





# The Gate of Unity

By  
The Holy Rabbi  
Dovber of Lubavitch

(The Mittler Rebbe)

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Translated  
By  
Rabbi Yehudah Shimon Markel

Edited by Rabbi Amiram Markel

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## Part One

### What is Hitbonenut-Contemplation



## Chapter One

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

In essence, contemplation (*hitbonenu*) is the matter of gazing strongly into the depths of a concept, keeping one's mind upon it for long periods until he understands it thoroughly in all its particular parts and details. This is the inner aspect of the faculty of *Binah* (Understanding). In the terminology of the Talmud it is called "*Iyun*" – עיין, (in depth study), as stated in tractate Sukka<sup>3</sup>, "There is *Girsa* – גירסא (surface study), and there is *Iyun* – עיין (in depth study)".

The explanation of surface study is that one understands the subject matter only at first glance. That is, he flows quickly through the subject matter which he studies, without restraining himself and pausing at all, as known<sup>4</sup>. For example, one may gaze upon a certain object without contemplating it at all, to understand the nature of how or what it is. He does not examine all its inner and outer parts, except in a passing fashion. Certainly, with the passage of time, he will forget about it altogether. Furthermore, he will only be able to relate

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<sup>1</sup> *Kuntrus Ha'hitpa'alut* – "an essay "On Divine Inspiration", commonly known as "The Tract on Ecstasy" authored by Rabbi Dov Ber of Lubavitch, the Mittler Rebbe.

<sup>2</sup> *Nefesh, Ruach, Neshamah, Chayah* and *Yechidah*

<sup>3</sup> See tractate Sukka 28b.

<sup>4</sup> This is a method of general study used in Talmud study to gain breadth of the knowledge, as opposed to depth.

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

Now, there are three matters in every intellectual concept. These are; depth, length and width.<sup>5</sup> The width is the explanation of the concept from all angles, with many particulars. This is analogous to the width of a wide river. In contrast, the understanding of a concept simply, as it is, is similar to a narrow river.

The length of a concept is the tremendous descent of the concept, to invest it into various different analogies so that it may even be brought within the reach of a small child. This is analogous to a flowing river which draws out to its length. (This concept is explained at length in Chassidic manuscripts<sup>6</sup> in regard to the matter of the length of the hides.)

The depth of a concept is analogous to the depth of a river. From its depth the river widens, but in and of itself it is not wide at all. However, it is the main essence of the river (which is called the "undercurrent"), for it is the main strength of its flow from its source.

The waters which are above the depth, to its height or to its sides and even to its length, are secondary to it, for they only represent the spreading forth of its strength. Likewise, the depth of the intellectual concept is the aspect of its essential

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<sup>5</sup> See *Pardes Rimonim*, by Rabbi Moshe Cordovero, *Sha'ar 2, Sha'ar Ta'am HaAtzilut*. See *Sefer HaMa'amarim* חרפ"א, Pages 151-155 for a full explanation. Also see *Sefer HaMa'amarim* חרפ"ד, page 36 and *Sefer HaMa'amarim* חש"ט, pages 56-57.

<sup>6</sup> See *Biurei Zohar* (of the Mittler Rebbe), Pekudei & Noach.



point, as it is in and of itself. This is called, “The depth of that which is comprehended” (*omek ha’moosag*).

Everything that spreads forth in the explanation of this concept, either the great width with many angles and details, and also the great descent of the length, and even the height above, to understand higher concepts through this concept, are all drawn from the essential depth of the point, which is how it spreads forth from *Chochmah* (insight), which is called “*ein*<sup>7</sup> - nothing<sup>8</sup>”.

(Through the aspect of “height” one’s understanding may reach) all the way until the depth of the heights, like the overpowering of the waters in the time of the flood (during the times of Noah). Likewise, there will be a spiritual flood in the days of Moshiach, in the 600<sup>th</sup> year of the life of Noah. This is as stated in the Zohar that “the wellsprings of wisdom will open”. These are the springs of the depths of wisdom, “which will overpower and rise up and will cover all the mountains”. Then, “the reservoirs of the heavens shall open up”, and there shall be drawn down “the waters which are above the heavens”. This is called the depth of the height, which is dependent upon the depth below, because “the beginning is bound up with the end”, as in the verse, “Cast your questions to the depths or raise it on high” etc.)

This is as stated<sup>9</sup>, “A river goes out from *Eden*”. *Binah* (understanding) is called a river, while *Chochmah* (insight) is called a spring, as known. This, then, is the mode of study called *Iyun* (in depth study); that he keeps his mind on the concept and analyzes it greatly. This is a slow in-depth study which is the opposite of the quick surface level of study.

The purpose of this is specifically to reach the depth of the concept, as it is in its innermost essential point. This is

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<sup>7</sup>Zohar Tikkunei See , and Maamarei Admor HaEmtza’ee, Bereshit p.2

<sup>8</sup> The intangible

<sup>9</sup> Genesis 2:10

analogous to one who gazes his eyes upon a certain object, but not in a passing manner. Rather, he keeps his eyes upon it with great attention and scrutiny, taking his time until he knows it well, in all of its internal and innermost components.

This type of study is called *Hitbonenut* – contemplation. The word *Hitbonenut* (התבוננות) is specifically spelled with two *Nuns* (נ – N), to signify that one is to contemplate it and analyze it greatly. This is in accordance with the explanation of Rashi on the word *Iyun*<sup>10</sup>, “To stand upon the subject, to understand it clearly”.

We find that this aspect of *Iyun* only acts in an aspect of an organ for the delving of *Binah* itself. For, at first glance, this aspect of *Iyun* is called “the delving of the concentration” in common usage. In truth, this is not the case, for the delving of the concentration only acts like an organ that allows one to come to the actual depth of the concept.

Higher than this level is what is called “delving” (*Ma’amik*). It reaches higher than even *Chochmah* itself. Now, seemingly, *Chochmah* is literally an aspect of the intangible “nothingness” of the concept, as it exists even before it comes into the category of being the essential depth or point of the concept in the comprehension of *Binah*. As mentioned previously, it is like the waters of a spring in comparison to the waters of a river.

Nonetheless, the aspect of delving in this source of the concept; its source reaches into the very source of the flow of the waters of the spring of *Chochmah*, which is called “the depths of *Chochmah*” or “the hiddenness of *Chochmah*”<sup>11</sup>. For, just as there are depth, length and width in *Binah* which is called “*yesh*”<sup>12</sup> – something”, there is likewise a depth, length and

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<sup>10</sup> See Rashi on tractate Sukka, 28b.

<sup>11</sup> See Job 11:6. See *Ma’amarei Admor HaZaken, Lech Lecha*, Page 80-83.

<sup>12</sup> The tangible

width in the spring of *Chochmah*, which is called “*ein* – nothing”<sup>13</sup>

The depth of the spring is the beginning and source of its inception, at its very depth. From there its flow spreads upward until drops of water burst forth into revelation from their concealment within the ground. Its utmost concealment is in its ultimate depth below (in the aquifer), as in the verse, “the wellsprings of the abyss burst forth”. For, the earth is riddled with fissures<sup>14</sup> and veins of water, which have a primary depth. About this it is stated<sup>15</sup>, “*Chochmah* is found from nothing”, i.e. from the concealed *Chochmah* which is called the depth of *Chochmah*.

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

Nevertheless, although the depth of the comprehension, which is called the fiftieth gate of *Binah*, is drawn from the “nothing” of *Chochmah* to “something”<sup>16</sup>, its source also

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<sup>13</sup> The intangible

<sup>14</sup> Talmud Bavli, tractate Chagiga 22a

<sup>15</sup> Job 28:12

<sup>16</sup> Parenthesis of the Mittler Rebbe: This is like, “A spring will flow out of the chamber of the Holy of Holies; its beginning will be like the antennae of a grasshopper, and it will then widen into the expanse of a

reaches into the depths of *Chochmah* itself. It is clearly observable that the delving specifically into the depth of the comprehension (*omek hamoosag* of *Binah*) will bring one to the source and root of the concept, thus enabling him to bring new light of *Chochmah* (insight) into *Binah* (tangible comprehension). This, then, is what is called *ma'amik* – delving, which is an active verb, for he is activating the depths of *Chochmah* and *Binah*.

(According to what we have explained, we may understand the statement<sup>17</sup>, “Understand with wisdom and be wise in understanding”. In Chassidic manuscripts it is explained that “wise in understanding” refers to *A’’b* of *Sa’’G* (*Chochmah* of *Binah*). This is the ability to understand a new insight within the comprehension of *Binah*. This only comes through the aspect of *Iyun* – the analysis mentioned earlier, which clarifies all of the particular parts until they are clear. This *Iyun* (analysis) is called *Binah* of *Binah*.

After a person has done this he is capable of bringing new insight into understanding and comprehension, but only within the subject matter itself. This insight is called *Chochmah* of *Binah*. Now, *Keter* of *Binah* is the aforementioned depth of the comprehension (the *omek hamoosag*) whose source reaches into the depth of *Chochmah*, as explained above.

Now, “understand with wisdom” refers to *Sa’’G* of *A’’b* (*Binah* of *Chochmah*). This is the power of explanation within *Chochmah* itself, that he is capable of bringing it into many different explanations and facets. Nonetheless, it is still higher than the comprehension of *Binah*.<sup>18</sup> This type of understanding may be understood from the explanation of the statement<sup>19</sup>

river”. See tractate Yoma 77b.

<sup>17</sup> See Sefer Yetzirah 1:4

<sup>18</sup> See *Yom Tov Shel Rosh HaShana* תרס"ו, page 626 for further explanation of *A’’b* of *Sa’’G* and *Sa’’G* of *A’’b*.

<sup>19</sup> See tractate Eruvin 100b

regarding Moshe, “He could not find ‘men of understanding’ (*Nevonim*)”. This (*Navon*) specifically refers to “one who understands one thing from another”.<sup>20</sup>

The reason he is capable of this is because of the source of this power of “understand with wisdom” (*Binah* of *Chochmah*) which reaches into the depths of *Chochmah*, which was mentioned previously. For this reason, from one subject matter and wisdom he is capable of understanding a completely different wisdom. This aspect of understanding is much greater in level than that of a *Chacham*. That is, a *Chacham* only has insights from “nothing” into the particular subject matter of his investigation, but he does not understand an entirely different wisdom from it.

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

We find that the order of levels is as follows; first is the aspect of *Iyun* – analysis, mentioned earlier. That is, to keep one’s mind on the concept, and investigate its particulars, until it is completely clear. This is called *Binah* of *Binah*; to clarify and distinguish between all the inner and outer specifics, with the utmost precision.

From this, it is also possible for there to be the aspect of a length - to lower the concept through many investments<sup>21</sup>, until it is made tangible to the comprehension of a child, as explained previously. Nonetheless, he does not yet have the aspect of a width, with various explanations of all its angles.

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<sup>20</sup> See tractate Chagigah 14a

<sup>21</sup> of analogies.

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

According to what we have explained, what is commonly called *ha'amakat ha'da'at* – the delving of the concentration (or meditation), is not the actual delving into the depth of the comprehension (the *omek hamoosag*). This is because the faculty of *Da'at* has no relation to it. Rather, the faculty of *Da'at* is the aspect of the strong connection of one's feelings to a concept<sup>22</sup>. It is this type of concentration which brings one to the depth of the comprehended concept, but only after the aforementioned analysis (*Iyun*), which acts as an organ for the depth of the comprehension (*omek hamoosag*), as previously explained.

Now, *Da'at* – concentration, also possesses the three dimensions of length, width and depth. For example, there are those who have a short attention span and those who have a long attention span. There are those who have a broad attention span, but not a long attention span. There are those who possess strong concentration and those of weak concentration, like “women<sup>23</sup> who have a light *Da'at*”<sup>24</sup>. That

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<sup>22</sup> Concentration and interest

<sup>23</sup> Here the Mittler Rebbe is pointing out one of the basic differences in the natures of men and women. While men have a stronger faculty of *Da'at* – concentration, women have an additional portion of *Binah*. They, therefore, have a greater capacity to notice many details, which

is, because they lack the depth of concentration, subsequently their concentration is short.

The difference between a weak concentration and a deep concentration can be understood by the difference between a child and an adult, as known. A child has a weak concentration. This is to say that he only possesses a very external connection or feelings towards the object of his understanding or desire. For this reason, a child can be easily seduced into desiring the opposite of his original desire. In contrast, an adult has a deep connection to the object of his understanding and desire, which is called the depth of concentration (or interest). Because he possesses this depth, this automatically draws out a length of concentration and a width of concentration, as we previously explained regarding *Binah*.

The sign for this deep concentration is that because of the great depth of his connection to the intellectual concept, it appears as if he is restraining and focusing the organ of his brain. It is specifically through this deep concentration that he can come to an essential and deep comprehension of the subject matter, through the aforementioned analysis of *Binah*.

The aspect of analysis though, is the very opposite of restraint and focus (of all his mental capacities). Although, initially, the analysis of *Binah* begins with a focus and restraint, it nonetheless immediately spreads forth with great expansiveness, with the clarification of all the particular components and details, as known.

This is not the case with the restraint and focus of the delving of the concentration. On the contrary, the concentration is only the restraint and focus; the aspect of

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men may overlook. It is because of this that women have a greater ability to multitask than do men. Each one of these has its advantages and disadvantages. This is one way that men and women complement each other, in that one fulfills what the other one lacks.

<sup>24</sup> See Tractate Shabbat 33b

gathering all of one's mental capacities to connect only to this specific matter. This is the very opposite of the spreading forth of the analysis with a great breadth into the subject matter. However, it is through the delving of the concentration that one can come to the depth of the intellectual concept, until its very source in the depths of *Chochmah* and *Binah*.

(Through the above he is capable of reaching the aspect of the upper *Da'at*<sup>25</sup> which unites *Chochmah* and *Binah*, as was explained previously regarding the matter of the depth of the comprehension (*omek hamoosag*) of *Binah*. This is the meaning of the statement<sup>26</sup>, “*Da'at* is hidden in the mouth of *Imma*<sup>27</sup>”.<sup>28</sup> It likewise is stated, “*Moshe*, who corresponds to the faculty of *Da'at*, merited *Binah*”<sup>29</sup>, which refers specifically to the fiftieth gate of *Binah*<sup>30</sup>. These two faculties are interdependent, as is explained in various writings and Chassidic manuscripts. This will suffice those of understanding.)

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<sup>25</sup> The aspect of *Ma'amik* – Delving

<sup>26</sup> See *Zohar (Idra D'Mishkena) Mishpatim* 123, 1. Also see *Ma'amarei Admor HaZaken*, תקס"ח, page 184.

<sup>27</sup> *Imma* – Mother, refers to *Binah*. See *Pirush HaMilot, Mahadoora Batra*, page 17.

<sup>28</sup> Concentration and understanding are interdependent. See *Ma'amarei Admor HaZaken al HaKetuvim*, Volume 2, page 215 and *Ma'amarei Admor HaZaken* תק"ע, page 197. Also see *Ma'amarei Admor HaEmtza'ee, Devarim*, Part 1, page 434 and *BaMidbar*, Part 1, page 21.

<sup>29</sup> See *Torat Shmuel*, תרל"ה, Part 1, page 88. Also see *Sefer HaLikutim, Miloo'im*, page 284. Also see *Sefer HaErchin-Chabad, Ma'arachot Otot*, אל"ף-אטב"ה.

<sup>30</sup> See *Pirush HaMilot, Mahadoora Batra*, pages 32, 68 and 99.



## Chapter Two

Now, as known, in *Binah* itself there are two levels; *Binah* and *Tvunab*. The matter of *Tvunab* is the aspect of the spreading forth of the light of *Binah*. (This is as stated in the *Zohar*<sup>31</sup>, “The lower mother and father are *Yisrael Saba* and *Tvunab*”. *Tvunab* is called the lower mother.) This comes about when the concept is grasped very well in the organ of the comprehension of *Binah*. Therefore, it spreads forth to bring it into many matters which are separate from the essential comprehension of the concept itself. One who is capable of this is called “a man of *Tvunab*”, as in the verse<sup>32</sup>, “Deep waters... a man of *Tvunab* shall draw them out”.

The “deep waters” represent the aspect of the depths of *Binah* which remain concealed in the essential self. It is specifically the “man of *Tvunab*” who draws it out and brings it forth from its concealment, to bring it to spread forth in many different manners in order to quench the thirst of the recipients.

This is analogous to one who draws out deep waters to quench the thirst of the sheep. We may clearly observe that when the reasoning of an intellectual concept is too deep to be retained in the comprehension of man, this is called “deep waters”, which is the aspect of the depth of the comprehension (*omek hamoosag*) from which the length and width come, as previously explained<sup>33</sup>.

It is specifically one who possesses the power of *Tvunab* who can “draw it out”. In other words, he brings to light the aspect of the hidden depth of the concept, until it may be

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<sup>31</sup> See *Zohar Ha'azinu* 290b and 291a. See also *Etz Chaim* (Shaar Av”I) Shaar 21, chapter 8.

<sup>32</sup> Proverbs 20:5

<sup>33</sup> In chapter one

retained within the comprehension of man, as if it was not deep at all. Just as in the analogy of one who draws the deep waters out of the depths of the well, he brings the depth itself close.

According to the above, we must say that the power of *Tvunab* is a power which spreads forth from the power of *Binab*, to bring its depth into revelation below to the recipients. This is not the case with one who is not “a man of *Tvunab*”. Although he may be a man of comprehension in his mind of *Binab*<sup>34</sup>, it is possible that his comprehension remains as it is in the essence of his mind of *Binab*. That is, he only possesses “the spirit of *Binab*”, but there will not come from it any spreading down into separate matters, outside of the essential comprehension itself.

Furthermore, although his comprehension is in the length, width and depth, as explained above, it is all in the essential comprehension, as it is. However, it will not be revealed below in separate matters, and certainly, the depth of the concept remains in its depth, concealed in itself. Likewise, the length and width all remain in the essential comprehension, as they are, in that state alone.

An example of all this can be seen in the depth of the logical debate of the Talmud, in which there are many reasons and explanations to argue one way or another etc. Although one may come to the comprehension of *Binab*, nonetheless, he is still incapable of bringing to light any actual verdict or ruling of “innocent” or “guilty” from the essential intellect. In other words, one is not capable of bringing out any “guilty” verdict from this reasoning, nor any “innocent” verdict from this reasoning.

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<sup>34</sup> Parenthesis of the Mittler Rebbe: This is called a “*Tafsan* –Grasper” in the common vernacular.

This is because, as of yet, these concepts and explanations are only completely theoretical abstractions. One will, therefore, not find any spreading forth into matters which are separate from them. In other words, he will not be capable of applying these reasons and explanations in practice and state a “guilty” or “innocent” verdict through them. Rather, it is like a *Heyulie*<sup>35</sup> power, in which it is not yet known what will result from it or what could be done with it.

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

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

The meaning of “a man of *Tvunah*” is that he has a thorough grasp of the essential comprehension. Because of this, the comprehension spreads forth in him, to do and to

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<sup>35</sup> See *Yom Tov Shel Rosh HaShanah* חרס"ו, pages 80-81.

shed light upon many completely separate matters. He is even capable of bringing the depth of *Binah*<sup>36</sup> itself into revelation, as explained above. This will suffice those of understanding.<sup>37</sup> For this reason *Tvunah* is also called *Ben U'Bat* – Son and Daughter, as known. This is because *Tvunah* likewise possesses the three dimensions of depth, length and width.

Its depth is the essential strength of the power of *Tvunah* in this comprehension, as it is during the time that he grasps it. Through this (grasp) he is capable of bringing the depths of the concept out into revelation, as was previously explained on the verse, “a man of *Tvunah* shall draw them (the deep waters) out”. The length of *Tvunah* is the descent of the concept into a separate matter, to shed light upon it or to accomplish many actions through it. Its width is the aspect of the spreading forth of his *Tvunah* in the essential comprehension itself, to expand it

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<sup>36</sup> The *omek hamoosag* – the depth of the comprehension.

<sup>37</sup> Parenthesis of the Mittler Rebbe: This then is the aspect of the lower father and mother, *Yisrael Sabba* and *Tvunah*. *Yisrael Sabba* is the aspect of the emotions of *Chochmah*, and *Tvunah* is the aspect of the emotions of *Binah*. However, these two are how these emotions come into revelation, to the outside. The aspect of *Malchut* of *Tvunah* is the aspect of the intellect which comes in thought, which is called the letters of intellectual thought (*Machshevet Sechel*), within which the intellect becomes invested. This is the external vessel for analytical thought (*Machshava Iyunit*), which is the revelation of the comprehension of *Binah* itself, from the aspect of the essence of the concept and explanation. From the aspect of *Malchut* of *Tvunah* is drawn the source of the letters of thought themselves, which is called *Leah*. This (*Malchut* of *Tvunah*) is the aspect of the large *Dalet* (ד) of the word *Echad* (אחד).

All of the above will be explained later in chapter 40. What is important to understand here is that the Mittler Rebbe has answered the previous difficulty. That is, he explained that *Tvunah* is the aspect of the *revelation* of the emotions of *Binah*, while the emotions of *Binah* themselves refer to how they are in and of themselves, without being revealed outside to be applied to anything external to them.

in his thought in many different manners, and not just in the essential manner that it is in.

Now, the reason that *Tvunab* is called *Ben U'Bat* – Son and Daughter, is because it is specifically *Tvunab* which gives birth to revealed emotions as matters in and of themselves. For although *Binab* is called the “mother of the sons”, nonetheless, from *Binab* itself, there is no birth of the emotions (since it is the “upper mother”<sup>38</sup>). In contrast, *Tvunab* is called the “lower mother”, for it is she who gives birth to the emotions. These emotions are the aspects of “Son and Daughter” – love and fear, which specifically come about included in *Tvunab*. This is because *Tvunab* is the aspect of the spreading forth of the light of *Binab* downward, as explained above.

It is also for this reason that the aspect of the intellect of the emotions is drawn from the aspect of *Tvunab*. (This is as stated<sup>39</sup>, “*HaShem* founded the earth with *Chochmah*, and established the heavens with *Tvunab*”. The first part of this verse, “*HaShem* founded the earth with *Chochmah*”, refers to the fact that “the father founded the daughter”<sup>40</sup>. The second part of the verse states, “He established the heavens with *Tvunab*”. As known, the “heavens - *Shamayim*” refers to the aspect of the emotions, fire – *Esh* and water – *Mayim*<sup>41</sup>.

Similarly, it is stated, “They are established with *Tvunab*”. This refers to the establishment of the emotions because of the aspect of the intellect of *Tvunab* which is in them, since the aspect of *Tvunab* is like an intermediary to bring the intellect from the aspect of the emotions of *Binab* into the emotions of the heart. This is similar to the power to bring a concept into a

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<sup>38</sup> See Etz Chaim (Shaar Av”I) Shaar 14, chapter 8.

<sup>39</sup> Proverbs 3:19

<sup>40</sup> The “daughter” – *Malchut* (speech) comes specifically from the “father” – *Chochmah* (insight).

<sup>41</sup> See tractate Chagiga 12a.

separate matter, which is the principal aspect of *Tvunab*, as explained above.)

Furthermore, as known, in *Binab* there is a bent *Nun* (נ) and a straight *Nun* (ן)<sup>42</sup>. That is to say, the bent *Nun* (נ) is the width, while the straight *Nun* (ן) is the length. Moreover, when expanded<sup>43</sup>, the *Nun* which fills it is the straight *Nun*<sup>44</sup>, which is not the case with the expansion of any other letters. This is because the length is included in the width. This is likewise the case with *Tvunab*. However, in regard to the double *Nun* in the matter which is called *Hitbonenut*, as in the verse<sup>45</sup>, “My nation does not contemplate – לא התנונן”; this is the inner aspect of *Binab*, which is called *Iyun*, to stand upon the subject etc. This is called *Binab* of *Binab* and is an intermediary between *Binab* and *Tvunab*, through the aspect of the straight *Nun*. For this reason it is called *Hitbonenut*. This will suffice those of understanding.

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<sup>42</sup> See the Magen David of the Radbaz on the letter *Nun*. Also see Pardes Rimonim of the Ramak, *Shaar HaOtiyot* (27,17).

<sup>43</sup> Spelled out.

<sup>44</sup> When one expands the letter *Nun* – נ (as opposed to just *N*) it would be spelled out as - נו"ן.

<sup>45</sup> Isaiah 1:3

## Chapter Three

From all the above we understand that in the matter of contemplation (*Hitbonenuit*) on the comprehension of G-dliness, there are two levels, *Binah* and *Tvunah*. *Binah* is the aspect of the essential comprehension of G-dliness, to understand every particular of the matter which he contemplates, to understand how and what it is. He keeps his mind upon the matter with a great analysis to understand all of its particular components, as explained above<sup>46</sup>. An example of this may be understood from the comprehension of the details of *Memaleh Kol Almin* (The fact that HaShem permeates all worlds). This is the matter of the coming into being of something from nothing, and is called “the power of the G-dly effect upon the affected”.

This is the aspect of the name *Adon"ay* (אדני"י) or the name *Elokim* (אל"הים), which is a terminology of power, as known. In the externality of this matter there are many various particular facets that one must understand, until he grasps the very inner aspect of the matter, to understand its inner essence, how it is essentially. Above this was called, “the depth of the concept” (*omek hamoosag*).

We previously explained that the aspect of *Iyun* - analysis is the aspect of the organ which brings one to the aspect of the depth. The length is the aspect of bringing the concept close to one's intellect through the use of the various known allegories. He does this until the matter becomes very close to his mind, by investing it in physical analogies to the point that even a child can grasp it, as explained above.

The width is to expand and explain how the matter is manifest in many different ways, as opposed to just a single way. For example, an allegory for this matter<sup>47</sup> may be

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<sup>46</sup> See Chapter One

understood from how the life force of the soul is manifested in the body. Now, this is only the aspect of a “spreading forth from the essence”, as known.

There are multitudes of other ways to understand the concept of a “spreading forth from the essence”. Or, regarding the concept of “the revelation of that which is hidden”, it may be understood from the allegory of the movement of an animal or from letters of speech etc. Another allegory is the flash of insight from the essential *Chochmah* or the revelation of the power of sight in the eye. A further example is the revelation of the flame from the coal. All of the above are examples of the “revelation of that which is hidden”. In contrast, the allegories of the ray of the sun or the light of a candle or an applied force of energy and the like, are allegories for the concept of a “spreading forth from the essence”.

All of the above is the expansion on the essential matter. The opposite of this would be the short summation and explanation of the concept in only one way. Moreover, in the summation, the explanation itself is in a short way, only glanced upon by the mind without any spreading forth to expand his thoughts upon it at all. In contrast, the way this concept is grasped to its essential depth after the abundant explanation and comparative analogies, is called “the depth and essence of this concept”, as explained above.

It is specifically after the length and width of the many allegories and abundant analysis that he will come to the aspect of the depth which is understood through them. This is to say that he will only reach the depth through the external enclothelements and abundant analysis. This will suffice those of understanding.

(Everything that was previously explained regarding the particulars of *Keter*, *Chochmah* and *Binah* of *Binah* may be found

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<sup>47</sup> *Memaleh Kol Almin* – How HaShem permeates all worlds.



in a particular concept such as this<sup>48</sup>, and, likewise, in every other particular concept in the comprehension of G-dliness, as will be explained.)

