

LISTEN ISRAEL,
HASHUEM
OUR GOD,
HASHUEM IS ONE

Likkutei Biurim

To

Shaar HaYichud – The Gate of Unity
(Chapter One, Explanation Two)

By the Saintly Chassid and Teacher,
Rabbi Hillel HaLevi of Paritch,
of righteous memory

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ISBN: 978-1-7948-3800-0

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Warning

The Holy Torah, the living words of the Living God, commands us,¹ “You shall not desecrate My Holy Name.” In explaining the true unity and service of *HaShem*, blessed is He, this book necessarily and unavoidably makes use of His Holy Name. It therefore is holy and sacred and great care should be taken not to desecrate it in any way, shape or form.²

Now that we have entered the era of the true and complete redemption, it is our mitzvah and obligation to disseminate these teachings,³ “So that all the peoples of the earth may know that *HaShem*, He is God, there is none else.” Nevertheless, it behooves us to do so with the utmost reverence and care to sanctify His Great and Awesome Name. Therefore, wherever His Divine names are found in this book we have placed quotation marks between the letters, thus assuring that they are not the actual Divine names themselves.

In addition, it should be noted that the ineffable name of *HaShem* is not to be pronounced whatsoever. This is as stated by the Prophet Amos,⁴ “Then he shall say: ‘Silence, for we must not make mention of the name of *Hashem!*’” Rather, one must toil only to **know** *HaShem* and thereby know His name, as stated,⁵ “For he has loved Me, therefore I shall deliver him; I

¹ Leviticus 22:32

² Talmud Bavli, Shabbat 115a

³ Kings I 8:60

⁴ Amos 6:10

⁵ Psalms 91:14

will set him on high, because he knows My Name.” The verse specifies, “because he *knows* My Name,” and not because, “he says My Name,” or because, “he uses My Name.” As known, the Ten Commandments warns us that the only sin *HaShem* does not forgive, is the sin of bearing His Holy Name in vain.⁶ It is thus of critical importance that we alert you to this.

Therefore, because the focus of this book is solely on the unity and service of *HaShem*, blessed is He, great care must be taken to treat it with the utmost respect. Be aware that it should not be defaced, destroyed or taken into any impure place, such as the toilet or bathroom. If, for whatever reason, you need to dispose of this book, do not discard it in the trash. Instead, drop it off at your local Orthodox Jewish Synagogue, where it can either be enjoyed by someone who will appreciate its value, or be respectfully disposed of according to the manner prescribed by Torah law.

On the other hand, whosoever studies this work and contemplates its great depth, is assured abundant blessings from *HaShem*. This is as stated,⁷ “Whosoever lengthens their contemplation of His Oneness shall be rewarded with length of days and years.”

It is our sincere hope and prayer that our humble offering will find favor before *HaShem*, blessed is He, and that the dissemination of these teachings will be the final act that ushers in the true and complete redemption. May we fully

⁶ Exodus 20:6

⁷ Talmud Bavli, Brachot 13b

realize the time,⁸ “When there will be neither famine nor war, envy nor competition, for goodness will flow in abundance and all delights will be as freely available as dust. The occupation of the **entire** world will be solely to know *HaShem*. Therefore, the Jews will be great sages⁹ and know the hidden matters, grasping the knowledge of their Creator according to the full extent of human potential, as Isaiah (11:9) states, ‘The world shall be filled with the knowledge of *HaShem* as the waters cover the ocean floor.’”

9-10 Kislev, 5782
The Translators

⁸ Mishneh Torah, Melachim u’Milchamot 12:5

⁹ Who will teach the entire world about *HaShem*, for all the nations will be thirsty for this knowledge and will greatly desire it.

“*Shema Yisroel, HaShem Elohei*”nu, *HaShem Echad* –
Listen, Israel, HaShem our God, HaShem is One”

1.

The verse states,¹⁰ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One.” Rambam, begins his *Mishneh Torah*, Laws of the Foundations of the Torah stating,¹¹ “*Yesod HaYesodot V’Amud HaChochmot*¹² – The foundation of all foundations and the pillar of all wisdoms is to know that there is a Primal God, who brings all existence into being.” He continues there and states,¹³ “This God is one... and the knowledge of this matter is a positive commandment, as the verse states,¹⁴ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem*-יהו"ה is One.”

Now, from his words there, it is understood that the listening referred to by the word “Listen-*Shma*-שמע,” does not mean merely hearing with the physical ear. Rather, the word “Listen-*Shma*-שמע” refers to “understanding-*Havanah*-הבנה.”¹⁵

¹⁰ Deuteronomy 6:4

¹¹ *Mishneh Torah*, *Hilchot Yesodei HaTorah* 1:1

¹² The initial letters of the opening words of the Rambam’s *Mishneh Torah* form an acronym of the name *HaShem* – תהחכמות ועמוד תהחכמות.

¹³ *Mishneh Torah* *ibid.* 1:7

¹⁴ Deuteronomy 6:4

¹⁵ See *Zohar* (*Idra Rabba*) *Naso* 138b; *Torah Ohr*, *Bereishit* 1a; *Likkutei Torah*, *Naso* 20d; *Drushim L’Rosh HaShanah* 62d; *Maamarei Admor HaEmtza’ee*, *Kuntreisim* p. 592 and the citations there; *Hanachot* 5577 p. 148; *Shaarei Teshuvah* 61b, and elsewhere. Also see at length in our introduction to *HaShem is One*, Vol. 1, a translation of *Ginat Egoz* by the great *Rishon*, *Rabbi Yosef Gikatilla*, of righteous memory, as well as the *Mittler Rebbe’s* introduction to *Imrei Binah*, translated as

This is because “understanding-*Havanah*-הבנה” is also called, “listening-*Shmiyah*-שמיעה,” in that the inner aspect of the ear is the spiritual power manifest within it, which is the power to understand and discern between good and evil and between the true and the false. This is as stated,¹⁶ “Does the ear not discern words?”

We therefore must understand the essential nature of contemplation-*Hitbonenut*-התבוננות. Moreover, we must understand why the word “contemplation-*Hitbonenut*-התבוננות,” is written with the doubled letter *Nun*-נ, which indicates strong emphasis, as known to grammarians.¹⁷

Furthermore, we must understand why the fulfillment of this commandment is entirely dependent on contemplation-*Hibonenut*-התבוננות,¹⁸ rather than the insight of *Chochmah-Heetchakmut*-התחכמות. For, as understood from the above verse, He commanded us to unify Him, blessed is He, with the term “Listen-*Shma*-שמע,” which specifically is the aspect of understanding (*Binah*) and comprehension, rather than with wisdom-*Chochmah*-חכמה, even though, in truth, the insight of wisdom-*Chochmah*-חכמה is loftier than the comprehension of understanding-*Binah*-בינה, as well known.¹⁹

The Gateway to Understanding; Also see Kuntres Inyan Tefilah of the Mittler Rebbe, translated as Praying with Passion.

¹⁶ Job 12:11

¹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem is One, Vol. 2 (The Letters of Creation), The Gate of The Sevens Drawn forth from the letters בג"ד כפר"ת, regarding the grammatical emphasis indicated by doubled letters; Also see Maskil LeDavid to Genesis 47:19 and elsewhere regarding the emphasis of doubled letters.

¹⁸ Mishneh Torah, Hilchot Yesodei HaTorah 2:2

¹⁹ See introduction to Tikkunei Zohar 17a-b

2.

Now, to understand this, we must preface with an introduction of the three categories that the intellect (*Sechel*) divides into, these being wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*,²⁰ so that we come to understand them.

The aspect of wisdom-*Chochmah*, is the intellectual perception of the essence of the matter, without manifesting in letters (*Otiyot*) at all. (That is, this is the intellect itself, as it transcends letters of articulation.) The aspect of understanding-*Binah*, is the manifestation of the intellectual perception of the essence of the matter within revealed explanations, in an aspect of letters (*Otiyot*) of articulation.

The difference between them may be understood by comparing it to the visual perception of any given thing. That is, if a person sees something, but in his mind only grasps it in a general way, he will be incapable of relating it to his fellow whatsoever. This is because he has no knowledge whatsoever of its particular qualities and details. For example, if a person gazes at a beautiful building, he will immediately recognize and sense its beauty in his mind, however, he will not at all grasp why it is beautiful. That is, the beauty comes from the many intricate details of which the building is structurally composed, in perfect aesthetic and structural harmony, all of which he does

²⁰ These three categories of the intellect are known by the acronym “ChaBa”D-
חב”ד” (for which the Chabad Chassidic movement is named).

not at all grasp. As a result, he is incapable of conveying the essential nature of its beauty to another.

In contrast, if he grasps its quality with all its details, then he will automatically also grasp *why* it is beautiful, due to the composition of all its details and the various colors that are intricately composed and balanced in harmony with each other, in all their various compositions. He therefore will be able to convey the essential nature of its beauty to his fellow, since he can articulate and manifest it in the letters (*Otiyot*) of his speech.

However, regarding sight²¹ as it is alone, in which he only perceives it in a general manner²² and only grasps the essential intellect as it transcends letters, this is not the case. He therefore will be incapable of conveying the matter to his fellow.

The sense and insight of the essential beauty is called wisdom-*Chochmah*. However, the understanding of why it is beautiful, is not the actual essential beauty itself. It only is drawn forth from the expression of the conceptualization of the essential beauty and has become like a garment for it. This aspect is the faculty of understanding-*Binah*.

Now, the above explains the aspects of wisdom-*Chochmah* and understanding-*Binah* as they are in the world of

²¹ Sight (*Re'iyah*-רֵאִיָּה) corresponds to the faculty of wisdom-*Chochmah*, whereas the power of hearing (*Shmiyah*-שְׁמִיעָה) corresponds to the faculty of understanding-*Binah*. (See Shaar HaYichud of the Mittler Rebbe, Ch. 5; Talmud Bavli, Tamid 32a; Also see The Teachings of The Rebbe – 5713, Discourse 10, “*Ki Tisa* – When you take a census.”)

²² Shaar HaYichud of the Mittler Rebbe, The Gate of Unity, Ch. 1.

Action-*Asiyah*.²³ However, in the same way, we may understand the aspects of wisdom-*Chochmah* and understanding-*Binah* in the intellect of the emotions (*Midot*), which refers to the matter of shedding light on a particular matter. This may be understood through an incident we find in Tractate Beitzah.²⁴ Namely, the Talmud relates that Rav Kahanah and Rav Asi²⁵ questioned Rav: “What is the difference between this case and the case of a *treifa*?” The Talmud continues, “Rav was silent,” but nevertheless, he neither conceded to their argument, nor retracted his ruling. The reason he did not respond is because he sensed the truth of the essential intellect of his ruling solely in a manner of the “sight” of the

²³ That is, as they relate to matters of physicality, such as the perception of the beauty and the grasp of the particular details of the construction of a physical building in the physical world of Action (*Asiyah*).

²⁴ Talmud Bavli, Beitzah 6a – It was stated that the Amora'im disputed the following case: Regarding a chick that was hatched on the Festival, Rav said it is prohibited (for use on the Festival), and Shmuel and some say Rabbi Yochanan, said it is permitted (for use on the Festival). Rav said it is prohibited because it is *muktze*, and Shmuel, and some say Rabbi Yochanan, said it is permitted because it renders itself permitted through slaughter (consequently removing the prohibition of *muktze*). Rav Kahanah and Rav Asi said to Rav: What is the difference between this case and the case of a calf that is born on a Festival (to which you agree that it may be slaughtered on the Festival)? He answered: Since the [calf] is prepared on account of its mother by slaughter, (in that if a cow is slaughtered, the calf in its womb is also permitted to be consumed. In contrast, the chick was considered *muktze* before it was hatched). [They further challenged Rav:] What is the difference between this case and the case of a *treifa* (in which a cow that was slaughtered has some condition that renders it prohibited, in which case neither it nor the calf in its womb may be eaten)? Rav was silent. Rabbah said, and some say it was Rav Yosef: Why was Rav silent? He should have answered them: [Even a calf born of a *treifa* is not fully *muktze*], since it becomes permitted on account of its mother to be used as dog food [which is not so of a chick that was hatched].

²⁵ Although the text and some versions of the Talmud have Rav Ashi, our text of the Talmud states that this was Rav Asi.

faculty of wisdom-*Chochmah*, as it transcends the aspect of the letters of expression, and was thus unable to answer them.²⁶

In contrast, Rabbah²⁷ grasped the aforementioned ruling in his mind of understanding-*Binah*, and was therefore able to produce a reason that explained this ruling. That is, he stated, “The calf became permissible on account of its mother etc., whereas the chick did not.” This explanation is a garment for the essence of the idea, and is called the aspect of understanding-*Binah*. (Because of this, the insight of wisdom-*Chochmah* is called, “nothing-*Ayin*-אין”²⁸ in comparison to the understanding of *Binah*, since it still transcends letters (*Otiyot*). In contrast, the comprehension of understanding-*Binah* is the aspect of the revealed explanation as it manifests in letters (*Otiyot*). Nevertheless, even the insight of wisdom-*Chochmah* itself is called “something-*Yesh*-יש” relative to that which transcends wisdom-*Chochmah*, as it states,²⁹ “Wisdom-*Chochmah* is found from nothing-*Ayin*.”) The above explains the two faculties of wisdom-*Chochmah* and understanding-*Binah* that were previously mentioned.

²⁶ See Shaar HaYichud, Ch. 26.

²⁷ Although the original text and some versions of the Talmud cite Rabba Bar Nachmeini, our text of the Talmud cites “Rabbah, and some say it was Rav Yosef.” See Sefer HaMaamrim 5647 p. 431. However, see Rabbi Hillel of Paritch’s first explanation to Shaar HaYichud, Ch. 1, in which he himself cites Rabbah.

²⁸ That is, wisdom-*Chochmah* is the grasp of the intangible and abstract essence of the idea, and is thus called “nothing-*Ayin*-אין,” indicating that it is intangible relative to the tangible and concrete expressions that come forth in understanding-*Binah*-בינה, which by comparison is called, “something-*Yesh*-יש.” See Shaar HaYichud, Ch. 1.

²⁹ Job 28:12

Now, the third aspect of the mind is the faculty of knowledge-*Da'at*, which is neither the conceptualization (*Haskalah*) of wisdom-*Chochmah* nor the comprehension of understanding (*Havanah*). It rather is only the matter of the mental connection and bond to them, and nothing more.³⁰ This may be understood through an observable phenomenon, namely, two individuals who are of equal intellectual competence, but nonetheless, one connects himself to the intellectual subject and the comprehension that he conceives and comprehends, meaning that he focuses the power of his thought and intellect, by summoning all the powers of his mind to be singularly focused on this one concept only, to such an extent that, while doing so, he becomes entirely divested of any thoughts other than this and even loses all self-awareness while doing so.

In contrast, the second person does not at all connect himself to the concept. As such, even when he is engaged it, it is quite possible that other thoughts, that are extraneous to the subject, will enter and be entertained by his mind. As a result, he will be incapable of properly concentrating on the subject that he is attempting to comprehend, nor dwell on it for any length of time.

In contrast, due to the strength of his intellectual bond to the subject of his contemplation, the first person will be able to dwell on the subject that he understands and grasp and

³⁰ See Tanya Ch. 3

concentrate upon it for long periods of time. This then, is the faculty of knowledge-*Da'at*.

Now, the root of knowledge-*Da'at* depends on whether one has an interest or proclivity in the essence of that which he understands. An example is someone who is naturally kind in the essence of his soul. As a result, the source of his desires always leans toward kindness and goodness. This source of his desire will therefore give rise to desires for kindness and goodness within his revealed desires.³¹ However, the revelation of this revealed desire still entirely transcends intellect (as explained at greater length in chapter nineteen of Shaar HaYichud).³²

The bond he has in the aspect of his desire (*Ratzon*) at the time that he desires, is called an “appreciation-*Choosh*-חוש” for it. (This accords with what I heard from the famous Chassid, Rabbi Zalman Zezmer,³³ of blessed memory, regarding the

³¹ That is, the subconscious source that is due to the proclivities and nature of his soul, will constantly give rise to revealed desires and interests that are reflective of the subconscious source of the revealed desires.

³² See chapter 19 of Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity

³³ Rabbi Zalman Zezmer, of blessed memory, was the teacher of Rabbi Hillel of Paritch. (He lived from the approximate year 5523 to the 28th of Tevet 5587.) In the year 5544, he was accepted to the third level of the Yeshivah of the Alter Rebbe, and was one of the great Chassidim of the Alter Rebbe, and subsequently, of the Mittler Rebbe. (For further discussion of this great and famous Chassid, see Igrat Kodesh of his honorable holiness, the Rebbe Rayatz, Vol. 4, p. 265; Shaalot U'Teshuvot Zecher Yehuda (“Oholei Shem” Lubavitch 5751), p. 8-9; Likkutei Dibburim Vol. 4 p. 745; Vol. 2, p. 664; Vol. 3 p. 1050; Vol. 1, p. 62; Igrat Kodesh ibid. Vol. 3, p. 413-414; Vol. 5 p. 64; Sefer HaSichot, Kayitz 5700 p. 104; 5701 p. 34-35; Sefer HaMaamarim 5709 p. 143; 5710 p. 183; Pelach HaRimon, Shemot, p. 412; Kovetz Yagdil Torah, #44, p. 58.)

matter of “the seven fixtures of the skull,”³⁴ that they are the aspect of the appreciations – “*Chooshim*-חוששים” – that transcend the intellect itself. This will suffice for the understanding.) This aspect of “appreciation-*Choosh*-חוש” mentioned above, subsequently affects his intellectual bond to the subject matter, which constitutes the various expressions of the essential matter. For example, he will conceive various reasons and explanations that intellectually necessitate kind behavior and he will likewise conceive of many reasons and ways to actualize kindness. The depth of his intellectual bond to the subject will be directly proportional and commensurate to the depth of the bond of his interest and desire to the essence of the matter,

³⁴ To briefly elucidate, the seven lower emotive *Sefirot* of *Atik Yomin*, which corresponds to pleasure (*Ta'anug*), manifest within the “seven fixtures of the skull-*Galgala*” which is the stature of *Arich Anpin* (the crown-*Keter*), and which corresponds to the desire (*Ratzon*). (They are called “fixtures-*Tikunim*” which refers to the vessels-*Keilim*, in that they are the vessels for the desire.) Thus, pleasure is the source of the revealed proclivities and interests, and thus manifests in the revealed desires, causing the bonding of the mind (*Da'at*) to the subject, as will soon be explained at greater length. (It is worth noting that the skull-*Gulgolet*-גלגלת itself indicates the bond to the essential aspect in several ways. The first is that it is unlike other limbs, in that it itself is a bone-*Etzem*-עצם (which also means essence-*Etzem*-עצם) that is positioned above the brain (and intellect), and in and of itself, does not have any revealed vitality. Thus, in the same manner, although the essential pleasure and essential desire are themselves concealed (for example, the pleasure in living), they nevertheless are the source for the proclivities and interests of the revealed desires and intellect. Additionally, the term “skull-*Gulgolet*-גלגלת” itself indicates the essential point of the letter *Yod*-י of the Name of *HaShem*-יהוה, blessed is He. For, when the letter *Yod*-י is spelled out, as in: *Yod-Vav-Dalet*-יוד ויב דלית-466 it is equal to “skull-*Gulgolet*-גלגלת-466,” and therefore is spherical and circular like the letter *Yod*-י. This matter will be explained in greater detail soon. (See *Zohar Terumah* (Sifra d'Tzneyuta) 177b; *Etz Chayim*, Shaar 13 (Shaar *Arich Anpin*) Ch. 6.; *Shaar HaYichud* of the *Mittler Rebbe*, translated as *The Gate of Unity*, Ch. 24; *Ginat Egoz* of *Rabbi Yosef Gikatilla*, translated as *HaShem is One*, Vol. 3, *The Gate* explaining the true meaning of the name sphere-*Galgala*-גלגל, and what it is; *Avodat HaLevi*, *Derushim L'Pesach*)

(which is called the appreciation for it (“*Choosh*-חוש”), as mentioned above). This should suffice for the understanding.

3.

We now must understand how each of the three aforementioned categories of intellect; wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, each possess three aspects, these being the aspects of depth, length, and width.³⁵

The depth (*Omek*) does not have any tangible existence in and of itself. Rather, it is the aspect of the intangible point of bonding between two matters. However, in essence, it itself is the aspect of “nothing-*Ayin*-אין.” An example is a corner, which is the connection point between two walls. That is, in regard to the point at which the eastern wall and the southern walls connect, no matter how it is conceived, it is either part and parcel of the eastern wall, or part and parcel of the southern wall. Thus, the intangible point that bonds them is an aspect of an intangible “nothing-*Ayin*-אין,” and is called a “corner.”³⁶

³⁵ See Shaar HaYichud, Ch. 1

³⁶ That is, the “corner” itself is an indivisible and intangible aspect that is thus called “nothing-*Ayin*-אין.” For, whatever division one attempts to make in it is either part of the eastern wall or part of the southern wall, whereas the “corner” itself is an indivisible and intangible point. Also see Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 52 and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 464 and on; Siddur Im Divrei Elokim Chayim p. 67a and on; Ohr HaTorah Na”Ch Vol. 1, p. 136 and on; Vol. 2, p. 749; *Hemshech* 5672 Vol. 3, p. 1,301 and on; Sefer HaMaamarim 5654, p. 159 (discourse entitled, “*u’Breyach HaTichon*”); 5697 p. 148 (discourse entitled, “*Min HaMeitzar*”).

