towards action with a personal interest, investment and involvement. Likewise, when one contemplates matters of G-dliness, this level of *Ruach* of his soul may become aroused. That is, his performance of the commandments and investment into matters of G-dliness become a personal matter for him, and therefore his heart actually becomes aroused to fulfill the commandments. This too, however, is only called love and fear which is related to action, and also is still not an actual revelation of G-d's absolute Truth and Singularity. Rather, the difference between this level and the previous level is only that the arousal of the *Nefesh* is called a "cold thought" which is still not a personal matter, while the *Ruach* is called a "good thought" because the fulfillment of the commandments is now a personal matter for him.

The third level of arousal is the revelation of the *Neshamah* of the soul. Here, he comprehends the explanation of matters of G-dliness (such as the upper unity or the lower unity) and his heart actually becomes aroused with actual love and fear of G-d. (This is similar to the first level of *Simcha* – Joy as explained in chapter six.) However, this arousal is only from the external garments of the tangible explanations which he comprehends, and the ramifications of the "therefore" (*Tamtzit*) which comes out of these explanations. However, he does not grasp the essential G-dliness and Truth of the depth of the concept (*Omek HaMoosag*). Nevertheless, the revelation of this level of the soul through contemplation of Chassidus and Kabbalah and the comprehension thereof results in an actual arousal of the heartfelt emotions of love and fear of G-d. This is the level of the *Neshamah* of the Brain.

The next level of the soul which may become revealed through the toil of contemplation (*Hitbonenut*) is the *Chayah* of the soul, which is the lower of the two encompassing lights of the soul. This is the aspect of the sight of the mind's eye into the actual depth and G-dliness of the G-dly matter which he contemplates. That is, he sees the essential truth of the matter, and it immediately expands in his mind and heart into abundant explanations (even into different matters). This is not the case with the previous level where he does not see the depth of the concept (*Omek HaMoosag*) but only becomes aroused by the "therefore" (*Tamzit*) of the explanation.

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essences. For example, "essence of mint" is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit.* In the same way, the *Tamtzit* of a concept is the "Therefore", which follows the thorough processing of the concept through *Hitbonenut*- contemplation. This "therefore" is very potent, and can arouse very strong heartfelt emotions towards G-d. However, the true essence of mint is the actual source of the mint itself, which brings it into existence. This is similar to the *Omek Hamoosag* – the actual depth of the concept. The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, which will now be explained further).

[which is] the aspect of the soul of the worlds of *BY"A,* is only in an aspect of an "Impression of Life – *Keesta D'Chayoota*".[29] [It is only] an **impression**-*Reshimoo* of the aspect

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When one's heart becomes excited through his *Hitbonenut* and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the G-dly matter which he was contemplating becomes shortened during the actual emotional response. Just an impression of the contemplation remains, as it relates to the excitement and arousal of his emotions only. The length and breadth of the contemplation, recedes and becomes concealed from consciousness. He is only left with what is called a "*Tamtzit*" (The final essential conclusion), which is the "Therefore" that follows the contemplation. It is the recognition of the truth of the "therefore" that causes the excitement and arousal of his heart.

(This is also the explanation of the verse in Genesis, "Therefore a man shall leave his father and his mother etc". We explained earlier that "father and mother" refers to the Intellectual faculties of *Chochmah* and *Binah.* The word "man – *Ish*" refers to *Zeir Anpin*, i.e. the emotions of the heart.) In contrast, when one's excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect receding and becoming "shortened" during the arousal of the emotions, it actually expands due to the arousal of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous level, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation. (As explained before, this is the aspect of the sublimation of the entirety of one's being, and his complete self-investment in the depth of the G-dly matter which he contemplates.) This, then, is the difference between the revelation of the *Neshamah* of the soul, and the level of *Chayah.*

Now, the next level of the soul which may become revealed is the level of the *Yechidah.* This is the revelation of the essence of the soul, as it is literally bound up with G-d, prior to the limitation of His light to vest within Creation. (This aspect is the third and greatest level of arousal which is discussed in chapter six, and is explained at greater length in Kuntres HaHitpaalut and in part three of "The Knowledge of G-d".)

In any case, from all the above, it is understood that the inner levels of the soul may become separated, so that all that remains is just the lowest form of an "impression of life force-*Kista D'Chayoota*" which vitalizes him during his "sleep" state. This state of sleep, in which the inner levels of the soul are concealed, shall now be discussed at greater length. Also, the analogue of everything that was said above in regard to a human being on this physical plane, shall now be explained regarding how it is Above, in the realm of G-dliness. (The stages of the "growth" of *Zeir Anpin* will be discussed later at greater length.)

[29] Now, everything that was explained above regarding the lights (soul) and vessels (body) of human beings is only an allegory in order to understand the lights and vessels of the world of *Atzilut* - Emanation, above in the realm of G-dliness. As explained before, in the world of *Atzilut* there are also three vessels: the "Brain", the "Heart" and the "Liver", which are the source of influence to the created worlds of *Briyah, Yetzirah* and *Asiyah.* (These three created worlds correspond to the garments of Thought, Speech and Action, as will be explained later.) These three general vessels are called the "Body of the King" (*Goofa D'Malka*), which is the vessel for the Lights of *Zeir Anpin* of *Atzilut.* (However, the "Body of the King" is still entirely bound up with the very essence of G-d, as was explained before in regard to "He and His organs are one".)

Now, in the vessels of *Zeir Anpin* of the world of *Atzilut* there are ten *sefirot*, which are the vessels for the ten *sefirot* of the Lights of *Zeir Anpin* of *Atzilut*. These are divided into three categories: There is the "Brain" which is the vessel which limits the light of *ChaBa"D.* There is the "Heart" which limits the Light of *ChaGa"T*, and there is the "Liver" which limits the Light of *NeHi"Y.* Now, each of these three categories also possesses three general aspects. There is the internal aspect of the vessels, which is the sublimation of the vessels to the light. This was previously compared to how the body is sublimated to the

soul. Similarly, the inner aspect of the "Body" and vessels of *Zeir Anpin* of *Atzilut* is the aspect of the essential sublimation of the vessels to the G-dly Light which vests within them. This is the inner aspect of the vessels and is the aspect of *Bitul* – Sublimation, mentioned previously. (We have already explained that even the most external level of the vessels of the world of *Atzilut*, is still intangible and totally bound with the Essence of G-d.) The intermediate aspect of the "Body" and vessels of *Zeir Anpin* of *Atzilut* is the aspect of how the light of *Zeir Anpin* actually merges within the vessels, and was compared above to the general feeling of vitality within the body of a human being. This is the aspect of *Moorgash* – Feeling, as explained above. The externality of the general vessels of *Zeir Anpin* of *Atzilut* is the aspect of how this vitality spreads forth (*Hitpashtoot*) to that which is "outside", which are the created worlds of *Briyah, Yetzirah* and *Asiyah*. This is compared to the aspect of the spreading forth of a person's intellect into the garment of thought, or his emotions into the garment of speech, or his gut emotions into the garment of action. (The difference between vessels, which are bound up with the Essence, and garments, which are not, will be explained later.) This is the external aspect of the vessels of *Zeir Anpin* of *Atzilut*, which brings the worlds of *Briyah, Yetzirah* and *Asiyah* into actual existence.

Now, all of this is only in general, for, as understood from the analogy of man, each of these three categories also divides into three categories (and more etc). Thus, we now understand the general matter of the general lights (soul) and vessels (body) of the world of *Atzilut*. However, each of these three categories also possesses three levels: inner, intermediate and external.

For example, the *Nefesh* of the world of *Atzilut* also possesses three levels of *Nefesh, Ruach* and *Neshamah* (and two encompassing lights of *Chayah* and *Yechidah*), as was previously explained in the analogy of man below. That is, the *Neshamah* of the *Nefesh* of the vessel of the "Liver" of *Zeir Anpin* of *Atzilut* is the aspect of the "impression of life" (*Kista D'Chayoota*), which is the impression of G-dliness which is passed over from the *Ruach* of *Atzilut*.

This then descends within the *Ruach* of the *Nefesh* which is the feeling of vitality within the "blood", which is the seat of the life force (and was previously compared to the vitality of the pulse and blood pressure when performing an action). This is like the feeling of vitality within the creation of the worlds. This is to say that the worlds may be created with a great investment and revelation of their Life Force (which is G-d), or they can be created with a diminished life force and vitality, like one who performs an action by rote, as previously explained.

The third level of *Nefesh* of *Nefesh* of *Atzilut* is the aspect of the actual spreading forth of the life force (G-dliness) and vitality in the actual creation. (The rest of the levels of the "soul" (i.e. Lights) and "body" (i.e. Vessels) of *Zeir Anpin* of *Atzilut* may be understood according to the analogy of man as well.)

Now, during exile-*Galut*, the soul (lights) of the vessels of the world of *Atzilut* (which is called the *Shechinah* – the Indwelling Divine Presence) which descends, creates, vitalizes and reveals G-dliness within the created realms in an inner manner, is in a diminished state of "sleep". That is to say, because the light of the intellectual and emotional *sefirot* is withdrawn from the vessels, all that remains is an "impression" of the Light of G-d. Moreover, this does not mean that the light of the intellectual *sefirot* radiates in a diminished capacity (as explained before), but rather, that because the light of the intellect is actually **withdrawn** from the vessels, the impression that remains in the "Liver" is in a state of confusion, like a confused dream, as explained above. This is to say that the Truth of Reality is completely concealed throughout all of the created worlds, and the awareness of G-d is in completely confused and not actually revealed.

However, it is just as when a person sleeps. Although he is not aware of reality, nonetheless, reality is still there, and he still receives vitality and life force from his soul, in a concealed way. In other words, there is only a diminished revelation of the light of his soul in an inner manner, whereas the greater portions of his soul only radiate in an encompassing manner. Likewise, during the "sleep" state of the exile-*Galut*, the worlds still receive their vitality and existence from G-d, but only in a very concealed manner, in which there is only a very diminished inner Light of G-d within Creation. However, the worlds are still entirely sublimated to G-d, and His Light still "hovers" over Creation in an encompassing manner, without actually

of *Ruach* of the Heart of the "Upper Man-*Adam HaElyon*". [This is because] during the exile the Assembly of Israel[30] is compared to a fetus. In other words, they are similar a fetus whose head is folded between its knees, "three inside of three". [This is to say] that the Brains of *ChaBa"D* are concealed within *ChaGa"T,* and *ChaGat* is [concealed] within *NeHi"Y*, as stated elsewhere.[31])

Now, regarding the matter of the Commandments (*Mitzvot*), which are called the two-hundred and forty-eight limbs of the King, as is known, three times nine times nine, corresponding to the three levels of beginning, middle and end of the vessels, equals two-hundred and forty-three, as previously mentioned.[32] [Now], with the inclusion of the five kindnesses which bring about growth, they are two-hundred and forty-eight.[33]

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being revealed within Creation. All this can change by returning the aspect of Intellect into the performance of the *Mitzvot*-commandments, through the toil of *Hitbonenut* – Contemplation (as has been explained, and as will be explained further in the explanation of the five kindness which draw forth the encompassing lights to pervade within the "body" of Creation.)

[30] The "Assembly of Israel" (*Knesset Yisrael*) refers to the aspect of the General G-dly Soul of the Jewish People, where all the Jewish souls converge as one, and is another name for the aspect of the Divine Presence (*Shechinah*).

[31] In other words, during the exile-*Galut* (which is called the exile of the Divine Presence – *Galut HaShechinah*) there is only a glimmer of a glimmer of the revelation of the True Reality of G-d. This is because of the withdrawal of the Light of the intellectual *sefirot* (as will be explained at length later, with the explanation of the "sleep of *Zeir Anpin – Durmita D'Zeir Anpin*"). This is to say that there only is a greatly diminished light of *ChaBa"D* which is concealed within *ChaGa"T*, which, in turn, only radiates in a greatly diminished manner within *NeHi"Y*. This is similar to a "fetus" or one who is sleeping (in the fetal position etc.) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion similar to a dream), of only *NeHi"Y* of *NeHi"Y* (i.e. the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty eight limbs mentioned above, except that they are very "tiny", like the body of an infant. The stages of development and growth of this "infant" will be discussed later in greater detail.)

[32] In other words, the commandments are the aspect of the actual vessels and vehicles for G-dly influence and light to radiate within Creation in a revealed and pervading manner, as opposed to only in an encompassing manner. (That is, when the Jewish People fulfill the Divine will through the actual fulfillment of the positive commandments (in action), this draws forth actual vitality and G-dliness within the three aspects of each of the vessels, which creates and vitalizes the created worlds. In contrast, were the Jewish People to cease fulfilling the Divine will, G-d forbid, all G-dliness would be withdrawn from the worlds and they would cease to be brought into existence. (Rather, all of the "vessels" of existence would withdraw back to their original source within the *Reshimu*.)

However, this is actually impossible, since an "impression of life" and G-dliness remains within the Jewish people even while they are in exile, so that there will always be at least some Jews who will remain loyal to G-d and adhere to His commandments, even if they fulfill them only by rote. Even though these commandments are fulfilled only by rote, this nevertheless draws forth actual vitality and G-dliness into the created worlds. This is because, ultimately, their general reason and intention in doing them is to just fulfill G-d's will.)

(It is noteworthy to point out that the word *Mitzvah* – Commandment itself shares the same grammatical root as the word *Tzavta* – To Bind. That is, when one performs a *Mitzvah*-commandment in action, he literally binds himself to the Essence of the Creator, Blessed Be He. It is also worthy to note that the actual performance of the commandments (*Mitzvot*) in thought, speech and action, are only the external garments of the "limbs of the King". Nevertheless, the "limbs of the King" are vested within these garments. Thus, when one hugs the King, although he may only be hugging His external garments, he is still and all,

The aspect of *ChaBa"D* is the light of the devotional intent in the [performance of the] commandment (*Mitzvah*). There is a specific inner vessel for this, [with a specific restriction and] limitation. The aspect of *ChaGa"T* is the love and awe and the sublimation, for which there is an intermediary vessel etc. The aspect of *NeHi"Y* is the aspect of the power to actualize, [i.e.] to only do the will of the King, for which there is an external vessel.[34] (Generally, these are called Intent – *Kavanah*, Blessing – *Brachah*, and Action – *Ma'aseh* or Unification – *Yichud*, Blessing – *Brachah*, and Holiness – *Kedushah,* which are called [by the acronym] *YaBo"K*. As is explained elsewhere at length, these are [also represented by] the matter of the Flesh (*Basar*), Tendons (*Geedin*) and Bones (*Atzamot*) of every limb.[35])[36]

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hugging the King himself, literally, because, after all, the King is wearing them. The differences between Garments – *Levooshim* and Vessels – *Kelim* will be discussed later at great length.)

[33] The Five Kindnesses (*Heh Chassadim*) is the aspect of the drawing forth of additional influence and light from the encompassing lights to the inner lights. This spawns "growth" in the Light, and therefore "growth" in the vessels, as will soon be explained.

[34] Generally, just as there are three general vessels of the Brain, the Heart and the Liver (or Sublimation (*Bitul*), Feeling of Vitality and Life Force (*Moorgash*) and Spreading Forth of the Life Force or Power of Actualization (*Hitpashtoot*)), so likewise, there are three general vessels in the performance of the *Mitzvot*-commandments. There is the inner intention and sublimation to G-d to fulfill the will of the King alone, which is the innerness of vessel of the Brain of the commandments. This causes a general sublimation of all of the worlds to G-d. (This is similar to the general sublimation of the limbs of the body to the soul.) Then there is the love and fear (and the sublimation and drawing forth of the heart in the right ventricle) which is the intermediary vessel of the Heart of the commandments. This causes an awareness and feeling of G-dliness and vitality to the worlds. (This is similar to the general feeling of vitality of the body.) Then there is the power to actualize and actually perform the will of the King in action, which is the externality of the vessel of the "Liver" of the commandments. This causes an actual issuance of the Infinite Light within the created worlds. (This is similar to the actual spreading forth of particular vitality in the blood to each of the particular limbs and organs of the body, such as the power of sight, the power of hearing or the power of movement etc.)

Now, it is clearly understood that all three of these aspects are necessary for actual vitality to be brought forth. In other words, if one only has the inner intention of the commandments, which is the inner aspect of the vessels, then there is not yet any actual spreading forth of vitality. Likewise, even if one has the intention, plus the love and awe, nonetheless, there is still no actual spreading forth of vitality throughout the "body". It is only when there is the external aspect of the vessel, which is the performance of the *Mitzvah*-commandment in actuality, that there is an actual issuance of life force, since all three matters are present. (Now, all of the above is only in general, and is only the aspect of the general *Nefesh* of the *Mitzvot* – Commandments. However, just as each of the aforementioned levels of man also divide into three particular levels of *Nefesh, Ruach* and *Neshamah*, so too, the *Mitzvot* – Commandments also each possess these three aspects. Thus, when the performance of the *Mitzvot*-Commandments is done only with the aspect of the *Nefesh*, this brings about actual vitality to the world, but only in the same way as one who does something by rote (or worse, like the vitality of one who is asleep). However, when, through the toil of *Hitbonenut*-Contemplation, a person causes the higher levels of his soul to become revealed in an inner manner (as opposed to being concealed in an encompassing manner), and when this is invested in the actual performance of the *Mitzvot*-commandments, so too, there is a greater revelation of the True Reality of G-d throughout all of the worlds, and there is a greater influx of the Infinite Light (*Ohr Ein Sof*) throughout all of the worlds in an inner manner.)

[35] This is to say that the body of a human being, whether he is a fetus or whether he is a fully grown adult, possesses two hundred and forty eight limbs. Each limb includes three parts: flesh (*Basar*), tendons (*Geedin*) and bones (*Atzamot*). (There is also the matter of skin (*Or*) which will be explained later.) This is true whether he is in the fetal state (*Ibbur*), whether he is a child, or whether he is a completely grown adult. There is no difference in the number of limbs, because no additional limbs come about in the course of time of his growth from childhood to adulthood.. This is because the source of the limbs themselves is in

Now, the Five Kindnesses which bring about growth (*Heh Chassadim HaMagdeelim*) are the aspect of the general drawing down and revelation of the G-dly Light through [the fulfillment of] each [particular] commandment.[37] This is by way of the drawing down of the *Kav* – Line, which draws from the Source of all kindnesses, for "He[38] water's the tree", similar to the statement, "You fill all the names" etc.[39]

(Now, according to this, the statement, "They would remain as a body [without a soul" becomes understood]. This is because even the aspect of the "Body – *Goofa*", with the

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the *Reshimu*. Rather, there is only additional growth in the limbs themselves, so that a small limb becomes a large limb. However, the growth is proportional. In other words, the length and width of the limb is proportional to the influx of the light of that limb. (This is similar to what was mentioned previously regarding how the length and width of the explanations are according to the grasp of the depth of the concept.)

[36] See *Shaar HaGilgulim*, Chapter 11, where the Holy Rabbi Yitzchak Luria (the Arizal) makes a distinction between the 365 veins (*Geedin*) and the "*Geedin* – tendons" spoken of here, which are part of the 248 Limbs.

[37] In *Etz Chaim* (*Shaar Pirke HaTzelem*, Chapter 6) it states that the five kindnesses (*Heh Chassadim*) is the aspect of the influence of the last *Heh* of the name *Sa"G* of *Binah*, which is the aspect of *Tvunah*. This matter, and the fact that it is these five kindness which cause an additional revelation of light within the vessels, thus causing them to "grow", may be understood according to what was stated earlier regarding the aspect of *Tvunah*. In chapter two we explained that there are two matters in *Binah*, there is *Binah* and there is *Tvunah*. It was explained there that *Tvunah* is the spreading forth of the light of *Binah*, which comes about specifically through the grasp of the depth of the concept in one's comprehension in a concrete manner. It was further explained that it is specifically one who grasps the depth of the concept who has the ability to bring it down in a revealed manner to the recipient (i.e. the inner lights of the body, the revealed intellect, the heartfelt emotions, or the gut emotions which compel one to act etc). Thus, it is the faculty of *Tvunah* which draws forth the "depth" of the encompassing light (*Ohr Makif*) in an inner manner (*Ohr Pnimi*), thus causing the growth of the emotions, and bringing about the gut emotions which lead to action (or an additional influence of the depth to the recipient) etc.

This grasp of the depth comes about specifically through active *Hitbonenut*- contemplation, which brings about the inner sublimation and sight of the mind's eye into the essential depth and G-dliness of the G-dly matter which one contemplates. This is to say that through *Hitbonenut*-contemplation and the automatic sublimation to G-d which results from it, (i.e. the *Koach Ma"H*) one causes the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) to be drawn down and vested within the inner light and revelation of the *Kav* – Line (which reaches all the way down to this world, as explained before). As explained previously, it is this aspect of the *Kav* - Line which is the source of all "kindnesses" and revelations throughout the entire chaining down of the world. (It is for this reason that it states, "*Talmud Torah K'Neged Koolam* – The study of Torah is equal to all [of the other *Mitzvot*-commandments]", since it causes the Essence of the Infinite Light to be drawn down into all the worlds and "limbs" (i.e. all the other commandments) in a revealed manner. This is specifically true of the inner aspects of the Torah, such as *Kabbalah* and *Chassidus*, which are the aspects of the *Chayah* and *Yechidah* of the Torah.)

[38] The word "He" refers to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which is vested within the *Kav* – Line, as explained at length in previous chapters, and as is evident from the text of the introduction to *Tikkunei Zohar* (page 17).

[39] That is, just as the soul vitalizes and animates the body, so too, it is the radiance of the Essence of the Infinite Light within the *Kav* – Line which pervades and vitalizes all of Creation. (As explained previously, the names are the vessels for the light.) To the degree that the Essence of the Infinite Light is drawn forth in a pervading manner within the *Kav*, is the degree that the worlds become bound up with the very Essence of G-d in a revealed and pervading manner (as opposed to only an encompassing manner). When this radiance is diminished and withdrawn, the names, i.e. the vessels and all the worlds, remain "as a body without a soul", or like a tree without water.

aforementioned three vessels, requires the radiance of the Infinite Light within the *Kav*, which "fills all the names".[40] This is because there is an independent source for the existence of the Vessels (*Kelim*), as previously explained. However, if this is the case, then why is this statement made dependant upon something which [at first glance] is not the essence of the matter, which is the statement "they will remain like a body without a soul". However, since the essential matter of the vessels is that they correspond to the nine *sefirot* of the *Nefesh, Ruach* and *Neshamah*, and it is because of the increase of the light that there is growth in the vessels, in order for the light of the influence to be brought down, [therefore,] "If You would withdraw from them, they would remain as a body without a soul". In other words, they could not spread forth, whatsoever. This will suffice for those of understanding.)

End of Chapter Thirty

[40] This is to say that although the vessels have their source in the *Reshimu*, independent of the radiance of the Lights within them, nevertheless, without the radiance of the lights they would be like a "body without a soul". However, the Rebbe asks, if the source of vessels preceded and is higher than the source of the lights, what difference does it make if the revelation of Light in an inner manner is lacking or not? In other words, why does the *Zohar* tell us that they would remain as a body "without a soul" if the source of the "body" is higher than that of the "soul"?

However, the explanation of the matter is that the **ultimate** purpose of the vessels is to draw down the Infinite Light, and to specifically reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, G-d forbid, then the body remains as an inanimate mass, and does not reveal the soul. Similarly above, if there would not be any radiance of the Infinite Light within the *Kav* in an inner manner, to pervade the vessels of the *Reshimu*, there would be no spreading forth of G-dliness into the worlds and they would remain, as a "body without a soul".

(Actually, they would withdraw back into their source within the *Reshimu*, and lose all existence, and all that would remain of them would be the simple primal matter (*Chomer Pashut*). From this we see that all of created existence is dependant upon the radiance of the Infinite Light within Creation, which is drawn forth specifically through the two hundred and forty eight positive *Mitzvot*-commandments (and specifically through *Hitbonenut*-contemplation into the Torah which "is equal to them all"). The rest of the paragraph may now be clearly understood.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Edited by Rabbi A. Markel
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Chapter Thirty One

Now, there is a great advantage of the aspect of the Vessels (*Kelim*), over and above the aspect of the Lights (*Orot*). This is because there is a greater aspect of inter-inclusion in the vessels than in the lights. This is the main aspect of *Tikkun* – Rectification. For, as is known, the main aspect of *Tikkun* – Rectification comes about because of the abundance of vessels.[1] Moreover, it is specifically by means of the external aspect of the vessel, which is the aspect of *NeHi"Y*.

This is evidenced by the fact that we find that in some circumstances the light of *Chessed* – Kindness may radiate within a vessel of *Gevurah* – Judgment, or that a light of *Gevurah* – Judgment [may radiate] within a vessel of *Chessed* – Kindness.[2] If this is so, that the light may

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[1] See *Etz Chaim* (*Shaar HaTikkun*) *Shaar* 10, Chapter 5, and *Shaar* 12, Chapter 4. This was already explained in chapter twenty, in the explanation of the difference between the essential lights of *Tohu* (Chaos), and the abundant vessels of *Tikkun* (Rectification). In *Tohu* (Chaos) the lights are essential lights, which are called *Nekoodim* (points). This is to say that they do not extend outside of their essential state, but are bound up in a single vessel, a point. Because of this, the essential lights of the *sefirot* cannot inter-include with one another, and the one must "die" before the next can "reign". In contrast, in *Tikkun* (Rectification), because the lights are limited lines of revelation, and there are abundant vessels of expression which extend outside of their essential state, it is possible for them to inter-include. This is to say that there is a subdivision, so that each *sefirah* inter-includes all the other *sefirot* and can therefore merge or be tempered by others. In this case, there are many possible manners of expression (i.e. an abundance of vessels) and not just a single point of expression. (It was previously explained that this is called a *Partzuf* – Stature or Personage, as opposed to a *Nekudah* – Point etc.) The example given before regarded the difference between the essential qualities of fire and water, as opposed to the composite qualities of fire and water. The essential quality of fire is infinitely hot, and can therefore not mix or coexist with the essential quality of water, which is infinitely cold. However, in their expression as they are outside of their essential state, in which there is a subdivision and inter-inclusion of fire and water, it is possible for there to be an infinite gamut of varying temperatures of heat and cold, since none of them are essential, but rather, each includes something of the other to a certain measure. In other words, if something is not infinite hot, no matter how hot it is, it is somewhat cold and if something is not infinitely cold, no matter how cold it is, it is somewhat hot. This is possible because of an abundance of vessels of expression, so that there is not one single essential mode of expression. This comes about specifically because of the subdivision and inter-inclusion of the *sefirot*, in that they are not in their essential states, in which they cannot tolerate one another (*Tohu* – Chaos).

[2] An example of these two cases was given previously. An example of a Light of Kindness (*Chessed*) within a vessel or vehicle of Judgment (*Gevurah*) is when a father, who loves his son, restrains and rebukes his child so that he should not come to physical harm. In this example, the light of the father's love (*Chessed*) for his child is expressed through its opposite vessel, that of Judgment and discipline (*Gevurah*). An opposite example, in which the light of Judgment (*Gevurah*) is invested within a vessel or vehicle of kindness (*Chessed*), which is its opposite, is when one gives charity to his sworn enemy. Although the act itself (the vessel) is an act of kindness, it really is the worst type of punishment which one could perpetrate

be exchanged to radiate within its opposite vessel, if it is because of [the light] itself, then why can it not become inter-included and bound with a light which is its opposite and opposes it?[3] For example, the light of the attribute of *Chessed* – Kindness will not tolerate the light of the attribute of Judgment (*Din*), whatsoever.

Rather, we must say, that this [inter-inclusion] is because of the aspect of the vessel (*Keli*), which has the ability to tolerate an opposite light which opposes it. This is because it is specifically in the vessels that the aspect and matter of the inter-inclusion of a thing with its opposite [is possible]. This is not the case [in regard to] the Lights (*Orot*).

Similarly, in man, the main aspect of rectification is from the angle of his body. As we clearly observe with our senses in regard to the nature of man's organs, that each organ contains an inter-inclusion of its fellow [organs],[4] to the point that it is possible to rectify a lacking [in one organ] through healing a different organ. For example, for a problem in the eye sight, healing may be applied to the power of the nerves in the foot, since they include within themselves [something of] the nerves of the eye.[5]

However, in the case of old age and the like, [in which] the light and vitality of the brain becomes weakened to the point that [one's] sight becomes weakened, one cannot heal [this] through strengthening the power and light of the vitality of the **emotions** of the heart, even though the heart and brain are inter-included with one another.

It is only through strengthening the **vessel** of the heart that the vessel of the brain may become strengthened, so that the power of the intellect will radiate to a greater degree, and he will [thereby] have better vision.[6] This is because there is not as much of a connection and inter-inclusion between the light of the intellect and the light of the emotions, as there is

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against his enemy. This is to say that the shame and embarrassment in receiving beneficence from one's sworn enemy is a thousand times more shameful and embarrassing than receiving charity from anyone else, which is an embarrassment to begin with etc. Similarly, the Torah states that G-d rewards His enemies upfront, in this world, for their few good deeds, in order to destroy them later, in the world to come. (Deuteronomy 7:10)

[3] As explained before, in the essential lights of *Tohu* (Chaos) the essential light of one *sefirah* cannot tolerate or join with its opposite, and must "die" before the next one can "reign". Rather, inter-inclusion comes about specifically through of the aspect of limited vessels of expression, outside of the essence.

[4] See *Siddur, Shaar Nefilat Apayim* 91c. See also *Ma'amarei Admor HaEmta'ee, Kuntreisim,* page 407.

[5] It is this inter-inclusion of the limbs of the physical body which is the foundational principle of the eastern healing method of acupuncture.

[6] In other words, the evidence that the inter-inclusion takes place specifically in the vessels and "organs", is from the fact that one cannot heal or strengthen his power of sight through contemplation or emotional exercises. Rather, he must correct the physical eye either through laser surgery or by creating an additional vessel (such as eyeglasses) which will re-adjust his vision, or bring about an improvement through the physical manipulation of organs other than the eye, such as acupuncture. It is only through the external healing of the vessels themselves that they may become proper receptacles for the light of the powers of the soul. That is, it is specifically through the application of healing to the external vessels and organs, such as the eye, that the spiritual light and power of the sight of the soul may be drawn down to, once again, radiate within the vessel. (This is because it is the vessel that needs the "fixing" and not the light of the soul, within which there is no blemish. The indication that there is no blemish in the light of the powers of the soul, but rather, only in the external vessel, is from the fact that a blind person may give birth to a perfectly sighted child, as previously explained.) We therefore see that the inter-inclusion is specifically a function of the vessels and "organs" rather than the essential lights.

between the vessel of the heart and the vessel of the brain. This is likewise the case in regard to the vessel of the eye, the vessel of the nose and the vessel of the ear, and the like. It is for this reason that it is specifically from the angle of the aspect of the Vessel (*Keli*) that it is possible for its opposite light to radiate within it.[7] This will suffice for those of understanding.

This may be further understood from our observation that the emotions of *Chessed* – Kindness and *Gevurah* – Judgment are opposites which literally oppose each other.[8] Nonetheless, when these emotions come into a vessel,[9] such as actual thought, speech and action, it is possible for the light of *Chessed* – Kindness to radiate in a thought, speech and action, which is its opposite.[10] [This is so] since it is possible to think, speak and do the opposite of that which is in his heart. Similarly, a person can become angry in his heart against someone whom he loves in his heart, or he may have mercy in his heart towards someone whom he despises etc. This is because the heart is prepared to become a receptacle for that which is its opposite, since there is a [greater] inter-inclusion of one thing and its opposite in the vessels, rather than the lights.

(The fact that in jubilation there is trembling and in wrath there is mercy, or the opposite, that in trembling there is jubilation and in mercy there is wrath, is all specifically due to the vessels.[11])

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[7] That is to say, because each vessel contains some element of all the other qualities within it, it is possible for it to be a vessel for its opposite. This is not the case in regard to the essential lights, being that they are essential qualities which do not possess anything of their opposite. (Refer back to the example of the essential qualities of fire and water, as opposed to the limited expressions of these qualities, wherein each quality must posses something of its opposite.)

[8] In other words, the essential light of the emotional quality of *Chessed* (Kindness) is the literal opposite of the essential light of the emotional quality of *Gevurah* (Might/Judgment).

[9] That is to say, when these lights are expressed in a limited fashion outside of their essential state, it is then possible for the two opposites to inter-include.

[10] Although, actually, this example of thought, speech and action is an example of *Levooshin* (Garments), nevertheless, it applies to the vessels as well. This is because just as one is capable of expressing the opposite of that which is in his heart or mind etc., so too, one is capable of becoming emotionally aroused in a manner which is the opposite of the true essential feeling of his heart or mind etc. For example, one is capable of becoming angered in his heart towards one whom he loves with his heart etc. This is only possible because the heart is capable of being a vessel for both of these qualities, because it inter-includes both. The reason it includes both is because it is a limited vessel, and therefore is only capable of containing limited quantities and qualities. A **limited** quality and quantity of *Chessed* may indeed become inter-included and tempered through a **limited** quality and quantity of *Gevurah*. However, this is not so in regard to the essential lights which are of an infinite and essential quality. Thus, the vessels, (just as the garments) are vehicles for limited expression, outside of the essence. It is because of this limitation, restriction and subdivision that unification and inter-inclusion is possible in the vessels.

[11] This is to say that when one experiences joy in the vessel of his heart, he does not experience the true essence of the quality of joy. Rather, within this joy there is a degree of anger and the like, which tempers the joy. It is because of this that there are different degrees of joy (similar to the example of heat and cold given above). The same is true of the opposite, which is the quality of anger. In anger there is something of the quality of joy, and for this reason there are different degrees of anger. This is because these are not expressions of pure essential of joy, nor of pure essential anger, but are rather only composite qualities. If the essences of these qualities were to be revealed, a physical world of composites could not exist, and one quality would have to "die" before the next one could "reign", as explained previously with the explanation of the kings of *Tohu* who died. (It is for this reason that the statement that, "G-d created worlds and destroyed them", does not apply to this physical world of composites at all, but rather, to the spiritual

We similarly find this [matter] in the six days of creation. The first day is the aspect of the *Chessed* – Kindness of "Let there be light",[12] while the second day is the aspect of the *Gevurah* – Judgment of "Let there be a firmament",[13] as it states in the *Zohar,*[14] "Each day has its function".[15] Nevertheless, in each day there is specifically an inter-inclusion of the other days, as is known. This is because it is specifically when the light comes into the vessel which is called "day",[16] that an inter-inclusion of one thing with its opposite [occurs]. This is because, when the matter comes to be influenced in actuality, it is impossible that kindness will not have the aspect of judgment inter-included in it, or that judgment [will not have] the aspect of kindness [inter-included in it].[17] This is not the case, however, when the light and influence [remains] without a vessel, as of yet.[18]

An example of this is a *Halachic* legal ruling which is specifically for [the purpose of] practical application. Of necessity there will be an inter-inclusion of kindness within the judgment or of judgment within the kindness.[19] However, this is not the case when the ruling is not

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worlds of *Tohu* – Chaos, wherein the essential qualities were revealed as infinite indiluted points. See *Torah Ohr* 51d of the Alter Rebbe, Rabbi Shneur Zalman of Liadi, and *Likkutei Torah, Parshat Kedoshim* of the Holy Rabbi Yitzchak Luria.)

[12] Genesis 1:3

[13] Genesis 1:6

[14] See *Zohar Vayigash* 205a, and *Emor* 94b.

[15] That is to say, each one of the seven days of the week corresponds to one of the seven lower *sefirot* of *Chessed, Gevurah, Tiferet, Netzach, Hod, Yesod* and *Malchut*. In each day of the week, one of these seven *sefirot* is the dominant quality of that particular day. Nevertheless, this world is a world of Tikkun – rectification and composites, where essential qualities are not revealed, but are rather only expressed in a composite form. All kindness in this physical world includes a measure of its opposite which is judgment, and vise versa, etc. Therefore, as the Rebbe will state momentarily, each day of the week inter-includes the qualities of all the other days of the week as well, so that, although a particular quality is dominant, all the other qualities are present as well, with all of their subdivisions and inter-inclusions. If this were not so, this physical world of composites could not exist.

[16] This is to say that a "day – *Yom*" constitutes the **bringing forth** of the influence into actuality, and is thus the vessel for the influence of that day. The reason for this is because a day is a limited measure of time. It therefore is capable of the inter-inclusion many qualities. This is because, as the Rebbe will soon state, when the influence comes to be influenced in actuality, in a limited manner, within the vessels which restrain the light, it is impossible for one quality not also possess something of all the other qualities. In contrast, as the essential light exists before being influenced as an actual "day", it cannot inter-include with the other qualities actually opposes them. Rather, when the light is in its essential state cannot be called by the term "day", for, as explained before, it is still in the aspect of a "point – *Nekudah*", which transcends time. This is because a point has no measure. It has no beginning, middle or end, and is therefore above the quality and definition of time. Thus, it is specifically when there is a limitation and measure of the vessel of expression, which is called a "day", that there can be an inter-inclusion of all the qualities (*Tikkun*-Rectification), as opposed to the essential points of *Tohu* – Chaos, which transcend time and cannot be defined by the term "day".

[17] When there is a limited expression of any quality, it is a certainty that there is an inter-inclusion of its opposite within that quality, as explained above. If this were not the case, then it would not be a limited expression of that quality, but rather, it would be an infinite revelation of the essence of that quality. However, when there is a limited expression of any quality, it is a certainty that it must by tempered and limited through inter-inclusion of its opposite quality.

[18] See previous footnotes and chapter twenty, in which the difference between the essential Lights of *Tohu* (Chaos), and the limited vessels of *Tikkun* (rectification) were explained at length.

[19] For example, when a person's heart is boiling with anger towards someone else, such as the anger of King Achashverosh towards the wicked Haman, to the point that he wanted him immediately killed, it is

[necessarily] for practical application. [From all the above] we find is that the primary aspect of inter-inclusion is in the aspect of the externality of the vessels, which relate to action. This will suffice for those of understanding.[20]

However, at first glance there seems to be a contradiction to all this. This is because, in reality, the fact that the light is capable of radiating within its opposite vessel is because of the sublimation of the vessel to the light. This comes about by means of the aspect of the inner name of *Ma"H*, which is the source of the aspect of the inter-inclusions in the lights, specifically, from the radiance of the *Kav* – Line.[21] It is specifically for this reason that the inter-inclusion is in the internality of the vessels,[22] rather than in the externality.[23]

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impossible that there was no inter-inclusion of a measure of the quality of love within his anger. This is evidenced by the fact that he was incapable of kill him immediately. Rather, it took some **time** (i.e. "day") for him to be killed. Were this the revelation of the **essential** quality of anger, not only would Haman have died on the spot, instantaneously, but, in actuality, the entire world would have immediatlely been destroyed, as mentioned before, that it is impossible for the essential qualities to be revealed within the world of *Tikkun* – rectification. Rather, when the light comes out, to be influenced in actuality, as a limited action, only then it is possible for there to be an inter-inclusion of one quality with the others. (This is evidenced by the fact that the anger will dissipate and subside over time, as in the case of Achashverosh's anger towards Queen Vashti.)

[20] From all of the above we understand that inter-inclusion takes place specifically in the external aspect (*NeHi"Y*) of the vessels, which is the limited expression as it relates to action. (That is to say, it is in the limited action where there is the greatest limitation of expression, and therefore, the greatest inter-inclusion of opposites.) The Rebbe will now pose a challenge to this, and explain that the inter-inclusion is specifically in the internal aspect of the vessels (*ChaBa"D*), which constitutes the sublimation (*Bitul*) of the vessels to the inner, pervading light, as previously explained. (Although this will appear to contradict all the above, this will be resolved in the third section of this chapter.)

[21] As explained in chapter fifteen, the inner name of 45 – *Ma"H* (מ"ה) represents the aspect of the *Koach Mah* – "The power of what" (כח מ"ה) – which is the aspect of sublimation (*Bitul*) to the Essence of G-d, as in Moshe's statement, "*V'Nachnu Mah* – What are we etc". It is this sublimation to the Essence which allows for inter-inclusion and unity. This is because in the essence of G-d, the *sefirot* are an absolute unity and singularity. Therefore, it is because of the radiance of the Essential Light of G-d (*Atzmoot Our Ein Sof*) within the *Kav*-Line, that there can be inter-inclusion and unification of opposite *sefirot* throughout Creation. This is to say that the inter-inclusion in the vessels is because of their sublimation to the inner light which pervades them. This is similar to the fact that when one makes a movement, the external movement can only be according to his inner desire, the light of the essence of the soul which pervades this movement, to which it is sublimated. (Another aspect of the line is that it is a limited expression outside of the essentiality of a point, as previously explained at length.)

[22] Parenthesis of the Rebbe: (An example of this is the devotional intent in the performance of the *Mitzvot*-commandments, which includes two opposites. This is similar to the [matter of the] *Atzamot V,Geedin* – Bones and Tendons etc. This is not the case, [however], in the actual action.) [This statement may be understood as follows: The devotional intent of Moshe Rabbeinu when he fulfilled the *Mitzvah*-commandment of *Tefillin* (phylacteries) was with complete pureness and holiness. However, the devotional intent of anyone else who is not at such a lofty level of holiness, may be a composite of good and evil, and not entirely pure etc. Nevertheless, in the actual external action of the mitzvah itself, the donning of *Tefillin* by Moshe, and the donning of *Tefillin* of even the simplest Jew, is literally equal. As explained in the previous chapter, the "bones – *Atzamot*", "tendons – *Geedin*", and "flesh – *Basar*" correspond to the devotional intent (*Kavanah*), the blessing (*Brachah*), and the action (*Ma'aseh*).]

[23] This is to say that the inter-inclusions actually occur in the inner aspect of the vessels (*ChaBa"D*), which is the sublimation (*Bitul*) of the vessels to the radiance of the limited pervading light of the limited desire and intellect etc, from which they receive. According to the composite of the limited ray of the inner pervading light of the desire etc, will be the composite in the inner aspect of the vessels. It is only because of this sublimation to the inner intention and desire that the composite in the action is possible. Thus, the external action is **merely** according to this inner composite and determination. Therefore, the composite

This is because, [as is known,[24]] one angel cannot perform two opposite missions.[25] This is because all sending forth of influence comes about specifically from the externality of the vessels, which brings out the influence. This is similar to the external vessels of the "letters", and the like.[26] It is for this reason that "The face of the Lion is to the right etc",[27] and they [are incapable of] changing their function, nor can they join together to exchange missions with each other. Because of this [the *Zohar* states,] "Each day specifically has **its own** function".[28]

However, the [explanation of the] matter is that because the inner aspect of the vessels receives from the aspect of the inner [pervading] lights which become limited within the vessel, [therefore,] when there is an inter-inclusion in the lights, there is an automatic inter-inclusion in the internality of the vessels.[29] This is similar to the arousal and comprehension of [the angels] Michael and Gabriel etc.[30]

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actually takes place in the inner aspect of the vessels, which receives the radiance of the inner pervading light. In contrast, in the external aspect of the vessels, which is the spreading forth of the action itself, there is no true composite. For example, when the aforementioned father disciplines his child, although there is a composite in his **inner intention** and desire, nevertheless, in the external action, the discipline is a discipline etc. External action cannot be two things at once. It can only be one thing. We clearly see from this that the composite takes place specifically in the inner aspect of the vessels rather than in the external aspect of the vessels. This will now be explained further.

[24] See *Bereshit Rabba, Parsha* 50:2. It explains there that the reason that three angels were sent to Avraham (and to destroy Sodom etc) was because each angel had a specific mission, and one angel cannot perform multiple missions etc.

[25] As will later be explained, the source of the angels is from the externality of the vessels (*NeHi"Y*) of the worlds. Thus, the entire function of the angels is that they are agents who bring forth the actual influence, in actuality. (This will be explained later at greater length.) However, it is known that one angel cannot perform two opposite tasks. Thus, the face of the lion (in Ezekiel's prophecy) is always to the right, and the face of the ox is always to the left, the face of man is always to the front, and the face of the eagle is always to the back. They cannot change their function or task. (This is similar to how the brain is always the vessel and vehicle for intellectual thought, the heart is always the vessel and vehicle for the heartfelt emotions and the liver is always the vessel and vehicle for the life force and "gut" emotions etc. It is the eye which is always the vessel for the power of sight, and the ear which is always the vessel for the power of hearing, the nose is always the vessel and vehicle for the power of smell and the mouth is always the vessel for the power of speech etc. These external vessels **cannot** change their functions.)

[26] Each of the letters of the *Aleph-Bet* is a vehicle for a particular influence, and not any other influence. If one letter is exchanged for another letter, confusion will result. For example, each of the letters and words of this paragraph are arranged to convey a certain particular idea. If these letters would be re-arranged and scrambled, they would not convey the true and proper intention.

[27] Ezekiel 1:10

[28] That is to say, each day of the week has its own particular influence, separate from all other days.

[29] This can be understood as follows: In the first part of the chapter, when the Rebbe spoke of the difference between the Lights (*Orot*) and Vessels (*Kelim*), he was referring to the general difference between the essential limitless lights (of *Tohu*) and the limited vessels of expression (of *Tikkun*). That is, the essential lights do not vest within the vessels, but transcend and encompass the vessels. Moreover, there is no inter-inclusion in these essential lights, and the essential light of the quality of *Chessed* does not inter-include with that of *Gevurah* etc. However, all of this refers to the encompassing **essential** lights. In the second part of the chapter the Rebbe spoke of the limited rays of the inner pervading lights which do indeed vest within the innerness of the vessels. Because these inner pervading lights are no longer unlimited and essential, but are only limited rays of revelation of the qualities, powers and essential desire of the soul, there can therefore be inter-inclusion in these lights (as previously explained). (Nevertheless, as explained previously (in the explanation of the Lights), even the limited inner pervading light of the soul

[However,] the externality of the vessels [receive] from the aspect of, "The Potential Power to Limit-*Koach HaGvool*", which is in an aspect of an encompassing [light].[31] There can therefore be two opposites as one within them, which is the aspect of the inter-inclusion one thing with it's opposite, specifically. This is similar to all miracles,[32] which specifically take

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which vests within the vessels is not at all separate from the essential encompassing light of a person's desire, but is only a limited expression thereof, and is totally bound with his essence.) Therefore, when there is an inter-inclusion in the limited pervading lights of the soul, there will be an inter-inclusion in the inner aspect of the vessels (*ChaBa"D*) which is the inner sublimation of the vessels to the lights of the soul. In other words, (for example,) when he has a limited desire for a particular thing in a particular way, there is certainly an inter-inclusion in this limited desire, for otherwise it could not be expressed in a limited fashion. Because there is an inter-inclusion in this desire, there will be an inter-inclusion in the actualization of this desire. It is understood that the inter-inclusion in the actualization will only be exactly according to the inter-inclusion in the light of the limited desire, because the vessels are sublimated to the light etc.

[30] This is to say that although in their functions and actions, the angels Michael (*Chessed*) and Gabriel (*Gevurah*) differ from each other, nonetheless, this is only externally. Internally, however, they do not contradict each other at all, because of their sublimation to their common essence, which is the ray of the G-dliness which they perceive and grasp. This is similar to the inner aspect of the vessels which are all equally sublimated to the essential light of the soul. It is because of this that they all function as a single composite organism, and one quality does not negate its opposite. Moreover, they all work in conjunction and in harmony, as one unified system to carry out the will of the soul. Regarding this matter of the inner aspect of the cooperation and composite unity of the vessels or Angels it states, "**He** makes peace in His heights"-*Osseh Shalom BiMromav*.. This is to say that because the angels and vessels are sublimated to the essential light of G-d from which they receive, there is therefore "peace" between them, and there capable of compromise and co-existence, so that they work together as one unified system. (The reason this is possible is because in the **essence of G-d** these different qualities **are not in conflict at all**. This is because, as explained in previous chapters, G-d is essentially absolutely singular. In the Essence of the Infinite Light the *sefirot* are totally and absolutely one with the singular essence, and are therefore inseparable and indistinguishable from it, as explained in chapters 10 and 11. Furthermore, they are so totally one in essence, that they cannot even be said to be "unified" or "included" with each other or even with G-d's Essence. This is because they are **totally** one with the singular Essence of G-d. Because the secondary light and ray of the inner pervading light of the *Kav* contains a radiance of this **Essential** light, and is totally bound to G-d's Essence, it therefore possesses the ability to unify and inter-include the *sefirot*, thus creating composite modes of conducts (*Partzufim*). This is the meaning of "You are He who unifies them, and binds them…" Therefore, because the angels and vessels are sublimated to this essential radiance of G-d's Essence within the *Kav*, they do not conflict and there is "peace" between them so that they can bring forth and influence a a way of a composite. This was explained in previous chapters with the explanation of the inner name of *Ma"H*.)

[31] That is to say, the actual limitation itself (*Gvool B'Poel*) comes directly from the potential power to limit (*Koach HaGvool*) of the encompassing light. In other words, the fact that the eye is a vessel for the light of the power of sight, and the fact that the brain is a vessel for the light of the intellect and the heart for the emotions etc, comes directly from the dictates of the potential power to limit (of the *Reshimu*), i.e. the source of the vessels which limit. (However, **what** he will think, and **what** he will feel or see or move etc, comes from the radiance of the inner pervading light of his desire.) Hence, the fact that there is an inter-inclusion in the externality of the vessels, in the actualization, is because that is how He (G-d) desires in His Essence to limit Himself. (In other words, the fact that the eye is a vessel for sight and the brain for intellect etc is only because G-d, in His Essence, determined that the eye should be a vessel which limits the light of sight and the brain should be a vessel for the intellectual powers etc.)

[32] In the first part of the chapter, the Rebbe gave an analogy for the inter-inclusion from the **natural** inter-inclusion in the vessels and organs of a human being. Here, however, he gives analogies of supernatural occurrences such as miracles etc. The reason for this difference is because there is a radical difference between a human being and the Creator. That is, the human being does not **create** his organs and vessels, and it therefore seems only natural to him that his brain should be a vessel for thought and that the eyes are

place in the aspect of the externality of the vessels, which is the [performance of the miracle] in actuality. For example, every place in which a miracle is performed, is a place withstands a thing and its opposite [simultaneously]. [This is to say that, at once, it includes] that which is above nature within nature [itself]. An example of this is the transformation of the sea to dry land, and similarly, [the fact that] the place of the Holy Ark was not according to [natural] measurable dimensions,[33] as is explained elsewhere.[34]

Likewise, it is [specifically] from there that the source of divisions comes, to separate each [thing] unto itself. This comes about due to of the aspect of the *Kav HaMidah* – The Line of Measurement in the Encompassing [Light], since it is the source of the vessels which limit.[35] For this reason the primary aspect of rectification is specifically the aspect of the abundance of subdivisions.[36] It is specifically because of the [subdivisions] that there can be an abundance of inter-inclusions of one thing with its opposite as one.[37]

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a vessel for sight etc. However, in the analogue, of how it is above, in relation to G-d, it is not this way. Rather, there is a radical difference between us and G-d, in that G-d actually **creates** his vessels and "organs" (as in the previous explanation of the statement that "He and His Organs are one"). Therefore, in truth, from G-d's perspective to bring about a miraculous event, such as turning the sea to dry land etc, is no different as to bring it about that dry land should act as dry land does. Both matters are equal for him. This is because it is G-d who tells the dry land to have the properties that dry land has, and if he desires to that water should assume the same properties as dry land, then water acts as dry land acts, as occurred during the splitting of the Red sea.

[33] If one were to measure the Holy Ark in and of itself, it possessed a limited measurment. If he then measured the Holy of Holies, which was the room within which the Holy Ark was placed, it too had a limited measurment of 20 cubits by 20 cubits etc. However, when the Holy Ark was measured in relation to the Holy of Holies, it did not take up any space at all. This is to say that the distance of the wall of the Holy of Holies to one side of the Holy Ark was 10 cubits, and the distance of the opposite wall to the other side of the Holy Ark was also 10 cubits. This phenomenon took place when the distances between any walls of the Holy of Holies were measured in relation to the Holy Ark. In other words, although when measured against itself, the Holy Ark had limited, dimensions and measure, nevertheless, when measured against the Holy of Holies it was as if it did not exist, and took up no space. It was there and not there, simultaneously. (Similarly, the entire world is created in such a manner. This is to say that when the universe or anything in it, is measured against itself, it has a certain limited measure etc. However, when it is measured against **True Reality,** which is G-d's absolute and infinite being, it is as if the world takes up no space at all, as if it does not have any existence at all.)

[34] See Tractate *Yoma* 21a.

[35] As explained previously, it is the power of the *Kav HaMidah* – The Measuring Line, which defines the borders, limitations and measurements of all that is brought into being. This is to say that it is G-d Himself who defines and limits each entity, and determines what it will limit and be a vessel and vehicle for etc. It is, specifically, these definitions and measurements which limit each thing, thus separating and distinguishing it from everything else.

[36] In other words, in the essential lights of *Tohu* (Chaos) which do not subdivide to include opposites, but are rather essential infinite qualities, there cannot be any inter-inclusion. It is specifically because of the subdivisions and limited expressions of the *sefirot*, that any inter-inclusion of one *sefirah* with its opposite can take place, as explained above at length. This is because, when there is a limitation of expression, each *sefirah* latently possesses something of its opposites. Therefore there is an infinite gamut of possible limited expressions, according to the composition etc. It is this inter-inclusion of opposites which is the primary aspect of the worlds of *Tikkun* - Rectification, in which there are limited expressions (rather than essential expressions), and inter-inclusions of opposites. It is clear that the more subdivisions there are, the more possible inter-inclusions there can be.

[37] From all of the above it is understood that there are two aspects or types of inter-inclusions, which correspond to the two functions of the vessels, as mentioned above in chapter twenty seven. The first is that there is a change of existence, from spiritual to physical. This is to say that physical sight grasps

This is likewise the primary aspect of the "Man of Rectification" (*Adam D'Tikkun*), about whom it states,[38] "*Achor V'Kedem Tzartanee* – You have formed me back and front", [which refers] specifically to formation (*Yetzirah*)[39] in a body of substance (*Goof Chomer*). *Kedem* – Front, refers to the aspect of the simple substance (*Chomer Pashoot*) that preceded the form (*Tzoorah*), which is the light. This is in the source of the vessels which preceded the light. *Achor* – Back, refers to the aspect of the vessel of substance which follows [the investment of] the Light and Form etc. This will suffice for those of understanding.[40] (This is in

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physicality, which is not the case with the spiritual light of the power of sight. This is similarly the case with the light of the spiritual power of sight that merges in the physicality of the vessel of the brain, to the point that it is called "intellect". Likewise, there is a change of existence from the spiritual power of movement as it vests within a physical movement. This is from the aspect of the inner aspect of the vessel which is sublimated to the limited ray of the inner pervading light of the soul. For example, this is the matter of **what** he thinks, and **what** he will look at and see etc, where there is a merging of the spiritual power of sight of the soul, with the vessel of the brain and of the eye etc, to produce "sight" and "intellect". The second aspect is the matter of the limitation and measurement of the **substance** of the vessel itself. That is to say, it is limited and quantified to a certain measure. An example of this is how physical sight can only see so far. Or, more particularly, it is the fact that the eye is a vessel for the spiritual power of sight, at all, or the fact that the brain is a receptacle for the spiritual powers of the intellect, at all. This comes from the *Kav HaMidah* of the encompassing light, which defines the limits and measurments of all lights and vessels in actuality, specifically in the externality of the vessels. In this manner, the previous contradiction is resolved, in that there are two aspects of the vessels, internal and external, and two types of inter-inclusions which result thereby etc. The internal aspect of the vessel receives the radiance of the limited ray of the inner pervading light of the desire of the soul to which it is sublimated. The external aspect of the vessel, which limits the light of the soul in actuality, receives from the potential power to limit of the encompassing light. (Therefore, when one has an ailment of sight, it is not because of **what** he looks at, but rather, there is a blemish in the vessel of his eye. In other words, it is not a fit receptacle for the power of sight. Thus, through specifically fixing the **vessel** of the eye, the light of the power of sight automatically is drawn into it etc.)