Now, the aspect of *Da'at* is the aspect of the recognition and feeling, i.e. the connection to the intellectual concept, as explained above. About this it is stated<sup>49</sup>, “*V'yadata* – You shall know etc.”, and “*Da et Elokei Avicha*<sup>50</sup> – Know the G-d of your father”, which refers specifically to the comprehension of how it is that HaShem permeates all worlds, as known. It is specifically this that brings one to the aspect of the “depth of everything”, that is, the depth of *Chochmah* “which is found from nothing”, as explained above. In other words, this is the depth of the sight of the intellect into this comprehension of how HaShem permeates all worlds, which is higher than the actual grasp of the intellect, as known. (This is as stated in *Ra'aya Mehemnah*<sup>51</sup>, “with the eye of the intellect, for the heart sees all”. This is also called<sup>52</sup>, “Gazing at the preciousness of the King”. Now, in this too there is an aspect of depth, as explained above at length.)

Now, the aspect of *Trumah* is to draw forth from this concealed depth into revelation in the comprehension of how HaShem permeates all worlds. For, since he grasps the essence of this concept very well, he is, therefore, capable of bringing it into many separate matters. For example, he can understand many details in the existence of the created worlds; how they come into being from nothing to something. He understands this and draws this out in a manner of particulars from the general concept of *Memaleh Kol Almin*, in which these particulars were concealed.

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<sup>48</sup> *Memaleh Kol Almin* – How HaShem permeates all worlds.

<sup>49</sup> Deuteronomy, V'etchanan, 4:39

<sup>50</sup> Chronicles 1, 28:9

<sup>51</sup> See Zohar (Ra'aya Mehemnah) Mishpatim, 116b

<sup>52</sup> See Zohar Miketz 199a, Bereshit 38a-b, Pikudei 247b, Trumah 134a

Without this power of *Tvunab* in this comprehension of *Memaleb Kol Almin*, his comprehension of it would remain in his brain of understanding alone. He would not know what to do with this concept or how to bring this *Hitbonenut* to comprehend how existence is brought about in a way of something from nothing. He would not be capable of doing this at all, as is understood from all the above. This will suffice for those of understanding.

(From the above we may now understand the reason for the lacking which may be found in beginners or even in those who are experienced, but are lacking in *Tvunab*. Although they grasp the explanations of the concepts well when they hear or read them, they are incapable of bringing the matter of the coming into being of the worlds out of nothing, into contemplation during their prayers. Because of this they may reach the point where they ask themselves, “What am I to do with all this?” and “Of what benefit is this to me”. This is because in his mind these are two separate things, because the understanding remains in his mind as an abstract concept, totally removed from all matters. This will suffice those of understanding.)

## Chapter Four

We must now explain how one should contemplate (*Hitbonenut*); whether it should specifically be done in a general way or in a way of particulars. For example, this may be understood in regard to the G-dly comprehension into the aspect of how HaShem permeates all worlds (*Memaleh Kol Almin*). In the general comprehension of how HaShem permeates the three created worlds of *Briyah*, *Yetzirah*, and *Asiyah*, all the allegories of the ray emanating from the luminary or of the spreading forth of Divine influence or of the letters of speech etc. are all rooted in one general matter; that of “the revelation of that which is hidden”.

Likewise, in the general comprehension of the great difference between a created, limited being, relative to HaShem, the unlimited Being; although there are many particular ways to understand this and although there are many details (as will be explained), nonetheless, it is all understood in a general manner.

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

This, likewise, is the question in regard to the contemplation of the “Upper Unity”, of the lights and organs of the world of *Atzilut*, including all the details of the ten *sefirot* until the essence of the Infinite Light (*Atzmoot Obr Ein Sof*). Should one contemplate this in a general manner, i.e. the matter of the light of *Atzilut*, how it comes about from the essential Self of HaShem through *Tzimtzum*<sup>53</sup> and how it is incomparable to the

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<sup>53</sup> This will be explained in chapters 12, 13 and 14.

essential Self of the Emanator? Likewise in regard to the general contemplation of how “He and His life force are one” (although there are many particulars in this, as will be explained, nonetheless, it still is a general contemplation).

He can understand this matter, generally, through various analogies, such as the analogy mentioned in *Sefer Yetzirah* of a flame which is bound to the coal or such as a general understanding of the revelation of the faculties of the soul from their concealment in the essence of the soul. Through this analysis he will come to comprehend the depth of the concept of how HaShem permeates all worlds, which is called, “The Lower Unity”, as known.

Now, in truth, the two<sup>54</sup> are dissimilar from each other. On the one hand there is an advantage to general contemplation; that through it one will be able to come to the general depth of the matter, which is the general aspect of the essence of the G\_dly light. However he will reach this only in a general way, whether in regard to the comprehension of the “Upper Unity”, or the “Lower Unity”. This revelation of G\_dliness in his soul is the ultimate purpose of contemplation.

On the other hand there is also an advantage to contemplating in a way of particulars, specifically, since through it the revelation of the G\_dly light in his soul will be incredibly closer to him. For, through contemplation in a general way it is possible for one to delude oneself, so that it appears to him that this matter is very close to him.

In truth, though, when he only contemplates in a general manner, *HaShem* appears to him from afar. This is not the case when one contemplates in a manner of particulars, to comprehend all the details of each particular. When he does this, it becomes embedded in his soul in a very close way. From this, he will come to comprehend a higher particular, on

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<sup>54</sup> General contemplation and Particular contemplation

a higher level, until he comes to the general comprehension of the general matter. In this way the comprehension is truer, without deluding himself at all.

For example, when he starts contemplating the matter of how HaShem permeates all worlds in a manner of particulars, he begins by contemplating how the root of the spiritual influence of the orbits and constellations come into actuality out of nothing from the waste matter of the *Ophanim* angels. Afterwards, he contemplates the *Ophanim* angels and *Chayot* angels in a manner of particulars etc. This contemplation continues until he reaches the aspect of *Malchut* of the world of *Asiyah*, which is the general G\_dly light that brings the world of *Asiyah* into being. He continues in this way, contemplating the details of the ten *sefirot* of the world of *Asiyah* until he reaches the aspect of *Malchut* of *Yetzirah*, which becomes the *Keter* for the world of *Asiyah*. In this manner he contemplates the particulars of the world of *Yetzirah*, and then the particulars of the world of *Briyah*. He continues in this way until he reaches the aspect of *Malchut* of *Atzilut*, which is the totality of everything, and is generally called by the name *Elokim*, as known.

In this way, after thorough analysis, he realizes the truth of the matter, in a way of great closeness. For, although, in and of itself, each particular of his contemplation is generally not a matter of G\_dliness and is only a particular which is of secondary importance, nonetheless, when his whole analysis of all the particulars, comes together and becomes bound to the general principle, then the general principle will become embedded in his soul to a greater degree. This has been tried and tested by all those who have toiled deeply in *Hitbonenut* contemplation.

Likewise, the contemplation of the “Upper Unity” should be in a manner of particulars as well; to understand each particular detail of the ten *sefirot* of the statures of *Zeir Anpin*

and *Nukvah*, *Abba* and *Imma*, *Arich Anpin* and *Atik Yomin*, all the way to the beginning of the *Kav* in *Adam Kadmon* etc. It is specifically the contemplation of all this, in a manner of particulars, which will cause the general light of the essence of the Emanator, which includes and unifies everything, to be implanted in his soul. However, such is not the case if one only contemplates in a general manner, so that *HaShem* appears to him from afar, as mentioned previously. (For, through this, it is possible for him to fall into false delusions, as do fools and those who lack *Da'at*. This comes about because they focus their entire mind solely on one general matter.)

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

This may be understood from the unification (*Yichud*) of "Yours *HaShem* is the greatness". The general matter of G\_dly unification is the aspect of the depth of comprehending the sublimation of the "something" to the "nothing", both in the comprehension of the "Upper Unity" and the "Lower Unity".

Now there is a particular unification for each particular thing. For example, in "Yours *HaShem* is the greatness", this is the aspect of *Chessed*<sup>55</sup> of *Malchut* of the world of *Atzilut* as it is invested in the worlds of *Briyah*, *Yetzirah* and *Asiyah*, in a particular way for each world. That is, even the general matter here is only a single particular attribute of a particular attribute of *Malchut*. Likewise, when one contemplates "Yours *HaShem* is the might", both in general and in its particulars in each world, it is, nonetheless, considered to be a particular unification. The same principle applies to the unifications of all the particulars

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<sup>55</sup> Greatness refers to *Chessed*.

of the ten *sefirot* of each of the worlds of *Briyah*, *Yetzirah*, and *Asiyah*, as known.

In contrast, a general unification is like the understanding of, “Behold, the place is with Me”, or, “The exalted King... who is aloof from the days of the world”<sup>56</sup>. In other words, He is aloof from “the days of the world”, which refers to the six directions (The emotional *Sefirot*) and the intellect of *Chochmah* and *Binah* of the worlds. However, in comparison to the essence of *Malchut* of *Atzilut*, which is *Keter Malchut*, even this is, likewise, only considered to be a particular. In a similar manner there is a contemplation of all the other *sefirot* of the world of *Atzilut*, until the essence of the aspect of *Malchut* of *Ein Sof* (the Infinite), at the beginning of the *Kav*. There are many unifications of the many particulars in each *sefirah* and *partzuf* (stature). The general unification, however, is the general sublimation of the entire chaining down of the *Kav*, relative to the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*), as known.

However, this is not the case with one who has not delved his concentration into particular unifications, but, rather, begins with the general aspect. Even though he toils greatly in comprehending the many general concepts of how everything is generally sublimated to HaShem, such as the aforementioned allegory of the flame and other such concepts, nonetheless, the truth of the matter will not become as embedded in his soul, as much as it would have been had he gone through a thorough analysis into the particular details, which would bring him to truly understand the general concept. This, then, is the meaning of “the particular requires the general and the general requires the particular”<sup>57</sup>, for no general concept can exist without particulars.

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<sup>56</sup> These two verses indicate in a general way how HaShem transcends all worlds, how “He is the place of the world, while the world is not His place” (*Bereshit Rabba*, Chapter 68:9) etc.

(This matter has already been debated by many of the foremost *Rishonim*, such as Maimonides and the Tur. That is, whether during prayer one's intentions should be focused on the particular meanings of the words, such as contemplating the greatness of HaShem in a way of particulars? Or, should one's intent rather be to realize, in a general way, before whom he is standing and praying? This matter is discussed in Chassidic manuscripts).

Now, although as a rule a general thought and a particular thought cannot coexist, nonetheless, he who delves with all his heart and with all his desire, specifically to contemplate the essence of G\_dliness, even though his analysis is into the particulars, he will specifically direct everything to the general thought of HaShem's essential Self. He will not fall from the general intention at all, as a result of focusing on the particulars. This is because all the particulars are drawn to and follow the general principle, as is known to all those who travel upon the "Path of Truth", who direct themselves specifically only to HaShem.

Likewise, this is as stated by the Sages, "pray to Him rather than to His attributes". This is to say that the main intent of the matter of contemplating the particulars is solely for the specific purpose of coming to the essential Self and being of HaShem Himself. In other words, one should never consider the particulars to be the main thing, such as studying a subject in and of itself rather than to know HaShem. Likewise, one's analysis of the Zohar and the writings of the Ari'zal must specifically be in this manner. This will suffice those of understanding. (My father, our master, mentor and teacher the Alter Rebbe of blessed memory, whose soul rests in *Eden*, received this teaching from the mouth of the *Rav*, the *Maggid* of

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<sup>57</sup> See Zohar Shmot 3a, Terumah 161b, V'Etchanan 264a.



Mezeritch of blessed memory, with a full explanation, and this is how I heard it from his mouth.)

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



## Chapter Five

After having explained the need to contemplate specifically in a manner of particulars, it follows, of necessity, that one must know all the particular levels in all the details of the chaining down of the worlds (*Seder HaHishtalshelut*) of *Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*, so that one may contemplate them. These particulars cannot be understood by everyone through the general teachings of Kabbalah and Chassidus. Therefore, whatever needs explanation in each detail, will all be explained in a special tract<sup>58</sup>, so that a person of understanding will automatically understand them and will know many other details.

However, it is first necessary to introduce one more point (which also will be explained in detail) of how *Hitbonenut* contemplation should be done. This is extremely necessary for all those who truly desire closeness to G\_d and do not merely seek to fulfill their obligations and deceive themselves that they are thereby truly serving HaShem etc.

As known, every contemplation upon the G-dly matter of the creation of something from nothing, each contemplation according to its place in the order of things, includes two matters; the first is the aspect of the nullification of the “something” to the “nothing”. This begins with the comprehension of the relativity of limited beings, by understanding how their existence is derived from the “nothingness”.

This is brought close to the intellect through various explanations and analogies and the like, until the truth of it becomes well settled in his mind. The second matter is the aspect of the G-dly “nothingness” which creates him and how He, HaShem is totally transcendent, relative to created beings,

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<sup>58</sup> This refers to chapters 10-54.

since He has no limitations. This matter is concealed from the eyes of the intellect and cannot be grasped completely. However, the truth of it will, nonetheless, flash like lightning in his brain, so that he will glimpse it, as it is. However, although it is in an aspect of concealment, it will be as true for him as if he saw it with physical sight.

This is the difference between the aspect of the “sight” of *Chochmah*, and the aspect of the “hearing” of *Binah*. The sight of *Chochmah*, the *Koach Ma*”<sup>59</sup> (the potential of what), is the sight of the soul which sees but not with tangible sight. Rather, it is a flash of intellectual sight which is beyond complete comprehension. Therefore, the arousal which results from it is nothing but the aspect of nullification, which is the complete absence of awareness of self.

The aspect of the “hearing” of *Binah*, on the other hand, comes with complete comprehension, literally. This is to say that he comprehends how the “something” comes into existence from the “nothing”, as explained above. The resulting arousal is a tangible feeling of joy and good-heartedness. The more he grasps, the better he feels and the more he delves into it, the more he grasps. In contrast, the aspect of the “sight” of *Chochmah* is the opposite. The more he delves into it, the more the G-dly “nothingness” which creates, becomes removed and astounding to him.

This astonishment over the awesome gap and lack of any comparison between HaShem, who is beyond all limit, and himself, grows and grows, until he is bewildered and consternated over it etc<sup>60</sup>. According to the above, all those

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<sup>59</sup> The letters of *Chochmah* (חכמה) can be rearranged to spell *Koach Mah* (כוח מה), meaning “the potential of what. This represents the aspect of the sublimation to G-d of *Chochmah*, as in the verse, “*V’Nachnu Mah – and what are we*”.

<sup>60</sup> Parenthesis of the Mittler Rebbe: (as it is written in Chassidic Manuscripts).

who contemplate in a manner of particulars rather than a general manner will become aware of these two aspects through their contemplation; the concealed aspect and the revealed aspect.

Accordingly, the arousal which is born of it is comprised of two opposites; “His heart is worried within him”<sup>61</sup> because he comprehends the astounding greatness of the G-dly “nothing” which creates, but he is simultaneously joyful because of his thorough grasp of how all that exists comes into being.

This may be understood by example of one who contemplates in a manner of particulars into the coming into being of the planetary orbits from the G-dly “nothing”, which comes about from the aspect of the external vessels of *Malchut* of *Malchut* of *Asiyah*. In other words, he comprehends how it is only from the external vessels and is merely a glimmer of a glimmer, which radiates within the soul of the planet as it grasps that which gives it its existence.

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

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<sup>61</sup> See Tractate Chagigah 13a

This is likewise so in the contemplation of the particulars of the world of *Atzilut*, in its lights and vessels. For example, the contemplation on the light of *Chessed* of *Malchut* of *Atzilut*, or the contemplation on the light of *Chessed* of *Chochmah* of *Atzilut*, to understand how they were emanated. This can be comprehended by way of analogy from how light is emanated into revelation from its concealment in the essence here below in the physical world. This is also similar to how Moshe, “emanated from his spirit”, and the like.

Furthermore, although the emotive attributes (*Midot*) of the world of *Atzilut* are only in the aspect of sources and are separate from the G-dly influence as it is within Creation, he will, nonetheless, comprehend how they come into being. However, the aspect of the true “nothingness” which shines upon them from the light of the essential Self of HaShem, which emanates them, cannot be grasped even through intellectual comparisons. Rather, it may only be grasped in a concealed fashion, which is the aspect of the intellectual sight, which is higher than actual comprehension and grasp.

This is like the saying, “No thought can grasp You”, which refers to the thought of *Binah*. In other words, this is the opposite of comprehension, for the more he delves into it, the more astounding will the essential light of the Emanator be for him. The indication of this type of arousal is that a very great aspect of nullification is born in him.

From all the above we find, that of necessity the opposite aspects of nullification and joy which branch out and are born of the *Chochmah* and *Binah* i.e. contemplation of each particular, specifically come together, as one. This is true of all *Hitbonenut*-contemplation of each particular detail, specifically.

These two aspects are interdependent. If he has no joy from the thorough comprehension of the “something”, then he will also not come to the astonishment and sense of distance in his inability to grasp the “nothingness”.

The degree of his joy is, literally, commensurate to the degree of his nullification, for his comprehension of the created is commensurate to his astonishment at the transcendent separateness of the Creator. This is an important principle which applies to every *Hitbonenut*-contemplation, whether general or particular. (In contrast, if it appears to someone that he thoroughly grasps the aspect of creation, but he is lacking in nullification to the Creator, then, without a doubt, it is certain that he has not grasped anything. Likewise, if someone imagines that he possesses the aspect of nullification through the realization of the wondrousness of the Creator, but he does not thoroughly comprehend the manner of how everything has come into being, it is a false imagination and he has no true nullification whatsoever.)

These two are interdependent and commensurate to each other, for the above mentioned reason. This is known to all those who have tasted true *Hitbonenut* and do not at all delude themselves. This is likewise understood by those who are accustomed to the teachings of *Chassidut* from their youth. However, a great many people delude themselves in all this, in many different ways etc.)





## Chapter Six

The statement<sup>62</sup>, “Weeping is affixed in my heart on this side and joy on that side”, is well known. This is to say that one must prepare his soul for the general G-dly knowledge of the chaining down (*Hishtalsbelut*) of the Infinite Light in the worlds of *ABY”A*<sup>63</sup>, until his soul becomes a fitting receptacle for this.

This can only come about through these two matters of weeping and rejoicing. For, although they are two opposites, nonetheless, they come together, literally as one, specifically from the same contemplation. It is specifically through this that his soul becomes well prepared, so that the comprehension of the particulars of the Infinite Light in the worlds of *ABY”A* become embedded in the essence of his soul.

If either of these<sup>64</sup> is missing, in other words, if there is one without the other, then it is certain that nothing has become embedded in his soul. Even if it appears to him that both are in his heart, but they are not within his soul truly and deeply, but only in an external, passing way, this is a sure sign that nothing has become embedded in his soul, except from a very great distance. With the slightest opposition, such as being greatly preoccupied<sup>65</sup> or from an increased sense of self and ego, it will be completely uprooted from his heart.

As known, the explanation of these matters is that pleasure and joy are in *Chochmah* and *Binah*. Pleasure is in *Chochmah* (insight), and joy is in *Binah* (comprehension). (As known, this is the difference between *Shabbat* and *Yom Tov*.)

<sup>62</sup> See Zohar II, page 255a, Zohar III, page 75a, also see Tanya, end of chapter 34.

<sup>63</sup> This is an acronym for the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

<sup>64</sup> Joy and weeping (love and fear)

<sup>65</sup> Such as, in matters of earning a livelihood

The comprehension of the intellect gives rise to joy, that is, the joy of the soul. This is as stated<sup>66</sup>, “The mother<sup>67</sup> of the children rejoices”. Moreover, as known, the primary source of joy is specifically in G-dliness, as stated<sup>68</sup>, “They will rejoice in You”, specifically.

Now, we explained previously in regard to the comprehension of *Binah*, that “no thought can grasp Him”. Quite the contrary, He is astounding in the great degree of His transcendence. This is the aspect of the *Koach Ma”b* (the power of “what”) of *Chochmah*, in which the perception is concealed, as explained above.

This being the case, it should be the opposite; that joy is **not** into HaShem’s essence. For, as soon as he comprehends it, it can no longer be HaShem’s true essence, but rather only an aspect of how He restrains<sup>69</sup> Himself in order to bring the created into being. Accordingly, *Chochmah*, which is the aspect of “nothingness”, as previously explained, is where it would be fitting for the joy of “we will rejoice in You” to exist.

However, this is not the case, for as known, nullification, which is the opposite of joy, is specifically in *Chochmah*, while joy is in *Binah*. Rather, as known, the explanation of this is that everything contains its opposite. Moreover, although it is revealed as its actual opposite, from this fact itself we see that its whole force is only due to the opposing force. Furthermore, the strength of the opposing force is always commensurate to the strength of its opposite, literally. If so, they are literally as one.

An example of this is pleasure and pain. Commensurate to the degree of a person’s pleasure in something, will be the degree of the arousal of pain, which is the absence of the

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<sup>66</sup> Psalms 113:9

<sup>67</sup> *Binah* is called the Mother of the emotions.

<sup>68</sup> See the *Amidah* prayer for the holidays.

<sup>69</sup> *Tzimtzum*. This will be explained in chapters 12 and 13.

pleasure which opposes it. This takes place should something stand in opposition, to negate that pleasure, since that is its opposite.

The opposite is true as well. The degree of his pleasure in something cannot be recognized except through the degree of pain he has when that thing is missing. We see that this is literally one force, except that it divides into two equal lines which are literally in equal balance to each other. The one side will not be stronger than the second, even to the amount of “the thorn of a *Yud*”.

The same principle applies to joy and weeping. To the degree of his joy, which is a felt and revealed pleasure when G\_dliness is revealed in his grasp, as explained above, so will be the degree of the second side, which specifically comes out of it and from its power. This second side is the weeping over the lack of revealed light in his soul, because G\_dliness is concealed from him, until he literally despises his life. The more one has tasted the flavor of Divine pleasure with rejoicing, the more embittered will he be in his soul from its opposite.

Likewise, the opposite is also true. From the degree of the depth of his bitterness and weeping, that he despises his physical life, is the strength of his pleasure and joy in G\_dliness recognized. This is the gauge for the measure of its strength. This is because these two lines are counterbalanced with absolute equilibrium, as explained above. This, then, is the meaning of “Weeping is affixed in my heart on this side and joy on that side”, **with equal measure**, literally.

Likewise, even higher than this is the aspect of the concealed pleasure of *Chochmah*. It is from this, (the depth of his pleasure which is concealed in his essential self,) that the aspect of a total and complete nullification of himself comes. Therefore, its opposite, which is born of its strength, is the matter of casting his soul<sup>70</sup> against anything which opposes

this, for this is included in the aspect of his ego. In other words, he will despise his life with total and true negation of self, as in the verses, “Who but You do I have in the heavens? And beside You I desire nothing on earth. My flesh and my heart fail: but G\_d is the strength of my heart, and my portion forever.” For, these two lines are literally on equal balance, as explained above. This will suffice those of understanding.

Now, there is an aspect of weeping which is even higher than this. This comes about out of the lack of comprehension into G\_dliness because HaShem is so absolutely and awesomely beyond any relativity to him since the organ of his brain cannot contain it. This is like how, “The eyes of Rabbi Akiva flowed with tears”<sup>71</sup> because of the deep secrets which the organ of his brain could not contain. This is the aspect of the astonishment at the “concealed of all concealments”, i.e. literally the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*), which is beyond comprehension whatsoever. On the contrary, the more one delves into it, the more astonished he becomes, as previously mentioned.

Specifically from this his heart becomes filled with consternation and he weeps. This only comes because of his immense pleasure and desire to comprehend, which he is incapable of doing. As known, this<sup>72</sup> is the principal receptacle for the aspect of insight into the secrets of the Torah. This is as explained elsewhere regarding the statement, “The secrets of the Torah are only given over to a person whose heart is worried within him”<sup>73</sup>. However, were he to comprehend the actual essential Self of the Infinite Light, then there would be a matter of joy into His (HaShem’s) essential Self.

<sup>70</sup> Complete self-sacrifice.

<sup>71</sup> See Zohar Vayera 98b

<sup>72</sup> The worry

<sup>73</sup> See tractate Chagigah 13a

Now, although the revelation of this G\_dly pleasure comes in a completely felt way, nonetheless, its source is in the essential pleasure which is concealed from him. It is from this pleasure that the opposite comes forth, which are the tears at the wonderment and 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 were he to actually comprehend Him, accordingly, it's opposite will be present, which is the deep weeping when the organ of his brain cannot comprehend Him, as explained above. This will suffice those of understanding.

We, therefore, find that the order of the levels of “a thing and its opposite” is as follows: First is the joy and happiness from a revelation of G\_dly light which is actually comprehended. The opposite which comes from it, is the weeping over the concealment or opposition to this.

Higher than this, is the aspect of the concealed pleasure and joy, which is in the *Koach Ma”b* of *Chochmah* into the essence of the G\_dliness which brings everything into being. Its opposite power is that he despises his own life and the life of anything other than HaShem, as in the verse, “Who have I in the heavens...”

Even higher than this is the aspect of the essential pleasure and joy specifically into the essential Self of G\_dliness. This is like the statement, “They will rejoice in You”, literally, in a revealed way. Its opposite power comes forth when the vessels of his brain cannot contain this. This causes him to weep. (This is like the weeping of one who is separated from someone he truly loves with his soul. For example, regarding the love of David and Yehonatan, it states, “He loved him as one loves his own soul”. Therefore, when they were forced to separate it is written, “They kissed one another and wept”. This weeping

comes as a result of the strength of the abundant love and great pleasure they have when they are together as one. There are many more examples of this.)

All the above, answers the previous matter concerning the fact that joy is in *Binah* and pleasure is in *Chochmah*. Although the comprehension itself is into a restrained revelation (*Tzimtzum*) of G\_dly light, which he is capable of comprehending, nonetheless, the **source** of the joy reaches into the essence of G\_dliness, specifically, just as the souls in *Gan Eden* literally derive pleasure from the ray of the Divine presence (*Zeev HaShechina*)<sup>74</sup>, even though their comprehension too, comes in a restrained, limited fashion, as known.

This then is the meaning of “We shall rejoice in You”, specifically. That is, “Joy on this side”, and its opposite which results from its force is the “weeping”, as in the three above mentioned levels. These two poles are exactly equally balanced, as mentioned above. This also is the meaning of the verse<sup>75</sup>, “Because you would not serve *HaShem* your G\_d with joyfulness and gladness of the heart, because of the abundance of all things”, i.e. with comprehension into He who brings everything into being.

Similarly, it will thus be in the future, as is written<sup>76</sup>, “We will behold *HaShem* eye to eye” and,<sup>77</sup> “On that day it will be said, this is our G\_d”, in the second person. Then, on that day “We will rejoice and be glad in Him” specifically, as is known. This will suffice those of understanding.

However, in the state of the world as it exists now, all of this bursts forth and comes out specifically through its opposition. Therefore, what becomes revealed is specifically the opposite, which is the “weeping on this side”. This is

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<sup>74</sup> See tractate Brachot 17a

<sup>75</sup> Deuteronomy, Ki Tavo 28:47

<sup>76</sup> Numbers, Shlach 14:14

<sup>77</sup> Isaiah 25:9

revealed all the way to the highest levels, as stated<sup>78</sup>, “They shall come with weeping”, specifically. Likewise it states<sup>79</sup>, “He who goes weeping on his way, bearing a bag of seed, shall come back with a joyful shout, carrying his sheaves”.

However, in time to come there will be laughter, as stated<sup>80</sup>, “Then shall our mouths be filled with laughter”, and as explained elsewhere regarding the matter of the joust *kenigya*<sup>81</sup>. This is likewise the explanation of the verse<sup>82</sup>, “You are our father”, that<sup>83</sup> “this refers to *Yitzchak*”, that this *Tzchok* (laughter) will come about in the future. That is, it will come out from its opposite, which is the weeping that there was during the time of exile, as is known.