The same is true of the time of day known as “twilight” (*Bein HaShmashot*).³⁷ That is, it is an intangible aspect of “nothing-*Ayin*-אין,” that connects night and day, but itself is not a calculable unit of time at all. For, whatever is conceived of it is either applicable to day, or alternatively, to night.

In the same way, a more spiritual analogy may be drawn from a teacher who bestows intellectual teachings to his student. In order to do so, there must be an aspect of “nothingness-*Ayin*-אין” in the teacher himself, meaning that he must set aside the spiritual light of his own intellect, thus allowing himself to manifest the intellect in a manner that is tailored to the capacity of the student to receive.³⁸ This is similarly the case with the recipient student himself, that he must necessarily nullify and suppress his own coarse understanding that he has held onto until now, in order to be capable of receiving the intellect of the teacher, as stated,³⁹ “his

³⁷ See *Ohr HaTorah Yitro* p. 855-859; *VaEtchanan* p. 153, and elsewhere.

³⁸ That is, if the teacher is a great sage who possesses great wisdom that is utterly beyond the capacity of the student to receive, in order for the teacher to be able to draw forth the wisdom in a manner that the student will be capable of receiving it, there must be a complete withdrawal (*Siluk*) within the teacher. That is, he must entirely remove his own perspective from himself and withdraw the entire power of his own wisdom. Only after doing so, will he be able to bring forth the wisdom commensurate to the capacity of the recipient. (See *Shaar HaYichud*, Ch. 12-13. Also see the discourse entitled “*LeHavin Inyan Simchat Torah*” 5713, translated in *The Teachings of The Rebbe*, 5713, Discourse 2, and “*L'Ma'an Da'at*” 5713, Discourse 20.)

³⁹ *Song of Songs* 5:13; *Talmud Bavli*, *Shabbat* 30b – “Any Torah scholar that sits before his teacher and his lips are not dripping with bitterness shall be burnt, as it states, ‘His lips are as lilies, dripping with flowing myrrh-*mor*-מור;’ do not read ‘flowing myrrh-*Mor Over*-מור עובר,’ but rather, ‘flowing bitterness-*Mar Over*-מור עובר.” That is, one must sit with trepidation and sublimation before his teacher.

lips must be dripping with bitterness and trepidation.”⁴⁰ This is the aspect of the “nothingness-*Ayin*-אין” of the recipient student, which is the aspect of his lowliness and humility.⁴¹ Moreover, the more sublimated and humble the student is before his teacher, the broader will be the capacity of his intellect to receive the bestowal of teachings from his teacher. This is the primary depth (*Omek*) – which is the aspect of the intangible

⁴⁰ That is, when a person must come to grasp an intellectual matter that is extremely deep and beyond his stature, or when a student studies from a teacher who is vastly beyond him, then he needs to nullify his own intellect. For, when he studies a subject that is within the realm of his comprehension, or when a student studies from a teacher that is of like stature to himself, although he must indeed toil within himself to grasp the intellect, nevertheless, through his toil, he does indeed grasp the intellect, since it is of like stature to his own capacity. In contrast, when the subject is beyond the realm of his grasp, then toil alone is insufficient. Thus, in order for him to come to grasp the intellectual matter that is entirely beyond the realm of his grasp, there needs to be a nullification of his own intellect. This is similar to the verse (Daniel 4:16; Talmud Bavli Mo’ed Katan 3b; Chullin 21a), “He was silently astounded for a while.” This is similarly the case when a student studies from a teacher who is vastly beyond him, in which case (Shabbat 30b), “his lips must be dripping with bitterness and trepidation.” In other words, when the subject that he is engaged in, is within the realm of his grasp, or when he studies from a teacher that is relatively of similar stature to himself, then he simply needs to toil and clear his mind of any other matters, and bond his intellect to the subject matter he is engaged in. However, when the intellectual matter is beyond the realm of his grasp, then not only must he empty his mind of all other matters, but more so, his intellect itself must become sublimated and nullified, which is the matter of being astounded and silenced (*Hishtomemut*). The same is likewise true of a student who studies from a teacher who is beyond his stature, in which case he must nullify his own intellect. That is, the form of his own intellect must be entirely nullified. (See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 14, and Sefer HaMaamarim 5713, translated as The Teachings of The Rebbe – 5713 *ibid*.)

⁴¹ See Rashi to Talmud Bavli, Shabbat 30b *ibid*. That is, the term “myrrh-*Mor*-מור” is of the same root as “bitterness-*merirut*-מרירות,” and refers to the sense of embitterment and humility that results from awe of one’s teacher. This awe and respect for the superior quality of knowledge embodied and taught by one’s teacher, enables him to approach his studies with humility, so that he sets aside his own preconceived notions and his coarse and limited understanding, thus opening himself to receiving the superior level of intellect being bestowed on him by the master teacher.

“nothingness-*Ayin*-אֵין” – of the recipient student, through which the intent of the teacher in bestowing the teachings can be fully realized. (This is because the entire intent in bestowing the influence and teachings is so that they will be well received by the recipient student, and it is specifically through the depth (*Omek*) that the teachings are best received in the vessels of the recipient. This should suffice for the understanding. This is why the word, “depth-*Omek*-עומק,” in the Holy Language (*Lashon HaKodesh*) of Biblical Hebrew, denotes an empty space that descends far below.⁴² This should suffice for the understanding.)

4.

Now, from the above, we may understand the matter of the depth (*Omek*) of wisdom-*Chochmah*. For, although relative to the aspect of understanding-*Binah*, wisdom-*Chochmah* is the aspect of the bestower of influence (*Mashpia*), nevertheless, it itself is the aspect of the recipient (*Mekabel*) relative to that which transcends it, which is called the power of conceptualization (*Ko'ach HaMaskeel*).

The power of conceptualization (*Ko'ach HaMaskeel*) dwells in the spiritual moisture (*Lachluchit*) of the concealed aspect of the mind (*Mocha Stima'ah*), which transcends the membranes (*Krumim*) that surround the three mental faculties

⁴² In other words, the more the recipient is “empty” of his own ego and preconceived notions, the more “room” he has to receive the teachings, as previously explained.

of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*.⁴³

⁴³ On a physical level, it is said that the power of conceptualization (*Ko'ach HaMaskeel*) dwells within the subdural fluid that is higher than the membranes that surround the hemispheres of the brain. On a deeper level, the spiritual “moisture” (*Lachluchit*) refers to the pleasure that one would have if he was to grasp the true reality of the matter that he seeks, and it is this pleasure which itself is the source of the insight. For, as is readily observable, and as previously explained, only one who has pleasure in grasping the true reality and essence of the matter will draw forth new insights in it. To further elucidate in a more detailed manner, there are “seven fixtures of the skull” (*Sheva Tikunei Galgulta*-גלגלתא-תקוני ז' תקוני גלגלתא), mentioned previously (citing *Sifra d'Tzneyuta* *ibid.*). The skull itself (*Galgulta*-גלגלתא) generally corresponds to the stature of *Arich Anpin* (the crown-*Keter*), which corresponds to desire (*Ratzon*). Manifest within these seven fixtures are the seven lower emotive attributes of *Atik Yomin*, which corresponds to the inner essential pleasure (*Ta'anug*), as briefly explained before. The first of the fixtures is the skull itself (*Galgulta*-גלגלתא) which is *Keter* of *Arich Anpin* - the crown of the desire, within which kindness-*Chessed* of *Atik Yomin*, is manifest. The second fixture is called the “crystal dew” (*Tala d'Bedolcha*-טלא דבדולחא), and is the aspect of wisdom-*Chochmah* of *Arich Anpin*, within which judgement-*Gevurah* of *Atik Yomin* is manifest. (In other words, judgment-*Gevurah* of *Atik Yomin* is the aspect of a precise pleasure for a specific thing, in a specific way. This manifests within *Chochmah* of *Arich Anpin*, the wisdom of the desire, which is called the “hidden aspect of the mind” (*Mocha Stima'ah*-מוחא סתימאה) and is the source of intellect. That is, this aspect of the wisdom of the desire determines that the desire should be in a specific manner, and not in any other manner, and is therefore the source of the discernment of the revealed power of wisdom-*Chochmah* itself, which is subsequently revealed. It is therefore called the power of conceptualization-*Ko'ach HaMaskeel* and is the source of wisdom-*Chochmah* itself.) The third fixture is called the “airy membrane” (*Kruma d'Avira*-קרומא דאווירא) that separates between the hidden source of wisdom and the revealed wisdom of the mind. On a yet deeper level, the “dew-*Tal*” refers to the revelation of the true reality of the absolutely simple oneness and unity of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He - the source of all wisdom-*Chochmah*. Talmud (Bavli Taanit 4a) relates that the Jewish people entreated *HaShem* to be a blessing as the rain, as in the verse (Hosea 6:3) “And let us know, eagerly strive to know *HaShem*. His going forth is sure as the morning and He will come to us as the rain.” To this *HaShem* responded, “My daughter, you request [my manifestation by comparing me to] the matter [of rain] which sometimes is desirable and sometimes is undesirable. However, I will be for you like that which is always desirable, as stated (Hosea 14:6) ‘I will be (*Eheyeh*-אהיה) as the dew-*Tal*” טל-ל to Israel.’” In other words, just as dew-*Tal* טל is constant and unchanging, *HaShem* is One-יהו"ה אהי"ה is the constant and unchanging essential truth of all that is. This is hinted at in the fact that the word, “Dew-*Tal*” טל-39, shares the same numerical value as *HaShem* is One-*HaShem Echad*-אהי"ה אהד-39.

However, the mind of the revealed wisdom-*Chochmah* dwells within the right hemisphere of the brain. This is the ability to receive influence from the spiritual power of conceptualization (*Ko'ach HaMaskeel*). The influence that is bestowed from the spiritual power of conceptualization (*Ko'ach HaMaskeel*) is drawn forth like a flash of lightning and is the flash of intellectual insight.⁴⁴ This constitutes the beginning of the revelation of revealed intellect of the mind. (This flash is called the point of the *Yod-ד"י* of wisdom-*Chochmah*. In contrast, as this influence was still included within the power of conceptualization (*Ko'ach HaMaskeel*) it was called “wondrous-*Pele-פלא*” or “teacher-*Aleph-א*,” as will be explained.)⁴⁵

Now, there must be a restraint (*Tzimtzum*) of the light of the spiritual power of conceptualization (*Ko'ach HaMaskeel*), since it itself is a limitless ability (*Heyulie*) to conceptualize without measure. It thus is necessary for there to be a restraint

Regarding this, the verse states (Isaiah 26:19), “Oh, let Your dead revive... For Your dew is the dew-*Tal-טל* that revives.” That is, it is through the revelation of the true reality of *HaShem* is One-*HaShem Echad-אהד אהיה*, blessed is He, in the coming future, that the revival of the dead will come about. This itself is the essence of *HaShem's-ה'ה"ה* Supernal desire, as indicated by the fact that the name that corresponds to the crown-*Keter*, which is the desire, is the name *Eheye'h-ה"ה*, which is the first of His desires, as it states (Proverbs 8:30), “And *Eheye'h-ה"ה* was with Him as His nursling, and *Eheye'h-ה"ה* was His delight every day, playing before Him at all times.” (See Shaar HaYichud of the Mittler Rebbe, Ch. 24-25; Zohar Terumah (Sifra d'Tzniyuta) 177b *ibid.*; Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 6 *ibid.*; *Zohar (Idra Rabba) Naso* 128b; Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 96; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, and elsewhere.)

⁴⁴ See Shaar HaYichud of the Mittler Rebbe, Ch. 1.

⁴⁵ Also see the *Petach HaShaar (Opening Gateway)* to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

(*Tzimtzum*) in it, which is the aforementioned matter of setting oneself aside in order to conceptualize a particular intellectual matter.⁴⁶ Similarly, in the power of the revealed wisdom-*Chochmah* that dwells within the right hemisphere of the brain, there must be a nullification and obliteration of his ego and coarseness, which requires great toil.⁴⁷

We therefore find two aspects here. There is the “nothingness-*Ayin-גין*” of the bestower of the influence (*Mashpia*), and the “nothingness-*Ayin-גין*” of the recipient of the influence (*Mekabel*). Nevertheless, of the two, the primary aspect is the “nothingness-*Ayin-גין*” of the recipient, which is the nullification and sublimation (*Bittul*) of his power of wisdom-*Chochmah* that automatically awakens to the “nothingness-*Ayin-גין*” of the teacher who bestows the influence (*Mashpia*), which is the aspect of setting aside the essential light and illumination of the power of conceptualization (*Ko'ach HaMaskeel*) etc.⁴⁸ This should suffice for the understanding.

⁴⁶ That is, this refers to the aforementioned aspect of the “nothingness-*Ayin-גין*” of the bestower of the influence (*Mashpia*), which requires setting aside the illumination of the light of his own intellect in order to draw forth a particular illumination according to the capacity of the recipient, as previously explained.

⁴⁷ That is, this refers to the aforementioned aspect of the “nothingness-*Ayin-גין*” of the recipient of the influence (*Mekabel*), which requires setting aside his own preconceived notions and limited and coarse understanding, thus opening himself up to receiving the superior intellect being bestowed by his teacher, as previously explained.

⁴⁸ For, as explained before, the bestowal of the “dew-*Tal-טל-39*,” which refers to the revelation of the true reality that *HaShem* is One-*HaShem Echad-יהוה אחד-39*, is a constant, since His Truth is constant and unchanging. Thus, in reality, this influence is bestowed constantly, and as previously mentioned, the primary intent of the Bestower of Influence (*Mashpia*), that is, *HaShem-יהוה*, blessed is He, is to reveal the full illumination of His Truth to the recipient (*Mekabel*), not just a

Now, this aspect of nullification and sublimation (*Bittul*) in the power of wisdom-*Chochmah*, is called the depth (*Omek*) of wisdom-*Chochmah*. That is, it itself is not part and parcel of the existence of wisdom-*Chochmah* at all.⁴⁹ Rather, it is solely that which affects the bond with the power of conceptualization (*Ko'ach HaMaskeel*), so that it is brought forth into revelation in the flow of wisdom-*Chochmah*, which is the aforementioned aspect of the flash of insight. (This depth-*Omek* is called the crown-*Keter* of wisdom-*Chochmah*.)

We may better understand this through the physical analogy of springs of water that flow from the earth. They have two aspects. The first is the revealed flow of water from the surface of the earth to the outside. This is the revealed spring. The second is the veins of water within the earth itself, as stated,⁵⁰ “the earth is riddled with fissures of water.” This is the aspect of a concealed spring, which refer to the spring as it is included in its source in the deep abyss of the aquifer (*Tehom*). (The deep abyss of the aquifer (*Tehom*) is similar to the spiritual source of all intellect and is like an aquifer concealed in the depths of the globe of the earth etc.)⁵¹

Now, regarding these veins and fissures, as known, the deeper they are rooted in the depths of the earth – meaning, in

diminished illumination. Therefore, the primary aspect of “nothingness-*Ayin*-אין” in this bestowal, is in the hands of the recipient (*Mekabel*) and his desire to know *HaShem*-יהוה, blessed is He. (See Shaar HaYichud Ch. 13-14; Maamarei Admor HaZaken, Hanachot HaRav Pinchas, p. 96; Sefer HaMaamarim 5713, translated as The Teachings of The Rebbe – 5713 ibid.)

⁴⁹ Similar to the analogies of a “corner,” or of “twilight”, as mentioned before.

⁵⁰ Talmud Bavli, Chagigah 22a

⁵¹ See Shaar HaYichud, Ch. 1-2.

their primary depth and source – the greater will be the revelation of the strength of the flow of the revealed spring. Moreover, the waters that flow from it will be living waters, meaning that they will be greatly cleansed of any dross and impurities.

The same is true of the power of wisdom-*Chochmah*. It too has two aspects. The first is the revelation of the particular intellectual insight that flashes forth and is called the revealed wellspring. The second is the inclusion of this particular insight as it first is included in its source, which transcends intellect, and is called the concealed wellspring. However, this second aspect is only attained through toil. For, it is through toiling in the vessel of the mind that one activates the power of conceptualization (*Ko'ach HaMaskeel*), which is the root and source of the flow of wisdom-*Chochmah*.⁵²

Thus, to the degree of the strength of sublimation and nullification (*Bittul*) of his mind – which comes about proportional to the extent of his toil – commensurate to this, he

⁵² The reason toil is necessary is because, as previously explained, there must be a nullification of the ego and the previous notions of the recipient (*Mekabel*), as well as a refinement of the coarseness and thickness of the aforementioned separating membranes (*Krumim*), that separate between the dew-*Tal*-ל-ט"ל-39, which is the knowledge of the truth of *HaShem* is One-*HaShem Echad*-אחד-יהו"ה-39, and the revealed intellect in the three aspects of the mind. That is, it is specifically because of the lack of understanding and concealment (the thickness and coarseness of the separating membrane) that he must toil to draw forth the illuminating light of the intellect, after which he will have a far greater degree of understanding and grasp of the Truth of the Singularity and Oneness of *HaShem*-יהו"ה, blessed is He. However, as will soon be explained, the root of the toil itself is from the essential point of the heart and soul (the "*Ovanta d'Leeba*"), which is the root of the acceptance of the yoke of the Kingship of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*), which is the essential intention of the first verse of the *Shema* recital. (See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 487 and elsewhere.)

will reach the essential concealment of the power of conceptualization (*Ko'ach HaMaskeel*) to the same degree. In doing so, he affects and activates the root and source of the revealed flow of wisdom, so that it is of much greater depth and breadth and is refined and free of all manner of error. (This is similar to the above analogy of the veins and fissures of water that are rooted in the depths of the earth.⁵³ This will suffice for the understanding.)

Now, all the above, explained the matter of the depth (*Omek*) of wisdom-*Chochmah*. However, the width (*Rochav*) of wisdom-*Chochmah*, is the actual flow of the revealed intellect from its source. (This is analogous to the revealed spring mentioned above, which is called wisdom of wisdom-*Chochmah* of *Chochmah*.) This is the aspect of the body of the *Yod-ד"י* of wisdom-*Chochmah*.⁵⁴ The length (*Orech*) of wisdom-*Chochmah*, is that it is within the power of wisdom-*Chochmah* to lower the essential concept and manifest it in the aspect of the explanations of the understanding-*Binah*. The realm of understanding-*Binah* itself, is the discovery of the reasons and explanations of the intellect, as mentioned before.

⁵³ That is, the more deeply they originate from in their source, the stronger their flow in the revealed spring, and the more refined and purer are their waters.

⁵⁴ The form of the letter *Yod-ד*, has an upper thorn (*Kotz*), the body of the *Yod-ד* itself, and the lower thorn. Each of these will be explained shortly. (A distinction should be pointed out that the aforementioned point of the skull (*Gulgolet-גלגלת*) which transcends wisdom-*Chochmah*, is compared to a completely intangible point that has no form. In contrast, the flash of insight of the point of the *Yod-ד* of wisdom-*Chochmah*, already has form relative to what is above it, as mentioned before. (See the discourse entitled "*Lehavin Inyan Simchat Torah*" 5713, translated in *The Teachings of The Rebbe – 5713*, Discourse 2; Also see *Biurei HaZohar* of the *Tzemach Tzedek*, Vol. 1, p. 513 and on.)

However, they are brought forth and discovered through the power of the length (*Orech*) of wisdom-*Chochmah*. (This is the aspect of understanding-*Binah* within wisdom-*Chochmah* itself, which in Sefer Yetzirah is called,⁵⁵ “be understanding in wisdom.”)

This aspect is the lower “thorn” of the letter *Yod*-י, which is actually rooted higher than the body of the *Yod*-י. Rather, the lower “thorn” is rooted in the upper “thorn” of the letter *Yod*-י, which is the aspect of the depth (*Omek*) of wisdom-*Chochmah* (and is called the crown-*Keter* of wisdom-*Chochmah*, as explained before). For, his ability to nullify and set himself aside, to bestow the intellect into the aspect of understanding-*Binah*, will be exactly proportional to the degree of the depth (*Omek*) – which is the power to nullify the vessel of his mind to be able to receive from the power of conceptualization (*Ko'ach HaMaskil*).

(It therefore states⁵⁶ that in the days of our teacher, Moshe, wise men (*Chachamim*) could be found, but men of

⁵⁵ Sefer Yetzirah 1:4; Shaar HaYichud, Ch. 1 – הבן בחכמה.