[38] Psalms 139:5

[39] As explained previously, the aspect of the Form – *Tzoorah* refers to the investment of the inner pervading light within the vessels etc.

[40] In chapter twenty nine, it was explained at length that the vessels have a source in the Essence of the Emanator **independent** of the Lights. They receive their limitations according to the Essential *Heyulie* ability and desire to Limit, as it is in the Essence of the Infinite One (*Atzmoot Ohr Ein Sof*). This is because, as explained above, a Being who is **truly** infinite also possesses the ability to limit. Nevertheless, His ability to limit is also infinite and in no way limits **Him**. Rather, G-d's power to limit is the **direct** source of all limitations throughout the entire chaining down of the worlds. (In other words, there are two separate types of chaining down. There is the chaining down of the lights and the chaining down of the vessels. Now, the substance of the vessels is literally the same *Heyulie* Substance mentioned above and derives its existence directly from there. In contrast, the form (*Tzurah*) and vitality of the vessels is from the aspect of the chaining down of the lights. However, both these aspects are literally rooted in the very Essence of the Infinite Light, and as they relate to Him, Blessed be He, they are **literally one and the same power**, as explained above. This explains why the Zohars states, "He and His organs are one" and "He and His life force are one", as two separate statements, rather than expressing them as one statement, such as, "He and His organs and life force are one". This is to teach us that, contrary to what we would have thought from the statement that the vessels come about from the "thickening" of the light, we must understand that this only refers to the **form** of the vessels. However, the **substance** of the vessels exists independently of the light and receives its existence directly from the Essence of the Emanator just as the light receives its existence directly from the Emanator. Nevertheless, the ultimate intention is the unity of these two, the lights and the vessels. As explained at the end of the previous chapter, although the vessels have their source in the *Reshimu*, independent of the radiance of the Lights within them, nevertheless, without the radiance of the lights they would be like a "body without a soul". This is to say that the **ultimate** purpose

accordance with the explanation of this matter elsewhere at length, and should suffice for those of understanding.)

End of Chapter Thirty One

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of the vessels is to draw down the Infinite Light, and to specifically reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, G-d forbid, then the body remains as an inanimate mass, and does not reveal the soul. It is specifically when there are both the vessels and the lights within them that there is a soul. (It is possible that this is the reason why the verse places "*Achor* – Back" before "*Kedem* – Front", in order to indicate that although the source of the vessels preceded that of the light, nevertheless, the ultimate purpose of the vessels is to be receptacles of the light which will be invested in them. In further explanation, this verse brings up the concept of "The end action arose first in thought – *Sof Maaseh B'Machshavah Tchilah*". This is to say that the end action which arose in thought first is the primal source of the vessels, yet it is not the end action itself, but only the thought. This is the matter of "*Kedem* - Front". However, the end action itself is the actualization and fusion of the lights within the vessels, and is the matter of "*Achor* – Back". The verse places "*Achor* – Back" first to indicate that it is this investment of the lights within the vessels in a way of **actualization** of this primal thought, which is the ultimate goal of the world that arose first in thought.)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Chapter Thirty Two

We now must understand the aspect of "the Upper Man" of [the world of] *Atzilut,* who is "upon the throne etc".[1] This is the aspect of *Zeir Anpin*[2] of *Atzilut* which receives from the aspect of *NeHi"Y* of *Chochmah* and *Binah*.[3] As known, this is the matter and aspect of the Emotions (*Midot*) of [the world of] *Atzilut*, which is the primary [source] and root of the influence for the "source of the source" of the vitality of the worlds.[4] [Nonetheless,] it [itself] is still the end of the world of the Infinite, since "He and His life force and organs are one",[5] as previously explained.[6] Therefore, even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of the *NeHi"Y* of [*Zeir Anpin*], is still considered to be of the end of the world of the Infinite.[7]

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[1] Ezekiel 1:26

[2] See *Etz Chaim* (*Shaar RaPa"Ch Nitzotzin*) *Shaar* 18, Chapter 5 in which it is explained that the aspect of *Zeir Anpin* which is the six emotional *sefirot* (of *Atzilut*) corresponds to the letter *Vav* (ו) of G-d's name. It further explains that the aspect of the emotional *sefirot* of *Atzilut* is represented by the expansion of the name of G-d known as the name of 45 (מ"ה). This is to say that when the name four letter name *Yod-Heh-Vav-Heh* is expanded with the letter *Aleph*-א (as such: יו"ד-ה"א-וא"ו-ה"א) it has a numerical value of 45 which is the same numerical value as the word "Man – *Adam* (אדם). For this reason, *Zeir Anpin* is called "the Upper Man who is on the Throne". (The "Throne" is a reference to the world of *Briyah* – Creation, which is called, "The World of the Throne – *Olam HaKiseh*" (See *Etz Chaim, Shaar* 42; Chapter 1). The world of *Briyah* – Creation will be discussed later.)

[3] It was before explained at length that the aspects of *Netzach, Hod* and *Yesod* are the aspect of the spreading forth of the influence. In chapter twenty-six it was explained that the birth of the emotions comes from the spreading forth (*NeHi"Y*) of the essence of *Chochmah* and *Binah* etc. That is to say, the heartfelt emotions (which are the aspect of *Zeir Anpin*) become aroused according to the influence which they receive from the spreading forth of the intellectual faculties of *Chochmah* and *Binah.* (See *Etz Chaim* (*Shaar Drooshey HaNekudot*) *Shaar* 8, Chapter 2.)

[4] As will be explained later, the actual source of influence for the Created worlds of *Briyah, Yetzirah* and *Asiyah* comes from *Malchut* (Kingdom) of the world of *Atzilut,* which is compared to the faculty of speech. However, the source of the speech, i.e. of the desire to speak, and of the voice and emotions which are revealed in the speech etc, comes from the aspect of the heartfelt emotions (as will be explained in later chapters). Therefore, these emotional *sefirot* (*Zeir Anpin*) of the world of *Atzilut* are the source of the source of influence for the created realms of *Briyah, Yetzirah* and *Asiyah.*

[5] See introduction to *Tikkunei Zohar* 3b.

[6] As explained in the preceding chapters regarding the statement of the *Zohar*, "He and His life force and His organs are one", even the most external vessels of the world of *Atzilut* are still completely and totally one with the Essence of the Infinite Light. This will become clearer in this chapter's explanations and the analogies of how it is in man below.

[7] The Rebbe will now explain how even the most external aspects of the heartfelt emotions of *Zeir Anpin* of *Atzilut* are still totally and completely bound up with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) as it is before the first *Tzimtzum*-lessening of the light.

Now, the explanation of these matters [may be understood in a manner] of "From my flesh I shall behold G-d",[8] because "Man was made in the image of G-d",[9] as stated,[10] "[Let us make man] in our form and in our likeness".[11] Now, we observe in the soul of man, that its aspects of *Chayah* and *Yechidah* are the aspects of the encompassing [lights, relative] to the *Nefesh, Ruach* and *Neshamah*, and transcend the limitation of lights within vessels.[12] This is the aspect of the simple essential desire and pleasure which is in the aspect of the *Yechidah*, plus the aspect of the innerness and source of the intellect which is called *Maskil*, and is the aspect of the encompassing [light] of the *Chayah*. They do not become limited within the vessels at all. It is only from *Chochmah* down [that the light] is drawn into a vessel. This is the aspect of the *Neshamah* which is within the brain, the *Ruach* within the heart etc.[13]

However, the light of the encompassing desire and pleasure nevertheless radiates from its concealment, from the inner aspect of the light of *Chochmah*, within the *Nefesh, Ruach* and *Neshamah* which are within the three vessels of the Brain, the Heart [and the Liver]. This is the revelation of the desire which comes into the revealed intellect and reasoning in the aspect of the brain of *Chochmah*, which is called the Light of *Abba* [i.e. *Chochmah*]. From there it is drawn down and spreads forth in *Binah*, which is comprehension.[14] From the

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[8] Job 19:26

[9] Genesis 9:6

[10] Genesis 1:26

[11] Man was created as a microcosm of the entire Creation and is therefore called "a little world". This means that everything that is found in man has its counterpart in Creation and in the Torah (as is known regarding the Chassidic explanation of the verse "This is the Torah of Man"), and vice-versa. Therefore, through understanding one's own self in a manner of particulars (this being the allegory), one may come to comprehend and perceive the analogue, i.e. how things are in their spiritual G-dly root above. (It is for this reason that the anthropomorphic analogy of man has been used throughout this book, and throughout Chassidus and Kabbalah. However, one must be very cautious to always contemplate and distinguish the vast difference between the analogy and the analogue. Otherwise, there is a danger that one may fall into the worst depths of confusion and false notions.)

[12] As explained (in chapters 27-31), the aspects of the *Nefesh, Ruach* and *Neshamah* of the soul are the inner, pervading lights of the soul which become limited within the vessels and organs of the body (the brain, the heart and the liver which are the chief organs, including all the subsidiary organs). However, the aspect of the *Chayah*, which is the essential source of the intellect and is called, "The Potential Power to conceptualize – *Koach HaMaskeel*" and the *Yechidah*, which is the aspect of the essential pleasure and desire of the soul, do not vest or become limited within the vessels and organs of the body. Rather, these are the encompassing lights of the soul. However, this does not mean that their radiance and light does not permeate or reach the vessels and organs of the brain, heart and liver etc. Rather, it only means that there is no particular vessel which limits and defines them. (In contrast, *Chochmah* actually vests and becomes limited within the right hemisphere of the brain, and *Binah* actually vests and becomes limited within the left hemisphere (i.e. the *Neshamah*). Likewise, the heartfelt emotions vest within and become limited within the heart (i.e. the *Ruach*) etc. This is not the case with the encompassing lights, which encompass all the vessels and "organs" equally.) This is because, as will be explained later in this chapter, even the simple essential desire of the essence of the soul radiates within even the most external aspects of the vessel of the heart.

[13] …and the *Nefesh* in the Liver, as previously explained.

[14] As explained in previous chapters (primarily 25 and 26), the true source of the intellect is actually in the inner aspect of *Keter*, which is the pleasure of it (*Atik Yomin*). This is to say that the Light of *Chochmah*, which is the flash of insight, comes from the "Hidden Pleasure – *Taanug HaNe'elam*" which is brought about through the sublimation (the *Koach Ma"H*) of *Chochmah* to its essential source. Hence, there is a radiance of the encompassing light of the pleasure and desire (the *Yechidah*) within the potential power to conceptualize – the *Koach HaMaskeel* (the *Chayah*). From the potential power to conceptualize – *Koach HaMaskeel*, the flashes of insight of *Chochmah* come into the vessel of the brain. The flash of insight then

comprehension (*Binah*) of the brain, the emotional arousal in the heart is drawn down. This is to say that the thirty-two chambers of the brain, which are called the "thirty-two pathways of *Binah*", open up to become the intellect of *Zeir Anpin*.[15]

This is because the Intellect (*Mochin*) divides into four, i.e. *Chochmah, Binah, Chessed* and *Gevurah*. Each one of these [four] has eight chambers within it, which totals thirty-two.[16] It

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enters into the comprehension of *Binah*, wherein the insight is analyzed and comprehended in a way of a "something" i.e. through tangible explanations and reasoning. Then, from the externality (*NeHi"Y*) of *Chochmah* and *Binah*, it is drawn down to affect an arousal of the heartfelt emotions.

[15] See *Zohar* (*Idra Rabba*) *Naso* 128b, 129a & 136a.

[16] In *Zohar* and *Etz Chaim* it is explained that the four compartments and *Parshiyot* of the *Tefilin* of the head correspond to the four brains of *Chochmah*, *Binah*, *Chessed*, and *Gevurah*. The primary aspects of the brains are the aspects of *Chochmah* and *Binah* (which are the *Parshiyot* of *Kadesh* and *V'Hayah Ki Y'Viyecha*. The *Parshiyot* of *Shma* and *V'Hayah Im Shamo'a* are the two brains of *Chessed* and *Gevurah* which divide in *Da'at.*) Actually, the brains are divided into the three primary aspects of *Chochmah*, *Binah* and *Da'at*. However, when there is a radiance of the depth of comprehension (*Omek HaMoosag*) then *Da'at* divides into the two aspects of *Chessed* and *Gevurah*.

This may be understood through an analogy in man below. We clearly observe that when an intellectual concept is actually influenced from an influencer to a recipient (as in a teacher\student relationship) there are additional particulars and details that become apparent, which were not noticeable as this intellectual concept originally existed in the mind of the influencer. As the concept existed in the mind of the influencer, it was in short form, and was not yet divided into many parts ands details.

Now, we find that some people are capable of giving over and explaining intellectual concepts to those below their own intellectual level, through the use of analogies and explanations, until the light of the concept is grasped by the recipient. However, there are others who are incapable of giving over and explaining concepts, even though they themselves grasp them. This is to say that though he grasps the subject clearly in his own mind, nonetheless, he is incapable of bringing the concept down to a recipient who is on a lower intellectual level than himself. The reason for this is because this ability is dependant upon the *Omek HaMoosag*–The Depth of his own comprehension of the concept, as explained before. A person who has a great depth into the concept will be able to bring down the concept and break it down into smaller and smaller particulars, in a logical order, through the use of many analogies, which act as a "garment" in which the concept is vested etc. However, a person who has a shallow depth in his own understanding of the concept only comprehends the matter as it is (i.e. as it was explained to him or how he understood the subject, in and of itself etc). Therefore, though he may understand it, nevertheless, because he only grasps the concept in short form, there are no divisions into particulars and details. He only grasps it in a general way and is therefore incapable of bringing it down to a recipient by bringing out all the particulars and details of the concept through a logical order of many explanations and analogies etc.

From the above it is clearly understood that the abundance of division into the many particulars and details of the concept being conveyed, comes about specifically because of the *Omek HaMoosag* – The depth of comprehension, which is the flash of insight and understanding, which comes from the source and potential power to conceptualize (*Koach HaMaskeel*) from which all concepts arise. In other words, a person who has great depth into a concept will be capable of bringing it down so that even a small child will comprehend it. In contrast, a person who does not have such great depth will not be capable of dividing the subject into many particulars and details or to invest it into many allegories, since he only grasps it in a general, abbreviated fashion.

From all of the above, it is understood that it is specifically a person who has a *Da'at* into the *Omek HaMoosag* (i.e. an intellectual connection and feeling for the essential depth and source of the concept, which itself is but a radiance from the power to conceptualize-*Koach HaMaskeel* of *Arich Anpin*) who has the power to divide the concept into its various particulars (*Chessed* and *Gevurah*).

However, at first *Chessed* and *Gevurah* are included without any division whatsoever. This is to say that there cannot yet be any revelation of the particulars from the general, abbreviated light which is grasped. In other words, at this point there is only a small radiance of the intellect of *Chochmah* and *Binah* without much depth. However, once a person grasps the depth of the concept and receives a radiance of the intangible essence which comes from the power to conceptualize (*Koach HaMaskeel*) itself, then *Da'at* splits into its particulars, i.e. *Chessed* and *Gevurah*, which are the intellectual leanings towards either *Chessed* – Kindness or *Gevurah* – Sternness (as will be explained). However, without the radiance of the depth into *Da'at*, it could not divide into the two brains of *Chessed* or *Gevurah*, but would, rather, include them together, similar to a person who grasps a concept, as it is, in a general, abbreviated fashion without divisions or intellectual leanings into the particular details and specifics of the matter. However, when there is a radiance of the depth of the concept, then the brain of *Da'at* divides into *Chessed* and *Gevurah*, thus bringing about four brains; *Chochmah, Binah, Chessed* and *Gevurah*. These four further subdivide into thirty-two, as will be explained.

Now, these two aspects of *Chessed* and *Gevurah* of *Da'at* are not actual emotions. Rather, in truth they are intellectual brains. Furthermore, it must be pointed out that when *Da'at* is divided into the two aspects of *Chessed* and *Gevurah*, it itself is not included in the count. (In other words, there are only four brains, not five.) This is because the two brains of *Chessed* and *Gevurah* are *Da'at* itself. This is because *Da'at* is the aspect of the intermediary between *Chochmah*, *Binah*, *Chessed*, and *Gevurah*, since it includes all of them within itself. It is only before the division of *Da'at* into *Chessed* and *Gevurah* that it is counted as the third brain, i.e. *Chochmah, Binah* and *Da'at*.

We must now understand how *Da'at* divides into the two brains of *Chessed* and *Gevurah*. Moreover, as known, the aspects of *Chessed* and *Gevurah* are usually referred to as emotional *sefirot* (*Midot*) rather than intellectual brains (*Mochin*). How is it that here they are brains?

However, the explanation of the matter is that the aspects of *Chessed* and *Gevurah* which branch out of *Da'at* constitute the two primary intellectual leanings, towards either *Chessed* – Kindness, or *Gevurah* – Sternness. This is similar to two opposing methodologies or opinions, such as the methodology of *Beit Shamai* as opposed to the methodology of *Beit Hillel*. Likewise, this is the case regarding every dispute between Torah Scholars, i.e. that one rules stringently and prohibits, while the other rules leniently in regard to the same case and permits. This is because the intellect of one Torah scholar leans towards *Chessed* – Kindness, while the intellect of the other leans towards *Gevurah* – Sternness. All this depends on the brain of *Da'at*, which is called "the Leaning *Da'at – Da'at Noteh*". This is because *Da'at* has the power to cause the intellect and reasoning to lean either towards kindness and merit (*Chessed*), or towards its opposite, which is judgment and liability (*Gevurah*). Moreover, the measure and proportions of these intellectual leanings depends specifically on the brain of *Da'at* also. This is clearly observable in a judge who must "weigh" the merits or demerits in a matter of law. Sometimes his *Da'at* (his intellectual connection to the matter) will lean towards merit and he will find reason to acquit the defendant etc, while at other times his intellectual leaning will lean towards severity and he will find reason to find the defendant guilty. Similarly, there may be two Torah Scholars who both delve into the same matter, and the intellect of one will lean towards merit, while the intellect of the other will lean towards liability.

Furthermore, this matter may actually be found within a single individual. At times he will lean towards kindness while at other times he will lean towards judgment. As mentioned before, an example of this is that before the flood the Torah states that G-d "saw that the evil of man was great" and decided to destroy them. However, after the flood it states that G-d saw, "that the heart of man is evil from his youth" and he pledged to never again destroy the world. From this we see that there can be two opposite leanings in the very same intellect and reasoning, according to the desire. We, therefore, find that the brain of *Da'at* is divided into the two intellectual brains of *Chessed* and *Gevurah*. Thus, when *Da'at* is divided into *Chessed* and *Gevurah* there are a total of four intellectual brains of *Chochmah, Binah, Chessed* and *Gevurah*.

Now, after the intellect is divided into four chambers *Chochmah, Binah, Chessed* and *Gevurah* (corresponding to the four sections and *Parshiyot* of the *Tefilin* of the head), each chamber then further subdivides into eight subsequent chambers, corresponding to the eight letters of the two names *Havayah*

(הוי"ה) and *Ado"nay* (אדנ"י), which are the aspects of *Chessed* and *Gevurah*. This is because, as known, the name *Havayah* represents *Chessed* and the name *Ado"nay* represents *Gevurah*. The reason for this division is because each of the above mentioned four brains also includes *Chessed* and *Gevurah* in general. Thus, there are the eight letters of these two names within each of the four brains mentioned above. Now, four times eight equals thirty-two. These are the thirty-two chambers of the brain or the thirty-two pathways which open and descend to become the intellect of *Zeir Anpin* (the actual heartfelt emotions).

This may be understood according to what was said above regarding the aspect of *Da'at* which causes the intellect to lean towards *Chessed*-Kindness etc. Included within *Chessed*-Kindness of *Da'at* is also the aspect of *Gevurah*-Sternness. This is because it is not an essential, absolute kindness, but is rather a composite. Therefore, although there is a leaning towards kindness, which is its dominant characteristic, nonetheless, there is also an element of sternness. This is called *Gevurah* of *Chessed* – Sternness of Kindness. Thus, we find that both names, *Havayah* (הוי"ה) and *Ado"nay* (אדנ"י), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Chessed*.

Likewise, included within *Gevurah* of *Da'at* is also the aspect of *Chessed*. This is because it too is not an essential quality of absolute sternness, but is rather a composite which leans towards Sternness. Therefore, because it is a composite, to a degree the quality of Kindness exists there as well. This is called *Chessed* of *Gevurah* – Kindness of Sternness. Hence, we find that both names, *Havayah* (הוי"ה) and *Ado"nay* (אדנ"י), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Gevurah*, as well. These are the aspects of the particular inter-inclusions of *Chessed* and *Gevurah* in each of the two general brains of *Chessed* and *Gevurah*.

Likewise, it is understood that each of the two general brains of *Chochmah* and *Binah* also possess the two names of *Havayah* (הוי"ה) and *Ado"nay* (אדנ"י), except that it is more general. (The reason it is more general is because these are the first divisions of *Chessed* and *Gevurah*, while in the brains of *Chessed* and *Gevurah* which themselves are already divided into two, the subdivisions and inter-inclusions of *Chessed* and *Gevurah* within them are more particular.)

As is known, the brain of *Chochmah* is an aspect of the kindnesses (*Chassadim*) of the right line, *Chochmah, Chessed, Netzach*. The brain of *Binah*, in contrast, is an aspect of the severities (*Gevurot*) of the left line of *Binah, Gevurah* and *Hod*. Furthermore, both *Chochmah* and *Binah* each include *Chessed* and *Gevurah*, as explained above at length. (That is, *Chessed* of *Chochmah* also includes *Gevurah*, and *Gevurah* of *Binah* also includes *Chessed*.) Therefore, the eight letters of the two names of *Havayah* (הוי"ה) and *Ado"nay* (אדנ"י), which represent *Chessed* and *Gevurah*, are found in both *Chochmah* and *Binah* as well. These emotions, *Chessed* and *Gevurah* of the intellect of *Chochmah* and *Binah* were explained above in chapter 26 at length. That is, when a person is unable to bring out a reasoning and comprehendible explanation for his position, but is, nonetheless, unwilling to accept the opposite position, because his intellect leans in this way, this is the aspect of *Chessed* and *Gevurah* of *Abba*, as it is before it radiates from the "nothing" into the "something" of *Binah*–Comprehension. An example of this is the Talmudic story in which, "Rav was silent" and could not bring out a logical reasoning to support his intellectual position. Similarly, it was explained that *Beit Shammai* who generally rule stringently, were spiritually rooted in *Gevurah* of *Chochmah*, while *Beit Hillel*, who generally rule leniently, were spiritually rooted in *Chessed* of *Chochmah*. It was also explained in chapter 26 that *Chessed* and *Gevurah* of *Binah* are the leanings of the comprehension, with sound reasoning and explanation either for merit or demerit (and receive from *Chessed* and *Gevurah* of *Chochmah*, as explained there). This is to say that they are the reasoning of the intellect either toward kindness or sternness.

However, according to the above explanation, what is the difference between *Chessed* and *Gevurah* of *Binah* and the brains of *Chessed* and *Gevurah* which subdivide out of "The Leaning *Da'at*"? The explanation of this is that *Da'at* is what mediates between the two intellectual reasons of *Chessed* and *Gevurah* of the comprehension of *Binah*, causing it to further lean towards either *Chessed* or *Gevurah*. This is similar to the aforementioned matter of the verses which state that G-d "saw that the evil of man was great" etc. In other words, there were two opposite intellectual reasonings, which came out of the

is for this reason that [the heart] is called *Lev* – Heart (לב), because its source is in the thirty-two pathways (ל"ב שבילין), which are the thirty-two chambers.[17]

It is through them that *Da'at,* which includes *Chessed* and *Gevurah*, causes the light of the intellect of *Chochmah* and *Binah* to lean [and] be aroused [either] towards *Chessed* or *Gevurah*, i.e. towards merit or towards judgment. These are also called the emotions of the intellect, which are the seven lower [*sefirot*] of *Binah*, each of which includes seven. These are the fifty gates of *Binah*. [However,] all this is one [related] matter,[18] except that the fifty gates of *Binah*

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same matter, as previously explained. It is *Da'at* which causes them to lean, sometimes towards kindness and sometimes towards sternness.

From all of the above it is understood that there are four chambers in the brain, which are; *Chochmah, Binah, Chessed* and *Gevurah*. In each of these four brains there are the eight letters of the two names of *Havayah* (הוי"ה) and *Ado"nay* (אדנ"י), which are the particular leanings towards *Chessed* and *Gevurah*. Four times eight equals thirty-two. These are the thirty two chambers or pathways of the brain which become revealed in the heart. (Now, when these thirty-two divisions are still completely concealed within *Chochmah* they are called "the thirty two passageways of *Chochmah – Lamed Beit Netivot HaChochmah*". When the thirty-two become more revealed in *Binah* they are called "the thirty two pathways of *Binah – Lamed Beit Shveelin D'Binah*". When they become fully revealed in *Da'at* they are called "the thirty two chambers of *Da'at – Lamed Beit Chadarei Da'at*". When these then descend to be aroused as actual emotions in the heart, the heart is then called the *Lev* – לב, which has the same spelling and numerical value of 32.) See *Ateret Rosh* of Rabbi Dov Ber of Lubavitch, *Shaar Yom HaKipurim*, Chapters 5 & 6. Also see the *Siddur* of the Alter Rebbe, *Shaar Tefillin.*

[17] As mentioned before, the numerical value of the Hebrew word for heart – *Lev* (לב) is 32. This, then, is the reason why the heart is called *Lev* – לב, because it is the 32 lights of the intellect which spread forth into the heart to cause an arousal of the heartfelt emotions. (See *Etz Chaim*, *Shaar* 31, Chapter 4.)

[18] There are two general explanations and calculations of the "Fifty Gates of *Binah – Nun Shaarim D'Binah*". It is explained in various places that the reason there are fifty gates in *Binah* is because the light of *Binah* spreads forth into the five emotionial *sefirot* of *Chessed, Gevurah, Tiferet, Netzach* and *Hod* of *Binah*. Since each of these emotional *Sefirot* consists of ten subdivisions, there are a total of fifty subdivisions.

The second explanation (which is the one given here in this chapter) is that this refers to the seven emotional *sefirot* of *Binah*, each of which includes seven sub-emotions. This creates a total of 49 gates. (The point and depth of the comprehension (*Omek HaMoosag*) of *Binah* is called the fiftieth gate (which includes and surpasses all the other forty-nine gates, and is therefore counted separately.) The difference between these two explanations will soon be explained.) These are called, "The emotions of the intellect and comprehension" themselves. For example, this is similar to the arousal of the quality of love as it still is included within the essence of the comprehension. This is to say that upon a person's comprehension of a matter with a well reasoned explanation etc, his mind itself immediately becomes aroused.

This is called a "gate", similar to a gate which is opened to the outside, through which one may exit or enter. Likewise, the arousal of the emotions of love and awe (or fear) of the intellect itself is called the "gates of *Binah*" which either allows the emotions of the heart to come up and expand the intellect within the mind, or for the emotions of the mind to descend down to the heart and arouse the emotions, as is explained elsewhere at length. Now, the difference between the two ways of enumerating the fifty gates of *Binah* (*Nun Shaarim*) may be understood as follows:

The first explanation is that the five emotional *sefirot* of *Binah* (i.e. *Chessed, Gevurah, Tiferet, Netzach* and *Hod*) each include ten *sefirot*, thus totaling fifty "gates". The reason for this is that the main essence of the emotions is specifically the five *sefirot* of *Chessed, Gevurah, Tiferet, Netzach* and *Hod.* This accords with the statement of the *Zohar* (*Tikkunim* 6b) that, "*Binah* only spreads forth until *Hod*", which is called *Hod* of *Imma*. Binah does not spread forth further than this. The reason is because the aspect of *Yesod* of *Binah* is

not an actual defined emotion, but is only the aspect of the revelation and influence of the emotions that are above it, from the brain to the heart. This is in accordance with what was previously explained (and what will be explained at length later) that the aspect of *Yesod* is only the spreading forth of the influence of the five emotional *sefirot* which precede it. (In truth, however, the statement "*Binah* only spreads forth until *Hod*" mainly refers to the fact that *Binah* spreads forth only until the aspect of *Hod* of *Zeir Anpin* (the heartfelt emotions). It is for this reason that *Yesod* of *Zeir Anpin* is called, "An orphan from his mother (*Binah*) but not from his father (*Chochmah*)", as will be explained later at great length. Nevertheless, this statement of the *Zohar* also applies to the matter of the 50 gates of *Binah* as well.)

Now, each of these five emotional *sefirot* (*Midot*) of *Binah* includes ten, which therefore equals fifty. That is, there are ten gates of *Chessed*, ten of *Gevurah*, ten of *Tiferet*, ten of *Netzach* and ten of *Hod*. In this case, the three intellectual *sefirot* (not just the seven emotional *sefirot*) are included in each of these five emotions of *Binah*. The reason for this, and also the reason there is not yet any influence from *Yesod*, is because the fifty gates of *Binah* as they are at this point, are still totally included and bound up with the essential depth and point of the comprehension. This is to say that this way of enumerating of the fifty gates, refers to the emotions of *Binah* as they are when there is an inner unification of *Chochmah* and *Binah*, as the person is grasping and perceiving the depth of the comprehension (*Omek HaMoosag*). On this level all fifty gates are counted (because, as mentioned previously, the fiftieth gate refers to the *Omek HaMoosag* – The depth of the comprehension), and each of the five emotional *sefirot* includes the three intellectual *sefirot* as well. Moreover, because his mind is totally preoccupied and involved in the intellectual sight and perception of the essential depth of the concept, there is not yet any spreading forth of these intellectual emotions. Rather, they are still totally included within the sublimation and perception of the depth. This is the more inner aspect of the fifty "gates" and emotions of *Binah*, as they are included (and still concealed) within the depth of the comprehension of the three upper *sefirot* of the intellect (*ChaBa"D*).

However, this is not the case regarding the second way of enumerating the fifty "gates" of *Binah*. That is, there are seven emotional *sefirot* of *Binah*, each of which include seven, thus totaling forty-nine. On this level, *Yesod* and *Malchut*, which are the aspects of the spreading forth of the emotions of the intellect of *Binah*, indeed, are counted. Moreover, the three intellectual *sefirot* (i.e. the fiftieth "gate") are separate and apart, and therefore removed from the equation. In other words, on this level the inner aspects of *Chochmah* and *Binah* are separate and the person is no longer having a flash of insight into the depth of the concept etc. Because of this, the emotional *sefirot* of *Binah* are no longer receiving the influence of the flash of insight of the depth of the comprehension from *Keter, Chochmah* and *Binah*. Therefore, the *sefirot* of *Yesod* and *Malchut* are now counted, because, the influence which was previously received from the intellectual *sefirot*, now spreads forth and is drawn down to bring about an **actual** arousal of the emotions, or to bring the explanations of the concept out to a recipient or to apply it in action etc. This was not the case, in the inner level of the fifty gates, while his mind was totally and completely sublimated to the essential depth of the concept and was preoccupied with receiving influence from *Chochmah*.

Thus, these two aspects of the fifty gates of *Binah* refer to the emotions of the intellect and comprehension as they are on two different levels. The first is how they are as they go up to receive from the depth of the intellect, and the second is how they are when they separate from the depth of the comprehension and essence of the intellect.

Now that we have understood the difference between these two enumerations of the fifty gates and how they are not in contradiction to each other, it must, nevertheless, be understood that these emotions are not yet actual heartfelt emotions at all, but are still the "emotions of **intellect and comprehension**". This is to say that these are intellectual emotions which are born of comprehension. An example of this is the aspect of *Hod* of *Binah*. The word *Hod* means acknowledgement or admission. This is the aspect of the acknowledgement or admission which comes about solely due to intellect, specifically through comprehension and reasoning. For example, this could be the acknowledgement of creation ex nihilo (Something from nothing) which comes about through deep contemplation and reasoning (*Hitbonenut*), even though he does not perceive this with his physical eyes. In other words, through one's comprehension he will acknowledge and admit to the fact that it is the light of G-d which creates and vitalizes all entities

still are within the comprehension of *Binah*, such as the "Kindnesses which are concealed within *Yesod* of *Imma*".[19] In other words, this is the aspect of the arousal of love as it still is within intellect and comprehension. It is [thus] considered to be "concealed" and "hidden" within comprehension. Afterwards, it comes out into revelation as an actual arousal of the attribute of love within the heart, which is called *Zeir Anpin*. In this fashion, the aforementioned thirty-two pathways come out in a revealed way in the heart from the concealed arousal of the brain, and it is for this reason that it is called "*Lev* – Heart". This is in accordance with what is stated in *Etz Chaim*,[20] that the reason it is called "*Lev*" is because the thirty-two lights of *Abba* and *Imma* gather there. These are the thirty-two pathways. (These are the thirty-two [times that it states,] "*VaYomer Elokim* – and G-d said", which [refers to] *Binah*, as it receives from *Abba*[21]) as is explained elsewhere at length.

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etc. similar to how it is, specifically, the soul which is the life force and vitality of the body. This matter is clear in his mind's eye even though he cannot see it with his physical eyes.

For example, when two people are debating and one person grasps the truth of his opponent's reasoning, he will have to admit intellectually and acknowledge the truth of the other person's position. If he did not recognize the truth of the other position, he would not, at all, admit to the truth of it. This is called *Hod* of *Binah*, which is the intellectual acknowledgment and admission that comes from the comprehension and reasoning. (*Hod* of *Chochmah*, in contrast, is acknowledgment and admission higher than reasoning. For example, this is like the acknowledgment and admission to a miracle which occurs right before his very eyes. Even though he cannot comprehend it whatsoever, and it is beyond his understanding, he nevertheless is forced to admit to its truth etc.) Now, *Hod* of *Hod* of *Binah* is the acknowledgment of the acknowledgment. This is to say that he acknowledges the fact that he must acknowledge. An example of this is an ignorant person who admits that he must acknowledge and submit to the rulings of the Torah Scholar. Another example is a person who admits that he must acknowledge the prescriptions of a medical doctor etc. Now, this is not yet an actual emotion or even an intellectual emotion which spreads forth into action etc. As of yet, it is entirely an intellectual emotion and has not yet come forth into revelation in the heart or in action etc. Rather, it is specifically through the thirty two pathways of *Da'at* that these emotions of *Binah* are brought forth to be revealed in the heart etc. (This is because, as previously explained, it is possible for two opposite logical constructs to come out of the same matter, and it is specifically the aspect of *Da'at* which causes the mind to lean, sometimes towards kindness and sometimes towards judgment.

The fifty gates of *Binah* may be viewed as all the possible intellectual conclusions (*Tamtzit*) and leanings that may be reached through contemplation and comprehension, whereas the thirty-two pathways or chambers of (*Chessed* and *Gevurah* of) *Da'at* are what cause the actual leaning towards one thing or another etc.) Thus, as these emotions still exist in the fifty gates of *Binah*, they are entirely intellectual (such as all the various logical arguments and position of the *Talmud*). In contrast, as they spread forth into *Da'at* to become the intellect of the heartfelt emotions, there is already an emotional decision and leaning towards one way or the other way (such as the actual legal rulings of the *Shulchan Aruch*). Thus, it is specifically the thirty-two pathways which cause the intellect to lean and therefore descend, giving rise to actual heartfelt emotions. It is specifically for this reason that it is called the *Lev*-לב. **(**See *Pardes Rimonim* from Rabbi Moshe Cordovero (the Ramak), *Shaar* 13, and *Perush HaMilot* from Rabbi DovBer of Lubavitch, p. 99a, and *Imrei Binah* from Rabbi DovBer of Lubavitch, *Shaar HaTefilin* p120c and on.**)**

[19] See *Likkutei Torah, Bamidbar* 6d.

[20] See *Etz Chaim*, Shaar 31 (*Shaar Partzufei Zu"N*), Chapter 4. See also *Ma'amarei Admor Ha'Emtzaee*, *Dvarim*, Volume 3, page 994. This matter has already been explained in previous footnotes.

[21] It was explained before that the first word of the Torah, "*Bereshit* – In the Beginning (בראשית)", is translated into Aramaic as "*B'Chochmeta* – With Wisdom" which is the aspect of *Abba* (*Chochmah*). Later in the book, it will be explained that the name *Elokim* relates to the aspect of *Imma* (*Binah*). Thus the thirty-two times that it states "*VaYomer Elokim* – And G-d said", refers to the unification of *Abba* (*Chochmah*) and *Imma* (*Binah*), which is called "The creation of something out of nothing", as previously explained at length (See chapter 25 and other places throughout). These are called the "*Lamed-Beit Netivot Chochmah* – The Thirty Two Passageways of *Chochmah*", which become revealed in the "*Lamed-Beit*

Now, certainly, in order for there to be an arousal of an emotion in the heart from the concealed arousal of that emotion as it exists in the intellect and comprehension of *Binah*, there must first be an aspect of a *Tzimtzum,* concealment and gathering, which is called a withdrawal.[22] (This is analogous to a seed decaying so that there can be a transformation from one [state of] being to a different [state of] being, as known.[23]) This [*Tzimtzum*-lessening] is the aspect of the "Narrowness of the Neck – *Meitzar HaGaron*" of *Binah*, in which the arousal of the intellect becomes concealed, and is drawn down as an arousal in the heart through a transformation of [its state of] being. (This is similar to the aspect of the "Airy Membrane – *Krooma D'Avirah*" which conceals and separates between the upper power which transcends intellect, [and the intellect], so that it may be revealed as the light of the intellect through a transformation of [its state of] being.[24] It is also similar to the "Diaphragm – *Chatzer HaKaved*" which divides and separates between the respiratory system and the digestive system in order to bring about a transformation of [the state of] being, as is explained elsewhere at length.[25])

Shvilin D'Binah – The Thirty Two Pathways of *Binah*", which open up to the "*Lamed-Beit Chadarei Da'at* – The Thirty Two Chambers of *Da'at*", which descend to become the intellect of the heartfelt emotions of the heart – *Lev* (לב – which has a numerical value of thirty-two). This was explained in previous footnotes at length. (See *Ma'amarei Admor HaEmtzaee, Vayikra*, Vol.2, Page 625, and *Dvarim*, Vol. 2, Page 651.)

[22] This means that in order for there to be a change from intellect to emotions, there must be a qualitative lessening, i.e. a *Tzimtzum*. This is to say that there must be a restraint and cessation of the intellect to bring about the possibility of heartfelt emotions, which are of lesser quality. Otherwise, if the intellect was to radiate without cessation, nothing lower than the intellect, such as the heartfelt emotions, could be revealed. Allegorically, this *Tzimtzum*-lessening is analogous to the "Narrowness of the Neck – *Meitzar HaGaron*" which exists between the brain and the heart. Similarly, above, there is a *Tzimtzum* (A narrowing or constraint) between the intellectual *sefirot* of *Chochmah* and *Binah* of the world of *Atzilut* and the emotional *sefirot* of *Zeir Anpin* of *Atzilut*. (Moreover, just as in the first *Tzimtzum*, an impression remained, within which the entire Infinite Light was included, so too, an impression remains from this *Tzimtzum*, within which the entire light of the intellect is "impressed" so to speak. The arousal of the heartfelt emotions comes from this **impression** of the intellect which is passed on to the heart.)

[23] In other words, when a seed is planted in the ground, before it can grow into an actual tree, the seed must first decay. In other words, there must first be a "decay" and "withdrawal" of its first state of being in order for the transformation into a new state of being to take place. (See *Tanya* 113a, and *Ma'amarei Admor HaEmtza'ee, Vayikra* Vol.2, Page 598.)

[24] As explained at the end of Chapter Twenty One, there is a separation between the inner aspect of *Keter* of *Keter* and *Chochmah* of *Keter*, about which the Torah hints, "And the curtain shall be for you as a separation between the holy and the holy of holies". It was explained there that this is the aspect of the "*Krooma D'Aveera* – The Airy Membrane" which exists between the "*Gulgulta* – The Skull" (referring to *Keter*) and the "*Mocha* – The Brain" (referring to *Chochmah*). This is because it is necessary for there to be a *Tzimtzum*-lessening and separation between the upper level and the lower level, so that the lower level, which is qualitatively lower, may have existence and be revealed, as explained there. The same principle is true here, in our case, in regard to the *Tzimtzum* of the "*Meitzar HaGaron* – The Narrowness of the Neck" which separates and creates a *Tzimtzum* between the intellect and the heartfelt emotions, thus making it possible for heartfelt emotions to come into being. (See *Zohar* (*Idra Rabba*) *Naso* 128b, and footnotes 45 and 46 of Chapter 21.)

[25] Just as there is a separation and *Tzimtzum* between the aspects of the Brain and the Heart, there must, likewise, also be a *Tzimtzum* between the aspects of the Heart and the Liver. This *Tzimtzum* is called the "*Chatzer HaKaved* – The Diaphragm" (literally, "The Courtyard of the Liver"), which separates between the heart and the liver. This brings about a transformation from heartfelt emotions to gut emotions and actions etc.

Nevertheless, the emotions of the heart are patterned after the emotions of the intellect, literally. They are literally according to how they were aroused in the brain, without any deviation whatsoever, even the "thorn of the letter *Yod*",[26] as known.[27] The only exception is that in the heart they come about through a transformation of their [state of] being, according to the limitation and restraint of *Netzach* and *Hod* of *Binah*, which constitute the sending forth of the influence of the light of the essential comprehension, for the sole purpose of arousing the emotions, as known.[28]

Now, included in the emotions of the heart are the three levels of *ChaBa"D, ChaGa"T* and *NeHi"Y*.[29] These are the "*Mooskal* – The Intellect [of the Emotions]", the "*Moorgash* – The Felt [arousal of the emotions]" and the "*Mootba* – The Natural [Response of the Emotions]", which were mentioned previously.[30] Each of these consists of three vessels; inner, middle, and external, as explained previously at length.[31]

However, even the aspect of the externality of the vessels of *NeHi"Y* of the heart, which is the aspect of the arousal of the kindness and love of the heart as it comes to be [expressed] as influence to the outside, which is called *NeHi"Y* of the chest [as it is expressed] within the Thought, Speech and Action, which comes [about] through the externality of the vessel of the heart, which is the aspect of the "*Mootba* – The Natural [response of the emotions]" of the breath of the chest of *Zeir Anpin* of [the world of] *Atzilut*, about which it states,[32] "He and His organs are one", is [nonetheless] all still in an aspect of Infinity (*Ein Sof*).

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[26] This expression means "even the tiniest amount". An equivalent English idiom would be, "Even to a hair's breadth".

[27] In other words, the arousal of the heartfelt emotions is, **literally**, exactly according to the arousal of the intellect. If he is boiling with anger in his heart, it is a certainty that in his brain, he was boiling with the same anger etc. Because of this, when a person becomes angry in his heart, we try to distract his attention and cause him to think about something else etc, so that the anger in his heart will subside. This is because the arousal of the heart is exactly according to the arousal of the brain. There is absolutely no divergence. The same is true of all the other heartfelt emotions, such as love or fear. They are patterned exactly according to the arousal of the emotions of the intellect.

[28] In other words, certainly there is a great difference between the intellect and the emotions of the heart, in that the emotions of the heart are of a much lesser quality. This is because the heart only receives a radiance of the intellect in a very limited fashion, through a *Tzimtzum*-lessening, as explained above. Moreover, the heart does not receive the actual **essence** of the intellect itself, but only its light as it spreads forth (*NeHi"Y*) to arouse the emotions, as explained in chapter twenty-six. Nevertheless, the composition of the heartfelt emotions will be exactly according to their composition in the intellect, with no change whatsoever, as explained above.

[29] These are the nine *sefirot* of *Zeir Anpin* (the heartfelt emotions) which each include nine *sefirot* totaling eight-one as explained in chapter thirty at length.

[30] These are the three levels of the innerness, intermediate and externality of the vessel of the heart. The innerness is the aspect of *ChaBa"D* of the vessel of the heart, which is the aspect of the sublimation (*Bitul*) of the heart to the brain from which it receives. The intermediate is the aspect of *ChaGa"T* which is the actual arousal of the heartfelt emotions themselves in a felt manner (*Moorgash*). That is, it is still the spiritual feeling of love or repulsion etc. of the heart. The externality is the aspect of *NeHi"Y* which is the spreading forth of these emotions (*Hitpashtoot*), as previously explained. This is similar to the natural responses of the emotions, such as hyperventilation or rapid heartbeat etc. as explained at length in chapter thirty. These three aspects are called the "*Mooskal* – The Intellect of the Emotions", the "*Moorgash* – The Felt Arousal of the Emotions" and the "*Mootba* – The Natural Response of the Emotions". (Also see the explanations of the *Ravad* and the *Ramban* on *Sefer Yetzirah*, Chapter 1, *Mishna* 5.)

[31] 9 x 9 = 81 x 3 = 243 + 5 (kindnesses) = 248 "Limbs" of *Zeir Anpin*.

[32] See Introduction to *Tikkunei Zohar* 3b.

By way of analogy, this is similar to man below. When the essential desire, which is in an aspect of the encompassing [light] of the aforementioned *Yechidah* [of the soul], radiates and comes into revelation in the brains of *Chochmah* and *Binah* to the point that it descends and constricts within the "smallness" of the brains of *Netzach* and *Hod* of *Chessed,* as it is felt in the heart, which is the breath of the chest, we find that even there, the [essential] desire radiates. This is because, as we observe, the desire is felt even in the breath of the heart. This is called, "*Re'oota D'Leeba* – The Desire of the Heart",[33] which is the fact that his heart lusts in a **felt** way for something good, and loathes that which is bad and despised, through the absence of desire [for it] in the heart. This being the case, [we find that] there is an instantaneous unification and bond between the [original] source of the essential desire to the [external] breath of the heart, as if they are literally one entity.[34]

Through this analogy we may understand the Upper Man, which is the aspect of *Zeir Anpin*. Regarding the heart of *Zeir Anpin* it states,[35] "And He said unto His heart", causing it to lean toward Kindness. Likewise, [a different verse states,[36]] "And He saddened His heart", [causing it to lean] toward Judgment, and the like. We find that within the aspect of the externality of the vessel of *Netzach* and *Hod* of this heart, there is a radiance of the aspect of the simple essential desire of the Essence of the Infinite Light which preceded the first *Tzimtzum*. ([This aspect] was mentioned previously in chapter ten, in regard to the aspects of *Yachid* and *Echad* etc, through the analogy of the essential desire for kindness [as it exists] within the essence of the [human] soul etc.) This being the case even up to the aspect of the externality of the heart of *Zeir Anpin,* it is still completely considered to be the end of the World of the Infinite (*Olam HaEin Sof*). This is because, "He and His organs are one" just as in man whose heart is one with his essential desire. This will suffice for those of understanding.[37]

End of Chapter Thirty Two

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[33] See *Zohar VaYera* 100a.

[34] Although there are a multitude of particular levels and intermediate aspects between the essential *Yechidah* of the soul and the externality of the heartfelt emotions, nonetheless, even the most external aspect of the heartfelt emotions is literally one with the essence of the soul, and is not at all separate from it. Moreover, the essential light of the soul radiates all the way to even the most external aspect of the heartfelt emotions, as if all the intermediate levels were transparent. The reaction, such as rapid heartbeat, is instantaneous, and to the person experiencing it, it cannot be distinguished as something separate and apart from himself. This is, likewise, the relationship between *Zeir Anpin* of the world of *Atzilut* (Emanation) and the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) . In other words, even the most external aspect of *NeHi"Y* of *Zeir Anpin* is still totally bound up with the Singularity of the Essence of the Infinite Light which preceded the *Tzimtzum*, as if they are literally one entity.

[35] Genesis 8:21

[36] Genesis 6:6

[37] In the beginning of the chapter the Rebbe stated that, "Even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of *NeHi"Y* which is within it, is still considered to be of the end of the world of the Infinite". It is clearly understood from all of the above (and all of the preceding chapters) that there is a total and complete unity between even the most external aspects of *Zeir Anpin* of *Atzilut* and the very Essence of G-d. It is not at all separate from Him, but rather, is literally one with Him, just as a person's heartfelt emotions are literally one with the essential emotions of the essence of his soul. In the continuing chapters the Rebbe will continue to explain G-d's unity through the entire chaining down of the worlds (*Seder Hishtalshelut*).

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Edited by Rabbi A. Markel
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Chapter Thirty Three

From all of the above[1] we understand the matter of a single *Hitbonenut*-contemplation of the many particulars which come together as one general [overarching principle] that includes them all. This is similar to [the matter of] "Whatever *HaShem* desires He has done in the heavens and the earth etc".[2] The root of this "desire of *HaShem*" is rooted in the first source (which is called *Yachid* – Singular etc). This is the aspect of the essential *Heyulie* desire for kindness in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which is [an] absolutely simple [singularity]. This [desire for kindness] is similar to the essentially good and kind nature embedded in the essence of the soul (as explained above in chapter ten). Once it arose in G-d's will and desire to bestow goodness in a particular way from this general *heyulie* light,[3] [this desire] descended with a great chaining down. [Nonetheless], all [this was] still within Himself [and was still] in the aspect of Infinity (*Ein Sof*), until this desire reached the aspects of *Netzach* and *Hod* of the externality of the vessel of the "Heart".

In other words, [it reached] the external emotions (*Midot*) of *Malchut* of the Infinite (*Ain Sof*), even though as it is there, [in *Malchut* of *Ein Sof*] it completely transcends the aspect of limitations of lights within vessels. Rather, it all is literally in an aspect of Infinity (*Ein Sof*), as "He estimated it within **Himself**".[4]

Afterwards, there was a *Tzimtzum* [withdrawal] and it descended by means of the aspect of the Line (*Kav*) within the ten *sefirot* of Circles (*Igullim*) etc, until the aspect of *Keter* of *Adam Kadmon*.[5] [Now, *Keter* of *Adam Kadmon*] is the source of the concealed desire (*Ratzon HaNe'elam)* which becomes revealed as the "desire for the desire" within *Keter* of *Atik Yomin*

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[1] This refers to **all** the preceding chapters (at least from ten through thirty two). To clearly comprehend this chapter to its depth, the reader must be proficient in all those chapters. This is because here the Rebbe explains the entire chaining down and unification (*Yichud*) from the Essence of the Infinite Light (*Atzmoot Ohr Ein* Sof) until the externality of the emotions of *Zeir Anpin* of *Atzilut*, in a short form. At this point in the book it is expected that the reader is proficient in all of these concepts and their terms. For example, if the term "*Yachid*" is mentioned, it should immediately conjure in one's mind the entire explanation of what this means, or if the terms "*Atik Yomin* or *Arich Anpin*" are mentioned he should clearly know and understand both the analogies and the analogue of what these matters are. However, if the previous chapters are not clearly understood, it is highly recommended to go back and review them thoroughly, until one has a good grasp of them.

[2] Psalms 135:6

[3] This refers to the aspect of *Echad* – One, which was explained above at length in chapters ten and eleven.

[4] See *Mikdash Melech* on *Zohar* 16a. This is the aspect of *Kadmon* – Primordial (or Preceding) which was explained at length in chapters ten and eleven.

[5] See chapters sixteen, seventeen and eighteen.

etc.[6] [This desire then continued to descend] until the aspects of the desire and pleasure within *Abba* and *Imma*, and became limited within the [revealed] desire, intellect, and comprehension, which are the three upper *sefirot* of *Chochmah* and *Binah* etc.[7] [It then continued to descend] until the aspect of the seven lower *sefirot* of *Binah*. [Then it continued] until the aspect of the "immature brains – *Katnoot HaMochin*" of *NeHi"Y* of *Abba* and *Imma* [as they vest] within *Zeir Anpin*, as explained before. From there it underwent further restraint (*Tzimtzum*) on the three levels of *ChaBa"D* and *ChaGa"T* of *Zeir Anpin* etc., until the aspect of the externality of the vessels of *Netzach* and *Hod* [of *Zeir Anpin*], which is the aspect of the "Breath of the Chest". There, [the descent of] the light of the simple desire which was included in the concealed Essence of the *Heyulie* desire for kindness concludes.[8]

Moreover, this entire chaining down (*Hishtalshelut*), from the [essential] desire which arose hidden in the Essence (*He'elem HaAtzmoot*) until it came to be felt in the breath of the heart, happens and is drawn down instantaneously, since "He and His life force and organs are one".[9] This means that, "He" literally refers to the aspect of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), whereas "His life force" refers to [both] the concealed and revealed aspects of the ten *sefirot*, [which are] "like a flame [which is bound to the coal] etc".[10] [This continues] until the aspect of the ten *sefirot* of *Zeir Anpin*. "And His organs" refers to the aspect of the vessels of *Zeir Anpin*. "Are one" means that all this is still in an aspect of Infinity (*Ein Sof*).

This is because although the aspect of the vessels which limit the external emotions of the heart of *Zeir Anpin* are the ultimate "minuteness" compared to the exaltedness of the essential emotions of the aspect of *Malchut* of *Ein Sof*, they are, nevertheless, considered to be the aspect of the end of the beginning, as scripture states, "He calls out the generations from the beginning etc"[11]. Their final conclusion is the aspect of the "immature" [or "tiny"] emotions of *Zeir Anpin*.

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[6] See chapters nineteen through twenty four.

[7] See chapters twenty five and twenty six. (Also see chapters one through six.)

[8] Actually, this desire for kindness does not conclude on this level, which is the externality of the emotions of "the heart" of *Zeir Anpin* of *Atzilut*, but really continues all the way to this physical world, where it comes into actual fruition. However, because at this point we have only explained the chaining down from the Essence of the Infinite Light (*Atzmut Ohr Ein Sof*) to the externality of *NeHi"Y* of *Zeir Anpin*, this is where the chaining down, thus far, ends for us.

[9] This is in accordance with what was explained in the previous chapter, that it is specifically because of the radiance of the essence of the soul within the heart, that a person becomes aroused either with love and attraction or fear and repulsion in his heart (which is called "*Re'oota D'Leeba* – The Desire of the Heart"). This is to say that there is an instantaneous unification and bond between the essence of one's soul and the external arousal of the emotions of his heart, as if they are literally one. Likewise above, although there are a multitude of levels between the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) and the externality of the "heart" of *Zeir Anpin* (just as there are a multitude of levels between the essence of a person's soul and his heart), nevertheless, they are so totally bound up and one with each other, that they are literally as a single entity.

[10] See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. This was also explained previously at length in chapter nineteen.

[11] Isaiah 41:4

Because of this, *Zeir Anpin* is called "The Small Face",[12] [since] it is similar to the small face of a small child compared to the "Large Face"[13] of "an elder who has acquired wisdom".[14] The one is completely intellectually immature while the other is completely mature. Nonetheless, they are equally in the category of man, except that one is considered to be an "immature person", while the other is considered to be a "mature person". However, the form of how they are is the same. This is because the emotions of a child are also according to intellect and concealed desire etc, except that it becomes [revealed] with total immaturity. [However] in a mature adult, his emotions are mature, according to the breadth of his intellect and his very lofty and exalted desire.[15]

This is likewise the comparison between the immature emotions of *Zeir Anpin,* which are the emotions that are limited according to the immature intellect of *Netzach* and *Hod*, compared to the aspect of *Arich Anpin* which is called the "Large Face". [This is to say that *Arich Anpin* represents] the [mature] countenance and brains of "an elder who has acquired wisdom" from the source of the concealed wisdom [itself], which is higher than the "[Airy] Membrane (*Krooma D'Avira*)". This is the aspect of the hidden intellect (*Sechel HaNe'elam*) which is in the concealed desire (*Ratzon HaNe'elam*), which is the root of the Emanated etc.[16]

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[12] The literal translation of "*Zeir Anpin*" is "The Small Face".

[13] See Tractate *Chagigah* 13b.

[14] See Tractate *Kiddushin* 32b.