Based on all this we may understand the true reason why the midnight prayers of *Tikkun Chatzot* are specifically done through tears. This is advantageous for the soul, allowing one to pray the morning service with a revelation of an essential pleasure in HaShem, as in the verse, “We shall rejoice in You” etc. and although the weeping during the midnight prayer of *Tikkun Chatzot* are simple tears shed over “the sins of one’s youth” and the like, nonetheless, about this it states<sup>84</sup>, “My tears were my bread day and night”. “Day and night” refers to the recital of the *Shema*<sup>85</sup> and the *Amida* prayers of the morning and evening.

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<sup>78</sup> Jeremiah 31:8

<sup>79</sup> Psalms 126:6

<sup>80</sup> Psalms 126:2

<sup>81</sup> See Vayikra Rabba 13, 3. See *Ohr HaTorah, Vayikra 2*, pages 485-490. Also see *Beurei Zohar, Terumah*, Pages 268-269, *Ma'amarei Admor HaZaken*, א"תקע"א, page 41. *Torat Chayim, Chayei Sarah*, Page 129.

<sup>82</sup> Isaiah 63:16

<sup>83</sup> See tractate Shabbat 89b

<sup>84</sup> Psalms 42:4

<sup>85</sup> “Hear ‘O Israel, the HaShem is our G\_d, HaShem is One”

This is because his tears over his distance, which are caused by his sins and transgressions, rectify the aspect of the source of the sin itself<sup>86</sup>. This source of sin is specifically the casting off of the yoke of Heaven and the aspect of the exile of the Divine Presence, which comes in a particular manner in each G\_dly spark<sup>87</sup>. These tears rectify and remove the blemish completely and awaken above the aspect of the weeping which opposes and which comes out of its opposite power, which is the essential joy, mentioned above. This joy will radiate within his G\_dly soul during the *Shema* recital and the prayers etc. and will, literally, become as bread for his soul.

On the other hand the casting off of the yoke of Heaven is its opposite, which is the opposite of tears. This is like the verse<sup>88</sup>, “He blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart”. This is like a servant who rebels. His rebelliousness and the fact that he has cast off the yoke of his Master is the main problem and is the source of anything that he will do against the will of his master.

About this it states<sup>89</sup>, “The foolish afflict themselves on account of their sinful ways and their iniquities.” “Now, the iniquitous are those who are rebellious”,<sup>90</sup> who cast off the yoke of Heaven. Although they afflict themselves for their sins and the sins of their youth, how will it help, because, “Their soul abhors all manner of food” which refers to the bread of *Chochmah*, as mentioned above. This is the opposite of the pleasure which surely enlivens one’s soul.

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<sup>86</sup> It is explained, “One who washes his face with his tears rectifies the image of G\_d which he blemished”.

<sup>87</sup> i.e. In each G\_dly soul

<sup>88</sup> Deuteronomy, Netzavim 29:18

<sup>89</sup> Psalms 107:17

<sup>90</sup> See tractate Yomah 36b



The verse then continues<sup>91</sup>, “They reached the gates of death”, as in the verse<sup>92</sup>, “See I have set before you this day life and good” which is the joy and good heartedness, from the aforementioned essential pleasure. Its opposite is “the death and evil” through casting off the Heavenly yoke.

Now, it is specifically the tears during the midnight prayer of *Tikkun Chatzot* which is the foremost preparation for one’s soul to stand in prayer with all of the aforementioned matters of the three levels of “weeping from this side...etc.” However if not, he will delude himself in one of these ways. Either he will have weeping alone, or joy alone, or he will have both but they will not be true, to their depths. This is the sign that the G\_dly light has not touched his soul except from a great distance. This is like the secret of the exile of the Divine Presence in the collective souls of Israel.

(This, then,<sup>93</sup> is the main source and general reason for those who constantly fall from their levels of Divine pleasure and joy, without it being established whatsoever. With the slightest resistance and opposition the “Ropes that bind” him to HaShem become completely uprooted from his heart. This is as mentioned above regarding the verses, “The foolish afflict themselves...Their soul abhors all manner of food...etc.”

Therefore, whoever truly desires closeness to G\_d should constantly make a great preparation within his soul during the midnight prayer of *Tikkun Chatzot* and with the aforementioned matter of “weeping is affixed in my heart on this side and joy on that side”. He should not delude himself, thus literally freely destroying his soul. This will suffice those of understanding.)

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<sup>91</sup> Psalms, 107:18. The entire verse is, “Their soul abhorred all manner of food; for they came near the gates of death.”

<sup>92</sup> Deuteronomy, Netzavim 30:15. The entire verse is, “See I have placed before you this day the life and the good and death and evil”.

<sup>93</sup> This lack of preparation...

(From all of the above we also may understand the reason for the great principle, which was said in the name of the *Maggid* of *Mezritch* of blessed memory. That to naturally have a dominance of the “black gall”<sup>94</sup> is a preparatory receptacle to the attainment of true pleasure through self-sacrifice in “One”<sup>95</sup> and for the reception of all the secrets of the Torah. All this is explained in *Kuntrus HaHitpa’alut* at length. This will suffice those of understanding.)

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<sup>94</sup> The nature of the “black gall – *Marah Shchora*” is that, by nature, one feels lowly and humble. Such people tend to be serious and studious by nature. In contrast, when the “white gall – *Marah Levana*” is dominant, a person tends to be lighthearted by nature, which is the opposite of the serious, lowly person. It is explained in *Derech Chayim* that the nature of the “white gall” is equal to one who casts off the yoke of heaven and that this is almost as bad as those who intentionally rebel against HaShem (*apikorsim*). This is because due to his lighthearted nature, he does not at all take HaShem into consideration in his thoughts, speech and actions and does not set the fear of Heaven before his eyes. He acts in a “carefree” gregarious manner without considering “before whom he stands”. This nature is called, “the seat of scoffers”. In contrast, one who has the nature of the “black gall” is lowly and “accepting of the yoke” by his very nature. Therefore, one who has the nature of the “black gall” is a fitting receptacle for the yoke of Heaven, and subsequently, the revelation of G\_dliness. See *Ma’amarei Admor HaZaken Haketzrim*, page 555-556 and *Ma’amarei Admor HaEmtza’ee*, page 1437.

<sup>95</sup> This refers to the recitation of the *Shma*. When one says the word *Echad*-One he gives his entire life over to HaShem with true and absolute dedication, even to the point of death for the sake of the sanctification HaShem’s name.

## Chapter Seven

Now, before we proceed to explain the detailed knowledge of the Chaining Down of the worlds (*Seder Hishtalshehut*), we must preface with a matter which was mentioned previously (in chapter four). This specifically refers to the connection of the particulars to the general principle. As known to those who delve into the *Zohar* and other authentic texts of Kabbalah in studying the *Hishtalshehut* and the investment of the *Partzufim*<sup>96</sup>, it is necessary for each person to know the explanation of the *Seder Hishtalshehut* in short form.

Beginning with the Simple Unity at the beginning of all things until the end of all things, which is at the end of our lowly world; it all is literally bound with one “knot”. This is similar to a chain which goes from beginning to end and chains down from cause to cause etc.

The first light of the Simple Unity which is known as “the cause of all causes”<sup>97</sup> is also called “First” or “Preceding”, as stated<sup>98</sup>, “I am first and I am last”. “I am first” refers to *Malchut* of *Ain Sof* (The Infinite) after the first *Tzimtzum* which is known as “the empty place”<sup>99</sup>. “I am last” at the end of everything, is the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the source of existence of this lowly world. “The beginning is bound to the end and the end to the beginning”.<sup>100</sup> They are

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<sup>96</sup>*Partzuf* literally translates as “face” or “stature”. This refers to the various categories of *Sefirot* which form a particular “statures”. See *Ma'amarei Admor HaZaken*, page 529 and *Ohr HaTorah, Ma'amarei Raz'al Ve'Inyanim*, page 104. Also see *Sefer HaMa'amarim* תרס"ג, Part 2, page 255 on the difference between a *Sefirah* and a *Partzuf*.

<sup>97</sup> See *Zohar Bereshit* 22b

<sup>98</sup> Isaiah 44:6

<sup>99</sup> See *Etz Chaim (Drush Igullim V'Yosher) Shaar 1, Anaf 2*

<sup>100</sup> See *Sefer Yetzirah*, Chapter 1, Mishnah 7

literally as one, like a chain whose lowest link is bound to its highest link<sup>101</sup>. This is the meaning of the verse<sup>102</sup>, “See now that I, I am He”, without any change at all from beginning to end.

Now, although it is known that there are a multitude of particular details in the chaining down from beginning to end, the entire purpose of man is the contemplation of all the particular details from beginning to end, to bind them all into one general unity with the Simple Unity, which is called “first”. This is as stated, “See now that I, I am He”, literally, and as stated<sup>103</sup>, “I *HaShem* have not changed”. This is the pivotal point upon which the contemplation of the particulars must be founded, so that all the particulars are drawn to this general principle, as previously explained.

Now, the explanation of this matter for beginners is as follows: The order of the multitude of details of the chaining down of the line and thread (*Kav V'Chut*) which is drawn out after the first *Tzimtzum*, is known briefly as follows: At first, before the first *Tzimtzum*<sup>104</sup> there was “He and His Name alone”<sup>105</sup>. This refers to the essential Self of the Unlimited One, blessed be He (*Atzmoot Ein Sof*) and His light and ray which is called “His Name”. It was all in the aspect of His essential Self, literally in an aspect of Infinity, and He filled all “empty space”<sup>106</sup>.

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<sup>101</sup> See *Ma'amarei Admor HaEmtza'ee, BaMidbar* Part 2, page 856. Also see *Ma'amarei Admor HaEmtza'ee, Devarim* Part 1, page 151. Also see Rabbi Hillel of Paritch's explanations on *Sha'ar HaYichud*, page 344 and *Ma'amarei Admor HaEmtza'ee, Drooshei Chatoona*, Part 2, pages 413-415.

<sup>102</sup> Deuteronomy, Ha'azinu 32:39

<sup>103</sup> Malachi 3:6

<sup>104</sup> *Tzimtzum* refers to the act of the withdrawal of revelation.

<sup>105</sup> Pirke D'Rabbi Eliezer, Chapter 3

<sup>106</sup> See *Etz Chaim*, the terminology there is “He filled all existence”.

Afterwards, He made a *Tzimtzum*<sup>107</sup> within Himself, and there remained an aspect of an Impression (*Reshimu*) of what was withdrawn, within this “empty space”. From this impression (*Reshimu*) He drew out the line and thread (*Kav V’Chut*) in an aspect of both encompassing and inner lights<sup>108</sup>. The Infinite Light before the restraint (*Tzimtzum*) is called “The upper purity” while the general encompassing light of this line (*Kav*) at its beginning, is called “The lower purity”, as known.

Afterwards, through a *Tzimtzum* (restraint), *Malchut* of the Infinite was drawn down to become *Keter* of *Adam Kadmon*. Then, from *Malchut* of *Adam Kadmon* there came *Keter* of *Aiik Yomin* and *Arich Anpin*. From *Malchut* of *Arich Anpin* there came *Keter* of *Abba* and *Imma*. From *Malchut* of *Abba* and *Imma* there came *Keter* of *Zeir Anpin* and likewise from *Zeir Anpin* to *Nukvah*, until from *Malchut* of *Atzilut* there came *Keter* of *Briyah*. In this manner there was a chaining down from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the end of everything.

We find that the “end of everything”, which is *Malchut* of *Malchut* of *Asiyah* is bound with the “beginning of everything”, which is the aspect of *Malchut* of the Infinite (*Ain Sof*) which diminished to become *Keter* of *Adam Kadmon*. This is as stated in the beginning of *Etz Chaim*<sup>109</sup>, in the *Shaar HaKlallim*, and is the meaning of “I am first, and I am last”, as previously explained. (In contrast, the aspect of the essential Self of the Infinite Light before the *Tzimtzum* cannot yet be called by the terms “beginning” or “end”, since it is still an aspect of the light of His essential Self as it is before being drawn down to

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<sup>107</sup> He restrained the revelation of the Infinite Light.

<sup>108</sup> This refers to *Igullim* and *Yosher*, which will be explained later.

<sup>109</sup> *Etz Chaim* – “The Tree of Life”. This book contains the teachings of the Holy Rabbi Yitzchak Luria (the Arizal) and was written by his greatest student, Rabbi Chaim Vital.

influence below. This is as stated, “You are holy and Your Name is holy”, as is known.)

Now, after one contemplates the particulars, the unification comes about. Through the thorough contemplation (*Hitbonenut*) of all the particulars of the chaining down (*Hisbtalsbelut*) from the beginning of all things, which is *Malchut* of the Infinite, until *Malchut* of *Asiyah* specifically, they should then all be drawn to the First Source, which is the aspect of the essential Self of the Infinite Light before the *Tzimtzum*.

This is the general intention of the first verse of the *Shema*<sup>110</sup> recital, which is the “Upper Unity”<sup>111</sup>. In other words, “Hear ‘O Israel, *HaShem* our G-d *HaShem* is One” refers to His simple unity before the first *Tzimtzum*. About this it states in *Sefer Yetzirah*<sup>112</sup>, “Before One what can you count?” This is to say that *HaShem* is higher than the ten *sefirot*. This is as stated<sup>113</sup>, “You are One but not in enumeration” of ten *sefirot*, as known.

However, the general intent of “Blessed be the glorious name of His kingship forever”<sup>114</sup>, which is the “lower unity”<sup>115</sup>, is the aspect of *Malchut* of the Infinite after the *Tzimtzum*. About this it states<sup>116</sup>, “Your kingdom is the kingdom of all worlds”, until *Malchut* (Kingdom) of *Asiyah*. This is the aforementioned matter of “I am first and I am last”.

Now, this entire unification and “binding” from the beginning to the end, which follows the contemplation of the

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<sup>110</sup> Deuteronomy, V’Etchanan 6:4

<sup>111</sup> See Zohar Bereshit 18b. The first verse of the *Shema* is the “Upper Unity”, while the second statement of the prayer is the “Lower Unity”.

<sup>112</sup> See *Sefer Yetzirah*, Chapter 1, Mishnah 7

<sup>113</sup> See Introduction to *Tikkunei Zohar* 17a

<sup>114</sup> In the daily *Shema* prayer, this is the statement which immediately follows the first statement of “Hear ‘O Israel”.

<sup>115</sup> See tractate *Psachim* 56a, and Zohar Bereshit 18b

<sup>116</sup> Psalms 145:13

multitude of intermediary particulars, is only like a single detail in comparison to the general principle which includes them all. This general principle is the aspect of the general encompassment of the Circle (*Igul*) which encompasses the Line (*Kav*). Moreover, it too is considered to only be a detail in comparison to the essential Self of the Infinite Light before the *Tzimtzum*, which is called the “Upper Purity”. This “Upper Purity” is even higher than being an aspect of a “general principle” for “particular details”, since we have already stated that “He is Holy” and removed in the aspect of His essential Self.

This is the explanation of the statement<sup>117</sup>, “the Singular One, Life of the worlds.” From this aspect of “*Yachid*–Singular”, influence is drawn down by means of the aforementioned first *Tzimtzum*, to become what is called “the life of the worlds” of *ABY”A*,<sup>118</sup> which are within the *Kav* in an encompassing and pervading manner, as known. This will suffice those of understanding.

It is necessary for a person to know and implant in his soul all the explanations of the chaining down of the worlds. After the explanations of all the particular details in the order of the chaining down (*Seder Hishtalshehut*) have been understood by a person, then he should constantly accustom himself throughout his life to contemplate them in his mind and heart, so that he will be proficient in all the details, specifically. Through this, he will be capable of making a summation of the entire length, including the entirety of it from beginning to end as one.

This should be done to such a degree that in a single moment of contemplation within his soul, when he contemplates “the end of everything”, which is the

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<sup>117</sup> See the *Baruch She’amar* and *Yishtabach* prayers of the morning prayers, “*Yachid Chay HaOlamim*”

<sup>118</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

comprehension of physical creation of “something out of nothing”, i.e. the creation of the physical planets and the four physical elements<sup>119</sup>, and all the other particulars of this lowly world, he will see that there rests upon them the aspect of *Malchut* of the Infinite, literally. This is as stated<sup>120</sup>, “Lift up your eyes on high, and behold Who has created these”. “Lift up your eyes on high” with an actual physical sight, “and behold Who has created these” into a completely physical something, through the most final *Tzimtzum* restraint.

It is literally in this “end of everything” where *Malchut* of the Infinite which is the “beginning of everything” and is even higher than the source of *Atzilut*, rests in an infinite aspect, specifically. For this reason the book of Psalms only mentions the greatness of HaShem in a simple manner, as it pertains to the greatness and wondrousness of the acts of HaShem in the physical heavens and the earth, and its physical hosts, specifically. It makes no mention or praise of His greatness as it pertains to the upper spiritual worlds and the highest heights which precede even the world of *Atzilut*.

This is because, as previously mentioned, “the beginning is specifically bound to the end.” This is also as stated, “See now that I, I am He”<sup>121</sup>, and that the essential Self of the Infinite Light is what encompasses all of existence. This will suffice for those of understanding.

This, then, is the true intent in the contemplation of the particulars, as previously explained<sup>122</sup>. (Even though according to the calculation of the multitude of details in the chaining down of the worlds, there is a very vast distance between the

<sup>119</sup> Fire, air, water and earth

<sup>120</sup> Isaiah 40:26

<sup>121</sup> “I am He with the first *Tzimtzum*, and I am He with the last *Tzimtzum*”.

<sup>122</sup> As explained in chapter four, the particular contemplation of the details should always be brought back to this general intent.



beginning and the end, nonetheless, in truth, it is very close, without any interruption and concealment in between. This is as stated, “See now that I, I am He” and<sup>123</sup> “There is no other besides me” - as an intermediary. This will suffice for those of understanding.)

(This is likewise as stated<sup>124</sup>, “Lo, this only I have found, that G-d has made man upright; but they have sought out many calculations”. “That G-d has made man upright” refers to Primordial Man (*Adam Kadmon*), from the beginning of the line (*Kav*) until the “heel” of Primordial Man (*Adam Kadmon*), which concludes at the end of the world of *Asiyah*. It is all one complete matter from beginning to end. However, “They have sought out many calculations” referring to the aspect of Circles (*Igullim*), with separations and divisions, one above the other.)

All of the above may be understood, in a very brief way, from the aspect of the *Ketarim*<sup>125</sup> of each world. In the aspect of the *Ketarim* there is no aspect of “chaining down” from cause to effect in a way of distance in levels, at all<sup>126</sup>. For example, the aspect of the simple desire in the essential Self of the Infinite Light, as stated<sup>127</sup>, “When it arose in His simple desire”, that is, the aspect of *Malchut* of the Infinite Himself, is what arose in His simple thought, as in the statement “I shall rule”,<sup>128</sup> which is much higher than the desire to Emanate (*Atzilut*) or to Create (*Briyah*) etc. Those desires are still only an aspect of a *Heyulie*. From this first simple desire, there is a

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<sup>123</sup> See Tikkunei Zohar 120a

<sup>124</sup> Kohelet 7:29

<sup>125</sup> Plural of *Keter*.

<sup>126</sup> See *Likutei Torah*, beginning of *Parashat Korach*. Also see *Sefer HaMamarim* תרנ"ז, page 177, תרצ"ז, page 198, תשי"ט, page 603, קונטרסים, ב' ניסן, תרצ"ז, page 754.

<sup>127</sup> See introduction of *Etz Chaim*, and *Shaar 1, Anaf 2*

<sup>128</sup> As stated in the *Zohar* on “*VaYimloch*”. These words, “I will rule – *Ana Emloch*” is the original simple desire which arose in His simple thought.

*Tzimitzum* – diminishment to the “Primal Desire”, which is called *Keter of Adam Kadmon*.

Afterwards, there came the desire to emanate which in general is the aspect of *Keter* of *Atzilut*. Afterwards was the desire to create, which is *Keter* of *Malchut* of *Briyah*<sup>129</sup>, following which there came *Keter* of *Malchut* of *Yetzirah*,<sup>130</sup> until the aspect of *Keter Malchut* of *Asiyah*, which is the desire to actualize. This is as stated<sup>131</sup>, “Whatever HaShem desires He did...”

Similarly, below in man, what difference is there between the aspect of his desire and essential *heyulie* in which there were included four desires. For example, the desire for his essential self and his most final desire to actualize, all came from and are rooted in one source<sup>132</sup>. Likewise, there is no difference between His (HaShem’s) simple desire which was drawn down to become the desire for emanation, and His simple desire which was drawn down to become the aspect of “Whatever *HaShem* desires he did” at the end of our world of action. This will suffice for those of understanding.

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<sup>129</sup> *Keter* – corresponds to desire, while *Malchut* corresponds to action. This then is the desire to actualize the world of Creation - *Briyah*.

<sup>130</sup> This is the desire to actualize the world of Formation - *Yetzirah*.

<sup>131</sup> Psalms 135:6

<sup>132</sup> Himself

## Chapter Eight

Now, just as in the aspect of *Keter* there is a unification of all the particulars to the general principle, reaching literally all the way to the aspect of the simple desire as it is in the essential Self of the Infinite Light; in the same way, a person may contemplate the aspect of the *Chochmah* of each world from beginning to end. This then is the meaning of what is written<sup>133</sup>, “*Bereshit Barab* – In the beginning (G-d) created etc.”. “*Bereshit*” is translated by Targum Yerushalmi as “*B’Chochmeta* - with Wisdom”. Onkelos translates it as “*BeKadmon* – Primordially”. This is the aspect of *Keter*, which is called *Kadmon* – Primordial, since it is the aspect of the essence as it precedes *Chochmah*.

This is because<sup>134</sup>, “Wisdom is found from “nothing” but it itself is not an actual “nothing”, which is not the case in regard to desire. However, just as desire is brought about from the essential Self by means of *Tzimtzum* until it finally becomes invested in action, thus fulfilling the above mentioned verse, “Whatever HaShem desires He did”, so is it with the aspect of *Chochmah*. In other words, *Chochmah* too is brought about by means of *Tzimtzum* from the essential Self.

The Essential *Chochmah* is what is called “the Primal *Chochmah*” or “the Simple *Chochmah*” as it exists within HaShem’s Simple Unity. From there it is drawn down into each particular world of *ABY”A*, until it reaches the aspect of *Chochmah* of *Malbut* of *Malbut* of the world of *Asiyah*. About this last level it states<sup>135</sup>, “In wisdom You have made them all”. For, just as it states “*Bereshit*”, that “He created” with wisdom,<sup>136</sup> in the same way, He likewise “formed” and “actualized” with

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<sup>133</sup> Genesis 1:1

<sup>134</sup> Job 28:12.

<sup>135</sup> Psalms 104:24

<sup>136</sup> As per *Targum Yerushalmi*, mentioned above.

wisdom. This is similar to how it is that the desire to create, form, and actualize are all rooted in a single primary desire<sup>137</sup>. However, it chained down from the world of Creation to the world of Formation, and from the world of formation to the world of Actualization, with a lowering of levels from cause to effect.

For example, from *Malchut* of *Keter* of the world of *Briyah* there came *Keter* of the world of *Yetzirah*. Likewise, He created, formed and actualized everything with as single wisdom. However, here too, in regard to *Chochmah* it chained down from *Briyah* to *Yetzirah* etc. In other words, from the aspect of *Malchut* of *Chochmah* of *Briyah* influence is drawn down to *Chochmah* of *Malchut* of *Yetzirah*. Likewise, in this manner influence chains down from *Yetzirah* to *Asiyah*, until it reaches the aspect of *Chochmah* of *Malchut* of *Asiyah* about which it states, “In wisdom You have made them all”. Similarly, it states<sup>138</sup>, “HaShem by wisdom founded the earth”, and other such verses.

(More particularly, the chaining down is that *Keter* of *Yetzirah* comes from the aspect of *Malchut* of *Malchut* of *Briyah* and *Chochmah* of *Yetzirah* comes from *Malchut* of *Keter* of *Yetzirah*. Nevertheless, generally, all aspects of cause and effect from one world to the next are drawn one from the other without being diminished by the multitude of intermediaries which are between them.

For example it states<sup>139</sup>, “And *HaShem* gave Shlomo wisdom”. Now, Shlomo was in the world of *Asiyah*. This influence was drawn down from *Chochmah* as it exists in the essential Self of the Infinite Light (*Ohr Ein Sof*), to *Chochmah* of *Adam Kadmon*. From *Chochmah* of *Adam Kadmon* it was drawn down to the Concealed *Chochmah* of *Atik Yomin* and *Arich*

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<sup>137</sup> See the end of chapter 7.

<sup>138</sup> Proverbs 3:19

<sup>139</sup> Kings I, 5:26

*Anpin*. From there it descended to become the light of *Abba*<sup>140</sup> of *Atzilut*. From there it descended until it reached the aspect of *Chochmah* of *Malchut* of *Atzilut*. From there it descended further to *Chochmah* of *Malchut* of *Briyah*. In this manner it descended from *Briyah* to *Yetzirah* and from *Yetzirah* to *Asiyah*, until from *Chochmah* of *Malchut* of *Asiyah* this light and influence of G-dly wisdom entered the soul of *Sblomo*.

This was likewise the case in the chamber of the Holy of Holies in the Temple. There radiated from *Keter* and *Chochmah* of the essential Self of the Infinite Light until it reached the aspect of *Keter* and *Chochmah* of the chamber of the Holy of Holies in the world of *Asiyah* – Actualization. This is to say that the spiritual light of *Keter* and *Chochmah* of *Asiyah* rested upon the physical Tablets and the Holy Ark, which stood in the chamber of the Holy of Holies in the physical Temple below. (Similarly, in our daily prayers we request<sup>141</sup>, “**You** grace man with knowledge” and, “Grace us from **You**”, specifically. This will suffice for those of understanding.)

(By way of example this may be understood from human beings below. For instance, a person’s essential *Heyulie* wisdom includes within itself all that spreads forth and branches out of the light of his wisdom, even completely outside of his essential self, i.e. even to the point of intellect that is invested in a physical act, which is separate from his essential self.

For him there is no difference between the spreading of his essential insight (*Chochmah*) within the essence of his intellect, in which he conceptualizes in a way of intellectual contemplation and the spreading forth of the intellect into a physical act which is separate and apart from his essential self. It is all considered to be a single insight, except that this level is more spiritual and essential to him, while in action it (the

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<sup>140</sup> *Abba* – Father, refers to *Chochmah* of *Atzilut*.

<sup>141</sup> See the beginning of the Amidah prayer.

insight) becomes invested into a separate thing. This is so much so, that in relation to the aspect of his actual essential self it is but a single wisdom, except that it spreads forth from his intellectual contemplation into his emotions and thoughts, until, ultimately, he actually puts this insight into action.

An example of this is when someone has an innovative insight in business matters etc. Similarly, this may be understood in regard to the speech of HaShem, as in the verse, “And G-d said, let there be light” which then came into action, as in the verse, “And there was light”. Of course, this originated from the aspect of His essential wisdom as it is in the essential Self of the Emanator. This is to say, that He emanated (*Atzilut*) the light, and afterwards he created (*Briyah*), formed (*Yetzirah*) and made (*Asiyah*).

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

Furthermore, in this way, the aspect of the general unification of the emotions, thought, speech and action of each of the four worlds of *ABY”A*, may also be understood in a manner of particulars. This is to say that the emotions<sup>142</sup> of *Atzilut* become invested within the emotions of *Briyah* and the emotions of *Briyah* become invested within the emotions of

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<sup>142</sup> These are the six emotive attributes (*sefirot*) of *Chessed* – Kindness, *Gevurah* – Might, *Tiferet* – Mercy, *Netzach* – Conquest, *Hod* – Majesty, *Yesod* – Foundation.

*Yetzirah*. The emotions of *Yetzirah* then become invested within the emotions of *Asiyah*, so that ultimately the six directions<sup>143</sup> of *Asiyah* are bound up with the beginning of everything, i.e. with His (HaShem's) essential emotions, which precede the world of *Atzilut*.