⁵⁶ Talmud Bavli, Eruvin 100b – That is, the verse states (Deuteronomy 1:13), “Provide for yourself distinguished men, who are wise (*Chachamim*-חכמים), understanding (*Nevonim*-נבונים), and well known to your tribes etc.” The continuation, however, states (Deuteronomy 1:15), “So I took the heads of your tribes, distinguished men, who were wise (*Chachamim*-חכמים) and well known, and I appointed them etc.” That is, the latter verse does not make mention of finding men of understanding (*Nevonim*-נבונים). Thus, the Talmud states that although wise men (*Chachamim*-חכמים) could be found, men of understanding (*Nevonim*-נבונים) could not be found, thus indicating the superiority of this aspect of understanding, over and above wisdom itself. That is, although a person might grasp the abstract reality of a matter, as it is, in and of itself, he may nonetheless lack understanding of how this Truth applies to himself in actuality and practicality, or how to draw it forth into revelation. For example, a person may come to acknowledge the true reality of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He,

understanding (*Nevonim*) could not be found. For, when it states that wise men (*Chachamim*) were found, it refers to the grasp of the body of the point of the *Yod-* of wisdom-*Chochmah* alone. However, when it states that men of understanding (*Nevonim*) could not be found, it is referring to a loftier power, which is the power to lower and manifest the power of wisdom-*Chochmah* in the understanding of *Binah*. That is, this is the aspect of “be understanding in wisdom” which is rooted in the depth (*Omek*) of wisdom-*Chochmah*. Due to this power, he also is capable of conceiving new insights from the intellect that he heard from his teacher. Similarly, due to this power, there is a drawing forth in understanding-*Binah* itself, to be able to bring forth novel explanations within a single intellectual subject, which is the aspect of “be wise in understanding,”⁵⁷ as will later be explained.⁵⁸ All the above refers to a person who is called, “a man of understanding-*Navon*-נבון,” which means,⁵⁹ “a person who understands one thing from another.” However, they were not easily able to find this, as stated above. This should suffice for the understanding.)

and His utter limitlessness and dominion over all existence, himself included, and yet remain entirely cognitively dissonant of the reality and presence of *HaShem*-יהוה, blessed is He, in practice. (This aspect of understanding-*Binah* is explained at greater length in Shaar HaYichud of the Mittler Rebbe Ch. 2-3.)

⁵⁷ Sefer Yetzirah 1:4 *ibid.* – הכם בבינה –

⁵⁸ This aspect of understanding is explained at greater length in Ch. 2-3 of Shaar HaYichud and Likkutei Biurim of Rabbi Hillel of Partich.

⁵⁹ Talmud Bavli, Chagigah 14a; Also see Torat Chayim, Lech Lecha, 82a.

5.

We now must understand the matter of these three aspects as they are in understanding-*Binah*. That is, we must understand the aspects of the depth (*Omek*), width (*Rochav*) and length (*Orech*) of understanding-*Binah*, similar to what we explained above about wisdom-*Chochmah*.

Now, the depth (*Omek*) of understanding-*Binah*, is the aspect of the union of the explanation with the essence of the concept and subject, which itself is not at all tangible.⁶⁰ Rather, this is only the point where the existence of wisdom-*Chochmah* and the existence of understanding-*Binah* bond. It therefore is called the “nothingness-*Ayin*-יֵאֵן” of the “somethingness-*Yesh*-וֶשׁ” of understanding-*Binah*. (That is, it is the depth (*Omek*) of the explanation and its essential point.)

This may be better understood by what is readily observable. Namely, there can be a person who, when he hears an extensive explanation of a subject from his teacher, only has the power to grasp and comprehend the letters (*Otiyot*). In other words, he only grasps the external explanation and reasoning, but is lacking in his grasp of the essential principle and point of the matter, (that is, he lacks the grasp of the underlying foundation and depth of the concept).⁶¹ Thus, even though he

⁶⁰ This may be understood in the same manner as the analogies of the intangible “nothing-*Ayin*-יֵאֵן” in the bonding point of a “corner,” or “twilight” etc.

⁶¹ It is about this that our sages, of blessed memory, stated (Talmud Bavli, Avoda Zara 5b), “It can take forty years for a person to grasp the depth of intent of his teacher.” In other words, this is true even though the teacher, in and of himself, desires to reveal his intent to the student, for which reason he draws forth and arranges the intellectual matter into letters of speech or writing that can contain

grasps all the letters (*Otiyot*) of the explanations, there is no vitality or enthusiasm in it whatsoever. (For, the primary vitality comes from the aspect of the essence of the concept, which is the aspect of wisdom-*Chochmah*. This is as stated,⁶² “Wisdom-*Chochmah* enlivens those who possess it.”

In contrast, such is not the case with a person who indeed has the power of grasping the essential and underlying intellect of the matter, which is the aspect of the depth (*Omek*) of understanding-*Binah*. (That is, this refers to the aspect of the sublimation and nullification (*Bittul*) of the left hemisphere of the brain and mind – within which the power of understanding-*Binah* dwells – to the right hemisphere of the brain and mind, within which the power of wisdom-*Chochmah* dwells.) In the case of such a person, when he hears the particular teachings and explanations of his teacher, his mind of wisdom-*Chochmah* unifies with the letters of his teacher, due to which, he senses and has an appreciation and feel for the essential point of wisdom-*Chochmah* manifest within them. This should suffice for the understanding.⁶³ Therefore, this second person has

everything he wishes to reveal. Similarly, the student also is in a state of sublimation and nullification (*Bittul*) to his teacher, and listens to or receives the words of his teacher, as a student should, and in a way that (Shabbat 30b) “his lips are dripping with bitterness and trepidation,” as previously explained. Nonetheless, all he receives is the aspect of the externality (*Chitzoniyut*) of the teaching, which he must dwell upon for a long time until he fully grasps the inner intent of his teacher. Thus, for the duration of that time, he only grasps the externality (*Chitzoniyut*) of the letters of explanation. (See the discourse entitled “*V’Hechereem – HaShem* will dry up the gulf of the sea of Egypt” 5713, translated under the title, The Teachings of The Rebbe – 5713, Discourse 14, and elsewhere.)

⁶² Ecclesiastes 7:12

⁶³ Also see the discourse entitled “*L’Ma’an Da’at* – So that all the peoples of the earth shall know that *HaShem*-יהוה is The God, there is nothing else” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 20, and elsewhere.

abundant vitality and enthusiasm in the letters of his teacher. This then, explains the depth (*Omek*) of understanding-*Binah*, (which is called the crown-*Keter* of understanding-*Binah*).

The width (*Rochav*) of understanding, is the explanation itself, which is tangibly revealed (*Yesh*). (This is the aspect of wisdom-*Chochmah* of understanding-*Binah*.) The length (*Orech*) of understanding-*Binah*, is that it is within his power to draw down this reasoned explanation into various garments of alternate explanations and varied analogies, to the point that he even can garb it in a way that could be comprehended by the intellect of a small child.⁶⁴ (This is the aspect of understanding of understanding-*Binah* of *Binah*.)

Now, these three aspects of understanding-*Binah* may be better understood through the physical analogy of a river that is drawn from a spring. (This is because understanding-*Binah* is called a river (*Nahar*-נהר) that is drawn from wisdom-*Chochmah*, which is called a spring (*Maayan*-מעיין), as known.) It too has a depth (*Omek*), which is its primary flow from its source. This is called the undercurrent. Manifest within the undercurrent is the strength of the flow of the spring. The width (*Rochev*) is the expanse of the river to its sides, in proximity to its source. The length (*Orech*) is that it is drawn forth in a way

⁶⁴ That is, because of his grasp of the intangible depth (*Omek*) of the reality of the matter, he is able to draw it forth and manifest it within various explanations and garments, whether in practical application, or in further explanation to one who is below his own level of understanding. Similarly, he is able to bring the essential matter and grasp of Godliness below the intellect, as it is, in and of itself, to manifest it within the emotions of love and fear of *HaShem*-יהוה, blessed is He, in the heart, which relative to the intellect, is compared to the immaturity of a small child. (See *Shaar HaYichud* Ch. 2-3).

of distance from its source, through which even those who are far from the original source of its flow can derive benefit from it.

The same likewise applies to the aspect of the revealed and tangible (*Yesh*) explanations of the understanding-*Binah*. That is, it is like a garment that is separate from the essence of the concept, in that it garbs the essence of the concept, and is analogous to a river, as explained above. Thus, it's depth (*Omek*) is the aspect of the intangible “nothingness-*Ayin*-אין” of the understanding-*Binah*, within which is manifest the force and strength of the flow of the spring of the point of wisdom-*Chochmah*. (Because of this, there is much vitality and enthusiasm in grasping this aspect, as mentioned above.)

The width, is the explanation itself, as it is in his mind before spreading forth with any length (*Orech*) at all. (That is, it is not yet garbed in analogies etc. Though it already has become divided into many particular details and explanations, all of it remains entirely within the essential grasp of the explanation itself, without manifesting into a separate garment.⁶⁵ It is only that it has become expanded in his mind in all of its details and explanations etc.)

⁶⁵ An example of this can be seen in the depth of the logical debate in Talmud, in which there are many reasons and explanations to argue one way or another way, with great expanse and detail and from many angles. Although one may come to the comprehension of *Binah*-understanding, nonetheless, he still is 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, and remain entirely within the grasp of the explanation itself. One will, therefore,

The length, is the power to draw the explanation down, to a place that is distant from its original source, through the use of various analogies and allegories, to the point that it can be brought into the comprehension of a small child etc. This will suffice for the understanding.⁶⁶

6.

We must now understand the matter of these three aspects as they are in knowledge-*Da'at*. That is, we must understand the aspects of the depth (*Omek*), width (*Rochav*) and length (*Orech*) of knowledge-*Da'at*.

Now, it was explained before that, in essence, knowledge-*Da'at* is the concentration and focus of thought. That is, one summons all the power of his thought and intellect to concentrate solely on this particular intellectual subject.

not find any spreading forth into matters that are separate from them. (See Shaar HaYichud Ch. 2).

⁶⁶ This is in a manner that is similar to the drawing forth of the length (*Orech*) of wisdom-*Chochmah*, which is the lower thorn of the letter *Yod-ו*. This ability of the understanding-*Binah* is likewise dependent on and commensurate to the grasp of the depth of the comprehension (*Omek HaMoosag*) in the understanding-*Binah*. That is, the ability to draw the reality of the matter down, depends upon the grasp of the depth (*Omek*). For example, the expression to the emotions of love and fear of *HaShem-יהוה*, blessed is He, that are below the intellect, but stem from the intellect, are commensurate to the grasp of the Godly depth of the matter. This is similarly the case when it comes to the practical applications and rulings that stem from the grasp of the depth of the underlying principle (as mentioned above in the example of the Talmud). Similarly, the ability to draw forth Godliness and manifest the explanation in letters that relate to someone of lesser stature, like one's animalistic soul, or a small child, depends on the grasp of the depth of the comprehension (*Omek HaMoosag*). (See Shaar HaYichud Ch. 2-3 *ibid.*)

Now, as known,⁶⁷ “wherever one’s thoughts are, that is where he is fully invested.” We thus find that it is through the power of concentration-*Da’at* that he binds the entire essence of his being to the intellectual matter under contemplation. Nevertheless, we also observe that there are various levels of this bond. For example, even though a child may bond his concentration-*Da’at* and connect his mind to a given matter, he can easily be distracted to its very opposite. In contrast, an adult will not be easily distracted. This is because his bond to what he desires is with depth (*Omek*) of concentration-*Da’at*.

Now, the depth (*Omek*) of the bond of concentration-*Da’at* is the power of sublimation and nullification (*Bittul*), which dwells within the third part of the brain, which is the mind of concentration-*Da’at*. This aspect has the power to reach the very essence of the subject, in actuality. (For, even the aspect of the conceptualization of the essence of it, which is wisdom-*Chochmah*, is only an expression of the essential thing.)⁶⁸ Thus, through this bond he affects a good and deep-seated connection with the essence of what he desires. (As a result of this bond he also causes an awakening of the power of conceptualization (*Ko’ach HaMaskeel*), to have insight and

⁶⁷ See Keter Shem Tov, Hosafot p. 28, section 38; Sefer HaMaamarim 5644 p. 184; Likkutei Sichot, Vol. 8. p. 348 (12-13 Tammuz); Vol. 13 p. 151 (Shavuot), and elsewhere.

⁶⁸ For, as previously explained, wisdom-*Chochmah* itself is considered to be tangible, having form relative to its source. That is, it is comparable to light relative to the Luminary. In contrast, the depth (*Omek*) of knowledge-*Da’at* refers to the bond to the thing itself, which in the service of *HaShem*-יהוה, blessed is He, refers to adhesion to the Luminary, that is, to *HaShem*-יהוה Himself, blessed is He, who is the Source of all light and illumination.

grasp of it, as will soon be explained. This should suffice for the understanding.)

Now, from the abovementioned depth (*Omek*) of knowledge-*Da'at*, the width (*Rochav*) and length (*Orech*) of knowledge-*Da'at* are automatically drawn forth. The width (*Rochav*) of knowledge-*Da'at* refers to the fact that one is able to tolerate its opposite. That is, we observe in children that even though they can easily be persuaded to accept an opposite view, nevertheless, before the persuasion, they are completely incapable of tolerating the opposite view. In contrast, even though, due to the depth (*Omek*) of the bond of his knowledge-*Da'at*, a mature adult is not easily persuaded to hold the opposite view, as explained above, nevertheless, this itself is the very reason that he can tolerate the opposite view, but remain unmoved from his own perspective.

The length (*Orech*) of knowledge-*Da'at* refers to the fact that it is within his ability to draw the matter he wants forth into an abundance of vessels (*Keilim*).⁶⁹ (Similarly, this is why

⁶⁹ That is, he is able to manifest and express his primary interest in a number of different ways and things, even in things that may be separate from the essence of the object of his interest, provided that they are of benefit to the essential interest. For example, in contrast to a child, a mature adult is capable of having a secondary interest that is separate from and secondary to his primary interest, in support of the primary interest, without losing sight of the primary interest. For example, a person can engage in earning an income, so that he can support himself and his family. That is, although the work is a secondary matter, and he may not directly derive any pleasure from it, he nevertheless is able to manifest his primary interest in this separate matter, in support of his primary interest. This is called a length (*Orech*) of knowledge-*Da'at*, in that he does not forget his primary interest even as he is engaged in what appears to be an entirely separate and secondary matter. The same is true in the service of *HaShem*-יהו"ה, blessed is He, that although a person may be engaged in matters that seem to be secondary to, or entirely unrelated to the service of

when an adult lusts for a particular thing, he is not satisfied with just a little, but desires it in many different ways. This is not the case with a child etc. This is similar to what I heard from our saintly master and teacher, the Mittler Rebbe, whose soul is in Eden, in explanation of the verse,⁷⁰ “The meek will increase their joy in *HaShem*-יהו"ה.” He explained that the abundant combinations of the letters (*Otiyot*) of thought, speech, and action, which are the vessels (*Keilim*) for the essential attribute, which is the power of lust (*Ko'ach HaMit'aveh*), are rooted in the aspect of the mental bond of knowledge-*Da'at*. This should suffice for the understanding.)⁷¹

Now everything we explained above, is from above to below. That is, it refers to one who is wise (*Chacham*) and conceives insight and wisdom from his essential power of

HaShem-יהו"ה, blessed is He, such as the requisite engagement in matters of the transient physical world, nonetheless, all these aspects can be part and parcel of his service of *HaShem*-יהו"ה, blessed is He, provided that the depth of the knowledge-*Da'at* of *HaShem*-יהו"ה, blessed is He, and adhesion to Him is the primary and essential pursuit. (See Likkutei Biurim of Rabbi Hillel of Partich to Shaar HaYichud, Ch. 1, Biur 1; Mishneh Torah of the Rambam, Hilchot De'ot 3:2; Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of Unity (*Shaar HaYichud*).

⁷⁰ Isaiah 29:19

⁷¹ That is, if a person has a strong mental attachment and desire for something, he will think about it in many ways and with many letters, he will speak about it in many ways and with many letters and he will express it in letters of action in many ways and with many letters. That is, what one thinks, speaks and does indicates what he is mentally attached to and lusts after in his mind of knowledge-*Da'at*. Therefore, if he transforms his power of lust and turns it toward Godliness, his mind becomes filled with Godly thoughts and letters, as will his speech and action. The extent of the length (*Orech*) of knowledge-*Da'at*, and thus the extent of the abundance of letters and vessels, is commensurate to the depth (*Omek*) of his bond of knowledge-*Da'at*. The opposite is also true. If a person does not have a deep mental bond to the essence of something, and actually has no real interest in it, he will not have an abundance of thoughts and letters into it. For example, he will not willingly read a book on a subject he has no interest in, and will certainly not write one.

conceptualization (*Ko'ach HaMaskeel*), which progresses in an orderly manner of gradation from above to below. In other words, the flow of intellect, which is the width (*Rochav*) of wisdom-*Chochmah*, is drawn forth from that which transcends intellect, through the depth (*Omek*) etc. There can then be a subsequently drawing forth of the power of the length (*Orech*) of wisdom-*Chochmah*,⁷² to bestow influence on the width (*Rochav*) of the understanding-*Binah*, which is the essence of understanding-*Binah* itself, through its own depth (*Omek*). Then, the length (*Orech*) of understanding-*Binah* is drawn forth to greatly lower the matter, to the point that it can be brought close to the vessel of one's physical brain and mind, or to the comprehension of a small child etc. All this is brought about through knowledge-*Da'at*, which awakens the power of conceptualization (*Ko'ach HaMaskeel*) to bring forth insight and to comprehend and grasp.

However, a student who hears the intellectual matter from his master and teacher, initially only hears the externality (*Chitzoniyyut*) of the intellect, which are the letters of the explanation of the understanding-*Binah*.⁷³ We see that when he

⁷² That is, the length (*Orech*-אורך) is preceded by and dependent upon the expanse of the width (*Rochav*-רוחב) which is itself dependent upon the depth (*Omek*-עומק), and they thus follow from one another in succession. (See Shaar HaYichud Ch. 1.) This is hinted at in the fact that the numerical value of width-*Rochav*-רוחב-216 is equal to the numerical value of depth-*Omek*-עומק-216, which is the strength-*Gevurah*-גבורה-216 of the fear-*Yirah*-יראה-216 of *HaShem*-יהו"ה blessed is He, which is itself the foundation and root of wisdom-*Chochmah*, as it states (Psalms 111:10), "The beginning of wisdom-*Chochmah* is the fear of *HaShem*-יהו"ה."

⁷³ That is, initially he does not grasp the depth (*Omek*), but only the external letters (*Otiyot*) of the explanation, as previously explained about the teaching (Talmud Bavli, Avoda Zara 5b), "It can take forty years for a person to grasp the depth of his teacher's intent."

subsequently wishes to truly understand the matter clearly, to its depth, he must greatly toil within himself. It is only after much toil that he reaches and attains the depth (*Omek*) of the intellectual matter, as it is included in the power of conceptualization (*Ko'ach HaMaskeel*). Only then is he able to conceive of and draw forth novel insights and bring forth new comprehensions from it.⁷⁴ We therefore must say that, for him, the order is from below to above, as will be explained. This is one difference between them.

There is also a second difference in that when the teacher conceives a new insight into the subject, it all is automatically drawn forth because of the depth of his knowledge and bond (*Ha'amakat HaDa'at*) to the subject matter. In contrast, for the student to conceive new insights from what he heard from his teacher, he must awaken a new power within himself, which is the power of analysis (*Iyun*).

7.

To clarify, there are three aspects: There is the aspect of in-depth study and analysis (*Iyun*), there is the aspect of the depth of the bonding and adhesion of his knowledge

⁷⁴ For example, when a child first learns that “one apple and one apple equal two apples,” although he may understand the words of explanation at the time, he still is incapable of adding any two numbers together. Nevertheless, conveyed with that short explanation, is the entire depth of the subject of addition. Thus, after much toil and practice, when he indeed grasps the underlying depth and principle, he will be able to add any two numbers together without limit, including numbers that he was never expressly taught by his teacher. (See *Shaar HaYichud* translated as *The Gate of Unity*, Ch. 1 and the notes there.)

(*Ha'amakat HaDa'at*) and there is the aspect of the delving of the concentration (*Ma'ameek*).⁷⁵

The term “delving-*Ma'ameek*-מעמיק” is in the causative form,⁷⁶ indicating that he actively engages in bringing out the depth (*Omek*) of wisdom-*Chochmah* and understanding-*Binah*. In other words, this is as we previously explained, that he actively bonds his concentration to the essence of the thing. (This results from his appreciation of it, which is called the “*Choosh*-שוש,” and is the bond of desire that he has for it, as explained above.) Through this, he awakens his power of conceptualization (*Ko'ach HaMaskeel*) to conceive and grasp the subject both in general and in detail.⁷⁷

⁷⁵ That is, in the order of ascent from below to above by the recipient (*Mekabel*), the order is that there must first be the aspect of in-depth study and analysis (*Iyun*) also called contemplation-*Hitbonenut*. This is followed by the bonding and adhesion of his knowledge and attention (*Ha'amakat HaDa'at*), which is itself followed by the aspect called “delving” (*Ma'ameek*). For the teacher and bestower of influence, however, the order differs, as will soon be explained.

⁷⁶ That is, the root of the term “delving-*Ma'ameek*-מעמיק” is “depth-*Omek*-עומק.” The prefix letter *Mem*-מ modifies the term to the causative active form, known as “*Lashon Maf'il*-לשון מפעיל.” (For other examples see Rashi to Exodus 8:5 and elsewhere.)