[15] It must be pointed out, that though this analogy speaks of two separate people or entities, an adult and a child, this, of course, is not the case in relation to G-d, who is the analogue. In the analogue only one Being exists. Actually, this may also be understood as the great qualitative difference between when a single individual is in a state of "mature" intellectual thought, as opposed to when the very same individual becomes emotional, in which case he is in a "state of immaturity", similar to a child who acts only according to the arousal of his heartfelt emotions. In this example, we find that there may be times that the very same person may be "mature" and in a superior state of thought and intellect, while there may be other times when the very same individual may be in a "state of immaturity", in which he is animated solely by his heartfelt emotions. Nonetheless, throughout, he is the very same individual, regardless of what state he is in. Moreover, even the "immature" state of heartfelt emotions follows the exact pattern of that which preceded it, in the emotions of the intellect, all the way to the emotions of the essence of his soul.

[16] In other words, just as there is no comparison between the state of the emotions as they exist during their arousal in the heart, compared to the state of the emotions as they exist in the essential power to conceptualize itself (*Koach HaMaskeel*), so too, there is a vast qualitative difference between the emotions of *Zeir Anpin* of *Atzilut* compared to the emotions of *Arich Anpin,* which is the desire and root of the world of *Atzilut*-Emanation in its entirety. Nevertheless, the emotions of *Zeir Anpin* are literally patterned exactly according to their arousal in *Arich Anpin*, since it is their source. If in a person's desire he is aroused with kindness and compassion towards someone or something, the heartfelt emotions will likewise be aroused with kindness and compassion, in exactly the same pattern and composition. There is no change in the pattern and composition between the heart and the desire, even to a hair's breadth. Thus, although there is a vast qualitative difference between the two levels, nonetheless, they are literally exactly the same arousal in the perception of the person experiencing them. It is only that one is in the "superior" and "mature" state, which is the arousal of his desire, while the other is on a qualitatively "inferior" or more "immature" state, which is the arousal of his heartfelt emotions. However, they have exactly the same pattern and composition, and he remains the same individual. This is likewise the case above in regard to the qualitative difference between *Arich Anpin* – The Large Face (or Personage) who is like an "elder who has acquired wisdom" as opposed to *Zeir Anpin* – The Little Face (or Personage) which is compared to a small child who completely follows his heartfelt emotions. However, as the Rebbe will point out momentarily, this, likewise, is the difference between *Arich Anpin*-the Large Face (or Personage) as compared to the higher level of *Adam Kadmon*-Primordial Man (which is also called "*Adam D'Briyah* – Man of Creation").

In the same way, even the aspect of the emotions of the concealed desire and intellect of *Arich Anpin* are in the aspect of immaturity compared to the aspect of the even greater "man", i.e. the aspect of *Adam Kadmon,* who is called "The Man of Creation".[17] (As is known, *Zeir Anpin* is called "The Man of Action", *Arich Anpin* is called "The Man of Formation" and *Adam Kadmon* is called "The Man of Creation".[18] In each of these there are ten *sefirot* in a concealed and revealed [manner], as it scripture states,[19] ["For My glory, I have created, formed, and even actualized"]. "For My glory" refers to *Malchut* of the Infinite (*Ein Sof*), "I have created" refers to *Adam Kadmon*, "formed" refers to *Atik Yomin* and *Arich Anpin*, and "actualized" refers to the aspect of *Zeir Anpin,* about whom it states,[20] "Let us make man in our image [and in our likeness]".[21])

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[17] In other words, there is a vast qualitative difference between one's general self perception and a specific desire which becomes revealed from the general desire and self perception. The one is a desire which literally includes the whole of his life in a "single glance", as explained before, while the other is merely a revelation of a particular desire which comes out of this self-perception. Nevertheless, the particular desire which is revealed can only be according to the general self-perception and desire within himself. There cannot be any divergence from the general desire to the particular desire, whatsoever. This is why the particular desires that a person has, act as an indicator and reveal how he perceives himself etc, as explained before at length. This is, likewise, the difference between *Adam Kadmon* – Primordial Man (who is also called *Adam D'Briyah* – The Man of Creation) compared to the aspect of *Arich Anpin* – The Large Face (who is also called *Adam D'Yetzirah* – The Man of Formation). *Adam Kadmon* is compared to a general self-perception and desire which includes the entirety of the chaining down of the worlds in a "single glance", just as the self-perception of a person includes the whole of his life span in a single glance. In contrast, *Arich Anpin* is comparable to a specific desire which emerges and becomes revealed out of the general desire of *Adam Kadmon*. Hence, there is a vast difference in quality between the two. Nonetheless, the desire and pleasure of *Arich Anpin* (and *Atik Yomin*) are literally according to the general desire of *Adam Kadmon*, which is the source, and are perfectly patterned after it. This is similar to the fact that one's specific desires will always be patterned in accordance with his self-perception and self-image. It is for this reason that *Arich Anpin* is called the "revelation of the concealed", since this particular desire (*Arich*) is a revelation of the concealed desire (*Adam Kadmon*), just as a person's particular desires reveal his self-perception and self-image which is his concealed desire.

[18] It was explained in chapter eighteen that the chaining down of the worlds (*Seder Hishtalshelut*) is a system which repeats itself, both in general and in particular. For example, the ten *sefirot* of every world also subdivide into ten *sefirot,* which further subdivide into ten *sefirot,* ad infinitum. This creates infinite worlds and realms, each different from the other, in that it is either more particular or more general. Likewise, the chaining down of the worlds repeats itself, so that there are general worlds and particular worlds, which, although are different, possess similarities and likenesses to the qualities they correspond to. In the "General Worlds-*Olamot D'Klalloot*", there is also a scheme of four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a "duplicate" of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-"The Simple Determined Desire of the Essence") is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of "something from nothing", but is, rather, an emanation of the Essential Light of G-d. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation, and is thus called "Man of Creation – *Adam D'Briyah*". This is because the existence of *Adam Kadmon* comes about as a creation of something out of nothing, as explained before at length. *Atik Yomin* and *Arich Anpin* which are the two aspects of *Keter* of *Atzilut* are called "Man of Formation-*Adam D'Yetzirah*", and *Zeir Anpin* of *Atzilut* is called "Man of Actualization-*Adam D'Asiyah*".

[19] Isaiah 43:7

[20] Genesis 1:26

[21] In other words, although there is a vast difference in quality between the emotions of *Zeir Anpin* of *Atzilut* and the emotions of *Malchut* of the Infinite (*Ein Sof*), nevertheless, the emotions of the "heart" of *Zeir Anpin* are literally patterned according to the emotions of *Malchut* of the Infinite, as it states, "In our form and in our image etc".

This is analogous to the formation of lines which are made small [representing] something [much] bigger, such as how a map is patterned after planet earth. Nonetheless, this image contains everything in it. Nothing is missing, not even the amount of "the thorn of the letter *Yod*",[22] except that it is a very tiny [scale model] in which the form of a tiny line may be a five hundred *Parsa* long river on planet earth, and the like. Likewise, by way of analogy, are the immature emotions of an infant, compared to the emotions of an elder of seventy years. This is similar to the ability [of an adult] to give birth to [offspring] who have a similarity to him etc. (This accords with what is explained elsewhere regarding the matter of *Bootzin Bootzin* [*Mikeetphay Yediya*] – "Small pumpkins [are discernable when they burst forth from their sap] etc".[23])

This is similarly the case in regard to the aspect of the emotions of the "Man" of [the world of] *Atzilut*. Even though they become [revealed] in a most diminished fashion (*Tzimtzum*) in comparison to the aspect of the emotions of *Adam Kadmon* and *Arich Anpin*, nonetheless, it is all one, except that it comes from the aspect of a most incredible length to a most incredible brevity.[24] (This is the meaning of [the verse,[25]] "What is his name, what is his son's name – *Mah Shmo, Mah Shem Bno*". "What is his name – *Mah Shmo*" [refers to the aspect of] *Ma"H* of *Adam Kadmon*, and "What is his son's name – *Mah Shem Bno*" is the aspect of *Zeir Anpin*,[26] as explained in several places.)

This, then, is the general *Hitbonenut*-contemplation [of the verse, "Whatever *HaShem* desires He has done, in the heavens and the earth etc"]. "Whatever *HaShem* desires" in the Essence of the Infinite Light, literally, "He has done in the heavens-*Shamayim*", which is the aspect of *Zeir Anpin*.[27] [The word "*Shamayim* – Heavens" is a conglomeration of the two words] "*Aish*

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[22] This is to say that literally everything exists in the "scale model". In this sense it is different from a regular map which does not actually possess any actual qualities of that which it depicts. Rather, this is just a smaller version which actually possesses everything which is in the larger version, but in smaller form. Likewise, *Zeir Anpin* of *Atzilut* also has ten *sefirot* (desire, intellect, heartfelt emotions, gut emotions, thought, speech and action) but in a qualitatively much "smaller" and lesser form.

[23] See Tractate *Brachot* 48a. The Talmud relates that as young children, Abaye and Rava were sitting before Rabbah and he asked them, "To Whom do we recite the blessing?" They answered, "To the Merciful One." He retorted, "And where does the Merciful One dwell? Rava pointed upward to the ceiling. Abaye went outside and pointed up toward the sky. Rabbah said to them, "Both of you will grow up to be Rabbis". The Talmud comments: This is an example of what people say, "Small pumpkins are discernable when they burst forth from their sap". The relevance of this analogy to our chapter is clearly understood, that even though *Zeir Anpin* is "small" and "immature" relative to that which is above it, nevertheless, it is the very same matter. That is, the emotions of the "heart" of *Zeir Anpin* are the very same emotions as *Arich Anpin* and *Adam Kadmon* etc, from which it receives. (See also *Siddur* (of the *Alter Rebbe*), *Erev Shabbat*, 164d, and *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p.207.)

[24] This has already been explained in footnotes nine, fifteen, sixteen, and seventeen of this chapter and in the previous chapter at length (with the analogy of how a person's essential desire radiates even in the external arousal of the desires and emotions of his heart – *Re'oota D'Leeba*).

[25] Proverbs 30:4

[26] It was explained before that the name of 45 – *Ma"H* (מ"ה) corresponds to the six emotional *sefirot*. Thus, the words "*Mah Shmo* – What is His name" can be read "*Ma"H* is His name" and the words "What is His sons name – *Mah Shem Bno*" can be read "*Ma"H* is His sons name". In other words, the emotions of *Zeir Anpin* of *Atzilut* are patterned and composed literally exactly according to the emotions of *Adam Kadmon* and above.

[27] See *Zohar Beshalach* 62b, and *Idra Zuta*, *Ha'azinu* 288a.

– Fire" and "*Mayim* – Water",[28] [that is,] *Chessed*-Kindness and *Gevurah*-Judgment of the immaturity of [the world of] *Atzilut*. ([This matter is true even down] to the aspect of the "*Shamayim* - Heavens" of [the world of] *Asiyah*-Action.[29]) This is because, "Their beginning is imbedded with their end",[30] from the *Chochmah* at the "top" of *Adam Kadmon* [all the way] to the *Chochmah* at the end, in the emotions of *Zeir Anpin*.[31]

(This [also is the explanation of] the verse,[32] "Blessed is HaShem, the G-d of Israel". [This refers to *Yisrael*] *Sabba* which is the aspect of *Adam Kadmon,* about which it states, "I have created etc". Similarly, [the verse,[33]] "Hear 'O Israel etc" which refers to the worlds of *Briyah, Yetzirah* and *Asiyah* in a general manner (*Klallut*).[34])

(More particularly, "Whatever *HaShem* desires" in the emotions of [the world of] *Atzilut*, "He has done in the heavens and the earth" of [the worlds] *Briyah, Yetzirah* and *Asiyah*, [all the way] to the aspect of the physical constellations and planets which are the root of influence for the [four categories of] inanimate (*Domem*), vegetative (*Tzome'ach*), animal

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[28] The Hebrew word for Heaven – *Shamayim* – שמים is a conglomeration of the two words *Aish* – אש (Fire) and *Mayim* – מים (Water), which correspond to the aspects of *Chessed* – Kindness (Water) and *Gevurah* – Judgment (Fire). See Tractate *Chagiga* 12a, and *Sefer Yetzirah,* Chapter 1, *Mishnah* 11 and 12, and the commentaries there. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra,* Vol.2, Page 498, and *Dvarim* Vol.4, Page 1,392 (א'שצב).

[29] That is, in truth, even the emotions of *Zeir Anpin* of the world of *Asiyah* – Actualization are literally patterned according to the desire of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), as will later be explained.

[30] See *Sefer Yetzirah*, Chapter 1, *Mishnah* 6 – "Their end is bound with their beginning and their beginning with their end". This is to say that the emotions at the end of *Zeir Anpin* of *Atzilut* are one with the emotions at the beginning of the chaining down, which are the emotions of *Adam Kadmon* (and above).

[31] The same is true of all the other *sefirot* as well, and not only *Chochmah* – Wisdom.

[32] See Samuel I, 25:32, and Kings I, 1:48, 8:15. ("*Baruch Havayah Elokei Yisrael*")

[33] Deuteronomy 6:4

[34] It appears to me that in this parenthesis the Rebbe brings out the point that just as the emotions of *Zeir Anpin* are the same emotions as the emotions of *Arich Anpin* and *Adam Kadmon*, and that they are totally and completely bound up with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), and this matter was then applied to *Chochmah* as well, that the "tiny" *Chochmah* of *Zeir Anpin* is totally and completely bound up with the *Chochmah* of *Adam Kadmon* and above etc, so also, the same is true of the aspect of *Yisrael Saba* (which represents the emotions of *Chochmah*, as explained before). As mentioned in chapter twenty six, there is an aspect of *Yisrael Saba* (the emotions of *Chochmah*) in the aspect of *Abba* of *Atzilut*, and there is also a higher *Yisrael Saba* in the aspect of *Arich Anpin*. Likewise, there is an even higher aspect of *Yisrael Saba* in *Adam Kadmon*, and as will be explained later, there is a lower *Yisrael* which is called "*Yisrael Zoota* – The Little Yisrael". The point of this parenthesis is that although there is no comparison between the aspect of *Yisrael Saba* (the emotions of *Chochmah*) of *Adam Kadmon* and the aspect of "*Yisrael Zoota* – The Little *Yisrael"* of *Zeir Anpin*, nevertheless, the "Little Yisrael" (the emotions of *Chochmah* of *Zeir Anpin*) is literally the same as the emotions of *Yisrael Saba* (the emotions of *Chochmah*) of *Adam Kadmon,* with no divergence from it whatsoever, even to the minutest amount of "the thorn of the letter *Yod*". In other words, even the lowest aspect of "*Yisrael*" is literally patterned according to the essential desire of G-d and how He estimated within Himself (in the emotions of *Chochmah* of *Malchut* of the Infinite – *Ein Sof*). This is in accordance with what was explained in this chapter in regard to the comparison between the heartfelt emotions of *Zeir Anpin* and the emotions of *Arich Anpin* and *Adam Kadmon*. (The explanations of the particulars of the aspects of *Yisrael* and *Yaakov* will be given in subsequent chapters.)

(*Chai*), and speaker (*Medaber*) in the physical [world], [all of] which will be explained with the help of G-d.[35])

End of Chapter Thirty Three

[35] All of the above was the explanation of this verse "Whatever *HaShem* desires, He has done in the heavens and the earth" according to the general explanation of the chaining down of the worlds (*Hishtalshelut D'Klalloot*). However, in the particular explanation of the chaining down of the worlds (*Hishtalshelut D'Pratoot*), it means "Whatever *HaShem* desires" in the emotions of *Zeir Anpin* of *Atzilut*, "He has done in the heavens and the earth" of the worlds of *Briyah, Yetzirah* and *Asiyah*, all the way until this physical world. This is to say that even the most final *Tzimtzum* in the actualization of our physical world and everything therein, is totally one with and bound to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which preceded the *Tzimtzum*. (This is similar to how a person's most limited and particular actions are totally bound with the very essence of his soul). This will all be explained in later chapters, with the help of G-d.

SHA'AR HAYICHUD
The Gate of Unity

By
The Holy Rabbi Dov Ber of Lubavitch

Introduction to Chapter Thirty-four

By Shimon Markel
Edited by Rabbi A. Markel

Part One

In the following chapter the Rebbe begins to explain the aspect of the emotions of the world of *Atzilut* – Emanation, which are called *Zeir Anpin*. He begins by stating that there are two general states and levels of *Zeir Anpin* (the emotions). These two states are called *Yaakov* and *Yisrael*. To fully understand the explanations of the chapter in regard to these two general states and the difference between them (including all their particulars), the following introduction should be read.

Within the aspect of the heart there are emotions, such as the aspects of love or hate etc. For instance, when a person sees something he loves, which his soul is attached to, his heart will be drawn after it. When he sees something he hates, his heart is moved to despise and distance himself from it. These are the aspects of the right and left lines of the heart (*Chessed* and *Gevurah*). All subsequent emotions are particular "branches" of these two primary emotions.

Now, the emotions of the heart are drawn from the emotions of the intellect. This is because in the intellect there also is an aspect of emotions, except that as they exist there they are not actual emotions of love and fear altogether. Rather, they are intellect, such as an intellect which necessitates love for something or an intellect which necessitates hate for something. It is, therefore, possible for the emotions to exist intellectually, even though what he loves or hates is not present. Rather, his intellect necessitates that **if** this thing would be present, it would be fitting to either love it or hate it, etc. In contrast, the emotions of the heart do not arise except if what he loves or hates is present. Only then do the actual heartfelt emotions of love or hate come into play and become revealed in the heart.

As explained above, within the intellect are the two aspects of *Chochmah* and *Binah*. There are emotions in the aspect of *Binah*, which are emotions of comprehension, and there are emotions which are higher than the comprehension and reasoning of *Binah,* as they exist in the aspect of *Chochmah*. This is the aspect of how the essence of a person's intellect, which is higher than reasoning, necessitates and compels him to lean either towards *Chessed* or *Gevurah,* to love or to hate something etc. (As explained in chapter twenty-six, the emotions of *Chochmah* are the emotional leanings of the intellect towards either kindness or severity before spreading forth into the comprehension and reasoning. That is, as of yet, he cannot explain why this is his leaning and opinion, however, this is how he sees things. This is similar to the Talmudic incident in which, "Rav was silent" and did not respond to the difficulties posed against his position, even though he did not submit to the opposing view

etc. In contrast, the emotions of *Binah* are the tangible explanations and reasons of why this is his position.)

Now, as known, "*Chochmah* is found from nothing". This "nothing" is the aspect of the potential power to conceptualize (*Koach HaMaskeel*) which is higher than *Chochmah* itself and is the hidden potential power and source of intellectualization and conceptualization. It is from this power and source that all the various particular flashes of insight and intellect become revealed. This intellectual flash of insight comes forth into a state of revelation from its concealed source in a manner of a "skip – *Dilug*" from "nothing" to "something".

(However, although the revelation of kindness in the heart also comes from its concealed source, nevertheless, this does not occur in the manner of a "skip – *Dilug*", but rather, it comes from being concealed (in the mind) to being revealed (in the heart). Therefore, it is only considered to be a progression or chaining down of "something from something" (*Yesh M'Yesh*). In contrast, *Chochmah* occurs in the way of a "skip – *Dilug*" from "nothing to something" (*Yesh M'Ain*). This is evidenced from the fact that the revelation of kindness in the heart does not require toil. Rather, all that is required is the arousal of desire. As soon as a person's desire to do goodness or kindness is aroused, the kindness immediately becomes revealed in his heart. Such is not the case in regard to intellect. Even when a person's desire is aroused to conceptualize and "be wise", it does not become revealed except through great toil and effort. This indicates that the source and root of *Chochmah* is in a state of "nothingness – *Ein*" and may, therefore, be revealed only through great toil and effort.)

This potential power to conceptualize (*Koach HaMaskeel*), is called "the hidden wisdom – *Chochmah Stima'ah*, since it is the source of the intellect, and is itself hidden and above actual thought, but is rather included in the essence of the desire (*Arich Anpin*), as previously explained. Now, just as there are emotions in *Chochmah* and *Binah,* as mentioned above, so is there also an aspect of emotions in this **source** of *Chochmah*, as it is included as a "nothing" in the essence of the desire (*Arich Anpin*). These are the emotions of the aspect of the "hidden wisdom"- *Chochmah Stima'ah*. (Likewise, in the same manner, there are even higher emotions than the aspect of the "hidden *Chochmah*", as they exist in the very essence of the desire itself (*Keter* of *Arich Anpin*), and even higher, as they exist in the essential pleasure (*Atik Yomin*), and even higher, all the way to their original source within the very **essence** of the soul itself, which is even higher than pleasure and desire, as previously explained.)

In light of the above, we may now understand that there are two aspects, *Yisrael Saba* – The Elder Israel and *Yisrael Zoota* – The Little Israel:

The aspect of *Yisrael Saba* – The Elder Israel, is the aspect of the emotions of *Chochmah* and *Binah* and the emotions of the "hidden intellect – *Chochmah Stima'ah*". This is because the word "*Saba*" is the Aramaic for the Hebrew word "*Zaken* – Elder", as in the verse "*Zaken Shekana Chochmah* – An elder who has acquired wisdom" from the actual source of wisdom itself. The matter of "acquisition (*Kinyan*)" means that it is drawn down (from one domain to another) without any actual transformation in its state of being at all. For example, when someone acquires or purchases something there is no essential change in the thing itself. Rather, the only change is that it is transferred from one domain to the other. It originally was in the domain of the seller and now is transferred to the domain of the buyer etc.

In the same manner, as the emotions are included in the intellect of *Chochmah* and *Binah*, the intellect radiates within them without any concealment or change of being at all. This is likewise true of the emotions of "the hidden wisdom – *Chochmah Stima'ah*" wherein they are totally included and one with the source of intellect, which radiates within them. They have no separate existence from it at all. It is because of this that the emotions of the intellect, including the emotions of the "source of intellect" are called, "The Elder Israel – *Yisrael Saba*".

This, then, is the meaning of the verse,[1] "What (*Ma"H*) is his name and what (*Ma"H*) is his son's name". (As previously explained, the aspect of *Ma"H* refers to the six emotional *sefirot*.) The first part of the verse, "What (*Ma"H*) is his name", refers to the aspect of the emotions as they exist in the "hidden wisdom – *Chochmah Stima'ah*". The second part of the verse, "What (*Ma"H*) is his son's name", refers to the aspect of the emotions which are "born" in the brain, as they exist in the aspects of *Chochmah* and *Binah*. That is, they are "born" or become revealed from the "hidden wisdom-*Mocha Stima'ah*, which is the source of *Chochmah* itself.

However, the aspect of *Yisrael Zoota* – The Little Israel, is the aspect of the emotions that are drawn into the heart which is **below** *Chochmah*. (That is, the term "An elder who has acquired wisdom" is not applicable to actual heartfelt emotions, since they only receive a glimmer of a glimmer of the emotions of the intellect, and do indeed undergo a change of their state of being.) They are called "Little Israel – *Yisrael Zoota*" because they are in a state of immaturity. This is because they only become revealed through the concealment of the main essence of the intellect. As stated, they only receive a glimmer of a glimmer of the essence of the intellect as it is drawn forth into the heart to vest within the heartfelt emotions of *Chessed* and *Gevurah*. This glimmer of a glimmer is called, "The intellect of the emotions", and is only drawn from the aspect of the external vessels of *NeHi"Y* of *Chochmah* and *Binah,* whereas the essential light of intellect itself becomes withdrawn and concealed.

For example, this is similar to the seminal drop which is drawn from the brain of the father (*Abba*), which comes only from the externality of the vessels. Moreover, the seminal drop is only from the most external vessels, since it is derived from the spiritual intellect as it is already vested within the physical brain. This is in contrast to the above revelations of intellect which are more spiritual and do not actually vest within the physicality of the brain. Nevertheless, there is a benefit in the seminal drop of the father in that the very essence of his soul is vested in it (since it results from the pleasure (*Atik*) which draws out the essential self). It is for this reason that this gives birth to a child who resembles his father.

With the above in mind, we can now understand a second meaning of the verse, "What (*Ma"H*) is his name, and what (*Ma"H*) is his son's name." That is, both the aspects of the intellect of *Chochmah* and *Binah* **and** the aspect of "the hidden wisdom – *Chochmah Stima'ah*" are included in the first part of the verse, "What (*Ma"H*) is his name". The second part of the verse, "What (*Ma"H*) is his son's name" refers to the aspect of the heartfelt emotions, which come about in a manner of "birth" from the seminal drop (as will be explained), specifically after the main essence of the intellect has become withdrawn and concealed and only a glimmer of the intellect radiates within them. This is called an "offspring light – *Ohr*

[1] Proverbs 30:4

Shel Toldah". (That is, it is no longer the essential light of the intellect itself, but is rather only an "offspring light" which is "born" of it.)

More particularly, this may be further understood as follows: In various places it is explained that the letter *Aleph* (א) represents the *sefirah* of *Chochmah*, as in the verse,[2] "*A'Alephcha Chochmah* – I shall teach you wisdom". (*Chochmah* is called a teacher since it is the aspect of the influencer relative to the aspect of *Binah,* which is the recipient of the wisdom etc.) Now, as may be observed, the form and image of the letter *Aleph* (א) has a *Yod* (י) at its top, a *Yod* (י) at its the bottom, and the line of a *Vav* (ו) in its middle. Now, the point of the *Yod* (י) which is above, is the aspect of *Chochmah* of *Chochmah*[3] which receives from the light of *Keter* (i.e. from the aspect of "the hidden wisdom – *Chochmah Stima'ah*" of *Keter*, i.e. *Arich Anpin*). This is as stated, "*Chochmah* is found from nothing". This level is called "*Pele* – Wondrous" or "*Pla'ot Chochmah* – The Wonders of *Chochmah*". (The word "*Pele* – Wondrous" (פלא) is the reverse letters of "*Aleph* - Teach" (אלף). This, then, is the aspect of the "brain" of the "father – *Abba*".) This is because the aspect of *Chochmah* of *Chochmah* is the most supernal aspect of *Chochmah*, and is like the aspect of *Atzilut* of *Chochmah* itself. It is for this reason that it is called "*Pele* – Wondrous" (פלא). In contrast, the lower *Yod* (י) is the aspect of *Yesod* of *Abba* (*Chochmah*) which influences below to *Binah* in an aspect of an intangible point of insight which becomes revealed in the depth of the comprehension (*Omek HaMoosag*) of *Binah*.

(The letter *Beit* (ב) represents the aspect of *Binah*, as is explained regarding the letter *Beit* (בית) which is the first letter of the first word of the Torah, "*Bereshit* – In the Beginning" (בראשית). The point in the center of the letter *Beit* (ב) of the word "*Bereshit* – In the Beginning" (בראשית) represents the point of *Chochmah* which flashes into *Binah*. This is because the letter *Beit* (בית), when spelled out, is the same as the word "*Bayit* – House" (בַּיִת). As was previously mentioned, this union of the point of the insight of *Chochmah* within the comprehension of *Binah* is known as, "the point [of *Chochmah*] within the palace [of *Binah*] – *Nekudah BeHechalah*". This is also in accordance with the verse,[4] "A house (*Bayit*) is built with wisdom (*Chochmah*).")

Now, the line which is in the middle of the letter *Aleph* (א) represents the "six directions" (the emotions) of *Chochmah*, for it is similar to the letter *Vav* (ו) which has the numerical value of six. Thus, we find that, as a whole, the form of the letter *Aleph* (א) represents *Chochmah* (*Abba*). The *Yod* (י) on top is the aspect of *Chochmah* of *Chochmah* (i.e. the "brain" of the "father – *Abba*"), the *Vav* (ו) in the middle is the aspect of the "six directions" (The emotions of *Chochmah*), and the *Yod* (י) at the bottom is the aspect of the point of *Yesod* of *Abba* – Father (*Chochmah*) which influences down into *Imma* – Mother (*Binah*).

From the above it is understood that in *Chochmah* itself there are two aspects. This is to say that there is *Chochmah* of *Chochmah,* which is the essential light of *Chochmah* itself. This is the

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[2] Job 33:33

[3] It is explained in various places that the upper point of the *Aleph* includes all three upper *sefirot* of *Chochmah,* which are *Keter, Chochmah* and *Binah* of *Chochmah*. (See *Biurei Zohar* of the *Tzemach Tzedek, Parshat Balak* - chapter 10 (p.532).)

[4] Proverbs 24:3

aspect of the upper *Yud* (י) of the letter *Aleph* **(א)**, which refers to *Chochmah* of *Abba* as it receives from the aspect of "the hidden wisdom – *Chochmah Stima'ah*" of *Arich Anpin*. In regard to this it states, "What (*Ma"H*) is his name and what (*Ma"H*) is his son's name". More particularly, however, when this *Chochmah* of *Chochmah* itself comes to influence down to *Binah*, there issues forth a seminal drop or seminal flash of insight which comes to be revealed only through the constraints and measurement of the line of the *Vav* (ו) of the *Aleph* (א). This is the aspect of the seminal point of the lower *Yud* (י) of the letter *Aleph* (א), which represents the aspect of *Yesod* of *Abba* – Father (i.e. *Chochmah*).

We may now understand the particular explanation and meaning of the statement of the Rebbe in the following chapter that: **"The emotions which are below *Chochmah* [intellect] are called "*Yisrael Zoota* – The Little Israel", for they are in an aspect of immaturity."** This refers to the aspect of how the emotions are included and concealed within the seminal drop and flash of insight which is below the main essence of the intellect of *Chochmah* of *Chochmah* and is only the aspect of the seminal flash of *Yesod* of *Abba* which spreads forth into *Binah*. **"[This is] because of the fact that they come [to be revealed] with the concealment and withdrawal of the main essence of the intellect."** This is to say that the main essence of the intellect of *Abba,* which is the aspect of *Chochmah* of *Chochmah,* becomes withdrawn and concealed.

"[All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth in order to give rise to and [for example] **bring out an <u>intellect</u> for kindness (*Chessed*) and love, which is called "*Chessed Zoota* – The Little Kindness"."** As previously explained, *Netzach* and *Hod* are the aspects of "the kidneys that give council" and determine exactly what to reveal and bring down to the recipient through the aspect of *Yesod* which mediates between the two and receives the limited influence etc. (Allegorically, this is compared to the aspect of the two testicles of the father.) Thus, we find that the actual essence of *Chochmah* of *Abba* is withdrawn and concealed, and only a limited and restrained influence of the seminal drop and flash of insight is sent forth into *Imma* – Mother (*Binah* of *Atzilut*). (We have underlined the word "intellect" to emphasize that although we are speaking of the source of the emotions of *Zeir Anpin*, nevertheless, this flash of insight from *Yesod* of *Abba* (*Chochmah*) into *Imma* (*Binah*) is still pure intellect and not yet emotions at all. Moreover, this seminal flash of insight is still considered to be an aspect of the "nothing (*Ein*)" of *Chochmah,* relative to the "something (*Yesh*)" of *Binah*, and is still the intangible depth of the comprehension. (For example, the emotions as they exist in this seminal drop of *Chochmah* do not yet have a tangible explanation and reasoning, as explained previously regarding the matter of "Rav was silent".) Nonetheless, the birth and growth of the heartfelt emotions is compared to the conception, birth and developmental growth of a child, and just as the main essence of the child comes from the seminal drop of the father, so too, the main essence of the emotions is from this seminal flash of insight and perception, as will soon be explained at greater length.)

"(Allegorically, this is like the seminal drop which is in the brain of the father etc. Similarly, it states "What (*Ma"H*) is his son's name" in reference to "*Yisrael Zoota* – The Little Israel" which is drawn from the seminal drop of *Abba* (The Father) [i.e. *Chochmah*] etc, as is known.)" This is to say that there is a vast difference between how the seminal drop is, as it still is totally included in *Chochmah* of *Chochmah* which is "the brain -

Moach" of "the father – *Abba*", in contrast to how the seminal drop spreads forth from *Yesod* of *Abba* (*Chochmah*) to ultimately become the source of actual heartfelt emotions. Thus, more particularly speaking, regarding these two aspects of the essential light of *Abba* (which is *Chochmah* of *Chochmah*) and the aspect of the point of the flash of insight (*Yesod* of *Chochmah*) which is the seminal drop which is "the son" (*Zeir Anpin*) it states, "What (*Ma"H*) is his name, and what (*Ma"H*) is his son's name".

Part Two

The explanation of all of the above, in addition to how the emotions are included in the seminal drop and flash of insight of *Chochmah* which then develop in *Binah,* may further be understood as follows: It was previously explained that *Chochmah* is the aspect of intangible "nothingness" while *Binah* is the aspect of tangibility and "something-ness". This is because the influence of *Chochmah* is drawn forth like a flash of lightening from above to below, and is only the aspect of a point. Afterwards, in *Binah* this point spreads out into a length and breadth, which is the length and breadth of the contemplation and comprehension, as was previously explained using the analogy of the length and width of a river (on the verse, "*A river came out of Eden*" etc.) For this reason, the *Yesod* of *Abba* - Father (*Chochmah*) is an aspect of spreading forth from above to below, for it is the aspect of the flash of the point of insight which spreads forth from influencer (*Chochmah*) to recipient (*Binah*). *Binah* is the aspect of the recipient of this influence, and is therefore called *Imma* – Mother.

Now, as explained in chapter twenty-six, the heartfelt emotions are born specifically out of a unification of *Abba* – Father (*Chochmah*) and *Imma* – Mother (*Binah*), i.e. when the influence of the light of *Chochmah* is drawn forth into the vessel of *Yesod* of *Binah*. As mentioned in chapter thirty, this is analogous to the seminal drop, which certainly includes the entire form within itself, including all the particular limbs of the child which will be developed etc. This is similar to the fact that if one examines a lima bean, he will find an entire tiny lima plant folded within it. However, in the seminal drop, all of the limbs, literally from head to toe, are included there, but in a more spiritual and refined manner. At this point, if observed under a microscope, one will not see anything remotely resembling a tiny man. Nonetheless, everything is there in a very hidden fashion, encoded into the DNA etc. This means that the seminal drop only contains the spiritual potentiality for each limb which will develop in the mother's womb etc. Moreover, the spiritual "organs" are so totally concealed there to the extent that we are not aware of their existence altogether.

However, during the nine months of pregnancy, once the fetus begins to form in the mother's womb, it progressively takes on more and more recognizable characteristics, though it is still concealed in the womb. Moreover, although its state of existence is more recognizable than its state as a seminal drop, nonetheless, it still is concealed and totally dependant on its mother. This is because a fetus only consumes whatever its mother consumes, as known. Even so, the extent of the concealment at this stage is not at all comparable to the extent of concealment and complete inclusion when it was a seminal drop, in which the organs only existed as spiritual potentialities and were completely hidden.

According to this analogy we may understand the birth of the emotions from the aspect of *Yesod* of *Abba* which was mentioned above. In the seminal drop of *Chochmah* the emotions are in an aspect of great concealment, and their existence is not noticeable whatsoever. This is not the case in regard to *Binah*, in which the existence of the emotions is felt to a much greater degree, although, even as they are in *Binah* they still are concealed, like a fetus in its mother's womb. As is clearly observable, there is an arousal of love and fear even in the brain of *Binah*. This arousal is called "intellectual love and fear", as is known.[5] Although it is only an arousal of intellect alone, nevertheless, there is an aspect of emotions, such as the emotions of love etc. However, it is totally included and one with the intellect itself, and is not felt to be an aspect of a "something" in and of itself.

This is not the case, however, after the emotion is born "out of the womb" of *Imma* – the Mother (*Binah*). Here, there is the birth of heartfelt emotions which come out completely revealed as totally felt emotions and indeed have an existence of their own, (as if they are) completely separate from the power of the intellect. Nonetheless, even as the emotions are aroused as they are included in the intellect (of *Binah*) they are recognizable and felt as an existence of the aspect of emotions, and are, literally, according to how they will be afterwards, when they become revealed in the heart from their former state of concealment.

However, as they are in *Binah* they still are concealed within the intellect. This is, literally, like the analogy of a fetus which is in its mother's womb. There, it does indeed have a recognizable and felt existence of its own, but is, nonetheless, concealed and included in the womb and is nourished solely by what the mother consumes etc. (Likewise, the nine months of pregnancy correspond to the nine *sefirot* of the emotions of *Zeir Anpin*.) In contrast, the aspect of the emotions which are included in the aspect of *Chochmah,* which transcends comprehension, do not possess a recognizable or felt existence as an emotion or arousal whatsoever, as of yet. Of course, they most certainly and necessarily have an existence, even as they are in *Chochmah,* nonetheless, they are spiritual and refined without any noticeable existence whatsoever. This is, literally, comparable to the fetus as it is concealed and included when it still is only a seminal drop etc.

(As previously mentioned, the first letter *Heh* (ה) of the tetragrammaton (the four letter name of G-d, *Havayah*) refers to the aspect of *Binah*. Now, the letter *Heh* (ה) has a small leg which is in the form of a tiny *Vav* (ו). The main body of the *Heh* (ה) is in the form of the letter *Dalet* (ד), which represents the aspect of spreading forth to a length and breadth. This is the aspect of the length and breadth of the comprehension of *Binah* itself. The small leg of the *Heh* (ה), which is in the form of a *Vav* (ו) (which has a numerical value of six) represents the aspect of the six emotions (of *Zeir Anpin*) as they are included within the "womb" of *Imma* (*Binah*). However, at this stage of the emotions, they are only a "tiny *Vav*", representing the smallness and immaturity of the emotions. This is because as long as the emotions are concealed within *Binah* they are only like a fetus which is "folded over three within three, with its head between his knees" (i.e. in the "fetal position").

This is in contrast to how the emotions are included in the aspect of *Chochmah*. As previously explained, *Chochmah* corresponds to the letter *Yud* (י) of the four letter name of G-d. The

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[5] See *Kuntres HaHitpa'alut* (A Tract on Divine Ecstasy) and Part 3 of "The Knowledge of G-d".

letter *Yud* (י) is like a point. The six emotions (and the aspect of *Malchut*) are included in the *Yud* (י) of *Chochmah* in a manner of total concealment. They are not observable in the *Yud* (י) itself, but are only implied. That is, when one spells out the implied letters of *Yud* (י) it is spelled *Yud-Vav-Dalet* (יו"ד). The letter *Vav* (ו) has a numerical value of six and corresponds to the aspect of the six emotional qualities of *Zeir Anpin*. (As will be explained later on in the book, the letter *Dalet* (ד) corresponds to the aspect of *Malchut*, which is called "*Dal* – Poor" (דל), as she has nothing of her own but only what she receives from the other *Sefirot*.) Thus, these aspects are included in *Chochmah* in a manner of total concealment.[6])

From all of the above we may now understand why it is that when the emotions of *Zeir Anpin* are still included in the aspect of *Abba* (*Chochmah*) it is considered to be a true "Inclusion – *Hitkaleloot*". In contrast, when they descend as a seminal flash to become developed in *Imma* (*Binah*) they are considered to be in a state of gestation, like a fetus in the womb of its mother, and are called an "*Ubar* – Fetus". This is the first state of the emotions, as they are still within the intellectual statures of *Abba* and *Imma*, before they are "born" as a "something" in and of themselves.[7]

Part Three

Let us now continue to explain the upcoming concepts of the chapter. The Rebbe states, **Now, from the aspect of *NeHi"Y* of *Abba* there is drawn forth into *NeHi"Y* of *Imma*, which is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness.** From all of the above, this statement is self understood. This is to say that as the emotions are included in *Chochmah* they do not yet have the existence of a "something", in a way of explanation and reasoning, as in the above example of "Rav was silent". Rather, they are only the intellectual emotional leanings which come from the perception of the power to conceptualize itself, and really even higher, in the pleasure of the soul. It is only afterwards, when this leaning of the perception of *Chochmah* becomes invested within the comprehension of *Binah*, that these leanings are given an actual existence with tangible comprehension and reasoning.

The Rebbe then states: **However, the aspect of *NeHi"Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions].** The explanation of this may be understood as follows. From the analogy of a fetus in its mother's womb it is understood that it already has a recognizable existence of its own, and is not totally one with the mother's existence, as it was with the father, before impregnation. That is, the mother is the "carrier" and "host" of the fetus, but its existence is not really her existence, as it was before it was emitted from the father.

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[6] See Biurei Zohar of the Tzemach Tzedek, Vol.2, Balak pg.1001

[7] See chapter thirty-four of *Likutei Biurim* from R' Hillel of Paritch. Also see *Biurei Zohar* from the *Tzemach Tzedek, Parshat Balak* p. 530-533. Also see *Biurei Zohar* from the *Mittler Rebbe* (Rabbi Dov Ber of Lubavitch), *Parshat Balak, Ma'amar* "*Ki M'Rosh Tzurim Arenu*" p.103a. Also see *Pardes Rimonim, Shaar 23, Chapter 1,* (section on "*Adam*"). See also *Etz Chaim, Shaar* 20, Chapter 3, (and *Shaar* 17, Chapter 2.

However, since it is concealed in her womb and has not been born yet, it cannot be readily differentiated from her. Moreover, although it has its own existence, nonetheless, it is still completely dependant on the mother and "consumes only what she consumes".

Throughout the nine months of pregnancy it progressively develops until, when it is complete, it is prepared to come out. At this point there are two reasons why the infant comes out of the womb and is born. Firstly, the infant itself desires to come out. Secondly, the mother no longer can contain and carry the child, for it has grown beyond her capacity. Hence, her body expels the baby and it becomes a completely independent individual, who exists in and of himself.

In the same fashion above, as the emotions are included in *Imma* (i.e. *Binah*), the brain of *Binah* is like the "carrier" or "host" for the seminal flash and perception of *Chochmah*. Nevertheless, the brain of *Binah* develops it into a tangible concept that may be grasped and comprehended. Because of this, as the initial concept is caused to grow, so are the emotions and their arousal within the intellect caused to grow. An example of this is that when a person contemplates something depressing, his mind itself will become saddened (until afterwards, his heartfelt emotions will likewise respond with heartfelt feelings of depression). Similarly, when he contemplates and dwells upon something joyful in his mind, his mind itself becomes aroused with joy (until he becomes aroused with joy in the heartfelt emotions of the heart). This is because it is the comprehending brain of *Binah* which has the power to take the seminal point of the concept and develop it into tangible comprehension. However, as is clearly observable, the more that one thinks about something in his brain of *Binah*, the more the matter expands and grows, and the emotional arousal of his thoughts and intellect likewise become expanded, until his mind no longer can contain the great arousal taking place in it.

At this point the "infant", i.e. the emotional arousal of the intellect has developed to the point that it no longer can be contained within the brain of the comprehension (since the emotions themselves are really not a matter of the comprehension altogether, but actually are of a higher order than comprehension. The comprehension merely causes them to grow, as explained above. The comprehension merely develops the seminal emotions of love and fear etc.) Therefore, at this point the intellect withdraws and expels the expanded emotions which it can contain no longer.

Part Four

For, as is clearly observable, the reasoning and the intellect becomes shortened and withdrawn when there is an arousal of the [heartfelt] emotions. The reason intellect and reasoning withdraw in order for the emotions to be born may be understood through the following explanation of **the matter of "You shall see on the birthing stones" that the thighs become cold during the time of [labor] and birth:**

The Torah relates how Pharaoh commanded the midwives to kill all Jewish male newborns. The verse states,[8] "And he said, when you are assisting the Hebrew women at childbirth… and you see on the stones; if it is a son, you are to kill him, and if it is a daughter she shall live." The Talmud states regarding this,[9] "What are the stones to which the verse refers? Rabbi Chanan said: "Pharaoh gave over a great and dependable sign of imminent childbirth to the midwives. He said to them, 'When a woman kneels to give birth, her thighs become as cold as stones.'" Etz Chaim[10] explains that because the opening of the womb (*Yesod*) is very small, the child is not capable of coming out through it. Thus, when the period of *Ibur* (the development of the fetus during pregnancy) is complete, the fetus has fully developed into an infant and it now is time for its birth, the spiritual light and vitality of the aspect of *NeHi"Y* (the thighs) of *Imma* (the mother) withdraws from its place, and arises into the body of the mother herself. It is the withdrawal of this additional light and life force into the torso and womb of the mother which gives her the extra force and strength to give birth to the baby, so that it can exit her womb.[11] However, because of the withdrawal of the light and life force from her thighs, they become as cold as stones.

Now, from this analogy of how childbirth takes place in human beings, we may understand the analogue. The "thighs" of the "mother" refer to the aspect of *NeHi"Y* of *Imma* (*Binah*). As mentioned above, the more one thinks about something in his brain of *Binah*, the more it expands and grows, and the emotional arousal of his thoughts and intellect concerning the matter become expanded, until his mind can no longer contain the great arousal taking place within it. At this point the "infant", i.e. the emotional arousal of the intellect, has been developed to the point that it can no longer be contained within the brain of comprehension. At this point, the emotions must be "born", i.e. expressed, and brought forth into the heart with actual **heartfelt** emotional arousal. However, in order for the "child" (i.e. the heartfelt emotions) to be born, it is necessary for the intellect and reasoning to withdraw into itself. It is for this reason that when one has an arousal of his heartfelt emotions, his intellect and reasoning withdraws.

Because, the first *NeHi"Y* is withdrawn and a new *NeHi"Y* is drawn forth. That is, the aspects of *NeHi"Y* (i.e. the "thighs") of the comprehension of *Binah* (i.e. the "mother") are withdrawn in order to give rise to a heartfelt emotional arousal. Only afterwards does the intellect give forth a new *NeHi"Y* in order to develop the child (as will soon be explained). If the intellect would not initially withdraw it would be impossible for an arousal of heartfelt emotions to take place.[12] From all of the above we can clearly understand the particular explanation of how *Zeir Anpin*, the stature of the heartfelt emotions of the world of *Atzilut*, is born out of *Abba* (i.e. *Chochmah*) and *Imma* (i.e. *Binah*) of the world of *Atzilut* - Emanation.

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[8] Exodus 1:16

[9] Sota 11b

[10] See *Etz Chaim, Heichal Z"A, Shaar HaMochin,* Chapter 3.

[11] It is explained there that this additional life force and vitality within the torso (*Tiferet*) of the mother serves a third function as well. That is, it causes the milk to begin to flow after childbirth so that the child can begin its second stage of maturation which is called "*Yenikah* – Suckling", as will be explained later.

[12] It is for this reason that when one is having an intense emotional arousal, like anger, one cannot tell him anything at all to calm him down. This is because his intellect has withdrawn and his emotions are not a thing of reason.

(However, the difference between the analogy and the analogue is clearly understood. In the analogy, the father, mother and infant are three separate entities and individuals. In contrast, in the analogue, *Abba* (i.e. the stature of *Chochmah*), *Imma* (i.e. the stature of *Binah*, and *Zeir Anpin* (i.e. the stature of the emotions) are all one single entity and being.[13] This is similar to the fact that in a human being, his wisdom is one with his essence, his understanding is one with his essence, and his emotions are one with his essence. Likewise, *Abba* of the world of *Atzilut* is one with the Essence of G-d, *Imma* of the world of *Atzilut* is one with the Essence of G-d, and *Zeir Anpin* of the world of *Atzilut* is one with the Essence of G-d, as previously explained at length.

Moreover, there is another difference between the analogy and the analogue in that when a human mother gives birth, she loses that which was concealed in her. In contrast, when the emotions are born out of *Binah* comprehension, in truth there is no actual loss in *Binah* itself. The intellect merely recedes. Clearly, [through *Hitbonenut*] the same emotion may be brought forth again from *Binah* (Contemplation) afterwards, so there is no actual loss.)

Part Five

Now, after all of the above explanations regarding the "birth" of *Zeir Anpin*, (The heartfelt emotions of *Atzilut*), we may now continue to understand of the various levels of the "maturation" of *Zeir Anpin* itself, once in is "born". In the analogy, a physical child is initially born small and then undergoes different stages of maturation until he reaches his most complete state of maturity. Likewise, when the emotions are initially born out of the comprehension, they are brought forth in a completely "immature" state of being, because of the *Tzimtzum*-lessening between the intellect and the heartfelt emotions (i.e. the "*Meitzar HaGaron* – the narrow of the neck"). At this point, there is almost a total withdrawal of the intellect, similar to a newborn infant who lacks almost all intellect. Afterwards, however, the emotions slowly develop until, [finally], they reach a complete state of development, in which the light of the intellect radiates to a great degree within the emotions.

This may be understood as follows: When the emotions are in an aspect of a "fetus – *Ibbur*" within the womb of the "mother - *Imma*" (*Binah*), they are only in an aspect of "three within three etc". That is, the "head" of *ChaBa"D* (The intellect) is within *ChaGa"T* (The emotion), and *ChaGa"T* is within *NeHi"Y* (The gut emotion). This is like the fetus in its mother's womb. It is in the fetal position, folded over with its head is between its knees. Likewise, at this stage all that is revealed of the emotions is the aspect of *NeHi"Y*, which is called the "natural" [or instinctual] (*Mootba*) aspect of the emotions. That is, the natural character of the child already exists even as it still is in its mother's womb. This means that a kind and giving person's nature was already embedded in him at the very start of his inception and while he was being formed in the womb.

Afterwards, when he is born and begins to grow, these natural tendencies and emotions grow with him as well, in accordance to the growth and development of his intellect and

[13] See *Pardes Rimonim, Shaar* 22, Chapter 1.

reasoning. This is because the intellect and reasoning invests within them in a much more expansive manner than their original capacity, when they were first formed. We can clearly observe that when a person has a personality trait in his youth, this trait is very small and undeveloped compared to how it later develops as his intellect expands and develops.

An example of this is someone who is a spendthrift in his youth. As he grows and his intellect radiates to a greater degree, this characteristic and natural trait will grow and develop to a far greater degree than its original state when he was but a small child. This is because the intellect which vests within the emotion expands it, causing it to grow. As we can see, when a child is born, over time his emotions and characteristics slowly but surely grow, but only in accordance to the growth of his intellect. This is the meaning of the verse, (Proverbs 12:8) "According to his wisdom shall a man be praiseworthy". This, then, is what is called "*Mochin D'Yenika* – the Brains of Suckling", which is the development of the natural character of the emotions (*NeHi"Y – Mootba*), according to the intellect.

However, this growth is still only an aspect of "Immature Brains" (*Mochin D'Katnoot*), and is not at all within the category of "Mature Brains" (*Mochin D'Gadloot*). This is because although the emotions are expanded according to the growth of the intellect, nevertheless, the intellect is invested in them only in a very greatly concealed manner. That is, to the eye, all that can be seen is the natural arousal of the emotions (just as when he was a child). The only difference is that now this character trait has become magnified to a greater degree than when he was an infant. Nevertheless, the intellect is completely and totally concealed. In the above example of a person who by nature is a spendthrift, it is the very same trait, but on a larger scale. Concealed within it, in its innermost depth, is the radiance of the intellect which causes it to grow and spread. Nevertheless, it still exists entirely as an emotional arousal, rather than an intellect one, except that now it is a bigger and greater expression of this same emotional trait.

However, this is not the case in regard to the aspect of the "Mature Brains" (*Mochin D'Gadloot*) of *Zeir Anpin*. This is when the emotions actually undergo a profound change of existence and actually exist as intellect. This is brought about by a complete revelation of the intellect and reasoning within the emotions of the heart. Moreover, here, the intellect completely dominates the emotions (rather than vice versa), to the point that there is no felt awareness of the arousal of the natural emotions, whatsoever. Rather, there is a complete arousal and excitement of the intellect only, whereas the arousal of his heartfelt emotions (although this indeed takes place) is totally sublimated to and included in the intellectual arousal. Therefore, it does not exist as something separate and apart from it. This is similar to the matter of the intellectual arousal (explained in *Kuntrus HaHitpaalut* and in Part Three of 'The Knowledge of G-d').[14] We, therefore, find that through the revelation of "Mature

[14] Included here is the explanation of the aspect of intellectual love and fear from part three of 'The Knowledge of G-d' (which is directly based on *Kuntrus HaHitpa'alut* and R' Hillel Paritchers explanations there):

When one's heart becomes excited through his *Hitbonenut* and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the G-dly matter which he was contemplating becomes shortened during the actual emotional response. Just an impression of the contemplation remains, as it relates to the excitement and arousal of his emotions only. The length and breadth of the contemplation, recedes and becomes concealed from consciousness. He is only left with

Brains", the state of the heartfelt emotions is actually transformed into intellectual existence. The effect of this is that it actually enhances and expands the intellect itself. At this stage of development, each of the *sefirot* of the emotions also includes ten complete *sefirot*.

Furthermore, we find that, in effect, this is the opposite of the aspect of the "Brains of Suckling" (*Mochin D'Yenikah*), in which the intellect is completely concealed and consumed

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what is called a "*Tamtzit*" (The final essential conclusion), which is the "Therefore" that follows the contemplation.

The recognition of the truth of the "therefore" is what causes the excitement and arousal of his heart. (This is also the explanation of the verse in Genesis, "Therefore a man shall leave his father and his mother etc". We explained earlier that "father and mother" refers to the Intellectual faculties of *Chochmah* and *Binah*. The word "man – *Ish*" refers to *Zeir Anpin*, i.e. the emotions of the heart.) An example is one who contemplates how G-d permeates and "fills" all worlds (*Memaleh Kol Almin*). When his emotions towards G-d become aroused through this contemplation all that remains in his mind is the truth of the "Therefore", in that he realizes the truth that G-d fills all worlds. Once he is aroused emotionally, the entire contemplation which preceded the "Therefore" recedes from his consciousness and becomes concealed. This level is called *Mochin D'Katnut* – "Brains of Smallness".

This means that the intellect (brains) becomes small and its light is concealed. All that remains is the *Tamtzit* (The final essential conclusion), mentioned above. This level comes about when his contemplation does not reach the depth of the concept. Rather, he only brings the Divine concept closer to the comprehension of his mind by grasping it externally through the allegories and explanations of his teacher. The depth of the concept (The *Omek Hamoosag*) remains concealed.

(Now, the difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essence. The "essence of mint" is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the "Therefore", which follows the thorough processing of the concept through *Hitbonenut*- contemplation. In contrast, the true essence of mint is the source of the mint itself. This is similar to the *Omek Hamoosag* – the actual depth of the concept. The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will now be explained.)

When one's excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect receding and becoming "shortened" during the arousal of the emotions, it actually expands due to the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous level, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation.

An example of this is that when a person's entire heart and mind are completely involved in a personal or business matter or the like, his entire being becomes involved and drawn after it. Because of this deep involvement, since his entire mind, heart and soul are involved, the emotions of the heart are not consciously felt and act as an enhancement to the comprehension, rather than a distraction. This level is called *Mochin D'Gadlut* – "Brains of Largeness". In other words, his mental capacities are actually enhanced by the involvement and excitement in the very depth of his heart. (This is in contrast to the external excitement of the emotions of the previous levels. This is an internal excitement and involvement in the very depth of the heart. However, this is not to say that the externality of his heart is not also excited with great arousal. Rather, it is not **consciously** felt because it is completely absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called "Intellectual Love and Fear".

by the heartfelt emotions and causes them to grow and expand slowly. In contrast, the aspect of "Mature Brains" (*Mochin D'Gadlut*), is rather, the emotions which are concealed and consumed by the intellect until they themselves take on an existence of intellect and expand it, to the point that the emotions themselves become transformed to exist as intellect. This is the main difference between the aspects of the immature brains of "suckling" (*Mochin D'Yenikah*) and the mature brains (*Mochin D'Gadlut*).

From all of the above we may now understand that in *Zeir Anpin* of *Atzilut* there also is the aspect of the immature brains (*Mochin D'Katnoot*) which are called "Brains of Suckling" (*Mochin D'Yenikah*). This is when the emotional *sefirot* of *Zeir Anpin* grow according to the influence they receive from the intellectual *sefirot* of *Abba* (*Chochmah*) and *Imma* (*Binah*) of *Atzilut*, which vests within them in a concealed manner. (This is the aspect of the six mundane days of Creation, as explained in chapter twenty six.)

(As mentioned previously, the aspect of *Ibbur* – Pregnancy, is actually lower than this, for there is no true consciousness or awareness of reality altogether. Rather, this state of *Ibbur* – Pregnancy is similar to the state of exile (*Galut*) which is called "sleep", as previously explained. During this time the emotions of *Atzilut* are in their lowest and most immature state of "three within three", in which only the very lowest level of the natural emotions are revealed (*NeHi"Y* of *NeHi"Y*, which is called *Mootba* – the natural responses (Instinct). In chapter thirty this sleep state is explained at length).