About these emotions it states<sup>144</sup>, “The King who is exalted and alone, who is exalted above the days of the world”. This refers to the aspect of the seven lower *sefirot* of *Atik Yomin*, which receive from the seven lower *sefirot* of *Adam Kadmon*, which receive from the emotions of the Infinite Light Himself, which are concealed within His essential Self, literally.

An example of the above is the aspect of *Chessed* – Kindness of the Infinite Light. About this kindness it states<sup>145</sup>, “*HaShem's* kindnesses have not ceased”, since it, literally, is in an aspect of Limitlessness. Regarding this kindness we say<sup>146</sup>, “Let **Your** kindness...be upon us”, literally. This is to say that it should radiate within the kindness of the diminished emotions of *Malchut* of *Malchut* of *Asiyah*, which radiates in this world. Likewise, from the aspect of His essential thought, influence is drawn down until it reaches the aspect of the thoughts of *Malchut* of *Asiyah*, in that He thinks to do it, in actuality.

The same principle applies to speech and action, because just as “everything that the *HaShem* desires” in His essential desire, “He does”, so too, “everything that HaShem desires” to think, He thinks etc. The only difference between this and the desire as it exists in His essential Self is that it descends and is drawn into the order of the chaining down of the worlds from cause to effect until His desire, intellect and thought is to actually do. However, the entire chaining down process of the desire, intellect, emotions, thought and action are all considered

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<sup>143</sup> The six emotional *sefirot*.

<sup>144</sup> See the morning prayers, blessing of *Yotzer*.

<sup>145</sup> Lamentations 3:22

<sup>146</sup> Psalms 33:22, and Shabbat Prayers

to, literally, be one thing relative to the aspect of His actual essential Self. This is understood from all the above, and will suffice for those of understanding.

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

This is so, just as the aspects of *Keter* and *Chochmah* of *ABY”A* are unified with their source, as stated, “In the beginning He created” which was translated as “Primordially – *Keter*<sup>147</sup>”, and, “With Wisdom – *Chochmah*”. So too, with the particulars which branch out from them, i.e. the emotions, thought, speech and action of each world.<sup>148</sup> This continues until the aspect of Action – *Asiyah* of *Malchut* of the world of *Asiyah*. The end of everything is bound with the beginning of everything. For, just as He emanated with *Kadmon* (Desire), so too, with this very same *Kadmon* (Desire) He created, formed and made, as is written, “Everything that He desired He did etc.”

Likewise, the emotions, i.e. the six directions, are nullified to HaShem, as in “Behold, the place is with Me”.<sup>149</sup> For

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<sup>147</sup> Desire

<sup>148</sup> Parenthesis of the Mittler Rebbe: (This is the general inclusion of the ten *sefirot* of each world. That is, *Atik Yomin* and *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah* of each of the four worlds of *ABY”A*.)

<sup>149</sup> The six emotional *sefirot* correspond to the six directions. *Chesed* corresponds to South, *Gevurah* to North, *Tiferet* – East, *Netzach* – Up, *Hod* – Down, - *Yesod* – West. They therefore represent the aspect of



example, “Yours, *HaShem*, is the greatness” represents the sublimation of *Chessed* in each world according to what it is. This continues upward until the aspect of His essential Space. This is called “His Place”, as in the dictum of the Sages<sup>150</sup>, “He is the place of the world but the world is not His place”. This is similar to the well known adage<sup>151</sup>, “He grasps all worlds, but there are none who grasp Him”. Even the Primal Thought and Desire cannot grasp Him.

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

Now, although a person may know the explanations for the entire chaining down of *ABY”A* with all its specifics, he should nonetheless draw his soul to contemplate and unify the particulars to the general totality, in the aforementioned manner, until they are literally one with the essential Self of the Infinite Light (*Ohr Ein Sof*). This is aside from his contemplation in unifying and sublimating each particular world to the essential Self. He should do this until his vast contemplation into the particulars of this matter become encapsulated in a wondrously brief summary.

An example of this can be understood from the verse<sup>152</sup> “Your kingdom is the kingdom of all worlds”. This is the aspect of *Malchut* of *Ein Sof* as it is invested within *Malchut* of *Malchut* of *Asiyah*, as previously explained regarding the desire, wisdom and emotions. This is in accordance with the verse, “See now that I, I am He”, literally.<sup>153</sup> Similarly, regarding the

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place or space.

<sup>150</sup> See Bereshit Rabba, chapter 68, 9.

<sup>151</sup> See Zohar (Raya Mehemnah) Pinchas 225a

<sup>152</sup> Psalms 145:13

verse<sup>154</sup>, “I HaShem have not changed”.<sup>155</sup> “I – *Ani*”, which is the aspect of *Malchut*, is the same “nothingness” as *Keter*, since “the beginning is bound up with the end”. This is true both particularly in each particular world, and in the general totality of everything.

For this reason it states, “I *HaShem* have not changed”. That is, there is no difference whatsoever between *Malchut* of the Infinite, and *Malchut* of *Asiyab*. This, then, is the meaning of, “Your kingdom is the kingdom of all worlds”, i.e. even until *Malchut* of *Malchut* of *Asiyab*. It is all because of the reason explained above. This will suffice for those of understanding.

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<sup>153</sup> See *Ma'amarei Admor HaEmtza'ee, Bereshit*, pages 382, 430, *BaMidbar 3*, page 1080, *Ketuvim*, page 317.

<sup>154</sup> Malachi 3:6

<sup>155</sup> See *Ma'amarei Admor HaEmtza'ee, Bereshit*, page 563, *Shemot 1*, page 50.

## Chapter Nine

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

According to all the above, it is likewise understood that the opposite is true as well. Furthermore, we recite daily,<sup>156</sup> “He renews every day...the act of creation” here below in our physical world. In other words, “He renews” in “*Kadmin – Desire*” and “*Chochmeta – Wisdom*”, which are the translations of “In the beginning He created”. These are “renewed” all the way unto the highest heights, literally in His essential Self. This being the case, it seems that there is a renewal even in the essence of the Infinite Light (*Atzmoot Ohr Ein Sof*). How then can it state, “I *HaShem* have not changed”, implying that there is no change whatsoever?

Similarly, we say<sup>157</sup>, “You are He before the creation of the world; You are He after the creation of the world”. This principle likewise applies “before He emanated<sup>158</sup>”, as known.

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<sup>156</sup> See the blessings before the *Shema* recital.

<sup>157</sup> See the morning prayers.

<sup>158</sup> See Avodat HaKodesh (R' Meir ben Gabay) Chelek HaYichud, chapter 2.

Moreover, in the analogy of man below, there is change from a desire for judgment to a desire for kindness, even in the essential desire, as known.

Likewise, how can we pray and request, “May it be desirable before You”, requesting of HaShem to have a new desire; that a desire for judgment should be overturned into a desire for kindness? This question is further strengthened by the fact that we see multitudes of changes every day and every hour in “everything that *HaShem* desires” and constantly does in the heavens and the earth.

Now, the resolution for all this is the matter of *Tzimtzum*, as known. For, if the influence was in a manner of cause and effect, then the matter of change and reaction would fall upon it. However, since the aspect of the drawing down of influence is only in an aspect of a light and ray and this too is by means of *Tzimtzum*, there is therefore no change at all in the essential Self of G-dliness, even in *Malchut* of *Malchut* of *Asiyah*.<sup>159</sup> Such is the case, all the way to the highest level. Within *Tzimtzum*

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<sup>159</sup> In order to understand this paragraph, we must first understand the difference between a “light and ray” and an “influence” of cause and effect. An example of an influence of light is when a teacher expresses an intellectual thought into speech. Here, there is no change in his intellect at all, and it remains completely whole, as it was before he spoke. His intellect did not diminish whatsoever. Likewise, his speech itself did not diminish, in that he does not run out of words. Furthermore, the recipient of this “light” did not receive the actual light of the intellect itself, but only a glimmer of it in the speech. The intellect remains where it was the entire time, in the mind of the teacher. This is an example of a “light and ray”. In contrast, an example of the “influence of cause and effect” is when one lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it indefinitely. There is a diminishment from the time he picked it up to later, and, therefore, there is a change. Furthermore, there is cause and effect here. Therefore if there is a difference in the effect it is because there is a difference in the cause. However, the chaining down of the worlds (*Seder Hishtalshelut*) is in the way of a “light and ray”.

however there is an aspect of change, but only from the perspective of the recipients, as known.

The explanation of the difference between “*Or* (Light) and *Shefa* (Influence) is known to all. However, even in the aspect of the light it was necessary for its revelation to be by means of *Tzimtzum*. It is therefore incumbent upon every individual to know the matter of *Tzimtzum* and to contemplate it relative to each world according to its value. This is because it is the main principle in the general matter of the unity of HaShem and in understanding how there is no change relative to His essential Self. This is to say that to Him, “the darkness and the light are equal”,<sup>160</sup> the spiritual and the physical are equivalent, so much so, that the world of *Atzilut* and the world of *Asiyah* are equal to Him, as known.

Now, the above is only in relation to the encompassing light, which is called *Sovev Kol Almin* (The light that encompasses or transcends all worlds) both generally and particularly. This light is higher than the level of light which is in an aspect of *Memale Kol Almin* (Permeating all worlds), as known. However, even in the aspect of the pervading inner light of *Memale*, both generally and particularly, there is no change. Here too its upper and lower levels are equivalent. This is as stated, “I *HaShem* have not changed”, and “I – *Ani*” refers to the aspect of *Memale* the inner, pervading light, as known.

Likewise it states<sup>161</sup>, “Do I not fill the heavens and the earth?” He, specifically, fills them equally. This too refers to the aspect of the inner pervading light, as in the dictum<sup>162</sup>, “There is no place devoid of Him”, as known. The reason for this is because even in the aspect of the pervading light of *Memale*, the light and influence descends specifically by means of *Tzimtzumim*. As known, even the aspect of the line and thread

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<sup>160</sup> Psalms 139:12

<sup>161</sup> Jeremiah 23:24

<sup>162</sup> See Tikkunei Zohar, 457 (91b) and 470 (122b) and other sources.

(*Kav V'Chut*) which is drawn from the essential Self of the Infinite Light and is generally called the pervading light of the worlds of *ABY*"A<sup>163</sup>, is likewise, initially drawn by means of *Tzimtzum* in the essential Self. This is the first *Tzimtzum* which is called the "empty place" and the "empty void", as stated in *Etz Chayim*<sup>164</sup>.

This is likewise the case in the descent of the *Kav*<sup>165</sup> down, into the aspects of *Igullim* and *Yosher* until it becomes the aspect of *Keter* of *Adam Kadmon*. This too is by means of *Tzimtzum*. The same principle applies in the descent from *Adam Kadmon* to *Atik Yomin* and *Arich Anpin*. It too is by way of *Tzimtzum*. Even in the world of *Atzilut* itself, generally, there is a *Masach* (screen) between *Keter* and *Chochmah*. This is the meaning of the verse<sup>166</sup>, "The curtain shall be for you as a division between the holy and the holy of holies", as explained in the *Zohar*.

Similarly, there is a screen between *Abba* and *Imma* to *Zeir Anpin* and between *Zeir Anpin* and *Nukva*, as known. Furthermore, between *Malchut* of *Atzilut* and *Briyah*, there is a *Masach* (screen) and *Malchut* penetrates the screen and becomes *Keter* of *Briyah*. In this manner, there is a *Masach* (screen) between *Briyah* and *Yetzirah* and *Malchut* of *Briyah* penetrates the screen and becomes *Keter* of *Yetzirah*. Similarly, *Malchut* of *Yetzirah* penetrates the screen and becomes *Keter* of *Asiyah*. This continues until *Malchut* of *Asiyah*, which is called "The King who is exalted and alone". This is also like the statement of the Sages<sup>167</sup>, "Like the creation of the world: At first there was darkness, and then the light returned".

Similarly, the Sages stated<sup>168</sup>, "Initially it arose in His thought to create with the attribute of Judgment". This

<sup>163</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>164</sup> See *Etz Chayim*, Shaar 1, Anaf 2 (*Drush Igullim V'Yosher*)

<sup>165</sup> The *Kav* is the thin band of limited revelation.

<sup>166</sup> Terumah 26:33

<sup>167</sup> See Tractate Shabbat 77b

attribute of Judgment is the aspect of *Tzimtzum*, which is the name *Elokim* of *Malchut* of *Asiyah*. This is as stated, “*Bereshit Bara Elokim* – In the beginning G-d (*Elokim*) created etc.”. “*Bereshit* – In the beginning” is translated as “*Bechochmeta* – With Wisdom”, and “*BeKadmin* – With Desire”, which is the desire and wisdom of *Malchut* of *Asiyah*. This will suffice for those of understanding.

According to all of the above everything is resolved in regard to the verse, “I *HaShem* have not changed”. This is to say that there is no change between a desire for kindness or for judgment in all of the worlds of *ABY”A*. In other words, this refers to how He is before the *Tzimtzum* or *Masach* (screen) through which the light penetrates and becomes the *Keter* of the lower world. It is, specifically, to this aspect, i.e. the essential Self of *HaShem* that we pray and say, “May it be desirable, specifically, before **You**”.

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

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<sup>168</sup> See Rashi on Bereshit 1:1





## Part Two

### The Hitbonenut-Contemplation



## Chapter Ten

We must now understand all the particulars of the four worlds of *ABY" A*<sup>169</sup> in a manner of specifics. In other words, we must understand all the specifics in the matter of the ten *sefirot* of *ABY" A*, their lights and vessels, and their vestments, one within the other. Moreover, we must understand all their particulars, even how each *sefirah* divides into its particular specifics. For example, we must understand even the aspect of *Chessed* of *Malchut* that is in *Chochmah* that is in *Malchut* of *Chessed*, and the like.

Furthermore, we must understand the matter of the unifications and inclusions of the *sefirot* in the aspect of the *Keter* of each world. *Keter* is the aspect of the intermediary between the upper world and the world which is below it. Briefly, the general principle is known, that from the aspect of *Malchut* of the upper world, there comes about the *Keter* of the lower world. This principle applies even to the highest levels.

However, all those who contemplate should first contemplate the Primal Source, which is called<sup>170</sup> “the source of everything” (*Mekora D’Koola*). That is, one should contemplate the essential Self of the Infinite Light (*Atzmut Ohr Ein Sof*), even before the aforementioned first *Tzimtzum*-restraint which is called “the empty place” (*Makom Panooy*). There too he should contemplate in a manner of particulars, specifically. This contemplation is known as the “lengthening in אהד – One”, signifying that one is to contemplate upon the Simple Unity (אחדות הפשוטה), specifically.

In general, this Simple Unity is divided into three levels, each of which includes ten *sefirot*. These three levels are called

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<sup>169</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>170</sup> See Zohar Bereshit 33a. (*Mekora D’Koola*)

*Yachid* - Singular, *Echad* – One, and *Kadmon* – Primordial. All of this is still within the aspect of the essential Self of the Infinite Light (*Atzmoot Obr Ein Sof*) before the aforementioned first *Tzimtzum*.

The aspect of *Yachid* – Singular, connotes that He is literally alone. This is higher than the unity of parts which is called *Echad* – One, as known. Accordingly, in the aspect of the actual essential Self of the Infinite Light it is not yet fitting to discuss the matter of the ten *sefirot* at all. For example, to say “*Malchut* of the Infinite” would automatically imply an understanding that it was preceded by the aspect of *Keter* and *Chochmah* etc.

Now, in truth, even the aspect of the essential Self of the Infinite Light which is called “Alone” includes ten *sefirot* within Himself. However, they are called<sup>171</sup>, “He is wise, but not with a knowable wisdom etc.”, to the point that we say, “He is not of any of these qualities at all”, as known.

The explanation of the matter is that in truth, just as the essential Self of the Infinite (*Atzmoot Ein Sof*) is an absolutely simple light, so is His light and ray which is called the Infinite Light (*Obr Ein Sof*). As mentioned previously, this is the meaning of “Before the creation of the world there was He and His name alone”. This level is called the “upper purity”. This is the matter of the revelation of the light of His essence, specifically as it is. This level is called *Yachid* – Singular. That is, there is nothing besides Him that the terminology of “unity” or “unification” may be applied to. This is the meaning of<sup>172</sup> “He is one, but not in enumeration” of ten.

However, from the fact that they stated, “He is wise, but not with a knowable wisdom etc.”, it is, nonetheless, apparent that there are various categories and levels such as wise, understanding, kind and merciful etc. Nevertheless, all of this is

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<sup>171</sup> See Introduction to Tikkunei Zohar.

<sup>172</sup> Tikkunei Zohar 17a

not stated in regard to His essential Self, but only in regard to what He estimated within Himself in potential, of what is destined to come out in actuality after the aforementioned first *Tzimtzum*-restraint (As written in *Mikdash Melech*<sup>173</sup>, quoting the *Arizal* himself, and as explained elsewhere at length). This is also the meaning of the first general teaching of the *Zohar*<sup>174</sup>, “In the beginning of the rule of the King, He engraved an engraving in the upper purity”.

The explanation of this is that in the aforementioned essential revelation of His simple light, which is called the upper purity, “He engraved an engraving”, which is the matter of engraving letters. “The beginning of the rule of the King” refers to when it arose in His simple desire. This is the aspect of *Keter*<sup>175</sup>, whereas the aspect of the letters which He engraved is the aspect of *Malchut* of the Infinite Light. If this is the case, then there is a beginning and end, a *Keter* and *Malchut*, even in the aspect of the essential Self of the Infinite Light.

The explanation of this is that it arose in His simple thought and desire, “*Ana Emloch* – I shall rule”. All of this is still totally within His essential Self. That is, it still precedes the matter of the estimation within Himself in potential, of what His revealed desire for Kingship will be, after the first *Tzimtzum*-restraint, which is called the “empty place”.

The allegory for this, as known, is from the powers of the soul as they come into revelation from desire to action. All these powers and their specifics exist in the concealed light of the essential self of the soul, which is called the aspect of *Yechidah*<sup>176</sup>. For example, when a person who desires kindness and goodness, desires to do a particular act of goodness, this comes about because he possesses this attribute of kindness

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<sup>173</sup> See *Mikdash Melech*, *Zohar* volume one, 15a.

<sup>174</sup> See *Zohar Bereshit*, 15a

<sup>175</sup> Crown (pleasure and desire)

<sup>176</sup> *Yechidah* means Singular.

and goodness in the aspect of the essential self of his soul, which is called *Yechidab*. It is for this reason that this desire for kindness comes into revelation from its concealment.

Furthermore, we must say that, certainly, this desire for kindness in the essence of his soul exists in a way of an essential *Heyulie*<sup>177</sup> power. This is to say that it includes within itself everything that he may come to desire of kindness and goodness, in every particular specific that may be asked of him. If this is the case, we must say that prior to his revealed arousal of desire and will to express his kindness in this particular deed, it was included in the essential *Heyulie* desire for kindness. It then came out of the *Heyulie* state to become revealed in this particular act.

Furthermore, we observe that in the revealed desire for kindness, there is intellect, wisdom, emotions, thought, speech and action. It is therefore certain that in the source of this desire for kindness, while it was concealed in the essential *Heyulie* desire for kindness, there too, it included these divisions of intellect, emotions, thought, speech and action which it possesses. However, in the aspect of the essential *Heyulie* desire for kindness, as it exists prior to being expressed into a particular thing, even though there too there are divisions of intellect and emotions etc., nevertheless, they are included and unified with an absolute unity.

This likewise applies to any other particular essential quality, such as the quality of *Gevurah* -Judgment, *Tiferet* – Beauty (or Mercy), or *Netzach* – Conquest, and the like. This is so, until the attribute of *Malchut*, which is the quality of leadership. Certainly, it too includes ten qualities, such as the desire and will for kingship, the wisdom for kingship, emotions, thoughts, speech and action etc. However, before it comes to an aspect of revelation in a particular thing, such as ruling over a specific

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<sup>177</sup> A *Heyulie* is an ability rather than a potential.

country etc., they are absolutely included and unified in the aspect of the essential *Heyulie* desire for kingship. This is similar to what was explained regarding the aforementioned essential *Heyulie* desire for kindness.

If so, it is automatically understood in regard to the essential *Heyulie* attributes of *Keter*, *Chochmah*, *Binah*, *Chessed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, *Yesod* and *Malchut*, all of which are in the essence of the soul; that it is not fitting to speak of them using a terminology of “unification” or “inclusion”, stating that they are “unified” in the essence of the soul which is called *Yechidah*. This is because they are not separate from the essential Self, whatsoever.

For example, with the aforementioned attribute of the *Heyulie* desire for kindness which is embedded in the essential nature of the kind person, it cannot be spoken of as separate from his essential self. This is so, even though it is one part drawn from the essence of the soul itself which is higher than having a desire for kindness in its essence, since this kindness is only a particular part of the soul’s actual essential being, which is totally simple.

However, although this desire for kindness is only a single particular which is drawn from the essence, it is nonetheless impossible to say about it that it “unifies” with the *Heyulie* attribute of *Netzach* – Conquest, which is also embedded in the essence of the soul. This is because the two are both absolutely united with the essence, and are not at all separate from the self.

By way of analogy, the power of movement, which is actually included in the essential self of an animal even before it moves at all, is not at all separate from the essential self of the animal. Now, even though in the revelation of this *Heyulie* power of movement, that is, when the animal makes a specific movement, it divides into many particular components of the movement, it is nonetheless impossible to state that all the

particular movements were “included” and “unified” while the power of movement still was included in the essential self of the animal. This is because at that point it was not within the category or definition of a “movement” at all, not generally and not particularly.

This is likewise the case with the aspect of the revelation and spreading forth of the life force to enliven the entire body, while it is still completely included in the essential spirit of life. Though this life force divides into various powers, such as sight to the eye and hearing to the ear etc., certainly, even before it came forth to materialize in the eye and ear in actuality, there was included in this life force a spiritual power and life force of sight for the eye, in and of itself, and a spiritual power and life force of hearing for the ear, in and of itself etc.

Nonetheless, before the essential self of the soul came to the category of the spreading forth of life force, even though it was included in it, nonetheless, it is in the same way that the aforementioned power of movement is included in the essential self of the animal. It is only applicable to use a terminology of inclusion and unification of “sight” and “hearing” while these forces are **destined** and **prepared** to come into revelation in actuality, to enliven the body.

However, while they were still completely included in the essential self of the soul, it was as if this aspect of “spreading forth of life force” was completely nonexistent. This is because the essential self of the soul itself is much higher than the aspect of “spreading forth”, except that it includes within itself this **ability** to spread forth and enliven as well, just as the essential self of the animal includes within itself the power of movement, as explained above. If so, how is it possible to use terminologies such as the aspects of “unification” and “inclusion” of the particular light and life force? Rather, it is only fitting in regard to the particular divisions of life force



which are **destined** and **prepared** to spread forth into revelation.

From this we are forced to say that all these particulars which spread forth into revelation, exist completely included within the essential self, for if this was not the case, then where did these particulars in the spreading forth of revelation come from? This is like the light and rays which are included in the essence of the sun. In other words, concealed within the sun are all the particular ways of the spreading forth of the rays etc. This will suffice for those of understanding.

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

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

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

In the aforementioned allegory of the power of movement, this can be seen when it is prepared and destined to come into revelation in a particular movement. In the example of the spreading forth of life force to enliven the body, this can be seen when it is prepared to come out of the essential self. At this point, all the particular life forces, such as sight and hearing, are completely included in a general unity. After this, he estimates within himself and prepares within his power of movement how to move in a specific way. Similarly, regarding the example of the influx of life force, there is the estimation of the revelation and spreading forth of the spirit of life, as he prepares within himself to enliven the body in actuality. Another example is the power of growth as it is prepared to grow in actuality. Here too, there are these three levels.

Furthermore, all three of these levels are before anything came out into actuality. For example, in the power of movement, this entire estimation is before any actual physical movement. Or in the spiritual life force, this preparation is before it actually comes into a physical body. Then, there is a change from a spiritual existence to a physical existence, such as physical movement and physical life force.

The same is true in the example of physical growth. For this change of existence to take place it is necessary for there to be an initial *Tzimtzum* - restraint in the revelation of the spiritual

*Heyulie.* This is so that there may be a transition from spiritual to physical (as will be explained in chapter 12).



## Chapter Eleven

Now, the analogue<sup>178</sup> for all that was mentioned above about the soul of man may be understood by one who conceptualizes how it is above in the essential Self of the Infinite Light before the *Tzimtzum*, which is called *Yachid* - Singular. Included in the level of *Yachid* there also are ten *sefirot*. These are called “the ten *sefirot* which are concealed.” They are hidden in the essence Self, literally.

For example, the simple desire for the entire chaining down, which is a specific line of revelation, arose because of the desire for kindness which is included in the aspect of the essential Self of the Infinite Light. This is as stated in the introduction of *Etz Chaim*<sup>179</sup>, “When it arose in His simple desire”. Certainly, the reason for this arousal of the simple desire of His essence is only because “He desires kindness” within His essential self. It therefore arose in His desire to bestow His goodness and kindness; to be a source for the source of the chaining down of the line and thread (*Kav V'Chut*).

This is like the aforementioned analogy, in which, because of the essential attribute of the *Heyulie* desire for kindness included in the aspect of the *Yechidah* of the soul, it arises in a person's desire to do goodness and kindness through a specific act, as explained previously. That is, it becomes revealed from its concealment in the *Heyulie* for the desire of kindness, to include every specific that will ever arise in his desire to bestow goodness. Everything that becomes revealed comes because of this *Heyulie*, and because of its strength.

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<sup>178</sup> Whenever the word analogue is used here it always means the subject of the analogy, in other words that which is being analogized.

<sup>179</sup> See *Etz Chaim*, Shaar 1, Anaf 2. Also see, *Etz Chaim Shaar HaKlallim*, chapter 1.

Furthermore, being that the revelation of the desire which results from this *Heyulie* desire for kindness includes ten sefirot, i.e. insight, understanding, concentration and emotions etc., therefore we must conclude that also the aspect of the *Heyulie* desire for kindness, which is literally included in the essential Self, likewise includes ten *sefirot*; intellect and emotions etc. However, it is not possible to speak of them using a terminology of “inclusion” or “unification”, since they are still included in the essential Self in the way of a *Heyulie*.

This is likewise the case in regard to the other qualities such as the qualities of *Gevurah*, *Netzach* or *Tiferet* etc. They are all included in the essential Self of the Infinite Light which is called the “Upper Purity”. It is this level which is called *Yachid* – Singular and is higher than *Echad Pashut* – Simple Oneness or Unity.

This inclusion is so, until the quality of Kingship in the essential Self of the Infinite Light, which is called *Malchut* of the Infinite. It too is included in the aspect of the essential *Heyulie* of the essential Self of the Infinite Light, which is literally unlimited. Just as the desire for kindness of the essential Self is completely unlimited and just as there is no limit to His wisdom, likewise, the attribute of “ruling over” (*Malchut*) which is included in the essential Self of the Infinite Light, is unlimited. Moreover, in the concealment of the essential Self it too includes ten *sefirot*. These are the desire, pleasure, insight and emotions of the quality of Kingship – *Malchut*.

However, the matter of “I shall rule” which arose in His simple desire and thought, represents the essential *Heyulie* desire for kingship as it comes out of the concealment of the *Heyulie* to be revealed in a particular thing; namely, the entire chaining down of the worlds. This is similar to what was explained above in regard to the quality of the desire for kindness in a human being below and as explained in the analogy of the ten powers which are included in the aspect of

the *Yechidah* of the soul; that they are there in a way of an essential *Heyulie*. That is, they are not at all separate from the essential self. Similarly, analogies were given of the power of movement which is included in the essence of the animal, and the *Heyulie* ability to spread forth life force and enliven, which is literally included in the essential self of the soul, as previously explained.