⁷⁷ In order to better understand this next section, a preface is necessary regarding the faculty of knowledge-*Da'at*. It is explained that the root of knowledge-*Da'at* actually transcends wisdom-*Chochmah* and understanding-*Binah*. However, as known, there are two aspects of knowledge-*Da'at*, as hinted at in the verse (Samuel I 2:3), “*HaShem*-יהוה is a God of knowledges-*De'ot*-דעות,” which utilizes the term “knowledge-*Da'at*-דעת” in the plural form, indicating multiple aspects of knowledge. The two primary aspects are called the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*). Now, the aspect of the lower knowledge (*Da'at Tachton*) is lower than wisdom-*Chochmah* and understanding-*Binah*. This refers to when one binds his thought and intellect to matters that he already has comprehended in his mind of understanding-*Binah*, and desires to find the essential point and “therefore” that arises from the intellectual matter. It is this aspect that awakens and gives rise to the emotions of the comprehension, which subsequently come to be revealed in the heartfelt emotions. Now, the upper knowledge (*Da'at Elyon*) has several aspects. The first aspect is the aspect of knowledge-*Da'at* that

unifies wisdom-*Chochmah* and understanding-*Binah*. That is, this aspect of knowledge-*Da'at* is beneath wisdom-*Chochmah* and above understanding-*Binah*, and is thus the intermediary that bonds them. An example of this aspect of knowledge-*Da'at* is when he has already conceived the essence of the idea in his mind, only that it has not yet become settled in his mind, in that he has not yet grasped it in a way of letters (*Otiyot*) or explanations. In this case, what he will do is bind his thought and intellect to the essence of the idea with a very strong bond, desiring to manifest the matter in letters (*Otiyot*) and explanations. It is due to this aspect of knowledge-*Da'at* that the existence of the tangible explanation will become revealed in letters, which is called understanding-*Binah*. Thus, this aspect of knowledge-*Da'at* is what bonds the essential idea, which is the wisdom-*Chochmah*, with the letters and explanations, which is the understanding-*Binah*. However, there is yet another aspect of knowledge-*Da'at* that transcends wisdom-*Chochmah*. This refers to when he has not yet conceived of the matter and seeks to conceive intellectual insight into the matter. In this case, he bonds himself to his power of conceptualization (*Ko'ach HaMaskeel*), through which the essence of the intellectual matters is born, subsequently coming forth into the revelation of wisdom-*Chochmah* from that which transcends wisdom-*Chochmah* itself. However, the primary aspect of knowledge-*Da'at* is the aspect of the bond to the essence of the thing itself, due to his appreciation of its great value and importance. This sense of appreciation of its value and importance, is of the essence of the soul itself, quite literally. It is this bond of the essence of his soul, that gives rise to delight and pleasure in this thing that he has a feel and appreciation for. Moreover, because of the essential pleasure and appreciation he has for it, he is always desirous of it. We thus find that it is the aspect of knowledge-*Da'at* that affects a drawing forth of the essence of the thing into the aspects of pleasure (*Ta'anug*) and desire (*Ratzon*). It is this aspect of the revelation of the desire (*Ratzon*) of the soul in a way of constancy, in that he constantly desires this thing, that is called the "appreciation-*Choosh* חוש." Now, commensurate to the feel and appreciation (*Choosh* חוש) that he has for the thing, so likewise will be the bond of his intellect to it, to conceive and comprehend it. This is to say that commensurate to the depth of his bond to the essence of the thing, will be the bond of the aspect of *Da'at*-knowledge that awakens and draws forth wisdom-*Chochmah* from that which is above wisdom-*Chochmah* into revealed wisdom-*Chochmah*. Similarly, it is commensurate to this bond that there subsequently is a drawing forth from wisdom-*Chochmah* to understanding-*Binah*, through the aspect of the knowledge-*Da'at* that bonds the two. All of these aspects are called the upper knowledge (*Da'at Elyon*). Nevertheless, it is commensurate to this that there subsequently is a drawing forth of the aspect of knowledge-*Da'at* that bonds the comprehension of understanding-*Binah* to the emotions of the heart, through which he experiences the aspect of constant love and heartfelt yearning for the thing that he desires with his heart. We thus find that the aspect of the intellect that is called wisdom-*Chochmah*, is solely the expression of the more essential power of knowledge-*Da'at*, which itself is concealed. For, the conceptualization of the thing is only a grasp and knowledge of the existence of the thing. In contrast, the aspect of knowledge-*Da'at* is the bond to the essence of the thing itself. (Even so, when

(For, as known,⁷⁸ “wisdom-*Chochmah* and understanding-*Binah*, go forth as one,” since they both are rooted in the power of conceptualization (*Ko’ach HaMaskeel*). Thus, through the aforementioned aspect of the delving-*Ma’ameek* of the concentration, he awakens the two **roots** so that they come to be revealed in the mind of wisdom-*Chochmah* and in the mind of understanding-*Binah*. This should suffice for the understanding.)

In contrast, the aspect of deepening the bonding and adhesion of his knowledge (*Ha’amakat HaDa’at*), refers to after the intellect and comprehension come forth into revelation in his mind of wisdom-*Chochmah* and understanding-*Binah*. At this point, the revealed faculties of his intellect and comprehension come to be in a state of adhesion to it, to the point that he is incapable of separating his attention from it.⁷⁹

comparing wisdom-*Chochmah* to understanding-*Binah* there also are these two aspects of the essence of the thing and its expression and spreading forth. That is, wisdom-*Chochmah* is the conceptualization of the essential existence of the thing, and not its particular qualities. In contrast, when there is a revelation of the particular qualities of the matter, there is a drawing forth of the revealed explanations that garb the essential existence of the intellectual matters in particular letters and specifications, in abundant detail, which is the aspect of understanding-*Binah*. That is, compared to wisdom-*Chochmah*, understanding-*Binah* is like an expression from the essential intellect, and is itself only like a garment to it.) (See Likkutei Biurim of Rabbi Hillel of Paritch to Ch. 1 of Shaar HaYichud, Biur 1, p. 149c; Sefer HaMaamarim 5569 p. 15 and on; Torah Ohr Mishpatim 19a and on; Sefer HaMaamarim 5670 p. 115 and on, and elsewhere.)

⁷⁸ See Zohar (Idra Zuta) Ha’azinu 290b; Also see Yonat Ilem Ch. 44; Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D), Ch. 9, and elsewhere.

⁷⁹ In the service of *HaShem*-יהוה, blessed is He, this matter may be understood as it is expressed by the Rambam in Laws of Repentance (*Hilchot Teshuvah* 10:6), as follows: “It is a well-known and clear matter that the love of the Holy One, blessed is He, does not become bound to a person’s heart, until he becomes obsessed with it at all times, as is fitting, leaving everything in the world aside for this. This accords with the commandment (Deut. 6:5), ‘You shall love *HaShem*-יהוה, your God, with

This aspect is called the deepening of the bond and adhesion of his knowledge (*Ha'amakat HaDa'at*), in that he deepens the adhesion of his knowledge-*Da'at* to bond himself to the revealed wisdom-*Chochmah* and understanding-*Binah* themselves.

(This is not the case with the aforementioned aspect indicated by the term “delving-*Ma'amik*-מַעְמִיק,” in which case he is actively engaged in activating the **depths** of wisdom-*Chochmah* and understanding-*Binah*, through bonding his mind to the power of conceptualization (*Ko'ach HaMaskeel*), as explained above. In contrast, the aspect of deepening the bond and adhesion of his knowledge (*Ha'amakat HaDa'at*) is that he affects an adhesion of the depth of his concentration-*Da'at* to the wisdom-*Chochmah* and understanding-*Binah* themselves, as mentioned above.)

The aspect of wisdom-*Chochmah*, which is the conception itself, and the aspect of understanding-*Binah*, which is the comprehension itself, are only expressions of the essence of the thing. Nevertheless, by bonding his mind to wisdom-*Chochmah* and understanding-*Binah*, with the bond and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*), he is able to bring forth the essence of the concept

all your heart and with all your soul.’ One cannot love the Holy One, blessed is He, except through knowledge-*Da'at*, in that he knows Him. One’s love of *HaShem*-יהוה is commensurate to one’s knowledge-*Da'at* of Him. A lesser knowledge-*Da'at* will arouse a lesser love and a greater knowledge-*Da'at* will arouse a greater love. It is therefore necessary for a person to seclude himself in order to understand (*Binah*) and conceive (*Chochmah*) matters of wisdom and understanding that make his Creator known to him, according to the capacity that man possesses to comprehend and grasp, as was explained in the Laws of the Foundations of the Torah.” (Also see Hilchot Yesodei HaTorah 2:2, and Hilchot De’ot 3:2.)

and manifest it in many explanations and different reasons. (This is due to the bonding and adhesion his knowledge and concentration (*Ha'amakat HaDa'at*) to the essence of the concept. This is called “the bonding *Da'at*” (*Da'at HaMechaber*) which unifies wisdom-*Chochmah* and understanding-*Binah*, in accordance with the teaching,⁸⁰ “If there is no knowledge-*Da'at*, there is no understanding-*Binah*.” He is then subsequently able to manifest the matter in a multitude of analogies and various explanations, until the concept becomes settled in his mind, in a completely settled manner. (That is, this is due to the delving of his concentration into the depth (*Omek*) of the understanding-*Binah*, which is called the crown-*Keter* of understanding-*Binah*, and to draw it forth until the aspect of understanding of understanding-*Binah of Binah*, which is the manifestation of the explanation in something separate, such as analogies etc. This is the aspect of knowledge-*Da'at* as it is after the depth (*Omek*) of understanding-*Binah* has been attained. Thus, in regard to this aspect it states,⁸¹ “If there is no understanding-*Binah*, there is no knowledge-*Da'at*.”) He then is also able to lower the concept, so that even a small child will be able to grasp the concept.

Now, these two aspects of “delving-*Ma'amik*-מַעְמִיק,” and “the deepening of the bonding and the adhesion his knowledge (*Ha'amakat HaDa'at*),” are from the perspective of the teacher who brings forth novel insights from within himself.

⁸⁰ Mishnah Avot 3:17

⁸¹ Mishnah Avot *ibid*.

However, the third aspect, which is called, in-depth analysis (*Iyun*), is the aspect of concentration and focus and the sublimation of the tangible (*Yesh*) to the intangible (*Ayin*). This is to say that he invests his intellect in the aspect of the letters (*Otiyot*) which are called tangible (*Yesh*) and he exerts himself to find and discover the intangible (*Ayin*) aspect that is manifest within them, which is the aspect of the essential point of the explanation, called the intangible “nothing” (*Ayin*) of the tangible “something” (*Yesh*) of the understanding-*Binah*. (This is called the aspect of the crown-*Keter* of understanding-*Binah*, as previously explained.)

Now, this aspect of in-depth analysis (*Iyun*) only applies to the student, who hears an intellectual matter from his teacher. For, at first, he only receives the externality of the intellect, which is the intellect as it is manifest in the explanations and analogies that the teacher produced and within which he garbs the essence of the idea. This is the aspect of the length (*Orech*) of the teacher. Thus, when the student wishes to come to the depth of the idea, it is necessary for him to begin with the aspect of in-depth analysis (*Iyun*), which is the toil and exertion that he must undergo to discover its depth (*Omek*). From the perspective of the recipient student, this aspect of in-depth analysis (*Iyun*) is called understanding of understanding-*Binah of Binah*.

(To clarify, there are two powers within the aspect of understanding of understanding-*Binah of Binah*. The first is the power of descent, to garb the intellect and idea in various garments, which is the aspect of the length (*Orech*). This is the

aspect of understanding of understanding-*Binah of Binah*, as it is in the bestower of the influence (*Mashpia*). The second is the power of ascent, which is the aspect of the sublimation and divestment required to ascend from the tangible “something” (*Yesh*) to the intangible “nothing” (*Ayin*). This aspect is the aforementioned in-depth analysis (*Iyun*) which is the aspect of the understanding of the understanding-*Binah of Binah* of the recipient.)

This aspect corresponds to the letter *Nun-נ*, which when spelled out (*Nun-נ*נו) contains the long final *Nun-נ*.⁸² The bent *Nun-נ* is indicative of the aspect of the sublimation and nullification in ascent from the tangible “something” (*Yesh*) to the intangible “nothing” (*Ayin*), which is the aforementioned aspect of in-depth analysis and study (*Iyun*). In contrast, the long, final letter *Nun-נ* is indicative of the aspect of the aforementioned length (*Orech*), which refers to the drawing forth from the intangible “nothing” (*Ayin*) to the tangible “something” (*Yesh*). The reason that the bent *Nun-נ* precedes the long final *Nun-נ* is because every bestower of influence (*Mashpia*) is himself a recipient (*Mekabel*) relative to that which is higher than him. His ability to bestow influence to that which is beneath him, follows from and is commensurate to the depth (*Omek*) of his own reception from that which is higher than him. It is for this reason that the long, final *Nun-נ* is

⁸² See Shaar HaYichud, Ch. 1; Magen David by the Radba”z (Rabbeinu David ben Zimra), section on the letter *Nun-נ*; Also see Pardes Rimonim of the Rama”k (Rabbi Moshe Cordovero), Shaar HaOtiyot, section on the letter *Nun-נ*.

contained in the expanded form of the bent *Nun*-ן"ו, and is secondary to it. This should suffice for the understanding.)

Now, from the aspect of the aforementioned in-depth analysis and study (*Iyun*), one comes to the depth (*Omek*) of the idea, which is called the depth (*Omek*) of understanding-*Binah*, and is its essential point. He is then affected to be in a state of bonding and adhesion of knowledge and concentration (*Ha'amakat HaDa'at*). This is to say that there is a focus and concentration of all of the powers of his intellect to bond to the depth of the concept (*Omek HaMoosag*), as mentioned above. However, this is in a manner in which his adhesion is to the depth of the concept (*Omek HaMoosag*) itself, as it still transcends the aspect of revealed comprehension in length (*Orech*) and breadth (*Rochev*). (Nevertheless, through the in-depth analysis (*Iyun*) itself, one only comes to grasp the depth that is manifest within the comprehension of the length (*Orech*) and width (*Rochev*) etc.) It is the bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*) that brings him to the aspect of the essence of the wisdom-*Chochmah* which is manifest in the depth of the concept (*Omek HaMoosag*). For, it is the aspect of the bonding and adhesion of knowledge and concentration (*Ha'amakat HaDa'at*) to the depth, which is what bonds wisdom-*Chochmah* and understanding-*Binah*. He is thereby able to discover new ideas and explanations within which to manifest this intellectual concept. (For, the intellectual concept is like a *Heyulie* ability relative to the explanations of the understanding-*Binah*. Thus,

from a single intellectual concept, one is able to discover and draw forth a multitude of explanations etc.)

Moreover, it is through the bonding and adhesion of knowledge and concentration (*Ha'amakat HaDa'at*) to the depth of the comprehension (*Omek HaMoosag*), that one arrives at the aspect of the depth of wisdom-*Chochmah* itself. This refers to the bond between wisdom-*Chochmah* and that which transcends wisdom-*Chochmah*. That is, he is thus able to awaken the power of conceptualization (*Ko'ach HaMaskeel*) and to conceive novel concepts and insights without limit or measure. Thus, from the limited and lowered explanation of the concept that were received from his teacher, he subsequently is able to grasp and comprehend loftier intellectual matters, in successive levels of elevation. It is this aspect that is called by the term “delving-*Ma'amik*-מַעְמִיק” in the causative form, indicating that he actively engages in bringing out the depth (*Omek*) of wisdom-*Chochmah* and understanding-*Binah*. For, it is from the power of conceptualization (*Ko'ach HaMaskeel*) that he is able to conceive novel insights and grasp novel comprehensions etc. (That is, wisdom-*Chochmah* (which is the aspect of insight) and understanding-*Binah* (which is the aspect of comprehension) each have a root in the power of conceptualization (*Ko'ach HaMaskeel*), as previously mentioned.)

We thus find that the recipient (*Mekabel*) also possesses all three of these aspects, beginning with the aspect of in-depth analysis and study (*Iyun*). This is followed by the bonding and adhesion of his knowledge and concentration (*Ha'amakat*

HaDa'at) to the depth, after which he comes to the aspect of delving (*Ma'amik*), which is the loftiest of the levels, as explained before.

In the student, all this is in a manner of ascent from below to above. In contrast, when it comes to the teacher who brings forth the intellect from within himself, it is only applicable for there to be the two levels of “delving” (*Ma'amik*) and the bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*) to the depth. The aforementioned aspect of in-depth analysis and study (*Iyun*) is not applicable to him. For, since he already has complete grasp of the intellectual subject in its entirety, including all its particular explanations and garments of various analogies, he no longer requires in-depth analysis (*Iyun*) at all, since he is already able to conceptualize and grasp the idea as it is, without any garments at all. The only reason he produces the garments is solely because they are necessary to the recipient. He therefore has no need to delve into the letters and garments that he produced, (which is called in-depth study and analysis (*Iyun*)). This is because the garments and letters are brought forth automatically on their own through the bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*) to the depth and essence of the idea and to the depth and essence of the comprehension, as is easily understood by all. Thus, this explanation should adequately suffice.

Now, it was explained above, that the power that brings one to the bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*) to the depth, is commensurate to the appreciation and feel (*Choosh*) he has for the essence of the thing itself, as we said before. We thus find that in both aspects of knowledge-*Da'at*, it is rooted in the aspect of the skull-*Galgalta*,⁸³ as mentioned before.

However, the power that brings one to the aspect of in-depth study and analysis (*Iyun*), transcends the aspect of the appreciation and feel (*Choosh*). For, the root of the appreciation and feel (*Choosh*) is in the skull-*Galgalta*, as mentioned before, which is the aspect of that which transcends and encompasses (*Makif*) the intellectual faculties.

In contrast, the root of in-depth study and analysis (*Iyun*) is the aspect of the bond that he has in the inner point of the heart. This is called the “understanding of the heart” (*Ovanta d'Leeba*),⁸⁴ which is the aspect of the inner pleasure

⁸³ That is, the desire (*Ratzon*) that transcends intellect (*Sechel*).

⁸⁴ See Talmud Bavli, Megillah 24b – The Talmud discusses the blessings that one who is blind from birth may or may not recite. It states that one who is blind may recite the blessings of the *Shema*, and he may also translate the Torah reading. Rabbi Yehuda, however, had stated that one who has never seen the luminaries in his life may not make the blessing over the luminaries. The Talmud thus continues and states that it was taught in a Baraita that they said to Rabbi Yehuda: Many have seen enough (with their mind) to expound upon the Act of the Chariot (*Ma'aseh Merkavah*), although they have never seen it, and thus question the ruling of Rabbi Yehudah. In response, the Talmud presents an answer in defense of Rabbi Yehuda's ruling, that in regard to the Act of the Chariot (*Ma'aseh Merkavah*), the matter depends upon the “understanding of the heart” (*Ovanta d'Leeba*), and that one can concentrate his mind and knowledge (*Da'at*) and understand it, even though he has not seen it. In contrast, the blessings over the luminaries are due to the benefit that

and delight that is concealed in the point of the heart. This pleasure is a simple pleasure (*Ta'anug Pashut*) and not a composite pleasure (*Ta'anug Murkav*) at all. The source for the aspect of the desire that transcends reason, which is called the skull-*Galgalta*, is from this pleasure.⁸⁵ (This accords with what

one derives from them, and one who is blind does not derive benefit. Thus, according to Rabbi Yehudah, he should not recite that blessing. (Also see Tosefot to Talmud Bavli, Avodah Zarah 28b that the term “*Ovanta*-אבנתא” is a term of “understanding-*Havanah*-הבנה.”) (In terms of the manifestation of this aspect of the understanding, it is possible to say that this aspect of the “understanding of the heart” (*Ovanta d'Leeba*) is reflected in the words, “my heart tells me-*Leebee Omer Li*-לבי אומר לי,” (see for example Rashi to Exodus 28:4 and elsewhere) indicating that this is a matter of sensing and feeling the matter at its very essence and depth. However, what is being referred to above is the **root** of this aspect of “the understanding of the heart (*Ovanta d'Leeba*).” That is, this essential point of the heart which is the cause of the pull toward the in-depth study and analysis (*Iyun*) in the first place, actually even transcends the root of the aforementioned aspects of knowledge-*Da'at*. It is for this reason that it is specifically the in-depth study and analysis (*Iyun*) that awakens all of the other powers of the mind, and subsequently, the revealed emotions of the heart.) This will now be explained in greater detail.

⁸⁵ To clarify, in the stature of the crown-*Keter*, there are two aspects. There is the aspect called *Atik Yomin*, which generally corresponds to the pleasure, and there is the aspect called *Arich Anpin*, which generally corresponds to the desire. Now, as previously mentioned, the stature called *Arich Anpin*, corresponds to the skull-*Gulgalta*, and is the root of the revealed desires of the soul. However, the aspect of *Atik Yomin* transcends the skull-*Gulgalta* of *Arich Anpin*. Moreover, it is only the seven lower *Sefirot* of the stature of *Atik Yomin* that manifest within the revealed composite desires of the skull-*Gulgalta*, as previously explained, and thus are the aspect of a composite pleasure (*Ta'anug Murkav*) in that they become mingled with the external matter and object of the desire. In contrast, the three upper *Sefirot* of *Atik Yomin*, which correspond to the inner essential pleasure of the essence of the soul, entirely transcend the revealed composite desires, and are thus the aspect of the simple pleasure (*Ta'anug Pashut*) of the soul. It is this aspect of the innermost pleasure of the soul about which Sefer Yetzirah (2:4) states, “There is nothing loftier than pleasure.” For, although the soul itself entirely transcends even the simple pleasure (*Ta'anug Pashut*), nevertheless, the essence of the soul is drawn after pleasure, and thus, it is this simple essential pleasure that draws forth the essence of the soul. A physical example of this type of pleasure can be seen in a person’s pleasure in living, which is a simple pleasure (*Ta'anug Pashut*). Although this the most fundamental of all physical pleasures, it is not a revealed or composite pleasure, and is generally not even felt at all, unless there is an opposing force to his life and health, may the Merciful One save us. It is specifically then that his pleasure in living

I heard from the revered and famous Chassid, Rabbi Zalman Zezmer of blessed memory, that it is the aspect of the “understanding of the heart” which is the source for the aspect of the skull-*Galgalta*.) It is this aspect about which the Zohar states,⁸⁶ “understanding-*Binah* is the heart.” That is, it is this aspect that awakens him to divest his thoughts of all other thoughts and to think only about the particular matters that relate to the concept he desires to comprehend, which is the aforementioned aspect of in-depth analysis and study (*Iyun*).