In contrast, there is the aspect of "Mature Brains" (*Mochin D'Gadloot*) of *Zeir Anpin* of *Atzilut*. This is to say that each of the emotional *sefirot* of *Zeir Anpin* includes ten *sefirot*, and the aspect of *ChaBa"D* (the intellectual aspect – *Mooskal*) of each emotion comes into revelation and overpowers the felt emotional arousal (*Moorgash* – *ChaGa"T*) and the natural character of the emotions (*Mootba* – *NeHi"Y*). This causes the emotional *sefirot* of *Zeir Anpin* to be transformed into intellect, as explained above. (This is the aspect of the seventh day of *Shabbat*, as explained in chapter twenty six.) This is when the entire light of *Abba* (*Chochmah*) becomes revealed and radiates within the "six directions" of *Zeir Anpin*, as stated, "What (*Ma"H*) is his name, and what (*Ma"H*) is his son's name". That is, the aspect of the *Koach Ma"H* of *Chochmah* (which is the complete sublimation to the depth of the intellectual subject matter) radiates within the aspect of *Zeir Anpin*, which is called *Ma"H*.

Part Six

We must now understand the difference between the inclusion of the emotions within *Chochmah* and the enclothement of *Chochmah* within the emotions. We must also understand the difference between the development which comes from *Imma* (*Binah*), which is called "*Gadloot Rishon D'Imma* – the first maturation of *Imma*", and the difference between "*Gadloot Sheni D'Abba* – the second maturation of *Abba* (*Chochmah*)".

It was previously explained that as the "child" (i.e. the emotions) is originally included in the "father" (i.e. *Abba* or *Chochmah*) it exists there as part and parcel of intellect and *Chochmah*, rather than actual emotions altogether. For example, the aspect of *Chessed* (Kindness) of

Chochmah is the intellectual leaning and pull of *Chochmah* towards kindness. This, literally, is an intellectual power and not an emotion at all. For the primary quality here is that of *Chochmah* and, therefore, the emotions included in *Chochmah*, also exist as *Chochmah*, literally.

Now, it is further understood from all that was previously stated that it is specifically in the light of *Abba* (*Chochmah*) that there is a complete inclusion of the emotions. This is not the case, however, when the emotions are included in the light of *Imma* (*Binah*). This is because as the emotions are included in *Binah* they do not have an actual transformation of their existence, as occurs in *Chochmah*. Rather, they have their own existence and state of being as emotions, except that they are still concealed within the comprehension of *Binah,* as a fetus in its mother's womb. However, while they are in the comprehension of *Binah,* this causes them to grow, like a fetus "who eats what his mother eats", for, as was previously understood from the above, the main difference between "the brains of suckling" (*Mochin D'Yenikah*) and "the mature brains" (*Mochin D'Gadloot*) is that, during the period of "suckling" it is only the nature and characteristics of the emotions which are caused to grow because of the investment of the intellect within them in a concealed manner.

This is similar to a child who suckles from his mother's milk and thereby grows. Likewise, although the emotions become more developed, they are still the very same emotions, except that they are expanded and enlarged to spread forth to a greater degree, as previously explained. This may also be compared to a tree which grows when watered. Although it grows, nonetheless, it exists as the very same tree, and its state of being is not transformed, whatsoever, through its development except that now it is bigger. Likewise, in this state of development of the heartfelt emotions there is no transformation of the nature of the emotions at all, even when they grow due to the influence of the intellect of *Binah,* which is concealed within them. The intellect of *Binah* which vests within the emotions does not cause them to be changed from a state of being of emotions to a state of being of intellect, but rather, it merely expands the emotions, as emotions.

However, this is not the case in regard to "the mature brains" (*Gadloot HaMochin*) of the light of *Abba* (*Chochmah*) which vest within the emotions during a state of maturity. It does indeed transform the very nature of the emotions causing them to actually become included as part and parcel of the intellect, even expanding the intellect rather than the emotions. (Nonetheless, this does not detract from the existence of the emotions and the development and growth that they first received from the brain of *Imma* (*Binah*), as will be explained.)

(The reason that *Chochmah* and *Binah* each influence the emotions differently is because of the difference in the manner of how the emotions were originally included in them. While the emotions were included in *Chochmah* they were included there literally as one with the intellect of *Chochmah* itself, and did not have any recognizable or noticeable existence as emotions whatsoever. That is, as they were in *Chochmah* they had the existence of *Chochmah* itself, like the seminal drop as it is still included in the brain of the father. There the child has no recognizable existence whatsoever. Therefore, when the light of *Chochmah* radiates into the emotions, the state of being of the emotions actually takes on a transformation to become one with the intellect and actually expand the intellect.

In contrast, the way the emotions were included in *Binah,* they already had some kind of recognizable existence, like a fetus in its mother's womb. Moreover, the existence of the

fetus is not actually one with the mother's existence, in the same way as it was with the father. This is because the mother is the host and carrier of the seminal drop of the father, but not its originator. Rather, she **develops** the fetus and its nature and character which it received from the father. Thus, when the intellect of *Binah* becomes invested within the emotions it causes the emotions to develop and expand, but not to undergo a change of being in them.

Moreover, even during the growth and expansion of the arousal of the emotions as it comes from *Binah*, the intellect is completely concealed and hidden. This is not the case with the aforementioned radiance and investment of *Chochmah* into the heartfelt emotions. There, they actually have a change in their state of being to become intellect and expand the intellect and comprehension.)

Part Seven

We must now understand the difference between how the emotions are originally included in the light of *Abba* (which is called "*Hitkalleloot* – Inclusion"), and how the light of *Abba* vests within the fully developed emotions (which is called "*Hitlabshoot* – Investment"), since, in both circumstances the emotions undergo a transformation of their state of being to become actual intellect, according to the light of *Abba* (*Chochmah*). In order to understand this, however, we must first understand the general difference between the concept of "*Hitkalleloot* – Inclusion" and "*Hitlabshoot* – Enclothement".

The aspect of "Inclusion – *Hitkalleloot*" is that something is totally included and sublimated, just as a secondary matter is totally sublimated to the primary matter. An example of this is the Talmudic statement "Included in two hundred is one hundred", and the like. A further example is that it is like the letters of the intellect, as they are included in the essence of the power to conceptualize itself, wherein they do not appear to have any existence in and of themselves at all. This is because, while a person is delving into the depths of *Chochmah,* the letters of intellect are totally sublimated, secondary to, and included in the essential being of the intellect itself, as is clearly observable. The same is true of the aspect of the emotions as they are included in *Chochmah*.

For example, the intellectual leaning towards kindness is totally included and sublimated to the essential light of the intellect itself, to the point that it does not appear to have any existence of its own, whatsoever. This being the case, it is understood that as the emotions exist included in the light of *Abba* (*Chochmah*), they are in the ultimate state of smallness and "immaturity". This is not because of a *Tzimtzum* or a lessening of the light of the emotions, but simply because they are considered as being nothing in comparison to the primary essence of the intellect itself. Thus, the emotions as they are included in *Chochmah* are in their smallest state, to the point that, for all practical purposes, they cannot be considered to even exist.

Such is not the case, however, once the emotions have been developed and "born" out of the womb of the "mother – *Imma*" (*Binah*), and during the period of "Suckling – *Yenikah*" which causes them to grow and expand etc. At this point it is the opposite of the above, and the emotions are in their main state of being, in that they exist and are revealed. Therefore, in the state of "*Gadloot* – Maturity", although the light of *Abba* (*Chochmah*) radiates within them with great intensity and radiance to the point that the very nature of the emotions becomes transformed into an intellectual nature and they even have an effect on the intellect to expand it, nevertheless, in their full development and spreading forth, the emotions still retain their own existence. The only difference is that now the light of the intellect is invested in them.

However, this investment of the intellect within the emotions is not similar to the aforementioned aspect of inclusion (*Hitkalleloot*). This is because "Investment – *Hitlabshoot*" means that the intellect completely vests within the emotions and conducts them according to intellect alone, so much so, that they become completely united with it as one. This is to say that the arousal and excitement of the intellect becomes one with the arousal and excitement of the emotions (which is not the case in regard to the aspect of *Yenika* – Suckling, in which the arousal of the emotions is separate and apart from the intellect since the intellect is completely concealed.) However, in regard to the Investment (*Hitlabshoot*) of the state of Maturity (*Gadloot*), it is not that the emotions become totally nullified and sublimated out of existence relative to the intellect, as it is in regard to the aspect of the inclusion (*Hitkalleloot*) of the emotions within *Chochmah*.

This, then, is the difference between the aspect of the inclusion of the emotions within the light of *Abba* (*Chochmah*), and the aspect of the investment of the light of *Abba* (*Chochmah*) into the emotions.

(As previously explained, the statement, "What (*Ma"H*) is his name, and what (*Ma"H*) is his son's name" refers to when the aspect of the light (*Ma"H*) of *Abba* (*Chochmah*) radiates within *Zeir Anpin*, which is called "his son".[15] This statement applies, however, whether we are speaking of the aspect of the inclusion (*Hitkalleloot*) of *Zeir Anpin* (the emotions) within *Abba* (*Chochmah*) or whether we are speaking of the investment of *Abba* (*Chochmah*) within *Zeir Anpin* (the emotions).)

From all of the above it is understood that there is a vast difference between how the emotions are totally included within *Chochmah* and how the light of *Chochmah* vests within the emotions in their most developed state. For example, there is a vast difference between the intellectual leaning towards kindness (which is purely intellectual), and the aspect of the great arousal of the heartfelt emotion of love and kindness which is unified with the intellect to the point that it is actually one with the intellectual arousal, rather than separate from it (as previously explained).

This is because in the latter "mature" state of the emotions, a complete transformation of its state of being does not take place. In other words, it itself is not actual intellect. Rather, it is like the relationship of a horse and a rider, in which the horse can carry the rider a much

[15] This is in accordance with the known explanation of the verse, "My son, my firstborn, *Yisrael*" (Exodus 4:22).

further distance, in a shorter amount of time, than would be possible if the rider had to walk by himself. However, the horse only goes where the rider directs it. Similarly, in the mature state of arousal, the emotions are as one with the intellect, like the relationship between a horse and rider. Moreover, on this level, the arousal of the emotions actually expands the intellect and takes the person much deeper into his intellectual delving and comprehension (as known in regard to the fourth level of arousal, explained in *Kuntrus HaHitpa'alut* and Part Three of "The Knowledge of G-d".) This will suffice those of understanding.

Part Eight

From all of the above we now clearly see that there are three general states in the development of the heartfelt emotions until they reach their most complete state with the full investment of the Light of *Abba* into the emotions of *Zeir Anpin* (which is called "*Gadloot HaMochin* – Mature Brains").

The first state of the emotions is the "fetal" state of *Ibbur*-Pregnancy, in which the emotions receive their natural composition within the intellect.

The second state of the emotions is after the emotions are born and the natural composition of the emotions is developed according to the hidden radiance of the intellect. This second state is called *Yenikah* – Suckling, in which the emotions "suckle" intellect from the "mother", i.e. from the comprehension and intellect of *Imma* (*Binah*).

The third state of the emotions comes after the nature of the emotions is fully developed in its completeness, and the light of *Abba* vests within the emotions, as explained above at length. This state is called *Mochin* – Intellect, and is the aspect of how the emotions are in their complete state, in which the light of *Chochmah* fully radiates within them, and **their** arousal is not at all separate from the intellectual arousal.[16]
[17]

Thus, the first general category, which is the lowest general state of emotional arousal, is as it is detached from the intellect and subject of his contemplation and comprehension.

The second general level and category is as the emotions do indeed receive a revealed revelation of intellect and are indeed aroused directly by the subject that he contemplates, however, when his emotions are aroused by the intellect, the reasoning and comprehension is, nonetheless, withdrawn and concealed. This is because his arousal is only from the aspect of the *Tamtzit* – the "Therefore" which results from his contemplation and comprehension.

The third general level of arousal of the emotions is when the emotional arousal is not detached from his contemplation, but on the contrary is one with it. In this state his contemplation and comprehension does not become withdrawn by the arousal of heartfelt

[16] See *Etz Chaim, Shaar* 3, Chapter 3.

emotions, but rather, is expanded through the arousal of his heart. This comes about because he comprehends into the *Omek HaMoosag* – The intangible depth of the comprehension, which comes from the *Koach Ma"H* of *Chochmah*, in which his heart is totally sublimated to his mind, just as a horse is totally sublimated to its rider, as previously explained at length.

From all of the above we can now understand the two general states of *Zeir Anpin* which are called *Yaakov* and *Yisrael*:

Yaakov refers to the immature state of the emotions as they are separate from the arousal of the intellect (in which case the revelation of the intellect is withdrawn and diminished because the arousal of the heart overpowers the intellect).

In contrast, *Yisrael* refers to the mature state of the emotions when the light of *Chochmah* is vested within them (in which case the nature of the emotions is ruled by the intellect, and the intellect overpowers the arousal of the heart). This will now be further explained and elucidated in chapter thirty-four.

End of Introduction to Chapter Thirty-Four

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Thirty Four

Now, in the aspect of *Zeir Anpin* of [the world of] *Atzilut* (Emanation) there are two levels, which are called *Yisrael* (Israel) and *Yaakov* (Jacob),[1] as is known. [We will now] explain the [various] particulars and the levels in this.[2] However, we must first understand that the reason it is called by the name *Yisrael* is "because you have ruled over *Elokim* etc".[3] This is

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[1] See *Etz Chaim* (*Shaar HaKelipot*) *Shaar* 48, Chapters 2 & 3.

[2] In previous chapters the Rebbe explained how from both the aspect of the lights and the aspect of the vessels, *Zeir Anpin* (i.e. the emotional *sefirot*) of the world of *Atzilut* is totally bound up with the Essence of the Infinite Light, (i.e. "He and His life force and He and His organs are one etc"). The Rebbe will now begin to explain all the particular levels, aspects and expressions of the emotional *sefirot* of *Zeir Anpin* itself. As previously mentioned, all man's organs, natural characteristics and life stages etc, hint at great and profound matters in G-d's conduct toward the worlds. These conducts are called by the names of the stages corresponding to them. The general principle is that everything found in man hints at G-d's conduct toward His Creation. Thus, in this chapter the Rebbe will continue employing the analogy of man and his development (i.e. embryonic - *Ibur*, infancy - *Yenika*, childhood - *Katnut*, and, adulthood – *Gadlut*) as an analogy to explain the various modes of conduct of *Zeir Anpin* of *Atzilut* which affects the state of the rest of Creation which follows it.

[3] Genesis 32:29. This verse refers to the Biblical incident in which Yaakov wrestled with the angel of his brother Esav. When Yaakov overpowered the angel, the angel blessed Yaakov and changed his name, so that Yaakov should release him. The verse states, "You shall no longer be called by the name *Yaakov*, but rather *Yisrael*; for you have ruled over *Elokim* (G-d) etc." When angels are performing a mission of G-d, they are called by G-d's name (*Elokim*) because of the general rule that "a person's emissary is like himself". Therefore, the simple meaning of this verse is that *Yaakov* ruled over the angel of *Esav*, and therefore his name was changed to "*Yisrael* – ישראל". The Hebrew word "*Yisrael* – ישראל" is a composite of the two words "*Yasar E-l* – יש"ר א"ל" meaning, "Ruled over *E-l* (G-d)".

On a deeper, mystical level, the aspect of *Yisrael* represents the aspect of *Zeir Anpin*, as it states, "My son, my firstborn, *Yisrael*" (Exodus 4:22). As explained before, *Chochmah* and *Binah* are called "Father – *Abba*" and "Mother – *Imma*", while *Zeir Anpin* and *Nukvah* are called the "son" and "daughter" (see Chapter 2).

Now, regarding the verse, "A sun and a shield is *Havayah Elokim*", it is explained that the aspect of *Elokim* represents the concealment of the revelation of the essential name of *Havayah*. (The name of G-d "*Elokim* – אלה"ים" has a numerical value of 86, which is numerical value of the word "*HaTeva* – Nature (הטבע)"). Therefore, it is understood that the name *Elokim* represents the aspect of *Tzimtzum* and concealment, as will later be explained at greater length.

Similarly, as the Rebbe will soon state, "You have ruled over *Elokim*" is the same concept as the matter of "The name of *Ma"H* (מ"ה) rules over the name *Ba"N* (ב"ן)". For, as previously mentioned, the name of *Ma"H* – 45 (מ"ה) shares the numerical value of the word "*Adam* – man" (אדם). In contrast, the name of *Ba"N* – 52 (ב"ן) shares the numerical value of the word for "Animal – *Behemah*" (בהמה). Thus, this aspect of "ruling over *Elokim*" represents the aspect of the intellect (*Koach Ma"H*) ruling over the nature of the

the [matter of the] name of *Ma"H* – 45 (מ"ה) which clarifies and rules over the name of *Ba"N* – 52 (ב"ן),[4] for [it states],[5] "They are clarified with *Chochmah*", and,[6] "It is in the power of the man to clarify", and,[7] "It is the nature of man to conquer etc".[8]

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heartfelt emotions. (This is the fundamental difference between man and animal. That is, man, through his intellect has the ability to rule over his instinctual emotions and desires. In contrast, an animal is ruled completely by his instincts and emotions.)

As explained before, the emotions are revealed through a *Tzimtzum*-lessening (the "narrow of the neck – *Meitzar HaGaron*"). Because of this lessening, when the emotions are initially born, the length and breadth of the intellect and comprehension of *Binah*, from which they come, actually recedes and becomes concealed, as is clearly observable. (Therefore, when a person thinks, acts, or speaks during a state of emotional arousal he usually becomes irrational.) Thus, when the emotions are initially revealed they overpower the intellect thus causing the withdrawal of the revelation of the intellect. (In such a state the emotions "rule" and "overpower" the intellect.) At this point the intellect only radiates within them in a diminished fashion, similar to the emotions of a child as compared to those of an adult. This lower aspect, in which of the heartfelt emotions of *Zeir Anpin* are in a state of immaturity, is called *Yaakov*.

(The name *Yaakov* (יעקב = 182) has a numerical value of two times *Elokim*, plus the ten letters of these two names (i.e. אלה"ים אלה"ים = 182). *Etz Chaim* explains that these two names of *Elokim* represent an influence of the intellect of *Chochmah* and *Binah* in a completely diminished and concealed form.)

It is only after the emotions have "matured" through the additional influence and radiance of the intellect within them (which is called *Yenika* – Suckling), that the emotions become a proper vessel for the light of the intellect. When this occurs the emotions no longer rule over the "intellect", but rather, the opposite is true. The intellect now rules and overpowers the emotional arousal. At this point the arousal of the heart no longer interferes with intellectual arousal, nor does it cause the light of the intellect to be concealed or withdrawn. Rather, because the emotions become sublimated and "under the rule" of the intellect, the arousal of the heartfelt emotions actually causes an expanded state of intellect, as explained in the introduction. Because of this, no longer are the emotions called *Yaakov* but are called *Yisrael* instead. This means that there is now a change of state from the emotions overpowering the intellect (as in an animal – *Ba"N*). Rather, they act similar to a man (*Ma"H*) whose intellect overrules and overpowers the emotions. This, then, is the mystical explanation of the verses mentioned above (that *Yaakov's* name was changed to *Yisrael* "because you have ruled over *Elokim*" etc). (See *Etz Chaim* (*Shaar Leah V'Rachel*) *Shaar* 38, Chapter 2.)

[4] See *Etz Chaim* (*Shaar TaNT"A*) *Shaar* 5, Chapter 1. Also see *Ma'amarei Admor HaEmtza'ee*, *Dvarim*, Vol.1, p.5, and Vol.2, p.573, and Vol.4, p.1213 (א'ריג).

[5] See *Zohar* (*Hechalot*) *Pekudei* 254b. Also see *Ma'amarei Admor HaEmtza'ee*, *Dvarim*, Vol.1, p.295, and *Shmot*, Vol.2, p.321.

[6] See *Pri Etz Chaim* (*Shaar Tefilah*) *Shaar* 1, Chapter 7. Also see *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim*, p. 543.

[7] See Tractate *Yebamot* 65b.

[8] From the introduction to the chapter, the explanation of the statement of the *Zohar*, "they are clarified (or refined) with *Chochmah*", may be understood. That is, it is specifically when the light of *Chochmah* vests within the emotions that it effects a profound transformation of their nature. In other words, this is specifically when the aspect of the "*Koach Ma"H* – The Power of What" (i.e. the sublimation) of *Chochmah* radiates within the emotions. As explained in the introduction, until the light of *Chochmah* vests within the heartfelt emotions, the emotions overpower the light of the intellect causing it to be withdrawn and diminished. In contrast, when the light of *Chochmah* (i.e. *Koach Ma"H*) vests within the emotions, the emotions become totally sublimated to it, "like a horse to a rider". Because of this, the nature of the emotions becomes refined and completely transformed etc.

This is the name of *Ma"H* – 45 (מ"ה) which refers to the emotional *sefirot* of the world of *Atzilut* (i.e. *Zeir Anpin*) as they receive from the *Koach Ma"H* of *Chochmah*. As mentioned above, the name *Ma"H* (מ"ה) has a numerical value of 45, which is the numerical value of the word *Adam* – Man. It is specifically this

In order to explain these things we must first understand the difference between the aspect of *Yisrael Saba* (The Elder Israel) and *Yisrael Zoota* (The Little Israel).[9] The aspect of the emotional [*sefirot*] of *Chochmah* itself are called "*Yisrael Saba* – The Elder Israel". Now, there are two levels in this: The first [level] is the emotions that are in the Light of *Abba* (*Ohr Abba*), and the second [level is] the emotions that are in the Hidden *Chochmah* (*Chochmah Stima'ah*). This is called "The First Man – *Adam Kadma'a*" in the terminology of the *Zohar.*[10] Regarding this it states, "What (*Ma"H*) is his name, and what (*Ma"H*) is his son's name".[11]

Now, the emotions which are lower than *Chochmah* [intellect] are called "*Yisrael Zoota* – The Little Israel", for they are in an aspect of immaturity. [This is] because they come [to be revealed] through the diminishment and concealment of the main essence of the intellect. [All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth to give rise and bring out an intellect for kindness (*Chessed*) and love, which is called "*Chessed Zoota* – The Little Kindness". (This may be compared to the seminal drop which is in the brain of the father etc. Similarly, it states "What (*Ma"H*) is his son's name" in reference to "*Yisrael Zoota* – The Little Israel", which is drawn from the seminal drop of *Abba* (The Father) [i.e. *Chochmah*] etc, as known.)[12]

Now from the aspect of *NeHi"Y* of *Abba,* [influence] is drawn into *NeHi"Y* of *Imma.* [*NeHi"Y* of *Imma*] is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness. However, the aspect of *NeHi"Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions]. For, as is clearly observable, the reasoning and the intellect becomes abbreviated and withdrawn during the arousal of the [heartfelt] emotions. (This [explains] the matter of, "You shall see on the birthing stones", i.e. that the thighs become cold during the time of birthing.[13] [This is] because, the first *NeHi"Y* is withdrawn and a new *NeHi"Y* is drawn forth, as explained elsewhere.) This is called the aspect of, "Breaking through *Yesod* of *Imma*", to give birth to the [heartfelt] emotion. At first, the [emotion of] love is hidden and concealed, included in the intellect, like a fetus in the womb of its mother.

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essential aspect of *Zeir Anpin* as it receives from the light of the *Koach Ma"H* (כח מ"ה) of *Chochmah* (חכמה) which has the capability to refine, clarify or "conquer" the original animalistic (ב"ן – *Ba"N* = *Behema* – Animal – בהמה) and natural (אלה"ים – *Elokim* = *HaTeva* – Nature – הטבע) state of the emotions, which was brought about because of the *Tzimtzum*-lessening (*Meitzar HaGaron* – The narrow of the neck), and the withdrawal of the intellect when the emotions were "born". (This was explained at great length in the introduction to this chapter.) Thus, the relationship between the three statements mentioned in the paragraph above is self understood. This is the same concept as the aspect of *Yisrael* whose name was changed from *Yaakov* because he "ruled over *Elokim*".

[9] See *Zohar VaYakhel* 216a.

[10] "*Adam Kadma'a* – The First Man" (which refers to the hidden *Chochmah* of *Arich Anpin*) should not be confused with "*Adam Kadmon* – Primordial Man" (which refers to the *Ratzon L'Ratzon* – Desire for the Desire), as previously explained.

[11] This was explained at length in part one of the introduction to this chapter.

[12] Two ways of reading this paragraph, either in a generally or particularly, were offered in part one of the introduction to this chapter.

[13] Exodus 1:16. See also Tractate *Sota* 11b, and *Etz Chaim* (*Shaar HaMochin*) *Shaar* 20, Chapter 3. See also *Biurei Zohar* (of the Mittler Rebbe) *Balak* 105b. See also *Ma'amarei Admor HaEmtza'ee, Dvarim,* Vol.2, p.378.

However, after the [heartfelt] emotions are born they include the kindnesses (*Chassadim*) of *Abba* and the judgments (*Gevurot*) of *Imma* with all their general and particular aspects.[14]

Now, there are three levels in this:[15] There is the aspect of "*Mochin D'Yenika* – The Intellect of Suckling", the aspect of "*Mochin D'Gadlut Rishon D'Imma* – The Intellect of the First Maturation from *Imma*", and "*Gadlut Sheni D'Abba* – The Second Maturation from *Abba*", as known.

As known, the explanation of these things is that the emotions are in an aspect of a fetus, three within three. That is, only the externality of *NeHi"Y* [is revealed]. Included within them in a concealed manner are *ChaBa"D* and *ChaGa"T*. [This is to say that] these are only the [instinctual] nature of the emotions.[16] Through suckling (*Yenikah*), they become developed and prepared to receive intellect. This is similar to a child whose limbs grow from suckling his mother's milk, as known.[17] [This continues] until when he is six years of age he

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[14] This paragraph was explained at great length in parts one, two, and four of the introduction to this chapter.

[15] That is, because there is a *Tzimtzum* between the intellect and the emotions and because the light of the intellect is withdrawn during the arousal of the emotions, therefore, there are different degrees of arousal of the heartfelt emotions according to the manner of the intellect or the degree of revelation of intellect within the emotions. There are three general categories of influence from the intellect which effect the development of the emotions of *Zeir Anpin* from their embryonic state-*Ibur*, until complete maturation *Gadlut HaMochin* – The Mature Intellect. (This is because, as understood from all the previous explanations regarding Lights and Vessels and as understood from the introduction to this chapter, there are different stages or states of how the light radiates within the vessels. Similarly, there are different stages and states of how the light of the intellect radiates within the vessels of the emotions. As mentioned above, the cause of the different stages is the manner (and *Tzimtzum*) in which the light of the intellect is influenced into the vessels of the emotions. The effect is that there are different states and stages of the existence of the emotions, and just as this is the case regarding the physical analogy, so too, there are various spiritual stages of maturity in a person's spiritual growth. These are caused through the radiance of the G-dly intellect that he achieves through *Hitbonenut*-contemplation. That is, there are different stages and states of love and fear of G-d (i.e. relationship with G-d), which are a result of a person's awareness of G-d, which, in turn, is caused by the difference in his level and manner of *Hitbonenut*-contemplation. Correspondingly, there are different stages in how *Zeir Anpin* (the emotions which are called "the body of the King – *Goofa D'Malka*") of the world of *Atzilut* receives influence of the intellectual light of *Abba* and *Imma*, which in turn, effects the entire chaining down of the worlds.)

[16] See footnote 31 of chapter thirty. It was explained there that this state is compared to the exile-*Galut* (which is called the exile of the Divine Presence – *Galut HaShechinah*) in which there is only a glimmer of a glimmer of the revelation of the True Reality of G-d. This is because of the withdrawal of the Light of the intellectual *sefirot* (as will be explained at length later, when the "sleep of *Zeir Anpin – Durmita D'Zeir Anpin*" is explained). This is to say that there is only a greatly diminished light of *ChaBa"D* which is concealed within *ChaGa"T*, which in turn, only radiates in a greatly diminished fashion within *NeHi"Y*. This is similar to a "fetus" or one who is sleeping (in the fetal position etc.) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion similar to a dream), of only *NeHi"Y* of *NeHi"Y* (i.e. the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty eight limbs mentioned above, except that they are very "tiny", like the body of an infant.) All that is revealed is the physical nature (*NeHi"Y* or *Mootba*) of the world. This is like a sleep state or a fetal state in which one is completely unaware of true reality, yet is nevertheless dependant and sublimated to it.

[17] As explained in chapter thirty, through *Hitbonenut*-contemplation the vessels become further developed and capable of receiving the next level of the soul (lights), so that it automatically becomes revealed and drawn forth (into the vessels). (For, as explained before, all drawing forth of the simple light into the vessels comes about specifically through rectifying the vessels and preparing them to be proper receptacles

for the light. (This is analogous to the drawing forth of the simple power of sight through repairing the eye, which is the vessel for the power of sight, or by creating additional vessels, such as eye glasses etc. As previously explained, there is no lacking in the simple light or form. Because of this a blind person is capable of giving birth to a fully sighted child.) The light is then automatically drawn forth in accordance to the vessel, as explained regarding the statement, "It is the nature of man to pursue a woman".)

Now, physically, the period of suckling (*Yenikah*) is from age zero until age two (twenty-four months). During this period an infant's natural character and emotions become revealed. However, his actions and emotions are purely instinctual, such as those of an animal. In other words, he is only drawn toward what he feels is good **for him**, and repulsed by what he feels is bad **for him**.

He received the nature of his emotions and character when he was still in the womb. This includes the nature to be kind or cruel, generous or miserly, soft hearted or hard hearted, humble or arrogant, happy or depressed etc. In general these may be divided into two categories: *Chessed* – Kindness and *Gevurah* – Might (or Judgment), i.e. either positive (good) or negative (bad). This is likewise the case regarding all the other attributes, such as *Tiferet* (*Hitpa'aroot* – self esteem), *Netzach* (the natural desire for conquest) etc. Each individual is born with a certain composition of characteristics which make up his instinctual nature. In this way each person is different from his fellow. Although everyone possesses all these qualities, nonetheless, one person is unlike the next in the particular revelations of these attributes. One person's soul will lean more towards *Chessed*, while another's will lean more towards *Gevurah*, and yet another will lean more towards *Tiferet* etc. (As explained elsewhere, this depends upon where a person's soul is rooted.) Nevertheless, while he was in the womb his instinctive emotions and nature were concealed, and there was no awareness or recognition of these qualities at all. They were not yet even revealed to himself, since they were not yet felt emotions. Therefore, they certainly were not yet revealed to others. The most basic nature of all people, however, is the instinct to be drawn after that which is good for them and repulsed by that which is bad for them. However, even this basic nature is not revealed while the fetus is still in the womb.

(Elsewhere it is explained that the reason that at this stage they are called *Mootba* – Natural (מוטבע) is not only from the word *Teva* – Nature (טבע), but is related to the terminology of "They were sunken in the reed sea - *Toob'oo B'Yam Soof* (טובעו בים סוף)". (Exodus 15:4) That is, they are in a complete state of concealment, because in this state although the intrinsic nature is already imbedded there, nonetheless, it is utterly concealed.)

Similarly, in the analogue, during exile the true nature of reality is concealed in the world. This is compared to a fetus – *Ibur* in its mother's womb. That is, the true nature of the world's total sublimation and unity to G-d is totally concealed. Because of this, even the lowest basic nature of this reality, that the fulfillment of G-d's will is good for a person whereas striving after worldly pleasures is bad for him, is concealed. It is for this reason that in such a state of concealment it is possible for a person to become completely drawn after the many vanities of this world, thinking that they are good for him, when in truth they are actually harmful and damaging to his soul.

Now, once the infant is born, his intrinsic instincts and character begins to be revealed (with all his particular characteristics and attributes). That is, through the suckling (*Yenikah*) of his mother's milk he begins to grow and the natural character of his emotions becomes revealed and developed.

This is similarly the case with the first stage of the emotions which is aroused through *Hitbonenut* – contemplation. Through a person's contemplation of the teachings of Chassidus and Kabbalah, he acknowledges the absolute truth of the G-d's existence, and recognizes the lowliness of matters of the world. This motivates him to come close to G-d through action (*Nefesh*) by the acceptance of the Heavenly yoke in performing G-d's *Mitzvot*-commandments. Nonetheless, he has not yet attained any actual revelation of G-dliness because he is still not even on a level of actual heartfelt love and fear of G-d (which would be an aspect of his *Ruach*). Rather, he still perceives himself as a completely separate entity from G-d, and is drawn towards the physical pleasures and temptations of the world. However, he has become aware of and acknowledges that, in reality, only matters of G-dliness are good **for him** while the vanities

possesses intellect in his emotions, but in a very limited fashion.[18] However, [now] his actions and ways have an aspect [and degree] of reasoning and intellect, and are not just the natural instinctive emotions [which are] only like those of an animal.[19]

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and lusts of the world are bad **for him**. Therefore, he makes a commitment **in regard to his actions,** to fulfill the commandments. In other words, at this stage he is only on a level of cold acknowledgement, which leads him to act upon his convictions, through desisting from evil – i.e distancing himself from that which is damaging **to him**, and fulfilling the positive commandments – i.e drawing close to that which is good **for him**. This is similar to a child who submits to the commands of his mother etc, even though he himself may still emotionally be drawn to do otherwise. (The gauge of how much of this natural level of the soul is revealed is the strength of his commitment to G-d and the fulfillment of His commandments, specifically in action.) This continues until age six, as will now be discussed.

[18] Prior to six years of age a child does not have any deep connection (*Da'at*) to anything, and can therefore easily be persuaded to go from one thing to its opposite (as explained in chapter one regarding the statement of the Sages that, "A child has no *Da'at*"). In contrast, at the six of age we see that a child already has more of a heartfelt connection (which comes because of the additional radiance of the intellectual connection of *Da'at*) to different things. For this reason, when a six year old child chooses something, or chooses to do something etc, it is because he himself feels a certain personal connection to it.

Because of this there is a *Halachic* legal ruling that prior to six years of age a person is considered to be a child in all respects. That is, before he is six years old all of his transactions are considered to have no validity or meaning whatsoever. In contrast, at the age of six a child may possess enough intellect for his small transactions to be considered valid and binding. This is because his "yes" is a "yes" and his "no" is a "no". (See Tractate *Gittin* 59a, and *Mishneh Torah L'HaRambam, Sefer Kinyan, Hilchot Mechirah* 9:6.) That is, prior to the age of six he does not have an appreciation of right or wrong etc. on his own.

Likewise in the analogy, prior to the "age of six" the only reason a child acts according to the dictates of his parents or teachers etc, is because of the appreciation that it is good for him to accept the yoke of his parent's or teacher's commands etc. (which indicates a certain degree of intellect recognition and comprehension). However, if he was not aware that his actions were being supervised, he would act according to the dictates of his own desires and pleasures (which may not be in accordance to the rules and guidelines set by his parents or teachers etc). This is because he does not yet have any true or deep appreciation of the goodness, in and of himself, in a personal way. He only understands that he must obey his parents and teachers.

Similarly, in the analogue, prior to the "age of six": Through a person's *Hitbonenut* contemplation he achieves a level of realization and acknowledgment of the truth of G-d's existence and supervision, and this becomes manifest in his strongly held conviction and commitment to fulfill G-d's laws as set forth in the Torah. (In other words, even in this lower level there is a certain degree of intellect in that he acknowledges and appreciates that he must obey G-d's will. This is called *Hoda'ah*. In contrast, prior to this acknowledgment and awareness it is possible for him to disobey and even transgress G-d's will, i.e. when he is in a state of "sleep" or "*Ibur*".) Nevertheless, his heart may still actually be drawn towards the opposite of G-d's will.

However, now, when he reaches the age of six, a new level of his soul is aroused, in which he has an actual personal connection to matters of G-dliness on his own and feels them to be good and beneficial to him. This is qualitatively superior to the previous external acknowledgement. The general difference between these two levels may be understood as follows: There is a vast difference between a person's appreciation of the value of someone else's million dollar business deal as opposed to his own fifty-thousand dollar business deal. Although he will greatly appreciate his friend's million dollar business deal, nonetheless, this will not at all compare to the heartfelt arousal which will result from his own personal business deal, even though it is of much lesser monetary value. This is because the million dollars are "distant" and unrelated to him, while the fifty thousand dollars are "close" to him and will affect him personally.

Likewise, in the analogue, when a person reaches the state of awareness in which matters of G-dliness become personal, there certainly is a much, much greater vitality in his service of G-d, in the performance of the *mitzvot*-commandments, similar to the vitality that one has in his own personal business affairs. Thus, the second level which arises from contemplation of G-dliness, is this type of thought, in which the mind becomes attached to G-dliness as something which is directly and personally relevant and meaningful to him. This is called a "good thought" which becomes connected to action (as opposed to only the "cold thought" of the first level, mentioned above). In other words, this type of thought gives rise to actual heartfelt love and fear of G-d. However, this too is only as it relates to **doing** the *mitzvot* (Commandments) in action.

This is in contradistinction from the first level which is called, "cold thought", in which only an acknowledgement and commitment to G-dliness exist from afar. The only thing born of it is his embarrassment and shame, through his realization of just how far he is from G-dliness. Because he realizes the lowliness of this world and its affairs, he makes a commitment to desist from evil (the 365 negative commandments) and to do the 248 positive commandments. However, this is only because he realizes and acknowledges that it is a very proper and right thing for him to do, and is the true path to achieving his ultimate goal, which is closeness to G-d. This, then, is the difference between "the age of six" and "before the age of six".

[19] Another difference between six years of age and before it is clearly apparent. As may clearly be observed, the growth of the characteristics is not only in their revelation, but in addition, with their growth the emotions become drawn towards greater and more mature matters. A small child becomes emotional over small and immature things, while a more mature person will become emotional about matters of greater significance and importance. As a person matures, he no longer desires the same things he desired during childhood. On the contrary, he may even be embarrassed about what was so important to him as a child. However, it must be noted that this is not due to his emotions and character in and of themselves, but rather, this is because of the additional radiance of intellect that he now has.

This is in contrast to how it is in animals. Because they act completely according to their natures, they cannot change or deviate from them, whatsoever. This is because, as explained above, the natural character of the emotions remains constant without change whatsoever. In other words, animals do not mature and grow out of their natural inclinations. In man, however, there are certain changes in the expressions of the nature of his character. When he was a toddler he desired immature things of little value and when he matured his desires changed to matters of greater value. Certainly, this is due to intellectual growth, which influences and directs the emotions, informing them of what is and is not desirable etc. As known, the intellect acts as a director who guides the emotions on what to become aroused about etc. Thus, although the emotions follow their essential nature from birth, nonetheless, their conduct is in accordance to the influence and development of the intellect.

However, because at this stage the intellect causes a change mainly only in the expression of the natural characteristics and emotions (unlike animals who undergo no change at all in this respect), it is included (by the Rebbe) in the one general level of *Mochin D'Yenikah*, as well. That is, the emotions still go entirely according to the natural characteristics but their expression is directed by the intellect, to be invested in more mature matters. However, from this stage onward another stage of development begins (until nine years of age), in which the emotional arousal is not merely influenced and directed by the intellect, but is also **caused** by it. This is in contrast to the previous levels in which the intellect merely directed the natural character and emotions. This next stage will now be explained.

(That is, as will later be explained, although this above level is already said to be greater than the intellect of an animal, it is nevertheless also animalistic in comparison to that which follows it. The main reason for this is because both these levels, both prior to age six, and age six (until age nine) relate to what is good **for him**. That is, on both levels his natural emotions and desires are all about **himself**, i.e. his sense and awareness of himself dominates, whereas the intellectual light and arousal which radiates in him and in his emotions is still concealed. In contrast, at nine years of age the arousal and light of the intellect begins to

This continues until he is nine years of age, at which point he is capable of procreation.[20] At this point he has an aspect of additional growth of his intellect, more than what is necessary for the emotions alone. Moreover, it is now possible for the beginning of an emotion which comes into being only according to intellect and reasoning, and if the intellect dictates the opposite, then an opposite emotion will be born, until his emotions are entirely according to [the dictates of] the intellect.[21]

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dominate the natural character and arousal of the emotions, so that the intellect is revealed and dominates, whereas the emotions are sublimated to the intellect, as explained in the introduction to this chapter and as will further be explained.)

[20] See Tractate *Yevamot* 68a. This refers to the legal ruling that at nine years of age a person's sexual acts are considered to be valid, and therefore have legal implications (as in the laws of *Yibum*-Levirate Marriage etc.) What is meant here by "procreation" is that he is begins to be capable of "giving birth" to new emotions on the basis of intellect alone. This is in contrast to the previous stages in which the intellect merely guided and directed the natural character of the emotions. At this stage, however, he begins to be capable of actually bringing forth an emotional arousal caused by the intellectual reasoning alone. This is to say that the natural character of the emotions now begins to become sublimated to the light of the intellect, rather than vice-versa. Prior to this stage the emotional arousal towards action was not directly an arousal into the subject of his contemplation, but only indirectly aroused by it. In contrast, now, his emotions are aroused directly by, and toward, the subject that he contemplates (and is not just an indirect arousal to act). The reason for this will soon be discussed by the Rebbe.

[21] As may be observed, at the physical age of nine a child begins to have a desire to understanding and have different matters explained to him. Until this point, he may have only recognized and acknowledged these matters as being true, good or even necessary, but did not yet truly understand or appreciate them. Likewise, at nine years of age he is capable of having a degree of grasp and insight into what he is taught. (Because of this the commandment to educate a child in matters of Torah and *Mitzvot* begins mainly at the age of nine. See *Etz Chaim*, *Shaar* 25, *Drush* 5.) This is because he now desires and is capable of comprehending the explanations given to him and understanding them.

Now, this level of "age nine" is comparable to the third level of arousal that results from the Divine service and toil of *Hitbonenut* contemplation, which is called "Natural Love and Fear" (*Dechilu U'Rechimu Tiveeyim*). This is when *immediately*, following the arousal in his thoughts, his heart becomes aroused as well. This arousal is consciously felt with much vitality. In other words, the arousal of his thoughts immediately becomes expanded and magnified in his heart. This is because, as known, the excitement of the heart is much more expansive and magnified in comparison to the excitement of the mind. This is to say that his heart becomes aroused with the same arousal that took place in the mind, only in a way of greater feeling. He contemplated and was aroused in his mind by the greatness of G-d, and his heart too now became aroused by the greatness of G-d. The emotions of the heart now directly respond and go according to the emotions of the intellect.

No longer is the intellect as greatly concealed as in the previous levels of arousal. This is because in the previous levels, the arousal of the emotions appeared to be completely detached from the intellect, and only indirectly associated with it. For example, when there was an intellectual contemplation of G-d's greatness, the emotions became aroused and were drawn towards serving G-d through action, and the thoughts of the greatness of G-d became forgotten from his heart. All that remained of his intellectual contemplation was an impression of the thoughts of his mind within his heart, and even this, only in an indirect and concealed fashion which translated only into action. In contrast, now, he is capable of an arousal of actual love and awe towards G-d Himself. (For this reason, the previous levels of love and awe of G-d are not considered to be **actual** levels of love and awe of G-d.)

In contrast, prior to the age of nine he only had intellect according to the emotions which already were [instinctively] embedded in him, which he can have insight into.[22] This [type of

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This, then, is the meaning by the Rebbe's words that, "It is now possible for there to begin to be an emotion which is only according to the intellect and reasoning, and when the intellect dictates the opposite then an opposite emotion will be born, until his emotions are entirely according to the intellect."

Now, although at this stage his emotions are aroused directly from the intellect, nevertheless, there is still a certain degree of separation between the intellect and the emotions. That is, when the heart becomes excited through his *Hitbonenut* and his emotions become completely aroused toward G-d, either with great longing, love, joy, bitterness, awe or fear etc., the entire length and breadth of the G-dly matter which he was contemplating becomes abbreviated (but not completely concealed) during the actual emotional response. The length and breadth of the contemplation (but not the point), recedes and becomes concealed from consciousness. He is only left with what is called a "*Tamtzit*" (The final essential conclusion), which is the "Therefore" that follows the contemplation (i.e. for example, that G-d is Mighty and Awesome).

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essence. The "essence of mint" is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the "Therefore", which follows the thorough processing of the concept through *Hitbonenut*- contemplation. In contrast, the true essence of mint is the spiritual source of the mint itself. This is similar to the *Omek Hamoosag* – the actual depth of the concept (and the G-dliness vested within it etc). The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will be explained regarding age thirteen and *Gadlut Sheni D'Abba* – The second maturation from *Abba*.)

Nevertheless, it is understood from the analogy of the mint that just as the "essence of mint" has a tremendous power and strength once it has been processed into an essence, so too, with the *Tamtzit* ("conclusion") that has been passed over from his intellect to his heart. It, likewise has an incredible strength to it, and is able to cause a great arousal of his emotions. Nonetheless, at this stage his emotions are still emotions, and there is still a certain separation between the intellect and the emotions (even though, firstly, the emotions are now directly aroused by the intellect, and secondly, they are aroused with the same arousal that took place in intellect etc.)

Because his arousal is only from the *Tamtzit* ("conclusion"), to a certain degree the arousal of the emotions is still detached from the intellect. This is because he only grasps the depth of the concept – *Omek HaMoosag* (and the G-dliness vested within it) through an external garment (a "*Masach* – screen", which will be explained more thoroughly later). This means that he only grasps the light of *Chochmah* (and the Infinite Light vested within it) through the garment of the letters of the explanations of *Binah*. It is specifically from the explanations that he is mainly aroused. For this reason this level of arousal is called the "Natural Love and Fear" (*Dechilu U'rechimu Tiviyim*), because the emotional arousal still overpowers the light of the intellectual arousal from which it is born. (In contrast, the next level is called, "Intellectual Love and Fear", since the light of the intellectual arousal overpowers the emotional arousal.) Nevertheless, as the Rebbe will momentarily state, at this stage the light of the intellect already begins to overpower the natural emotions. This being the case, the emotional arousal is already intellectual. In other words it is into the intellectual subject upon which he contemplated (as opposed to manifesting into something external to it, as in the previous levels), as explained above.

[22] As previously explained, prior to the age of nine the intellect radiates and vests within the emotions in a totally concealed manner, in which the natural character of the emotions (and the desire for his personal benefit and wellbeing etc) overpower the intellectual light completely. Because of this, the emotions which are aroused arise in a detached way from the light of the intellect (though the intellect is indeed there). That means that the intellect which radiates within the emotions is "overpowered" and "ruled" by the animal-like natural emotions and desires etc. This is not the case, however, in regard to the subsequent

intellect] is also found in wild as well as domesticated animals, that they have insight in their [natural] emotions to find food and sustenance, except that in mankind [this aspect] is called "the animal of the speaker – *Chai SheB'Medaber*".[23] This will suffice those of understanding.

From nine years of age and up he is prepared for the second maturation [which is] from *Abba*.[24] This is to say that [now] it is possible for the intellect to overpower the emotions,[25] (as explained elsewhere at length regarding the matter of, "From the pinnacles of the boulders etc"[26]). Because of this he is capable of procreation, since now each *sefirah* [of the emotions] includes the nine *sefirot* of *ChaBa"D, ChaGa"T* and *NeHi"Y*.[27] This is because

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stage of "age nine", in which the emotional arousal is focused toward the subject matter and light of the intellect (even though at this stage there still is a degree of separation between the intellect and emotions, as explained above).

[23] It was stated previously that at the age of six a person's ways and actions have a degree of intellect and reasoning to them and are not merely driven by natural instinctive emotions, like those of an animal. Here, however, it states that the intellect that he possesses prior to nine years of age is similar to the intellect of an animal. Even animals are capable of insightful wisdom within their natural characteristics and traits (such as figuring out how to procure food and sustenance etc).

The explanation of this seeming discrepancy may be clarified through close scrutiny of the words in the text here. The Rebbe is exacting in his words here, by saying that even the intellect prior to the age of nine is not completely similar to the intellect of an animal, but is specifically called "the animal of the **speaker** – *Chai SheB'Medaber*". This is because there is a similarity between the intellect of an animal and this level in man; in that (prior to age nine) the arousal of the natural emotions completely dominates the radiance of the intellect, and the intellect only serves to direct the natural character of the emotions, as previously explained. (This is comparable to an animal who can find food and shelter etc.) However, this is in contrast to after age nine, in which the light of the intellect begins to dominate over and control the arousal of the emotions and the natural character.

Thus, the stages preceding age nine are all considered to be animal-like (albeit the "animal of the speaker") compared to the stages which follow age nine, in which the intellect begins to dominate over the emotions. (Similarly, there is a difference between six years of age in relation to the stage of suckling which preceded it. This is to say that when there is only the revelation of the natural character and composition of the emotions, it is entirely animal-like. In contrast, when there is a maturation of the character and emotions so that they are directed by the intellect and are thereby invested into more mature matters, this is already more than the intellect of an animal (since an animal is incapable of maturing in this regard). Nonetheless, this maturation and intellect is sublimated entirely to the nature and character. The **essential** nature did not change whatsoever, and in this respect he still is similar to an animal. However, this is specifically, "the animal of the speaker".) This is not the case at nine years of age, in which his emotional arousal comes as a direct result of and exactly according to that which took place in his intellect and contemplation.

[24] That is, the vessels of his emotions are now capable of beginning to be invested with the light of *Chochmah* (as explained in the introduction). (However, until the age of thirteen, this light of *Chochmah* is manifested only through the garments of the explanations of *Binah*. It is only at the next stage of thirteen that the light of *Chochmah* becomes revealed directly within the heart.)

[25] This means that it is now possible for the emotional arousal to come directly from the intellectual arousal (albeit through the garment of the explanations). This was already explained at length in footnote twenty-one.

[26] See *Biurei Zohar* (of the Mittler Rebbe), *Balak* 103d. The explanations given there are quoted and explained at length in the introduction of this chapter.

[27] Though in a fetus and even in a small child the external vessels (*Kelim*) of all the *sefirot ChaBa"D, ChaGa"T* and *NeHi"Y* are there, nevertheless, because the vessels are "small" they are only capable of containing a diminished radiance of the lights (*Orot*). Therefore, though prior to age nine there only the aspects of *ChaGa"T* and *NeHi"Y* are in a revealed state, nonetheless, there indeed is a small measure of intellect (*ChaBa"D*). However, this is only the intellect of the emotions (i.e. *ChaBa"D* of *ChaGa"T* or

when the aspect of the intellect of *ChaBa"D* of each emotion is developed, then automatically the aspect of *NeHi"Y* has the power to give birth to offspring, for the two are interdependent (as was explained at length above in chapter twenty six).[28] When he was six

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ChaBa"D of *NeHi"Y*). Because of this, prior to age nine a person is considered to possess only the general *ChaGa"T* and *NeHi"Y*. In contrast, at age nine the development and revelation of the intellectual *sefirot* (*ChaBa"D*) in and of themselves begins (not only that which is necessary for the emotions etc).

[28] As explained in chapter twenty six, in order to bring forth a new soul, it is necessary for there to be an inner unification of *Abba* and *Imma*, through the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because for there to be any **new** influence within the chaining down of the worlds (*Seder Hishtalshelut*) it must come from the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*). Therefore, for there to be an issuance of **new** influence from the Essence, there must be additional influence of pleasure and desire, which is what draws out the Essence, as explained in chapter twenty-four. This may be clearly understood from the example of the conception of a new human being into the world. In order for a child (i.e. a new soul) to be born, there must be an inner unification of *Abba* (Father) and *Imma* (Mother). Moreover, for the seminal drop to issue forth, the essential self of the person must be invested in it. This is brought out through great pleasure. A further analogy for this was given in chapter twenty-six. That is, it is similar a person who is particularly outstanding in his deep insight and wisdom. Since he knows the concept to its intangible depth, specifically to the very source of its inception, he is therefore capable of bringing out influence and new explanations from it, to someone who is of a much lesser intellectual level than himself, even to a small child.

This is not so, however, in the case of someone who does not grasp the concept to its very depth. It will be difficult enough for him to thoroughly understand the concept himself, let alone to explain it to someone other than himself who is on a lesser intellectual level. We therefore find that the ability to bring forth new influence (*NeHi"Y*) is dependant upon and goes according to the power of the intellect (*ChaBa"D*). Since prior to the age of nine a person only has the general *sefirot* of *ChaGa"T* and *NeHi"Y,* he is therefore incapable of "procreation" and "giving birth" to a new influence and revelation, since this is dependant upon the strength of the intellect (*ChaBa"D*). In contrast, when he begins to have a revelation of the intellect of *ChaBa"D* itself (not just for the emotions) he then begins to be capable of bringing forth new influence and revelation, i.e. "giving birth".

This ability to "give birth" and bring out new influence is specifically due to the great pleasure involved in grasping the depth of the concept (*Omek HaMoosag*). That is, in order for him to have the flash of insight and *Chochmah* he must be totally invested into the concept, to the point that he arouses the "hidden pleasure" of his soul, as previously explained. Thus, now that he has reached this level of intellectual maturity, he is now capable of bringing forth new explanations etc, from the depth of the concept (which is the source of the length and width, as explained in chapter one.)

However, as explained in *Etz Chaim* (*Shaar HaKlallim*, Chapter 8) at "age nine" he is not yet truly capable of impregnating a female (*Nukvah*). Only later at "age thirteen" is he capable of doing this. That is, because at the age of nine he merely grasped the point of *Chochmah* as it is already vested **within** the garment of the explanation of *Binah*, he is not capable of actually drawing forth new explanations or influence from there (since he has not yet grasped the depth itself. As explained in the first several chapters, and in the footnotes above, and in chapters twenty-five and twenty-six, in order for new influence to be drawn forth, it is necessary for one to grasp the depth itself.) Thus, at this stage the only "new offspring" and influence he is capable of "giving birth" to, is an emotional arousal which is according to the intellect, **for himself**. However, he is not yet capable of bringing out new influence or new explanations (in speech) to a recipient other than himself, i.e. a female (*Nukvah*). This second ability to bring forth new influence and explanations according to a recipient is only possible when he grasps the very depth itself. This only takes place in the next stages of development, "age thirteen" and "age twenty", as will be explained shortly.

years of age each emotion included only *ChaGa"T* and *NeHi"Y* and the intellect was very constricted, according to the limitations of the natural instincts of the emotions alone.[29]

The second maturation is from the age of thirteen until twenty,[30] during which [time] he is capable of selling the [movable] properties of his father.[31] This is the aspect of *Keter* and

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[29] Thus, prior to "age nine" he did not bring forth new emotions that are into the intellectual matter at all. Rather, his emotional arousal was completely natural (*NeHi"Y*) and emotional (*ChaGa"T*), and only **directed** by the light of the intellect which was concealed within it.

[30] See *Shaarei Teshuvah*, Vol.1, p.7a.

[31] This is to say that his emotions (which are called "movable properties") are now completely sublimated to the light of the intellectual arousal. That is, his intellect now completely "rules over" and "dominates" his emotional arousal. However, this does not mean that the intellect merely *overpowers* and dictates to the emotions etc, so that they follow the intellect, since this took place prior to this, as explained before. Rather, as explained in the introduction, the intellect "overpowering" the emotions means that the intellectual arousal and radiance of the intellect overpowers the emotional arousal, so that the emotions are not consciously felt altogether. It is as if the emotional arousal is totally nullified (*Batel B'Metziut*) with the intellectual arousal. This is because he now grasps the depth of the concepts (*Omek HaMoosag*) which he contemplates. That is, the light of *Chochmah* now begins to radiate and vest within the emotions of the heart (as explained in the introduction).

This, then, is the meaning of the ability to "sell". In other words, he now is capable of "selling" and transferring the "property" of the emotions from one domain to another, i.e. from the domain of emotions to the domain of intellect. Another way of understanding this is that he is now capable of bringing down the light of the intellect from the domain of the intellect to the domain of the emotions, in such a way that the intellect radiates within the emotions just as it radiates within the intellect. (When a sale is made between the seller and the buyer, the property is transferred from one domain to the other. However, the property remains the same.)