Lower than this level is the aspect of the Infinite Light as it radiates and spreads forth. However, this is all still in the aspect of His essential Self, before the *Tzimtzum*. This level is what is called “*Achdut HaPshuta* – Simple Oneness or Unity”. Here it is possible to speak of the “inclusion” and “unification” of the ten *sefirot*. However, they too are called<sup>180</sup> “ten *sefirot* without ‘whatness’”, because, nonetheless, they are still beyond the aspect of preparing to influence below, in actual revelation. However, it is ready to come out of the *Heyulie* state into revelation in a specific matter.

For example, in the aforementioned analogy of the *Heyulie* desire for kindness, this is when it comes to the realm of will and desire to be expressed in actuality in the chaining down of a line of action. Although, even within Himself, this has not yet come out into complete revelation, nonetheless, here the aspects of “unity” and “inclusion” are applicable. However, it is called a “Simple Unity” because it is still within the light of the essence, which is the ultimate in simplicity.

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

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<sup>180</sup> See Sefer Yetzirah Chapter 1, Mishnah 2

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

Similarly, in regard to HaShem above, this level is what He estimated within the essential Self of the Infinite Light, which is called the “Upper Purity”. That is, He makes an estimation of how everything that He desires in the entire chaining down will be revealed as an actual line of revelation, all the way until the end of world of *Asiyah*<sup>181</sup>. This, then, is the meaning of the statement, “He engraved an engraving in the Upper Purity”, as mentioned previously.

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

Now, the fourth level is that after the *Tzimtzum* (restraint), there remained an aspect of an impression (*Reshimu*) from which the line of limited revelation was drawn. This is generally called the “Lower Purity”, which is the general encompassing light for the entire chaining down of the line. The line comes as an aspect of influence lower than the essence, as in the analogy of the life force which spreads forth in revelation to enliven the body.

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<sup>181</sup> The world of Actualization.



It is also similar to the power of movement which spreads forth to actually move the body in a revealed way. Here, there is change from spiritual existence to physical existence, as previously mentioned. This is also similar to the physical growth of a plant, which comes from the spiritual power of growth. Likewise, this is the difference between the light which follows *Tzimtzum* compared to the essential Light which precedes *Tzimtzum*.

Because of this, the matter of *Tzimtzum* was necessary. It was specifically so that there could be a limited ray and line of light, the purpose of which is to be the source of the worlds of *ABY" A*<sup>182</sup>, as known. Nevertheless, all the particular specifics of the ten *sefirot* of *ABY" A* were originally included in the essential Self of the Infinite Light in the aspect of an essential *Heyulie*. Afterwards, by means of the *Tzimtzum*, it changes to be revealed in a limited fashion according to the general influence of the line, which is the aspect of the general encompassing light.

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

(This, then, is the general explanation for that which is written<sup>183</sup>, “Blessed is He who said and the world came into being”. The explanation is that “He said” in concealment, in His simple desire in *Malchut* of *Ein Sof* (The Infinite), as it still was included within the aforementioned essential *Heyulie* desire for kindness. Afterwards, “and the world came into being”, refers to the revelation of light which spreads forth for a

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<sup>182</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>183</sup> See the beginning of the daily prayers, “*Baruch She'amar*”.

specific matter to chain down; to become the source of all the worlds.

The explanation of “the world came to be” is that it came to be specifically from that which He estimated within Himself in potential etc. For this is the source for what comes into existence afterwards, i.e. the general world which is drawn from the *Kav* - Line, as mentioned above. This will suffice for those of understanding.

The prayer then continues, “Blessed is He”. The word “He” is in the third person. This refers to the aspect of the Predecessor of the world – *Kadmono Shel Olam*. In other words, this is the aspect of *Kadmon*-Primordial, which is the estimation within Himself in potential. This is as stated<sup>184</sup>, “He declares the end from the beginning”, i.e. from the “beginning” of the *Kav*-Line, to its end.

The verse then continues, “*Umikedem Asher Lo Na’aseh*” – “And from antiquity,<sup>185</sup> He declares that which has yet to be done”. This too means - from the Predecessor of the world – *Kadmono Shel Olam*. This is also called<sup>186</sup>, “*Yemei Kedem* – The days of antiquity”. That is, it precedes that which is drawn in the *Kav*-the limited line of revelation. This refers to the fact that He preceded and prepared within himself in potential, that which is destined to come out in actuality. This will suffice for those of understanding.

The prayer then states, “Blessed is He who says and does”. This refers to what is actually drawn into the *Kav*. The prayer continues, “Blessed is He who makes the Beginning”. This refers to the entire measure of the stature of *Adam Kadmon* (Primordial Man) etc. The prayer continues, “Blessed is He who decrees and fulfills” – in the beginning. This refers to the

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<sup>184</sup> Isaiah 46:10

<sup>185</sup> The Hebrew word used here is *Kedem*, which refers to the aspect of *Kadmon*.

<sup>186</sup> Micha 7:20

aspect of the *Kav HaMidah* (The Measuring Line), which precedes *Adam Kadmon*. This is the aspect of the *Tzimtzum*<sup>187</sup> of the *Reshimu* (Impression) from which the *Kav*-line is drawn, as known, and as will soon be explained with the help of HaShem.)

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<sup>187</sup> This is not referring to the first *Tzimtzum*, but to a secondary *Tzimtzum* – a lessening of the *Reshimu*, from which the *Kav* is drawn.



## Chapter Twelve

We must now understand the explanation of the aforementioned concept of the first *Tzimtzum*, and the aspect of the *Reshimu* (Impression) which remained. Although it is known to those who are familiar with these concepts, nonetheless, there are many particular details in it. One must delve very deeply into this matter for it is pivotal to true union with the essential Self of the Infinite Light. That is, the understanding of this is pivotal to the realization of how everything, even the entirety of the chaining down of the *Kav*, is literally as nothing before Him.

This should be contemplated to the point that a person is capable of focusing his desire, with self sacrifice, upon the essential Self of the Infinite Light alone. This is as stated<sup>188</sup>, “You are He, *HaShem*, Alone etc.”. This is also the meaning of, “The King who is exalted, alone”, which refers to the aspect of *Malchut* of the Infinite before the *Tzimtzum*. That is, “He is exalted” even “over the days of the world” of *Adam Kadmon*, which are called “the days of antiquity”, as previously mentioned.

This is also the explanation of the verse, “The heavens, and the heavens of the heavens, cannot contain You”<sup>189</sup>. “The heavens” refers to the aspect of the general encompassing light which follows the *Tzimtzum*. “The heavens of the heavens” refers to the Infinite Light before the *Tzimtzum*. “They cannot contain You” even in the way of a “vessel for a vessel”, as in “He engraved an engraving in the upper purity”. This will suffice for those of understanding.

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<sup>188</sup> Nechemia 9:6

<sup>189</sup> Kings I, 8:27

This concept is further emphasized by the verse, “Who have I in the heavens but You? And there is none upon earth that I desire beside You”<sup>190</sup>. “Who have I in the heavens” refers to the general encompassing light before the *Tzimtzum*, which is called “the heavens of the heavens.” “There is none upon earth that I desire beside You”, refers to the aspect of the *Kav V’Chut* (Line and Thread), which is the aspect of the general inner, pervading light.

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

This is analogous to the brilliance of a deep and broad concept as it exists in the essential self of the teacher. In order for him to draw this concept to the student, who is not intellectually comparable to him, the teacher must conceal the entire depth of his comprehension within himself, so that all that is left is just an aspect of an impression, which is like a single point from all the depth and breadth.

This is not to say that his understanding was completely withdrawn and concealed. Rather, it is like one who relates a teaching in a brief way. He has the entire depth and breadth of the logical arguments in his intellect, only that during the time that he states his ruling briefly, they are temporarily included and concealed in his essential self. However, as soon as he is

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<sup>190</sup> Psalms 73:25

questioned about it he can expand on the subject. Only that in order for the student to understand by way of this short ruling, he conceals the depth and breadth of it within himself temporarily, as explained elsewhere at length<sup>191</sup>.

Now, the impression, which remained like a point, is not a complete and true *Tzimtzum* (restraint). A true and complete *Tzimtzum* would be like one who completely withdraws revelation and completely conceals; in which case the student lacks all revelation. Rather, the explanation of the matter is that included in this short ruling is the entire length. Not a single thing is missing, not even half a thing.

This is similar to how the short rulings of the *Mishnah* include the entire length of the logical debate of the *Talmud*. This is likewise similar to how the entire logical debate is not concealed from one who knows it, even while he reviews it to himself briefly. We find that his knowledge of the length encompasses the entire revelation of the brief teaching, in a concealed way. However, it is not completely withdrawn, as in the case of forgetfulness or the like, as explained elsewhere at length<sup>192</sup>.

The second type of analogy, which is the life of the soul as it is invested in the body, also brings out the same point as above. This is that in order for there to be a change from the essential spiritual life of the soul to a physical life of flesh, it is necessary for there to be an initial concealment and diminishment of the light of the soul. This is because there is no comparison between them. Nonetheless, the soul is affected by the occurrences of the body. Therefore, even the light of the physical life force is connected and bound with the spiritual

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<sup>191</sup> See Likutei Torah, Vayikra (in the additions) p.52, c.3 and on. Also see Ma'amarei Admor HaEmtza'ee, Vayikra, book 2, page תתקכ"א and on.

<sup>192</sup> See Likutei Torah, Vayikra (in the additions) p.53, c.3. Also see Sefer HaMa'amarim תרמ"ז, p.48

light of the essential. This is similar to how the aforementioned physical growth is bound to the spiritual power of growth.

However, when one's physical limb becomes severed, G-d forbid, this does not cause a loss to the spiritual light and life force of that limb. The proof of this is from the fact that a blind person can give birth to a whole person, as known. This shows that the spiritual life force is merely concealed, but it still exists, hovering over the physical life force of the body. This is called "*Tzelem Ish* – 'The form of man'". This is similar to how the aforementioned breadth and length of knowledge which is concealed, encompasses the brief teaching etc. (All of this is explained elsewhere at length.)

Likewise, when the spiritual power of movement comes into an actual physical movement, it becomes constrained within itself. Nonetheless, the physical movement is connected and bound to the spiritual power of movement.

There are many other examples of this as well, such as the matter of having insight into a particular concept, which comes from the power of conceptualization of his soul, which rests upon him in a concealed fashion. However, we must now understand the aspect of the *Reshimu* – Impression, which indicates the withdrawal of everything into concealment, so that only an impression of everything remains.

This is better understood by other analogies and matters. For example, it is like the blueprint that the architect drafts. He is capable of constructing the entire building from the small lines of the blueprint. The entire length of the construction is included briefly in the blueprint.

Another example of a *Reshimu* – impression is like someone who makes a sign for himself as a memory aide. The sign or mnemonic has no actual relation to the essence of the matter, but is merely a memory aide, as stated<sup>193</sup>, "Make signs for

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<sup>193</sup> Jeremiah 31:20



yourself'. This is a much greater concealment than the aforementioned allegory of one who teaches the summary of the law, which includes the entire logic within it. For, in that example there is at least some relationship between the short summary and the lengthy explanations.

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

There is an analogy of even greater concealment than this example of the thrown object, which is similar to the concept of the impression that one makes only as a reminder. This is like when someone hints with his hand to a very deep concept or idea. The physical movement is totally separate from the spiritual thought, but nonetheless, the concept is understood through the movement.

An even greater concealment is how the light of an intellectual concept is invested within the physical movements of one's fingers when he writes it down, as explained elsewhere at length. Now, all of the above bring out the same theme, as mentioned above. This is that the aspect of the essence remains concealed and included within the impression and point. This will suffice for those of understanding.



## Chapter Thirteen

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

Now, this revelation was not completely removed or concealed. Rather, it is like the aforementioned analogy that when a teacher conveys a teaching in a brief manner, his knowledge of all the depth and length becomes concealed within himself. If so, according to this, even after the entire chaining down of the worlds of *ABY*”<sup>194</sup> which occupy this “empty place”, the aspect of the concealed light of the essential Self encompasses and surrounds the entire chaining down of the *Kav*.

Furthermore, just as before the *Tzimtzum* the light of the essential Self filled this entire void and empty space, (as stated in *Etz Chayim*) so too, after *Tzimtzum* the light of the essential Self is present, as it is, literally in an infinite aspect, except that it is not revealed below relative to the influence which reaches the recipients. However, in regard to His essential Self, there is no change here, whatsoever. This is like the analogy of a person who knows the entire length of a concept, so that even while he is teaching his student in a brief way, if questioned, he can immediately respond at length.

However, the verse<sup>195</sup>, “He sets darkness as his hiding place”, and the statement of the Sages<sup>196</sup>, “At first there was

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<sup>194</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>195</sup> Psalms 18:12

<sup>196</sup> See (Rashi) Tractate Shabbat 77b.

darkness and then light returned”, is only speaking in regard to Creation below. This is because Creation is drawn only from the aspect of the *Reshimu* (Impression) that remained after the aforementioned concealment. This then is the meaning of<sup>197</sup> “You are holy, and Your name”, i.e. the essential Light, “is Holy” and removed from Creation.

Similarly, it states<sup>198</sup>, “You are He before the creation of the world and You are He after the creation of the world”, and as stated, “I HaShem have not changed”. This is because that which He afterwards “reveals deep things out of the darkness<sup>199</sup> and concealment” through the radiance of the *Kav*, specifically comes from the same essential Light which precedes the *Tzimtzum*. This is the meaning of “You are He”, as known.

However, the essential Light cannot be considered to encompass the chaining down of the worlds which occupy the “empty place”, as an encompassing light encompasses an inner light, such as the general encompassing light of the *Kav* which encompasses all the worlds of *ABY”A* equally. This is because it is not yet within the definition or category of an influencing light altogether, so much so, that it cannot even be considered an aspect of “encompassing light”. Rather, it is the light of the essential Self, which is the aspect of His (HaShem’s) revelation as He is essentially. For this reason we say<sup>200</sup>, “He endures and His name endures”.

Likewise, the statement, “Blessed is He and Blessed is His name”, and the like, refer only to the “letters” which He “engraved” in the “upper purity”, which is what He estimated within Himself in potential. Moreover, after *Tzimtzum* this impression too, remains in a way of slight concealment and withdrawal. In other words, it is only according to what is

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<sup>197</sup> See the Amidah prayer.

<sup>198</sup> See the morning prayers.

<sup>199</sup> Job 12:22.

<sup>200</sup> See morning prayers, *Emet VeYatziv*...

necessary for the chaining down (*Hisbtalsbelut*) which follows this *Tzimtzum*. This will suffice for those of understanding.

Likewise, this may be understood according to the second analogy mentioned above, of the life force of the soul in the body, in that it changes from spiritual existence to physical existence. Here too, there is no change at all, since, just as there is a connection and bond between the physical life force and the spiritual life force, in that we see that the soul is affected by the circumstances of the life of the body, but nonetheless, there is no change in the spiritual essence as a result of a lack of spreading forth of life force to a physical limb, as explained previously,<sup>201</sup> so too, there is no change in the essential light of G-dliness even as it radiates after the *Tzimtzum*.

This is true even though after *Tzimtzum* it is revealed only according to the capacity of the chaining down of the worlds. For, although there is a connection and bond between them, nonetheless, according to this analogy the *Tzimtzum* of the light into a finite line of revelation does not cause any change at all in the light of the essential Self.

This is, likewise, the case according to the third analogy of the physical movement which comes from the spiritual power of movement (*Koach HaTnoo'ah*), or similarly, according to the aforementioned analogy of the insight (*Chochmah*) which comes from the power to conceptualize (*Koach HaMaskil*). All these analogies arrive at the same theme,<sup>202</sup> as explained before at length. This will suffice for those of understanding.

Now, it was explained above that the aspect of the Impression (*Reshimi*) is like a summary which includes the entire length within it. From this it is understood that above, in G-dliness, this is the "Power to Limit" (*Koach HaHagbalah*) which exists in the Infinite Light, which is essentially unlimited.

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<sup>201</sup> In the case of a blind person giving birth to a sighted person

<sup>202</sup> That the *Tzimtzum* only conceals from the angle of the recipient, but causes no change in the Essence of HaShem, or His Essential Light.

In other words, He has the ability to bring the entire radiance of the essential Limitless Light into an aspect of limitation.

This is the matter of the Impression (*Reshimu*), within which the entire essence of the Infinite Light is included in a limited fashion, similar to the analogy of the brief summary which includes the whole concept within it. This is possible because HaShem, blessed be He, is all powerful, and therefore also includes the “power that limits” (*Koach HaMagbil*). He can therefore limit and include the entire essential Light in a single impression, as explained elsewhere at length.

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

This being the case, a truer analogy for the *Reshimu*–Impression is the analogy of the short lines and signs of the blueprint that architects draft, which includes the entire length of the construction of the building.<sup>203</sup> An even greater example of concealment is the analogy of a person who makes a sign for remembrance, as previously explained. Similarly, regarding how it is above in regard to G\_dliness, it states<sup>204</sup>, “The remembrance of Your kindness” and the like, in reference to the essential kindness of HaShem.

An even greater example of concealment and withdrawal is like the aforementioned analogy of one who throws a stone. Similarly, it states in *Sefer HaBahir*<sup>205</sup>, “It is as if it was thrown”

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<sup>203</sup> In this analogy, there is no actual “light” or “building” in the blueprint. One cannot reside within a blueprint. Nonetheless, to a person who knows how to read it, and certainly to the one who drew it, the entire length and breadth of the building, down to the finest detail, is known.

<sup>204</sup> Psalms 145:7

etc. This is because the aspect of the *Reshimu* – Impression remains separate and distant from the essential light. This power which is concealed within the impression (*Reshimu*) is called the aspect of the “concealed light”, which is separate from the concealed essential Light of the Infinite.

This is similar to the separate force concealed in a thrown stone. The force which propels the stone comes from the power of movement of the hand, which already becomes concealed within the self once the stone leaves his hand. (This is comparable to all the stars and planets whose orbit is caused by the hidden G\_dly power of movement which comes about in an aspect of a “throw” from the light and G\_dly force of the nine external vessels of *Malchut* of *Asiyah*. This G\_dly force which propels them is a “separate force”, and is called the aspect of *Malchut* of *Malchut*, which comes out as separate and distant from its source.

This is unlike the force vested in the fingers when a person writes or the power of the hand as it applies itself directly upon an object. These are examples of a revelation of the essential power in a way of closeness and are called the aspect of *Malchut*, as explained elsewhere at length.)

An analogy which is even closer to this aspect of Impression - *Reshimu* is like how an intellectual concept is concealed and hinted at through a physical motion of the hand. This is called the aspect of “investment” or “containment” within a separate matter. This is likewise the case when a person writes, so that the intellect and insight are invested in the movements of his fingers, as mentioned previously. Likewise, above in G-dliness, the aspect of the *Reshimu* is like something relatively separate, within which the entire essential

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<sup>205</sup> *Sefer HaBahir* – The Book of Brilliance is one of the earliest Kabbalah texts, written by the great Sage, Rabbi Nechunia Ben HaKana. See also *Shmot Rabba*, ch. 13.

Light is invested in a concealed manner. This will suffice for those of understanding.

Now, through all of the above analogies, we have, at least, understood the general matter of the *Reshimu* – Impression. That is, though it comes in an aspect of complete withdrawal, so that all that remains in it is just an aspect of total brevity and “hinting” or something like a separate power, in a way of great brevity, nonetheless, all the particulars in the entire chaining down of the *Kav* – line of limited revelation come out of and are drawn from this *Reshimu* – Impression itself. This is because of the fact that this *Reshimu* – Impression includes everything within it, albeit in a concealed manner. It is for this reason that afterwards everything can come into revelation through the aspect of the *Kav* – Line, until the end of *Asiyab* (the world of Actualization).

This is like the statement,<sup>206</sup> “All of creation is not concealed from You”. It says “You”, specifically. This is to indicate that everything is done by and drawn into revelation according to how it arose in His simple desire, in the essential light which preceded the *Tzimtzum*. That is, according to how He estimated within Himself. For, with this primal thought which He estimates within Himself, “He sees and gazes at everything in one glance”<sup>207</sup>. That is, He sees that which is hidden and concealed in the brevity and “hint” of the *Reshimu*.

This is analogous to the architect’s blueprint. It is specifically from this blueprint that he will know how to make all the particular details of the entire length of the actual construction, from beginning to end. However, in order that he will not forget his original reasoning and considerations due to the lengthiness of the subject, he drafts a blueprint as a

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<sup>206</sup> See *Zichronot* blessing of the *Musaf* prayer of *Rosh HaShanah*.

<sup>207</sup> See tractate *Rosh Hashanah* 18a.



reminder. In this way he will not veer from his original plan and he will not have to rethink the matter within himself, anew.

This is, likewise, the case in the matter of making mnemonics for a deep study within himself. These are beneficial to him, in the fact that through them, he is reminded and knows the entire length of the analysis of the depth within himself, so that he will not stray from his reasoning etc. Likewise, this aspect of the *Reshimu* – Impression, within which the entire light of the Essence is concealed and included in the way of a “summary” or “hint”, is itself the source for the drawing down of the *Kav V’Chut*. It is the source both of the aspects of the encompassing lights and the inner, pervading lights, of the entire Creation, from beginning to end. This is so that everything should be created exactly as it arose in His simple desire and wisdom, in the essential Self of the Infinite Light, literally.

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

Through all of the above, the general matter of the *Tzimtzum* which is called the “empty place”, and the aspects of the *Reshimu* and the *Kav*, may be understood. It is understood that this is a self-restraint only in order that everything will be drawn into revelation. This then is the meaning of the verse, “With You is the source of life, in Your light is seen light”. That is, from Your essential light there is seen a secondary “offspring” light, which is the aspect of the *Kav*, as will be explained with the help of HaShem.

Now, the entire purpose of man is the deep contemplation of this matter, and the like. It is specifically through this that he will come to true unity, binding his soul to the supernal life of all lives, which is (*Atzmoot Obr Ein Sof*) the essential Self of the Infinite Light, literally, for the above mentioned reason<sup>208</sup>. This will suffice for those of understanding.

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<sup>208</sup> Referring to the beginning of chapter twelve.

## Chapter Fourteen

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

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

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

Rather, as known, the explanation of the matter is that, in truth, a point and a line are not two opposites, for a line is drawn from a point, and by the joining of many points, a line is made. Rather, the explanation of the matter, as known, is that a

point is like a *Heyulie*<sup>209</sup> relative to a line (*Kav*). It therefore is similar to every type of *Heyulie* or simple substance. This is to say that though it itself is specifically the absence of spreading forth, nonetheless, this is not a necessary imperative altogether, but is, rather, only because the essential nature of a *Heyulie* is that, as of yet, it is higher than being in an aspect of spreading forth. Therefore, it has not yet descended from its essential state.

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

It is, therefore, understood that this absence of spreading forth, cannot be called a true *Tzimtzum*, in and of itself. On the contrary, all subsequent revelations and spreading forth of the line, exist from this essential *Heyulie*. In this manner we may understand the aspect of a point relative to a line. That is, the lack of spreading forth is only because it is an essential aspect that, as of yet, is higher than the aspect of “spreading forth”.

Now, although the *Reshimu* comes about through the *Tzimtzum* of everything, so that nothing remains except for a single point, as mentioned above, however, this itself indicates that the entire aspect of the essence is included in it. Since this is the case, it therefore does not spread forth downward. This is analogous to a student who is in the presence of his teacher. As long as he is preoccupied with absorbing the teachings and

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<sup>209</sup> A *Heyulie* is a potentiality that is an ability.

is focused, similar to a point, with a concentration (*Tzimtzum*) of his whole essential self, he cannot “give out” by influencing his fellow student with explanations of the teachings. However, after he has received the teachings, the opposite is true. Then, it is from this very *Tzimtzum*, in which he was focused in an aspect of a point, that influence to his fellow student can spread forth and be drawn out, as explained elsewhere. From all this we understand that the line which extends from the point is just like the aspect of spreading forth from an essential *Heyulie*.

However, in regard to the fact that it is drawn out in an aspect of a “short line”, it is explained elsewhere that just as a point is the aspect of a *Heyulie* relative to a line, likewise, a line is the aspect of a *Heyulie* relative to the aspects of the length and breadth of a plane. As known, although the *Kav* comes with a drawing down and spreading forth from above downward, nonetheless, it is not yet a specific manner of drawing down or revelation whatsoever. Rather, it is only that the light has been drawn down from above to below. It is through this that the aspects of “above” and “below”, from influencer to recipient, come about.

This is not the case in regard to the *Heyulie* of a point, in which there is no up or down, beginning, middle, or end, as known. (This is the meaning of the statement in *Etz Chaim*,<sup>210</sup> that the whole essential purpose of the radiance of the *Kav* is solely to bring about the aspects of “up” and “down”, as will be explained.)

This *Kav* is analogous to a “Builder’s Rod”, which is not counted into the measurements of the length and width of the area of the building itself.<sup>211</sup> Nonetheless, with the builder’s

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<sup>210</sup> See *Etz Chaim*, Drush Igullim V’Yosher, Shaar 1, Anaf 2.

<sup>211</sup> For example, a ruler or yardstick is not the size of a building. Nonetheless, one is capable of measuring the dimensions of any building with this measuring rod.

rod, the builder measures all the measurements of the length and width of the building. However, the builder's rod itself is only like a short line, but it includes all possible measurements of length and width. Likewise, the form of the *Kav* – Line is an aspect of a *Heyulie* relative to the expanse of the letters and gives them their length and width, such as the lines of the letter *Beit* (ב), as stated elsewhere.

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

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

However, it nonetheless possesses a likeness to the light of the essential Self that is concealed in the point, except that it now comes into revelation in a manner of being drawn down. It therefore comes in the form of a *Kav* – line. This *Kav* – line is the aspect of a *Heyulie* for all the light and influence given to the recipients. This will suffice for those of understanding.

## Chapter Fifteen

Now, the analogue of all of the above may be understood regarding the aspect of the impression (*Reshimu*) which remained in the aforementioned “void” and “empty space”.<sup>212</sup> This is the aspect of the *Heyulie* which includes everything that will afterwards branch out from it into revelation by means of the *Kav V’Chut* – Line and Thread. Now, although all the Essential Light was concealed until only the aspect of an impression remained, nonetheless, as mentioned above, specifically through this *Tzimtzum* everything is certainly included in it in short form.

Furthermore, although the point of the *Reshimu* indicates the absence of spreading down, nonetheless this is not an aspect of total *Tzimtzum*. It is only because it is an essential *Heyulie* power that it does not spread down, as explained above. Rather, since it is a power that restrains the entire original light, therefore it does not spread forth except by way of a line, according to the manner necessary for influence, as mention before.

Nevertheless, from the above it is understood that this *Kav* possesses the power of the original Infinite Light which preceded the *Tzimtzum*. Furthermore, this light is still literally in an aspect of Infinity except that it comes by way of a line, according to the manner in which the recipients are capable of receiving. Through this we may understand the statement<sup>213</sup>, “In Your light is light seen”. This is a secondary light, a radiance of a radiance, which is called an “offspring light”.

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<sup>212</sup> Parenthesis of the Mittler Rebbe: (This is the *Yud* of *Sa”G* of the Upper Purity, as stated in the book *Emek HaMelech*). See *Emek HaMelech* – Shaar: *Yud* of the name of *Sa”G*.

<sup>213</sup> Psalms 186:2, “With You is the source of life, in Your light is seen light”.