We therefore find that the root of the in-depth analysis and study (*Iyun*) is actually loftier than even the root of the loftiest level of knowledge-*Da'at*, which is called “delving-*Ma'amik*.”

With the above in mind, we may understand an additional matter. For, in truth, when we delve further into it, we find that there is an aspect of in-depth analysis (*Iyun*) even

will become revealed through the revelation of his anguish in its opposite. For example, one does not realize how much he appreciates and enjoys breathing until he can no longer breathe, God forbid, even though his pleasure in breathing was always present and is constant and superior to all other physical pleasures. In other words, this is not to say that he did not appreciate and delight in breathing before, only that he usually remains unaware of it. Certainly, when a person does come to realize and appreciate the value of the gift of every moment of their life, their life is transformed and elevated. That is, they will come to live a life of meaning and purpose, making the most of every precious moment. If this is the case when it comes to transient physical life, how much more so is this true of the constant pleasure and delight of the essence of the soul in the Singular Preexistent Intrinsic and Essential Being of HaShem-יהו"ה, blessed is He, Who is more constant and necessary than even breath itself. Although a person may remain unaware of the true reality of our utter dependence on *HaShem*-יהו"ה, blessed is He, for our very existence at every moment, this in no way diminishes the reality or constancy of the matter, much like one generally remains unaware of his dependence on the air that he breathes. This will soon be further explained in greater detail. (See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 6 and 24, and the notes there.)

⁸⁶ Introduction to *Tikkunei Zohar*, 17a – בינה ליבא ובה הלב מבין –

in the teacher who is the bestower of the influence. That is, although we previously explained that in regard to the teacher, the garments and analogies arise automatically of their own, due to the adhesion and bond of his knowledge and concentration (*Ha'amakat HaDa'at*) to the essence of the idea and its comprehension, nevertheless, when he must bestow this influence to a recipient, it is necessary for him to analyze all the analogies and explanations that are born of his essential grasp, and clarify which of them are appropriate to this particular student to whom he wishes to bestow the influence. For, if he bestows influence in a manner that is beyond the proper measure, it will not be properly received by the recipient.

Additionally, we observe that in this analysis (*Iyun*) that the teacher analyses within himself as to how to bestow the matter to the recipient, there is a clarification and refinement, to separate and remove any errors that may have been initially mingled in the intellect in a concealed manner. It is for this reason that the analysis (*Iyun*) is called the place in which refinement and clarification occurs. For, it is through it that there is a refinement and clarification of the depth of the conceptualization and the depth of the comprehension, even though they themselves transcend it.

Now, at first glance, this is not understood. Namely, how is it possible that they become refined and clarified through a power that is lower than them? However, based on what we explained above, it makes perfect sense. For, in truth, even though the in-depth analysis (*Iyun*) is below the aspect of the bonding and adhesion of his knowledge and concentration

(*Ha'amakat HaDa'at*) to the depth itself, nevertheless, its root is even higher than the root for the aforementioned bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*). For, the root of the bonding and adhesion of his knowledge and concentration (*Ha'amakat HaDa'at*) to the depth, is from the aspect of the skull-*Galgalta*. In contrast, the root of the in-depth analysis and study (*Iyun*) is even loftier, in the aspect of the “understanding of the heart” (*Ovanta d'Leeba*) which transcends the aspect of the skull-*Galgalta*, as explained above. This should suffice for the understanding.

(This also accords with what I heard from his honorable holiness, our master and teacher, the Rebbe,⁸⁷ whose soul is in the Supernal treasuries, in regard to young lads who desire to hear teachings of Chassidut, even though they do not yet know anything at all. He explained that this is due to the strong inner bond that they have in their hearts, which is called,⁸⁸ “wise

⁸⁷ The Mittler Rebbe

⁸⁸ Talmud Bavli, Gittin 67a; The Talmud presents a Baraita stating that Rabbi Isi ben Yehuda would recount the praises of the sages, each according to their characteristics. In regard to Rabbi Yehuda he stated, “Rabbi Yehuda is wise when he desires to be.” Since this was said in regard to the great sage Rabbi Yehuda, it is obvious that there is more depth to this praise. To understand it, another example given for this is the wisdom of Rabbi Akiva, who was a complete ignoramus in Torah until the age of forty. However, because of the true depth of the sincere desire of the core of his heart, in that he truly desired to bond to *HaShem*-יהוה, blessed is He, through His Torah, with the core of his soul to the point of self-sacrifice (*Mesirat Nefesh*), he attained a level of wisdom in Torah beyond all the sages, to the extent that he expounded mounds of laws even from the thorns of the letters. It is with respect to this type of desire that the teaching, “He is wise when he desires to be,” refers to here. That is, when one’s desire for Godly wisdom is with the essential point of his heart and the core of his soul, then he is able to come to conceptualize and attain wisdom that is far beyond the limitations of his intellectual capabilities, as the gates of wisdom will be opened for him, and he will be able to grasp wisdom that is far superior to and ungraspable by the average sage. It is for this reason that we recite, “Open **my heart** to Your Torah.” (Similarly, the converse is true as well, as

when he desires to be.” In other words, this is specifically an inner desire of the heart that entirely transcends reason and intellect.⁸⁹ This will suffice for the understanding.)

stated (Proverbs 17:16), “What good is money in the hand of a fool to purchase wisdom, when he has no heart?”) It is this aspect of the essential depth of the core of the heart that is referred to by the “understanding of the heart” (*Ovanta d’Leeba*), as will now be further explained. (See Maamarei Admor HaEmtza’ee, Bereishit p. 19 and on; Shemot Vol. 2, p. 386)

⁸⁹ In general, in the teachings of Chassidut, this aspect is called “the inner point of the heart” (*Pnimityut Nekudat HaLev*), and is the aspect of the singular *Yechidah* essence of the soul. It is this aspect of the heart that is hinted at in the verse (Psalms 27:8), “In Your behalf, my **heart** has said, ‘Seek My Presence;’ Your Presence, *HaShem*-יהוה, do I seek,” and is similarly referred to as (Psalms 44:22), “The recesses of the **heart**.” This aspect is much higher than the aspect of knowledge and comprehension of Godliness as it is grasped in the vessels of the mind and heart. Rather, it refers to the potential for self-sacrifice (*Mesirat Nefesh*) which transcends knowledge and recognition and which is equal in every Jewish soul, from the greatest to the smallest. That is, this is the aspect of the Godly light imbedded in the essence of the soul in its innermost essence. It is from this essential power that every Jew is capable of self-sacrifice (*Mesirat Nefesh*) for the sanctification of the Name of *HaShem*-יהוה, blessed is He, regardless of his intellectual stature. Regarding this aspect of the soul, *Zohar* (Vol. 1, 244b; Vol. 2, 114a) states, “Even though you wander here and there, My impression remains within you etc.” The words, “Wandering here and there,” refer to the externality of the vessels of the mind and heart which can become completely preoccupied in other matters until they fall into the category of forgetfulness and removal of the attention and awareness of *HaShem*-יהוה, blessed is He, which is the aspect of exile. Nonetheless, “My impression” - which is the aspect of the essential inner point of the heart, and is the essential point of the desire that even transcends the arousal of desire - “remains within you.” This is because within aroused desires there can be changes and exchanges, such as preoccupation in earning a livelihood, whereas within the essential point of the heart at its ultimate depth, no change at all is applicable. Rather, it always cleaves to its source in *HaShem*-יהוה Above. This aspect is also called the Indwelling Presence of *HaShem*-יהוה, blessed is He, the *Shechinah*, that dwells within the souls of the Jewish people. Thus, it is due to this essential Godly aspect of the essence of the soul that it is automatically drawn to matters of Godliness, and is thus automatically awakened and pulled to the teachings of Chassidut, in a manner that entirely transcends intellect and reason. To understand this further, let us preface with an explanation of the innerness of the heart and the externality of the heart. For, as known, there are two levels in the pleasure (*Ta’anug*) and desire (*Ratzon*) of the soul. The first is the simple pleasure and desire (*Ta’anug v’Ratzon Pashut*) of the essence of the soul itself. This pleasure and desire is entirely bound up with the essence of the soul, to the point that it is called the soul itself, as in the verse (Genesis 23:8;

Kings II 9:15), “If it is truly your desire-*Nafshecha*-נפשך,” which also means your soul-*Nafshecha*-נפש. Similarly, the term *Nefesh*-נפש is also used in reference to this aspect of the simple pleasure of the soul, as in the verse (Exodus 31:17), “on the seventh day He rested and was refreshed-*VaYinafash*-וַיִּנַּפֵּשׁ.” This simple pleasure and desire of the soul is primarily in being entirely given over to *HaShem*-יהוה, blessed is He, with complete self-sacrifice (*Mesirat Nefesh*) in the acceptance of the yoke of His Kingship, as we recite (Deuteronomy 6:5), “You shall love *HaShem*-יהוה your God... with all your soul (*Nafshecha*-נפש) and with all your being (*Me’odecha*-מְאֹדָךְ).” This aspect is called, “The Innerness of the Heart” (*Pnimitiyut HaLev*) and is also called, “Abundant Love” (*Ahavah Rabbah*) of *HaShem*-יהוה, blessed is He, that entirely transcends intellect and is altogether unlimited. The second level of desire is called, composite desire (*Ratzon Murkav*), since it is composed of the intellect and reasoning for the desire and manifests within the vessel of the brain. That is, it comes into the category of the parameters of limitation and measure, with a palpable arousal of the heart. It thus is called, “The Desire of the Heart” (*Re’uta D’Leeba*), in that it is a desire that is born in the heart and mind according to the reasoning for the love. That is, it is a conditional love that depends on something, and (Mishnah Avot 5:16), “when that something ceases, the love ceases,” as known. Thus, this kind of love is called, “The Externality of the Heart” (*Chitzoniyut HaLev*). Because of these two aspects, there are two approaches that arise in the service of *HaShem*-יהוה, blessed is He. There is a manner of service of *HaShem*-יהוה, blessed is He, with the desires of the heart (*Re’uta d’Leeba*) which is analogous to two lovers whose love for each other is very strong and transcends intellect and reason and is a love that is entirely unconditional, but nevertheless, is only on the level of revelation (*Gilyu*). It therefore is possible for it to become concealed. The same is the case when the love of *HaShem*-יהוה, blessed is He, with the desires of the heart (*Re’uta d’Leeba*) is only on the level of revelation (*Gilyu*). That is, even though it transcends reason and intellect, nevertheless, it is solely on the level of revelation (*Gilyu*), and it therefore is possible for it to become concealed. Thus, the awakening of this love from concealment to revelation is dependent upon contemplation (*Hitbonenut*). This is similar to the analogy of the two lovers, mentioned above, that when their love is in a state of concealment, awakening it requires that they be reminded of their love for each other. Thus, this kind of love is limited, since it depends on that which awakens it. For, although it is true that once the love is awakened, it does not depend on anything, nevertheless, the very fact that the awakening and revelation of this love is dependent on something else to awaken it, is because this love is generally on the level of revelation (*Gilyu*), wherein it is possible and applicable for there to be a matter of concealment (*He’elem*). Higher than this is the level of the simple pleasure and desire of the heart (*Ta’anug v’Ratzon Pashut*) that is due to the essence of the soul itself. This is analogous to the love between a father and his child, which is an essential love. Because it is an essential love, the matter of concealment (*He’elem*) is not applicable to it, and it therefore is always revealed. For, when it comes to the level of the desire of the heart (*Re’uta d’Leeba*) that is due to the revelation (*Gilyu*), it is possible for it to be followed by concealment, such as matters of the opposing side of evil. This is because it is only

Now, we must further understand the explanation of the aforementioned matter, namely, how the aspect of in-depth analysis and study (*Iyun*) is rooted in the “understanding of the heart” (*Ovanta d’Leeba*). To further explain, it is known that in the aspect of wisdom-*Chochmah*, there are four levels. The first is the aspect of the *Yod*’ of wisdom-*Chochmah*, which is the flow of the insight of wisdom-*Chochmah* and is called the flash of insight.⁹⁰ (In the terminology of the received knowledge of Kabbalah, this is called the stature of the father-*Abba*.)

a matter of revelation (*Gilyu*) and is not of the essence (*Etzem*). Therefore, he still retains his sense of separate and self-existence, in which there is an object of his desire. Although, in this case, the object of his desire is to become entirely nullified of his sense of self-existence and be utterly included and unified with the Essential Self of *HaShem*-יהוה, blessed is He, nevertheless, since he still retains his sense of independent existence, it is possible for it to be followed by concealment and matters that relate to the opposing side of evil. However, this is not so when it comes to essential love of *HaShem*-יהוה, blessed is He, which is the matter of the encompassing light of the singular-*Yechidah* essence of the soul. It is this aspect of the soul, the singular *Yechidah* essence, which is called the inner point of the heart, which is the root of the pull of the soul to matters of Godliness in the first place, because of the Godly essence of the soul itself. (See the Opening Gateway – *Petach HaSha’ar* – to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 12; Also see the discourse entitled “*V’Yihiyu b’Nei Yisroel BaMidbar* – The Children of Israel were in the Desert” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 19, Ch. 3; Maamarei Admor HaEmtza’ee, Drushei Chatunah, p. 11; Vayikra Vol. 2 p. 776; Dvarim Vol. 2, p. 496, p. 511, and elsewhere. Also see the introduction of the Mittler Rebbe to Shaar HaYichud and Shaar HaEmunah, translated as Essential Faith, as well as Kuntres HaHitpaalut, translated as Divine Inspiration.)

⁹⁰ That is, this refers to the form of the seminal point and flash of the wisdom-*Chochmah* itself, as it comes forth into illumination and revelation of actual wisdom, as previously explained.

The second aspect is loftier than this, and is the *Aleph-אל"ף* of wisdom-*Chochmah*.⁹¹ This refers to the fact that the power that transcends wisdom-*Chochmah* – which is called conception-*Maskeel* – possesses the power to conceptualize intellect in the revealed illumination of intellect. For example, in an adult, his power of conceptualization (*Ko'ach HaMaskeel*) is prepared and ready to conceptualize novel intellect and insight. All that is lacking is the toil and exertion. (In the terminology of the received knowledge of Kabbalah, this aspect is called “the two *Mazalot* of *Notzer-נוצר* and *v'Nakeh-ונקה*,” which are the two roots that we mentioned earlier.⁹² That is,

⁹¹ The term *Aleph-אל"ף* means “to teach,” as in the verse (Job 33:33), “I will teach you wisdom-*A' Alephcha Chochmah-הכמה-אאלפך*.” The term is thus indicative of the aspect of the insight of (Job 28:12) “wisdom-*Chochmah*, which is found from nothing,” (from the aspect of the crown-*Keter*) as it comes forth specifically into an aspect of tangibility, at which point it is called by the term *Aleph-אל"ף* of the same root as the term, “*Ulpena-אולפנא*,” which means “learning” (see Targum Onkelos to Gen. 25:27 and elsewhere). This aspect of wisdom is thus indicative of how *HaShem-יהו"ה*, blessed is He, descends to be called the Master of the World-*Alupho Shel Olam-של עולם*, and thus already relates to worlds. (This is known as the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds – *Memale Kol Almin*. In contrast, the next level called wondrousness-*Pele-פלא* is indicative of how *HaShem-יהו"ה*, blessed is He, utterly transcends worlds. This is known as the light of *HaShem-יהו"ה*, blessed is He, that utterly transcends all worlds – *Sovev Kol Almin*.) (See the Opening Gateway – *Petach HaShaar* – to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 1 and on, and elsewhere.)

⁹² There are thirteen attributes of Mercy which *HaShem-יהו"ה*, blessed is He, revealed to Moshe, (Exodus 34:6). They are:

1. *E-L* - Benevolent God
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

these are the two aspects of the power to conceptualize and the power to comprehend. The light of the stature of the father-*Abba* “suckles” from the eighth *Mazal* (which is *Notzer*-נוצר), and the light of the mother-*Imma* suckles from the thirteenth *Mazal* (which is *v'Nakeh*-ונקה).⁹³

The third level, which is even loftier than this, is the aspect of wondrousness-*Pele*-פלא, and is the essence of the power to conceptualize (*Ko'ach HaMaskeel*) itself. It is impossible for this aspect itself to come forth into revelation at all.⁹⁴ Nevertheless, an example of this is a small child whose

11. *VaPeshah* - and Transgression

12. *V'Chata'a* - and Sin

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*-נוצר” and “*V'Nakeh*-ונקה,” are referred to as “*Mazalot*-מזלות.” The root of the word “*Mazal*-מזל” is “*Nozel*-נזל” 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*. (They are also referred to as the “Hairs-*Sa'arot*-שערות” 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.) Similarly, the term “*Notzer*-נוצר” shares the same letters as “pipe-*Tzinor*-צינור” and “desire-*Ratzon*-רצון” indicating the constricted flow of the desire as it descends to become the source for intellect. (See *Zohar (Idra Zuta) Ha'azinu* 289b; *Etz Chaim, Shaar HaKlallim*, chapter 5 and Shaar 13, Ch. 9-10; For further explanation, see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 25 and the notes there.)

⁹³ See *Etz Chayim Shaar HaKlallim*, Ch. 5 *ibid.*; Shaar 13 Ch. 9-10 *ibid.*; Shaar HaYichud, Ch. 25 *ibid.*

⁹⁴ As mentioned before, this aspect of wondrousness-*Pele*-פלא is indicative of how *HaShem*-יהוה, blessed is He, utterly and entirely transcends worlds. This is known as the light of *HaShem*-יהוה, blessed is He, that utterly transcends all worlds – *Sovev Kol Almin*. Nevertheless, as evidenced by the term “transcends all **worlds** – *Sovev Kol Almin*,” there already is some relation to worlds in this, albeit in a manner of negation. To clarify, there are two forms of grasp and comprehension. There is comprehension through direct grasp (*Hasagat HaChiyuv*) (which is the aspect of the aforementioned “teaching-*Aleph*-אלף” of wisdom-*Chochmah*), and there is comprehension through negation (*Hasagat HaShlilah*) (which is this aspect of the “wondrousness-*Pele*-פלא” of wisdom-*Chochmah*. Comprehension through direct

intellect is not yet prepared to come forth into revelation, yet even so, he possesses the power of conceptualization (*Ko'ach HaMaskeel*) in a concealed manner. Proof of this is from the teaching,⁹⁵ “Pumpkins are recognizable even when they first

grasp (*Hasagat HaChiyuv*) means that he comprehends the thing itself, and in a manner that his intellect is able to grasp and surround the concept, and the concept is grasped by the intellect. In other words, the intellect does not at all exit its state and standing, but rather, as it is in its state and standing, he grasps the subject. However, the comprehension through negation (*Hasagat HaShlilah*) is in such a way that he does not know the thing at all, but only knows that it is something wondrously beyond him. Even in this itself, he does not know the true being of the wondrousness of the thing, but rather, the totality of his knowledge is solely that he knows that this is something wondrous. (See the discourse entitled “*VaYihyu Chayei Sarah – And Sarah’s lifetime was*” 5712, translated in *The Teachings of The Rebbe – 5712, Discourse 4.*)

⁹⁵ Talmud Bavli, 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, “Pumpkins are recognizable even when they first bud.” The relevance of this analogy is as follows. It is explained that the above aspect of the power of conceptualization refers to the nature of the emotive attributes that is embedded in the essence of the Godly soul as it comes forth from the Godly source from whence it was hewn. (For, as explained before, the seven emotive attributes of *Atik Yomin* are manifest in the seven fixtures of *Arich Anpin*, which are the root of the proclivities and intellect of the Godly soul.) For example, the difference between Abaye and Rava (and similarly the essential differences between Hillel and Shammai) are fully present in the light of their soul from conception, even though they have not yet fully manifested in any light and illumination in actuality in vessels as of yet. This is demonstrated by the above incident, which proves that the light of the intellectual power of their souls is fully extant, only that it has not yet manifested within the vessels of intellect. It is thus explained that the difference between their responses is indicative of the very basis of their difference at their soul roots, which therefore also becomes apparent in all of their rulings even as they aged. (That is, both of these sages are rooted in the aspect of the transcendent encompassing lights (*Makif*), and they thus both responded by pointing upward. Nevertheless, there are two aspects to the encompassing lights (*Makif*), called the “close encompassing light” (*Makif HaKarov*) and “the distant encompassing light” (*Makif HaRachok*). Thus, because Rava was rooted in the “close encompassing light” (*Makif HaKarov*), he pointed up toward the ceiling, which is indicative of that which is transcendent but relates to comprehension and grasp, corresponding to the square final letter *Mem-ב*, which is

bud.” (In the terminology of the received knowledge of Kabbalah, this aspect is called the concealed wisdom – *Chochmah Stima’ah*.)