When a person's excitement and arousal is caused by the very depth and essence of the concept, which is the *Omek Hamoosag*, then instead of the intellect receding and becoming "abbreviated" during the arousal of the emotions (as in the previous levels), on the contrary, it actually expands as a result of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous levels, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because now his heart itself begins to receive from the light of *Chochmah* (not through any *Masach* – screen), as stated, "My heart has seen much wisdom". This comes about when the very depths of his mind, heart and soul become completely involved and engrossed in the depth of the subject under contemplation, so much so, that his emotional arousal is totally sublimated to the light of the intellectual arousal taking place in his brain.

An example of this is that when a person's entire heart and mind are completely engrossed in a personal or business matter or the like, his entire being becomes involved and drawn after it. Because of this deep involvement, since his entire mind, heart and soul are involved, the emotions of the heart are not consciously felt and act as an enhancement to the comprehension, rather than as a distraction. This level is called *Mochin D'Gadlut* – "Brains of Largeness". In other words, his mental capacities actually become enhanced as a result of the involvement and excitement of the very depth of his heart. (This is in contrast to the external excitement of the emotions of the previous levels. This is an inner excitement and involvement in the very depth of the heart. However, this does not mean that the externality of his heart is not excited with great arousal as well. Rather, this is not **consciously** felt because it is completely absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called "Intellectual Love and Fear".

At this stage he is now becomes capable of bringing out novel insights and explanations (which directly result from the sublimation and hidden pleasure, as explained before). However, because he only grasps the depth of the concept (*Omek HaMoosag*) he is only on the level of a *Chacham* (as explained in chapter

ChaBa"D of each emotion. [In other words,] this is the aspect of the [active] persuasion of the desire of each emotion, from higher than the intellect of that emotion etc.[32] [This stage of development continues] until the age of twenty which is the maturity of the intellect of the emotions in their complete state. This is because now he knows how to sell the [immovable] properties of his father, i.e. with the brains of *Abba* (Father) which is the source of the emotions, to transfer it from one domain to another etc.[33] For example, this is like

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one in regard to the difference between a *Navon* and a *Chacham*). This means that he is only capable of having insight and bringing out influence from the depth of the particular subject which he contemplates. This is because although the *Omek HaMoosag* is an intangible depth, nevertheless, it is already somewhat limited to **this** particular subject. (This is not the case with a *Navon.* He grasps the intangible *heyulie* and G-dliness of the concept **before** it is limited at all, as will be explained regarding the next stage of arousal.) This is another reason why he is specifically capable of selling only "movable" properties at this stage. In other words, he is only capable of bringing forth influence from the "moveable" depth of the concept (*Omek HaMoosag*). However, he is not yet capable of bringing forth the "immovable" G-dliness.

(See Tractate *Bava Basra* 155a; 156a. See *Likkutei Torah BaMidbar* 2a. See *Ma'amarei Admor HaEmtza'ee, Nevi'im U'Ktuvim* p.519. See *Kuntres HaHitpaalut* (the sections on "intellectual love and fear") and *Biurei Zohar* (of the Mittler Rebbe) *Balak*, "*Ki M'Rosh Tzurim*". See *Etz Chaim, Shaar* 25, *Drush* 6. Also see part three of The Knowledge of G-d.)

[32] This is to say that the nature of the emotions is completely and totally sublimated to the light of the intellectual arousal. The light of the intellectual arousal completely dominates the light of the emotions so that the natural arousal of the emotions is not consciously felt at all. (That is, it does not overpower the intellectual arousal, as in the previous stages.)

(Nonetheless, even at this stage he has not yet transformed the basic nature and character of the emotions themselves. Rather, because of the sublimation of the emotions to the intellect, the emotions (**as** emotions) do not have any consciously felt or separate existence whatsoever, but are a vehicle for the light of the intellect. (However they still retain their basic nature.) This is why it is called an active "persuasion" of the desire and intellect of the emotions etc. That is, although the revealed desire (*Keter*) of the emotions is indeed transformed, nonetheless, the (concealed, essential) desire and pleasure for the self has not yet been transformed. (In other words, he is drawn to G-dliness because of the great pleasure he derives from it.) It is for this reason that this stage is called "*Ratzo* – Running". That is, because of his own pleasure in the G-dliness which he grasps (albeit through the *Omek HaMoosag*) he is completely drawn toward the light of G-d, level after level, to the point that his soul desires to cleave to G-d and literally leave his body. However, in the next stage of age twenty, he grasps the G-dliness itself, before it becomes limited within the "letters" of the *Omek HaMoosag*. At this stage he achieves a total and complete sublimation to G-dliness, and becomes literally one with G-d. Because of this, his basic nature itself becomes transformed to conform to the will of G-d. This is the aspect of "*Shuv* – Returning".)

[33] Now, the result of the previous level, as mentioned above, is that one has a great longing and yearning to withdraw from the limitations of his body and the world and to transcend physicality by totally merging with G-dliness. This is called, "*Ratzo* – Running towards G-d", with an overpowering urge to totally merge and be consumed by G-dliness. G-d responds to this withdrawal on the part of man below, by withdrawing the *Ohr Ein Sof* (The Infinite Light) from all levels of the created worlds. (That is, just as in the physical analogy (and the spiritual analogy of the service of G-d) the emotions "ascend" and become included in the intellect and lose all consciously felt existence, so too all the worlds "ascend" and become withdrawn in their source, losing all consciously felt existence.) However, this is contrary to the ultimate intention of G-d's upper desire, which is that there be a dwelling place for G-d below, in this world. (In other words, instead of the lower worlds ascending and becoming nullified within the Infinite Light of G-d, actually, G-d's ultimate desire is that the Infinite Light (and Essence of G-d) be revealed below, specifically **within** the worlds.) For this reason there must be a "*Shoov*" - A Return, after the "*Ratzo*" of running towards G-d.

This return comes about in this next level of Divine service, which is the revelation of the essential G-dliness of the concept itself. Likewise in the soul, this is the revelation of the encompassing light of the *Yechidah* which is that aspect of the soul as it is completely and totally bound up with G-d. Because it is

the changes [he can make] in the combinations of the letters of the intellect, which comes because of the root and source of the depth of the intellect in its essential source, specifically.[34] (This is as previously explained[35] with the analogy of an outstandingly wise individual etc.)

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bound up to G-d's unity (and is thus called *Yechidah* – Singular), when this level of the soul is revealed, the person "shares" the same essential desire (*Keter*) with G-d (since he is totally bound up with Him). He therefore likewise desires that there be a dwelling place for G-d in this world. G-d responds to the "*Shuv*" (Return) of the *Yechidah* as well. He causes the *Ohr Ein Sof* (The Infinite Light) to become invested within all levels of the created worlds, revealing G-dliness in all worlds, and thus fulfilling the upper intent and desire in Creation. (This is the opposite result of the previous level in which the person desires to withdraw from his own existence, thus bringing about the withdrawal of G-dliness from the created worlds.) This is the meaning of the statement in the Mishnah, "Nullify your desire before His desire". (In contrast, the previous two levels of age nine and age thirteen correspond to the statements of the same Mishnah (*Avot* 2:4), "Make your will like His will" (corresponding to the service of "age nine"), "So that He will make your will like His will" (corresponding to the service of "age thirteen"). See *Likkutei Torah, Bamidbar* 2a.)

(This aspect is also hinted at in the verse (Song of Songs 5:2), "Open to me, my sister, my beloved, my dove, my pure one etc." All of these various descriptions of love correspond to the various levels and types of emotional arousal of love and awe of G-d mentioned in this chapter (and at length in *Kuntres HaHitpaalut* and part three of The Knowledge of G-d). The word used for the last level is "*Tamati*", the root of which is the word "*Tam*", and is generally translated as "pure" or "complete". However, on a deeper level the word "*Tamati*" shares the same root as the word "*Te'umati*", which means "my twin". This means that at this stage a person has so bound and unified himself to G-d, to the point that he is called "my twin". (See *Likutei Biurim* on *Kuntres HaHitpaalut*, page 99 and 100. Also see part three of The Knowledge of G-d) This level is the pure essential desire to fulfill the will of the Master of the Universe, at all times, in a revealed way. In other words, he has transformed his very nature (as a separate entity who feels himself as existing independently from G-d), to reveal his **true** nature which is literally one with G-d. This is revealed on a constant basis. It is not just in an external encompassing way, but has become his very nature.

This, then, is the meaning of the above statement (in the chapter) that he is now capable of selling the "immovable" properties of his father, transferring them from one domain to another. That is, he is now capable of bringing forth into revelation the essential unlimited G-dliness itself. (For example, although the previous level of *Zeir Anpin* is the source of miracles which occur within the nature of the world, this level of *Zeir Anpin* is the source of miracles, which, though they occur in our world, nonetheless, completely transcend the nature of the world.)

[34] In other words, because he grasps the intangible and unlimited G-dliness of the concept, as it is even before it is limited in the *Omek HaMoosag* (which, in comparison, is limited and tangible), he is therefore capable of bringing out novel insights and explanations in an infinite manner, not only in relation to the subject matter being contemplated. This is similar to the level of a *Navon* (explained in chapters one and two) who is capable of grasping "one thing from another". That is, from "one thing" which are the revealed explanations, which are tangible in the way of a "something", he grasps "another thing" which is the G-dliness itself. Because this G-dliness is an unlimited *Heyulie*, he is capable of bringing it out and manifesting it in any manner. Moreover, as explained in chapter twenty six, the higher he grasps, the lower he is capable of bringing it. (Because of this a *Tzaddik* (righteous person) who is totally bound to G-dliness at the "Original Source", is literally capable of bringing down G-dliness into the physical world in the form of miracles (i.e. "changing the letters" and nature of the physical realm.)

(This is also the meaning of the statement (*Hayom Yom*, 3 *Tishrei*) regarding the verse, "And you shall return (*Teshuvah*) until Hashem your G-d (*Ad Havayah Elokecha*)". That is, one must toil and cleave in revealing G-dliness to the point that his nature is changed so that the unlimited Essence of G-d, *Havayah*, is for him *Elokim* (which has the same numerical value as *HaTeva* – Nature). That is, he makes G-d's

This, then, is the aspect of "*Yisrael* – ישראל", [whose letters spell] "*Li Rosh* – לי ראש",[36] meaning "A head" and intellect "for me", which are the aspects of *Keter*, *Chochmah, Binah* and *Da'at*. This is because, then [the intellect] is in an aspect of a much more mature state and is capable of refining the aspect of *Ba"N*, which is the aspect of *Elokim*, as is known,[37] because, "from *Chochmah*", i.e. from the inner aspect of the *Koach Ma"H* specifically,[38] which is from the aspect *Keter* of *Chochmah* [as it radiates] within the emotions, "they are clarified". This is analogous to a very wise individual, that the more he knows the [subject] to the depth of the matter at its first source, the more he knows how to clarify and refine it, to remove the errors etc. Likewise, his wisdom will stand by him so that he can support himself with his profession and profit from his work. This is called,[39] "His Torah learning is his profession".[40] This, then, is the [explanation of] the matter of "It is the nature of man to

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unlimited reality (*Havayah*) into his reality by cleaving and binding himself to G-d through his Divine service.")

[35] See chapter twenty six. See also footnote 28 of this chapter.

[36] See *Pri Etz Chaim* (*Shaar HaLulav*) *Shaar* 29, Chapter 1. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol.1, p.75, and *Shaarei Teshuvah* 94d.

[37] In other words, the refinement of the natural emotions is commensurate to the revelation of the light of the intellect. This is to say that according to the revelation of the sublimation of the *Koach Ma"H* (the power of "what", as in "what are we", as previously explained) of *Chochmah,* will be the degree of the sublimation of the natural (animalistic) emotions to the intellect. This, then, is the meaning of *Ma"H* (which has a numerical of 45, the numerical value of *Adam* – Man – אדם) clarifies and refines *Ba"N* (which has a numerical value of 52, the numerical value of *Behemah* – Animal – בהמה). See also the various footnotes in the beginning of this chapter.

(See also *Torat Chaim, VaYetze* 166a, footnote 9. Also see *Shaarei Teshuvah,* Vol.1, p.48c.)

[38] See *Zohar* (*Raayah Mehemna*) *Tzav* 28a; 34a.

[39] See Tractate *Shabbat* 11a. Also see *Torat Chaim, Bereshit* 2c. (Also see *Etz Chaim, Shaar HaKlallim,* chapter 8.)

[40] In the physical analogy, a person's ability to apply abstract knowledge to physical reality is commensurate to the depth of his comprehension of the subject matter. Similarly, in the spiritual analogue, it is specifically commensurate to a person's depth of comprehension of G-dliness that he will be capable of bringing it out and manifesting it in the physical world, in refining himself and the world around him. Now, just as this is so in regard to man's service of G-d below, it is likewise so in regard to *Zeir Anpin* of *Atzilut* above (who is called the "Upper Man"). Commensurate to the revelation of the Infinite Light (*Ohr Ein Sof*) within *Zeir Anpin* of *Atzilut,* will be the influence of this light below in *Malchut* (which is *Ba"N,* i.e. the speech which creates the worlds of *Briyah, Yetzirah* and *Asiyah*). This, then, is what is meant by the statement, "his Torah learning is his profession". That is, the entire purpose is to refine the world so that it reveals G-dliness (as opposed to "overpowering" and "dominating" the G-dliness and thereby concealing G-dliness). That is, the world was created in such a manner that the "nature" of the world "overpowers" the G-dliness of the world, and G-dliness is concealed. Because of this, the world appears to exist independent of its maker and is conducted according to the laws of nature. The entire purpose of man, however, is to clarify and refine the world, in the manner explained above, so that it is becomes a fitting receptacle and vessel for the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) to be revealed within it. This is accomplished specifically through toil in Torah and *Mitzvot* (the commandments of G-d). Even more specifically, it is through the investment in *Hitbonenut* particularly in the levels of the Torah called *Kabbalah* and *Chassidut*.

This is called "work" (like the six days of work, which correspond to the six millennia of refinement (*Avodat HaBirurim*). In the Zohar this is called, "*Pulchana D'Rechimuta* –A Labor of Love". It is called "Labor" because the arousal of these levels (until one achieves a state of *Gadlut HaMochin*) requires great toil and labor. This is in contrast to the ease in which the heart is aroused towards natural and worldly

conquer etc", which is the aspect of the name of *Ma"H* – 45 (מ"ה) of *Chochmah* which refines [the name of] *Ba"N* – 52 (ב"ן) etc, and this is the meaning of "You have ruled over *Elokim*".[41] This will suffice those of understanding.

End of Chapter Thirty Four

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matters. When it comes to natural matters of the world, as soon as a desire enters one's mind, he becomes aroused and his heart is immediately affected and aroused with great yearning and a flaming desire. The opposite is also true. When something negative causes the mind to become embittered, the heart too, responds immediately with great bitterness and disdain against it. However, in regard to the service of G-d, this is not the case. In matters of G-dliness, the heart is not easily moved by the arousal of the mind. This is because (until the state of *Gadlut HaMochin*) the G-dliness in the comprehension of his mind does not permeate his very being, since it is revealed only in an encompassing manner. Therefore, he does not grasp the actual G-dliness itself. If this is the case in respect to the actual letters of comprehension in the mind, then certainly the revelation to the heart is even more miniscule. It therefore requires great contemplative toil and labor, to bring the G-dly light itself into the letters of his comprehension. When this is accomplished, his heart automatically and spontaneously ignites as well, in the manner explained above. This service is therefore called "Labor" since it requires great toil and labor. Another reason it is called "*Avodah* – Work", is from the terminology "*Orot Avudim* – Worked hides". Hides are "worked" to soften and make them fit for use. Likewise, the toil of *Hitbonenut* constitutes the matter of "working" on the character traits of the animal soul and redirecting them to G-d, instead of toward worldly desires. This is specifically accomplished through a revelation of the light of *Chochmah* within the emotions, which is caused only through *Hitbonenut* - contemplation.

However, when the "work" is complete there will be a complete revelation of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) within the worlds. This will take place (in a complete way) in the "World to Come" (*Olam HaBah*), which is known as Shabbat – the day of rest.

[41] According to all that has been explained in the introduction to this chapter and in the chapter itself, this statement is self understood. (It is worthy to note, however, that the five general levels described in this chapter correspond to the five levels of the soul, *Nefesh, Ruach, Neshamah, Chayah* and *Yechidah*. Just as man below is affected differently according to the revelation of these various levels (which is according to his toil), so likewise *Zeir Anpin* of *Atzilut* also has these five levels, and is conducted differently according to the revelation of these levels. Thus, the entire *Hishtalshelut* (Chaining down) of the worlds is dependant upon the revelation of the Infinite Light (*Ohr Ein Sof*) within *Zeir Anpin*. This, in turn, depends on man's toil in the service of G-d below.

(For further elucidation on the five levels of arousal and how they relate to the five levels of the soul, see *Kuntres Hahitpaalut*, the explanations (of *Kuntres Hitpaalut*) from Rabbi Hillel of Paritch, and The Knowledge of G-d, part three.)

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Chapter Thirty Five

This, then, is the aspect of *Yisrael* (ישראל), i.e. "*Sar E-l* – The Ruler of *E-l*" (שר אל).[1] In other words, [he is thus called] because of the radiance of *Keter* within *Chochmah*, which is called "*E-l,* the light of *Chochmah*".[2] For, *Keter* is what overrules, as explained elsewhere regarding the meaning of [the verse,] "Because you have ruled etc".[3]

We must now understand the matter of the unification of *Yisrael* and *Leah*, which is the unification of the emotions with thought, which is called *Leah*. In addition, [we must also understand] the unification of *Yaakov* and *Rachel* which is the unification of the emotions with speech.[4]

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[1] See *Pri Etz Chaim* (*Shaar HaKriyat Shma*) *Shaar* 8, Chapter 9. See also *Ma'amarei Admor HaEmtzaee, Hanachot* 5577, page 271.

[2] See *Zohar, Lech Lecha* 94a; *Tzav* 30b and 31a; *Acharei* 65a. Also see chapter twenty-six above, i.e. the explanation of the words "*E-l Elyon* – The Supernal G-d". (This is the quote from chapter twenty-six: "The "Supernal G-d" (***E-l Elyon***) refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of "*Notzer*".) That is, it refers to the sublimation of *Chochmah* (i.e. the *Koach Ma"H*) as it receives its light from the aspect of *Keter* in the inner unification of *Abba* and *Imma,* as explained there at length.

[3] As explained previously, the aspect of the *Koach Ma"H* (Power of "What") of *Chochmah* is the aspect of the sublimation and hidden pleasure of the power of *Chochmah* to the aspect of *Keter,* from which it receives its light and influence. Moreover, as explained in the previous chapter, it is specifically this revelation and sublimation which causes the intellect to rule over the natural aspect of the emotions. This was referred to as the aspect of *Ma"H* (which has a numerical value of *Adam* – Man (45) – אדם) ruling over the aspect of *Ba"N* (which has a numerical value of *Behemah* – Animal (52) – בהמה), and represents the distinction between man and animal. It is also the difference between the aspect of the immaturity of the intellect (*Katnoot HaMochin*), wherein the intellect is "ruled" and concealed by the natural emotional arousal, compared to the aspect of the maturity of the intellect (*Gadloot HaMochin*), in which the intellect "rules" and dominates the nature and the emotional arousal. These two general states were referred to as *Yaakov* and *Yisrael* (as will be further elaborated in this chapter). Thus, this is the deeper meaning of the Torah verses which explain how the name *Yaakov* (יעקב) was changed to *Yisrael* (ישראל), as explained previously at length. (Another aspect in the name *Yaakov* – יעקב which was not previously mentioned is that the word *Yaakov* (יעקב) spells *Yod – Eikev* (עקב 'י). As mentioned before, the letter *Yod* (י) refers to the point of *Chochmah*. The word *Eikev* (עקב) means "heel", i.e. the lowest aspect of the "body". Thus, the name *Yaakov* (יעקב) indicates how the intellect and light of *Chochmah* is dominated by the aspect of the "heel" and the most external nature etc.) (Also see *Ma'amarei Admor HaZaken al Parshiot HaTorah*, Vol. 1, page 179. See also the *Ma'amarim* of 5563, Vol. 2, page 672 and on. See also *Shaarei Teshuvah*, page 114d. Also see *Etz Chaim*, *Shaar* 3 Ch. 2, and *Pardes Rimonim*, *Shaar Erchei HaKinuyim*, Section on "*Yaakov*".)

[4] The aspect of *Leah* refers to the "letters" of thought, while the aspect of *Rachel* refers to the "letters" of speech. Both aspects mentioned in this paragraph refer to different types of unifications of *Zeir Anpin* and *Nukvah*. This will be discussed and explained in much greater detail in later chapters. (Also see the *Siddur*

[However,] we must first understand the difference between *Yisrael* and *Yaakov*. This is because the aspect of *Yaakov* is the aspect of *Tiferet* of *Zeir Anpin* of *Atzilut*, which is the attribute of Mercy.[5] As is known, the forefathers are "the chariot" [of the supernal attributes].[6] *Avraham* is in the aspect of *Chessed* – Kindness[7] of *Zeir Anpin*, *Yitzchak* is in the aspect of *Gevurah* - Judgment,[8] and *Yaakov* is the aspect of *Tiferet* – Mercy. Likewise, it is written,[9] "Give truth to *Yaakov*; Kindness to *Avraham* etc". Moreover, regarding the [verse,[10]] "And you shall give me a sign (*Ot*) of truth", it states in the *Zohar*,[11] "This is the letter (*Ot*) *Vav* (ו)".[12] This is the aspect of *Yaakov* who is the middle line, "the middle beam…[which passes through from one end to the other"].[13]

(of Rabbi Schneur Zalman of Liadi) *Shacharit* 60c. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Chapter 1. See also *Siddur* (60c). See also *Ma'amarei Admor HaEmtzaee, Vayikrah,* Vol. 1, pg. 227.)

[5] It was explained in chapter 21 that the attribute of *Tiferet* is the quality which mediates between the heartfelt emotion of *Chessed* and the heartfelt emotion of *Gevurah*. It was explained there that this is the quality of Mercy (*Rachamim*), which can only take place subsequent to the quality of judgment. That is, although he is found guilty, he is released through mercy. As explained towards the end of the chapter there (and also in chapter 15 etc.), the reason this intermediate quality has this power is only because it is a quality of the middle line which reaches up, all the way to the essence of the desire and pleasure, which is higher than division and includes all these opposites as one. It is because of this that it is capable of synthesizing the expression of these opposing qualities etc. This concept was explained before at length. (See chapter 21, and footnotes 20 and 21 there. Also see *Zohar Lech Lecha* 87b, *Zohar* (*Sitrey Torah*) *Vayetze* 157b, and Vol. 3, 302a. See also *Pardes Rimonim* (*Shaar Erchei HaKinuyim*) *Shaar* 23, section on "*Rachamim*" and "*Tiferet*".)

[6] All of the actions of the forefathers were completely given over to G-d, with all their being, so that they were, literally, the vehicles for the expression of His Divine will within the world. Our forefather Avraham, personified and was the "chariot" and vehicle for the attribute of Kindness (*Chessed*) and Love of G-d, as expressed by the verse, (Isaiah 41:9) "*But you, Yisrael, are my servant, Yaakov whom I have chosen, the seed of* ***Avraham who loves me***." In contrast, Yitzchak personified and was the "chariot" and vehicle for the attribute of Judgment (*Gevurah*) and Fear of G-d, as expressed by the verse, (Genesis 31:42) "*Were it not that the G-d of my father, the G-d of Avraham, and the* ***fear of Yitzchak*** *etc.*" Yaakov, however, represents the median quality of *Tiferet* and Mercy, which is the quality of truth, as expressed by the verse, (Micha 7:20) "*Give truth to Yaakov, kindness to Avraham, as you have sworn to our fathers from the days of old.*" (Also, the numerical value of "*Yaakov Yaakov* – יעקב יעקב" (mentioned in Genesis 46:2) is 364, which is the same numerical value as the words "*Rachamim B'Din* – Mercy in Judgment" (רחמים בדין), thus representing the intermediate conduct between Kindness (*Chessed*) and Judgment (*Gevurah*).) (Also see *Bereshit Rabba, Parsha* 47 and *Parsha* 82. See also *Torat Chaim Noach* 49d, and footnote 42 there.)

[7] See *Zohar Bereshit* 47b. See also *Ma'amarei Admor HaEmtzaee, Kuntreisim,* pg. 4.

[8] See *Pardes Rimonim* (*Shaar Erchei HaKinuyim*) *Shaar* 24, Chapter 3 (section on *Gevurah*).

[9] Micha 7:20

[10] Joshua 2:12

[11] See *Zohar Vayikra* 2a. See also *Sefer HaMaamarim* 5565, Vol. 1, pg. 368.

[12] The Hebrew word for "sign" is "*Ot*" (אות) which is the same word for "letter – *Ot*" (אות). Thus, the *Zohar* (*Vayikra* 2a) reads the verse mentioned above as, "You shall give me a **letter** of truth," and states that this refers to the letter *Vav* (ו). In other words, specifically the letter *Vav* (ו) is called "The Letter of Truth". However, this does not mean that the other letters are not "True", but rather that this letter is specifically called, "The Letter of Truth (*Ot Emet*)". The reason for this is because (as mentioned previously) the letter *Vav* (ו) refers to the aspect of (the middle line of the emotional qualities of) *Zeir Anpin*, which is called *Yaakov*, about whom it states, "Give truth to *Yaakov*". Also, as explained in chapter fifteen, the letter *Vav* (ו) represents the aspect of the intermediate conduct of the *Kav* (Line) which is a synthesis of the qualities of revelation and concealment, i.e. *Chessed* and *Gevurah*, and includes them both. As explained there, the reason it is capable of inter-including these two opposite powers, though they naturally negate each other, is because the middle line (the aspect of the *Vav* – ו) reaches all the way to the very Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) and contains a radiance of the Essence of the

As is known, the explanation of the matter is that the right line [which consists] of *Chochmah, Chessed* and *Netzach,* is negated by the left line [which consists] of *Binah, Gevurah* and *Hod.*[14] For example, this is similar to how the attribute of judgment negates the attribute of kindness and limits its light. Likewise, the opposite [is true], that kindness limits the light of judgment. We therefore find that both may cease. This cannot be called "Truth – *Emet*",[15] since the principle [definition] of truth is that it endures [forever], as stated,[16] "The lip of truth will be established forever; but a lying tongue is but for a moment." [In contrast,] falsehood is deceit (*Kazav* – כזב), as in the terminology,[17] "[A spring of water] whose waters fail" (*Y'Kazvoo Meimav* –יכזבו מימיו).[18] As known, [under such conditions] the river [which is drawn from the waters of the spring] will cease. However, the quality of *Emet*-Truth, is that it endures [forever]. This is because it includes the two opposites of *Chessed* and *Gevurah* [within itself]. [Therefore,] nothing at all obstructs it or opposes it. Because of this, "its waters do not fail." This, then, is [the meaning of the statement in the *Zohar* that] "the letter of truth is the letter *Vav* (ו)", which is the middle line that includes both *Chessed* - Kindness and *Gevurah* – Judgment. This [middle line] is *Da'at, Tiferet* and *Yesod* (as stated previously in chapter twenty one).[19]

Infinite Light within it, which is the **ultimate** Truth. That is, it is "the inner beam… which passes through from one end to the other end." It is for this reason that the Sages stated that, "The seal of the Holy One blessed is He, is Truth – *Emet* (אמת) (See Tractate *Shabbat* 55a). The various aspects of the quality of "Truth" (אמת) will become further understood through the explanations in this chapter.

[13] Exodus 26:28. See also *Zohar Terumah* 175b. This concept, that *Yaakov* refers to the "middle line" (*Kav HaEmtza'ee*) is also learned from the verse (Genesis 25:27) "And the boys grew: and Esav was a cunning hunter, a man of the field; while *Yaakov* was a pure man (*Ish Tam*), dwelling in tents." It is explained that the word "tents - *Ohalim*" is plural and teaches us that the aspect of *Yaakov* (*Tiferet*) dwells between the tent of *Avraham* (*Chessed*) and the tent of *Yitzchak* (*Gevurah*). (According to the Zohar, the words "*Ish Tam*" which often are translated as "a simple man" are translated as "a complete (or pure) man".) (See *Zohar* Vol. 1, 146a.)

[14] This was already explained chapter 21 at length.

[15] That is, these two qualities are diametric opposites which therefore cancel each other out and become "negated". This is the opposite of truth, the main character of which is that it has a "true" and positive value and endures forever.

[16] Proverbs 12:19

[17] Using the terminology of Isaiah 58:11

[18] That is, the stream that flows from the spring dries up (either because it became separated from the spring or because the waters of the spring stopped flowing) and is therefore called "*Y'Kazvoo Meimav* – Its waters fail". The term used in this verse "*Y'Kazvoo* – Fail" (יכזבו) shares the same three letter root as the word for deceit or falsehood "*Kazav*" (כזב). This teaches us that something which is false will ultimately fail, and will not endure. In contrast, the aspect of truth endures and "is established forever".

[19] This is to say that although the two opposing lines, i.e. the right line of Kindnesses and the left line of Judgments, nullify and cancel each other out, the middle line, wherein there is a synthesis of these two opposites, never ceases whatsoever. Rather, because it is a composite of both the aspect of kindness and the aspect of judgment, it itself does not cease. Thus, specifically the middle line, the aspect of *Tiferet*, which is represented by the letter *Vav* (ו), is called the aspect of "Truth". (As explained before in regard to the letter *Vav* (ו) of the word "*VeHanora* – The Awesome" (והנורא); it is specifically the letter *Vav* (ו) which represents the middle line. (See Chapter 15 footnote 16, and Chapter 21 footnote 3.) (This can also be understood through the difference between the essential qualities of *Tohu* (Chaos), in comparison to the qualities of *Tikkun* (Rectification). As previously explained, the qualities of *Tohu* are the essential qualities that do not inter-include their opposites (because they are essential points rather than lines, like the *Vav* – ו). Thus, regarding each of these qualities the verses (Gen. 36) state, "And he reigned… and he died" etc. That is, the quality of Kindness (*Chessed*) is incapable of coexisting with the quality of Judgment

Now, there is another benefit in the middle line of *DaTi"Y*[20] in that it does not [undergo] change from beginning to end.[21] Just as it is in the beginning, so is it in the end. It does not undergo change as a result of the length of being drawing down. This is because of the connection [and unity] that there is in its entirety, [so that] from beginning to end it is unified as a single entity. [In this way] it is like "the inner beam…which passes through"[22] from the highest end to the lowest end.

This is not the case, however, with the other two lines. [That is,] in the right and left [lines] there is no aspect of a connection and bond of each [of the *sefirot* with the other *Sefirot* of that line]. As a result of this, we do not find that their end is similar to their beginning.[23]

(*Gevurah*) and vice versa, etc. This is not the case with the qualities of *Tikkun*, in which there is a true inter-inclusion of all the qualities and *sefirot*. As mentioned before (Ch. 20) the aspect of the rectification and inter-inclusion of *Tikkun* comes about specifically by means of the radiance of the name of *Ma"H* (45), which refers to the revelation of the light of *Keter* and *Chochmah* within the emotions. In other words, this is the same matter as the light of the intellect "ruling over" and dominating the natural character of the emotions and the irrational emotional arousal etc. That is, this is the concept of the aspect of *Ma"H* (i.e. Man - אדם) which clarifies and rectifies the aspect of *Ba"N* (i.e. Animal - בהמה).) (Also see *Sefer HaMaamarim* 5708, pg. 182, Ch. 2 and on.)

[20] This is an acronym for the three *sefirot* of the middle line, *Da'at, Tiferet,* and *Yesod*.

[21] Not only is the aspect of the middle line eternal and enduring, but it is also unchanging. As it is in its beginning, so it is in its end. This will now be further explained.

[22] As previously explained (chapter 21, footnote 28), the middle line is called the "Inner Beam - *Breeyach HaTichon*". This refers to the construction of the Tabernacle (*Mishkan*) which was a portable Temple used by the Jewish People during the forty year sojourn in the desert until the building of *Mishkan Shiloh.* Its walls were constructed of cedar beams which stood side by side and were held together by a long beam, the "*Breeyach HaTichon* – Inner Beam" (Ex. 26:28; 36:33) which ran inside all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponds to the middle line of *Da'at, Tiferet, Yesod* which connects all the other *sefirot* together. All the *sefirot* of the middle line actually represent the same aspect, that of a "connection" between the influencer and recipient. *Keter* represents the connection of the desire to the object of the desire, *Da'at* is the intellectual connection of the mind, *Tiferet* is the heartfelt connection, and *Yesod* is the actual or gut connection between the influencer and the recipient. Furthermore, all the *sefirot* of the middle line are literally bound up with each other, as a single entity. For example, regarding the physical connection between *Adam* and *Chava* it states, "And Adam knew (*Yada*) Eve". This knowledge (*Da'at*) does not merely refer to an intellectual connection, for the verse tells us that through this "knowledge" they gave birth to a child. Rather, the *Zohar* states that the *sefirah* of *Yesod* corresponds to the male reproductive organ, (whereas *Malchut* corresponds to the female recipient of the seminal drop of life force – which comes from the essence of the influencer, as previously explained). As will soon be mentioned, the Talmud states, "A man is incapable of having an erection without *Da'at* (i.e. without mental interest and focus). Rather, the verse mentioned above about *Adam* and *Chava* teaches us that the *sefirot* of the middle line are literally bound up with each other, as one. This is to say that the erection (*Yesod*) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da'at*) and the heartfelt emotional connection (*Tiferet*). They act, literally, as one – and there is no change or diminishment whatsoever. As it is in its beginning, so it is in its end. This is the aspect of Truth. (For example, a "truthful" and "honest" person is one whose external expressions are a reflection of his inner self.)

[23] In chapter twenty one it was explained that although *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, nonetheless, *Chessed* is an entirely different matter than *Chochmah*. Likewise, *Netzach* – Conquest is an offshoot of *Chessed* – Kindness, but is nonetheless an entirely different matter, which is separate from *Chessed*. That is, the end is not at all similar to the beginning. This is likewise the case in the left line of *Binah, Gevurah* and *Hod*, as explained there.

An example of this is [the right line of] *ChaCha"N*.[24] We find that in *Netzach* (Conquest) there is a [qualitative] diminishment of the light of the influence [of *Chessed* – Kindness]. This is likewise the case in [regard to the *sefirah* of] *Hod* (Splendor). As is known in [regard to] the [explanation of] the matter of *Netzach* and *Hod',* they are called, "The two branches of the Willow (*Aravot*), which lack flavor and scent".[25] This is because the radiance of the intellect ceases in them, since *Chessed* (Kindness) is merely a branch of *Chochmah* (Wisdom)[26] and the principle intellect and reasoning of the kindness has already withdrawn and passed. [The intellect] only remains in [the kindness] in a way of *Tzimtzum* - lessening and concealment. Although it still possesses [the intellect] within itself in a concealed manner,[27] there is nonetheless a separation from [the intellect], and there is not such a great connection and bond between them.[28] For example, [it states,[29]] "*Chessed* is the right arm", i.e. [this refers to] the strength of the right arm which is separate from the brain etc. [Likewise,] the aspect of *Netzach*, which is merely the victory of the commitment, is already more separate from the brains of *Chochmah,* since all that remains within it is a faint impression of the love and kindness [of the heartfelt emotions]. This is similar to the "right thigh", which is separate from the kindness of the "right arm", for there is no [direct] bond between the thigh and the hand.

The same is true of the "left hand" and the "left thigh" which are the aspects of the left line of *BoGa"H*.[30] The [*sefirot* of the left line] are separated one from the other. Therefore, we will not find their beginning in their end. This is because of the cessation of the intellectual radiance, so that there can be a complete [qualitative] lessening [and diminishment], as in the

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[24] This is an acronym for the three *sefirot* of the right line, *Chochmah*, *Chessed*, and *Netzach*.

[25] In the Midrash (*Vayikra Rabba*, *Parsha* 30) we learn regarding the four species used on the holiday of *Sukkot* (the *Lulav* – Palm Branch, *Etrog* – Citron, *Hadasim* – Myrtle and *Aravot* - Willow) that each of them differs in quality from the other. The *Etrog* (Citron) has both a flavor and a scent, the *Lulav* (Palm Branch) has flavor but no scent, the *Hadas* (Myrtle) has a scent but no flavor, and the *Aravot* (Willow) has no flavor or scent. In the *Zohar* we learn that the two *Aravot* (Willow Branches) which are used in the four species, which have neither flavor nor scent, represent the aspects of *Netzach* and *Hod.* It is explained that the reason for this is because the aspects of *Netzach* and *Hod* are separate from the aspect of the essential emotions of the heart (which are *ChaGa"T*), and it is because of this that they do not have the "flavor" nor the "scent" of the intellectual light which vests within the emotions. Rather, all that radiates within the qualities of *Netzach* and *Hod* is the aspect of an impression. For example, in the **commitment** to act out a kindness, there is no emotional arousal of the heart etc. It is even possible that at the moment, he does not feel particularly kindly toward the recipient. However, he forces himself to act in a kind manner because of his commitment to doing so (which are the aspects of *Netzach* and *Hod*). That is, there is no "flavor" or "scent", but rather, only the commitment which is impressed within him through his intellect and emotions. (However, it is nonetheless a "branch" of *Chessed*, because if he did not have the original light of kindness impressed upon his heart, he would not have the commitment to act in a kindly manner etc. Nevertheless, as explained in the footnotes of the previous chapter, the conduct which comes from the aspect of *Netzach* and *Hod* is only the aspect of a "cold thought", which is devoid of "flavor" and "scent", i.e. vitality.) (See *Zohar VaYechi* 220b, (and the *Mikdash Melech* there), and also see *Zohar Balak* 193b. See also *Ma'amarei Admor HaEmtzaee*, *Bamidbar*, Vol. 5, pg. 1,868. See also *Shaar HaEmunah* 101b.)

[26] See Chapter 21.

[27] See *Shaarei Teshuvah* 114b and on. See also *Ma'amarei Admor HaEmtzaee*, *Bamidbar*, Vol 5, pg. 1,867 and on; and *Nevi'im Uketuvim* pg. 179.

[28] This was all explained at length in the previous chapter, with the explanation of how with the "birth" of the heartfelt emotions of *Chessed* and *Gevurah*, the light of the intellect and reasoning is withdrawn.

[29] See Introduction to *Tikkunei Zohar* 17a.

[30] This is an acronym for the three *sefirot* of the left line, *Binah, Gevurah* and *Hod*.

verse,[31] "And the hollow of Yaakov's thigh was strained". This is to say that he hit him in the aspect of *Netzach*, "in the sinew of the thigh-vein",[32] to the point that the external [forces of impurity] receive [their sustenance] from there.[33] This is in accordance with the statement in *Zohar* regarding the thigh of a *Sota*.[34] This also is the reason why regarding *Chessed* and *Gevurah* themselves it states,[35] "*Yishmael* came out of *Avraham*", for he is the excess and dregs

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[31] Genesis 32:26. This refers to the incident in which *Yaakov* fought with the angel of *Esav* (See commentary of *Rashi* there). "And Yaakov was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he did not prevail against him, he touched the hollow of his thigh; and the hollow of Yaakov's thigh was put out of joint, as he wrestled with him… Therefore the children of Israel eat not of the sinew of the vein, which is upon the hollow of the thigh, to this day: because he touched the hollow of Yaakov's thigh in the sinew of the vein." This will be further explained momentarily.

[32] Genesis 32:33

[33] Now, we can ask a question here regarding the words of the Rebbe. We previously stated that *Yaakov* is the aspect of the middle line of *DaTi"Y* which is the aspect of Truth. How then can it be that the angel of *Esav* and the forces of evil were capable of overpowering the aspect of *Yaakov* and receive sustenance from his "thigh"? The answer to this question may be understood in light of what was previously explained. The aspect of *Yaakov* represents the aspect of the immaturity of *Zeir Anpin* (*Katnoot HaMochin*), wherein the light of the intellect of *Chochmah* (the *Yod* - י) is in its most "immature" and concealed state, and is thus overpowered by the external arousal of the natural emotions of *Chessed* and *Gevurah*. That is, with the arousal of the emotions there is a withdrawal of the light of the intellect and the revelation of truth. Even more than this, it is possible that the light of *Chochmah* and truth (*Ma"H*) becomes completely concealed by the aspect of the natural character and emotions (*Ba"N*), in a manner of the "cold thought" mentioned before (i.e. the external aspects of *Netzach* and *Hod*). Thus, because there is a concealment of the aspect of *Chochmah* and the intellectual light of the "head", it is therefore possible for the external forces to overpower the aspect of *Yaakov* to a certain extent, and "hit him in the sinew of the thigh-vein", i.e. *Netzach*. However, this is not the case with the aspect of *Yisrael* (ישראל), which spells "*Li Rosh* – A Head [and Intellect] for Me" (לי ראש). For, *Yisrael* is the aspect of the revelation of the light of the intellect and truth within the emotions, in which the emotions and external forces that conceal, are automatically illuminated and thus "ruled" by the light of truth. (This is also the reason why *Yaakov*'s limp and thigh was healed when the light of "the sun shone upon him", as *Rashi* points out in his commentary to Gen. 32:32.) The distinction between the aspects of *Yaakov* and *Yisrael* will be further explained at the end of this chapter.

[34] Regarding the verses, (Genesis 32:26) "And *Yaakov* was left alone, and there wrestled a man with him etc." and, "He saw that he did not prevail against him, he touched the hollow of his thigh," the *Zohar* (*Mishpatim* 111b) explains that the *Sitra Achara* (the side of evil) persevered over the thigh, i.e. *Netzach*, of *Yaakov*, and "won" it from him. The *Zohar* then continues to explain that the aspect of the "thigh" (i.e. *Netzach*) of the aspect of *Yaakov* was weakened until the Prophet *Shmuel* came and rectified it. (It explains there that its weakness was that it did not draw down the light of prophecy. As is explained elsewhere, prophecy is primarily revealed through the aspects of *Netzach* and *Hod*. However, this is not the place to elaborate on this point.) From the time of *Shmuel* onward the *Sitra Achara* does not have dominion over the aspect of the thigh of *Yaakov*. Rather, the forces of evil and concealment now receive their sustenance from another "thigh", the thigh of the adulteress (*Sota*). As scripture states regarding the adulteress - *Sotah* (Numbers 5:22), "These waters that cause curse shall enter your innards to distend the stomach and cause the thigh to fall". The reason for this is because the "*Sitra Achara*" itself is compared to an adulteress, as stated regarding the side of evil, "Who forsakes the friend of her youth, and forgets the covenant of her G-d" (Proverbs 2:17). (See *Zohar Mishpatim* 111b. Also see Numbers 5:21, 27.)

[35] See Tractate *Pesachim* 56a. The Talmud relates: Rabbi Shimon ben Lakish said: Scripture states, "Then Yaakov called for his sons and said, 'gather together and I shall tell you what will befall you in the End of Days.'" Yaakov wished to reveal to his sons the end of the withdrawal of G-d's right hand (i.e. the time of the Messianic Era), but the Divine Presence departed from him and he was unable to do so. He said to his sons, "Perhaps, Heaven forbid, there is a blemish among my children, like Avraham from whom there issued Yishmael, or like my father Yitzchak from whom issued Esav. His sons answered him, "Hear O Israel, Hashem is our G-d, Hashem is One". They then explained, "Just as there is only One in your heart,

of the Kindnesses (*Chassadim*). [It likewise states,] "*Esav* came out of *Yitzchak*" [referring to] the excess and dregs of the Judgments (*Gevurot*).[36]

However, *Yaakov* is the aspect of the middle line of *DaTi"Y,*[37] In this line there is a connection and bond between its beginning to its end, so much so that its end is found to be the same as its beginning, literally. (For example, as is known, it is impossible for an erection to occur without *Da'at* (concentration and interest) which [takes place] in the head.[38] We,

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so there is only One in our heart. That is, Yaakov feared that perhaps the Divine Presence had departed from him because one of his children did not believe in G-d's absolute unity, and therefore was not worthy of receiving this prophecy. Through their answer Yaakov now knew that he was prevented from revealing the time of Moshiach's arrival not because his sons were unworthy, but for other reasons known to G-d alone. In any event, it is understood that from *Avraham* who was the "chariot" and vehicle for the Divine attribute of *Chessed,* there nonetheless came forth the wicked *Yishmael*. From *Yitzchak* who was the "chariot" and vehicle for the Divine attribute of *Gevurah* there nonetheless came forth the wicked *Esav*. In contrast, all of the sons of *Yaakov*, who was the "chariot" and vehicle for the attribute of *Tiferet* (*Rachamim* – Mercy), were righteous. It is for this reason that it states regarding *Yaakov* that "his bed was complete". This again demonstrates that in the right and left lines (*ChaCha"N* and *BoGa"H*) it is possible for there to be a diminishment and concealment of the light of the intellect of *Keter* and *Chochmah,* to the point that there may be a complete concealment of the aspect of Truth. The result is that there is a sense of independent existence, separate and apart from G-d. This sense of seperation is the source of all vitality and influence to all the external forces of evil, G-d forbid. Such is not the case, however, with the middle line of *DaTi"Y*. (See *Etz Chaim, Shaar* 31, Chapter 2.) (The explanations of the external forces and shells of evil – "*Sitra Achara*" and "*Kelipot*" – will be explained at greater length towards the end of the book, with the help of G-d.)

[36] From all of the above we may also understand the statement of the Sages that the external forces derive their sustenance from the nails (which are the "end" and conclusion of the right and left "hands"), and why a person who cuts his nails is obligated to wash his hands (*Netilat Yadayim*). We also may understand the reason why when a person awakens in the morning, an evil spirit dwells specifically upon his hands, until he washes them in the prescribed manner (*Netilat Yadayim*). Similarly, we may understand the statement that, "A lie has no legs" of its own, but rather derives its sustenance from the aspects of *Netzach* and *Hod,* which are (the legs) of holiness. (For example, for a lie to be believed, it must always contain a certain degree of truth in it.) We may also understand why in the war against *Amalek*, when *Moshe* would lift his hands the Jews would dominate, but when he would lower his hands, *Amalek* would dominate. This is because when he lifted his hands (*Chessed* and *Gevurah*) next to his head (*ChaBa"D*), the external forces of evil (which derive their sustenance from holiness) could not derive influence from there. In contrast, when he lowered his hands (*Chessed* and *Gevurah*) they were capable of overpowering the Jews. This is also the reason why when one washes his hands in the prescribed manner (*Netilat Yadayim*) he must lift his hands upward, as in the verse, (Psalms 134:2) "Uplift your hands to *Kodesh* – holiness". As previously stated, the aspect of *Kodesh* (generally) refers to the three intellectual qualities. This is because the arousal of the emotional qualities can become separated from the light of the intellect and the light of the intellect and inner intent can become concealed. Because of this it is possible for influence to become separated from the light of the intellect and truth. This separation is the root of the external forces of evil (the root of which is the sense of self-existence, separate and apart from G-d). This is even more so in the case when there are only the aspects of *Netzach* and *Hod,* which are only the aspect of the emotional acknowledgment and submission (as explained previously in regard to the "cold thought"), which only comes from an impression of the light of the emotions, (and an even lesser impression of the light of the intellect). In contrast, when the light of the intellect and "truth" radiates within the emotions in a revealed manner, these qualities do not become separated from the intellect. On the contrary, they are ruled by the light of the intellect and "truth", as previously explained at length. (See *Etz Chaim, Shaar* 31, Ch. 2.)

[37] This is an acronym for the three *sefirot* of the middle line, *Da'at, Tiferet,* and *Yesod*.

[38] See tractate *Yevamot* 53b. There it states that, in a man, there cannot be sexual arousal against his will and that he cannot have an erection without *Da'at*. (This is applicable in the realm of Torah laws dealing with rape and other sexual issues (such as *Yibum*-Levirate Marriage). However, on a more mystical level of

therefore, find that the aspect of *Yesod* and the aspect of *Da'at* in the brain of the head are bound together as if they are one entity.) This is because *Da'at*, [which] is an inner [light], radiates and is bound up to the mercy of the heart. They are one at all times, literally. This is similar to the statement in *Zohar*,[39] "*Moshe* is inside and *Yaakov* is outside". This is the aspect of *Da'at,* which is the innerness of the emotions of mercy.[40] This is because the measure of mercy will literally be commensurate to the measure of *Da'at*. Moreover, whoever does not have *Da'at* is cruel, such as children, or the like. [However], the more one increases his *Da'at*,[41] the more will he feel merciful.

This is because, as explained elsewhere at length, there is no interruption, whatsoever, between *Da'at* and *Rachamim* (Mercy), as there is between the aforementioned aspects of *Chochmah* (Wisdom) and *Chessed* (Kindness).[42] [Furthermore,] there most certainly is a bond [of the *Daat*] with the influence of *Yesod*, which is the aspect of the connection of the influencer to the recipient.[43] This [connection] comes about instantaneously from *Da'at*, as

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understanding, this is another indication of the unity and bond between the *sefirot* of the middle line of *DaTi"Y*. In other words, the bond between the aspect of *Da'at* in the head, the aspect of *Tiferet* of the heart, and the aspect of *Yesod* (which is called "the sign of the holy covenant – *Ot Brit Kodesh*", i.e. the circumcision, and is compared to the male reproductive organ), is instantaneous, as if they are literally one. It is for this reason that in describing the marital relations of *Adam* and *Chava*, the Torah uses the terminology for *Da'at* (simply translated as "knowledge"), as in the verse, "*and Adam knew Eve*" etc, as will be explained.

[39] See *Tikkunei Zohar, Tikkun* 13 (28a), and *Etz Chaim, Shaar HaKlallim,* Chapter 8.

[40] It was already mentioned at the end of chapter one that Moshe corresponds to the aspect of *Da'at*. This is why Moshe was the leader of the generation known as "*Dor De'ah* – The Generation of Knowledge" (i.e. *Da'at*). (See *Etz Chaim, Shaar HaKlallim,* Chapter 11.)

[41] Here the Rebbe uses the terminology of Ecclesiastes 1:18

[42] The attributes and qualities of the middle line are commensurate to one another, which is not the case with the right and left lines etc.

[43] As mentioned previously, and as will be explained in the following chapter, the aspect of *Yesod* is the aspect of the unification of the influencer (*Mashpia*) and recipient (*Mekabel*) and the spreading forth of influence from influencer to recipient. This general principle is true on every level. For example, the physical connection and spreading forth of influence between the male and female is through the aspect of *Yesod* (i.e the "sign of the Holy covenant" - the circumcision). Likewise, the actual unification between *Chochmah* and *Binah* is specifically through the aspect of *Yesod* of *Abba*, as explained previously. The same is true of any unification between any "influencer" and "recipient". It is through the aspect of *Yesod*, as will be further explained in the following chapter. This is only possible because of the fact that *Yesod* is an aspect of the middle line and is thus bound with the essence of the influencer etc. As was previously explained (see Ch. 26), this external bond and influence between the influencer and recipient is specifically dependant on the most internal aspect of pleasure and desire (*Keter – Atik Yomin* and *Arich Anpin*). For example, as explained there, in order for a child (i.e. a new soul) to be born, it is necessary for there to an inner unification of *Abba* (Father) and *Imma* (Mother) through the aspect of the *Yesod* of *Abba* ("father", i.e. the influencer) and *Imma* ("mother", i.e. the recipient). However, as explained, the connection, arousal and "seminal drop" of *Yesod* of *Abba* (the influencer) is dependant specifically on the aspect the "head" and "brain" of *Abba* and the inner pleasure (*Atik Yomin*) etc. For in truth, in order for there to be an issuance of the seminal drop, there must be an investment of the self, which is brought about by the aspect of pleasure (*Keter*). Thus, there is a unity and bond between all the aspects of the middle line. That is, the influence to the recipient from the aspect of the *Yesod* of the influencer is dependant upon the more inner faculties of the *Tiferet* of the heart, and even more specifically the aspects of *Da'at* (interest or focus) and *Keter* (desire and pleasure) of the head etc. Hence, just as the aspect of *Tiferet*, which is the aspect of compassion, is dependant upon the aspect of *Da'at* (i.e. "knowledge" and intellectual connection) - so is it with the aspect of *Yesod*. Because of this reason the Torah states, "*And Adam knew Eve his wife, and she conceived and bore etc.*" (Moreover, in the final influence there is a unity and bond with the beginning source, as

in [the verse],[44] "And Adam **knew** Eve [his wife; and she conceived and bore etc]".[45] This is in accordance with the statement in *Zohar Bereshit* regarding [the verse],[46] "Let the waters [under the heaven] be gathered into one place". This is the aspect of *Yesod*[47] in which all the influence gathers. It is thus called, "The ingathering of all the lights".[48]

This, then, is the aspect of the middle line, [which is, "The inner beam] which passes through… from one end to the other". It is for this reason that [the middle line] is called "Truth – *Emet*" (אמת), which is made of the letters *Aleph* – א, *Mem* – מ, and *Tav* – ת. [These letters are] the first, middle, and last letters of the [Hebrew] *Aleph-Bet*,[49] for, as [Truth] is in its beginning, so is it in the end, this being the principle aspect of Truth. Because of this [the sages] stated,[50] "Yaakov did not die", since, because of this very reason, death (*Mavet*), which

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explained at length in the explanations of "What (*Ma"H*) is his name and What (*Ma"H*) is his father's name etc. In the words of *Sefer Yetzirah*, "The beginning is bound with the end, and the end with the beginning," referring specifically to the unity of the middle line.) An additional analogy, regarding a very wise individual, was given before to express the same point. It is specifically because such a person knows the depth of the concept at the very source of its inception that he is capable of influencing it to someone on a much lesser intellectual level than himself, even on the level of a small child. His ability to bring down the concept (*Yesod*), is dependant upon his grasp of it to its very depth (*Keter*). The two, i.e. the depth of his grasp and the ability to bring the concept down, are totally interdependent and commensurate to each other. This was explained at length (in chapters 2, 3, 26). Now, just as this is so in *Chochmah* itself (*Abba*), so is it in *Zeir Anpin*. This is to say that the unifications and influence between *Zeir Anpin* (the male influencer) and *Nukvah* (the female recipient), come about through the aspect of *Yesod* of *Zeir Anpin* (as will be explained later at length). The manner of unification and influence is likewise dependant upon the light and revelation in the "head" of *Zeir Anpin*. We therefore find a unity and bond between all three aspects of the middle line, so much so, that they are literally interdependent and commensurate to each other, which is not the case in regard to the right and left lines. (The unifications of *Zeir Anpin* and *Nukvah* will be discussed in following chapters, mainly chapter thirty-seven.)

[44] Genesis 4:1

[45] Parenthesis of the Rebbe: (There is an internal aspect of *NeHi"Y* which are the "Kidneys that give council", and the innerness of *Yesod* is the "End of the body; [the sign of the holy covenant]". The externality of *Netzach* and *Hod*, [however,] are "the two thighs".) [See Tractate *Brachot* 61a; introduction to *Tikkunei Zohar* 17a; *Tikkunei Zohar, Tikkun* 13 (29a).]

[46] Genesis 1:9

[47] See *Zohar Bereshit* 18a & 33a.

[48] There are various explanations in the *Zohar* regarding the verse, "And G-d said let the waters under the heaven be gathered to one place." The "waters" refers to the aspect of the point (of the light of the intellect and *Chochmah*). The words, "under the heavens", refer to the aspect of this influence of the intellect as it comes forth from the aspect of *Tiferet*. (This is because "*Shamayim* – Heaven" (שמים) refers to *Tiferet* of *Zeir Anpin*, which is the unification of *Aish* – Fire (אש) (i.e. *Gevurah*) and *Mayim* – Water (מים) (i.e. *Chessed*), but the aspect of "**under** the heavens - *Shamayim*", refers to the influence that comes forth from *Tiferet* to *Yesod*.) The verse then continues and says that these waters should "be gathered to one place", which is the aspect of *Yesod*. In other words, all the influence of the upper *sefirot* gathers in *Yesod* to be influenced down to the recipient. Because of this *Yesod* is called "the ingathering of all the lights". (Thus, the aspect of the light that is influenced from *Yesod* is interdependent with the light that it receives from the point of *Chochmah* in the head etc.) (Also see footnote 43. The aspect of *Yesod* will be addressed more thoroughly in the following chapter.)