For, although after the *Tzimtzum* the light breaks through by way of a mere line, it nevertheless comes from “Your” essential light, since everything is included within the *Reshimu*, and it is from the *Reshimu* that the *Kav* – Line is drawn. The *Kav* is an aspect of a *Heyulie* for all the influence of the chaining down of the worlds and it brings about the dimensions of “up” and “down”, as stated in *Etz Chaim*.<sup>214</sup>

For this reason, we may now understand the answer to two seemingly paradoxical opposites which are found in this *Kav* - Line. The first aspect of the *Kav* is that it has the power to “include the left in the right etc.”<sup>215</sup> This is the aspect of the inter-inclusions and unifications of all the lights which branch out from *Keter* of *Adam Kadmon* until *Malbut* of *Atzilut*. It is specifically through the *Kav* that it is possible for a light to be exchanged into a vessel which is not its own, such as the light of *Chessed* – Kindness being invested in the vessel of *Gevurah* – Sternness. This is in accordance with what is explained elsewhere at length in regard to the matter of the letter *Vav* (ו) of the word *VeHanora* (והנורה).

The second aspect of the *Kav* is that it is specifically called the “Measuring Line”, in that it gives measure to all lights and vessels. This is as we previously explained regarding the matter of the *Kav*, that it is called “the builders rod”. Now, at first glance, this seems to be the opposite of inter-inclusion and unification etc. However, the explanation of the matter is that both these aspects of the *Kav* are true. Quite the contrary, the two are interdependent. This is because the **root** of this *Kav* comes from the original power of the essential Self of the Infinite Light (*Ohr Ein Sof*) which preceded the *Tzimtzum*.

This is as explained above regarding the matter that “In Your light”, specifically, “light is seen”, referring to the light of

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<sup>214</sup> See *Etz Chaim*, Drush Igullim V’Yosher, Shaar 1, Anaf 2.

<sup>215</sup> See *Zohar*, beginning of *Parshat Korach*.



this *Kav*. Certainly, it is within the power of the essential light of *Ein Sof* (The Unlimited One) to make inter-inclusions and unifications of all opposites throughout the entire chaining down of the worlds, from the “top” of *Adam Kadmon* until *Malchut* of *Atzilut*. This is in accordance with the statement<sup>216</sup>, “You are He who unifies them and binds them... You are He, inside and out”. This is also the explanation of the matter of “the name of 45 (*Ma”H* – ה"מ) within, which is the path of the entire *Atzilut*” and there are other such statements.

All this inter-inclusion and unification is possible because of the radiance of the essential light of *Ein Sof* (The Unlimited One) which is within this *Kav* and goes and extends down until *Malchut*, the end of all the levels of the world of *Atzilut*. It is for this very same reason that it is within the power of the *Kav* to measure every measurement and limitation. That is, it measures all lights and vessels and all unifications of “influencer and recipient”, determining exactly how much the “masculine waters” and “feminine waters”<sup>217</sup> will be.

This aspect of measurement comes from the aspect of the *Reshimu*, which limits all the light of the Essence in various manners, according to His estimation within the essential Self of the Infinite Light before the *Tzimtzum*. We find that from the angle of the essential Light in the *Kav* – Line, it is considered to be an aspect of a *Heyulie*, the function of which is to inter-include and unify everything, whereas from the angle of the limiting power of the *Reshimu* in it, it limits and gives measure to everything, according to the aspect of the first assessment and estimation which was included in this *Reshimu*.

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<sup>216</sup> See introduction to *Tikkunei Zohar*, 17a.

<sup>217</sup> Masculine waters – *Mayin D’churin*, represents an arousal and flow of influence from above to below, from influencer to recipient. Feminine waters – *Mayin Nukvin*, represents an arousal and flow of influence from below to above, from recipient to influencer.

By way of analogy, this is similar to an architect who drafts a blueprint, which defines the manner in which the building will be built, so that everything should be precisely according to how he decided within himself of how the measurements should be. This is done so that he should neither stray to the left nor to the right from his original plan.

Now, although at times it is possible for there to be additional radiance in the emanated *sefirot*, more than the dictates of the “measuring line” (*Kav HaMidah*), this specifically comes about from the power of the Essential Light. At times it will radiate in one way, and at times in another way. For this reason, any aspect of **new** light found within *ABY*<sup>218</sup> comes specifically from the essential Self of the Infinite Light (*Atzmoot Obr Ein Sof*) which precedes the *Tzimtzum*. This is because it is from His essential light that light is seen within this *Kav*. At times there is additional radiance and at times there is diminished radiance.

This also accounts for the changes which take place in the unifications of all the *Partzufim* (Statures) from the top of *Adam Kadmon* to the “heel” of *Adam Kadmon* at the end of the world of *Asiyah*. An example of this is the change between the time of the Holy Temple to the time of the exile, and the like<sup>219</sup>.

Moreover, we generally pray and say, “May it be desirable before You”; this to say, literally before Your essential Self, which is even higher than the ten essential *sefirot*. We request that HaShem should change His “simple essential desire” which has already been drawn forth within the essential Self of the Infinite Light (*Atzmoot Obr Ein Sof*). That is, we request that it should be drawn forth and come into the estimation which

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<sup>218</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>219</sup> In the time of the Holy Temple, *G\_d*liness was openly revealed, while in exile the opposite is true. This is the primary difference between exile and redemption, while all other differences are only side effects of this primary cause.

He estimated within Himself for the entire chaining down of the worlds until the end of the *Kav*, **in an entirely different way**, such as from Judgment (*Din*) to Kindness (*Chessed*), and the like.

This is as previously explained (at the end of chapter nine) regarding the matter of “I *HaShem* have not changed”. That is, in the original light which precedes the *Tzimtzum* there is no change between a desire for kindness or a desire for judgment. This is because of the reason mentioned above (in chapter ten) regarding the matter of the essential *Heyulie* desire for kindness, which is completely included in the essential Self. It was previously explained that there are three levels until it comes to a particular matter, (as explained at length in chapter eleven).

When the Sages stated, “Pray to Him and not to His attributes” this even refers to His **essential** attributes, which are one with the Essential Light. This is because the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*) “is not of any of these attributes altogether”. This will suffice for those of understanding.

This, then, is the meaning of, “You are He who unifies them etc.”. It specifically states, “You are He”, referring to “He” who “is One, but not in a way of enumeration”<sup>220</sup> of ten *sefirot*. Similarly, the power of the *Reshimu* and the *Kav* to limit and measure, (which is why it is called “The Measuring Line” (*Kav HaMidah*)), comes specifically from the essential Self of the Infinite Light. Moreover, these two powers are interdependent.<sup>221</sup>

(This is in accordance with what is stated elsewhere<sup>222</sup> regarding the general matter of *Chessed* (Kindness) and *Gevurah* (Might) within the essential Self of the Infinite Light. It

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<sup>220</sup> See introduction to *Tikkunei Zohar*, 17a.

<sup>221</sup> For, in essence, they are really one power, which is the Infinite power of the Essence of HaShem.

<sup>222</sup> See *Shaarei Teshuva* 87a.

explains there that the *Gevurah* of the essential Self is the power of limitation, to limit and conceal, thus withdrawing into Himself in a way of elevation after elevation, endlessly and without measure. This is the meaning of the statement<sup>223</sup>, “The Infinite Light is above without end”. In contrast, *Chessed* of the essential Self is the aspect of the spreading down of the light, “down below without conclusion”, by means of the *Kav* which extends from the *Reshimu*. These are two equally balanced lines, and are both unlimited. Therefore, even in the lowering of the Infinite Light within this *Kav* these two powers, i.e. the power to restrain and limit and the power to bind and unify, are equal.

Likewise, regarding the matter of changes in the light and its expression, whether it will be with additional or diminished revelation, such as the difference between the weekdays and Shabbat or Holidays or the difference between the time of the Holy Temple and the time of exile, it all comes from one power. This one power divides into the two lines of *Chessed* and *Gevurah*, which are equally balanced.

This comes from the power of the original light, i.e. the Light of *Atzmoot Ein Sof* (The essential Self of the Unlimited One), from the aspects of *Chessed* and *Gevurah*, as He is in and of Himself. This will suffice for those of understanding.) This is in accordance with what was explained above (in chapter fourteen) that a line is a *Heyulie* relative to a plane. This is to say, it includes the essential power and light of the essential Self of the Influencer, except that in the essential Self it is revealed with great expanse, whereas in this line, the very same power comes revealed in an aspect of restricted influence and expression according to the capacities of the recipients. This being the case, even the aspect of the restraint and expression of the *Kav* comes specifically from *Atzmoot Ohr Ein Sof* (The

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<sup>223</sup> See *Zohar Chadash, Yitro* 34, 3. See also *Tikkunei Zohar*, 40b. See also *Torat Chayim, Noach* 69b. The entire statement is, “The Infinite Light is above without end, and below without conclusion”.

essential Self of the Infinite Light). This will suffice for those of understanding.



## Chapter Sixteen

We must now understand the specifics of the matter of this Line and Thread (*Kav V'Chut*) and how it has both the aspects of encompassing lights and inner lights. This is as stated in *Etz Chaim*<sup>224</sup>, “It circles and returns and re-encircles” (as explained elsewhere at length). This aspect of the first encompassing circle is called “the Lower Purity”. This is the aspect of the general encompassing light which encompasses the four worlds of *ABY*”<sup>A225</sup> equally, as stated in the beginning of *Etz Chaim*.

However, let us first preface with an explanation of the general matter of the Line (*Kav*) to understand how it is the aspect of a general *Heyulie* for all the many particular influences which “branch out” from it until the end of the world of *Asiyah*, as mentioned previously. This may be understood by way of the well known analogy regarding the matter of a general thought. With this general thought, “He gazes and sees to the end of all generations...with one glance”.<sup>226</sup> (As Maimonides<sup>227</sup> expresses it, this is the meaning of the statement, “With the knowledge of Himself, He knows all creatures”, as explained elsewhere at length.)

As known, the explanation of these things is that there are two types of desire. The first is the simple essential desire of the essential self, which is literally included in his essential self. This cannot yet be called a “general thought or desire” for it still is totally one with his essential self, literally. For example, even if this desire has already been determined within himself, that is, how to do a particular act of kindness or how to speak

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<sup>224</sup> See *Etz Chaim*, *Drush Igullim V'Yosher*, *Shaar 1, Anaf 2*.

<sup>225</sup> *Atzilut, Briyah, Yetzirah* and *Asiyah*.

<sup>226</sup> See Tractate *Rosh HaShana* 18a.

<sup>227</sup> See *Hilchot Yesodot HaTorah*, Chapter 8:9, 10. Also see *Tanya*, Chapter 42 and 48.

or think it or how to conceptualize a particular concept or how to have desire or pleasure in a particular thing. Nonetheless even though this essential determined desire is connected to the extension of the desire for a specific matter, however, it itself remains included in his hidden self. It therefore, does not yet have the aspects of being “general” or “particular”.

Only afterwards, when the desire which He determined in himself arises to come out into actuality, does it become revealed out of its hiddenness. Only then does this desire come to an aspect of being “general” and “particular”. In other words, it may now be defined as a general thought which includes the entire concept of the act, from beginning to end, in one glance. Afterwards, it divides into particular desires, each of which possess intellect and emotions etc. All of these desires come in succession to one another in a chaining down in which the upper desire encompasses the lower desire, “like a circle within a circle”.

This type of desire is called a “composite” desire, for it is made up of a general desire and particular desires. This may be understood through the well known analogy of a person who desires to build a large building, according to his predetermined desire that it should specifically be built in a specific manner.

Now, even though this predetermined desire comes in a way of a measured, specific pleasure, that it should specifically be thus and it obviously follows that the intellect and emotions of this desire come with certain defined proportions and measurements, nevertheless, all of this is the estimation and predetermination as it still exists within his essential self. As of yet it is totally included in his essence, and it is as if it is nonexistent. Only with the passage of time, when the thought comes to be acted upon, is it that the actual divisions of all these predetermined particulars and various specifications become recognized.



However, at first, this desire comes in a general manner, i.e. that he should have a building with a particular form. Afterwards, it divides into particular desires for each particular detail. It thus descends with order and levels, beginning with the first general desire which includes everything in one glance, to a particular of this desire. Now, the particular desire is also considered to be a general desire relative to the particular desires which branch from it. This process continues until the very final desire and concept which is the final action, at the conclusion of everything. This will suffice for those of understanding.

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

However, the second desire, which follows the aforementioned *Tzimtzum*, is when the simple determined desire of the essential Self comes to the aspect of spreading forth. This is the aspect of the *Heyulie* Line and Thread (*Kav V'Chut*) which includes every particular issuance from the beginning of the chaining down to its end, as previously mentioned.

The first encompassing light of this *Kav* is called “the Lower Purity”. This is analogous to the general desire for a large

building. This general desire includes all its particulars from beginning to end, at once. Afterwards it divides with order and levels descending from the general to the particular, as in the aforementioned analogy. In other words, as it arose in His simple *Heyulie* desire to specifically come out into revelation, it included all the particular desires. This is the desire which includes and encompasses them all, and is called, “The Primal Desire” (*Ratzon HaKadoom*) relative to everything that follows it.

Afterwards, this desire comes by way of particulars, such as the desire to emanate (*Atzilut*), within which is included the desire for the ten *sefirot* of the world of *Atzilut* in all of their particulars. However, all of this is still concealed until it comes into an aspect of revelation, when the light is emanated in an aspect of actual emanation (*Atzilut*).

Following this is the desire to create (*Briyah*) something from nothing etc. This desire includes the ten *sefirot* of intellect and emotions etc. This descent of the desires continues until the final desire, which is, “Everything that He desired, He did” and brought out into actuality. This is the final conclusion of everything. Now, all these particulars were included in the Primal Desire (*Ratzon HaKadoom*), which comes in an aspect of influence **after** the original *Tzimtzum*.

This, then, is the aspect of the beginning of the Line (*Kav*). This is to say, it is the first “circle” which follows the drawing down of the beginning of the aforementioned *Heyulie* Line (*The Kav HaMidah*). This first “circle” is considered to be the general encompassing light of the four worlds of *ABY*<sup>228</sup> and encompasses them all equally. It is also called the “general thought” that foresees and “gazes” upon all of Creation, from beginning to end, in a single glance. This, then, is the explanation of the general matter of the whole of this Line –

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<sup>228</sup> *Atzilut, Briyah, Yetzirah and Asiyah.*

*Kav.* All the particular ways that it “circles and returns and re-encircles...” may be understood according to the aforementioned analogy, as will be explained in the following chapter, with HaShem’s help. This will suffice for those of understanding.



## Chapter Seventeen

We must now understand the particulars of the matter of the *Kav-Line* as it is in an aspect of “*Igullim-Circles*” and “*Yosher-Upright*” etc. However, we must preface with an explanation of the aspect of the beginning of this *Kav-Line*, which comes in an aspect of a pervading, inner light (*Ohr Pnimi*) and then encircles and once again is drawn down as a pervading, inner light. Then it once again encircles etc.

It is explained in *Etz Chaim*<sup>229</sup> that in the aspect of the ten *sefirot* of *Igullim* – The circles of desire, the uppermost is the most superior, while the innermost is the most inferior, whereas in the aspect of the ten *sefirot* of *Yosher* – The upright *sefirot*, the opposite is true. This is to say that the uppermost is the most inferior, while the innermost is the most superior.

Now, the explanation of these matters is as follows: It is known that although in relation to the aspect of the simple determined desire of the essential Self (*Atzmoot*), the aspect of this Primal Desire (*Ratzon HaKadoom*) is called a spreading forth of the desire. However, it too is still concealed and not at all revealed. This is because the *Ratzon HaKadoom* – the Primal Desire is only the influence and expression of the Simple Desire for kindness which has already been determined in the essential Self (*Atzmoot*) that it should come into actuality in a particular way.

Immediately, when it arises in thought how everything should be, it is called the “Primal Thought and Desire” (*Machshava V'Ratzon Kadoom*). This thought includes within itself every particular desire of the entire chaining down of the worlds, as explained before in the analogy of a building. This

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<sup>229</sup> See *Etz Chaim (Drush Igullim V'Yosher)*, Shaar 1, Anaf 2, 3.

being the case, this entire Primal Desire is still within Himself, without being revealed outside of Himself. Nonetheless, afterwards, everything is actualized from this Primal Desire.

This then is the meaning of the verse<sup>230</sup>, “For He spoke” - within the Primal Thought, “and it was”. This Primal Thought is called “The life of all the worlds”, from the “head” of *Adam Kadmon* to the “heel” of *Adam Kadmon* which is at the end of the world of *Asiyah* (Actualization). This is the meaning of the statement, “All of Creation is not concealed from You”.

This means that there is not a single particular detail, even the most final of details, which did not originally exist within this Primal Desire and Thought. On the contrary, as it states<sup>231</sup>, “The end action arose first in thought”. This is to say that “The end action”, such as the end of the seventh millennium, “arose” within the Primal Thought first, as explained elsewhere at length.

(In the terminology of the *Zohar* this Primal Thought is called “*Ateeka D’Ateekin*-The Ancient of the Ancients”<sup>232</sup> or <sup>233</sup> “*Ateeka Stima’ah* -The Concealed Ancient One”. This is the aspect of “The Supernal Desire of all Desires which is revealed in the forehead of the Holy Ancient One (*Atika Kadisha*)”<sup>234</sup>. This is because pleasure is invested within desire, so that they are literally as one.

Likewise, the simple essential *heyulie* desire of the *heyulie* desire for kindness (which was mentioned previously in chapters 10 and 11), included the simple pleasure of the essential Self (*Atz’moot*). This is called, “the delight of the King

<sup>230</sup> Psalms 33:9

<sup>231</sup> See *Lecha Dodee* prayer of Friday night.

<sup>232</sup> This is the terminology of the *Zohar* in various places. See *Troomah* 165b, *Naso (Idra Rabba)* 128a-b, and other places.

<sup>233</sup> See *Zohar, Naso (Idra Rabba)* 129a, 132a, and other places.

<sup>234</sup> See *Zohar, Naso (Idra Rabba)* 129a, 136b. “*Rayva D’Kol Rayvin Ila’een, D’Itgalyn B’Metzcha D’Atika Kadisha.*”

within Himself (*Sba'ashoo'ay HaMelech B'Atzimto*). This is also the case in regard to the three levels of *Yachid*, *Echad* and *Kadmon*, until the essential desire came to the particular matter of “*Ana Emloch-I shall rule*”. This is the aspect of *Malchut* (Kingdom) of The Infinite (*Ein Sof*), which preceded the *Tzimtzum*, as explained there. All these levels are the aspect of “The delight of the King within Himself in the Upper Purity.

However, “*Ateeka D'Ateekin – The Ancient of Ancients*”, which is the source of all pleasures, and is also known as “The Supernal Desire of all Desires”, refers to the aspect of the *Line-Kav* which follows *Tzimtzum*. It includes all the various desires and pleasures that are destined to be revealed. “*Atika Stima'ab-The Concealed Ancient One*” is the aspect of *Keter* of *Adam Kadmon* and is the concealed desire and pleasure as it still relates to Himself, except that now, after the *Tzimtzum*, He thinks and intends to bring this desire into actual revelation.

For example, this is like the desire that there should be a revelation of the desire and pleasure to emanate the ten *sefirot* of the world of *Atzilut-Emanation*<sup>235</sup> or that there should be the desire and pleasure to create the world of *Briyah* etc. The aspect of “*Atika Kadisha-The Holy Ancient One*” is the pleasure which becomes invested within *Chochmah* (Insight). This is the aspect of *Atik Yomin* and *Arich Anpin* which are the *Keter* (pleasure and desire) of the world of *Atzilut* (Emanation). This is when the pleasure and desire become revealed, all of which will be explained in detail.)

Now, the explanation of the aspect of the ten *sefirot* of *Igullim*-Circles of desire, one within the other, is as known, that

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<sup>235</sup> Parenthesis of the Mittler Rebbe: (It is for this reason that “*Atika Stima'ah – The Concealed Ancient One*” is considered to be an aspect of “concealment which is at least subject to revelation”. This is not the case with the beginning of the *Kav*, which is called “The Concealment of all Concealments – *Steema D'Kol Steemeen*”, for even the thought of *Adam Kadmon* cannot grasp Him.)

every cause encompasses its effect, “like a circle within a circle”<sup>236</sup>, and that the effect can never grasp its cause except in a way of distance from it. This may be understood from a desire which becomes completely revealed. Although this revealed desire includes ten *sefirot* within it, such as intellect and emotions etc., nonetheless, it initially comes about as a single decision, without any apparent divisions into ten *sefirot*. This is called, “The General Circle of Desire” which encompasses and contains all the particulars which will become revealed within it. Every subsequent “circle of desire” comes about specifically from its power. However, it encompasses these subsequent “circles of desire” from a distance.

An example is the reasoning and intellect for this desire, which is called its effect. It is impossible for it to be close in a way of comparison to its cause, which is the desire, because, as known, “desire is altogether beyond reason”,<sup>237</sup> and, therefore it can never be comprehended through reasoning. Nevertheless, it is from the power of desire that the “circle” of *Chochmah*-Insight comes about, though it too has no recognizable divisions into ten *sefirot*.

This is similar to the analogy of a judge who, because he has been bribed, will find a rationalization for the desire. Although this desire for reasoning also includes ten *sefirot*, i.e. desire, intellect, and emotions, nonetheless, it comes about in a general fashion etc. Likewise, the “circle” of *Binah*-Comprehension, which comes about from the power of the “circle” of *Chochmah*, can never grasp **its** cause. In this way the “circles of the desire” for the emotions are also brought out one within the other. This continues until the “circle of the desire” for the end action, which is the final circle of desire.

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<sup>236</sup> Ezekiel 1:16, 10:10

<sup>237</sup> See *Shney Luchot HaBrit*, *Beit HaShem* 4b. See footnote in the name of Rabbi Yosef Al Kastilia. See also *Yonat Elem* (of Rabbi Menachem Azaria from *Pano*) Chapter 2. See also *Torat Chayim* 63a, footnote 7.



All of this is included in the desire to Himself, until the end action which is the innermost circle of desire etc. Likewise this is how it is in the aforementioned concealed desire, which is called the Primal Desire (*Ratzon HaKadoom*) and is the source of all the desires for the entire chaining down of the worlds. It includes ten *sefirot*, one circle of desire within the other circle of desire, until the circle of the desire for the end action. This is the desire for the end action, since “everything that He desires, He does” in actuality. The aforementioned Primal Desire (*Ratzon HaKadoom*) is the uppermost circle of desire, which includes and encompasses everything that is desired in the entire chaining down of the worlds.

Now, all this is in the aspect of desire, however, when this desire to Himself comes to be **actualized**, it is the other way around. This is to say that the desire becomes concealed and invested in the intellect and the intellect encompasses it. Then the intellect becomes concealed and invested in the emotions, one within the other, until the end action, which is the uppermost. In other words, invested within the actual power of the action are the thoughts. Invested within the thoughts are the emotions. Invested within the emotions are *Chochmah*-Insight and *Binah*-Comprehension and invested within *Chochmah* is the desire (*Arich*) and pleasure (*Atik*).

Here we find that the innermost of them all is the desire and pleasure, while the most external of them all is the action, which is the most inferior one. This is the aspect of *Yosher*-Upright, which comes in an aspect of the upper being invested in the lower. However, in the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*), because it is still within Himself, it is therefore drawn forth in an aspect of *Igullim*-Circles, in which the uppermost is this concealed all encompassing desire.

The first circle in the scheme of *Igullim* – Circles is the desire and pleasure for the whole chaining down of the worlds which is within it. This circle is the general encompassing light

of the four worlds of *ABY*"A, as mentioned previously. The beginning of the *Kav*-Line is the aspect of a *Heyulie* drawing down of influence, like a short line which diminishes (by way of *Tzimtzum*) from cause to affect, such as from *Ratzon*-Desire to *Chochmah*-Insight, and the like. Likewise, from the aspect of the aforementioned *Reshimu*-Impression, a *Kav*-Line is drawn with very great diminishment. For, although the *Reshimu*-Impression comes about in a way of limitation of the Infinite Light, as explained previously, nonetheless, it is still from the aspect of the Infinite World, except that it is the last aspect of the Infinite, which comes about with brevity.

This is not the case with the Primal Desire (*Ratzon HaKadoom*) which comes into the category of expressing influence **outside** of the Infinite World. However, because it still is an all encompassing *Heyulie* for the entire chaining down of the worlds, therefore it is drawn out by way of a short line. This will suffice for those of understanding. (This is in accordance with the statement in *Etz Chaim*; that the essential purpose of the radiance of the *Kav*-Line is solely to bring about the aspects of "above" and "below" such as the ten *Igullim*-Circles, which follow a progression of higher and lower until the end action.

In contrast, in the Infinite World, even the aspects of "above" or "below" do not exist. Rather, there is only absolute simple singularity, as previously explained. Furthermore, even though in potential He estimated within Himself that which is destined to be, it all is actually still within Himself and is literally in an aspect of being infinite. Because of this it states in *Etz Chaim*<sup>238</sup> that it is forbidden to speak even in regard to the aspect of *Malchut* of the Infinite (*Malchut D'Ein Sof*).

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<sup>238</sup> See *Etz Chaim*, (*Drush Igullim V'Yosher*) *Shaar* 1, *Anaf* 5, and the end of *Anaf* 2.

Rather, we are permitted to speak in regard to the aspect of the *Kav*-Line and the aspect of *Adam Kadmon* (Primordial Man). Since this is the aspect of the first source of the entire chaining down of the worlds, it may, therefore, be comprehended in relation to the many descents that take place until the comprehension of how the ten *sefirot* of the world of *Atzilut* become invested within *BY”A*.<sup>239</sup> This is because they, the *kav* and particularly *Adam Kadmon*, are called by the name, “the Cause of all Causes” (*Eelot Kol HaEelot*)<sup>240</sup> and<sup>241</sup> “the Primordial of all the Primordials” (*Kadmon L’Kol HaKedoomin*).

However, in regard to the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*) it states,<sup>242</sup> “No thought can grasp Him”, which includes even the aforementioned Primal Thought (*Machshava HaKedooma*). This is because the Infinite World is qualitatively beyond and is called “Totally Holy” and transcendent, as a result of the aforementioned *Tzimtzum*. In contrast, the aforementioned aspect of the Primal Desire (*Ratzon Kadoom*) is called “His Great Name”. “His Name-*Shmo* (שמו)” is the same numerical value as “Desire-*Ratzon* (רצון)”.<sup>243</sup>

This is the explanation of the matter of the verse in the *Kaddish* prayer<sup>244</sup>, “May His Great Name be blessed etc.”.) (Furthermore, as is known, the aspect of *Adam Kadmon* is called “*Adam D’Briyah*-Man of Creation”, as will be explained in the following chapter. This is in contradistinction to the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*), about which it states, “For He is not a man”. As known, this is also in accordance with the intentions of the prayer, “*Nishmat Kol Chai*

<sup>239</sup> *Briyah, Yetzirah* and *Asiyah*.

<sup>240</sup> See *Zohar Bereshit* 22b, and *Pardes, Shaar 3*, Chapter 1.

<sup>241</sup> See *Tikkunei Zohar, Tikkun 19* (42a).

<sup>242</sup> See Introduction to *Tikkunei Zohar*, 17a.

<sup>243</sup> See *Pri Etz Chaim (Shaar Kriyat Shma)*, *Shaar 8*, and end of chapter 28.

<sup>244</sup> See the *Kadish* prayer.

– ‘The Soul of all living beings’, which is the aspect of *Adam Kadmon*. This will suffice for those of understanding.)

## Chapter Eighteen

Now, regarding the aspect of the Primal Desire to Himself, of everything that will be in the whole chaining down of the worlds (*Hishtalsbelut*), it includes ten *sefirot*, or “circles”. The “end action” which arose in this Primal Desire is the last aspect within it. Now, the *Keter* of the lower world comes about from the aspect of *Malchut* of the upper world. This is the aspect of *Keter* of *Adam Kadmon* (Primordial Man).