The fourth level is loftier than this, and is the aspect of the wisdom-*Chochmah* as it is in the essence of the desire. For, as known, the matter of desire (*Ratzon*) is that it is the flow and pull of the soul to manifest within its ten powers. It is for this reason that all ten powers of the soul are concealed within the desire (*Ratzon*). We therefore find that the aspect of the wisdom-*Chochmah* that is concealed in the essential desire, is the flow and pull of the soul itself, to manifest within the power of conceptualization (*Ko’ach HaMaskeel*). This aspect is the primary essence of the existence of the intellect. (In the terminology of the received knowledge of Kabbalah, this is the aspect of wisdom-*Chochmah* that is in the stature of the skull-*Gulgalta*.)

Now, it is known that every desire (*Ratzon*) must be preceded by pleasure (*Ta’anut*) at its beginning. This refers to the fact that the soul itself is drawn forth to a revelation of light

not equidistant on all sides, but is closer to the one in the center at some points. In contrast, Abaye is rooted in the “distant encompassing light” (*Makif HaRachok*) and thus went out and pointed to the sky, to that which is transcendent and beyond grasp, corresponding to the round letter *Samech*-ס, which is equidistant to the one in the center on all sides. It is explained that these two perspectives are the basis of their differing rulings as the vessels of their intellect matured, whereas the inner essential power of conceptualization never underwent any change at all, and was present in them throughout.) However, what this also demonstrates is that the intellect itself is merely a garment for the more essential aspect of this power of conceptualization of the soul itself. (See Maamarei Admor HaEmtza’ee, Drushei Chatunah Vol. 2, p. 710 and on; Sefer HaMaamarim 5717 p. 376 and on (discourse entitled “*U’Lkachtem Lachem*”); Torat Levi Yitzchak, Shas, p. 137 and on; Also see Siddur Im Dach, Erev Shabbat 164d; Maamarei Admor HaEmtza’ee, Kuntreisim p. 207, and elsewhere.)

and illumination within its essence, from which there is subsequently a drawing forth of the desire (*Ratzon*), which is the descent of the soul to something separate from itself.⁹⁶

⁹⁶ We observe that within every desire there is a 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, pleasure is the inner aspect of desire. 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 its existence is sustained. 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 it, even though it is not of the soul's essence, but is rather a separate thing from it. 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 that is separate from the essence, such as honor, wealth, insight, or the emotional traits of kindness, judgment, love, hate, 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 that are equally counterbalanced, literally. 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. From this we see that the essence of its being is pleasure. However, the principal proof of this is from the fact that it will flee and become withdrawn due to pain. This is a greater proof of this phenomenon. 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 (Sefer Yetzirah 2:2) that, "There is nothing loftier than pleasure." However, this is not entirely true, as previously mentioned. 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. This is like the verse (Psalms 84:3), "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 known. 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 that establishes its existence at all times. For example, regarding the power of the quality of kindness;

Now, in pleasure (*Ta'anug*), there are two aspects, namely, composite pleasure (*Oneg Murkav*) and simple pleasure (*Oneg Pashut*). Composite pleasure (*Oneg Murkav*) refers to when it manifests within the aspect of desire (*Ratzon*).⁹⁷ In contrast, simple pleasure (*Oneg Pashut*) refers to pleasure as it is prior to its manifestation within the aspect of the desire (*Ratzon*).⁹⁸ Rather, it is still only the aspect of the

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 and bestowing goodness. That is, the true existence of his good nature is that by nature he takes great pleasure in 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 lovingkindness. The reverse is true of someone who is cruel by nature. This only means that his entire vitality is the pleasure he derives from perpetrating evil and cruelty, as known. Likewise, the primary existence of the quality of victory is the immense pleasure that he derives, to the point that the entire vitality of his soul is drawn into being triumphant over his fellow. Should he not be victorious, he may actually become ill. 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. This is in accordance with the following teaching of the Zohar (Vol. 1 138a): “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 awakened 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 after it) is its most necessary component. It is for this reason that our sages, of blessed memory, stated (Avoda Zarah 19a), “A person should always study Torah from a place that his heart desires, as it states (Psalms 1:2), ‘His delight is in the Torah of *HaShem*-יהוה.” (See Shaar HaYichud of the Mittler Rebbe, Ch. 23.)

⁹⁷ This refers to the seven lower emotive *Sefirot* of *Atik Yomin* (the pleasure) which manifest within the seven fixtures of the skull-*Gulgulta* (the desire), as previously explained.

⁹⁸ This refers to the three upper *Sefirot* of *Atik Yomin* (the pleasure) which transcend manifestation in the skull-*Gulgulta* (the desire), as will soon be further explained.

revelation of the light and illumination of the essence of the soul itself.⁹⁹

⁹⁹ By way of analogy, this may be understood by the difference between a minister and a servant, both of whom fulfill the will of the king. The minister knows that the king conducts the kingdom with goodness. Therefore, out of love of country, he fulfills the directives and responsibilities set upon him by the king. In other words, because the minister knows that by fulfilling the directives of the king, he will benefit the country, he fulfills his orders with vitality and pleasure in carrying them out. However, such is not the case, with a common servant who fulfills the directives of the king. The servant is not at all an entity unto himself. Rather, his entire reason for being is solely to fulfill the will of his master. In this, he has neither intellectual understanding, nor emotional feelings, and seemingly, he should not have any pleasure from it at all. However, in truth, it must be said that the servant indeed has (concealed) pleasure in fulfilling the directives of the king. We observe this by the fact that he wants to fulfill the king's directives in the most optimal manner, in a way of beauty and perfection, and with added splendor. This demonstrates that he actually does have pleasure in it. For, regarding his essential acceptance of the yoke of the king upon himself (and his servitude to him), it would have been sufficient for him to merely fulfill the king's directives, as they are, without the added aspect of beautification and splendor at all. However, from the fact that he strives to beautify his fulfillment of the king's directives, with additional splendor, it must be said that he has pleasure in it (albeit in concealed way). Moreover, it could be said that the pleasure of the servant is the pleasure of the king himself. In other words, since the servant has no independence as an entity unto himself at all, and on the contrary, is nothing of his own, therefore, his entire reason for being is only to fulfill the will of his master. This being so, his pleasure is the pleasure of his master himself, meaning that what moves him is his master's pleasure. Thus, his master's pleasure is found in him. Thus, in the analogue, it is understood that when a person approaches the study of Torah specifically to fulfill it in actuality, as a matter of the acceptance of the yoke of the kingship of *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) then even though his toil is in a way of the constriction of the soul, nevertheless, in truth, he has (concealed) pleasure in it. On the contrary, since he has no ulterior motives in this study, being that it is only for the purpose of properly actualizing the will of *HaShem*-יהו"ה, blessed is He, therefore, his pleasure in it is the Upper Supernal Pleasure of *HaShem*-יהו"ה Himself, blessed is He. That is, it is the Upper Pleasure of *HaShem*-יהו"ה Himself that is felt within him and moves him, and he is merely an extension and conduit for the Supernal will of *HaShem*-יהו"ה, blessed is He, as a servant to The King, King of kings. The difference between the two is the difference between a sensory, composite pleasure (*Ta'anug Murkav*) and a simple, essential pleasure (*Ta'anug Pashut*), as explained before. During exile, when this latter aspect comes forth, it is generally expressed in its opposite, which is the fear and consternation that perhaps his intention is not properly aligned with the Supernal desire and will of *HaShem*-יהו"ה, blessed is He. One therefore is gripped with fear and dread that he may come to err. This moves him to be completely focused and to

However, even within the aspect of the simple pleasure (*Oneg Pashut*) itself, there also are two aspects. The first is at its beginning, in which it is entirely concealed and is not yet felt at all. The second is when it becomes revealed and felt to a greater extent, at which point the source for the desire (*Ratzon*) is drawn forth from it.

The aspect of the composite pleasure (*Oneg Murkav*), is the aspect of kindness-*Chessed* of the Ancient of Days-*Atik Yomin* that manifests within the skull-*Galgalta*.¹⁰⁰ In contrast, the simple pleasure (*Oneg Pashut*) is the aspect of the three upper *Sefirot* of the Ancient of Days-*Atik Yomin*.¹⁰¹ In this

toil to an even greater extent, in the desire to grasp the Supernal Intention of the Singular Intrinsic Essential Being of *HaShem*-ה'י"ה Himself, blessed is He. It is regarding this that our sages, of blessed memory, stated (Chagigah 13a), "The secrets of the Torah are only given over to a person whose heart is worried within him." This refers to the aforementioned essential aspect of the "understanding of the heart-*Ovanta d'Leeba*." (See Shaar HaYichud, Ch. 5-6; Also see the discourse entitled "*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years" 5711, translated in The Teachings of The Rebbe – 5711, Discourse 11.)

¹⁰⁰ As explained before, this refers to the aspect of the manifestation of the seven lower *Sefirot* of *Atik Yomin* (pleasure) within the seven fixtures of the skull-*Gulgalta* of *Arich Anpin* (the desire), which comparatively is already an admixture and composite of the essence with something external. (See Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 2 *ibid*.)

¹⁰¹ Generally speaking, the crown-*Keter* corresponds to the aspect of the singular *Yechidah* essence of the soul. However, more particularly, it is specifically the inner aspect of the crown-*Keter*, which is the stature of the ten *Sefirot* of *Atik Yomin* that is called the singular *Yechidah* of the soul. In this, however, there are two aspects, as follows: It states in Etz Chayim (Shaar 42, (Shaar Drushei ABY" A), Ch. 1), "There is a very small spark which is an aspect of Godliness (and is the lowest aspect of the Creator) and this spark manifests within the power of one created spark that is called the *Yechidah*-Singular." It continues and explains, "It is as if we say, "*Malchut of Malchut* of the Unlimited One (*Ein Sof*)," is manifest within the singular *Yechidah* essence of the soul. The upper three *Sefirot* of the Ancient One-*Atik*, which transcends the skull (*Gulgalta*) are the innermost essence of the souls of the Jewish people, called the singular *Yechidah* essence, which are in a state of total union with the Singular Preexistent Intrinsic Being of *HaShem*-ה'י"ה, blessed is He. This aspect is thus called the end of the world of the Unlimited One, blessed is He. (That is,

itself, there are also two aspects. The first aspect is the crown-*Keter* and wisdom-*Chochmah*, which is the aspect of the hidden pleasure (*Oneg HaNe'elam*).¹⁰² The second is the aspect of understanding-*Binah*, which is the aspect of the sense of the pleasure.¹⁰³ It is from this second aspect, specifically, which is the source of the skull-*Galgalta*, which is the essence of the

through their acceptance of the yoke of the kingship of *HaShem*-יהוה, blessed is He, they are the receptacle, extension, and conduit of His Kingship.) Within this, however, there are two aspects, the concealed and the revealed, as will now be further explained. (Also see the discourse entitled “*Vayehiy Omein et Hadassah – And he reared Hadassah, she is Esther*” 5713, translated in *The Teachings of The Rebbe – 5713*, Discourse 11, and the citations there.)

¹⁰² In the language of the received knowledge of Kabbalah, the aspect of the crown-*Keter* of *Atik Yomin* is called “The head that is not a head – *Reisha d’Lav Reisha*,” indicating the concealed essence of the Singular Intrinsic Being of the Unlimited One, blessed is He, Who utterly transcends even being called a Source for something else. The aspect of the wisdom-*Chochmah* of *Atik Yomin* is called “The head that is not known – *Reisha d’Lo Yada*,” and is compared to the hidden pleasure (*Oneg HaNe'elam*) of the adhesion to *HaShem*-יהוה, blessed is He, in that it is similar to the utter lack of self-awareness, just as one is generally unaware of their soul, or breathing and the like, as previously explained. It is about this revelation that our sages, of blessed memory, stated (Brachot 17a), “The coming world (*Olam HaBa*) is not like this world. In the coming world there is no eating or drinking etc.” (See *Etz Chayim*, Shaar 12, Ch. 1 (*Mahadura Tinyana*); Shaar 13, Ch. 2; *Emek HaMelech*, Shaar Adam Kadma’ah, Ch. 2 and elsewhere; Also see the discourse entitled “*Alpayim Shanah – The Torah preceded the creation of the world by two-thousand years*” 5711, translated in *The Teachings of The Rebbe – 5711*, Discourse 11.)

¹⁰³ In the language of the received knowledge of Kabbalah, this aspect of understanding-*Binah* of *Atik Yomin* is called “the head that is not made known – *Reisha d’Lo Ityadah*” (or *Radl’a* for short). This refers to the awareness and pleasure of the essential self of the soul in its adhesion to *HaShem*-יהוה, blessed is He, which is revealed to itself but does not come forth into revelation to another, but is nevertheless the source for the desire. (See *Emek HaMelech* *ibid.* and elsewhere.) In the coming future there will be a revelation of this aspect, which is the matter of the “feast-*Ariston*,” about which it states (*Vayikra Rabba* 13:3), “In the coming future, the Holy One, blessed is He, will make a feast-*Ariston* for His servants, the righteous *Tzaddikim*.” Afterwards, there will be the revelation of the simple and essential pleasure of *HaShem*-יהוה Himself, which is not felt whatsoever, and is the loftier aspect of the coming world, in which, “there will be no eating or drinking,” mentioned in the previous note. (See the discourse entitled “*Alpayim Shanah*” 5711 *ibid.*)

desire (*Ratzon*) as previously discussed. This aspect is the root of the “understanding of the heart” (*Ovanta d’Leeba*). This is to say that it is the aspect of the understanding-*Binah* of the Ancient of Days-*Atik Yomin*, about which the Zohar states,¹⁰⁴ “understanding-*Binah* is the heart,” and refers to the inner and essential point of the heart.¹⁰⁵ It is this aspect that becomes the source for the skull-*Galgalta*, as mentioned before.

10.

Now, there is a well-known explanation regarding the verse,¹⁰⁶ “And God-*Elohi*”m-אלהי”m said to Moshe, I will be that I will be-*Eheye*”h *Asher Eheye*h-אהי”ה אשר אהי”ה.”¹⁰⁷

¹⁰⁴ Introduction to Tikkunei Zohar, 17a

¹⁰⁵ In other words, this is the revelation of the singular *Yechidah* essence of the soul through the acceptance of the yoke of the kingship of *HaShem*-יהו”ה, blessed is He, with complete self-sacrifice (*Mesirat Nefesh*), which is the essence of the *Shema* recital.

¹⁰⁶ Exodus 3:14

¹⁰⁷ It is explained that the first name “I will be-*Eheye*h-אהי”ה” refers to the inner aspect of the inner delight of the crown-*Keter*. (This is derived from the verse (Prov. 8:30), “I will be (*Eheye*h-אהי”ה) with Him as His nursling, and I will be (*Eheye*h-אהי”ה) constant delight to Him,” which refers to the aspect of the inner delight of *Atik Yomin*, which is the innermost aspect of *Keter*, as mentioned before.) The Zohar thus explains the above verse as follows: “The first name is *Eheye*h-אהי”ה (referring to *Keter*), which is concealed (transcending grasp). This is like a person who says ‘I am who I am,’ but (to another person) it is not known who He is. Subsequently the verse continues and states, “that I will be-*Asher Eheye*h-אשר אהי”ה” (referring to *Chochmah*, which is called *Rosh*-ראש-Head and shares the same letters as “that-*Asher*-אשר,” and *Binah* which is likewise called I will be-*Eheye*h-אהי”ה.) That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in *Keter*], but I will subsequently be revealed until there is a complete revelation of the Holy Name.” Now, the name *Eheye*”h-אהי”ה-21 is the same as the first truncation of the Name *HaShem*-יהו”ה, which is *Yeh*”o-יהי”o-21, as mentioned in Sefer Yetzirah (1:13), the six permutations of which, give rise to the six directions of space (יהי”ו (י”ו”ה וי”ה ויהי”ו והי”ו והי”ו והי”ו). When these letters are spelled out to reveal the hidden letters that they bear, *Yod-Hei-Vav*-והי”ו-39, they also equal the aforementioned

Namely, the root of the second “I will be-*Eheyeh*-ה'יהי” is the aspect of the first “I will be-*Eheyeh*-ה'יהי.” Moreover, it is known that the first “I will be-*Eheyeh*-ה'יהי” is in the inner aspect of the crown-*Keter*, which is called the Ancient of Days-*Atik Yomin*, only that it is in the aspect of understanding-*Binah* of the Ancient of Days-*Atik Yomin*. The second “I will be-*Eheyeh*-ה'יהי” is the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, meaning, the aspect of understanding of understanding-*Binah of Binah*, which is the aforementioned aspect of the in-depth study and analysis (*Iyun*). It is thus automatically understood that the root of understanding of understanding-*Binah of Binah*, is the aspect of the crown-*Keter* of understanding-*Binah*, when discussing the *Sefirot* in a detailed manner. More generally, the aspect of the general *Sefirah* of understanding-*Binah* is rooted in the inner aspect of the general *Sefirah* of the crown-*Keter*.

It is thus understood to one who has become wise by considering all the above, that the root of the in-depth study and analysis (*Iyun*) is in the aspect of the “understanding of the heart” (*Ovanta d'Leeba*).

“*dew-Tal*-ט'ל-39,” which is the revelation of the true reality of *HaShem* is One-*HaShem Echad*-יהי'ה אחד-39. Thus, this revelation refers to the realization that even within all of time and space, in every way and from every angle, *HaShem* is One-יהי'ה אחד is the true reality of all that is. However, due to the aforementioned separating membranes, this is not yet openly revealed in the revealed wisdom-*Chochmah* of the mind, although in the coming future, this will come to be revealed, as stated above. (See Zohar Vayikra 11a & Acharei 65b. Also see Shaar HaEmunah 60a; Zohar Vol. I 166b, Likutei Torah Pinchas 80b, Re'eh 31d; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*).

For, as known, there are four levels. There is the aspect of the True Something (*Yesh HaAmeete*), that is, the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Then there is the aspect of the nothing-*Ayin*, as it is included in the True Something (*Yesh HaAmeete*), the Singular Preexistent Intrinsic and Essential Being *HaShem*-יהו"ה Himself, blessed is He. Then there is the aspect of the nothing-*Ayin*, as it is the source for the aspect of the created "something" (*Yesh*). Then there is the aspect of the tangible created something who senses himself as existing independently (*Yesh HaNifrad*). These aspects represent the two knowledges-*De'ot* mentioned in the verse,¹⁰⁸ "*HaShem*-יהו"ה is a God of knowledges-*De'ot*-דעות," wherein the word, "knowledges-*De'ot*-דעות" is in the plural form,¹⁰⁹ indicating two knowledges.¹¹⁰ That is, there is the knowledge from the

¹⁰⁸ Samuel I 2:3

¹⁰⁹ See Tikkunei Zohar, beginning of Tikkun 69.

¹¹⁰ The Upper Knowledge (*Da'at Elyon*) is the true reality of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in that He is the true something (*Yesh HaAmeete*), and everything below Him is utterly nothing (*Ayin*). The lower knowledge (*Da'at Tachton*) is that below there is "something" (*Yesh*) and above is called "nothing" (*Ayin*). Now, there is a vast difference between the term "nothing" (*Ayin*-אין) in the Upper Knowledge (relative to the True Something, *HaShem*-יהו"ה, blessed is He), and the term "nothing" (*Ayin*-אין) in the lower knowledge (relative to the created something). For, although both are called "nothing" (*Ayin*-אין), there nonetheless is no comparison between the "nothing" (*Ayin*-אין) of the created being and the "nothing" (*Ayin*-אין) of the True Something, *HaShem*-יהו"ה, blessed is He. For, the "nothing" (*Ayin*-אין) relative to the True Something, *HaShem*-יהו"ה, blessed is He, is truly nothing. In other words, in and of itself, it is truly nothing, since it is drawn forth into being from the True Something, *HaShem*-יהו"ה, blessed is He, before Whom everything is truly nothing (*Ayin*-אין), in the most literal sense. Moreover, even from its own perspective, since it senses the True Something, *HaShem*-יהו"ה, blessed is He, it senses itself as being nothing (*Ayin*-אין). However, in relation to the "nothing" (*Ayin*-אין) of the created something, in and of Himself, *HaShem*-יהו"ה, blessed is He, is not a true "nothing" (*Ayin*-אין), since in relation to the created beings

He is not the aspect of “nothing” (*Ayin*-אין), but is the Singular Source who brings them all into existence according to His Supernal will, blessed is He. Thus, *HaShem*-יהוה, blessed is He, is only called “nothing” (*Ayin*-אין) as a borrowed term, regarding the fact that He is ungraspable. This is certainly the case from His own perspective, that He is not truly “nothing” (*Ayin*-אין). Actually, this requires no explanation at all, given that He is the source of the existence of the limited created something. The difference between these two aspects of “nothing” (*Ayin*-אין) is the difference between the lower Name *HaShem*-יהוה and the Upper Name *HaShem*-יהוה. That is, the lower Name *HaShem*-יהוה is comparable to the “nothing” (*Ayin*-אין) of the created something. That is, this is the Name *HaShem*-יהוה that means “He is and He was and He will be, as one-*Hoveh v’Hayah v’Yihyeh*-והיה ויהיה ויהיה,” indicating that the coming into being of worlds (*Hithavut*-התהוות) is from the Name *HaShem*-יהוה, and there thus is already relation to worlds. This is not the case with the Upper Name *HaShem*-יהוה, which is comparable to the “nothing” (*Ayin*-אין) of the True Something, *HaShem*-יהוה Himself, blessed is He, and indicates that He utterly transcends even being a “source” of something else, such as the existence of the worlds. Nevertheless, the reason that the novel created beings (*Yesh HaNivra*) sense themselves to exist intrinsically and independently in this world, is because they are rooted in the True Something (*Yesh HaAmeete*), the Singular Preexistent Being of *HaShem*-יהוה Himself, blessed is He, whose existence is intrinsic and not preceded by any cause whatsoever, God forbid. In other words, the True Something (*Yesh HaAmeete*) is reflected in the created something (*Yesh HaNivrah*) who senses himself as existing intrinsically and independently. Moreover, through the service of *HaShem*-יהוה, blessed is He, of the created beings, the created something (*Yesh HaNivrah*) is capable of reaching the aspect of the True Something (*Yesh HaAmeete*), blessed is He. Therefore, the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהוה Himself, blessed is He, is found in the created beings, so that after all is said and done, through their service of Him, blessed is He, the created something (*Yesh HaNivrah*) can come to be entirely unified with the aspect of the True Something (*Yesh HaAmeete*). This is known as drawing forth the upper knowledge (*Da’at Elyon*) into the lower knowledge (*Da’at Tachton*). However, in order to attain this, the order of serving *HaShem*-יהוה, blessed is He, is that there first must be a sublimation and nullification (*Bittul*) of the tangible something (*Yesh*) to nothing (*Ayin*), as will soon be further explained. (See the discourse entitled “*VaYehiy BaYom HaShmini* – It was on the eighth day,” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 15, Ch. 6; and Discourse 7 entitled “*Mitzvatah Mishetishka* – The commandment is from sunset” 5713; Also see the discourse entitled, “*Eileh Masei* – These are the journeys of the Children of Israel,” of the same year 5713, Discourse 21, Ch. 4, and elsewhere. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being.)

perspective of “nothing from Something” (*M’Yesh l’Ayin*- מ׳יש ל׳אין), and there is the knowledge from the perspective of “something from nothing” (*m’Ayin l’Yesh*- מ׳אין ל׳יש).