[49] See *Bereshit Rabba, Parsha* 81:2. (For example: **א**'ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ל'**מ**'נ'ן'ס'ע'פ'ף'צ'ץ'ק'ר'ש'**ת**')

[50] See Tractate *Ta'anit* 5b. (Also, as will be pointed out momentarily, (and as was explained footnote 33 above) this does not primarily refer to the external aspect of *Yaakov*, but actually refers to the aspect of *Yisrael* (*Li Rosh* – A Head for Me) etc. Nevertheless, even in the external aspect of *Yaakov* there is no aspect of complete "death", but rather only an aspect of "limping", as will be explained.)

is the root of the external shells (*Kelipot*), has no foothold whatsoever in the middle line.[51] It is for this reason that it states, "You have ruled over *Elokim*" [which is] the aspect of *Ba"N*. Now, this specifically [refers to] the aspect of *Da'at* and *Chochmah* which are in the head of *Yisrael* (ישראל) [which spells] "*Li Rosh* - a head for me" (לי ראש), as explained previously. Because of this [the angel] told him,[52] "*Yisrael* shall be your name".[53]

However, this is not the case in regard to [the aspect of] *Yaakov*. This is because the aspects of *Netzach* and *Hod,* which are the "two thighs", come from the powers of *Chessed* and *Gevurah* of *Avraham* and *Yitzchak.*[54] Thus, for the reason stated above, he [was able to] hit

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[51] Death represents the cessation of that which is not always true. In other words, whatever is false does not endure forever. In contrast, truth endures forever, as previously explained regarding the verse, "The lip of truth is established forever, but a lying tongue is but for a moment". Thus, although the right and left lines cancel each other out and ultimately cease, nonetheless, the aspect of *Yaakov*, which is the middle line and is the aspect of truth ("give truth to *Yaakov*"), never ceases or is destroyed, but is rather everlasting and endures forever. (For, although the truth may sometimes become concealed by the false, it nevertheless, continues to be true. Eventually, when the false ceases to be, it will be revealed.) This is also the difference between the influence from the *sefirot* of *Tohu*, about which it states (Gen. 36), "And he reigned… and he died" etc., compared to the aspect of *Tikkun* which never ceases, but is rather everlasting and eternal. For, as previously explained; the middle line is greater than the divisions of the right and left lines in that it reaches all the way up to and is completely bound up with the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), the True Being who is everlasting and eternal. Therefore, there is no "death" or "cessation" in the middle line (although there may indeed be an aspect of the concealment of the revelation of the absolute truth – this being the difference between *Yisrael* and *Yaakov*). It is for this very reason (i.e. the fact that it is literally bound up with the Essence of the Infinite Light) that it is capable of rectifying and inter-including the opposites of the right and left lines throughout the chaining down of the worlds (*Seder Hishtalshelut*). In other words, because it is bound up with the Essence of G-d, within whom all opposites converge and are thus not opposites at all (as explained in chapter 10), it is therefore capable of bringing about inter-inclusions throughout the entire chaining down of the worlds (as explained in chapter 15). Thus, it is specifically the aspect of the middle line, i.e. the sublimation to the Truth of the Infinite Light (which is vested and revealed within the Light of *Chochmah*) which is capable of rectifying and clarifying the aspect of *Ba"N*, as previously explained. This, then, is the meaning of "*Yaakov* did not die", for when one is bound to the Essence of the Infinite Light there is no death, for he is bound to the very source of life itself. (The Sages therefore made a similar statement in regard to Moshe (Tractate *Sota* 13b), who is also an aspect of the middle line as previously mentioned. It is also for this reason that the Sages stated that the righteous are considered alive even after their passing, while the wicked are considered dead even while they are still alive.)

[52] Genesis 35:10

[53] See footnote 33 of this chapter. All of these concepts have already been explained at length.

[54] In other words, the aspect of *Yaakov* is ruled by the emotional arousal of *Chessed* and *Gevurah* of the heart, and receives its influence from there. As previously explained, this, itself, is the reason for the concealment of the light of *Chochmah* and Truth (i.e. the *Yod* (י) of *Yaakov* (יעקב) etc). Thus, it is possible for there to be a certain degree of dominion of the external forces within the aspect of *Yaakov*, about which it states, "He hit him in the hollow of his thigh," i.e. in the aspect of *Netzach*. However, such is not the case with *Yisrael*, about whom it states, "Even the *Netzach* of *Yisrael* will not lie". (As explained before, the light and revelation of *Chochmah* is the aspect of truth. The reason for this is quite simple. This is because *Chochmah* is the aspect of a flash of insight into the **truth** of something. That is, he perceives the truth of it with the eye of his mind. He "sees" and perceives how it is in essence, and is "enlightened" to the truth of it. It is for this reason that it is also called "light", since light and darkness determine a person's perception of the truth. When a person is in a dark room, he will not perceive the truths of the room. Because of the darkness and the resulting lack of perception of the realities of the room, he may stumble or stub his toe on the objects in the room that are hidden from his perception. In contrast, when the light is turned on, it illuminates the darkness and as a result, since he perceives the reality of the room and the

him in the hollow of his thigh, which is the aspect of *Netzach* of the right line. In contrast, regarding *Yisrael* it states,[55] "And also the *Netzach* of *Yisrael* does not lie etc". This is because *Yisrael* is the inner aspect of the emotions of *Chessed* and *Gevurah*, which is the aspect of *Da'at* of the middle line, about which it states, "For you have ruled etc". Likewise, [the reason for the statement] *Yaakov* did not die, is because it states,[56] "They die, but not in wisdom". (Similarly, the Sages stated,[57] "*Yaakov* serves in the heights", which refers to *Chochmah* and *Binah*, for, "Great is *De'ah* [since it was placed between two Divine Names]".[58] This is higher than the "chest",[59] as explained elsewhere.) However, this is all in regard to the **source** of *Yaakov* which is much higher, in the aspect of the middle line of *DaTi"Y*, for the above mentioned reason.

However, in regard to the externality of the emotions of *Yaakov* it states, "He hit him in the hollow of his thigh", as explained elsewhere.[60] This will suffice those of understanding.

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objects that are within it, he will not stumble at all. However, in actuality, the truth was there all along, whether he perceived it or not. This is the difference between *Yisrael* and *Yaakov*.)

[55] Samuel I 15:29

[56] Job 4:21. The literal translation is, "They die, for they are without wisdom". However, this implies that in wisdom there is no death, which is the intent of the Rebbe above, as will be expressed momentarily.

[57] See *Zohar* Vol. 1, 133a.

[58] The verse (Samuel I 2:3) states, "*Ki E-l De'ot Havayah* – For the L-rd is a G-d of knowledge," and places the aspect of *Da'at* (*De'ot*) between the two Divine names of "*E-l*" and "*Havayah*". Thus, the Sages stated (Tractate *Brachot* 33a), "Great is *Da'eh* since it was placed between two Divine Names." The *Maharsha* explains this statement of the Talmud to mean that the aspect of *Da'at* exists between the aspects of *Chochmah* and *Binah*. Thus, the relationship of this statement to our chapter is self understood.

[59] The "Chest" is a reference to the emotional *sefirot* of *ChaGa"T*, as previously explained.

[60] The aspect of *Yaakov* may be better understood by understanding two different explanations of the same verse. The verse (Malachi 3:6) states, "I Hashem have not changed, and you the sons of Yaakov have not ceased." The first explanation is that just as I *Hashem* have not changed, so too, the G-dly light which dwells within the sons of *Yaakov* (i.e. the Jewish people), also has not ceased. As known, this aspect of the G-dly light which dwells within them, which is called the *Shechinah* (The Indwelling Presence of G-d), dwells within them even during the time of exile, in which they are sunken in their impurities etc. (Lev. 16:16). This is the matter of the G-dly Spirit which motivates each and every Jew to return to Hashem with all his heart and soul and to attach himself to Torah and Mitzvot. Though the yoke of earning a livelihood overpowers them and deep preoccupations confuse their brains and hearts, nevertheless, those who falter shall not be completely cut off and fall, heaven forbid. This is as stated (Song of Songs 8:7), "Great waters cannot extinguish the love". This means that even the "great waters" of preoccupation with one's livelihood, cannot extinguish the light of this great essential love for G-d. This is because it is like a nature embedded in our very souls, as explained elsewhere. This is because this love literally is an aspect of the G-dly light, which is called "the spirit instilled in her" (*Zohar Mishpatim* 99b) and is called the *Shechinah*, in which there is neither change nor exchange. This then, is the meaning of the verse, "I *HaShem* have not changed, and you, the children of Israel, have not ceased". Therefore, even during the time of exile, in which there is a great concealment of G-dliness in the world, nevertheless, the Jewish People have an essential bond and love of G-d. It is because of this essential nature of the G-dly soul of every Jew that no matter how distant he finds himself from the path of G-d, nonetheless, through true self-sacrifice, he always is capable of returning to G-d. (See the introduction to *Shaar HaEmunah*, 1a.)

The second explanation of this verse is as follows: The words of the verse are, "I Hashem have not changed, and you the sons of Yaakov have not ceased." It is possible for a person to contemplate how "I Hashem have not changed," and yet not to be moved to completely invest himself in bonding and cleaving to G-dliness. That is, in the second part of the verse, "you the sons of Yaakov have not ceased," the word used for cease, "*Khilitem* – כליתם" shares the same root as the word "**כלות** הנפש" which generally translates as "the expiry of the soul" when it cleaves to G-d. It is explained that the reason for this lack of investment

End of Chapter Thirty Five

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is specifically because we are speaking here of the aspect of "the sons of *Yaakov*", who are dominated by the aspect of the natural animal soul. (See *Sefer HaMa'amarim* 5652, pg. 64.)

We may therefore compare the aspects of *Yaakov* and *Yisrael* to the G-dly soul of a Jew. Every Jew has an eternal G-dly soul. However, it is possible that his G-dly soul may become covered over and concealed by the animal soul and his physical nature etc. This is to say that the G-dly soul (*Ma"H*) may be in a state of "*Katnoot*" - immaturity, and be overpowered by the nature of the animal soul (*Ba"N*). In such a state the animal soul covers over and conceals the true potential of the G-dly soul, and therefore impedes a person from binding himself and cleaving to G-d. On the contrary, it may, "hit him in the hollow of his thigh", causing him to "limp" and veer off the path. Nevertheless, it can never destroy his G-dly soul completely, since it is essential to him, but can rather only cover it over and conceal it. Even while he is, "amongst the impurities", nonetheless, his G-dly soul (the light of the upper *Chochmah*) dwells within him, as mentioned above. However, the G-dly soul is in a state of immaturity (*Katnoot*) and is dominated and "ruled" by the animal soul. Nonetheless, at all times it is possible for him to repent and return to G-d, thereby revealing his G-dly soul. In other words, through toil in the service of G-d, it is possible for him to cause the G-dly soul to overpower and "rule over" the animal soul. Similarly, as explained in the previous chapter, *Yaakov* represents the "immaturity – *Katnoot*" of the light of *Chochmah* (*Ma"H*) within the emotions, i.e. as it is covered over by the aspect of the natural and animalistic aspect of the emotions (*Ba"N*). Although it is possible for there to be a concealment of the aspect of *Yaakov* (*Ma"H*) – which is the light of Truth in its concealed state - nevertheless, it does not undergo the aspect of "death" or cessation, but rather, only an aspect of concealment. (This is to say that it is possible for the aspect of *Yaakov* to be overpowered to a degree by the external forces, such as being, "hit in the hollow of his thigh", causing him to limp – and thus not walking "straight", as mentioned above. However, the truth is still the truth, and is merely **concealed** and, therefore, unapparent.) However, through toil and self-investment ("*Mesirat Nefesh*") in the service of G-d ("*Avodat HaBirurim*") and through the development and maturation explained in the previous chapter, the aspect of *Yisrael*, which represents the state of "*Gadloot*" - maturity, becomes revealed. Then it is the light of the G-dly soul (*Ma"H*) which overpowers and "rules" over the animal soul (*Ba"N*). This state of being no longer is called *Yaakov* (יעקב) but is rather the aspect of *Yisrael* (שר א"ל or לי ראש), which is when the aspect of the light of *Chochmah* and truth radiates within the emotions in a revealed manner, thus "ruling over" the emotions, rather than vice-versa.

Shaar HaYichud
The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

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Chapter Thirty-Six

Now, it is written,[1] "These are the offspring of *Yaakov*; *Yosef*". [*Yosef*] is the aspect of *Yesod*,[2] which is the aspect of the "Upper Righteous One" (*Tzadik Elyon*).[3] He is also called "the small *Vav*" (*Vav Ze'ira*) etc.[4]

Now, the explanation of these things is known regarding the matter of [the verse,[5] "Yours, G-d, is the greatness (*Gedulah*),[6] and the might (*Gevurah*), and the glory (*Tiferet*), the victory

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[1] Genesis 37:2

[2] Out of all the characters in the Torah it is specifically *Yosef* who is traditionally referred to as, "*Yosef HaTzadik*" (Joseph the Righteous). This is because although he was put in a situation of great temptation, he nevertheless restrained himself (in the aspect of *Yesod,* which corresponds to the male reproductive organ) when tempted by the wife of Potiphar (Genesis 39). (Noach too is likewise called "A Righteous Man – *Ish Tzadik*," for although he lived in a very immoral generation, he guarded himself against immorality etc.) Regarding the righteous, the verse (Proverbs 10:25) states, "*V'Tzadik Yesod Olam* – The Righteous is the foundation of the world." According to Kabbalah this verse is understood to mean that the aspect of the *Tzadik* (a righteous individual) is synonymous with the aspect of *Yesod*. The reason for this will be explained later in the chapter. Nevertheless, we can now understand why it is specifically *Yosef* who is called *Yosef HaTzadik* (Joseph the Righteous) and is the vehicle and "chariot" for the supernal attribute of *Yesod*. Because of this the verse states, "These are the offspring of *Yaakov*; *Yosef* etc." (See *Zohar*, (*Ra'ayah Mehemnah*) *Pinchas* 236a., *Zohar* at the beginning of *Parashat Noach, Pardes Rimonim, Shaar Erchey HaKinuyim* (*Shaar* 23) section on *Yosef*.)

[3] Elsewhere it is explained that there are two aspects; "The Upper Righteous One" (*Tzadik Elyon*) which is *Yesod* of *Zeir Anpin* of *Atzilut* and is represented by Joseph and "The Lower Righteous One" (*Tzadik Tachton*) which is *Yesod* of *Nukva* of *Atzilut*-The Female (*Malchut*) and is represented by his brother Benjamin. As previously mentioned, the aspect of *Yesod* is the connection and bond between the influencer and the recipient. Now there are two aspects in this regard; the aspect of the love and connection of the influencer to the recipient which is called "The Upper Righteous One", and is the aspect of the *Yesod* of the male, and also the aspect of the love and connection of the recipient to the influencer, which is called "The Lower Righteous One" and is the aspect of the *Yesod* of the female. Since in his relationship with his brother Joseph, Benjamin was the recipient of influence, rather than the giver of influence, therefore he represents the female aspect in this respect. (See *Shaarei Orah* 27a. Also see *Ma'amarei Admor HaEmtza'ee, Parashat Mekeitz* pg. 297-299)

[4] That is, *Yaakov* (*Tiferet*) is called the "Big *Vav*", as explained at length in the previous chapter. In contrast, *Yosef* (*Yesod*) is called the "Small *Vav*" and is a lesser extension of the "Big *Vav"*. (See *Zohar, Acharei* 74b.)

[5] Chronicles I 29:11. The following is a transliteration of the Hebrew text of the verse; "*Lecha HaShem HaGedulah, V'HaGevurah, V'HaTiferet, V'HaNetzach, V'HaHod, Ki Kol Bashamaym U'BaAretz, Lecha Hashem HaMamlachah* (i.e. Malchut) etc."

[6] The quality of *Gedulah* (Greatness) is synonymous with the attribute of *Chessed* (Kindness). In older works of Kabbalah the quality of *Chessed* is often referred to as *Gedulah*. The reason for this is because

(*Netzach*), and the majesty (*Hod*):] for all[7] that is in heaven and on earth is yours." The [Aramaic] translation of this [latter part of the verse] is, "He unites the heavens and [the earth]". This is the aspect of the light of the influence of *Yesod*, the Upper Righteous One, who is called "the life of the worlds."[8]

By way of analogy, one who understands the light of an [intellectual] concept in and of himself, but does not have the power to bring the light of this concept forth to influence it outside [of himself] to a recipient, behold, this is still only the aspect of the essence of this influence, as it is in himself. However, one who is capable of bringing it out as an influence and revelation to recipients is called the aspect of *Yesod*. He is called, "He who unites [the heavens and the earth]", drawing forth [influence] from the influencer to the recipient.[9]

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here *Gedulah*-Greatness means largess, generosity and magnanimity, which is a function of *Chesed*-Kindness.

[7] *Yesod* is called by the name *Kol*-All, because it draws influence from all the upper *Sefirot* which are above it and brings it down to *Malchut*. Since all existence is dependent on this, it is thus called *Kol*-All. Furthermore, the words כי כל – *Ki Kol* in the verse have the same numerical value as the word יסוד – *Yesod*. (יסוד=כי כל = 80). (See *Sha'arei Orah, Sha'ar Two* by Rabbi Yosef Gikatilia.)

[8] These three names, "*Yesod", "*The Upper Righteous One" and "The Life of the Worlds", are inter-related. That is, it is the aspect of *Yesod* which brings forth influence and vitality from the influencer to recipient. He is thus called "The life of the worlds" (*Chay HaOlamim*) because He is the source of the life of the world. He is called *Tzadik*-The Righteous One, because all influence of goodness and blessings to the world comes through Him and He is called *Yesod*-Foundation, because since all existence and life force comes through Him, He therefore is the foundation of the world, upon which everything rests. This is the meaning of the verse, "The Righteous is the foundation of the world – *V'Tzadik Yesod Olam*" (וצדיק יסוד עולם). (See *Zohar, Miketz* 193b. See the morning prayers, *Baruch SheAmar*. Also see *Siddur* (of The Alter Rebbe) pg. 86d. Also see *Pirush HaMilot* pg. 77c (עז ע"ג). Also see *Sha'arei Orah, Sha'ar Two,* by Rabbi Yosef Gikatilia.)

[9] This may be understood by the example of a person who is wise and knows a subject very well in and of himself. However, if he would need to influence and reveal it to a recipient who is not on the same level as he is, he would be incapable of finding the appropriate words of instruction and knowing how to convey the concept by lowering and tailoring it to the capacity of the recipient, so that he too could understand and assimilate it. This being the case the influence remains concealed within him and can never be revealed. On the other hand, there could be another individual who possesses the vessel or talent to find the appropriate words of instruction and therefore knows how to convey and draw down conceptual influence to a recipient. Such a person is considered to be in the aspect of the male organ (*Yesod D'Dechoora*) because he is capable of influencing a recipient. This principle likewise applies to the *Yesod* of the emotions. The emotions, which are Kindness, Severity and Mercy (*Chesed, Gevurah, Tiferet*) are the essential emotional influence as it exists in and of itself. However, the ability to draw this influence down to a recipient is the quality of *Yesod*. This is considered to be the uniting of the heavens, i.e. the influencer, to the earth, i.e. the recipient. (See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz,* p.292.) The reason why he has this ability to convey and lower the concept is not solely due to the great and expansive wisdom of the teacher. Rather, in order to influence intellect to another, there must be a *tzimtzum*- restraint of the intellect and a specific description of the letters of the concept in and of themselves, different from how the concept exists in its essential state. Because of this, if the mind of the teacher is preoccupied in comprehending the essential concept, he will be incapable of restraining his thoughts to distinguish and isolate a small part of it with the intent of making it comprehendible to a recipient. Now, this ability to restrain oneself to a specific detail of a concept in order to explain it, rather than simultaneously entertaining all of it at once, in all its details, is the quality of *Yesod*. (See *Ohr HaTorah, Parashat Masei*, pg. 1401) Furthermore, the degree of the teacher's ability to bring down the subject to the student is directly proportional to the degree of his **desire** and **pleasure** in bringing it down to the student. This is similar to the intellectual connection of a father to his son's intellect when he teaches him with love and with the desire that his son should understand the subject. If not for this, even if the son would have overheard the same words from his father, while the father was learning by himself, nonetheless, he would not have understood nearly as much

This is as stated,[10] "Light is sown for the righteous", and it states about light,[11] "[And G-d saw the light,] that it was good", just as the aspect of *Yesod* is called "Good – *Tov*" (טוב),[12] as in [the statement],[13] "It is the nature of the good to bestow goodness"[14] specifically to another.[15] Thus, the aspect of *Yesod* is called "Righteous – *Tzadik*" and "Good – *Tov*", as

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as he does now that his father makes a mental connection with him and speaks to him with love and desire, face to face. This is because he has a great desire that his son should understand. The greater is the father's desire and pleasure in teaching the child, so will he have a greater influence upon him and the child will learn more. Through this the son will be able to receive more and, in turn, the father will therefore give more. This is because desire and pleasure cause his mind to expand and grow, with an expansive interest to influence and teach his son. A more physical analogy of this is the fact that the amount of sperm produced during marital relations is a result of the amount of desire and pleasure. To the degree of a person's desire and pleasure, that is how much influence he draws down from his brain during conception. This is the reason why the sages of the Kabbalah compared the matter of the union of the *Sefirah* of *Yesod* with the *Sefirah* of *Malchut* to marital union. (See *Tanya, Igeret HaKodesh,* Part 15, pg. 122b-123a)

[10] Psalms 97:11.

[11] Genesis 1:3

[12] See *Zohar, Noach* 60a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 224. Also see *Sha'arei Orah, Sha'ar Two,* by Rabbi Yosef Gikatilia.

[13] See *Tanya, Shaar HaYichud VeHa'Emunah,* Ch. 4. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 5. Also see *Torat Chaim, Bereishit,* p. 30b and footnote 4 there.

[14] In other words, *Yesod* is the conduit for all influence of existence, life and goodness in that first it receives from all the upper lights that are above it, as in the verse, "light is sown for the righteous", and then it bestows this light and goodness to that which is lower than it, as in, "It is the nature of the good to bestow goodness."

[15] *Yesod* is similar to a *Tzadik* because a *Tzadik* is a totally selfless individual whose sole desire and intent is to benefit others. In this respect a *Tzadik* is like a water wheel that takes in on one side and gives out on the other side. This is facilitated by two types of selflessness-*Bitul*. This may be understood through the Teacher/Student analogy. In order to properly receive the teachings of the teacher, the student must set aside his own personality, empty himself of his own pre-conceived notions and put his trust wholly on the teacher's knowledge of the subject, totally focusing himself on the wisdom being conveyed to him. When he is doing this he can only receive knowledge and influence, rather than give it. Later, once he has totally absorbed and assimilated what he was taught, he can give over the teachings to a recipient, who is **his** student. In order to do this he must again set aside his own personality and way of understanding the subject and only have the student's benefit in mind, so that he can tailor his words to the capacity and personality of the student. When he is doing this he can only give over knowledge rather than receive it. This is similar to a water wheel. The receptacles of the water wheel cannot receive and pour out water simultaneously. Rather, they receive on one side of the water wheel and then pour out on the other side. Nonetheless, the whole purpose of the water wheel is to pour out water rather than to receive water. It receives water specifically in order to pour it out. This is why the water wheel was built in the first place. In the same way, even though the *Tzadik* must have both types of selflessness-*Bitul*, and must set aside his own personality in order to receive as well as to give, nonetheless, his primary desire and purpose is to bestow goodness on others. This represents the **ultimate** selflessness, since while he is giving he cannot receive. However, ultimately, it is this very selflessness which gives him the ability to receive, because according to how much he gives, that is how much he will receive. Just as it is with a water wheel, the giving and receiving are interdependent. As much water as the water wheel receives on the one side, that is how much it can pour out on the other side, and as much water as it pours out on the other side, that is how much it can receive on the one side. Now, in the same manner, the primary purpose of the *Sefirah* of *Yesod* is specifically to influence goodness to the *Sefirah* of *Malchut.* Likewise, as much as it gives, that is how much it receives and as much as it receives, that is how much it gives. The two functions are interdependent. Because *Yesod* has these functions of both receiving everything from the *Sefirot* that are above it, as well as giving everything to the *Sefirah* that is below it, it is therefore called *Kol*-All, and because it represents the ability to bring down blessings and goodness to *Malchut,* which is the recipient, it is called, "*Tov*-Good". As Explained above, this is because its entire purpose and desire is only to draw

stated,[16] "Say of the righteous, that they are good," and it states,[17] "For [the L-rd is] righteous, He loves righteousness," that is,[18] "to revive the spirit of the humble", and as stated,[19] "The L-rd is good to all."

(Moreover, the word "*Tov* – Good" (טוב) has a numerical value of seventeen,[20] i.e. א"ה ו"ה, which are the first letters of the words [of the verse,[21]] "**את** השמים **ואת** הארץ – The Heavens and The Earth," that is, "He unites the heavens and the earth."[22] This is the aspect of the connection of the influencer to the recipient, as is known and as explained elsewhere. [The aspect of *Yesod*] is also called "*Shalom* - Peace"[23] and "*Brit* – Covenant", as [the verse states] regarding *Pinchas*,[24] "Behold, I give to him my covenant of peace." This is in accordance with what is explained elsewhere regarding the difference between the innerness of *Yesod* of *Zeir Anpin*, which is *Yosef*, and the externality of *Yesod*, which is the aspect of *Noach* [25]who is [also] called "righteous" and "perfect,"[26] as stated in the *Zohar*.[27])

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down good influence to the recipient. (See *Tanya, Igeret HaKodesh,* part 15, pg. 122b-123a. Also see *Ma'amarei Admor Ha'Emtza'ee, Parashat Mikeitz,* p.292. Also see *Ohr HaTorah, Parashat Mikeitz,* pg. 1401-1403. Also see *Sha'arei Orah, Sha'ar two,* by Rabbi Yosef Gikatilia.)

[16] Isaiah 3:10

[17] Psalms 11:7

[18] Isaiah 57:15

[19] Psalms 145:9

[20] See Likkutei Torah (of the *Arizal*), *Vayeshev*. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit,* pg. 294 and pg. 328. Also see *Shaarei Orah* (of the Mittler Rebbe), pg. 170.

[21] Genesis 1:1; Jeremiah 23:24. Also see *Zohar Hashmatot*, 251a. Also see *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim* p. 225.

[22] The first two letters of this name (א"ה) are the first two letters of the Divine name א-ה-י-ה which represent the highest levels of the highest *Sefirah*, which is *Keter* (Pleasure and Desire), whereas the last two letters of this name (ו"ה) are the last two letters of the Divine name י-ה-ו-ה which represent the lower levels of *Zeir Anpin* and *Nukva* (*Malchut*). As the *Zohar* states on the words, **את** השמים **ואת** הארץ – The heavens and the earth, "These words form the acrostic אהו"ה, for with this name the heaven and the earth were created. The heavens were created with the א"ה and the earth and everything therein were created with the ו"ה". Thus we clearly see that this name represents the union of the higher levels (the heavens) with the lower levels (the earth). (See *Zohar Hashmatot*, pg. 251a)

[23] As mentioned above *Yesod* unites the heavens, which is the aspect of the giver of influence, to the earth, which is the aspect of the recipient of that influence. Therefore, it is called *Shalom*-Peace, as in the verse, "Behold I give my covenant of peace etc. (Parashat Pinchas, 25:12) and as in the verse, "And you shall know peace in your tent" (Job 5:24), which constitutes the aspect of the bond of influence between the giver and the recipient. (See *Ma'amarei Admor HaEmtza'ee, Kuntreisim,* p. 226.)

[24] Numbers 25:12. Also see *Yalkut Reuveni, Parashat Korach, Dibur HaMatchil* כשנקרא in which *Pinchas* is associated with the *Sefirah* of *Yesod*. In *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz,* pg. 293, the Rebbe states that, more specifically, *Pinchas* personifies *Yesod* of the *Sefirah* of *Chessed* since he specifically received the *Brit Kehunah*-The Covenant of Priesthood. The priesthood (*Kehunah*) corresponds to the aspect of *Chessed*, as stated, "For you are a priest forever." This refers to the aspect of *Chessed*, since the word "You" is in the second person which is indicative of revelation. This is because the word, "You" indicates a direct relationship with the person spoken to. This is in contrast to the word "He" which is in the third person, and is indicative of concealment. This is because the word "he" indicates that the relationship with the person spoken about is round about and indirect. (See *Hemshech B'Sha'a SheHikdimu* 5672, pg. 1.)

[25] Since *Yesod* is good and represents the ability to influence a recipient, like a good person whose sole desire is to draw out and bestow goodness upon recipients, we therefore find that there are two aspects in *Yesod*. These are its inner and outer aspects. The inner aspect is the light of the influence of kindness and goodness of everything in his desire, intellect and emotions to their finest details, as they still exist within him. This is called *Ish Tov*-The Good Man, and is the level of *Yosef*. The external aspect of *Yesod*, which

This, then, is [the aspect of] the "small *Vav*",[28] which is the aspect of the collecting and gathering of the light and influence of the emotional qualities of *Yaakov*[29], which were explained above. This, then, is [the meaning of,] "These are the offspring of *Yaakov*; *Yosef*". That is, the aspect of the offspring [i.e. influence] of the emotions is through *Yosef* specifically[30], which is the "Light" that is "sown for the Righteous" [who receives from and is thus called] the "Eighteen Worlds" (*Chay Almin*).[31]

Furthermore, it is written,[32] "The righteous man shall flourish like the palm tree and grow great like a cedar in the Lebanon." For, the source of *Yesod* of *Zeir Anpin* is in *Yesod* of *Arich Anpin* and *Atik Yomin* which transcend the intellect.[33] For, "their beginning is bound with

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receives from the inner aspect, is the fact that all goodness and kindness is drawn from him. This is called *Tzaddik Kee Tov*-He is Righteous because he is good, and is the level of *Noach.* In other words, why is it that the external level is "righteous" and influences everything? It is specifically because he is good in his essence, i.e. specifically because he receives from the inner level which is "good". (See *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz,* pg. 292.)

[26] Genesis 5:9

[27] See *Zohar*, beginning of *Parshat Noach.* Also see *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim* p. 225.

[28] *Da'at* is called the "Big *Vav*", because it includes within itself, in a *heyulie* form, the three heartfelt emotions of *Chesed, Gevurah* and *Tiferet,* and the three gut emotions of *Netzach, Hod* and *Yesod,* all of which make up the six *Sefirot* of *Zeir Anpin.* These six come to the numerical value of the letter *Vav*=6. Now, the shape of the letter *Vav* (ו) is similar to a long pipe. This is because through *Zeir Anpin* the G-dly influence, which is likened to the masculine waters, descends to influence *Malchut,* which is also called *Nukvah*-The Female or *Imma Tata'a*-The Lower Mother. However, all the levels higher than *Yesod* are still considered to be part and parcel of *Zeir Anpin* itself, whereas, though *Yesod* is still connected to *Zeir Anpin* and is an extension of it, nonetheless, it is already "protruding" and coming out of the "body" of *Zeir Anpin*. This is because it is totally focused on bringing the influence out to the recipient. Because of this it is likened to the male reproductive organ, which is like a "the small *Vav*" and protrudes from the body for the purpose of impregnating the female. (See *Ma'amarei Admor HaEmtza'ee, Kuntresim, L'Habin Shoresh Inyan Chevley Moshiach.*)

[29] i.e *Zeir Anpin.*

[30] i.e. *Yesod.*

[31] The Eighteen worlds relates to the eighteen vertebrae of the spinal cord which is shaped like a *Vav* (ו). It is specifically the spine which a) holds up the entire body and is thus the foundation of the body, and b) brings the influence down and thereby connects the *Daat* of the brain, all the way down to the lowest extremity of the body, which is *Yesod*. This being the case, *Yesod*, which is likened to the male reproductive organ, is considered to be the final extension from the spinal cord. This is because the influence of life force begins in conception as it exists in the brain, until it makes its way through the spinal cord and finally comes out of the male organ to impregnate the female. Because of this *Yesod* is likewise called, *Chay Almin*, which means "The Life of the Worlds" and also means, "The Eighteen Worlds". Since *Yesod* receives the final life force and influence through the spinal cord, it is also called *Chay Chooliot HaShedra*-The Eighteen Vertebrae of the Spine. (See *Tikkunei Zohar* (*Tikkun* 18) 31b; 33a. Also see *Pardes Rimonim*, *Shaar* 3, Ch.5 and *Shaar* 15, Ch. 2. Also see *Torat Chaim, Parashat Noach,* pg.53:a and *Ma'amarei Admor HaEmtza'ee, Shmot* volume II, *Parashat Zachor,* pg.499a. Also see *Siddur HaAri'zal, Kol Yaakov* by Rabbi Yaakov Koppel, *Kavanat HaLulav.*)

[32] Psalms 92:13

[33] *Yesod* of *Zeir Anpin* is referred to as, "The righteous one who flourishes like a palm tree and grows like a cedar in Lebanon" because it is the source of the birth of souls, which is the aspect of the light which is sown for the righteous. Now, since *Yesod* has this ability to give birth because it contains radiance from *Ohr Ein Sof*-The Infinite Light, which can give birth beyond measure, therefore *Yesod* is comparable to a date palm which produces abundant fruit. However, *Yesod* is also compared to the cedar of Lebanon which grows in very high altitudes. Furthermore, it grows taller than all the other trees of Lebanon. In addition, its trunk expands incomparably thicker than other trees. We see that both the palm and the cedar indicate

their end"[34] for *Yesod* is called,[35] "the extremity of the body."[36] It is for this reason that the

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growth and expansion. Nonetheless, the palm indicates the growth and abundance of produce, whereas the cedar indicates that the tree itself grows abundantly, in the spreading of its roots, the thickness of its trunk and its tremendous height. This illustration gives us insight into how it is above in regard to the aspect of the upper *Tzaddik,* i.e. *Yesod* of *Zeir Anpin* of *Atzilut,* about which the verse states, "For man is the tree of the field". *Zeir Anpin* is compared to a tree which grows. This relates to the aspect of the emotions of *Zeir Anpin,* the "Upper Man", which grow from a state of immaturity to a state of maturity, similar to a tiny infant who's intellectual and emotional faculties are extremely small and immature. Nonetheless, as explained before, in chapter 33, footnote 23, "Small pumpkins are discernable when they burst forth from their sap". That is, the child begins to grow from its inception and continues to grow until the ripe old age of seventy when he reaches complete intellectual and emotional maturity in his insight (*Chochmah*) and higher in his pleasure and desire (*Atik* and *Arich*) and even higher in the source of desire and pleasure (*Adam Kadmon*), all the way up to the emotions of the *Yechidah* level of the soul itself, which are the essential qualities of the very essence of the soul, such as the essential kindness of the soul, which is the original source of the pleasure and desire to do acts of kindness.

Now, all this is analogous to the growth of the immature emotions of *Zeir Anpin* (as explained above in chapter 34) the purpose of which is to benefit and bring forth influence to the worlds of *Briyah, Yetzirah* and *Asiyah* (Creation, Formation and Action). These emotions "grow" to maturity by the affect of the mature intellect of Insight (*Chochmah*) and Comprehension (*Binah*) on them, until they "grow" and reach up to *Atik Yomin* (The Emotions of Pleasure), as explained in chapter 34 at length (regarding the maturation of *Zeir Anpin*). These are called the emotions of an elder who has acquired wisdom from its source, i.e. pleasure and desire (*Atik* and *Arich*) with a completely mature intellect, and even from much higher until he reaches the very source of the source, which is the desire to do kindness in the Essence itself. It is because of this essential desire to do kindness that it arose in G-d's will to emanate, create, form and make all the worlds in actuality, through the aspect of *Yesod*. This is because the function of the *Tzaddik* (*Yesod* of *Zeir Anpin* of *Atzilut*) is to reveal influence to the worlds of *Briyah, Yetzirah* and *Asiyah.* This is the reason why *Yesod* is below all the other *Sefirot* at the conclusion of the world of *Atzilut,* so that it can receive influence from all of them. Because of this it is called *Kneeshoo D'Chol Nehorin*-The ingathering of all the lights. In other words, since its function is to reveal influence and bring the lower worlds into existence, especially to give "birth" to souls, therefore, to accomplish this it must reach up all the way to the very first root and source of influence, which even precedes the source of the desire and the simple essential pleasure. This is the level of the essential goodness and kindness in the very essence of G-d, literally. It is because of this essential goodness and kindness that He desires to do kindness and has the desire and pleasure to bring about the entirety of the chaining down of the worlds (*Seder Hishtalshelut*).

This, generally, is the meaning of the verse, "The righteous shall flourish like the palm tree and grow like a cedar in the Lebanon". In other words, the aspect of *Yesod* of *Zeir Anpin* can produce "fruit" like a date palm and give existence to the lower worlds and especially give birth to souls, specifically through the "growth" and "maturation" which reaches very high into the "Essential Goodness" and is called, "The Cedar of Lebanon". The word Lebanon means, "The Whiteness" and refers to the "Upper Whiteness" or purity, which is the essential goodness of *Ohr Ein Sof*-The Infinite Light, and precedes the source (*Adam Kadmon*) of the desire and pleasure (*Atik* and *Arich*) of kindness, as mentioned above. This is the meaning of the continuation of the verse, "and it will grow great like a cedar in Lebanon". In other words, it will grow great in a limitless fashion, in a way of *Ein Sof*. Only then can, "Light be sown to the *Tzaddik*" so that he can "give fruit abundantly" like a date palm. From all of the above we may also understand how "their beginning is bound with their end" in a more particular manner. That is, the influence at the "end" is entirely inter-dependant with its essential root in the "beginning". (See *Pirush HaMilot,* Chapter 133.)

[34] This means that *Yesod,* which is the end and extremity of the "body", as will be explained shortly, (See footnote 36 below) contains within itself a *Tamtzit*-distilled essence of all the levels above it, all the way to the highest level, which is the "beginning". This is the reason why *Yesod* is also called, "*Kol Chai*-All Life", because it has within it something of the aspect of everything. In other words it has something of all the upper lights as they vest within the vessels of expression, which represent the totality of the 248 "organs" of *Zeir Anpin,* all of which are included, in a *heyulie* form, in the "drop of semen" of *Yesod,* the

root of which is the "brain of *Abba*" (*Chochmah*), and even higher in the pleasure and desire (*Atik* and *Arich*). This is because the 248 organs include something of all the revealed faculties of *Chochmah* and *Binah* (*Abba* and *Ima*) as they are in *Zeir Anpin.* Furthermore, they even include the "hidden" upper lights", which are more concealed, such as the aspects of *Atik* and *Arich* (Pleasure and Desire) and even *Adam Kadmon* (the Desire of the Desire). In other words, *Yesod* contains something of all the hidden aspects: pleasure, desire, the hidden powers of the intellect and the emotions, and even the root of all roots, which is the aspect of the Essence of *Ohr Ein Sof.* Everything is included in the "drop of semen" of the *Yesod* of *Zeir Anpin.* This is so because it is specifically this "drop" which has the power to give birth to a "child" that possesses the qualities of his parent. Therefore the drop must possess, in a *heyulie* form, all the qualities of the parent. (See *Pirush HaMilot,* chapter 76.)

[35] See Introduction to *Tikkunei Zohar* 17a.

[36] The explanation of the matter is that it is specifically through the aspect of *Yesod* that the completion of the coming out of influence to the recipient, in a way of complete revelation, occurs. This is as written in *Zohar Bereshit,* on the verse, "Let the waters under the heavens be gathered to one place. The *Zohar* states that this refers to *Yesod* because it is the ingathering of all the upper lights. This is to say that all the influence which is drawn down from the intellect of the brain, the emotions and gut emotions of the body, is drawn down to *Yesod* and gathers there, in order to be transmitted and revealed in the recipient, which is *Malchut.* This is the meaning of the continuation of the verse, "And the dry land appeared". This refers to the revealed world (which refers to *Malchut,* as will be explained later).

Now, *Yesod* is called by two related names: *Siyooma D'Goofa*-The Extremity of the Body and *L'Bar M'Goofa*-Outside of the Body. This may be understood by way of example, such as a person who wants to build a house or start a new business. Initially, what will arise in him is the perceived pleasure (*Atik*) in doing it, because if he has absolutely no delight or pleasure in it, he certainly will not be moved to act upon it. After the perceived pleasure, the desire (*Arich*) to do it is aroused in him. Subsequently, this desire becomes invested within the intellect and reasoning, thereby strengthening this desire. Then, from the intellect and reasoning (*Chochmah* and *Binah*), emotions are aroused in his heart, with love (heartfelt emotions) and yearning (gut emotions) to do it. After the emotions are aroused in his heart, they come out into revelation from the, 'Breath of the Heart" in speech and action, once he "commands" his limbs to do, at which point he actually does it. The source which brings about the revelation of the speech and action is in the, "Breath of the Heart." This is because the emotions (*Zeir Anpin*) and intellect (*ChaBaD*), and even the highest levels, which are the pleasure and desire (*Atik* and *Arich*), all gather there. This power in the "Breath of the Heart" to bring it out into revelation in speech and action (*Malchut*) is called the aspect of *Yesod.* It is specifically *Yesod* which brings the emotions and the intellect to a state of revelation in speech and action (*Malchut*). However, speech and action themselves, are only considered to be the recipients of this influence.

Now, the best analogy for this is the matter of physical marital relations. This may be understood as follows: The coming into being of the seminal drop begins in the pleasure of the brain, which in and of itself, is spiritual. It is then drawn out by way of the spinal cord until it first reaches the kidneys and then the testicles, as actual physical semen. There, it is incubated and "ripened", so to speak. After it remains there for a short period, it comes out from the orifice of the male organ which is called the aspect of *Yesod.* It is through it that all influence of the "Masculine Waters" is drawn out into revelation until, finally, impregnation and fertilization occurs which produces an embryo. As the Talmud states in *Chagiga* 15a, this occurs when the semen shoots out with force, like an arrow. If it does not shoot like an arrow, fertilization is unlikely to occur.

From all the above we find that the culmination of the drawing down of influence from its root and inception, as it existed in the brain, takes place specifically in *Yesod.* It is specifically there that it comes into a state of completion from first being totally concealed in the desire and mind of the donor to finally being revealed and given over to the recipient. Until the drop of semen actually reached the male organ (*Yesod*), it could still not be accurately defined as "influence" to a recipient. Rather, it was still part and parcel of the influencer himself, which is called the "body". In other words, as long as the influence for this drop of semen is still being drawn down through the spinal cord, the kidneys and the testicles, it is not considered to be anything outside of himself, since all these levels are still part and parcel of the body. This

principal pleasure [is felt] specifically at the end of the influencing, as is known regarding the matter of,[37] "[And by the seventh day] G-d had ended [His work which He had done] etc."[38]

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matter even applies to the testicles, since their function is to incubate the semen. However, while it is in the testicles, the influence has not yet "separated" in that it is still not issuing forth. Rather, it is specifically in *Yesod* that this takes place.

Now, this being the case, even though *Yesod* is called, *L'Bar M'Goofa*-Outside of the Body, since it brings about the revelation of the influence to the recipient, by separating the influence out of the body, nonetheless, it itself is unified with the body. Thus it is also called, *Siyooma D'Goofa*-The Extremity of the Body. This is also the reason why it protrudes out of the body. On the one hand the sole reason for this is to make impregnation possible, because the influence comes out from it. In this respect it is considered to be outside of the body. However, on the other hand, though it protrudes from the body, nonetheless, it still is unified with it, because otherwise it could not draw any influence from the body. In this respect, since it is united with the body so that it could gather all the masculine waters into itself, it is considered to be the final extremity of the body.

From all these physical analogies we may now understand the analogue, which is the aspect of the supernal *Yesod* and is also called, "The Upper *Tzadik*". This is to say that it is specifically in *Yesod* that the influence from all the "Upper Lights" culminates. In other words, the supernal pleasure and desire (*Atik* and *Arich*) is drawn down to insight and comprehension (*Chochmah* and *Binah*). From *Chochmah* and *Binah* it is drawn down to the heartfelt emotions (*Chesed, Gevurah, Tiferet*), continuing down to the gut emotions (*Netzach* and *Hod*) until the light and influence reaches the aspect of *Yesod* of *Zeir Anpin* which finally brings revelation to the recipient, which is the aspect of *Malchut* (Speech and Action). Thus *Yesod* is considered to be both outside the "body" of *Zeir Anpin* and the final extremity of the body, since it is unified with the upper emotions and intellect. Because of this it is called *Kneeshu D'Chol Nehorin*- The Ingathering of all the Lights", as in the verse, "Let the waters be gathered to one place", which refers to the supernal "waters". This is also the meaning of the verse, "Everything in the heavens and the earth", because *Yesod* unites the heavens (*Tiferet*), which is connected to the emotions (*Chesed* and *Gevurah*) and is called, "*Goofa*-The Body", to the earth (*Malchut*). This is why *Tiferet* is called "The Heavens" (*Shamayim*), because the word *Shamayim* is made up of the words *Esh* and *Mayim* (fire and water) which represent *Chesed* and *Gevurah* (kindness and sternness). This is because *Shamayim* (the heavens) represents mercy (*Tiferet*), which includes both *Chesed* and *Gevurah* in itself, since it is a composite of the two. As explained above, *Yesod* connects the heavens to the earth, which is the aspect of the recipient, in that it connects to it in a manner of revealing and bringing down the influence of the "masculine waters" to the recipient. (See *Ma'amarei Admor HaEmtza'ee, Kuntreisim,* pp. 225-226.)

[37] Genesis 2:2. Also see *Siddur* (of the *Alter Rebbe*) *Shaar HaMilah* 139b. Also see *Likkutei Torah* (of the *Alter Rebbe*), *Tazria* 20d.

[38] Here the Rebbe is answering the question of why it is that at the conclusion of the influence there is the greatest degree of pleasure and force. Logically, it would seem to be the other way around, that at the conclusion of the influence, the desire and longing would cool down. For example, when a river flows a long distance from its source, its current slows down and becomes calm compared to the rapid current of the water when it was closer to its source. This is especially true if the river takes a winding and circuitous route. The same principle is true when a rock it thrown. Certainly, its force is greater immediately upon leaving the hand of the thrower, and the further it travels, the more its force diminishes until it can no longer resist gravity and falls to the ground. If so, why is it that in regard to *Yesod* the opposite is true?

Now, as explained previously, *Yesod* is the conclusion of the middle line of *Da'at, Tiferet* and *Yesod. Da'at* includes the potentiality for *Chesed* and *Gevurah* within itself , *Tiferet* is an inter-inclusion of *Chesed* and *Gevurah*, and likewise *Yesod* has an inter-inclusion of *Chesed* and *Gevurah* as they are drawn down from *Netzach* and *Hod.* This is because *Netzach* is a branch of *Chesed* and *Hod* is a branch of *Gevurah.* We therefore find that the final admixture and inter-inclusion ultimately takes place in *Yesod,* since it follows all the admixtures and inter-inclusions that took place in *Da'at, Tiferet, Netzach* and *Hod*, both internally and externally.

This may be understood as follows: As explained before, *Da'at* is an intermediate between the two brains of *Chochmah* and *Binah.* It receives from the five kindness of *Chochmah* and the five severities of *Binah* and includes them all. Because of this *Da'at* has the power to cause the light of the intellect to lean either toward kindness or sternness in various different manners and aspects. Sometimes it causes the light of the intellect to lean toward kindness in several different manners, whereas other times it causes it to lean toward sternness. Now, there are many different ways that it could lean, each of which includes an admixture and inter-inclusion of opposite qualities. In other words, it never leans either toward absolute kindness nor absolute judgment. Rather, since in the world of *Tikkun* no one quality is absolute, therefore, of necessity, included within it is its opposite. Furthermore, as explained before, the synthesis and inter-inclusion of the opposite qualities of *Chesed* and *Gevurah* is the chief characteristic of the "Middle Line" which is made up of *Da'at, Tiferet* and *Yesod*. An example of this is that after the flood, G-d promised that He would no longer destroy the world. This is the quality of *Chesed*-Kindness. However, He also said that from then on people would no longer have life spans of several centuries as they did up to the time of the flood, but that rather, the average lifespan would not exceed one hundred and twenty years. This is the quality of *Gevurah*-Sternness. We see from this that the final decree included a synthesis and admixture of both *Chesed* and *Gevurah.* However, both the kindness and the sternness were a result of the same line of reasoning, i.e. that the inclination of man is evil from his youth. In the same manner the aspect of *Da'at* is capable of causing the intellect to lean in many different admixtures and inter-inclusions of opposite qualities, since *Da'at* is the mediator between the intellectual kindness and the intellectual sternness of the mind. This is similar to the balance of a scale. The two sides of the scale will lean proportionate to the weight on each side of the scale.

This is likewise similar to a situation in which a person considers going into a new business venture. Initially the venture will seem wonderful and lucrative in his minds' eye. However, immediately, he will start considering all the disadvantages and risks involved. This will negate his initial positive thoughts on the subject and will also result in the opposite effect. In other words, it will dampen his initial intellectual enthusiasm and desire for it. Now he sees the possible loss of his investment capital rather than the possible gain. Afterwards, his mind again swings the other way, and resolves the objections of the second perspective with yet a third line of reasoning. Now he once again appreciates the merits and advantages of investing his time, effort and money into this venture in his minds' eye. This process continues back and forth, like a pendulum, until he finally settles on a decision within his intellect, as to how to go about setting up the business in the best, most efficient, profitable and effective fashion, with the least degree of risk. This final settling of the mind is called "*Yishoov Da'at*" ("The Settling of the Mind"). It takes all the pros and cons into consideration and is the most reasonable synthesis of the two that he can arrive at.

Now, the very same principle also applies in conveying a teaching to a student. This also involves a settling of the mind-*Yishoov HaDa'at.* It involves the admixture of the two opposites of *Chesed* and *Gevurah* in several different manners and aspects until he arrives at a specific decision of what he deems to be the best course to take in influencing the student in a positive fashion. This course of action will be an intermediate manner of conveying the teachings, somewhere between giving the student too much information, which is more than he can handle, and not giving him enough information. This is because, as known, in regard to every act of influence, before the influencer can influence the recipient, two components must be present: *Chesed* and *Gevurah. Chesed* is that he desires to give over his goodness and kindness as they are in their true state. In the case of intellectual transmission, this means that he desires to give over the understanding of the concept as he understands it, with the same depth and expansiveness as it is in his mind. However, because he recognizes the limitations of the intellectual receptivity and readiness of the recipient, he finds it necessary to diminish and restrain the concept in his own mind, until it is reduced to the intellectual capacity of the student. This is because if he would give over the concept as it is, without explanations, examples and clarifications, thus bringing it down to the level of the student, the whole subject would be above the students' head and he would understand none of it. In effect, giving the concept over in this way would actually amount to completely concealing it, which is a function of *Gevurah* and *Tzimtzum* (Sternness and restraint). However, he decides against this path and settles on awakening the quality of *Chesed*, because he realizes that because of the extreme brevity of stating the concept as it is, without any analogies and explanations, the student would find it impossible to grasp. Therefore, the teacher considers and reconsiders the tension between giving too much information and not giving enough information,

several times in his *Da'at,* like a pendulum, until finally, he settles on an intermediate manner of giving over the concept in a way which would be most accessible and beneficial to the student. The final decision as to the course of action is a compromise between the two extremes of *Chesed* and *Gevurah* and is a synthesis and admixture of the two. Therefore, it is the best and most effective way of giving over the teachings, because since it takes the capability and personality of the student into account and is tailored to his needs, it is the most likely to succeed.

Now, just as this is the process in the intellectual quality of *Da'at* which includes intellectual *Chesed* and intellectual *Gevurah* within itself, so too, the same principle applies to the emotions that are aroused in the heart by *Da'at.* This is to say that once the matter has been clarified in *Da'at* in a specific fashion, it then spreads down and arouses the emotions of the heart. There too there is an inclusion of *Chesed* and *Gevurah* as they are included in the heart, so that the emotion won't lean too much to the right or to the left. Rather, they specifically follow the pattern settled upon by *Da'at* in relation to the intellectual emotions. This is the aspect of *Tiferet* which receives from *Da'at* in the aspect of the "Middle Line", as known. This constitutes the deciding mediation of causing the emotions of *Chesed* and *Gevurah* to lean in a manner which is a compromise between too much kindness and too much judgment. Here too, in the emotions of the heart, there is, once again, a back and forth process of deciding between opposite emotions, like a pendulum, until finally a compromise which is a composite of opposite emotions is settled upon. This composite emotion which is the synthesis of the two is *Tiferet.*

Likewise, in the same fashion, once the emotions need to be brought down and translated into revealed influence to a recipient, the influencer must yet again take counsel in himself as to how to bring out the influence in the most appropriate manner. For although everything was considered and measured as to the proper consistency of admixture in the heartfelt emotions of the heart, in a way that was decided upon, which is the aspect of *Tiferet,* nonetheless, when he has to bring out actual influence from his essential self to the recipient, the whole back and forth process must be repeated again, but now on the gut level, which are the emotions as they relate to action. This is the aspect of *Netzach* and *Hod* which are the kidneys that give counsel as to how to bring out the influence in actuality. This is similar to the above mentioned example of a person who is considering going into a new business venture. Even though, in the emotions of the intellect, he already came to an intellectual conclusion, and in the heartfelt emotions he already came to an emotional conclusion, nonetheless, when it comes to realizing the business idea as an actual reality, since this is the ultimate fulfillment and point of the entire process, he must therefore take counsel within himself again on the level of *Netzach* and *Hod*-the gut level, and settle upon how to finally take action and turn his financial goals into reality.

Likewise, in the teacher\student relationship, at the point that the teacher has to actually open his mouth and bring out the influence and teachings to his student, he must reconsider the whole matter anew on the gut level, when he is about to speak and decide exactly what and how much to say, how much to shorten and how much to lengthen, so that it should be best received and most beneficial to the student. This is the aspect of the "Kidneys" that counsel how to reveal the influence in actuality. Furthermore, as in the case above, this takes place even though he already contemplated the matter and came to both an intellectual and emotional conclusion. Nonetheless, up to this point, when he is about to open his mouth and actualize it, everything that took place before was all still "theoretical", so to speak, and was still part and parcel of himself.

From all the above we find that the conclusion of all the admixtures and inter-inclusions that took place in *Da'at, Tiferet, Netzach* and *Hod,* takes place specifically in *Yesod.* This means that by the time the influence reaches and is about to come out of *Yesod,* all that remains is only that influence which is necessary for the recipient according to his capabilities and what is most beneficial to him. Everything as it was prior to the level of *Yesod,* when it was on the level of *Da'at, Tiferet, Netzach* and *Hod,* was merely part and parcel of the influencer himself, in which he "speculated" within himself how the influence should essentially be or how it should be revealed to a recipient. However, the influence and revelation as it exists in *Yesod* is already being drawn out from the essential self of the influencer to the recipient. This is because once it reaches *Yesod* it is solely according to what is necessary for the recipient of the influence, not more and not less. Because of this, even though it is called *Siyooma D'Goofa*-The Extremity of the body, in that

it is still connected to *Da'at, Tiferet, Netzach* and *Hod*, which are called "The Body", nonetheless, *Yesod* is also call *L'Bar M'Goofa*-Outside of the body. It is called "Outside of the Body" because all the admixtures and inter-inclusions as they exist in *Da'at, Tiferet, Netzach* and *Hod* are still all part and parcel of the "body", so to speak. This is to say that they are all still within the essence of the influencer in and of himself and cannot yet be defined as being solely for the benefit a recipient who is outside of him. This is so because they all are still a process which takes place within him, whereas the aspect of *Yesod* is called "Outside of the Body" because it constitutes the drawing out of influence as it is specific to the recipient alone.