Moreover, as known, in regard to the general manner of the chaining down of the worlds, the aspect of *Adam Kadmon* (Primordial Man) is called “*Adam D’Briyah*-Man of Creation”, which is the aspect of Thought (*Machshavah*). *Atik Yomin* and *Arich Anpin* of the world of *Atzilut* (Emanation) are called “*Adam D’Yetzirah*-Man of Formation”. *Zeir Anpin* and *Nukvah* of the world of *Atzilut* are called “*Adam D’Asiyah*-Man of Action”.

Just as the particular world of *Briyah*-Creation is, literally, a creation of “something from nothing”, as known, so too, the aspect of *Keter* of *Adam Kadmon* is considered to be a creation of something from nothing. This is to say that it is created from the **true** “*Ein*-Nothing” of the Light of the Unlimited One Himself, which is in the aforementioned *Kav*-Line, which is called the Primal Desire to Himself (*Ratzon Kadoom L’Atzmo*).

Now, as known, the explanation for this is as follows: It was explained above that the aforementioned Primal Desire (*Ratzon Kadoom*) is called “the source of all desires”. It is the aspect of the *Heyulie* desire which is the source from which all “desires for desires” find their existence.

This can be understood by way of analogy from the aspect of the *Yechidah* of the soul of man. The essential *Heyulie* desire for kindness which is included in it in the aspect of a *Heyulie*,

includes every particular desire for kindness that he is destined to desire. When this *Heyulie* desire for kindness comes to be drawn forth in a particular manner for a specific matter, it comes out of the aspect of the essence of his soul so that he will have an essential and concealed desire, which is the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*).

However, this Primal Desire has not yet become invested within that thing which he desires at all, but is rather still completely to himself, as mentioned previously. However, when the Primal Desire becomes invested within and affects a “desire for a desire” for this particular matter, such as becoming invested within the intellect and thought to cause a “desire for a desire” for this particular thing, the existence of this desire for this thing within the intellect and thought is like an entirely new creation from its source.

This is because the aforementioned aspect of the Primal Desire is the source for the creation of this “desire for the desire” of the intellect and this “desire for the desire” is called a new creation. For, we observe that it is not at all times that a person has a desire for a specific desire, such as the desire for business or for study.

It is therefore necessary to state that there is a source which creates this specific desire. This source is called “the desire for this specific desire”. It automatically follows and is understood, that since the desire for this specific desire is not drawn forth at all times and furthermore, at times it will radiate with great strength and light while at other times it will radiate in a diminished and weakened way, therefore, it must be that even the source which makes and brings about this specific desire - this source being called the “**desire** for the desire” - also comes about in an aspect of “something” coming into being from “nothing”.

This is comparable to a bribe, which brings about a constant “desire for a desire” to merit the briber. This is

because the bribe touches the essence of his soul. Because of this it is constantly drawn out, bringing into being a “desire for a desire” of kindness and merit towards the briber. The opposite is true in regard to his enemy. A constant “desire for a desire” of judgment will be brought about towards him, and the like. This will suffice for those of understanding.

Now, as known, every revealed desire includes ten *sefirot*. This being the case, this “desire for the desire” also includes ten *sefirot* within it. Moreover, being that there are ten powers, it automatically follows that there are ten types of “desire for desire”, all of which come into being in an aspect of “something” from “nothing”. All this is an example, in order to understand the aspect of the ten *sefirot* of *Adam Kadmon* (Primordial Man), which is entirely just the matter of “a desire for a desire”.

This is because they are the aspect of the concealment of the ten *sefirot* of the world of *Atzilut* (Emanation) whereas the ten *sefirot* of *Atzilut* are revealed desires, as is known. For example, *Keter* of *Chochmah* of *Atzilut* (desire of insight of *Atzilut*) is the desire for intellect. Its source is in *Keter* of *Chochmah* of *Adam Kadmon* (desire of insight of Adam Kadmon), which is called “the hidden desire for this revealed desire”. Likewise, the revealed *Keter* of *Chessed* of *Atzilut* (desire of kindness of *Atzilut*) comes from the concealed *Keter* of *Chessed* of *Adam Kadmon* (desire of kindness of *Adam Kadmon*) etc.

However, the coming into being of the ten *sefirot* of *Adam Kadmon*, itself, is all drawn from the aspect of the *Kav*-Line, which is called “The Source of the Coming into being of all Desires for Desires”. This is because it is the essential simple desire, which originated within Himself that it should be thus, as mentioned previously. It therefore causes and makes the “desire for desire” to be in a particular way. This principle applies from the aspect of *Keter* of *Adam Kadmon* until the

aspect of *Malchut* of *Adam Kadmon*, which is the aspect of the “desire for the desire” for Kingship.

However, the aspect of *Keter* of *Adam Kadmon* only comes about from the last level of the aforementioned *Heyulie* Primal Desire (*Ratzon HaKadoom HaHeyulie*). *Keter* of *Adam Kadmon* is the “desire for the concealed desire” which is higher than the aspect of *Chochmah*-Insight of the “desire for the concealed desire”. In this manner, all the ten *sefirot* of *Adam Kadmon* are in an aspect of concealment. The *sefirot* of *Adam Kadmon* are all the hidden “desires for the desires” for all the ten *sefirot* of *Atzilut* which themselves come in an aspect of revelation, as will be explained. This will suffice for those of understanding.

This then is the reason why the aspect of *Adam Kadmon* is called “*Adam D'Briyah*-Man of Creation”, for it comes into being similar to the aspect of the coming into being of “something” from “nothing”. We clearly observe that a “desire for desire” comes into being at specific times, similar to how all other created entities come into being. This is similar to the coming into being of thought, which is a creation of “something” from “nothing” in comparison to the essential desire in a person’s soul.

We also clearly observe that in regard to the “desire for the desire” which comes into an aspect of being, the beginning of its coming into being is specifically in thought. This is because thought is an aspect of a vessel for the desire, since the desire becomes invested in the thought, as in the verse<sup>245</sup>, “As I have thought to do”. Similarly, the first existence of the “desire for the desire” is also within thought, and is called “the desire which is within thought”.

This is the general explanation for the matter of *Keter* (Desire), *Chochmah* (Insight) and *Binah* (Comprehension) of *Adam Kadmon*. That is to say, this is the aspect of the coming

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<sup>245</sup> Jeremiah 26:3, 36:3



into being and actualization of the light of the “desire for the desire” in a specific manner, as it comes in the “hidden thought” of *Adam Kadmon*. In contrast, the aspect of the *Kav-Line* is higher than the actualization of the existence of a “desire for desire” for a particular thing, even in the “hidden thought”.

Rather, the thought of everything that will be is still entirely to Himself. This is to say that it still includes everything in the thought of Himself, and is not an existence of a desire within a thought for anything outside of Himself whatsoever. This will suffice for those of understanding. (In the words of Maimonides, this is “the knowledge of Himself, rather than a knowledge which is outside of Himself etc.”, as explained elsewhere.)



## Chapter Nineteen

We must now understand the source of the ten emanated *sefirot* of the world of *Atzilut* – Emanation. Their source is from the aspect of *Malchut* of *Adam Kadmon*. This is as stated in *Etz Chaim, Shaar HaKlallim*,<sup>246</sup> that *Keter* of *Atik Yomin* comes about from the aspect of *Malchut* of *Adam Kadmon*. Now, we must first preface with an explanation of the matter of how the ten hidden *sefirot* which are concealed, come out into revelation. This is the meaning of the verse<sup>247</sup>, “He who calls out the generations from the beginning”, i.e. from the “head” of *Adam Kadmon* etc. *Sefer Yetzirah* states<sup>248</sup> that the revelation of the concealed is like “the flame which is bound with the coal” and there are many similar analogies to this. However, this concept may be better understood from the revelation of the ten powers of the soul.

As known, the matter of “concealment and revelation” is unlike the spreading forth of a power from the essential Self, such as the power of action which spreads forth in the action, since in such a case it is the power of the essential Self itself which spreads forth, and is called, “cause and effect”. Rather, it is similar to the aspect of a ray and light of the essential Self. This is like the radiance of the rays of light of the sun or like the life and light of the soul as it is within the vessel of the body or it is like the flash of insight as it comes from the power of conceptualization, and the like.

However, a truer analogy for the concept of “the revelation of the concealed” is like the revelation of movement from a living animal or like the letters of thought and the letters of speech, and the like.

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<sup>246</sup> See *Etz Chaim, (Shaar Seder Atzilut) Shaar 3, Chapter 1.*

<sup>247</sup> Isaiah 41:4

<sup>248</sup> See *Sefer Yetzirah, Chapter 1, Mishnah 7.*

All the above are better analogies than the analogy of the flame which is bound up, in a hidden fashion, with the coal. For although the flame was indeed in the coal in a hidden fashion, nonetheless, the flame came out of the essential heat of the coal and thus this is not a true comparison to the concept of “revelation”. This is because “the revelation of the hidden” is merely like the aspect of an appearance or a color, such as the color of an apple which is not essential to the apple itself, as known.

This is likewise the case with the revelation of the concealed essential powers of the soul, such as the power of the quality of *Chessed*-Kindness, as it is in the essential self. Its revelation is when a desire and intellect for kindness and goodness is constantly brought into being because of this essential quality of the essence of the soul. The opposite is true of someone whose essential quality is cruelty. In such a person a desire and intellect for judgment and punishment is brought into being.

Now, the coming into being of the source of this desire for either kindness or judgment is still considered to be part and parcel of the essential quality and is altogether not separate from it. However, the revealed desires for judgment or its opposite, which are born of the “desire for the desire”, are merely like a revealed indication of the essential self. This may be compared to the revealed movement which comes from the power of movement in the essence of the animal or to the revealed life force of the soul as it exists in a separate thing, i.e. the physical body. This is to say that because he is essentially alive, he reveals his life force in physical movement. Moreover, because he is essentially a living being, he therefore also enlivens the inanimate body. The physical life is called “*Chayei Bassar*-the life of the flesh” etc.

Similarly, the revelation of desire comes into a separate thing, which is the above mentioned matter of either kindness or judgment. However, the source that gives rise to this desire

comes from the power of the essential quality alone. We automatically understand from this that since there are many different types of things, a specific desire will be born for each of them from a single source, which at all times is dependent upon the essential quality.

Similarly, when one's intellect constantly leans towards a desire for kindness, this is only because of his essential quality of kindness which constantly gives rise, specifically, to a desire and intellect for kindness. Because there are many different separate things through which this kindness may be expressed, therefore, an individual desire and intellect is born from the same essential source for each one in and of itself. This will suffice for those of understanding.

We therefore find that the general "desire for the desire" for kindness can bring forth many different particular desires for kindness, in many very different matters and ways. Nonetheless, they all are from one source, this being the concealed desire, which is called, "The essential desire for kindness" which comes about because of the essential *Heyulie* quality of kindness in the essential self of the soul. However, this essential *Heyulie* quality comes to be expressed in a specific way, to be this specific "desire for the desire" for this specific thing. This will suffice for those of understanding.

However, it is nevertheless understood that there is a great difference between the concealed desire of *Adam Kadmon* and the revelation of the desire for kindness of *Atzilut* which is merely the aspect of a "revelation of the concealment" of the essential desire, which arouses this specific desire. In contrast, the concealed desire of *Adam Kadmon* comes from the power of the essential quality of the Self, and is not an aspect of a "separate thing". This will suffice for those of understanding.

Now, the matter of "He calls out the generations from the head of *Adam Kadmon* etc." may be understood according to the above analogies. This is analogous to one who calls out to

something to come out from its concealment to be revealed outside. Likewise, the main matter of the aspect of the ten *sefirot* of the world of *Atzilut*-Emanation, is only that they come out from being concealed and become revealed. This is why they are called by the terms, “Lights-Orot” or “Emanations-*Sefirot*”, in that they are similar to a ray and a light.

This is similar to any aspect of the “revelation of the concealed” in that it is only an aspect of light or only like the aspect of an indication of the essential Self, such as the color of an apple. In other words, it is like the movement of an animal which is merely an indication that in essence, it is alive etc. Moreover, this is the meaning of the word *Atzilut*-Emanation, as in the verse<sup>249</sup>, “And He emanated from the spirit”, which was not the actual spirit of Moshe itself. Rather, it was only an aspect of a revelation of his light and ray which spread forth and emanated, similar to a flame which emanates from a coal, and the like.

All this may be understood according to the aforementioned analogy regarding the matter of how the desire becomes revealed in a separate thing. That is, it emerges from the concealment of the essential desire, according to his essence, as mentioned previously. Likewise, the aspect of the *Ketarim* (Crowns) of the world of *Atzilut*-Emanation, is only the aspect of the **revelation** of the desire, in comparison to the concealed essential desire itself, which is called “the desire for the desire”, this being the aspect of *Adam Kadmon*, as previously explained.

For example, the revealed desire for kindness of *Atzilut* which is called *Keter* of *Chessed*, is drawn from the aspect of the concealed desire for kindness of *Adam Kadmon*. Likewise, the revealed desire for insight (*Chochmah*) of *Atzilut* is drawn from

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<sup>249</sup> *Beha'alotcha* 11:25.

the aspect of the concealed desire of *Chochmah* of *Adam Kadmon*.

However, just as it is understood from the aforementioned analogy that the existence of what is called “the desire for the desire” comes as an aspect of a “general desire”, which “gives birth” to many different particular desires and many different matters and ways, likewise, many different types of revealed desires for kindness of the world of *Atzilut* are “born” from the aspect of the “desire for the desire of kindness” of *Adam Kadmon*.

The explanation of the matter is that from the aspect of the *Malchut* of a particular quality of *Adam Kadmon*, comes about the aspect of the *Keter* of that quality of *Atzilut*. However, when speaking of the ten *sefirot* generally, it is only from the general aspect of *Malchut* of *Adam Kadmon* that the general *Keter* of the world of *Atzilut* is made. This is to say that it is only from the “letters” and revelation of the **concealed** essential desire, that the essential light of the **revealed** desire is made.

(This bears a similarity to what was explained in chapter eighteen, that the “desire for the desire”, i.e. the *sefirot* of *Adam Kadmon*, is only made from the aspect of the “end action” of the “Primal Desire”-*Ratzon HaKadoom*.) (By way of analogy, this is like the revelation of the desire in the speech of the influencer which becomes the essential desire of the recipient. Similarly, it is like how the letters that reveal the intellect in the speech of the influencer, become the essential intellectual light of the recipient.

Likewise, the light of the desire for kindness in the recipient only comes about from the letters and revelation of kindness in the speech of the influencer. As known regarding every type of cause and effect, that the root and beginning of the effect is made from the last level of the cause. Similarly, *Keter* of *Atik Yomin* of *Atzilut* is made from the aspect of *Malchut* of *Adam Kadmon*. In other words, the source of revelation of the desire

which results from pleasure, which is called *Atik Yomin*, as will be explained, is made only from the revelation of the “desire for the desire” in “speech”.) This is the general explanation of the matter of the ten *sefirot* of the world of *Atzilut*, which came out of the concealment of the ten *sefirot* of *Adam Kadmon*, as stated, “He calls out the generations from the head” of *Adam Kadmon* etc.



## Chapter Twenty

Now, before the details of the ten *sefirot* of the world of *Atzilut* can be explained, we must preface by explaining the matter of *Nekudot*-Point, *Sefirah*-Emanation, and *Partzuf*-Stature. As known, the general difference between the aspect of *Tobu* (Chaos) and the aspect of *Tikkun* (Rectification) is that the ten *sefirot* of *Tobu* (Chaos) are only in an aspect of “points”, which are the aspects of the *Ketarim* (Desires). In contrast, in the world of *Tikkun*-Rectification the *sefirot* come in an aspect of division in which each *sefirah* is divided into ten and therefore, the aspect of “Rectification” automatically comes about. This is the inter-inclusion of the *sefirot* by means of the name of 45 (*Ma”H – ה”ב*).

Now, the explanation of these matters is known, that the aspect of *Nekudot*-Points is the aspect of an essence before it spreads forth. This is similar to a point, which also does not spread forth. An example of this is the light of the quality of *Chessed*-Kindness. The aspect of the essential quality of kindness is the aspect of its *Keter* (Desire). However, what is meant here is not the aspect of the essential quality of *Chessed*-Kindness as it is embedded and rooted within the essential self of the soul, which is called the *Yechidah* (Singular), as mentioned previously, since the way it exists embedded in the essence of the soul is still totally in an aspect of a *Heyulie*, (as mentioned previously in chapters 10 and 11).

Rather, what is meant here is in regard to the aspect of the revelation of the desire for a **particular** act of kindness, as it becomes revealed from its concealment in the essential *Heyulie* of kindness. Now, even this revealed desire has not yet spread forth from its essential state. Rather, it exists as it is, beyond reason whatsoever for this desire, such as the reason for why he desires to reveal kindness etc.

Certainly, as of yet, there are no divisions into the various different ways that this kindness may be expressed. Even though his intellect leans specifically to *Chessed*-kindness, nonetheless it is not divided into different ways of how the kindness will come out. This is because although the aspect of intellect which leans essentially towards kindness and merit is the aspect of the *Chochmah* (Insight) of the essential *Chessed* (Kindness), nonetheless, it too, is only in an aspect of a *Nekudab*-Point. Likewise, the aspect of the *Netzach* (Conquest) of this *Chessed* (Kindness) also comes in the way of a *Nekudab*-Point.

We therefore find that though the aspect of the essential kindness which comes into revelation, includes ten *sefirot* within it, i.e. desire, intellect and emotions, nonetheless, there are no recognizable divisions within them. Rather, they are all included in an aspect of a single point.

This is the aspect of *Akudim*-Bound, wherein the *sefirot* were all bound up in a single vessel. It is because of this that the aspect of the ten *sefirot* of *Tobu*-Chaos cannot unite or become inter-included with one another. Rather, they are disjointed points, one beneath the other, as stated, "He reigned and he died etc."

An example of this is an essential desire for kindness which comes into revelation. Although it includes intellect etc., nonetheless, it cannot join with an essential desire which is its opposite, such as an essential desire that comes in an aspect of judgment. This is the case even though it too includes intellect, albeit, one which essentially leans towards judgment. This is because they do not have a vessel within which two essential opposites, such as these, can become inter-included.

We can tangibly observe that a person whose intellect essentially leans towards kindness cannot, in any way, tolerate his opponent, who is a person whose intellect essentially leans towards judgment. (This is analogous to the debates between

the academies of Shammai and Hillel, and the like. Even if his opponent poses difficult questions on his views which he is unable to logically answer, he will remain silent but will find it impossible to acknowledge the correctness of his opponent's opinion. Neither will he be able to retract his opinion and align himself with the opposite view, whatsoever.)

However, the aspect of *Tikkun*-Rectification is when a quality comes to spread forth from its essential point (*Nekudah*), outside of its essential desire and intellect. In other words, this is like when the attribute of *Chessed*-Kindness gives rise to a desire and intellect to have a kind disposition toward his fellowman, specifically because he did him a favor. This is to say that it is not because his own essential goodness and kindness becomes revealed as a necessary consequence of the natural goodness in the essence of his soul.

On the contrary, he may be cruel by nature. However, he will desire to do acts of goodness to someone who was gracious to him and who saved him from death, or the like. Moreover, his intellectual disposition towards him will always lean towards thoughts of kindness and merit, and the like. This is called **composite** kindness and goodness. It is not at all the simple essential kindness which stems from his essential nature. The same principle is true of the opposite quality, which is the composite quality of judgment. Towards his enemy who has done him much harm, his desire and intellect will lean towards judging him as being guilty, even though he himself may be a kind and merciful person in his essential nature.

Accordingly, it is understood that there are many different ways in which the composition of one's desires are formed according to the composition of his emotions towards any given thing. This is like love or hate which are dependent upon something, as mentioned above.

It is therefore possible to find something that, from one angle, he loves, and his desire and intellect are entirely for

goodness and kindness towards that thing, while from another angle of the very same thing itself, he hates it. This is to say that his desire and intellect is turned towards harming and punishing the very same thing. Because of this, it is possible for there to be an intermediary composite aspect, which includes *Chessed*-Kindness and *Gevurah*-Judgment together as one.

This is in accordance with the statement<sup>250</sup>, “In the same matter where His judgment is, there He enumerates good deeds”, in regard King Saul who killed the Gibeonites. Simultaneously, King David was reprimanded for not properly eulogizing King Saul. This is an example of two opposites at once. Similarly, regarding King Solomon’s marriage to the daughter of Pharaoh it states<sup>251</sup>, “My anger has been aroused etc.”. However, Song of Songs was said in reference to HaShem’s joy over the building of the Holy Temple, as stated,<sup>252</sup> “On the day of the joy of His heart”. This is an example of joy and anger, one thing and its opposite, as one.<sup>253</sup>

Similarly, regarding the flood it states<sup>254</sup>, “I will not again curse the ground any more for man’s sake; for the impulse of man’s heart is evil from his youth.” However, previously it was stated<sup>255</sup>, “And *HaShem* saw that the wickedness of man was great in the earth, and that all the impulse of the thoughts of his heart was only evil continually. And *HaShem* repented for having made man on earth etc.”

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<sup>250</sup> See Tractate Yevamot 78b, Rashi there. Also see Tzefanya 2:3.

<sup>251</sup> Jeremiah 32:31, also see Tractate Nidda 70b.

<sup>252</sup> See Zohar, Terumah 143a.

<sup>253</sup> The verse regarding HaShem’s anger actually states, “My anger and my fury has been aroused from the day that they built it etc.” The Talmudic Sages stated that this refers to King Solomon’s marriage to the daughter of Pharaoh. However, it was King Solomon who built the Temple, and about that HaShem was joyous. These are two opposites towards a single individual.

<sup>254</sup> Genesis 8:21

<sup>255</sup> Genesis 6:5,6

As explained elsewhere, all this comes about from the aspect of the qualities of *Tikkun*-Rectification, which are composite aspects. In other words, they spread forth outside of their essence and do not result from the essential nature alone. Therefore, it is possible for there to be an inter-inclusion of one thing with its opposite. In contrast, regarding the *Nekudah*-Point of *Tobu*-Chaos; even when it is made into a division of ten *sefirot*, nonetheless it is only in the aspect of a *Sefirah*-Emanation.

However, it is not a *Partzuf Adam*-Stature of Man, wherein there is the aspect of the inter-inclusion of all opposites. Rather, it is specifically in the aspect of *Tikkun*-Rectification, in which each point spreads forth out of its essence, that they can become inter-included through the abundance of many different vessels of which they are composed. This will suffice for those of understanding.

This, then, is the meaning of the statement in *Sefer Yetzirah*, “He took fire and water and mixed them one with the other”. In other words, this is the aspect of the composition of fire and water together, specifically **not** as they are in their essential state, as explained elsewhere at length.



## Chapter Twenty One

With all of the above in mind, the general matter of the inter-inclusions of the three emanated lines may be understood. The *sefirot* of *Chochmah*, *Chessed* and *Netzach* are to the right, *Binah*, *Gevurah* and *Hod* are to the left and *Da'at*, *Tiferet* and *Yesod* are in the middle. Now, it is stated in *Pardes*<sup>256</sup> that the inner aspect of *Keter*, which is called *Keter of Keter*, is not divided into three lines. It is only from the external aspect of *Keter* that the three lines separate. In other words, it is from the aspect of *Chochmah* of *Keter* that a distinction of three lines begins, as known regarding the Kabbalistic intentions of the words “The Great, The Mighty and The Awesome” etc.

The explanation of these matters is that the aspect of the inter-inclusions of the right and left lines, one with the other, is specifically by means of the middle line. The explanation of the matter is that in the right line of *ChaCha”N*,<sup>257</sup> *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, but is nonetheless separate from it. This may be understood by the fact that *Chessed* – Kindness, is an offshoot of *Chochmah*, which is the intellect and reasoning that leans to kindness toward something separate, as mentioned previously. Similarly, *Netzach* – Conquest is an offshoot of *Chessed*, but is nonetheless separate from it. This is to say that the quality of kindness necessitates the aspect of triumph, in order to bring the kindness into actualization etc.

On the other hand the left line of *BoGa”H*<sup>258</sup> is the opposite of the above. For example, the emotional quality of judgment branches out from an intellect which leans towards judgment.

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<sup>256</sup> See *Pardes Rimonim* of Rabbi Moshe Cordovero, *Shaar HaTzinorot*.

<sup>257</sup> *Chochmah*, *Chessed* and *Netzach*

<sup>258</sup> *Binah*, *Gevurah* and *Hod*

In this manner *Binah* gives rise to *Gevurah*, as stated,<sup>259</sup> “I am *Binah*, *Gevurah* is mine”. For, as known, *Chochmah* leans towards kindness, while judgments are aroused from *Binah*.<sup>260</sup> (This accords with the statement in *Etz Chaim* that *Abba* (Father) is the source of the kindnesses and *Imma* (Mother) is the source of the judgments, as known.)

Now, the aspect of the inter-inclusion of these two opposite lines, so that they come to be connected and synthesized as one, is by means of the middle line of *DaTi”Y*.<sup>261</sup> For example, *Da’at* is the aspect of the median conduct which tips the mind from intellectual kindness to intellectual sternness, and is therefore called “The Leaning *Da’at*”.

(For example, the verse,<sup>262</sup> “I will not continue to curse the earth because of mankind, because the inclination of man’s heart is evil from his youth, I will, therefore, not continue to punish any living thing, as I had done etc.” becomes an intellectual reasoning for merit, though at first, this very same intellectual reasoning leaned toward judgment, as stated,<sup>263</sup> “And *HaShem* saw that the wickedness of man was great in the earth, and that all the impulse of the thoughts of his heart was only evil continually. And *HaShem* repented that he had made man on earth etc.” There are many other cases similar to this, as explained elsewhere.)

We find that specifically in *Da’at* the two conceptual opposites of *Chessed* (Kindness) and *Gevurah* (Judgment) become connected. That is, it may lean toward kindness in one manner and toward judgment in another manner, and the like, even in regard to the same case.

<sup>259</sup> Proverbs 8:14

<sup>260</sup> *Zohar VaYikra* 10b, 11a

<sup>261</sup> *Da’at*, *Tiferet* and *Yesod*

<sup>262</sup> Genesis 8:21

<sup>263</sup> Genesis 6:5,6



Similarly, the attribute of *Tiferet* mediates between the heartfelt emotion of *Chessed* and the heartfelt emotion of *Gevurah*.<sup>264</sup> An example of this is the quality of mercy, which can only take place subsequent to the quality of judgment. This is to say that although he is found guilty, mercy releases him. This is the quality of *Yaakov*, as known.<sup>265</sup> Likewise, the aspect of *Yesod* is a mediator which inter-cludes the two opposites gut emotions of *Netzach* and *Hod*. This is the matter of, “The kidneys which council” either yes or no” before the actual influence of the influencer is expressed. This takes place whenever it is necessary to express the essential heartfelt emotional qualities of *Chessed* and *Gevurah*.

For example, in every deliberation of *Da’at*, the final decision comes about through the tipping of the intellectual balance. Then, after the verdict has been reached, it is weighed upon “The Righteous Scales”, which are *Netzach* and *Hod*, to determine exactly how to bring the influence out to the recipient. This, then, is the general matter of the middle line of *DaTi”Y*,<sup>266</sup> which connects the two lines to its right and left.

Now, as known, the particulars of how the *sefirot* are inter-cluded are called<sup>267</sup> “The Twelve Diagonal Lines – *Yood Beit G’voolei Alachson*”, whereas the middle line is called “The Inner Beam”, for it runs through from one end to the other. In other words, it reaches up to the inner aspect of *Keter* which itself is higher than the division into lines. It is for this reason that the middle line possesses the power to unify and synthesize the two opposite lines to its right and left.