Now, the True Something (*Yesh HaAmeete*), is the aspect of understanding-*Binah* of the Ancient of Days-*Atik Yomin*, together with the aspect of the skull-*Galgalta*, which is the essence of the desire (*Ratzon*).¹¹¹ The aspect of the “nothing-*Ayin*” that is included in the True Something (*Yesh HaAmeete*) is the aspect of the wisdom-*Chochmah* of the skull-*Galgalta* and the hidden wisdom (*Chochmah Stima’ah*). The aspect of the “nothing-*Ayin*” which is the source for the novel tangible creation (*Yesh*) is the aspect of the revealed wisdom-*Chochmah*. The existence of the tangible created “something” (*Yesh*) is the aspect of understanding-*Binah*.

Now, as known,¹¹² “All beginnings are difficult.” Thus, the initial sublimation and nullification (*Bittul*) of the tangible created something who senses himself to exist independently (*Yesh*), to the intangible Godliness (*Ayin*), requires great strength in overcoming oneself.¹¹³ Thus, its root reaches the

¹¹¹ As explained before this refers to the aspect of *Malchut* of *Malchut* of the Unlimited One (*Ain Sof*), which is the “spark of the Creator” that is manifest within the singular *Yechidah* essence of the soul. (See *Etz Chayim* (Shaar 42, (Shaar Drushei ABY”A), Ch. 1, and the citations *ibid*.)

¹¹² *Mechilta* to Exodus 19:5, cited in *Rashi* there; Also see *Talmud Bavli*, *Taanit* 10b, *Tosefot* entitled “*Pesiya*-פסייעה.”

¹¹³ This refers to the aforementioned aspect of sublimation and nullification of one’s sense of independent will and intellect, to the Supernal will and wisdom of *HaShem*-יהו״ה, blessed is He, with the aforementioned acceptance of the yoke of the kingship of *HaShem*-יהו״ה, with self-sacrifice (*Mesirat Nefesh*) in the *Shema* recital, as stated (*Avot* 2:4), “nullify your will to His will.” In other words, this matter does not apply solely to the fulfillment of the *mitzvot* that one performs with his physical body, but also includes the *mitzvot* that one performs with his heart, mind, and soul (which subsequently affect his thought, speech and action). More specifically, the

commandment of the *Shema* recital (which is a matter of contemplation-*Hitbonenut*, as previously explained), is the primary commandment that includes all the other commandments. One should therefore not say to himself that because of the great lowliness of spiritual stature that he recognizes in himself, or because he is very preoccupied with all his business dealings, “Who am I to pursue the attainment of exalted levels of deep contemplation in the vessels of my mind and heart? Why should I pursue these awesome matters that are beyond me?” He should know, with certainty, that by harboring this attitude he is liable for the death penalty, literally, and that casting off the yoke of Heaven in regard to this commandment is akin to transgressing the positive commandments of donning *Tefillin* and *Tzitzit*. (For, a “skull that has not donned *Tefillin* is called a rebellious Jew who sins against his body,” (Rosh HaShanah 17a) whereas such a person is called “a rebellious Jew who sins against his soul.”) One should instead come to realize that the entire life force of his Godly soul in the light of Torah, *mitzvot*, and the service of the heart, is utterly and completely dependent on his fulfillment of the commandment (Deut. 4:39), “You shall know this day,” and, (Deut. 6:5) “*Shema Yisroel*-Listen, Israel.” This is true for every Jew regardless of his stature. That is, even if he only knows how to read, he must, nevertheless, toil with all his abilities, to grasp the unity of *HaShem*-יהוה, blessed is He, so that the light of the Oneness of *HaShem*-יהוה should literally be embedded in his mind and heart. Whoever casts off the yoke of Heaven regarding this commandment, and deludes himself with false imaginations and despicable delusions, such as the aforementioned false humility, should realize that this is only the council of his evil inclination. For, his evil inclination wants to push him away and distance him from the light of the face of God, so that he should never perceive the light of *HaShem*-יהוה in his mind and heart. However, when he does overpower his inclination to serve *HaShem*-יהוה, blessed is He, by divesting himself of his ego and sense of self in fulfillment of this great *mitzvah* of coming to know *HaShem*-יהוה, then this very act itself unifies him to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, the Commander of the *mitzvah*, in “the most wondrous unity of which there is no parallel or comparison to it in the physical world.” For, his soul and intellect and all of his faculties become one and united with *HaShem*-יהוה, blessed is He, from every side and angle, both in an encompassing manner and in an inner manner. Moreover, because his approach is solely to fulfill the will of *HaShem*-יהוה, blessed is He, he is granted assistance from Above. This is as stated (Shabbat 104a), “One who comes to purify himself is granted assistance from Above.” The reason for this is specifically because this act of restraint (*Itkafia*) and transformation (*It'hapcha*) of his inclination reaches to the very essence of his soul, the singular *Yechidah*, which is unified with the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, the True Something (*Yesh HaAmeete*), as will now be further explained. (See the Mittler Rebbe’s introduction to *Imrei Binah*, translated as *The Gateway to Understanding*; Tanya Ch. 5; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, Vol. 3, *The Letters of Creation*, Part 2, *The explanation of the motion of Mercy – Vav-Hey-*יהוה.)

very essence of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, the True Something (*Yesh HaAmeete*). It is for this reason that the root of the aspect of in-depth study and analysis (*Iyun*), which is the beginning of one's sublimation (*Bitul*) to *HaShem*-יהו"ה, blessed is He, and the divestment of the coarse and physical tangible "something" that senses itself to exist independently (*Yesh*) to become sublimated to the intangible "nothing" (*Ayin*); reaches the aspect of the True Something (*Yesh HaAmeete*), blessed is He. That is, it reaches the essential point of the heart, which is the aspect of the "understanding of the heart" (*Ovanta d'Leeba*), which is the true root and source for all the various revelations of wisdom-*Chochmah*. This should suffice for the understanding.¹¹⁴

¹¹⁴ To further explain, the root of the created something (*Yesh HaNivra*) is from the True Something (*Yesh Ha'Ameete*), whose existence is intrinsic to Him, blessed is He, and is not preceded by any cause, God forbid to think so. Therefore, He alone has the power and ability to bring a something limited (*Yesh*) that senses itself as existing intrinsically into being, even though in reality this is untrue, and is delusional and erroneous. Nonetheless, the very fact that there is the possibility of considering one's own existence as being intrinsic, is only because his root and the root of his root, is from *HaShem*-יהו"ה, the Singular Intrinsic Being Himself, blessed is He, whose existence **is** intrinsic to Him. It is only because of this that it can even be possible for a person to feel that his existence is independent and intrinsic to him. We thus find that the power of the Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is not just in the light (*Ohr*) that brings the "something-*Yesh*" into existence, but is in the very "something-*Yesh*" itself. That is, the matter of (Isaiah 44:6), "I am first and I am last, and aside from Me there is no God," is drawn into the created "something-*Yesh*-יש" by means of the "nothing-*Ayin*-אין" of the True Something (*Yesh HaAmeete*-יש האמיתי), and subsequently, by means of the "nothingness-*Ayin*-אין" of the created something (*Yesh HaNivra*), as per the previous explanations of the aspects of sublimation and nullification of the "nothing-*Ayin*-אין" of the bestower of influence (*Mashpia*) and the "nothing-*Ayin*-אין" of the recipient (*Mekabel*). That is, he must entirely set aside his false sense of self and independent existence, which requires great toil in overcoming himself. Nevertheless, since the aspect of the Essential Self of *HaShem*-יהו"ה is present in the "something-*Yesh*-יש," there comes a

point in time when this matter becomes revealed in him. However, this is brought about specifically because of his experience of his distance and specifically due to his limitation, in that a limited novel created being cannot bring itself into existence from nothing. In the same manner, the aspect of Understanding of Understanding-*Binah* of *Binah*, is the aspect of the limited grasp and comprehension, which utterly cannot grasp the Singular Preexistent Intrinsic Being of *HaShem*-יהוה, blessed is He. It is specifically due to this, that it reaches the very core and depth of the understanding of the heart (*Ovanta d'Leeba*) to awaken a drawing forth of the revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He. To further explain, the aspects of pleasure and pain are entirely intertwined as one, as mentioned before. Thus, it is specifically due to the lack of comprehension of Godliness, that he is aroused with a deep sense of pain and distance, to the point of weeping. This lack of comprehension into Godliness is because *HaShem*, blessed is He, is inherently so absolutely and awesomely beyond any relativity to him, since the vessel of his understanding and comprehension cannot contain Him. 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 Essential Self of *HaShem* Himself. 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. This is like how, "The eyes of Rabbi Akiva flowed with tears" (Zohar Vayera 98b) because of the deep secrets that the vessel of his brain could not contain. This is the aspect of the astonishment at the Essence of the Light of the Unlimited One *HaShem*-יהוה Himself, blessed is He, which is beyond comprehension whatsoever. On the contrary, the more one delves into it, the more astonished he becomes. It is specifically from this that his heart becomes full of consternation and he weeps. This only comes about because of his immense pleasure and desire to comprehend, which he is incapable of doing. In other words, his tears come about due to his limitations and his limited existence, and he weeps over the fact that he cannot grasp the essence of *HaShem*. These tears prove that the other side of the coin is the absolute and total pleasure in *HaShem*'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 *HaShem*. They are commensurate to each other, as explained above. It is this aspect which is the principal receptacle for the aspect of insight into the secrets of the Torah. This is as explained before regarding the words of our sages, of blessed memory, that (Chagigah 13a), "The secrets of the Torah are only given over to a person whose heart is worried within him." However, were he to comprehend the actual Essence of the Light of the Unlimited One, then there would be a matter of joy into *HaShem*'s Essential Self. Now, although the revelation of this Godly pleasure comes in a completely felt way, nonetheless, its source is in the essential pleasure, which is concealed from him. This refers to the tears, that 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

Thus, all the above is activated specifically by in-depth study and analysis (*Iyun*), which is in a manner of ascent from below to above. For, the known principle is,¹¹⁵ “All rebounding light (*Ohr Chozer*) returns to its original source,”¹¹⁶ and its

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 *HaShem*, which he is incapable of comprehending. However, it is specifically this that will cause an arousal from Above, to bestow this comprehension upon him. It is from this pleasure that the opposite comes forth, which are the tears at the wonderment and utter transcendence of *HaShem* 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 Essential Self of *HaShem*, blessed is He, 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. Thus, it is specifically the aspect of the limited created “something” (*Yesh Nivra*) of Understanding of Understanding-*Binah of Binah*, that is the primary receptacle for the revelation of the True Something (*Yesh HaAmeete*) of *HaShem*-יהויה, blessed is He. That is, *HaShem*-יהויה, blessed is He, is utterly limitless, and is therefore not limited by the limitations of the novel created beings. He thus possesses the ability to make Himself known to them, even though on their own they are incapable of grasping Him. This is as stated (Isaiah 40:28-29), “Do you not know? Have you not heard? *HaShem*-יהויה, is the eternal God, the Creator of the earth; He does not weary, He does not tire, there is no limit to His understanding-*Tevunah*; He gives strength to the weary, and grants abundant might to the powerless etc.” This then, explains how it is that the True Something (*Yesh HaAmeete*) is specifically revealed in the created something (*Yesh HaNivra*). (See the discourse entitled “*Natata l'Yerei'echa* – You have given those who fear You a banner to be raised” 5712, translated in The Teachings of The Rebbe 5712, Discourse 21. Biurei HaZohar of the Mittler Rebbe, Beshalach 43c; Discourse entitled “*Bati LeGani* – I have come to My garden” of the year 5711, translated in The Teachings of The Rebbe 5711, Discourse 1, Ch. 4; Shaar HaYichud, Ch. 6)

¹¹⁵ See Pardes Rimmonim, Shaar 15, Ch. 1 and elsewhere.

¹¹⁶ That is, the principle is that the lower or more distant or constricted something is, the higher is its source. To further explain, the difference between a direct light (*Ohr Yashar*) and a rebounding light (*Ohr Chozer*) may be understood as follows. Torah study in a way of direct light (*Ohr Yashar*), means that he studies and easily understands what he studies. Torah study in a way of rebounding light (*Ohr Chozer*), means that he studies and does not understand what he studies, or that questions arise for him, because of what he has learned somewhere else in Torah. He then must toil to overcome the questions and concealments. However, upon grasp, his grasp is much greater and certainly more greatly appreciated commensurate to his toil, as in the teaching (Avot 5:23), “The reward is commensurate to the pain.”

original source is the Essential Self of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה Himself, blessed is He, the True Something (*Yesh HaAmeete*). In contrast, the aspect that is called “delving” (*Ma'amik*) only reaches and awakens the aspect of the “nothing” (*Ayin*) that is included in the True Something (*Yesh HaAmeete*), blessed is He. That is, it only awakens the aspect of the wisdom-*Chochmah* of the skull-

The difference between these two approaches is compared to the difference between the Jerusalem Talmud and the Babylonian Talmud. That is, in the Jerusalem Talmud there are not so many questions, nor are there an abundance of lengthy dissections and back and forth debates. Rather, the manner of study is in a way of direct light (*Ohr Yashar*). In contrast, the Babylonian Talmud is full of many questions. As our sages, of blessed memory, stated (Sanhedrin 24a), “The verse (Lam. 3:6), ‘He has made me dwell in darkness’ refers to the Babylonian Talmud.” This is because the manner of study in the Babylonian Talmud is that of rebounding light (*Ohr Chozar*). To further explain, it is specifically due to the distance and darkness that there is a much greater yearning to grasp the essence of the matter, and a much greater depth of appreciation of it once it is grasped, as in the explanations of the verse (Ecl. 2:13), “Like the superiority of light out of darkness.” In the same manner, this is the superiority of the truly penitent returnees to *HaShem*-יהו"ה, blessed is He, over and above even the perfectly righteous, and similarly, as will soon be explained, this is the superiority that the souls of the lower three worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* are capable of attaining, over and above the souls of the world of Emanation-*Atzilut*. It is for this reason that the commandment of the *Shema* recital is specifically with the aspect of “hearing” (*Shmiyah*) which refers to the distance of the comprehension of the understanding-*Binah*. For, it is specifically the limitation and distance that draws forth the essence of the soul, the singular *Yechidah*, as opposed to the “delving-*Ma'amik*” which only awakens the relatively more external illuminations, as stated above. Nevertheless, it is through first “hearing” (*Shmiyah*) that one subsequently is brought to the aspect of “sight” (*Re'iyah*), which possesses an element of superiority over and above only “hearing” (*Shmiyah*), as will soon be explained. (See Maamarei Admor HaEmtza'ee, Na"Ch p. 490; Torat Chayim, Noach 60b and note 22 there; Beshalach 319b. Also see the discourse entitled “*Alpayim Shanah* – The Torah preceded the creation of the world by two-thousand years” 5711, translated in The Teachings of The Rebbe – 5711, Discourse 11.)

Galgalta and the hidden wisdom (*Chochmah Stima'ah*) etc. This should suffice for the understanding.¹¹⁷

11.

From all the above, we now understand the superiority of in-depth study and analysis (*Iyun*), which is called contemplation (*Hitbonenut*-התבוננות), with the doubled letter *Nun*-נ. That is, it is the aspect of the sublimation and concentration of the recipient, in that he divests himself of his own thoughts and instead manifests his thought in studying and analyzing the analogies and explanations that he received from his teacher, which the teacher produced through his own analysis (*Iyun*).¹¹⁸ (For, as previously explained, there also is an aspect of analysis (*Iyun*) that applies to the teacher himself, which is the analysis he must do when bestowing the influence,¹¹⁹ rather than when he originally conceives the thought in and of himself, as previously explained.)

¹¹⁷ For, the aspect that is called “delving” (*Ma'amik*) only reaches the aspect of the intellectual revelations (*Gilyim*), that are secondary to the essence, as previously explained. In contrast, the aspect of the sublimation and nullification of sense of self in the aspect of *Iyun*, reaches the concealed essence of the soul itself, as it is unified with the True Something (*Yesh HaAmeete*), the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, as explained before. Thus, it is this aspect that reaches the singular *Yechidah* essence as it is unified with the limitlessness of the aforementioned “spark of the Creator,” blessed is He, the Luminary Himself.

¹¹⁸ That is, commensurate to the depth (*Omek*) of sublimation of his own thought and mind to the master teacher, will be his capacity to receive, as previously explained at length.

¹¹⁹ In order to tailor the explanation to the vessels of the recipient, as previously explained in chapter eight.

The root of the in-depth study and analysis (*Iyun*) is in the aspect of the “understanding of the heart” (*Ovanta d’Leeba*), which is the simple delight and pleasure that he has in this wisdom-*Chochmah* that he conceives.¹²⁰ Thus, through the in-depth study and analysis (*Iyun*), the recipient is likewise capable of attaining this, even to the point that he reaches and attains the “understanding of the heart” (*Ovanta d’Leeba*), which is the true source of this intellect. It is through this that he is then able to awaken his power of conceptualization (*Ko’ach HaMaskeel*) and conceive, without measure, within this particular idea and matter, in successive levels of elevation and ascent.

Nevertheless, the manner of attainment comes in a way of order and gradual ascent, from below to above. That is, at first, he comes to the aspect of the bonding and adhesion of his knowledge and concentration (*Ha’amakat HaDa’at*) to the depth of the matter. He is then able to bring forth novel insights within understanding-*Binah*. He then comes to attain the aspect of “delving” (*Ma’amik*), in which case he is able to bring forth novel illuminations of the light of the wisdom-*Chochmah* itself, in ascent after ascent.

This then, explains the matter of “the depth of the deep abyss (*Omek Tachat*)” the root of which reaches above to “the depth of the heights (*Omek Rom*).” (For, as mentioned before, “the depth of the heights (*Omek Rom*)” is only rooted in the

¹²⁰ Which initially may manifest in revelation through its opposite, which is the anguish over the distance and lack of comprehension and illumination, as previously explained at length.

aspect of the “nothing-*Ayin*” as it is included in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, who is called the True Something (*Yesh HaAmeete*). In contrast, the root of “the depth of the deep abyss (*Omek Tachat*)” reaches the aspect of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, the True Something (*Yesh HaAmeete*) Himself.) It is for this reason that it is capable of awakening the “depth of the heights (*Omek Rom*)” to come forth into revelation from its concealment, in elevation after elevation with no limit or measure. In other words, this refers to the awakening of the power of conceptualization (*Ko'ach HaMaskeel*) which is brought about specifically through in-depth study and analysis (*Iyun*), as previously explained.

This may be further understood by way of the physical analogy of the spring and the river. That is, the strength of the flow of the spring from the aquifer, also affects the aspect of the flow in the middle of the river, which is called the undercurrent of the river. That is, it is this flow that affects the spreading forth in length (*Orech*) and width (*Rochev*), as well as to the heights high above (*Govah*), until it even reaches and awakens the upper waters (*Mayim Elyonim*) that are above the heavens. This is similar to what occurred at the time of the flood, that “the wellsprings of the great deep burst forth,” through which “the windows of the heavens” subsequently “were opened.”¹²¹

¹²¹ See Genesis 7:11

The same is true in the analogue, that it is through the aspect of in-depth study and analysis (*Iyun*) that one comes to the aspect of the depth of comprehension (*Omek HaMoosag*) that is manifest within the explanations and analogies, as explained before. Thus, it is through this that he is then able to conceptualize and even grasp much loftier matters and have novel insights without measure, which flow from above to below, from the aspect of his power of conceptualization (*Ko'ach HaMaskeel*), which is the aspect of the “upper waters that are above the firmament.”¹²² The firmament (*Rakia*) is the aspect of the aforementioned membranes (*Krumim*) that surround and encompass the brain and mind.¹²³

(The matter of the “deep abyss (*Tehom*)” is the aspect of the lower waters (*Mayim Tachtonim*) that descended to manifest within the dust of the earth. In the analogue, this refers to the aspect of the simple delight and pleasure in the concept, which is the true essence of this wisdom-*Chochmah*. This is called the “understanding of the heart” (*Ovanta d'Leeba*) that transcends the power of conceptualization (*Ko'ach HaMaskeel*).¹²⁴ It is this aspect that manifests within the letters of the understanding-*Binah*, which are the analogies and explanations that the teacher produces. Thus, it is this aspect

¹²² Genesis 1:7

¹²³ That is, commensurate to the depth of “the wellsprings of the great deep bursting forth” will be the drawing forth of the aforementioned “dew-*Tal*-ט-39,” which is the revelation of *HaShem* is One-*HaShem Echad*-אחד-יהוה-39, when “the windows of the heavens are opened,” which refers to the refinement and opening of the separating membranes (*Krumim*), as previously explained at length.