According to all the above, we may now understand why it is that specifically toward the end and conclusion of the bringing out of influence, the flaming desire to conclude it comes out with force, rather than at the beginning or middle of the process, even though the analogy to the current of a river would seem to indicate the opposite. This matter may be understood through the fact that the aspect of *Yesod* is subsequent to the admixture and inter-inclusion of opposites that takes place in *Da'at, Tiferet, Netzach* and *Hod* which all are part and parcel of the influencer himself. Only afterwards, in *Yesod*, does the influence which is solely for the needs of the recipient come out. However, all his difficult labor and effort in the aspects of *Da'at, Tiferet, Netzach* and *Hod* to synthesize and inter-include all the opposites in several different modes, was solely for the final completion of the matter. It is specifically in the aspect of *Yesod* that this becomes completely revealed in a manner which is specific to the needs of the recipient. If not for this, he never would have gone to the tremendous toil and trouble of inter-including one thing with its opposite. This is because opposites are quite tiresome, in that they obstruct the essential flow of the influence. An example of this is an intellectual opinion that objects to the essential flow of influence, thereby causing the total restraint and cessation of the flow. The only reason there is a flow of influence at all is because afterwards he changes his opinion to one that leans toward kindness and the giving of influence.

Likewise, in *Tiferet*, which constitutes the synthesis on the level of the heartfelt emotions, the quality of *Gevurah*-Sternness completely obstructs the flow of emotional influence. Nevertheless, afterwards he reverts to a heartfelt leaning toward *Chesed*-Kindness. However, this is in a way which resolves the objections of the obstructing feeling. A similar thing likewise takes place on the next level of *Netzach* and *Hod*,, which is the synthesis and admixture in order to actually bring out the influence to the recipient. At first, the objecting side restrains and obstructs the influence from coming out and then afterwards he reverts and causes it to lean toward kindness. This happens on all the above levels several times, similar to a pendulum. This being the case, therefore, what finally actually **does** come out, after all the obstructions, difficulties and clarifications, is **the primary and essential thing**. From this we understand that the whole intent, from the very beginning, even of the objections on all these levels, was specifically that the influence should come out clearly, solely and specifically according to the needs of the recipient. Now, since all this great toil and effort, with so many obstructions, objections and difficulties, was solely for the purpose of bringing the influence to completion in the best possible way for the recipient, therefore, when the influence **does** finally reach the point of being close to completion, it is specifically **then** that the desire to finalize it flares up in the influencer. This is because it is for this very reason that he troubled himself to such an extent, in the first place, with so much toil and effort, through the clarification of many opposites. If there had not been so many stages of admixture and inter-inclusion of opposites in *Da'at, Tiferet, Netzach* and *Hod*, until the influence finally reached a state of completion in *Yesod*, then the longing and desire to complete it quickly would not have been so great, once it would reach the aspect of *Yesod*. It is specifically **because** there were so many objections and obstructions that towards the end the longing and desire to finalize it quickly becomes so great. The whole process is so that the final result will be optimally good.

This is similar to a river which is dammed up in order to redirect the water to a specific spot. When the dam gates are finally opened up, the water surges through them with that much greater force. The water pressure is so great specifically because of the backup caused by the obstruction. The same principle applies to physical marital relations. There is a "blockage" and delay, first in the brain, then in the spinal cord, the kidneys and finally in the testicles which incubate the semen. However, the reason of all this is for the specific purpose of bringing out the influence in such a manner that a child will be born of it. As stated

(This is also the meaning of the verse,[39] "And *Yosef* was well built [and good looking]."[40] That is,[41] "His appearance resembled the beauty of *Yaakov*" – which is the aspect of *Tiferet* of *Zeir Anpin* – "And the appearance of *Yaakov* resembled the beauty of *Adam Kadma'a* (The Primal Man),"[42] – which is the aspect of *Arich Anpin* and *Adam Kadmon* etc.)[43]

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above, this is most possible when the semen shoots out with force, like an arrow. Therefore, when the "drop" reaches *Yesod* (The male organ), it is specifically there that a great upsurge of desire wells up in him, which causes it to shoot with force. (This is compared to an arrow because just like when a person shoots an arrow, the force of its flight is directly commensurate to how tautly he pulled the bow string back.) (See *Ma'amarei Admur HaEmtza'ee, Kuntreisim* pgs. 227-232)

[39] Genesis 39:6

[40] See footnote 51 below.

[41] *Bereshit Rabba, Parsha* 84.

[42] See Tractate *Bava Basra* 48a.

[43] In other words, as explained above in footnotes 33, 34 and 38, *Yesod* is the culmination of all the upper lights and vessels and receives from them all. However, it must be understood that *Yesod* is not just the last step of a process and that all the levels above it merely precede it. Rather, it contains all the upper lights within itself. This is why it is called, "*Kneeshu D'Chol Nehorin*-The Ingathering of all the Lights". However, as the light and influence comes down, each level is only a glimmer of the radiance and "beauty" of the level that preceded it. Nonetheless, even though it is only a "*Tamtzit*-distilled essence" of the higher level, it contains this higher level, as well as all the levels above that level, to the finest detail, in a hidden manner, until the influence finally reaches *Yesod,* which is the final "*Tamtzit*-Distilled essence" and contains them all. Nonetheless, all the levels are contained in it in a hidden fashion, just as all the characteristics of a child are "contained" in the DNA which is transmitted through the "drop of semen". This is similar to the fact that though the *Mishnah* is brief and sparing in its wording, it inherently contains all the long and broad explanations of the *Talmud* within itself. This is self evident, since the entire length and breadth of the *Talmud* is a reconstruction of the logic of the *Mishnah.* What was hidden in the *Mishnah* was brought into open revelation in the *Talmud,* through the deep analysis of its brief statements.

This may be understood through the analogy of a Rabbi who teaches his student in a short manner. Now, what is meant here by short is not that he actually shortens the subject by omission and fails to transmit key components of the concept. Since, in such a case, he would only be conveying part of the concept, therefore, he would not at all be conveying the concept in "short form". Rather, such a form of teaching would be an **actual** abbreviation of the subject. In other words, he would only be giving the student a particle of the concept in a manner that it would be "cut off" from the rest of the concept. Because of this, since many important components would be missing, the student would be incapable of ever grasping it properly. However, what we mean here by "teaching in short form" is that the teacher fully transmits the concept to the student, as he himself understands it, with all its components, and to its ultimate length, width and depth, so that even the finest detail is not missing from it. However, because the mind of the student is not nearly on the level of the teacher, and it is impossible to transmit all the intellectual light to him, as it essentially is, in all its length, width and depth, therefore, the teacher must search deeply within himself to discover brief explanations which could hold the entire theme and "*Tamtzit*-distilled essence" of the concept, without losing any of its components. In such a manner the student will be equipped to arrive at a true grasp of the subject. As we see, this manner of teaching is radically different than the manner mentioned above because the teacher is not "shortening it" by divorcing one part of the concept from all its accompanying parts. He omits nothing. On the contrary, he transmits everything. However, he does so by conveying it in short terms, which though they are brief, are tailored to the capacity of the student to digest them so that he will not become confused.

However, since the student receives the teachings in short terms, and only understands the "surface" meanings of it, how could this be of benefit to him? As we said, his mind is not capable of penetrating the depths of meaning inherent in it. If it was, the teacher would not have felt it necessary to shorten it in the first place. This being the case, why does the teacher "compress" the entire matter into these short statements? The answer is that though he is incapable of it now, nonetheless, as his mind matures and his insight and knowledge grow, eventually he will attain the ultimate depth of the Rabbi's teachings. This is in

Now, regarding the words [of the aforementioned verse,] "These are the offspring – *Eileh Toldot*" (אלה תולדות): This refers to the aspect of the "six directions" of *Zeir Anpin* each of which also includes six,[44] thus totaling 36 which is the numerical value of the word "אלה" ("these are").[45] However, there can be no "offspring" without an additional influence of new intellect from *Abba* and *Imma*, which is brought about by means of the maturation of *Keter, Chochmah, Binah* and *Da'at* of *Zeir Anpin*, as previously explained.[46]

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accordance with the Talmudic dictum that it takes forty years for a person to plumb the depths of his Rabbi's teachings. Similarly, in the example of the birth of a child, though it comes about through a tiny drop of semen, nonetheless, that drop contains within itself all the spiritual, mental, emotional and physical characteristics of the parent. However, they are contained in it in a hidden fashion. In order to bring these characteristics out from their hidden state to a state of revelation, there must be development and growth, first during the embryonic and fetal stages and later during the stages of infancy, childhood, adolescence and adulthood, at which point the child himself can become a parent. In the same way, it must be understood, that just as it was explained above, in chapter 34 in regard to the stages of the maturation of *Zeir Anpin,* so too, the same principle applies to *Yesod* which is the "*Siyooma D'Goofa*-The Extremity of the Body" of *Zeir Anpin* and its culmination. (See *Pirush HaMilot,* chapters 75-76.)

[44] The six "directions" of *Zeir Anpin* are the three heartfelt emotions, *Chessed, Gevurah, Tiferet,* and the three gut emotions, *Netzach, Hod* and *Yesod,* each of which is also made up of six. *Chessed* is made up of *Chessed* of *Chessed, Gevurah* of *Chessed, Tiferet* of *Chessed* etc. *Gevurah* is made up of *Chessed* of *Gevurah, Gevurah* of *Gevurah, Tiferet* of *Gevurah* etc. The same principle applies to all six qualities, totaling a sum of thirty-six qualities.

[45] See also *Likkutei Torah* (of the *Alter Rebbe*), *Pikudei* 4c. Also see *Torat Chaim, Noach* 56b, and footnote 15 there.

[46] This may be understood through the verse (Isaiah 40:26), "שאו מרום עיניכם וראו מי ברא אלה - Lift your eyes to the heights and behold who created these". The word "*Eileh*– These" (אלה) connotes revelation because it points to something which may readily be experienced, whereas the word "*Mee*– Who" (מי) connotes concealment because it is said in a way of a question, as in the verse, "Who and which is He" (מי הוא זה ואיזהו). We, therefore, see that this indicates a level of G-dliness which is beyond our direct knowledge and experience. Now, as explained above in footnote 44, the word "*Eileh*–These" (אלה), refers to the emotions of *Zeir Anpin,* which are drawn and aroused by the intellect. They are particularly born of *Hitbonenut*-Contemplation which is the aspect of *Binah*-Comprehension. Because of this, *Binah* is called, "*Eim HaBanim* – The Mother of the Children" (אם הבנים). The word "Mother" in this verse is referring to *Binah* and the word "Children" refers to the emotions, which are born of it. Now, in addition, *Binah* is also called, "*Mee* – Who" (מי). This is because the numerical value of the word "מי – Who", is 50 which refers to the 50 gates of *Binah.* Another reason *Binah* is called "מי – Who", is because, like *Chochnah* which is called "*Mah* – What" (מה), *Binah* too is part of the concealed world (עלמא דאתכסיא) as opposed to the emotions of *Zeir Anpin,* which are already called the revealed world (עלמא דאתגליא).

From the above we understand that the meaning of, "*Mee Barah Eileh* - Who created These" (מי ברא אלה) is that "Who" i.e *Binah*-Comprehension, is the source that gives birth to "אלה – These", i.e. the emotions. This is further supported by the fact that the name of our matriarch לאה – Leah, who represents the letters of thought, as will be explained later, has the same letters as the word "אלה". Thus it was specifically Leah who gave birth to six sons, i.e. the six emotions. From all the above we find that the word "אלה – These", is the aspect of the letter Vav (ו) of G-d's four letter name. In other words, it represents the six emotions, each of which includes six, thus totaling thirty-six.

This clarifies the meaning of the verse, "אלה פקודי המשכן משכן העדות –These are the accounts of the tabernacle, the tabernacle of testimony". The Hebrew word for "Accounts" in this verse is פקודי-*Pekoodei* which also means "marital relations", as in the Talmudic statement, "חייב אדם לפקוד את אשתו וכו'-A man has an obligation to have marital relations with his wife etc." The word for marital relations here is לפקוד-*Lifkod,* which has the same root as פקודי – *Pekoodei.* Now, the word משכן-Tabernacle refers to the שכינה-*Shechinah,* which is the *Sefirah* of *Malchut* and is the aspect of the last letter *Hey* (ה) of G-d's four letter

(In the above, we again [observe] the aspect of a single *Hitbonenut* contemplation that includes many particulars in one general point, i.e. from *Yesod* of *Malchut* of the Infinite (*Ein Sof*) until the aspect of *Yesod* of *Zeir Anpin.* (This is similar to the manner previously described regarding *Zeir Anpin* in general, which is the end of the world of the Infinite.[47]) This is in accordance with what is written regarding King Solomon,[48] "[He spoke of trees, from the cedar tree that is in the Lebanon to the hyssop that is in the wall.[49]]" The words "from the cedar tree that is in the Lebanon" refers to the simple essential pleasure that is in the Essence of the Infinite Light when the desire of "I will rule" arose in His simple will. The words "to the hyssop that is in the wall" refers to the aspect of the "small *Vav*", i.e. the immaturity of *Yesod* of *Zeir Anpin*, in its influencing and union with *Malchut* which is called "the wall."[50] This is as stated,[51] "Then he turned his face to the wall and prayed etc," and

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name. As we see, these words, משכן-*Mishkan* and שכינה-Shechinah, share the same root. As known, *Malchut*-Kingship is the source of all worlds, as indicated by the verse, "מלכותך מלכות כל עולמים – Your kingdom is the kingdom of all worlds", and as is known, the שכינה-*Shechinah* is the source of all the souls of Israel. The coming into being of all the worlds and souls specifically comes about through פקודי המשכן-*Pekudei HaMishkan*-"The impregnation of *Malchut*", which is the unification of the *Vav* (ו) and *Hey* (ה) of G-d's name.

However, this unification, which is the unification of *Zeir Anpin* and *Malchut* through the *Yesod* of *Zeir Anpin* is only possible if the emotions of *Zeir Anpin* mature through the influence of *Chochmah* and *Binah* upon them. In other words, there must also be משכן העדות-The Tabernacle of testimony, which is referring to the unification of *Chochmah* and *Binah* which are called "*trein rey'in d'lo mitparshin*-The two lovers who never separate." This influence is drawn to *Zeir Anpin* from the upper משכן-*mishkan*-tabernacle, which is the upper *Shechinah* (or the upper *Hey* (ה)), i.e. *Binah,* through דעת-*Da'at* which is called עדות-*Eidoot* as in the verse כי אל דעות הוי'-For HaShem is a G-d of awarnesses. The word דעות-*Dei'ot*-Awarnesses, has the same letters as the word עדות-*Eidoot*-testimony. (As known, a testimony is only necessary when something is concealed. Thus we see that this refers to the levels *Chochmah* and *Binah* which are the concealed world-עלמא דאתכסיא-*Alma D'Itkasia*-The Concealed World.) (See *Likkutei Torah, Parashat Pekudei,* Sections 4-6.)

[47] Chapter 33 described a *Hitbonenut*-Contemplation that unites all the particulars of the *Seder Hishtalshelut*-The Chaining Down of the Worlds, down to *Zeir Anpin,* and connects all the particulars to the general whole. Similarly, Chapter 7 describes a *Hitbonenut*-Contemplation which traces all the levels and particulars of *Malchut*-Kingship, from *Malchut* of *Ein Sof* to *Malchut* of *Asiyah* and connects all the particulars to the general whole. It also explains the unification of all the particular levels of *Keter*-Desire to the general whole, which is the "Simple Desire in the Essence of *Ein Sof"* and chapter 8 deals with the same principle as it applies to *Chochmah.* Similarly, the same matter may be applied to *Yesod.* Based on the principles outlined in this chapter one may contemplate all the details of the chaining down of *Yesod* and relate them back to the general whole. See chapters 7, 8 and 33.

[48] Kings I 5:13

[49] The configuration of the ten *Sefirot* is called by the term, *Eitz Chayim*-עץ חיים-The Tree of Life. Now, as explained above in chapter 22, the ten *Sefirot* not only exist as ten general qualities, but rather every single level and aspect is also subdivided into ten and those, in turn, are further subdivided into ten etc. This means that the "Tree of Life" exists on all levels, from the highest to the lowest levels. This is the meaning of, "He spoke of trees (i.e. the ten *Sefirot* as they exist throughout *Seder Hishtalshelut*-The Chaining Down) from the cedar tree that is in the Lebanon (i.e. from the highest level which is, "The Simple Essential Pleasure that is in *Atzmoot Ohr Ein Sof*- the Essence of the Infinite Light, when the desire of "I will rule" arose in His simple will) to the hyssop that is in the wall (i.e. all the way down to the level of the "hyssop in the wall" which is *Yesod* of *Zeir Anpin* as it unifies with and influences *Malchut.*)

[50] See *Zohar Vayechi* 228b; *Terumah* 133a

[51] Kings II 20:2

likewise it states,[52] "Pray, let us make a loft with a wall etc,"[53] which refers to *Malchut*, as stated in the *Zohar*. This, then, is the meaning of, "The righteous man shall flourish like the palm tree," that is, he ascends to the "seventy years"[54] of *Adam Kadmon*[55] and there "he will grow like a cedar in the Lebanon" in an aspect of limitlessness (*Ein Sof*), literally.[56] This will suffice those of understanding.)

(It is also explained elsewhere that *Yosef* is called[57] "an orphan from his mother", but not from his father. The [letters of the] word "orphan – *Yatom*" (יתום) form an acronym for [the words of the verse,] "[And *Yosef* was] well built and good looking – **יפה תאר ויפה מראה**."[58]

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[52] Kings II 4:10

[53] The word used for "wall" here is "*Keer*". The *Zohar* states that in the Greek language *Keer* means lord. We therefore see that *Keer*-Wall is a euphemism for the *Sefirah* of *Malchut*-Kingdom. This is because the Divine name associated with *Malchut* is the name א-ד-נ-י – L-rd. This is also the meaning of the verse, "He prayed toward the wall." Prayer is the act of man connecting with G-d from below. It is the act of ascending to G-d. Since *Malchut* is the Divine Attribute which is the source of the worlds and is closest to the worlds, therefore it is the "Gateway of prayer", so to speak, through which the soul may ascend to higher levels of Divine closeness and awareness. This is why the *Amidah* Prayer is prefaced by the words, א-ד-נ-י שפתי תפתח ופי יגיד תהילתך – "L-rd, open my lips and my mouth shall utter your praises". This is also the meaning of נעשה נא עליית קיר – "Pray, let us make a loft with a wall". The word used for "loft" may also be translated as "ascension" and as explained above, the word for "wall" may also be translated as "L-rd". Accordingly, this verse could be translated as, "Pray, let us make an ascension by way of the L-rd". (See *Zohar*, part one, p. 228. Also see *Ma'amarei Admor HaRaShaB,* of the years 5643-5644, pg. 310)

[54] See *Zohar Vayikra* 16a; 24a. Also see *Ma'amarei Admor HaEmtza'ee, Shmot* Vol. 1, pg. 225.

[55] The reason that the date palm is associated with the "Seventy years" of *Adam Kadmon* is because it takes a date palm seventy years to reach full maturity at which time it produces good fruit. In the same way, as explained in chapter 34, the emotions of *Zeir Anpin*, that culminate in *Yesod*, which represents the "Ingathering of all the lights", need to go through stages of growth until they reach the emotional maturity of, "An elder who has acquired wisdom" from the source of wisdom. The "Seventy years" of *Adam Kadmon* represent the full maturation of the emotions, through the effect of the intellect upon them, to the point that the *Ratzon L'Ratzon*-Desire for the Desire (or self-perception) is totally aligned with G-d, as *Pirkei Avot* states, "Make His will as your will", as explained in chapter 30, note 5. (See *Zohar Vayikra* 16a.)

[56] In other words, even after the maturation of the emotions to the point of the "Seventy years" of *Adam Kadmon*" there may be even further growth, all the way to the "Aspect of limitlessness (*Ein Sof*), literally. This is indicated by the continuation of the verse, "He will grow like a cedar in the Lebanon," as previously explained at length.

[57] See *Etz Chaim* (*Shaar HaTzelem*), *Shaar* 23, Ch. 3. Also see *Biurei Zohar, Tisa* 54c. Also see *Ma'amarei Admor HaEmtza'ee Bereshit* pg. 294, and *Na"Ch* pg. 118.

[58] At first glance, these words of the *Torah* seem superfluous. Of what benefit is the quality of beauty in a man, especially a good and righteous man such as *Yosef?* The explanation of the matter is that *Yosef* represents the aspect of *Yesod,* which in the giver of all influence. He therefore includes all the upper lights within himself. Because of this the *Torah* says of him that he was beautifully built and beautiful of appearance. *Yafeh To'ar*-beautifully built, refers to the shape and image, which is the aspect of vessels which define and limit how the light and life force will be. On the other hand, *Yafeh Mar'eh*-beautiful in appearance refers to the beauty of the radiance of the spiritual light and life force within the vessel, which is the form within the substance. Thus the *Torah* is telling us that *Yosef* was beautiful both spiritually as well as in the physical expression of that spirituality. This is to say that both in the lights and in the vessels, all his qualities existed in the proper proportion of admixture. There was neither too much of one characteristic nor too little of another characteristic. Rather, everything was in the most appropriate proportions of characteristics, both in the lights and in the vessels. For example in the matter of his essential goodness a person should neither be excessively good, in which case he will be greatly taken advantage of, nor excessively bad, in which case he will be unsympathetic to the suffering of others. Rather, there should be a proper equilibrium between the two characteristics, both in the essence of the

Now, the reason that "he is an orphan from his mother" is because the aspect of *Yesod* of *Imma* is short[59] and withdraws and is concealed during the birth of the emotions. For, as is clearly observable, the intellect withdraws with the arousal of the emotions. It is for this reason that it states that *Binah* only spreads forth until *Hod* of *Zeir Anpin*, but not until *Yesod* of *Zeir Anpin*.[60] That is, it only [spreads forth] until [it causes] the aspect of the acknowledgment (*Hoda'ah*) which comes about because of the intellect. However, it does not spread forth until *Yesod* of *Zeir Anpin*, which is the aspect of the essential connection of the heart within which there is a glimmer from the aspect of *Yesod* of *Abba*. [That is, the aspect of *Yesod* of *Abba*] is the aspect of the connection to the essential light of the concept, prior to its [investment] within the comprehension. Regarding this it states,[61] "My heart has seen much wisdom etc," i.e. [this is] the sight of the intellect within the heart of flesh, in *Yesod* of *Zeir Anpin*, specifically. It is the aspect of the sublimation which is drawn forth in the breath of the chest and heart, and as stated in *Ra'aya Mehemna*,[62] "With the eye of the intellect, which is in the heart, one can see everything." This is because the *Yesod* of *Abba* is longer than that of *Imma*,[63] and is drawn forth until *Yesod* of *Zeir Anpin* even after the light of *Binah* is withdrawn. Thus, [*Yesod* of *Zeir Anpin*] is called "an orphan from his mother" but not from his father etc., as is explained elsewhere at length.[64] This is also the matter of,

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vessel as well as the spiritual light and life force. The same principle applies to intellect. A person should neither be overly judgmental nor overly gullible. Rather, his perception of others should be with the proper proportions of caution and trust. Now, this principle of being beautifully built and beautiful in appearance applies to the recipient as well as to the giver of influence. Because of this, *Rachel,* who represents *Malchut,* which is the recipient, as will be explained later, was also called, *Yafat To'ar V'Yafat Mar'eh*-Beautifully built and beautiful in appearance. In other words, the recipient must accept from *Kol*-Everything (*Yesod*) in the proper measure, in the most appropriate proportions of admixture and inter-inclusion of characteristics. Because of this *Rachel* (*Malchut*) is called *Kallah Na'ah V'Chasoodah*-A beautiful and pious bride. The word *Kallah*-Bride (כלה) is the feminine form of the word *Kol*-All (כל). In other words, just as *Yesod* which is called *Kol* must have the proper proportions of qualities both in its lights and vessels, in order to give, so too, *Malchut* which receives from him must also have the proper proportions of qualities in order to receive. Similarly, just as *Rachel,* who is the recipient, and represents *Malchut,* receives through the proper inter-inclusion and admixture of characteristics, so too, *Yosef,* the giver of influence, who is the aspect of *Yesod,* must give the proper proportions of influence which it receives from the upper kindnesses of the *Sefirot* that are above it. This is because it the through *Yesod* that all the upper light and influence, from the highest levels to the lowest level becomes revealed from its state of concealment. (See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz* pg. 293-294. Also see *Etz Chaim, Shaar HaKlallim,* Ch. 4.)

[59] See *Etz Chaim, Shaar HaKlallim,* Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na"Ch* 118.

[60] See *Zohar* (*Raaya Mehemna*) *Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit* p. 222.

[61] Ecclesiastes 1:16

[62] See *Zohar* (*Ra'aya Mehemna*) *Mishpatim* 116b.

[63] See *Etz Chaim, Shaar HaKlallim,* Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na"Ch* 118.

[64] The explanation of this matter is as follows; *Yesod* of *Imma* (*Binah*) is the transmission of revealed comprehension which is drawn down into the emotions of love, fear, awe etc. until it reaches the vessels for transmitting the emotions, which are the gut emotions of *Netzach* and *Hod*. However, *Binah* only influences down as far as *Hod* and concludes there. This is to say that beyond *Hod,* the comprehension which gives "birth" to the emotions, withdraws. Now, the *Yesod* of *Chochmah* is intangible and thus is higher than the comprehension of *Binah*. Nonetheless, as long as the comprehension of *Binah* is revealed, the essential intangible power of *Chochmah* to conceptualize remains hidden and concealed within the broad comprehension of *Binah*. In other words, *Yesod* of *Abba* is hidden in *Yesod* of *Imma*. This being the case, the statement that, "The *Yesod* of *Abba* is longer than that of *Imma*" only applies after the comprehension has withdrawn from the emotions. Then the radiance of *Abba* remains and descends to

"These are the offspring of *Yaakov*;" i.e. the seminal drop of *Yesod* of *Abba* [*Yaakov*] is the [source of the] aspect of "*Yosef*," i.e. *Yesod* of *Zeir Anpin*. This will suffice those of understanding.)

End of Chapter Thirty-Six

Yesod of *Zeir Anpin*, which is beyond the reach of *Yesod* of *Imma*. This is because the essential power to conceptualize, which is the intangible aspect of comprehension, can descend and go lower than the reach of the tangible comprehension of *Binah*. This may be illustrated by the arousal of the emotions. When the emotions, such as love and fear, are aroused, rational contemplation, "flies out the window", so to speak, and all that is left is love or hate devoid of reason. The comprehension of *Binah* (Intellectual analysis) is incapable of existing within the emotions as it is in essence, just as we see that it is impossible for a person to descend from intellectual analysis to a state of emotional arousal and still remain rational. Because of this, as soon as actual emotional feelings are aroused, which is a function of *Yesod*, the light of intellectual comprehension through analysis, completely withdraws. However, even though the tangible comprehension of *Binah* can only reach the aspect of acknowledgment (*Hod*) rather than actual felt emotions (*Yesod*), nonetheless, the intangible aspect of *Chochmah* (Insight) which is higher than tangible comprehension (*Binah*) can radiate even within the felt emotions, which is the level of *Yesod*. This is because unlike *Binah* which is compared to the faculty of hearing, *Chochmah* is compared to the faculty of seeing. In other words, *Chochmah* "sees" concepts holistically, in a "glance", so to speak, as opposed to the "hearing" of *Binah* which must analyze the many particulars of a concept in order to comprehend it completely, as the saying goes, "One picture is worth a thousand words". Therefore, *Chochmah* has the ability to guide the felt emotions. This is the meaning of the verse, "My heart has seen much wisdom". This is the "Minds Eye" as it exists in the heart and is called *Kavanat HaLev*-The Intent of the Heart, as is known that the intent of the heart depends on the light of *Abba* (*Chochmah*-Insight), which is the intangible point of the concept. Likewise, the light of *Chochmah* descends even further into the vessel of speech (*Malchut*), as will be explained in later chapters. This is called, *Chochmah SheBeDibur*-The Insight of Speech, which is higher than revealed comprehension in speech. This may be readily observed by the fact that through expressing one's thoughts in speech it is possible to have new insights, discover novel ideas and expand on the subject to a greater degree than how one originally understood it intellectually when it was still only thought. This is possible because it is specifically the holistic intangible point of insight (*Chochmah*) which is the foundation of speech, rather than the analytical mind of *Binah*- Comprehension. This is because the intangible may be drawn down in the same essential manner that it exists above, without having to undergo any transformation, which is not the case in regard to the faculty of comprehension. All this will be elaborated upon with clear explanations and at greater length later in the book. (See *Ma'amarei Admor HaEmtza'ee, Na"ch,* pg-118-119.)

Shaar HaYichud
The Gate of Unity

By

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Chapter Thirty Seven

We must now understand the matter of the unifications of *Yisrael* and *Yaakov* with *Leah* and *Rachel*.[1] As known, the explanation of the matter of *Leah* and *Rachel* is that they are the matter of thought and speech.[2] This is the matter of the two *Heh*'s (ה) of the [four letter] name [of G-d,] "*Havayah*" (י"ה"ו"ה).[3] This is in accordance with what the *Zohar* states[4] that [in the Song of Songs], "Solomon explains [regarding] two females", as in the verse,[5] "Come with me from Lebanon [my] bride etc." In other words, the first *Heh* (ה) [of the four letter

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[1] Having explained the *Seder Hishtalshelut*-Chaining down of the worlds, down to this level, all the way from the original desire of *Atzmoot Ohr Ein Sof* (The essence of the infinite light) to the *Ratzon HaKadoom* (The Primal Desire), to *Adam Kadmon* (The Desire of the Desire), to *Atik* and *Arich* (The Pleasure and desire for the world of *Atzilut*) to *Chochmah, Binah* and *Daat* (Insight, Comprehension and Concentration of *Atzilut*) to *Zeir Anpin* (The Emotions of *Atzilut*) to *Yesod* of *Zeir Anpin* (as explained in the previous chapter), the Rebbe will now begin explaining the transition from the emotions (*Zeir* Anpin) to the faculty of speech (*Malchut* of *Atzilut*). As previously explained, "*Dvar Melech Shilton*-The speech of the King rules". In other words, when a king speaks, it is tantamount to action. This is because whatever the king decrees with his mouth is immediately put into action. In the same way, the creation of the separate worlds is compared to speech, as we find in the account of the creation in the *Torah,* that the world was brought about through ten utterances, such as, "Let there be light", "Let there be a firmament" etc. Accordingly, the verse states, "*Malchutcha Malchut Kol Olamim*-Your Kingdom is the Kingdom of all worlds". In other words, the coming into being of the separate worlds of *Briah, Yetzirah* and *Asiyah* (Creation, Formation and Action) is dependant on the "speech" of the King (*Malchut* of *Atzilut*) to bring them about. On a more general level, even the coming into being of *Adam Kadmon* and the world of *Atzilut* is, likewise, dependent on *Malchut* of *Ohr Ein Sof*. However, it must be understood that all these levels do not have any actual existence separate and apart from G-d, whatsoever, just as, even in a human being, his desires, intellect, emotions and thought, speech and action do not at all exist as independent entities, separate and apart from him. There must be an inner, essential identity of the one who desires in order for desire to be. This essential identity is, likewise, the thinker who thinks the thoughts, the feeler who feels the feelings and the speaker who speaks the words and acts the acts. If this is the case in regard to a mere human being, then how much more so, is it in regard to the King, King of kings, The Holy One, blessed Be He. Certainly, all of existence, from the very highest spiritual level to the lowest and final level, which is our physical and lowly world, is completely bound up to the very essence of G-d, is totally sublimated to Him, and cannot exist independently of Him.

[2] See *Siddur* (of the *Alter Rebbe*) *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee*, *Na"Ch,* pg. 103. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Ch. 1. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra,* Vol. 1, pg. 227. Also see *Shaar HaEmunah* pg. 95b.

[3] See *Zohar* (*Ra'aya Mehemna*) *Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee*, *Bereshit,* pg. 222.

[4] See *Zohar* (*Idra Zuta*) *Ha'azinu* 290b. Also see *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim,* pg. 428.

[5] Song of Songs 4:8

name of G-d corresponds to,[6]] "The name of the big one was *Leah*", whereas the second *Heh* (ה) [corresponds to,] "the name of the little one was *Rachel*."[7]

However, we must first explain the matter of,[8] "The voice is the voice of *Yaakov*," for there is an inner unheard voice [and an outer heard voice].[9] Since, as is known regarding the verse,[10] "Day to day speech streams forth – יום ליום יביע אמר"; that the [word for speech - "*Omer* – אמר"] is [an acrostic for] "Fire – *Aish*" (אש), "Water – *Mayim*" (מים), and "Air – *Ruach*" (רוח), i.e. *Chessed, Gevurah* and *Tiferet* (Kindness, Sternness and Compassion). This is to say, just as the [physical] voice is composed of the physical qualities of fire, water, and air, so likewise the breath of the heart itself includes the spiritual qualities of fire, water and air.[11] These are the aspects of *Chessed*, *Gevurah*, and the intermediate quality [of *Tiferet*] which is the air (or vapor).

In other words, [this corresponds to] the aspects of the constriction and spreading forth of the spiritual breath of the heart. For example, when a person is happy in his heart then there is an aspect of the spreading forth of light [and vitality] in his heart. This is the breath of the Kindnesses (*Chassadim*).[12] In contrast, when he is depressed there is an aspect of constriction and withdrawal. This is the aspect of the breath of Judgments (*Gevurot*).[13] The intermediary between the two, *Chessed* and *Gevurah*, is the spiritual breath which is an intermediary composite of both *Chessed* and *Gevurah*.[14] This is like the air [or vapor] (*Ruach*) of the physical breath which is an intermediary composite between fire and water. As is known, thirst results from the element of fire (*Aish*).[15] Similarly, regarding the physical voice it states,[16] "My throat was raspy," which comes about due to an intensity of the element of fire in the breath of the heart. The opposite of this is a clear [resonating] voice from the element of

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[6] Genesis 29:16

[7] As known, the three patriarchs and the four matriarchs correspond to the upper lights of *Atzilut* which are in an aspect of influencer and recipient. The influencer and the recipient are represented as the two G-dly names of 45 and 52 (*Mah* and *Ban*-מ"ה ובן"ב). The name Mah-מ"ה represents the giver of influence and the name Ban-ב"ן represents the receiver of influence. (See chapter one, note 39 and chapter 27, notes 10, 13, 15, 17 and 19. Also see chapter 29, note 16) Likewise, in the relationship of *Yaakov* with *Leah* and *Rachel*, *Yaakov* is the giver of influence whereas *Leah* and *Rachel* are the recipients. This is the matter of the two letters *Hey* (ה) of G-d's four letter name about which the *Torah* states, "The name of the big one was *Leah* and the name of the little one was *Rachel*." *Leah* corresponds to the first *Hey* (ה) which represents the level of "thought" and *Rachel* corresponds to the second *Hey* (ה) which represents the level of "speech". (See *Torat Chayim, Prashat VaYeitzeh*, pg. 168c)

[8] Genesis 27:22

[9] See *Zohar Bereshit* 50b. Also See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 308. (This is stated in many places in the name of the Zohar. See *Sidur* (of the *Alter Rebbe*) *Shaar HaLulav* 264d; *Biurei Zohar, Balak* 107c; *Sefer HaMaamarim* 5668, Vol. 1, pg. 253; *Pirush HaMilot*, Ch. 30; *Sidur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 181b; *Torah Ohr, Bereishit* 6d; *Likkutei Torah, Netzavim* 47b, and *Shir HaShirim* 12b and more.)

[10] Psalms 19:3. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra,* Vol. 2, pg. 472.

[11] See *Zohar* (*Ra'aya Mehemna*) *Bo*, 43b; *Tetzaveh* 184b. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 651. Also see *Torat Chaim, Bereishit* 39d, and footnote 26 there.

[12] This is because *Chessed* (kindness) is the aspect of the spreading forth of influence and revelation.

[13] This is because *Gevurah* (sternness) is the aspect of the withholding of influence and revelation.

[14] This is *Tiferet* which, as explained before, is the synthesis of the two emotions of kindness and sternness to form a completely new emotion of compassion which mediates between them.

[15] See *Tanya* Ch. 3

[16] Psalms 69:4

water (*Mayim*) of the breath of the heart. The intermediary, which is the vapor (*Ruach*), is an admixture [of the two]. This is likewise true of [the emotions conveyed in] the intermediate voice which contains an admixture of both joy and bitterness or sadness. It is called, "A delightful voice to the soul"; which specifically depends on the proportions of spiritual admixture in the breath of the heart.[17]

Similarly, the spirit of life [and vitality] in the right and left ventricles [of the heart] is in a constant state of "running and returning" (*Ratzo V'Shoov*) with the heartbeat, as known that this too is in an aspect of constriction and spreading forth. (However, here the opposite of the above takes place. For, when the life force [and vitality] enters the heart from the brain then the heart contracts to receive it. On the other hand when [the life force] exits, then the heart spreads forth.[18] This is because the vitality is specifically in a manner of "running and returning" etc,[19] as explained in medical books.)

Now, all of the above is called "The voice that is heard" in speech, i.e. the aspect of the vapor and breath of the speech. This is the aspect of the "voice – *Kol*" and "speech – *Diboor*" which is mentioned in many places in the *Zohar*.[20] This is the aspect of the unification of *Yaakov* and *Rachel*.[21] In other words, it is the aspect of the drawing forth of the

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[17] This is observable in the singing voice. It is specifically a singing voice which has the "texture" of expressing a whole range of emotions and sentiments all at once, which people find most delightful. Such a voice is much more expressive and moving than a voice which can only convey a single "flat" emotion. It is specifically because it is textured by an admixture of many different sentiments, such as longing and melancholy, tempered with hope and joy, that it can touch the soul to its core in a manner that is far more delightful and memorable than a voice which is merely beautiful. (Also see *Torat Chaim Bereishit,* 39d.)

[18] The statement here is, "When the life force enters the heart from the **brain"** and refers to the influx of impulses to the heart from the nervous system rather than the flow of blood entering and exiting the heart. As known, the electrical impulse of the nerves causes the heart to contract, thus pushing the blood out and with its cessation the heart relaxes, thus permitting blood to enter.

[19] This is also in accordance with the verse, "The *Chayot* [angels] were running and returning." (Ezekiel 1:14) Although in this verse the word "*Chayot*" (חיות) refers to the Angels who are called "*Chayot HaKodesh*", nonetheless, the word "*Chayot*" (חיות) can also be translated as "life force" or "vitality" (*Chayoot*).

[20] In other words, the "voice which is heard" refers to the emotions which may be perceived by the tone of the voice as it is expressed in speech etc. (See *Zohar Bereishit* 36a, 50b; *Noach* 74a; *Vayera* 98a; *Toldot* 142a, and other places etc.)

[21] *Yaakov* refers to the external and lower aspect of the emotions, as they are aroused from the externality of the intellect. *Rachel* refers to the aspect of speech, as will be explained later in the chapter. Just as the physical voice is made up of the three elements of fire, water and air (or vapor), likewise, the "breath of the heart" (*Hevel HaLev*) also includes these three elements, but in a more refined and spiritual form. These are the **heartfelt** emotions of kindness (*Chessed*), sternness (*Gevurah*) and compassion (*Tiferet*). This may be understood as follows: When a person is happy, the light and influence of the kindness of his heart (*Chessed*) spreads forth. In contrast, when he is sad, he becomes introverted and reserved. This is *Gevurah,* which is the lack of the spreading forth of light and influence. *Tiferet,* on the other hand, is an intermediary conduct which includes both *Chessed* and *Gevurah.* Now, the physical composition of the voice is affected by the emotional composition in the heart. If there is an excess of *Gevurah*, his voice will have much fire in it and will be dry and raspy. If there is an excess of *Chessed*, his voice will have much water in it and will be clear and resonant. *Tiferet,* which is the intermediary between them, will produce a voice which is an admixture of fire and water. According to the composition of the emotions will be the composition of the voice. Thus, it is also clear that a person's voice reveals the admixture of his or her inner emotions. From the intonation of the voice itself, it is possible for one to hear if someone is happy, sad, angry, hurt, joyful, or worried etc. All this applies to the "external voice" (The emotions) which may be heard in the voice, and

emotions of the heart that come into an aspect of the vapor and breath of the heart, which is composed of the spiritual qualities of fire, water and air, until it reaches the aspect of the voice of speech.

Now, the aspect of the power of speech is drawn from the cavity of the lungs in the cardiovascular system[22], and is called[23] "the speaking spirit" (*Ruach Memalela*). (This, then, is the meaning of the statement in *Etz Chaim* that *Keter* of *Nukvah* of *Zeir Anpin*[24] adheres to the chest of *Zeir Anpin*.[25] This is also the meaning of the verse,[26] "Forever, O L-rd, your word stands in the heavens."[27] It is also in accordance with what is explained elsewhere regarding the verse,[28] "*Mimtzo Chaftzecha V'Daber Davar*," that the source of the power of speech is drawn from the breath of the heart of *Zeir Anpin*.[29] It is clearly observable that if [a person's] heart is depressed and withdrawn [into itself] then his speech will be minimal, whereas when [his heart] spreads forth [with joy] his speech will be expansive. This is because the power of speech is dependant upon the breath of the voice in the heart itself.[30])

Now, as long as it has not been drawn forth from the breath of the heart into speech, as in,[31] "The heart did not reveal to the mouth," then the word of the King has not yet been actualized and brought out from "nothing" to "something", whatsoever.[32] This is similar to

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is called, "The Unification of *Yaakov* and *Rachel*. In other words, this is the unification of the external arousal of the emotions with speech.

[22] The lungs are considered to be part and parcel of the cardiovascular system.

[23] See *Targum Unkelos* to Genesis 2:7.

[24] In other words, *Keter* of *Malchut* of the world of *Atzilut*.

[25] *Keter* of *Malchut,* which represents the desire to speak, is rooted in the emotions, in other words "the chest of *Zeir Anpin"*. See *Etz Chaim* (*Shaar Mochin D'Tzelem*) *Shaar* 26, Ch. 3.

[26] Psalms 119:89

[27] The words, "your word" in this verse refers to *Malchut,* which represents the faculty of speech, and the words, "the heavens" refers to *Zeir Anpin,* which represents the emotions of the heart, which is in the chest. As expained before, the word *Shamayim*-שמים (The Heavens) is a composite of two words, *Eish*-אש (Fire) and *Mayim*-מים (Water), which refer to the two primary emotions of *Zeir Anpin,* sternness-גבורה (*Gevurah*) and kindness-חסד (*Chesed*), as they are composed in *Tiferet*.

[28] Isaiah 58:13

[29] The whole of the verse is, "*V'Cheebadto MeAsot drachecha, Mimtzo Chaftzecha V'Daber Davar* - Honor *Shabbat* by desisting from doing your mundane activities, from seeking your mundane needs and speaking mundane words." However, the word "*Chaftzecha* – Your mundane needs" shares the same root as the word "*Chafetz*" which means desire. Thus, the second half of the verse, "*Mimtzo Chaftzecha V'Daber Davar*" can be understood to refer to the "desire to speak". As evidenced from the continuation above (in the chapter), the desire to express oneself in speech is dependant upon the emotions of the heart. When one is depressed his speech is minimal, and the opposite is true when one is in a state of joy. This, then, is the meaning of the aforementioned statement of *Etz Chaim* that *Keter* (the desire) of *Nukvah* (*Malchut* or speech) adheres to the chest of *Zeir Anpin*.

[30] It is impossible to speak without the voice. Only afterwards in speech itself does the voice become divided into the letters of speech through the five organs of the mouth (as will be explained in later chapters at length). (See *Ma'amarei Admor HaEmtza'ee, Vayikrah*, Vol. 2 pg. 652.)

[31] See *Midrash Tehillim* 89:1. See also *Kohelet Rabba, Parsha* 12:10

[32] This statement is referring to the fact that as long as G-d has not actually brought something out into the "speech" of *Malchut* of *Atzilut,* then actualization does not necessarily have to come about. This is because, as the verse states, "*Dvar Melech Shilton*-The word of the king rules" (Ecclesiastes 8:4). In other words, when G-d speaks, so to speak, this brings about an actualization. This is similar to when a king speaks. His word becomes law and is immediately put into action. However, as long as the king is only considering the matter in his heart, or even if he has already come to a decision and **resolve** about it in his heart, but has not yet "dictated" or "enunciated" it, then it still is not the law and no one would be culpable of rebelling

[the statement,[33]] "However, [HaShem] did not declare who will be righteous and who will be wicked."[34] This is because speech is already an actualization, as stated,[35] "For He spoke, and it was; [He commanded, and it stood fast.]" Similarly, it states,[36] "The word that issued from my mouth shall not return unfulfilled, [but it shall accomplish that which I please] etc." However, while [it is still] in the "heart" of *Zeir Anpin* it can still be overturned from Judgment (*Din*) to Kindness (*Chessed*), as in the verse,[37] "And the L-rd repented [that he had made man on the earth, and it grieved him in his heart] etc." It then states,[38] "And the L-rd said in his heart, I will not again [curse the ground any more for man's sake] etc." This is the aspect of *ChaGa"T*[39] of the breath of the heart of *Zeir Anpin* that comes forth and unites with speech, which is called the revealed world, as is known. This will suffice those of understanding.

Now, there is an aspect of an inner voice that is altogether not heard in speech. This is the aspect of the intellect within the emotions of *Chessed* and *Gevurah*. For example, this is like the Love (*Ahavah*) and Fear (*Yirah*) which transcends the aspect of the spirit of vitality (*Ruach HaChayim*) that is in the heart, like the **essential** joy and love of kindness or the **essential** anger and judgment of fear and trepidation. These are much more spiritual, even more than the spiritual compositions of fire, water and vapor mentioned above, which comes to be composed in the physical heart. Now, although this itself[40] has a composition of [the aspects of] fire, water and air – which are the aspects of *Chessed, Gevurah* and *Tiferet*, nevertheless it is within the **inner** aspect of the heart. That is, [it refers to] the aspects of *ChaGa"T*[41] within which there is a radiance of the **intellect**. [This radiance of the intellect] is called the inner voice of *Binah* within *Zeir Anpin*,[42] which comes and is drawn from the brain to the heart.[43]

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against the king if they did not act upon it. This is because, "The heart did not reveal it to the mouth" (*Zohar Hashmatot* 253a). In other words, it was only determined in his heart and did not yet come out into an actual decree. (Also see footnote 34 and the references there.)

[33] See Tractate *Niddah* 16b.

[34] Whether a person will be righteous or wicked is given over to his own free choice. G-d has not decreed it. Had G-d actually, "said" who would be righteous and who would be wicked, these natural tendencies would be so strongly engraved in us that it would be literally **impossible** to overcome them. It would, therefore, not be possible for G-d to hold us responsible or accountable for any of our deeds, whether good or evil. Thus, there would not be a purpose or "mission" for man to fulfill in the world, and there would be neither be reward nor punishment. This would go against G-d's ultimate purpose in creating the world, since G-d desired that human beings should be free agents who can freely "choose" to serve Him or not to serve Him. (See *Ma'amarei Admor HaEmtza'ee, Dvarim,* Vol. 1 pg. 223. Also see *Torat Chaim, Bereishit* 30d, and footnote 19. Also see *Torat Chaim, Bereishit* 155c and on. Also see *Shaarei Teshuvah* 18a.)

[35] Psalms 33:9

[36] Isaiah 55:11

[37] Genesis 6:6

[38] Genesis 8:21

[39] This is an acronym for *Chessed, Gevurah* and *Tiferet*.

[40] This refers to the intellect of the emotions, which is the inner "unheard voice".

[41] The emotions.

[42] That is, the comprehension and understanding of *Binah* (which receives from the point of *Chochmah*) as it is invested in the emotions of *Zeir Anpin*. The matter of the investment of the light of the intellect within the emotions (and the various different ways and levels within this) has already been discussed at length in previous chapters.

[43] The Rebbe will now begin to explain the various particular unifications of *Zeir Anpin* and *Nukvah* (*Yaakov* and *Yisrael* with *Leah* and *Rachel*). Since the aspects of *Yaakov* and *Yisrael* were explained at great length in previous chapters (thirty-four and thirty-five), the general explanation should be self

Thus, when [this intellect] is drawn forth by way of the aspect of *Da'at* - which is the aspect of *Yisrael,* which was previously explained - and causes a spiritual arousal [of the emotions] which is immediately drawn forth into the letters of thought, which is called *Leah*, this is what is called a unification of *Yisrael* and *Leah.* This is to say, the innerness of the emotions of the heart immediately become thought about in his mind. [For example,] should he become aroused by an intellectual [point] and reasoning for love and kindness, then this emotion and the intellect that is within it will come into [the letters of] his thoughts. [This is so] since, as is known, the thoughts enclothe the emotions of *Yisrael* and their particulars. [These thoughts] are called *Leah* (לאה), as in,[44] "*Nil'ah* – It is weary (נלאה) of containing the emotions.[45] The source of *Leah* is above in *Binah.*[46] The verse therefore states regarding *Leah*,[47] "I have born him six sons," referring to the aspect of the six directions of the emotions of *Zeir Anpin.* However, the unification of *Yisrael* and *Leah* refers to the intellect of *Abba* and *Imma* as it is within *Zeir Anpin*, which unite with the lower *Leah*, i.e. the [letters of] thought which receives from the aspect of *Malchut* of *Tvunah,* which is the source of thought etc.[48] This will suffice the understanding.

Now, there is also a unification of *Yisrael* and *Rachel*, which is when the radiance of the innerness of the intellect as it is in the emotions, comes into speech.

Likewise, there is a unification of *Yaakov* and *Leah* which is called "the fleeting thoughts of the heart" (*Hirhurei Liba*). In other words, this is when the aspect of the externality of the emotions rises up as fleeting thoughts in the brain.

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understood at this point. Nevertheless, the general analogue and inner intention for all of these analogies will be explained at length at the end of the chapter.

[44] See *Likkutei Torah* of the *Arizal,* End of *Parshat Toldot*. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch,* pg. 105.

[45] The reason why the level of "thought" is called *Leah,* which is a term that denotes weariness, may be understood by how thought occurs in a human being below. As we observe, thoughts constantly go through a person's mind without cessation. Not a moment passes without thoughts arising. This involves everything that he desires and contemplates, even in trivial matters that have no importance, including everything that his eyes see or his ears hear. Not a moment passes without fleeting thoughts running through the mind. This even takes place during sleep in the form of dreams. Because of this, the mind has no rest and becomes weary of thoughts, which is not the case with speech. Speech is much more under the conscious control of a person and, therefore, one can go for long periods of time without speaking. (See *Torat Chayim, Parashat MiKeitz,* pg. 169a-170a)

[46] There reason why it is specifically thought that has this characteristic of never ceasing is because the source of thought is *Binah,* which is compared to a river. In other words thought is like the waters of a river which flow ceaselessly and are constantly renewed from their source in the spring, just as the tangible comprehension of *Binah* is constantly replenished with the intangible insights of its source in *Chochmah.* Because of this *Chochmah* and *Binah* are called, "*Trein Rey'in D'Lo Mitparsshin*-The two lovers who never separate". (See *Torat Chayim, Parashat VaYeitzeh,* pg. 170a. Also see *Likkutei Torah* of the *Arizal, Parshat Vayeitzeh,* (the *Sod* – Mystery of *Yaakov* and his two wives).)

[47] Genesis 30:20. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch,* pg. 188.

[48] It must be understood that since *Leah* represents the letters (or vessel) of thought, there are therefore two levels in *Leah*: The first level is the upper *Leah,* which is the letters of pure thought. This is thought as it exists above the emotions. In other words, these are the letters of thought of pure intellect **unconnected** to emotions (but which gives rise to the emotions, as explained in previous chapters). The second level represents the letters of thought when the inner emotions of the heart are thought about in the mind. In other words, these are the letters of the thought that **result** from the emotions. (See *Torat Chayim, Parashat YaYeitzeh,* pg. 170a -171a.) The aspect of *Malchut* of *Tevunah* will be explained later at length.

So also, there is a unification of *Yaakov* and *Rachel,* which is the drawing forth of the externality of the emotions of the heart into speech, as mentioned above.

Now, the order of the drawing forth is sometimes as follows; The aspect of the emotions of the heart rise and unify with thought, and from thought they come [down] to the externality of the heart – which is the breath of the heart – and from the breath of the heart it enters into the breath of speech, which is called the voice and speech.

At other times, thought enters speech, like a person who says what he thinks (in his intellect). This is referred to as,[49] "The heels of *Leah* entering into the head of *Rachel*." During this time, in which he speaks what he thinks, it comes out from the voice of the breath of the heart into speech, through the five organs [of the mouth].[50] Now, certainly, what is in his heart arises into his thoughts, for there can be no thought without the emotions of the heart. We therefore find that the aspect of *Yaakov* – which is the vapor and breath of the voice of the heart – functions both in thought and speech, which are called the two sisters, *Leah* and *Rachel*. As is known, [these two aspects are sometimes referred to as,[51]] "The concealed world – *Alma D'Itkasia,*" and "The revealed world – *Alma D'Itgalia*,"[52] [and are also referred to as,[53]] "The closed utterance – *Maamar Satoom*" and "The open utterance – *Maamar Patuach*." This will suffice the understanding.

(In the same manner there likewise is a unification of *Yisrael* and *Leah* and a unification of *Yisrael* and *Rachel* in the innerness of the emotions, in the aspect of the aforementioned "inner voice." This is the meaning of the verse,[54] "Day to day speech streams forth," and then afterwards [in the following verse which refers to thought,] "There is no speech," i.e. in thought, "there are no words; [their voice is unheard.]" This [latter unification refers to the unification] during *Shabbat*, [at which time] the unification is in the **innerness** of *Zeir Anpin* and *Nukvah*, as is known, and as is explained elsewhere.[55] This will suffice the understanding.)

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[49] See *Etz Chaim* (*Shaar Leah V'Rachel*) *Shaar* 38, Ch. 3. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot* 5577, pg. 35.

[50] The five organs of the mouth are the throat, palate, tongue, teeth and lips. These are the organs that divide the voice into the particular letters of speech, as will be explained in later chapters at length.

[51] See *Zohar* (*Sitrei Torah*) *Vayetze* 152a; *Va'era* 29b. Also see *Etz Chaim* (*Shaar HaMochin D'Tzelem*) *Shaar* 23, Ch. 4.

[52] In other words, since thought is hidden in the brain, it is called the concealed world. Speech, however, is the revelation of that which is concealed. It is for this reason that the verse (Genesis 29:18) states, "And *Yaakov* loved *Rachel*," specifically. For although *Yaakov* (the external emotions of the heart) makes use of both the faculties of thought (*Leah*) and speech (*Rachel*), nevertheless, the emotions of the heart desire to be expressed and drawn forth into actual revelation, in speech specifically, which is the aspect of *Rachel*. (See *Torat Chayim, Bereishit*, pg. 168b)

[53] See Tractate *Shabbat* 104a. Also see *Ma'amarei Admor HaEmtza'ee, Shmot* Vol. 1, pg. 213. Also see *Shaarei Teshuvah* 91b.

[54] Psalms 19:3. Also see *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 181a and on. Also see *Ma'amarei Admor HaZaken, Hanachot HaRav Pinchas*, pg. 3.

[55] As stated above, in note 1, this chapter begins explaining the transition from the emotions (*Zeir Anpin* of *Atzilut*) to speech (*Malchut* of *Atzilut*, which also is called *Nukvah* and *Rachel*). It was also explained there that the speech of a king is tantamount to action, because what a king decrees through speech comes about in actuality. Therefore, we see that in the *Torah*, the creation of the world is described in terms of G-d's speech. However, it must be understood that there are several levels of speech, each of which indicates a

different level of G-d in His relationship to His world. For example, within speech itself, there are two general levels. These two levels are called, קטנות שבדיבור-*Katnoot SheBeDiboor*-Diminished Intellect in Speech, which corresponds to the unification of *Yaakov* and *Rachel*, and גדלות שבדיבור-*Gadloot SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. For example, the aspect of diminished intellect in speech is similar to what may be observed in a human being, that at times he will speak with a much diminished intellect. This is because his speech is completely separate and apart from the intellectual light and grasp of his mind, so much so, that he could almost be described as speaking without thinking. In other words, his *Daat*-Concentration, and awareness are not closely associated to his speech, to guide his words with his mind's eye in every detail. On the contrary, he does not invest his mind and heart into what he says. Rather, he says whatever comes to his mouth, without discernment or awareness.