¹²⁴ This is similar to the teaching, “The lower waters shed tears and cry, ‘We yearn to be before the King.’” (Tikkunei Zohar, Tikkun 5 (19b); Tosefot HaRosh Bereishit 1:7; Rabbeinu Bachaye Leviticus 2:13)

that is the depth of the comprehension (*Omek HaMoosag*) that the recipient receives, and which is brought into his grasp through his analysis and in-depth study (*Iyun*) of the aforementioned letters (*Otiyot*). The letters of the explanation are themselves comparable to the spring that bursts forth from the depth of the abyss. This analysis and in-depth study (*Iyun*) thus awakens the opening of the membranes (*Krumim*) which encompass the brain and mind, so that there is an illumination of novel insight from the power of conceptualization (*Ko'ach HaMaskeel*), in which case, novel insight and intellect can be drawn forth without measure. This is similar to the “windows of the heavens” that opened to draw down the “upper waters (*Mayim Elyonim*) that are above the heavens etc.”¹²⁵ This should suffice for the understanding.)

12.

It is thus understood from all the above, that the aspect of the aforementioned in-depth study and analysis (*Iyun*), which is called understanding of understanding-*Binah of Binah*, is what brings one to all three parts of the intellect that are above it, and which are called wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at*, with their accompanying depth (*Omek*), width (*Rochev*) and length (*Orech*).¹²⁶ (In the

¹²⁵ For, it is through this that there is a revelation of the limitless “spark of the Creator” in the singular *Yechidah* essence of the Jewish soul, as previously explained.

¹²⁶ This answers the original question, as to why the *Shema* recital specifically utilizes the term “listen-*Shema*-שמע,” which denotes understanding-*Binah*, rather than the seemingly more appropriate term “see-*Re'eh*-ראה,” which denotes wisdom.

terminology of the received knowledge of Kabbalah, they are called “the upper father-*Abba* and mother-*Imma*.”)

Thus, from all of the above, we may now understand the teaching,¹²⁷ “If there is no knowledge-*Da’at*, there is no understanding-*Binah*,” differently than how it was previously explained. That is, when it states “If there is no knowledge-*Da’at*, there is no understanding-*Binah*,” this refers to how it is in the teacher who is bestowing the influence (*Mashpia*). (In other words, this refers to a person who is of the aspect of the world of Emanation-*Atzilut*, and has attained a level that is in a way of sight (*Re’iyah*-ראייה).¹²⁸ This is similar to the teaching,¹²⁹ “Who is called wise (*Chacham*)? One who sees (*Ro’eh*-רוֹאֵה) the consequences.”¹³⁰ That is, in him the flow of

That is, it is specifically the aspect of contemplation-*Hitbonenut* which awakens and brings to all three parts of the intellect that are above it, for the reasons previously explained at length.

¹²⁷ Mishnah Avot 3:17

¹²⁸ That is, the Supernal wisdom-*Chochmah* dwells within the world of Emanation-*Atzilut*, and wisdom-*Chochmah* is the aspect of sight (*Re’iyah*), as it states, (Ecclesiastes 1:16), “My heart has seen much wisdom-*Chochmah*.” This refers to the teacher who bestows the influence (*Mashpia*), in that he has already attained a “sight” of the intangible depth itself, and an adhesion to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה, blessed is He, in his heart and soul. (See Mikdash Melech to Zohar II 220b; Torah Ohr 75a and elsewhere; Sefer HaMaamarim 5696 p. 119.)

¹²⁹ Talmud Bavli, Tamid 32a; Also see Tanya, Ch. 43.

¹³⁰ The explanation is as follows: The verse states (Eccl. 2:14), “A wise man’s eyes are in his head,” which Rashi explains, “In the beginning (*B’Rosh*-בראש) of the matter, he contemplates what its end result will be.” This was also stated by our sages, of blessed memory, when they said (Tamid 32a), “Who is wise? He who sees the consequences.” That is, in whatever matter it is, he gazes and sees the consequences that will result from it. Now, this matter is a very important principle in serving *HaShem*-יהוה, blessed is He, because fulfilling the commandments-*mitzvot* takes a great deal of toil and effort. Likewise, restraining the opposing side (*Sitra Achara*) by desisting from sin, requires hard work and great toil. Nevertheless, by foreseeing the consequences it becomes possible to do so. This is like the teaching (Avot 2:1), “Calculate the loss of the commandment-*mitzvah* against its reward.”

This is to say that a person must calculate and think about the loss of not doing a *mitzvah* against its reward, in that the immediate loss is miniscule relative to its ultimate reward. That is, the loss of physical matters is a loss of transient matters that are fleeting, whereas the reward of the *mitzvah* is eternal. This is especially true if we consider the meaning of the statement of our sages, of blessed memory (Avot 4:2), “The reward of a *mitzvah* is the *mitzvah*.” That is, the term “*mitzvah*-מצוה” is of the same root as “bonding-*Tzavta*-צוותא,” (Likkutei Torah Bechukotai 45c) meaning that the reward for the *mitzvah* is the bond with the Singular Preexistent Intrinsic and Essential Being, the Unlimited One, *HaShem*-יהי"ה Himself, blessed is He. It therefore is certain that there is utterly no comparison whatsoever between the loss incurred by performing a *mitzvah*, compared to the reward that follows. Likewise, the same principle applies to the reward obtained through sin, compared to the loss incurred. For, the reward of sin is as stated (Proverbs 5:3), “The lips of a forbidden woman drip honey.” However, the reward must be considered against its loss, as expressed in the next verse, “but her end is as bitter as wormwood.” Moreover, the loss incurred is eternal, as stated in Tanya (Ch. 29) about the dullness of the mind and heart (to matters of Godliness) caused by sin. That is, “Although he may already have sincerely repented, nevertheless, repentance primarily takes place in the heart, and in the heart, there are many distinctions and levels. Moreover, it all depends on what kind of person he is etc.” Tanya thus continues and concludes, “Consequently, now, upon observing himself, and seeing that the light of the soul does not penetrate into him, it is evident either that today his repentance has not been accepted and his sins continue to separate him, or that it is desired that he be raised to a loftier level of repentance, that comes from a point in his heart that is yet deeper. Because of this King David said (Psalms 51:5), ‘My sin is always before me.’” From this it is understood that the loss incurred by sin, that is, “her end is as bitter as wormwood,” is an eternal matter. It automatically follows that the reward gained by sin is entirely outweighed and like nothing, compared to the loss incurred. Thus, by contemplating the loss in doing a *mitzvah* against its reward, or the reward in sinning against its loss, he sees what will ultimately be of it, as in the statement, “Who is wise? One who sees the consequences.” By doing so, he comes to fulfill the *mitzvot* without giving any consideration to the great toil and effort required. Because of this, we find that when our sages, of blessed memory, listed virtuous qualities (Avot 2:9), they stated that the virtuous quality of Rabbi Shimon ben Nethanel was his fear of sin. Now, Rabbi Shimon ben Nethanel is the one who said, “What is the straight path to which a man should cleave? One who sees the consequences.” For, since he was a person who feared sin, he chose the quality of, “One who sees the consequences,” for, in doing so, one will fear sin and never come to sin. To clarify, fear of sin does not mean that one fears punishment or other negative matters that come about through sin. Rather, he fears the very essence of sin (*Cheit*-חטא). The word, “sin-*Cheit*-חטא,” is a term that means, “lacking-*Chisaron*-חסרון” (Rashi to Kings I 1:21). That is, sin causes him to be forever lacking in his bond to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהי"ה, blessed is He. Thus, for one who truly fears sin, meaning that he fears all aspects of sin that may cause him to always be lacking in his bond to *HaShem*-יהי"ה, blessed is He, by even transgressing

the influence is from above to below. In other words, for him there is initially a revelation of the aspect of knowledge-*Da'at*, which is the bond and adhesion to the Essential Light of the Singular Preexistent Intrinsic Being of the Limitless One, *HaShem*-יהוה Himself, blessed is He. Because of this bond and

minor Rabbinical ordinances, and even matters that are beyond the letter of the law, or matters that are merely in the category of, “sanctify yourself in what is permissible to you,” (Yevamot 20a) for such as person, his fear of sin comes through seeing the ultimate consequence of his actions. This is because fear of sin specifically comes through awe of the wondrous exaltedness (*Yirat HaRomemut*) of *HaShem*-יהוה. Such fear comes about from the power of wisdom-*Chochmah* of the soul, meaning, the inner aspect of wisdom-*Chochmah*, which is the perception of Godliness itself. This then, is the meaning of the teaching, “Who is wise? One who sees the consequences.” That is, the verse specifically states that he “sees-*Ro'eh* רואה,” indicating that hearing about it is insufficient. That is, hearing-*Shmiyah* שמיעה refers to intellectual comprehension and grasp, since the word, “hear-*Shma* שמע,” denotes understanding (*Binah*). For, when it comes to intellect alone, though right now he may understand it, it is possible for another intellect to subsequently come along and contradict the previous intellect. Thus, when it comes to intellect, in and of itself, there can still be “room” for the existence of an opposing side. Therefore, specifically the aspect of sight-*Re'iyah* ראייה is necessary, meaning that it becomes so true for him, as if he sees it clearly with his physical eyes of flesh. In other words, even though the matter has not yet come about, and will only come out later, nevertheless, for him, it is as if he already sees the consequence with his physical eyes of flesh. This is not possible except if it specifically comes from the transcendent aspects (*Makifim*) of the soul, in that the inner powers of the soul alone are inadequate for this. This is because, corresponding to the inner, holy powers of the soul (the *Neshamah*, *Ru'ach* and *Nefesh*), which come in a way of inner manifestation (*Hittlabshut*), there likewise are the powers of the opposing side (*Sitra Achera*), which stand in opposition to the powers of holiness. It therefore is only because of the transcendent powers (*Makifim*) of holiness, to which there is no opposing force, that it is possible to come to truly see the consequence. This then, is the meaning of the aforementioned verse (Eccl. 2:14), “A wise man’s eyes are in his head,” specifying “in his head-*B’Rosho* בראשו.” For, it is specifically through the aspect of “his head-*Rosho* ראשו,” which is the aspect of the sight of wisdom-*Chochmah* with the transcendent lights (*Makifim*) of the soul, that he can come to see-*Ro'eh* רואה the consequence, the realization of which will bring him to “fear of sin” (*Yirat Cheit*). The verse thus states (Psalms 111:10), “The beginning of wisdom-*Chochmah* is the fear of *HaShem*-יהוה.” (See the discourse entitled “*Ki Tisa* – When you take up a head (count) of the Children of Israel” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 10.)

adhesion, there is automatically a drawing forth for him of the aspect of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that is manifest within the Supernal Wisdom, in a manner of general sight. Due to this, he automatically¹³¹ comes to see the particular revelations of the manifestation of the Limitless Light of *HaShem*-יהו"ה, blessed is He, within each of the particular Supernal statures of the ten *Sefirot* of the world of Emanation-*Atzilut*, which is the aspect of understanding-*Binah*.

(This accords with what is explained elsewhere, that for those who have vision,¹³² and are thus called,¹³³ “The eyes of the assembly,” all of it is in a manner of sight (*Histakloot*). It is only that wisdom-*Chochmah* is an aspect of sight (*Re'iyah*) in a general manner, of the manifestation of the Limitless Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, within the Supernal Wisdom. In contrast, for them, the aspect of understanding-*Binah* is the sight (*Re'iyah*) of the particulars, meaning, the particular manifestations within the particular statures, as mentioned before.)¹³⁴

¹³¹ That is, the revelations and illuminations of wisdom-*Chochmah*, both in general and in particular, are merely an automatic byproduct of the utter sublimation, self-nullification, self-sacrifice, and strength of the bond and adhesion that the righteous *Tzaddikim* have to *HaShem*-יהו"ה, blessed is He. Commensurate to the depth of this bond, is the depth of the flow of the aforementioned “upper waters,” which is the aforementioned “dew-*Tal*.”

¹³² See Pelach HaRimon of Rabbi Hillel of Paritch, Shemot p. 164.

¹³³ Numbers 15:24 and elsewhere.

¹³⁴ To explain, the Jewish people consist of two general categories of souls. In the Torah, souls of the loftier category are referred to as *Yisrael*-ישראל, which forms the words, “a head to Me-*Li Rosh*”-לִי רֹאשׁ. This refers to the souls of the masters of the Torah, who have souls of the world of Emanation-*Atzilut*. Their sublimation to *HaShem*-יהו"ה, blessed is He, is in an essential manner that transcends the constraints of the letters of the explanations themselves. Thus, their vision and sight is not

In contrast, when the Mishnah states, “If there is no understanding-*Binah* there is no knowledge-*Da’at*,” this refers to the souls of the recipients (*Mekablim*). (That is, they are souls of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*. Their level is only that of “hearing” (*Shmiyah*), which is only the aspect of comprehension. Their arousal is thus only from the comprehension, as well as from their religious nature in actuality.¹³⁵ These are the aspects of

constrained at all. For example, for great sages such as the Arizal and the Baal Shem Tov, the constraints of space did not conceal whatsoever, and they could see what was spatially distant, just as one sees what is spatially close. Moreover, it is explained that this was not in a way of prophecy, but that they saw with actual sight. This is because the awareness of their souls also affected their portions in the world, so that they were no longer constrained by the limitations of the world. They therefore could see at a great distance in the same way that they saw at a close distance. This is because their portion in the world did not have the constraints of space, and therefore, distance of space and closeness of space was equal for them. That is, even though they were within space, for them, space itself became higher than the constraints of space. This is what is meant by the aspect of “a head to *Me-Li Rosh*-לִי רֹאשׁ.” For, the light of the wisdom-*Chochmah* of the world of Emanation-*Atzilut* illuminates the totality of the world of Emanation-*Atzilut*, and the aspect of understanding-*Binah* of the world of Emanation-*Atzilut*, does not at all conceal or cover over the essential light of the wisdom-*Chochmah* at all. Thus, for them, there is a revelation and bestowal of the limitlessness of *HaShem*-יְהוָה, blessed is He, as it states (Psalms 34:10), “There is no lacking for those who fear Him.” However, this is only the case with the aforementioned aspect called *Yisroel*-יִשְׂרָאֵל, specifically. In contrast, the souls of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, are called by the term “the nation-*Am*-עַם.” This category of souls has yet to attain the aspect of the sight of the simple will of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יְהוָה, blessed is He, which utterly transcends the totality of the chaining down of the worlds (*Hishlalshelut*). (See Pelach HaRimon of Rabbi Hillel of Paritch, Shemot p. 164-165 *ibid*. Also see the discourse entitled “*V’Hoo Omeid* – He stood over them beneath the tree and they ate” 5713, translated in *The Teachings of The Rebbe* – 5713, Discourse 4.)

¹³⁵ Through hearing about something, one only grasps in a way of distance. In contrast, when one sees something, he grasps it specifically in a way of closeness. This is similar to the fact that through hearing one only grasps the spirituality of the thing. (That is, even though he grasps it through the physical sense of hearing, nevertheless, his grasp of it is not concrete, but is rather spiritual and ethereal). In contrast, through sight, one specifically grasps its physicality. These differences are

the *Neshamah*, *Ru'ach* and *Nefesh* levels of the soul, which are drawn forth from the aspects of,¹³⁶ “You have created her, You have formed her and You have blown her into me,” etc.) Thus, for them, the flow of the influence is from below to above. That is to say, they must begin by awakening the aspect of in-depth study and analysis (*Iyun*), which is the aforementioned inner aspect of the understanding-*Binah*. They then subsequently

intertwined with each other, for since with hearing one only grasps that it exists, it therefore can be only in a way of distance. In contrast, with sight, wherein one grasps the being of the thing itself, it therefore must necessarily be in a way of closeness, and is specifically physical. The same applies to comprehension, which is only the matter of hearing, for even the sight of the eye of the intellect is only in a way of hearing. That is, he only grasps the existence of the thing, (whereas he only knows of its actual being in a manner of estimation). Thus, his comprehension of it is only according to the measure and limitation of his intellect. Moreover, for the person who comprehends, it is in such a manner that he is not moved by it in the very essence of his being. This certainly is so regarding matters within it that transcend measure and limitation, and therefore certainly transcend the measure and limitation of intellect. That is, it is certain that when it comes to such things, he comprehends nothing at all. Therefore, the arousal that comes through comprehension is not at all comparable to the arousal that comes through sight, being that arousal through comprehension is not an essential arousal. Nevertheless, in regard to matters that relate to action and actualization in the most literal sense, even comprehension is sufficient. This is because even the matters that relate to action are not essential. However, such is not the case, in regard to actual sight through the senses, which is the aspect of the sight of wisdom-*Chochmah*, wherein he sees the being of the thing, which is grasped in his very essence. For example, it is related that while napping for an hour or two, the Arizal beheld and perceived in such great abundance, that to relate it through speech, comprehension and understanding, it would have taken sixty or eighty years to explain (Pri Etz Chayim, Shaar HaKriyat Shma, Shaar 49, Ch. 1). From the above, we may also understand how it is that the writings of the Arizal and the teachings of Chassidut speak of *Sefirot* and lofty levels that even the prophets were incapable of grasping in their prophetic visions. The reason is because the grasp of the prophets was through sensory sight, and can therefore only reach a certain level etc., which is not the case when it comes to the sight of wisdom-*Chochmah*. This is why it states (Bava Batra 12a) that, “A sage who possesses wisdom (*Chacham*) is greater than a prophet.” (See the discourse entitled “*V’Hechereem – And HaShem will dry up the gulf of the sea of Egypt*” 5713, translated in The Teachings of The Rebbe – 5713, Discourse 14.)

¹³⁶ See the blessing of “*Elo'hai Neshamah*” in the morning blessings.

come to the aspect of knowledge-*Da'at*, in elevation after elevation, until they come to the aspect of “delving” (*Ma'amik*), which affects the depths of wisdom-*Chochmah* and understanding-*Binah*. They are then able to conceptualize novel insights in elevation after elevation without measure, from what they heard from their master teacher. This will suffice for the understanding.¹³⁷

¹³⁷ Nevertheless, just as it is the case that the Jewish people as a whole possess these two aforementioned aspects – the souls of the world of Emanation-*Atzilut*, and the souls of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah* – so it is the case that each and every Jew possesses both aspects. For, every single Jew possesses the transcendent encompassing aspects of the *Chayah* and *Yechidah* of the soul, which are referred to in the above-mentioned blessing as, “She is pure,” (which is the aspect of the soul as it is in the world of Emanation-*Atzilut*), as well as the aspects of the *Neshamah*, *Ru'ach*, and *Nefesh* referred to as, “You have created her, You have formed her and You have blown her into me,” (which are the aspects of the soul of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.) However, because the levels of the soul manifest within the constraints of the body are in a diminished state, as previously explained, (due to the aforementioned separating membranes), it is necessary for them to ascend from below to above in the manner of rebounding light (*Ohr Chozer*), beginning with the acceptance of the yoke of the kingship of *HaShem*-יהו"ה, blessed is He. That is, they must set themselves aside with self-sacrifice (*Mesirat Nefesh*) to unify themselves with *HaShem*-יהו"ה, blessed is He, and thus awaken the aspect of the in-depth study (*Iyun*) of the letters and teachings conveyed to them by the master, in the manner previously explained. Moreover, there is a superiority in this, in that even though a person may be in a state of relative darkness, he nevertheless accepts the yoke of the kingship of *HaShem*-יהו"ה, blessed is He, upon himself, due to the singular *Yechidah* essence of the soul itself, and its essential adhesion and bond to the Singular Preexistent Intrinsic Being of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is as previously explained regarding the superiority of the truly penitent *Ba'al Teshuvah* over and above the perfectly righteous *Tzaddik*. In doing so, he is thus able ascend in understanding and grasp, as well as adhesion of the mind to *HaShem*-יהו"ה, blessed is He, in elevation after elevation, without measure, grasping the inner light and intention of the Bestower of Influence (*Mashpia*). For, as previously explained, the intent of the Teacher was not to reveal a diminished explanation and illumination, but rather, to reveal the entirety of the light of the knowledge of Him to the recipient so that the recipient should come to grasp and understand to the same extent as the Teacher. This will fully occur upon the arrival of our righteous Moshiach, when there will be the fulfillment of the prophecy (Isaiah

40:5), “The glory of *HaShem*-ה"יהו will be revealed, and all flesh, as one, will see that the mouth of *HaShem*-ה"יהו has spoken.”