This is similar to a person who speaks frivolously, about things which have no actual pertinence or bearing on his life, and which, furthermore, have no particular value, in and of themselves. Certainly, when he speaks of these matters, he does not invest his heart or intellectual concentration into them, but rather says whatever comes to his lips, without deliberation. This is so much so, to the point that he almost pays no attention to the words issuing from his mouth. The reason for this is because, even in his own estimation, these matters are inconsequential and are not worth the effort of putting his heart and soul into it, to be discerning in his choice of words. Therefore, he does not choose his words according to deliberate intellectual reasoning and analysis. Still and all, his words **must** contain **some** intellect in them, for, after all, they are not totally nonsensical and he speaks them in somewhat of an orderly fashion. If they did not contain **any** intellect in them **whatsoever**; they would be without rhyme or reason and would be so far removed from normative conversation that we would consider them to be quite insane and confused.

Rather, we must say that **there is** a small degree of *Da'at*- Intellectual Concentration and *lev*-The Emotions of the Heart, invested into his speech, even when he speaks frivolous words. However, it is a very external and superficial investment. In other words, his mind is invested in it only in a very passing fashion, like a person whose mind is deeply occupied on an important topic, and in the middle of his studies someone reminds him about a trifling matter. On the one hand, since he considers it to be a distraction from his deep contemplation, he does not wish to concentrate on it. However, he **does** gloss over it briefly in his mind's eye, even while his inner interest is still engrossed in the important topic. Now, this phenomenon is common to everyone, including even the wisest of men. When he must deal with a matter which he regards to be insignificant or superficial, then, except for a small trace of interest, he will talk about it without investing too much of his attention and concentration and without putting his whole heart into it.

Now, even though due to this small trace of intellectual interest, he does not cross the bounds of what is regarded as normative speech, such as talking total nonsense or insanity, nonetheless, to a certain degree superfluous words **do** fall into his speech. These excess words are called פסולת ונובלות דברים-Dross and fallout, since they contain no intellect within them and are quite unnecessary to the subject at hand, like excess chatter. As known, the tendency to chatter excessively is specifically found amongst people of light or shallow attention span and concentration (דעת קל-*Da'at Kal*). However, people who have a greater ability to concentrate (*Da'at*) will be more deliberate in their words and will try to speak only those words which are necessary to the subject, without deviating and going off on tangents. What causes these superfluous words is lack of attention and intellectual investment when speaking. Nonetheless, in a person of great wisdom, even the dross and excess which falls into his speech when he talks about mundane matters will not be as superfluous as the words of a person who is not wise. This is in accordance with the *Talmudic* statement that we can learn even from the mundane conversations of the sages. In other words, even when they speak about mundane matters we can recognize the wisdom of their words, and though they themselves regard these words as being superfluous, nonetheless, to a person of lesser wisdom they contain great meaning and insight. This is because the mundane words of a sage contain greater wisdom than the well thought out words of an average person.

Now, the above level of speech (in other words, *Katnoot SheBeDiboor*-Diminished Intellect in Speech, which corresponds to the unification of *Yaakov* and *Rachel*), is analogous to the level of interest and investment that G-d puts into the ten utterances by which the world is created. Since G-d absolutely

transcends the world and is the only True Being whose existence is intrinsic to Him, therefore, in and of Himself, He has no actual need to create the world, altogether. He creates it because He chooses to rather than because He must. This means that as far as He is concerned, the entire existence of the world and even of the ten utterances which bring everything into being, is quite mundane and superfluous, and He invests very little of Himself into it. However, from **our** angle, the creative power of these ten utterances is so enormous and beyond our comprehension that we cannot even begin to fathom the incredible depth and greatness of their power and importance.

Now, the second level of speech is *Gadloot SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. This is similar to when a person speaks words of wisdom or very great and important matters or if he has to speak before a king, a judge or a great sage. Under such circumstances he will weigh his words carefully in his mind's eye, with great concentration of his heart and mind. He will scrutinize exactly how to speak, taking great care that none of his words go against his ultimate purpose and that one part of what he says does not contradict another part. He will also be careful that no superfluous words, which have no bearing on the subject, pass his lips.

Now, certainly, the intellectual scrutiny which he invests in his speech must come from a much higher level than the specific concepts which he expresses. In other words, it comes from the depth of the power of intellect-*Koach HaMaskil*, as it exists in and of itself. This is the power to conceptualize all concepts and reveal them from their state of concealment. Likewise, it is the source of the ability to scrutinize one's words so that they express the depth of the concept.

Additionally, this ability to scrutinize becomes invested in his speech in a way of close connection and bonding. In other words, the power to conceptualize, bonds with all the specifics of his speech. When this is the case, he will speak with great exactitude. All his words will be very clear and in accordance with the depth of the concept. Not one word will be superfluous. We, therefore, find that his speech actually ascends and becomes attached to the very source of intellect. Thus, his intellect comes into his speech with an absolute bond.

Now, this phenomenon is literally the opposite of the above mentioned level of diminished intellect in speech. There, no intellectual investment and scrutiny takes place altogether. On the contrary, the speech is separate and apart from the intellect and the intellect only radiates in a very superficial and hidden fashion. Furthermore, its source in the intellect is only the external thought of the intellect, rather than the inner essence of the intellect. The opposite is true of words of wisdom and important matters. Here, the essential light of the intellect bonds with his speech, to guide all his words with great scrutiny, so that there is clarity in the expression of his thoughts. Furthermore, there will be no excess words.

Because of this, his words will be as brief as possible, so as not to deviate from the point. (However, sometimes it is **impossible** to express a deep concept without lengthy explanations. This is the aspect of the *Yesod* of the Male, which is called, "*Lashon Limoodim*-The Tongue of Instruction". However, even in these lengthy explanations there are no superfluous words. On the contrary, the lengthier the explanation of more and more details of the concept, the clearer the concept becomes. His lengthiness is, therefore, purposeful, because the ultimate point of the concept had not yet been clarified by his earlier statements. The purpose of the latter statements is to complete what was missing in the earlier statements.)

Now, what was said above concerning the two levels of speech as they exist in man is analogous to G-d's "Speech" in His relationship with His world. As known, the aspect of "Diminished Intellect in Speech," (The unification of *Yaakov* and Rachel) is called "The six "mundane" days of the week" and is the aspect of the combination of the many letters and words which branch out of the ten creative utterances of G-d's upper speech. This is understood from such verses as, "The heavens were created by the word of *HaShem*" and "The word of the King rules" etc. In this level of "Speech", the intellect invested in the combinations of letters and words is extremely diminished. This is because the principal purpose of these combinations is to bring about the creation of something out of nothing. As explained above, relative to G-d's essential light, in other words, from **His** point of view, so to speak, this is very superfluous and insignificant. Therefore,

End of Chapter Thirty Seven

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relative to Him it is called, "*Millin D'Hedyota*-Mundane matters" (מילין דהדיוטא). This is similar to a great sage when he speaks of mundane matters.

Now, as mentioned above, superfluous and excessive words "fall out" from this type of speech. These are the **lowest** combinations of letters of the world of *Asiyah* from which the "Seventy Genies" of the nations (*Shiv'im Sarim*) receive their influence. In other words they come about because of the tremendous diminishment of the G-dly intellect in the speech that creates them. They only receive in an aspect of a tiny trace element (*Reshimu*) and a "glossing over" of the attention (*Ha'avara B'Alma*). Since this is considered to be like the "dross" (*Novlot*) of speech, therefore the external forces (*Kelipot*-Shells) receive the life force from there.

However, this only applies to the "fallout" of this level of speech. The higher combinations of the unification of *Yaakov* and *Rachel*, which are **not** completely superfluous and are, therefore, not yet like "dross", remain unaffected by the external forces of *Klipah* (The shells), as the verse states, "I will not give of my Glory to another". This is because as long as there is a radiance of the intellect of *Chochmah*-Insight, even if it is only a tiny glimmer, it is not given over "to another", in other words, it is not given over to the *Sitra Achera* (The Other Side, i.e. the side of evil) from which the *Kelipot*-Shells receive their sustenance.

This level of the speech of G-d applies to the six mundane days of the week which correspond to the six millennia of "This World-*Olam HaZeh.* However, such is not the case in regard to the holy day of *Shabbat*, which corresponds to "The World to Come-*Olam HaBa* and is called, "*Yom SheKooloh Shabbat*-An era which is all Shabbat". On *Shabbat*, *Malchut* ascends to a higher level of perfection. In other words, the faculty of speech ascends from a state of diminished intellect in speech (The unification of *Yaakov* and *Rachel*) to a state of expanded intellect in speech (The unification of *Yisrael* and *Rachel*). This is the second above mentioned level in which speech issues forth with the utmost intellectual scrutiny.

This is because in regard to *Shabbat* it states, "It is not the way of the King to be preoccupied with mundane matters-לאו אורחא דמלכא לאשתעי במילין דהדיוטא. The "mundane matters" referred to here are the ten utterances by which the world was created. As stated above, relative to G-d these ten utterances are mundane and superfluous to His existence. This, then, is the meaning of the verse, in Isaiah 58:13 that during the day of *Shabbat* one should desist from, "Seeking his mundane needs and speaking mundane words". It is specifically then that the essential power of insight (*Chochmah*), which is higher than revealed intellect, strongly connects and bonds with speech.

Therefore, on *Shabbat* speech ascends to the inner light of *Abba* (*Chochmah*-insight) of *Atzilut* as it is invested in *Zeir Anpin* (The emotions) of *Atzilut.* This is called the expanded intellect of *Abba* in *Zeir Anpin.* Because of this strong bond between the intellect and speech, therefore, there are no excess superfluous "words". Therefore, the *Kelipot* and the *Sitra Achera* do not receive any sustenance whatsoever. This is why it states in regard to *Shabbat, "Kol Dinin Mitabrin Minah*-All judgments are removed from her." This is also why it states about the World to come (Isaiah 35:8), "*Bilah HaMavet LaNetzach*-Death will be swallowed up forever." (See *Pirush HaMeelot* pp. 37b-40a.)

Shaar HaYichud
The Gate of Unity

By

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Chapter Thirty Eight

We must now understand the matter of the garments of thought, speech and action, in a more particular manner, as it states,[1] "You have fashioned garments for them etc." However, in order to understand this we must precede with the explanations of the source and root of the aspect of the letters, and why at times they are called by the term "Vessels – *Kelim*"[2] and at times by the term "Garments – *Levooshin*."[3] We will afterwards explain, in a particular manner, the aspects of *Rachel, Leah, Malchut* of *Tevunah* and *Binah* all the way until the highest of levels etc.

Now, as is known, the source of the letters is literally in the essence of the soul,[4] for "the soul is filled with letters," i.e. at the very beginning and essence of its coming into being.[5]

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[1] See Introduction to *Tikkunei Zohar* 17a.

[2] See *Shaar HaYichud VeHaEmunah,* end of Ch. 4. Also see *Etz Chaim, Shaar* 6 (*Shaar HaAkudim*), Ch. 1. Also see *Shaarei Teshuvah,* Vol. 1, pg. 38b.

[3] See *Sefer HaMa'amarim* 5562, Vol. 2, pg. 391; and *Sefer HaMa'amarim* 5563, Vol. 1, pg. 249, and 261.

[4] See *Etz Chaim* (*Shaar TaNT"A*) *Shaar* 5, Ch. 3. Also see *Ma'amarei Admor HaZaken, Parshiyot HaTorah,* Vol. 2, pg. 639 and pg. 730. Also see *Ma'amarei Admor HaEmtza'ee, Bamidbar,* Vol. 1, pg. 309.

[5] Though the letters of speech are **revealed** through the mouth, nonetheless, their existence is not dependent on the five organs of the mouth from which they issue. In other words, though the mouth and larynx share a certain similarity to string instruments, however, the letters of speech do not receive their essential existence through the vibration of the larynx and the formations of the lips, teeth, tongue, palate and throat, similar to how the sounds of a string instrument are totally dependent on and come about as a result of strumming the strings of the instrument. Actually, the opposite is true. The physical sounds of the letters which issue from the mouth are dependent on **preexisting** letters. In other words, the letters **precede** the physical sounds of speech and are their source, rather than vice versa.

This is evidenced by the fact that when a person desires to speak, such as to say the letter Beit (ב) or the letter Peh (פ), through our observations we find that the lips move **in response** to the expression of the letters and that it is specifically the expression of these letters which causes the movement of the pursing of the lips. If the reverse was true, that the existence of the letters comes about from the lips, then the pursing of the lips would precede. However, such is not the case. Rather, the Beit (ב) and the Peh (פ) were already prepared to come out, and it is this which causes the lips to move, thus bringing out the **revealed** letters of speech.

This principle applies to all the letters of speech. The letters activate the five organs of the mouth, like an axe in the hand of the woodchopper or like a pen in the hand of the writer. This is because, unlike the eyes, which, by nature, are prepared to receive the spiritual power of sight, or the ears, which, by nature, are prepared to receive the spiritual power of hearing, the nature of the mouth does not necessarily to bring out the power of speech. In other words, by their very nature, healthy eyes see and healthy ears hear etc. However, this does not hold true of the mouth. A healthy mouth does not by nature have to speak.

A further proof of this is that if the origin of the letters of speech was in the organs of the mouth themselves, like the sounds of a musical instrument, such as a violin or a piano, then the primary focus in learning how to speak would be to concentrate on how to properly purse the lips to bring out the letters Beit (ב) Vav (ו) Mem (מ) and Peh (פ) or how to properly move the tongue to bring out the letters Dalet (ד) Tet (ט) Lamed (ל) Nun (נ) and Tav (ת) etc. This would be similar to how one learns to play a piano, in which the primary focus is on how to hit the proper notes on the keyboard to achieve the desired sounds. However, as known, this is **not** how a child learns to speak. He does not focus on how to move his lips, tongue or palate, **at all.** Rather, he concentrates on **what he wants to say**, without giving thought to how to move his lips or tongue, and the combinations of the letters come out by themselves, automatically.

All this is ample proof that the five organs of the mouth from which the letters issue, are not the source and origin of the letters, but are only the vehicle by which the letters of speech **are revealed.** Rather, we are forced to say that the letters are drawn from the spiritual essence of the soul and that the letters are embedded in the soul, which is full of letters in a *heyulie* way. Because of this the human soul is called *Ruach Memalelah*-The Articulate Spirit, or *Nefesh HaMedaberet*-The Speaking Soul. Furthermore, it is called by these terms even when it is disembodied and does not possess a mouth or a larynx (as will be explained later in the chapter).

A further proof to all of the above may be understood as follows. Although the letters of speech come out from the five organs of the mouth (throat, tongue, palate, teeth, and lips), nonetheless, their actual source is not in these organs. For, after all, an infant and a mute person also have these organs, yet they are nevertheless incapable of speech. Likewise, an animal also has a tongue and lips, yet it too cannot speak. Rather, the source of the letters is that they are embedded in the soul in the way of a *heyulie*. It is not merely from the revelation of the soul, for then you would have to say that each thought has its letters which are specific to it. However, we find that this is not the case, for we see that two Sages can express the same concept and thought using different letters. Rather, the source of the letters is in the essence of the soul, that "the soul is filled with letters." This refers to the *Heyulie* power to speak itself, as it is in the essence of the soul (similar to how the *Heyulie* power for all the particular movements is in the power of movement of the essence of the soul, as explained in chapters 10 and 11 etc).

This is also evidenced by the terminology of *Sefer Yetzirah* 2:2 where it states about the letters, "He set them in the mouth." That is, their source is in the essence of the soul and they were merely "set in the mouth," and become invested in these five organs of speech. It is through this that the letters become concrete and tangible letters of speech. It is self understood that the letters that issue from these five organs of speech are not comparable to the letters as they exist in the soul, just as the physical movements of the body are not comparable to the *Heyulie* power of movement, as it exists in the soul. Nonetheless, these are the very same letters that are in the soul. They are drawn down from level to level, until they become invested in these five organs and become tangible letters of speech. From the above we may understand how it is in G-dliness, in the upper speech of *Malchut* of Atzilut, that the source of the letters is in the Essence of the Infinite Light that preceded the first *Tzimtzum* lessening.

Now, as the letters are in the Essence they are *heyulies* and are not "tangible" or "felt" letters whatsoever. For, wherever there is a revelation of Light (*Ohr*) there is a diminishment of the sense of "something-ness" (*Yeshut*). However, when there is concealment and *Tzimtzum* of the light then the aspect of the "something-ness" (*Yeshut*) becomes more apparent and felt.

In relation to the letters this can be understood by the letters of speech which are much more apparent and tangible than the letters of thought, to the point that they are perceivable by others. In contrast to the letters of speech, the letters of thought are much more refined and spiritual, so that they are not apparent or perceivable by others at all. One is able to think all sorts of thoughts in his mind and his fellow will not be aware of these thoughts at all. It is possible that he will not even be aware that his friend is even engrossed in thought. Nevertheless, he himself "feels" and is aware of these letters of thought. However, there are letters that are even higher than the letters of thought. For, even in thought itself there are two aspects. There is the externality of thought, which is when he is thinking in letters and they are tangible and felt by

him in a manner of "something-ness". However, there is also the aspect of the innerness or depth of thought, which is when he is thinking into the actual depth of the concept itself and there is a revelation of the light of the intellect in a much stronger and more revealed way – so that the "letters" of the thoughts are not felt at all. Nonetheless, they are still there. An example of this is when a person has a flash of insight from the aspect of *Chochmah*, in which he is focused and aware only of the light of the concept that radiates in his mind. During this time he is completely focused on the intellectual light of the concept, and the letters of the concept are not felt at all.

We find that this is similarly the case with the power of desire (*Ratzon*) and the power of pleasure (*Taanug*). There are letters there as well. However, because of the great strength of the light of the pleasure, the letters are not felt at all. Nevertheless, we must say that there are letters there. However, they are very refined and not felt. Similarly, there are letters in the essence of the soul, in that the "soul is filled with letters". For, as previously explained, although the revelation of the letters comes from the five organs of speech etc, nevertheless, their primary source is in the light of the soul itself. Thus, even though it is possible that one is lacking in his ability to bring forth these letters into revelation (like a mute or an infant etc), nevertheless, he still has these letters in the essence of his soul (which is why he is able to give birth to a child who will be capable of speech, as explained previously in regard to a blind person and his ability to give birth to a sighted child. This is because the blind person possesses the *heyulie* of the power of sight and can therefore transfer it to his child).

Another proof for this is from the fact that, as mentioned above, two individuals can express the very same intellectual concept or thought in different manners, with different "letters". If we were to say that the source of the letters is in the revelation of the soul itself (i.e. in the intellectual concept) then the expression of this concept should be equal in both individuals, and they would, of necessity, express the concept in exactly the same "letters". However, we observe that this is not the case, and that two individuals can express the same concept in different letters. For example, in the Talmudic commentaries of the *Tosefot*, the *Ro"Sh* and the *Ra"N* etc, they often are all expressing the same matter through different letters.

It is therefore necessary to say that the source of the letters is not from the **revelation** of the soul, but is in the essence of the soul itself. Now, just as the light of the concept becomes revealed from the soul, so likewise the letters become revealed from the soul. We therefore find that there is an existence of "letters" in the essence of the soul, and in the revelation of the powers of the soul etc, and even in the powers themselves, such as pleasure, desire etc, all the way until the aspect of speech. However, we find that the more essential the letters are, the more refined they are, and that as they descend and are drawn down from level to level into revelation, the more tangible and physical they become.

In the essence of the soul the letters are not felt to have any existence whatsoever, until their descent into the faculties of the insight of *Chochmah* and the comprehension of *Binah*, wherein they become more tangible compared to their previous state. Nevertheless, as the letters exist in *Chochmah* and *Binah* they are still very refined and spiritual, and are only felt by oneself, but not by others, until they finally issue forth into revelation through the power of speech etc. That is, the letters become more and more tangible and physical as they descend to lower and lower levels. The reason for this is as stated above, that commensurate to the degree of revelation of the light of the soul, to that degree is the concealment of the tangibility of the letters, so that they are not felt and perceived, and commensurate to the degree of concealment of the light of the soul, as it descends from level to level, to that degree is the revelation of the tangibility of the letters, so that they are more felt and perceived. Thus, in thought, where there is more of a revelation of the soul, the letters are more refined and spiritual. In the depth of the thought (or the flash of insight mentioned previously) the "something-ness" of the letters is felt less, as there is a greater revelation of the light of the soul. In the very essence of the soul where the essential light of the soul radiates in a totally revealed way, there is no revelation of the letters whatsoever and they are not tangibly felt in at all.

(See *Ma'amarei Admor HaEmtza'ee, VaYikrah,* Vol. 2, pg. 922-924. Also see *Sefer HaMaamarim* 5665, pg. 194. Also see *Sefer HaMaamarim* 5665, *Hosafot* pg. 309-310.)

They [the letters] are there in two ways; the letters of thought, and the letters of speech.[6] In other words, immediately upon the existence of the essence of the soul, bound up within it are the letters of thought. They are included within it essentially, just as the power of movement is included in the animal etc.[7]

Now, they come out and burst forth into revealed thought on three levels. There is imagination and imagery with no letters whatsoever.[8] There are simple letters that are disordered [and jumbled,] not forming combinations or connecting to any particular matter. Then there are the letters that are combined according to [organized] analytical thought.[9]

Likewise, in the essence of the soul there is [also] the aspect of the letters of speech. It is thus called,[10] "The Articulate Soul – *Nefesh HaMedaberet*" or "The Speaking Spirit – *Ruach Memalela*." They [too] are included there in an essential manner, and come out into revelation like the movement of an animal, or the like. This is like the speech of the Angels[11], about which it is stated,[12] "They call one to another [and say] etc."

In this there are likewise three levels. There is the simple substance of each particular letter. This is called the breath of the spirit of speech. Then there are the individual uncombined letters of *Aleph* (א), *Bet* (ב), *Gimel* (ג), *Dalet* (ד) etc. Then there is the combination of the letters which is called the form of the speech in the "speaking spirit".[13] This is similar to,[14] "Two spirits conversing," and to the speech of the Angels etc.[15]

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[6] This is to say that just as we explained that the source of the letters of speech are in the essence of the soul, so likewise the source of the letters of thought are also in the essence of the soul. The general difference between thought and speech is that thoughts are to oneself, while speech is expressed to another. Therefore, just as these two aspects exist in their revelation, it is necessary to state that this is likewise the case in their source. That is, the matter of the letters of thought is that which is unto himself while the letters of speech, even while still in their source, is that which is to be revealed to others. (See *Sefer HaMa'amarim* 5666, p. 483. Also see *Sefer HaMaamarim* 5665 pg. 195. Also see *Maamarei Admor HaEmtza'ee*, *Vayikra*, Vol. 2, pg. 922-924.)

[7] In other words, as the Rebbe explained in above in Chapter Ten, even though in the soul of an animal there is no **actual** movement, nonetheless, in a way of a *heyulie* it contains the *heyulie* power for all possible movement. It could, therefore, be said of the soul of the animal that it contains all possible movements within itself. Now, in the same way, the human soul possesses additional *heyulie* abilities over and above what all other creatures possess. These are the *heyulie* for the letters of thought and the *heyulie* for the letters of speech. It may, therefore, be said of the human soul that it is filled with letters. Even though no **actual** letters exist there, nonetheless, it contains the *heyulie* powers for all possible letters of thought and all possible letters of speech to come out.

[8] It was just stated that the letters come out and burst forth into revealed thought on three levels. This being the case the statement that the level of imagination and imagery has no letters, whatsoever, makes no sense. However, it must be understood that even on the level of imagination there most certainly are letters. Otherwise, it would be impossible to bring out the imagination from its *heyulie* state into a revealed state, since it is specifically the function of the letters to reveal. However, on this level all that is perceived is the imagery of the imagination, rather than the letters which reveal it. Therefore, on the level of the imagination it is **as if** there are no letters whatsoever.

[9] These three levels will be expounded upon at greater length in chapter forty-one.

[10] See Genesis 2:7; and *Targum Unkelos* there.

[11] See note 15 below.

[12] Isaiah 6:3

[13] In *Tanya, Igeret HaKodesh*, Epistle Five this is explained as follows: The letters have two (general) aspects of form (*Tzurah*) and substance (*Chomer*), which are the inner and external aspects of the letters. The source of the letters in originating source of the intellect and will of the soul (קדמות השכל ורצון הנפש), is

Now, even prior to the coming into being of the source of the simple desire and the simple pleasure, there are already letters included in the essence of the soul. However, only after the coming into being of the desire do [these letters] come out to be the aspect of the revelation of the desire. They are then called "the letters of the desire". This is the aspect of the revelation of the desire as a "something" with a tangible existence as a desire, this being the principal matter of the letters of the essence of the soul. That is, they only are the aspect of the revelation [and expression] of the light of the essence of the soul in every aspect and manner of "something-ness" and tangible existence. [In other words,] it is through the letters that it comes forth into revelation from the aspect of the concealed *Heyulie* etc. (This is in accordance with what is written in *Likkutei Amarim*,[16] regarding the twenty-two letters which are embedded in the soul, that they are the twenty-two powers or twenty-two movements of the soul etc.)

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only the "form" (*Tzurah*) of the change in pronunciation of the twenty-two letters. However, the aspect of the "matter" (*Chomer*) and "body" of their formation, which is their externality, is the breath.

[14] The Talmud (*Brachot* 18b) relates the following incident: It happened that a certain Chassid (pious man) gave a dinar of charity to a poor man on the eve of Rosh Hashanah during a year of famine. His wife was angered over this, so he went and spent the night in the cemetery. While he was there he heard two spirits of two deceased children conversing with each other. One said to the other, "My friend let us roam the world and hear from behind the curtain what misfortune is to come upon the world this year." Her friend replied, "I cannot come with you, as I am buried in a reed mat. You go, however, and come back and tell me whatever you hear." So she went and roamed and returned. Her friend said to her, "What have you heard from behind the curtain?" She replied, "I heard that the crops of anyone who plants this year at the time of the first rains will be destroyed by hail." Hearing this, the Chassid went and planted at the time of the second rain. Everyone's crops were destroyed except for his. The next year he again went and spent the night in the cemetery, and he heard the same two spirits talking with each other. One said to the other, "Let us roam the world and hear from behind the curtain what misfortune is to come to the world this year." She replied, "My friend, did I not already tell you that I cannot come with you because I am buried in a reed mat? You go and come back and tell me whatever you hear." So she went and roamed and returned, and her friend said to her, "My friend, what have you heard from behind the curtain?" She replied, "I have heard that the crops of anyone who plants this winter at the time of the second rain will be blasted by a dry wind." Hearing this, the Chassid went and planted at the time of the first rains. Everyone else's crops were blasted except for his. His wife said to him, "Why is it that last year everyone else's crops were destroyed by hail except for yours? And why is it that this year everyone's crops were blasted except for yours?" So he told her the whole story. It was not more than a few days later when a quarrel broke out between the wife of the Chassid and the mother of the child whose spirit was overheard in the cemetery. In the course of that quarrel his wife said to the mother, "come I will show you your daughter buried in a reed mat etc." The next year he again went to spend the night in the cemetery, and heard the same two spirits conversing. The one said to the other, "My friend let us roam the world and hear from behind the curtain what misfortune is to come to the world this year." She replied, "My friend, leave me be. The words that we spoke between ourselves in the past few years have already been heard amongst the living."

[15] This is a further proof that it is the soul that is the source of the letters. For, the soul is full of the letters that are embedded in it in a spiritual manner. It is for this reason that it is called a "speaking spirit" (*Ruach Memallela*). This is true even while it is not invested in a body and is lacking the five organs of the mouth. Nevertheless, since the power of speech is an essential power of the soul, we therefore find that it is present even in disembodied souls, such as the example given in note 14, or in angels. (*Maamarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 923.) (Perhaps it was specifically to make this point that the Rebbe chose to cite an analogy of speech as it exists in spiritual beings, such as disembodied souls ans angels, rather than citing an analogy from a living human being.)

[16] See *Tanya, Shaar HaYichud V'HaEmunah*, Ch. 11-12, and *Iggeret HaKodesh*, Epistle 5.

It is through this [the matter of the letters] that it is possible for the desire to come into revelation in the light of the intellect. If not for the revelation of the desire in an aspect of letters, i.e. that [by means of the letters] it appears as a tangible existence of desire, then the essential concealed desire would not come into any other garment, from one state of being to another state of being. [This is to say, there would be no descent into the] aspect of a desire which is felt and revealed in the "intellect and reasoning for the desire", as is known. This will suffice the understanding.[17]

This is similarly the case with the intellect and reasoning for the desire, which is called *Chochmah* of the desire (*Ratzon*). The fact that it appears as a tangible existence of "reasoning for the desire" is from the aspect of the letters that are in it. It is through this [i.e. the matter of the letters] that it descends from [its] state to the state of emotions of the desire. An example of this is [the aspect of] love (*Ahavah*) that is within the desire. It too is only the existence of desire, except that it is vested within the existence of love, that because of his desire he loves etc. (*Ahavah* – Love (אהבה) shares the same root as *Avah* – Desire (אבה),[18] and the *Heh* (ה) [which is additional to the root, represents] the "Five Kindnesses - *Heh Chassadim*" which spread forth from *Chochmah* and *Binah* etc.)

Now, this desire itself, even as it is in the intellect and reasoning for the desire, still refers [only] to the essence of the desire as it transcends [actual] intellect and reasoning. Nevertheless, it is through the letters that it transforms and is seen as transcending the intellect, to [being] within the intellect, to [being] within the emotions.

Similarly, there are letters for the emotions as well. This refers to the fact that the love that is within the desire has an apparent tangible existence etc. This continues until the aspects of thought, speech and action of desire. Each of these has the aspect of letters, all the way to the aspect of the desire for action, i.e. when the action arises in his desire.[19] There are specific letters for this.

This is likewise the case with the [actual] intellect that follows the desire. For if the intellect did not have a [tangible] existence in letters of intellect, which is the aspect of the revelation of the intellect as a [tangible] existence, then how would it be possible for the intellect to come forth with a transformation of being to an [emotional] arousal of love which is born of intellect? For, even there [in the emotional arousal] it is the [very] same intellectual [point] that there was prior to the birth [of the emotion] of love. It is only that [now this intellect]

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[17] This is to say that if not for the letters there could never be a transition from the state of pure essential desire to the state of the intellect and reasoning for the desire. In other words, there could not be a transition from *Keter* of *Keter* to *Chochmah* of *Keter*. The same principle holds true for all subsequent states of existence, all the way down to our physical world. It is specifically the matter of the letters that makes the tangible revelation of all these states of being possible.

[18] See *Shoresh Yesha*, section on *Avah* (אבה), brought down in *Sefer HaChakirah*, 92a. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot 5577,* pg. 264. Also see *Sefer HaShorashim* of the *RaDa"K*, section on *Avah* (אבה).

[19] In other words, what is spoken of here is not action itself, but rather the desire for the action, which is the action level within desire itself, because, up to this point the Rebbe has only spoken in regard to the different levels in the chaining down (*Hishtalshelut*) of the desire itself. Only in the next paragraph does he begin to talk about the actual level of the intellect, which is the next level after the desire.

vests within the [emotional] existence of love. This is only possible by means of the letters that are within it.

Likewise, it is in this manner that the letters of the emotions [come] into thought. If the emotion did not have a tangible existence of letters, how could it possibly vest within the existence of thought etc.? The same is true of the letters of thought within speech etc.

We find that it is through the letters that there is an aspect of a chaining down from cause to effect, from the essence of the soul until the end action, and that the source of the letters is literally in the essence of the soul. It is also understood from all of the above that in the source from which the letters are hewn, i.e. in the essence of the soul, the letters come into being as one with the essential light of the soul. This is similar to how the power of movement [of an animal] comes into existence with it [i.e. the existence of the self of the animal] etc, and the like. This will suffice those of understanding.

Now, the analogue to all this is automatically understood: That is, the letters of the Upper Purity (*Tehiru Ila'a*) about which it states,[20] "He engraved an engraving," refer to the aspect of the essential letters of thought and speech in the Essence of the Infinite Light (*Ohr Ein Sof*). This is analogous to the letters which are embedded in the essence of the soul, in the *Yechidah*, on the three above mentioned levels. These letters chain down from one state of being to another state of being, such as from the simple desire of "I will rule" which arose in His thought before the *Tzimtzum*, until even the desire, intellect and emotions of *Adam Kadmon*, *Atik Yomin, Arich Anpin, Abba* and *Imma, Zeir Anpin* and *Nukveh* of *Atzilut*. All this is drawn forth and descends from one to the other in a manner of cause and effect with a transformation from one state of being to another state of being, by means of the aspect of the letters of each of these states of being. For, this [i.e. the matter of the letters] is the aspect of the revelation of the "something-ness" [of that state of being,] giving it tangible existence, as explained above. [This continues] until the aspect of the "end action" of *Malchut* of *Atzilut*, which is the aspect of the letters of action of *Malchut* of *Atzilus*, and continues [even further] until *Malchut* of *Malchut* of *Asiyah*, [which is] the root of the existence of our lowly world (as will be explained at the end of this treatise). This is all included in the verse,[21] "[Everything that the L-rd desired, He has done." That is,] "Everything that the L-rd desired" in His Essence "He has done" in actuality. This will suffice those of understanding.

End of Chapter Thirty Eight

[20] See *Zohar Bereishit* 15a.
[21] Psalms 135:6

Shaar HaYichud
The Gate of Unity

By

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Chapter Thirty Nine

It may now be understood in a general way why the letters are called "Vessels[1] – *Kelim*" and are also called "Garments[2] – *Levushim*."[3] This is because, at first glance, even though it limits the [spreading forth of] the essence, the aspect of the vessel is [nonetheless] considered to be of the essence. For example, the letters which at all times are embedded in the essence of the soul are unified with the essence. This is analogous to how the letters which are engraved in an image or letters that protrude from a seal [are one with it]. This is likewise so with the spiritual letters of the soul. [Furthermore] this is similar to the revelation of the essence of an animal through its power of movement, or like the revelation of the vitality which spreads forth from the essence of the animal, as this power still [exists] embedded [and] concealed within the [animal's essential] self.

We likewise observe this with the letters of an intellectual concept; that they are included [in their source] in the essential power to conceptualize. That is, that immediately when [a person] brings [his] reasoning to light from his potential power to conceptualize (*Koach HaMaskeel*), its letters come out together with it.[4] It is by and through these [letters] that its

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[1] See *Shaar HaYichud VeHaEmunah,* end of Ch. 4. Also see *Etz Chaim, Shaar 6 (Shaar HaAkudim), Ch.1* Also see *Shaarei Teshuvah* of Rabbi Dovber of Lubavitch, Vol. 1, pg. 38b.

[2] See *Sefer HaMa'amarim* 5562, Vol. 2, pg. 391 and *Sefer HaMa'amarim* 5563, Vol. 1, pg. 249 and 261.

[3] This may be understood in light of what was explained above in chapter 38. Also see Chapters 27, 28 and 30 especially note 18 of chapter 28.

[4] In other words, they already preexist in the Primal Intellect (*Kadmoot HaSechel*), which is the Desire of the Desire to conceive (*Ratzon L'Ratzon L'Chochmah*), in the power to conceptualize of the soul (*Koach HaMaskil*) and in the *Ratzon HaSayach L'Asiyah,* which is the desire to conceptualize a particular concept **before** it comes out as an actual expression of thought, even on the level of thought of thought (See *Sameach T'Samach* 5657 of Rabbi Shalom Dovber of Lubavitch). On these levels the letters are considered to be vessels which are part and parcel of the essence, similar to how the forms of the letters of a seal are part and parcel of the seal itself and similar to how the power of movement of an animal is part and parcel with the animal itself, even before he actually moves. This is the case, even though he may have already decided to make a specific move. Nonetheless, since no actual movement has come out yet, it is still in the potential state. In the same way, on the levels of the Primal Intellect (*Kadmoot HaSechel*), the power to conceptualize (*Koach HaMaskil*), and the desire to conceptualize a particular concept (*Ratzon HaShayach L'Asiyah*), since they are in the potential state and are still totally bound up with the soul, the letters are considered to be vessels. On the other hand, once they come out as **actual** thought, even on the highest level of thought, which is thought of thought, they are considered to be garments, which are separate and apart from the essence, rather than vessels which are part and parcel with the essence. This is because thought, speech and action are considered to be the garments of the soul, through which the soul expresses itself outwardly (See Part One of Tanya, Chapter 4), and even though the level of thought is directed

existence is [limited to] a certain manner of being a [tangible] "thing".[5] These are the letters of any concept to whosoever discovers it.[6]

The proof for this [that the letters which are called vessels are of the essence] is from two individuals who conceive the same concept or reasoning. One will bring it out with certain letters and combinations, while the other will bring it out into revelation with a different manner of letters and combinations. [However, the concept remains the same.][7] (This is like

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toward himself, rather than directed toward anyone else, nevertheless, it still is only a garment of the power to conceptualize of the soul (*Koach HaMaskil*), albeit the innermost garment. This being the case it is only a vehicle for the expression of the soul rather than part and parcel of the soul itself. (See *Ma'amarei Admor HaEmtza'ee, Vayikra* Vol. 2, pg. 924.)

[5] This is to say that it is specifically the letters which give definition to everything and thereby give it tangible existence.

[6] If not for the letters which define it would be impossible to conceive any concepts or to differentiate one concept from another. This is because the letters which define make the concept palpable and tangible.

[7] This may be understood as follows: The relationship between the lights and vessels is that the lights are intangible, while relative to the lights, the vessels are tangible. However, though in essence they are incompatible, nonetheless, because the lights were emanated so that they may be invested into vessels and the vessels were emanated so that they could withstand, receive and unify with the lights, these two factors make the unification of the lights and vessels possible.

This may be understood by the analogy of a human being below, in this world. The terms lights and vessels as they relate to the spiritual realms could be termed substance and form as they relate to man below. Similar to the relationship between lights and vessels, substance and form, likewise, are distant and seemingly incompatible with each other, but nonetheless, unify with each other. In this regard the revelation of the form specifically manifests according to the conditions of the substance. On the other hand, when form is invested in substance, this brings about a refinement of the substance.

This principle may be observed through the organs of the human body, which are the vessels for the faculties of the soul. For example, the substance of the eye is the vessel for the form of the power of sight which vests within it, the substance of the ear is the vessel for the form of the power of hearing which vests within it etc. Now, even though the substance of the eye is physical, (since even the spiritual of the physical is still physical) nonetheless, the form of the spiritual power of sight specifically follows the conditions of the physicality of the eye. In other words, whether a person has good eyesight or bad eyesight is a direct result of the physical condition of his eyes. From this we see that the manifestation of the form directly correlates to the condition of the substance.

Likewise, the form of the intellect which vests within the brain matter directly correlates to the condition of the brain. *Chochmah*, which is the seminal point of intellectual concepts, vests in that part of the brain matter which is cold and wet (which corresponds to the kindnesses-*Chassadim*), whereas *Binah*, which is intellect as it relates to detailed analysis, vest in that part of the brain matter which is hot and dry (which corresponds to the severities-*Gevurot*). Likewise, the ability to concentrate, which is *Da'at*, also depends on the condition of the physical substance of the brain. Furthermore, even a person's intellectual leanings, whether he will be lenient or strict, depends on the physical condition of his brain.

This is so, even though the *Zohar* and *Chassidut* explain that a person's leanings towards either kindness or sternness stems from the essence of his soul, as in the case of the academy of Shammai, who tended to be strict, as opposed to the academy of Hillel, who tended to be lenient. This was because the souls of the academy of Shammai were rooted in the severities-*Gevurot*, whereas the souls of the academy of Hillel were rooted in the kindnesses-*Chassadim*. However, this division of tendencies is only in general, since the structural design of the substance is dictated by the form. However, the particular divisions of how the form will manifest is dictated by the condition of the substance.

For example, the eye is designed to receive the form of the general power of sight, however, the particulars of how well a person will see, i.e. how the power of sight will manifest, such as whether he will be near sighted or far sighted etc., is determined by the physical condition of his eye. From all this we see that with the unification of form and substance, on the one hand, the substance limits the form, and on the other hand, the form refines the substance.

From this analogy we may now understand the relationship between lights and vessels as they exist in the spiritual realm. Even though the two are not at all comparable to each other, nonetheless, the manifestation of the light is specifically in accordance to the vessel and the vessel is so unified to the light that its *raison d'etre* is to reveal the light according to the conditions of the vessel.

The function of the garments, however, is quite different than that of the vessels. Whereas the vessels reveal the lights, the function of the garments is to conceal them. Now, in truth, the vessels also conceal light. However, they, nonetheless, are unified and animated by that part of the light which they do reveal, which is the externality of the light. As explained above, the lights are intangible and the vessels, relative to the lights, are tangible. The vessels conceal the light as an intangible and reveal it as a tangible. Nonetheless, they are unified to and animated by the external aspect of the light which they reveal. It may, therefore, be said of them that they reveal the light.

The contrary is true of the garments. They are separate and apart from the light, and conceal it. This too may be understood through the analogy of man below. On the one hand, a person's garments certainly relate to him. Because of this his head gear will be different than his body gear and his body gear will be different than his foot gear. Furthermore, this is so not only in the fact that the garments must have the correct measurements to fit his body. In addition, they must have varying degrees of lightness and heaviness, fineness and coarseness. Depending on the needs and specifications of each limb, that is how fine or how coarse the garment specific to it will be. However, although the garments are designed for and fit the body, it is, nonetheless, self evident that they are totally separate and apart from the body.

Now, just as this is so in regard to physical garments, so is it in regard to the spiritual garments of the soul, which are thought, speech and action. It is self understood that not only speech and action are separate from the soul, but even thought. This is the case even on the higher levels of thought.

As known, there are several general levels of thought. These are thought of thought, speech of thought and action of thought. Thought of thought constitutes the letters of thought as they come with the flash of intellectual insight. Although the letters on this level are not consciously felt, however, we must say that there must be some degree of sense of letters there, albeit in a very refined and spiritual manner. Nevertheless, even though a person is not consciously aware of them at all, these letters too are not of the essence of the intellect, but are rather separate and apart from it.

This is evidenced by the fact that the same concept may be expressed through different combinations of letters. This phenomenon, that they may be readily exchanged, is what defines them as garments. Vessels, on the other hand, such as the organs of the body, like the heart or the kidney, are not readily exchangeable at all. (This point is particularly evidenced by the fact that heart or kidney transplants etc. are extremely difficult procedures in which very serious, life threatening complications may arise, such as the ineffectuality of the drugs used to offset the natural tendency of the body to reject foreign organs.)

All this shows that even the letters of thought of thought are separate from the intellect. This may be especially understood through understanding the reason why immediately upon the flash of insight the letters are already present. This is because the root of the letters is higher than revealed intellect. Their root is in the primal intellect-*Kadmoot HaSechel* (which is the concept before it comes out as an actual expression of thought, even in a way of thought of thought) and even higher in the very essence of the soul itself. Because the letters are rooted in these higher levels, therefore they are already present with the revelation of thought. The letters, as they exist on these higher levels are considered to be vessels, which are of the essence, whereas the letters as they exist on the levels of thought speech and action, which are

the various commentaries of the Talmud; such as the commentaries of *Rashi* and of *Tosefot*, the *R"osh,* or the *Ra"N*, and the like. [Sometimes] they may all be explaining the very same concept or reasoning, each one in his own unique language, nonetheless, all [their explanations] amount to the same matter and intent, except that each one explains it according to the letters of his intellect etc, as explained elsewhere.[8])

This is because when the concept itself is born, its letters are born along with it, through which it takes on [tangible] appearance as an aspect of a "something", and even though [the letters] depict and define it, they, nonetheless, are considered to be essential to it.

This is likewise the case with the letters of desire and the letters of the emotions, such as the love of the heart etc. It becomes revealed by the aspect of its letters, which are what [define the light of Kindness] giving it the aspect of a type of revelation, as a [tangible] existence in various different manners, such as a single concept which becomes revealed through different combinations [of letters] etc.

This, then, is what is called the aspect of vessels (*Kelim*). This is the aspect of the "something" which depicts and defines, but is [nevertheless] considered to be essential. For example, the aspect of all the vessels of the ten *sefirot*, [such as] the vessel for the light of *Chochmah*, the vessel for the light of *Chessed* and of *Netzach* etc., which is the aspect of that "something" which depicts them, as known. (This is in accordance with what was explained in chapter twenty-eight; that from the "thickening" of the lights the vessels are made. [Furthermore, it was] also [explained] that the root of the vessels preceded that of the lights, and is called "the simple substance" (*Chomer Pashut*) etc. This is understood from what was said above regarding the letters which are in the essence of the soul, that they [even] preceded the root for the existence of the light of the essential desire and pleasure etc.)

However, notwithstanding all of the above, it is also true that the letters are sometimes called by the term "Garments – *Levushim*". This is because the aspect of a Garment (*Levush*) is something that is completely separate from the essence. It is only that the essence becomes vested in it. This is similar to how the body becomes vested within garments that are foreign and separate from it, which cover and conceal it.

This is similarly the case with the letters of the intellect. Once they come into being as existing [in a tangible way], the essence of the intellect becomes vested and concealed within them, so that all that is revealed is only the aspect of the letters of the concept, which is the manner in which it becomes a [tangible] "something", as if there were nothing besides this

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separate from the essence, are considered to be garments. (See *Sefer HaMa'amarim,* of the year 5715, page 244-247.)

[8] See *Shaarei Teshuvah* 108d. In other words, although in the external garment of thought the concept manifests itself in many different ways, nonetheless, the "letters" or "vessels" that define that concept as that particular concept are the same. We therefore observe that in this concept there are two types of "letters." There are the letters that are called "vessels" which are one with the essential core of the concept and inseparable from it. Then there are the letters that are called "garments" which are only the manifestation of this concept in the garment of thought, i.e. the terms in which he thinks about the core idea. These letters which are called "garments" are not essential to the concept, as evidenced by the fact that they are interchangeable with other "letters," i.e. different people will conceptualize this same concept in completely different terms.

manner. In truth, however, the essential light of the concept is not confined to this specific manner [of combinations of letters]. Rather, [this combination of letters] may be exchanged like a garment, and [the concept] may be invested into a completely different manner of [letter] combinations. [However] none of these [letter formations] actually reach the essence of what [the concept] is, altogether. Rather, it only vests and is revealed in them.[9]

(This is similar to what was mentioned above, regarding the revelation of the same concept and reasoning [through the various unique manners of expression] in the language of the [Talmudic] commentators etc.)

The same [principle] applies to the letters of the desire (*Ratzon*), for we find that one simple desire may be invested in many different forms of revelation. Nonetheless, it is all one single

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[9] As known, the world of *Atzilut* is considered to be like the soul relative to the three separate worlds of *Briyah, Yetzirah and Asiyah*, which are considered to be like thought, speech and action. This being the case, one would think that the matter of vessels, which are part and parcel of the essence, should apply only to the world of *Atzilut,* and that the matter of garments, which are separate from the essence, should apply only to the three separate worlds of *Briyah, Yetzirah* and *Asiyah.* This being the case, how could it be that there are both vessels and garments on all levels, even as far down as our lowly world? Now, to understand this we must consider the fact that actually each of the four worlds of *Atzulut, Briyah, Yetzirah* and *Asiyah,* have all four levels within them. In other words, in the world of *Atzilut* there is *Atzilut* of *Atzilut, Briyah* of *Atzilut, Yetzirah* of *Atzilut* and *Asiyah* of *Atzilut,* and in *Briyah* there is *Atzilut* of *Briyah, Briyah* of *Briyah, Yetzirah* of *Briyah* and *Asiyah* of *Briyah.* The same holds true of the worlds of *Yetzirah* and *Asiyah;* in the world of *Yetzirah* there is *Atzilut* of *Yetzirah, Briyah* of *Yetzirah* etc. and in the world of *Asiyah* there is *Atzilut* of *Asiyah, Briyah* of *Asiyah* etc. Furthermore, in each world, the *Atzilut* of that world is like its soul and the *Briyah, Yetzirah* and *Asiyah* of that world are like its thought, speech and action. Nonetheless, the main definition of each world is its primary characteristic and all the various levels within it still fall within that general characteristic. For example the main characteristic of the world of *Atzilut* is that there is an open revelation of G-dliness in it. Therefore, it cannot be regarded as a separate world, separate and apart from G-dliness. This being the case, all its various levels, including even its lowest level, which is *Asiyah* of *Atzilut,* also are an open revelation of G-dliness and cannot at all be regarded as separate and apart from G-dliness. However, within the world of *Atzilut* itself, *Asiyah* of *Atzilut,* which is the revelation of G-dliness as it applies to the "action" of bringing the world of *Briyah* about, is similar to a garment, rather than a vessel, relative to *Atzilut* of *Atzilut.* This is because *Asiyah* of *Atzilut* is like the "action" of *Atzilut* whereas *Atzilut* of *Atzilut* is like the "soul" of *Atzilut.* In the same way, though generally speaking, the world of *Briyah* is already considered to be the separate garment of thought relative to the world of *Atzilut,* which is like the soul, however, within *Briyah* itself, *Atzilut* of *Briyah* is considered to be the essential soul of that world, whereas, relative to it, *Briyah* of *Briyah* is considered to be the separate garment of thought. Thus, even though, generally, the world of *Briyah* is regarded to be a separate garment, nonetheless, in relation to itself, the letters of *Atzilut* of *Briyah* are considered to be vessels which are part of the essence, whereas the letters of *Briyah* of *Briyah* are considered to be garments, which are separate and apart from the essence. This is because, in general, the worlds of *Briyah, Yetzirah* and *Asiyah* correspond to the three levels of though, speech and action, which are the garments of *Atzilut,* which is like the soul, and are therefore separate from it. However, when examining each world specifically, this principle also applies to all the various levels of each specific world. In other words, *Briyah, Yetzirah* and *Asiyah* of the specific world of *Atzilut* correspond to the garments of thought, speech and action of that particular world, whereas *Atzilut* of *Atzilut* corresponds to the soul of that particular world. Likewise, in the world of *Briyah,* the levels of *Briyah, Yetzirah and Asiyah* of *Briyah* correspond to the garments of thought, speech and action of the world of *Briyah,* whereas *Atzilut* of *Briyah* corresponds to the soul of the world of *Briyah.* The same pattern similarly applies to the worlds of *Yetzirah* and *Asiyah.* With the above explanation in mind, we may now understand how it is that the letters may be seen as both vessels and garments on all levels, even down to our lowly world. (See *Sha'ar HaGilgulim, Hakdamah* 18, also see *Sha'arei Teshuvah* of Rabbi Dovber of Lubavitch, Chinuch pg. 108b-108c)

desire. Just as the body vests in its garments, so likewise, the desire becomes revealed in a manner of constantly undergoing change.

Similarly, we observe this with the letters of thought (*Machshavah*) which enrobe the emotions. For, the love [felt] in the heart which has already come in its [distinct] manner of letters of [description and] revelation in the heart; when it [subsequently] enters thought, it then vests within the thought, literally like a body which becomes enrobed in a separate garment.[10] Regarding this it states,[11] "Like a garment they are changed and exchanged," literally. This is because the garment of thought does not stand still for even a moment. Rather, it is [in a] constant [state of] "disrobing" and "enrobing", "disrobing" and "enrobing" etc., from thought to thought etc. This is likewise the case when the light of the intellect comes into the garment of the letters of thought. It literally "disrobes" and "enrobes" from thought to thought, [constantly].

(This is not the case, however, with the aforementioned aspect of the revelation of the letters of the essence of the intellectual [concept] itself, which are considered to be of the essence. They only appear to be exactly like the garment of the letters of thought after they come into being as a [tangible] existence, separate [and apart] from the essence of the intellect, as explained above.)[12]

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[10] In other words, just as we explained above that a single concept can manifest in many different ways, so likewise, a single emotion can also manifest in many different ways. Here too there are these two different levels of "letters." There are the letters of the emotion which are called "vessels" and there are those that are called "garments." The "vessels" are the letters that define that emotion, making it tangible in that particular way (i.e. so that it is a particular experience distinguished from other experiences). Then, there are the "garments" of that emotion, like the manifestation of that emotion in thought, speech or action. While the "vessels" that define it as that particular emotion are essential to it, this is not the case at all with the manifestation of that emotion with the "garments" of thought, speech or action.

[11] Psalms 102:27. See also *Shaar HaEmunah* pg. 97.

[12] The basic difference between letters which are vessels and letters which are garments is that letters which are vessels are so profoundly bound to the essential depth of the concept that they are literally part and parcel of it, similar to how the letters of a seal are not separate from the seal but are rather part and parcel of it. This is so much so that one cannot differentiate between the form of the letters and the seal itself. Because of this, the letters which are vessels are immutable and cannot be changed or exchanged for other letters. This is because if they would be changed or exchanged the concept would no longer be the same concept that it originally was. On the other hand, even though the letters which are garments may be identical to the letters which are vessels, nonetheless, there is a vast difference between them in that the letters which are garments exist as separate and apart from the concept invested in them and may therefore be changed or exchanged for other letters. We may understand this from the letters of the Torah. The letters of the Torah are both letters which are vessels and letters which are garments. Though it would be a sacrilege to do so, a wicked person could cut up the letters of the Torah scroll, G-d forbid, and rearrange them in a completely different order to make up a totally new book with a totally different meaning. Theoretically, it might even be possible to rearrange the letters and retain the same meaning. Now, these letters which could be changed or exchanged are not the letters of the Torah which are vessels but are rather only the letters of the Torah which are garments. That is why they could be so readily exchanged. However, the Torah is also made up of letters which are vessels. These letters are immutable and unchanging. In other words, the moment that the letters of the Torah are changed, even if only one letter is exchanged with another letter, it is no longer the Torah, but is rather a different book. The letters of the Torah which are vessels are eternal and cannot be destroyed. Perhaps this is the meaning of the account that when the Romans burned the Torah scrolls, the letters of the Torah were not burned but rather flew up and ascended to heaven. The external letters of the Torah scroll, which were garments, did indeed burn and were destroyed along with the parchment. However, the inner essential letters of the Torah, which are vessels,

[From all the above] we find that it is understood that both [matters] are true in the root of the aspect of the letters. Sometimes they are in an aspect of "Vessels – *Kelim*". This is when they are [still] in the root from which they are hewn, completely unified with the essence, as explained above. However, they also come into an aspect of "Garments – *Levooshim*", which are totally separate from the essence, as explained above. (This is because the root of the letters is from the aspect of the Encompassing Lights[13] (*Makifim*), which are the root of the Garments (*Levooshim*), and [furthermore] the root of the Vessels (*Kelim*) which define and depict etc. is also from there, as stated above and as explained elsewhere.)

From all of the above it may be generally understood how it is above [in G-dliness] by a person who contemplates all the aspects of the garments of thought, speech and action, and the three types of letters [that there are] throughout all the particulars of the ten *sefirot*, and throughout the [entire] chaining down [of the worlds] (*Hishtalshelut*), all the way to the highest heights in the Essence of the Infinite Light (*Atzmut Ohr Ein Sof*), in the letters that, "He engraved an engraving in the Upper Purity," and the like. This will suffice those of understanding.

End of Chapter Thirty Nine

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are eternal and cannot be destroyed. Rather, since they no longer had a physical scroll to attach to, they ascended heavenward, i.e. they still retained their spiritual existence and, furthermore, they still retained an attachment to physical existence in all the Torah scrolls that were not burned.

[13] See *Sefer HaMa'amarim* 5567, pg. 392.