Now for the explanation of the matter of the inner *Keter* of the Emanated (*Atzilut*), which is called *Keter of Keter*, (and is the

<sup>264</sup> See *Pardes Rimonim* of Rabbi Moshe Cordovero, (*Shaar HaMachri’in*) *Shaar* 9; Chapter 3.

<sup>265</sup> See *Zohar Lech Lecha* 87b

<sup>266</sup> *Da’at, Tiferet, Yesod*

<sup>267</sup> See *Sefer Yetzirah*, Chapter 5, *Mishna* 1.

aspect of *Keter* of *Atik Yomin* and *Arich Anpin* etc). This is the aspect of the desire and pleasure which come in a revealed fashion. It is called “The Light of *Keter*” and likewise, includes ten *sefirot* within it. However the aspect of *Chochmah* of *Keter* is the reasoning for the desire, and is called “The Hidden Reason of the Desire”<sup>268</sup>. Similarly, *Keter* contains a *Chessed* and a *Netzach* etc. until the aspect of *Malchut* of *Keter*.

All this is within the aspect of desire, which is still unlimited, even though it becomes revealed from the “Hidden Essential Desire” of *Adam Kadmon*, as previously explained. It is for this reason that the emotional *sefirot* of the desire and pleasure (i.e. *Keter itself*) are called “the days of old” in comparison to the emotional *sefirot* of the levels of *Chochmah* (Insight) and *Binah* (Comprehension) themselves, which come about in a limited fashion, that is, only according to the limitations of revealed intellect, as will be explained.

It is only from the external aspect of *Keter* that there comes about a division into three lines. This is because in the “Hidden Reason for the Desire”, the desire is already regarded as being divided into *Chessed*, *Gevurah* and the intermediary quality of *Tiferet*. However, in *Keter* of *Keter*, which is beyond the “Hidden Reason for the Desire”, it is still only a simple essential desire, altogether beyond reason. This is because a desire is altogether beyond reason, even a hidden reason. This is similar to the matter of,<sup>269</sup> “Be silent! Thus it arose in thought etc.”, as explained elsewhere.<sup>270</sup>

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<sup>268</sup> “*Ta’am HaKamoos LaRatzon*”

<sup>269</sup> See *Menachot* 29b.

<sup>270</sup> When Moshe was receiving the Torah on Mt. Sinai, he could not understand the meaning of the crownlets on top of the letters of the Torah. When he asked if there will ever be a person who could understand them, he was shown a vision of Rabbi Akiva expounding mounds and mounds of Halachot – Jewish Laws, from the crownlets of the Torah etc. Moshe asked what the reward of such a great sage would

Therefore, although this level of *Keter* of *Keter* comes into revelation from the lowest aspect of the concealed desire of the aspect of *Adam Kadmon*, (as explained at the end of chapter 19), it is nonetheless above divisions of right and left. About this it states, “And the curtain shall be for you as a separation between the holy and the holy of holies”. This refers to the aspect of the space (*Parsa*) separating *Keter* of *Keter* from *Chochmah* of *Keter*. This is the aspect of the *Krooma D’Aveera*<sup>271</sup> (“Airy Membrane”), as explained elsewhere at length. For this reason we say in our prayers<sup>272</sup>, “May it be desirable **before** you”, that is, before the *Parsa*. Since it is above division, it can therefore change from a desire of judgment to a desire of

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be. He was then shown a vision of Rabbi Akiva’s brutal death at the hands of the Romans who flayed off his skin. He then asked, “Is this the Torah, and is this its reward?” He was answered by HaShem, “*Shtok, Kach Alla BaMachshava* - Quiet! Thus it arose in thought.” This is to say that this was HaShem’s essential desire which is above and beyond reason. However, it must be understood that, as Rabbi Akiva stated himself, his own personal essential desire was to have the opportunity to give up his life, with total self-sacrifice, for the sake of sanctifying HaShem’s name. This, then, was actually his reward. Moreover, the above statement by HaShem, “*Shtok kach alla BaMachshava*” also translates as, “Quiet, Thus **he** arose in thought.” This may be understood to be an answer to Moshe’s question. That is, through the self sacrifice of Rabbi Akiva, in his service of HaShem, in which he gave himself over totally to HaShem’s will, literally to the point of death, he “arose” to the level of HaShem’s essential desire. Later, in chapter 40, on the statement of the Zohar, “*Eet machshava v’et machshavah* – There is thought and there is thought” the Mittler Rebbe explains that there are two levels of thought-*machshava*, one of which actually is desire. This is because a “desire” becomes **immediately** encloded within thought, as mentioned previously. The thought spoken of here, in the case of Rabbi Akiva, is referring to this level of thought which is beyond reason and is actually a desire.

<sup>271</sup> See *Zohar (Idra Rabba) Naso* 128b

<sup>272</sup> See the morning blessings and other places.

kindness, and the like. This will suffice for those of understanding.

## Chapter Twenty Two

We must now understand the particular inter-inclusions of the ten *sefirot* of the world of *Atzilut* (Emanation). However, we must first explain the specifics of the matter of the sub-division of the *sefirot* into ten, and ten into ten etc. For example, *Chessed* of *Chochmah* (Kindness of Insight) also divides into ten and likewise, *Gevurah* of *Chochmah* (Sternness of Insight) divides into ten etc. For, as known, *Chochmah* (Insight) includes ten *sefirot* in it. An example is *Chessed* and *Gevurah* of *Chochmah* (Kindness and Sternness of Insight), which are the intellectual leanings, either towards merit or towards judgment.

Now, *Chessed* of *Chochmah*, which is the intellectual leaning towards merit, also includes ten *sefirot* within it. This is like *Chessed* and *Gevurah* as they are within *Chessed* of *Chochmah*, so that there is an intellectual leaning toward merit in a specific manner and also an intellectual imperative toward judgment in a specific manner. (For, although merit will be overturned to culpability within the quality of Judgment of *Chochmah* and culpability will be overturned to merit within Kindness of *Chochmah*, this is only so as the quality exists in its essence, wherein there are no sub-divisions.)

However, as it is in a state of sub-divisions, of the ten sub-dividing into ten etc., it is possible for the aspect of Judgment to even be within Kindness of Insight (*Chessed* of *Chochmah*) and for the aspect of Kindness to be within the Judgment of Insight (*Din* of *Chochmah*), as known.)

Similarly, the actual emotional *sefirot* of *Chessed* and *Gevurah* themselves are also divided into the ten *sefirot*, *Keter*, *Chochmah*, *Binah*, and the emotions etc. For, although it was stated<sup>273</sup>, “We do not exercise mercifulness during judgment”, this was said in

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<sup>273</sup> See Tractate Ketubot 84a.

regard to the essential Judgment. Similarly, there is no Judgment in the essential attribute of Kindness. However, as they spread forth from the essence to become composites, there **is** Kindness in Judgment and Judgment in Kindness, as mentioned above.

Now, there is a type of inter-inclusion called, “The nullification of a thing to its opposite which opposes it”, in which it becomes just like its opposite. This is like the concept of the “sweetening” of the Judgments (*Gevurot*) within the Kindnesses (*Chassadim*). For example, this is like when the prosecutor transforms to become a defender or the opposite, when the defender transforms to become a prosecutor. Similarly, it is like the sweetening of bitter waters in sweet waters or the opposite. Likewise, it is like the nullification of an intellectual reasoning for merit into an intellectual reasoning for culpability, or the like.

These are all examples of true inter-inclusion, which is only possible because the opposition itself latently possesses its opposite power. If this was not the case, it would be impossible for it to become nullified to it. For example, sweetness possesses a latent bitterness and bitterness possesses a latent sweetness. By way of analogy, an example of this is a culinary dish called *Merkachat*, which is made from honey cooked with radishes. This creates a delightful taste, which includes sharpness and sweetness together as one, as known. Similarly, there is something of the nature of fire in water and something of the nature of water in fire. Because of this, there can be an inter-inclusion of fire with water or water with fire, as stated<sup>274</sup>, “He took water from fire and fire from water etc.”.

This principle likewise applies to the emotions of *Chessed* (Kindness) and *Gevurah* (Judgment). Because there is Judgment in Kindness and Kindness in Judgment, as mentioned above,

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<sup>274</sup> This is brought down in various places in the name of *Sefer Yetzirah*.

therefore, Judgment may be nullified within Kindness or vice versa, Kindness may be nullified within Judgment. If this were not so, there could never be an inter-inclusion of one thing with its opposite.

However, there is another type of inter-inclusion of Judgment with Kindness which comes about specifically because it is essentially similar to it, rather than being negated by it. On the contrary, in such a case, it actually gives additional strength and force to its opposite. Nonetheless, it is called *Gevurah* of *Chessed* (Sternness of Kindness) or the reverse, *Chessed* of *Gevurah* (Kindness of Judgment) in that it strengthens the sternness and judgment.

As known, this matter is comparable to the verse<sup>275</sup>, “If your enemy is hungry, give him bread to eat; and if he is thirsty, give him water to drink, for in doing so you shall heap coals of fire upon his head etc.” This is to say that with this kindness and goodness he perpetrates complete malevolence and judgment upon his enemy by destroying his soul. Similarly, it states,<sup>276</sup> “He (G-d) pays His enemies up front in order to destroy them”. This is likewise the case in any aspect of judgment and retribution which is done through the aspect of kindness. This kindness gives much greater strength and force to the judgment, and is called *Chessed* of *Gevurah* (Kindness of Judgment). This is like the verse,<sup>277</sup> “And *HaShem* shall cause His glorious voice to be heard” in the camp of Sancheriv.

Similarly, the opposite is true of the aspect of *Gevurah* of *Chessed* (Sternness of Kindness). That is, there will be a much greater strength and force in an act of kindness which is done through the quality of judgment. An example of this is the *Gevurot G’shamim* - “The strength of the rains”,<sup>278</sup> which comes

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<sup>275</sup> Proverbs 25:21,22

<sup>276</sup> According to *V’Etchanan* 7:10

<sup>277</sup> Isaiah 30:31,32

<sup>278</sup> See Mishnah at the beginning of Tractate *Ta’anit*.

in a constricted fashion. This is in order that they should come forth with abundance. This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received by the recipient.

This principle also applies to the divisions of the “72 bridges”<sup>279</sup> and likewise to the “afflictions of love”, as stated,<sup>280</sup> “For *HaShem* reproves him whom He loves, even as a father disciplines the son, in whom he delights”. That is, the kindness is specifically actualized through a garment of the quality of judgment. It is specifically this type of expression of kindness which brings out the strength and force of the kindness, even more than the expression of the essential kindness. This is similar to the statement,<sup>281</sup> “He precedes the cure to the affliction”, and as stated,<sup>282</sup> “For He has torn and He will heal us; He has smitten and He will bind us up”.

Now, at first glance, why is the affliction necessary altogether? However, through the healing, one becomes

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<sup>279</sup> See *Pardes Rimonim*, *Shaar 21 (Shaar Pratey HaShemot)*, Chapter 5. Rabbi Nechunia Ben HaKanaḥ (*Sefer HaBahir*) calls G-d’s name of 72 by the term “the 72 Bridges”. The name of 72 spoken of here does not refer to the name of 72 mentioned earlier, which is an expansion of the tetragramaton and has the numerical value of seventy two. Rather, it refers to the name which is made up of the three verses that begin with the words, “*VaYisa, VaYavo, VaYeit*” (Exodus 14:19-21). It is called the name of 72 because it is made up of 72 three letter combinations, made up of the letters of these three verses. (The first verse is in forward order, the second in backward order, and the third, again in forward order.) Now this name is a name of Kindness, as indicated by the fact that the numerical value of 72 is *Chessed* – Kindness (חסד). However, it is expressed through the vehicle and vessels of *Gevurah*-Strenghness, as indicated by the fact that the numerical value of 216 (3x72=216) is *Gevurah* – Judgment (גבורה). As explained above, this type of expression brings out the strength of the kindnesses.

<sup>280</sup> Proverbs 3:12

<sup>281</sup> See Tractate *Megillah* 13b.

<sup>282</sup> Hoshea 6:1



healthier and stronger than at first. This is because sickness is the aspect of harsh judgment. It is remedied by means of the quality of the Judgment in the Kindness, i.e. medicine, which is made up of harsh substances. This principle applies to the sweetening of every judgment. It takes place specifically in its essential source. That is, it is specifically by means of the Judgment in the Kindness (*Din SheBeChessed*). Because it is the strength of the Kindness, this is what is required to overpower the Judgment and sweeten it. This will suffice for those of understanding.

Through all of the above, the inter-inclusions of *Chessed* and *Gevurah* and the particular ways of how they inter-include may be understood, in that even *Gevurah* of *Chessed* may be inter-included with *Chessed* of *Gevurah*. This holds true even though they may be two extreme opposites, such as in a case in which one is potent Kindness (*Chessed*) and one is potent Judgment (*Gevurah*). Moreover, they are certainly opposites in that they are expressed within exchanged and opposing garments in which one actualizes a judgment and one actualizes a kindness.

Nonetheless, since each one is specifically an actualization for something which is its opposite, i.e. *Gevurah* of *Chessed* actualizes judgment but its inner motivation is kindness and *Chessed* of *Gevurah* actualizes kindness but its inner motivation is judgment, therefore, specifically because of this they can come together as one, since each one includes and, at the very least, indicates these two opposites.

This may be illustrated by the fact that it was the angel “Gavriel who offered to save Avraham”,<sup>283</sup> and similarly, by

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<sup>283</sup> See Tractate *Pesachim* 118a. When the wicked Nimrod cast our forefather Avraham into the fiery furnace, the angel Gavriel said before the Holy One blessed be He, “Master of the universe, I will go down and cool the flames, and save the Righteous *Tzaddik* from the flaming furnace”. The Holy One blessed be He said to him, “I am singular in My world, and he is singular in his world. It is better that the Singular One

the fact that it was Gavriel who<sup>284</sup> “cooled the coals”.<sup>285</sup> This

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saves the singular one”. However, since the Holy One blessed be He never withholds the reward of any creature, He said, “You will merit to save three of his descendents”. When the wicked Nebuchadnezzar cast Chananel, Misha’el and Azariah into the fiery furnace, Yorkemoo, the angel of hail, stood before the Holy One blessed be He and said to Him, “Master of the universe, I will go down and cool the fires and save these Righteous *Tzaddikim* from the fiery furnace”. Gavriel replied to him, “This does not reveal the might of the Holy One blessed is He, for you are the angel of hail, and everyone knows that water puts out fire. Rather, I, the angel of fire, shall go down. I will make it cool on the inside, but burn hot on the outside, thus bringing about a miracle within a miracle.” The Holy One blessed be He sent him (Gavriel) down. From this story we observe that it was specifically the **angel of fire** who cooled the fires of the furnace. This is possible only because of the inter-inclusions, because the angel of fire possesses something of the angel of water and vice versa.

<sup>284</sup> See Tractate *Yoma* 77a.

<sup>285</sup> The Talmud in tractate *Yoma* 77a discusses a vision of Ezekiel. It states (Ezekiel 8:16), “He brought me to the inner court of the house of HaShem, and behold, at the door of the temple of HaShem, between the *Ulam* (porch) and the Altar there were about twenty five men. Their backs were towards the temple of HaShem, and they faced east, and they bowed down eastward, to the sun.” The Talmud continues, “From the fact that it states that they faced east don’t we know that their backs were towards the temple of HaShem? Rather, what do we learn from the fact that their backs were turned towards the temple of HaShem? This teaches us that they were revealing themselves, and defecating (towards the *Shechinah*). The Holy One blessed be He said to (the angel) Michael, “Michael, your people have sinned”. Michael answered, “Master of the Universe, isn’t it enough that there are good people amongst them?” The Holy One blessed be He answered him, “I will burn them, including the good ones that are amongst them (because they did not rebuke the sinners).” Then (Ezekiel 10:2) “G-d spoke to the man who was clothed in linen (referring to Gavriel) and said, “Go in between the wheels (referring to the *Ophanim* angels), under the cherub (referring to the *Chayot HaKodesh* angels), and fill your hand with coals of fire from between the cherubim, and throw them upon the city”. And he went in, in my (Ezekiel’s) sight.” It then continues and says (Ezekiel 10:7) “And

comes from the aspect of the *Gevurah* in the *Chessed*. Similarly, a good heavy sweat eliminates the illness of high fever, like the above mentioned fact that harsh medications heal afflictions. Furthermore, it was he, Gavriel, who smote the camp of Sancheriv in an aspect of *Chessed* which is in *Gevurah*, as stated,<sup>286</sup> “The angel of the *HaShem*<sup>287</sup> went out and smote in the camp of Ashur etc.”, as known. This will suffice for those of understanding.

This then is the meaning of the statement,<sup>288</sup> “To include the left in the right and the right in the left”. This is similar to the light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light. That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness which is in it.

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the cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and he took thereof and gave it into the hands of him that was clothed with linen (Gavriel), who took it and went out.” Rav Channa Bar Bizna said in the name of Rabbi Shimon Chasidah, “Had the coals not cooled from the hands of the cherub to the hands of Gavriel, there would not remain even a remnant or a refugee from the enemies of Israel”. (Note: The term “The enemies of Israel” is a euphemism for Israel themselves. The Talmud did not wish to express a curse in regard to the Jewish people so it turned it around against their enemies.) We see from this story that the coals cooled in the hands of Gavriel, the angel of **fire**. Now, seemingly, they should have gotten hotter in his hands. However, because he possesses the quality of *Chessed* as well, he is actually capable of cooling the coals.

<sup>286</sup> See Tractate Sanhedrin 95b, The Second Book of Kings 19:35 and Isaiah 37:36.

<sup>287</sup> Scripture specifically uses the term the Angel of “*HaShem*”. The word *HaShem* (literally, “The Name”) refers to G-d’s four letter proper name Y-H-V-H, which indicates the quality of *Chessed*. Here, the angel Gavriel, who is generally the angel of fire and sternness, is referred to as the angel of *HaShem*, thus associating him with kindness.

<sup>288</sup> See *Zohar* beginning of *Parashat Korach*.

The reverse is also true. A vessel of *Chessed* may actualize kindness, which is the opposite of the light of *Gevurah* which is in it. However, this is not at all a contradiction since this phenomenon is the aspect of lights and vessels, which is related to the matter of “form” and “substance” (as will be explained later).<sup>289</sup> This is in accordance to that which is explained elsewhere regarding the matter of the inter-inclusions of the name of seventy-two and the name of forty-two, which are the first two paragraphs of the *Shema* recital.<sup>290</sup> Another example of this principle is the fact that the binding of Yitzchak was done by Avraham, the epitomal man of kindness.<sup>291</sup>

This is likewise the case in regard to the “waving” of the Levites, who became included within the Kindnesses of the Cohanim.<sup>292</sup> This is as stated,<sup>293</sup> “Bring your brethren also of

<sup>289</sup> In chapters 27 through 31

<sup>290</sup> See *Sefer HaLikutim, Ot Mem*, page 5. In short, the first paragraph of the *Shema* recital has 42 words, beginning with the word “*V’Ahavta* – And you shall love” until the end of the paragraph. This paragraph corresponds to the name of 42. It is explained in the writings of the *Arizal* that the name of 42 (of *Ana B’Koach*) is a name of Sternness-*Gevurah*. In contrast, the second paragraph of the *Shema* recital has 72 words, beginning with “*V’Hayah* – And it shall come to pass” until the word “*V’Samtem* – And you shall place them”. The name of 72 is a name of kindness (as is indicated by its numerical value, which is equal to the word *Chessed*, as mentioned previously). Now, the first paragraph speaks of great love for G-d (*Chessed*), while the second paragraph speaks of the retribution which will ensue when one strays from G-d (*Gevurah*). So although the first paragraph represents *Gevurah*, it is expressed through vessels (i.e. letters) of *Chessed*. In contrast, the second paragraph represents *Chessed*, but is expressed through vessels of *Gevurah*.

<sup>291</sup> That is to say, Avraham who was the embodiment of kindness (as it states “*Chessed L’Avraham*”) was capable of acting with sternness during the binding of Yitzchak etc. This was possible only because he included something of the aspect of sternness within himself.

<sup>292</sup> It is explained that the Levites are rooted on the side of *Gevurah*, while the Priests (*Kohanim*) are rooted on the side of *Chessed*.

the tribe of Levi, the tribe of your father, bring them near to you, so that **they may join to you**, and minister to you”. Why is it possible for them to serve their opposites? There are many other examples of this as well.

Now, all of this is possible only because of the aspect of the sub-divisions which exist in each *sefirah*. Therefore, “a kind finds its kind and become awakened”,<sup>294</sup> even when the two are literal opposites. This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water. Nonetheless they do not extinguish each other, as it states<sup>295</sup>, “He makes peace in His high places”. This is specifically because each one latently possesses something of its opposite.

However, in regard to the completely simple essential lights, such as the aspect of *Nekudot* – Points<sup>296</sup>, which are called *Ketarim* – Crowns, it is impossible for them to become inter-included whatsoever. This is because each one is completely different from the other and nothing of its opposite can be found in it altogether. An example of this is the essential aspect of goodness which is in the essence of the soul of a good person and is called “The depth of goodness”. In no way can it compromise with the essential evil which is called “the depth of evil”. Only in true penitents – *Ba’alei T’shoova*, do we find that even the essence of evil has been transformed into goodness, so much so that,<sup>297</sup> “their transgressions themselves become counted as merits”. This is because they give themselves over with complete self-sacrifice to the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*), which itself is

<sup>293</sup> Numbers 18:3

<sup>294</sup> See Tractate *Eruvin* 9a.

<sup>295</sup> Job 25:2

<sup>296</sup> This refers to the essential desires of *Tohu* which were previously explained.

<sup>297</sup> See Tractate *Yoma* 86b.

beyond even the essential differences between *Chessed* (Kindness) and *Gevurah* (Judgment). Therefore, it is specifically through giving ourselves over to HaShem with complete self-sacrifice, that we are capable of praying and saying, “May it be desirable”, in HaShem’s **essential Self**, i.e. “**before You**” etc.

Similarly, regarding the thirteen attributes of mercy it states,<sup>298</sup> “And *HaShem* passed before him and proclaimed, HaShem, HaShem, Benevolent and Gracious G\_d etc.”, thus transforming even **essential** judgment into kindness, as will be explained concerning the matter of the “Thirteen Fixtures of the Beard”. This will suffice for those of understanding.

(This sub-division and inter-inclusion comes about by means of the aspect of the *Kav V’Chut* – Line and Thread, which possesses something of the power of the essential Self of the Infinite Light, literally. This is in accordance to the statement of our Sages,<sup>299</sup> “One must pray to Him alone and not to His qualities”, not even to His **essential** qualities. All of this will be explained with HaShem’s help. This will suffice for those of understanding.)

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<sup>298</sup> Exodus 34:6

<sup>299</sup> See *Pardes Rimonim* of the RaMaK, *Shaar* 32 (*Shaar HaKavanah*), Chapter 2.

## Chapter Twenty Three

We must now understand the aspect of *Keter* more particularly, to understand how it is the aspect of an intermediary. In its inner aspect it possesses something of the last level of the Emanator,<sup>300</sup> while in its external aspect it is the root and head of the Emanated, as stated<sup>301</sup> in *Etz Chaim*. Moreover, it is known that the first three *sefirot* of *Atik Yomin* are separate and exalted and do not become invested within the emanated. This is the meaning of the statement,<sup>302</sup> “The King who alone is exalted... who transcends the days of the world”. Because of this it is called “*Atik Yomin* – The Ancient of Days”. *Atik* shares the same three letter root as “*HaMa’atik Hareem* – Who **removes** Mountains”.<sup>303</sup> In other words, *Atik Yomin* is **removed** from the days of the world. Now, all this is well known.

Now, we must understand this in a manner of particulars since *Atik Yomin* and *Arich Anpin* are considered to be one, except that in general, the aspect of *Atik Yomin* is considered to be the end of the Infinite World, whereas the aspect of *Arich Anpin* is the root and beginning of the Emanated worlds, as stated<sup>304</sup> in *Etz Chaim*. As known, the explanation of these matters is that these two levels of *Keter* are the aspects of pleasure and desire.

Now, 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

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<sup>300</sup> The Emanator refers to *Adam Kadmon*

<sup>301</sup> See *Etz Chaim, Shaar 42 (Shaar Drushei ABY”A)*, Chapter 1.

<sup>302</sup> See *Yotzer* blessing.

<sup>303</sup> Job 9:5

<sup>304</sup> See *Etz Chaim, Shaar 42 (Shaar Drushei ABY”A)*, Chapter 1.

for them at all. Therefore, seemingly, 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 inner to pleasure. What we see is that the one cannot exist without the other, because desire cannot exist without pleasure and pleasure cannot exist without desire.

According to this, we must say that the two are one, because it is only by means of their being bound together as one that *Keter* exists. All this holds true whether it is the simple essential pleasure and desire or whether it is a composite pleasure and desire that the soul spreads forth and is drawn after even though it is not of the soul's essential self, 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 essential self could be drawn after it and invested in it. This is like a composite pleasure for a specific thing which is separate from the essential self, such as honor, wealth, insight, or the emotional traits of kindness, judgment, conquest and self-aggrandizement or the like. This is true of anything that the soul craves, such as lusting for all worldly pleasures and the like. Although none of these desires are in an aspect of an essential *Heyulie* pleasure and it is only that the soul is drawn after them and lusts for them, nonetheless, from this we see that the essence of the soul is in an aspect of a *Heyulie* of pleasure. It is for this reason that it is drawn to composite pleasures and flees from pain, which is the opposite of pleasure.

These two, pleasure and pain, are two lines which are equally counterbalanced, literally. 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 principle proof for this is from the fact that it<sup>305</sup> 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<sup>306</sup> that “There is nothing loftier than pleasure”. However, this is not entirely true. Rather, the essential self 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,<sup>307</sup> “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 which establishes its existence at all times. For example, regarding the power of the quality of kindness; although it is essential and natural in the nature of one who is good to bestow goodness, nonetheless, its principal existence comes about from the pleasure, in that he takes pleasure in influencing goodness. The true existence of his good nature is that by nature he takes great pleasure 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 kindness.

The reverse is true of someone who is cruel by nature. This only means that his entire vitality is the pleasure that he derives from perpetrating evil and cruelty, as known. Likewise, the

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<sup>305</sup> The soul.

<sup>306</sup> See *Sefer Yetzirah*, Chaper 2, Mishna 2.

<sup>307</sup> Psalms 84:3

primary existence of the quality of Victory is the immense pleasure which he derives, to the point that the entire vitality of his soul is drawn into being triumphant over his fellow. 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 statement,<sup>308</sup> “Were it not... for the pleasure in Torah study etc.”<sup>309</sup> Moreover, as known regarding the matter of,<sup>310</sup> “A man’s wisdom illuminates his face”, that it is the “*Lachloochit* – Moisture” within which is the *Heyulie* for pleasure which is the source for the conceptualization of any concept.

However, it is only in regard to desire that we observe that without desire there cannot be pleasure.<sup>311</sup> We find this phenomenon even in all the particular qualities. For example, if a person does not desire kindness or judgment, he will have no

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<sup>308</sup> See *Zohar, Toldot* 138a.

<sup>309</sup> The *Zohar* relates: Rabbi Yitzchak the son of Rabbi Yossi was traveling from Kaputkia to Lud. He encountered Rabbi Yehuda. Rabbi Yitzchak said to him, “Say that our associates, the Sages of the Mishnah, should be 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 for it) is its **most** necessary component.

<sup>310</sup> Ecclesiastes 8:1

<sup>311</sup> That is, all the other qualities require pleasure in order for them to exist. However, the quality of desire is equal to that of pleasure, and can actually be the cause for pleasure, as will be explained. In contrast, all other qualities are the effects of these two, pleasure and desire, which are actually one, as mentioned above.

pleasure in them at all. Similarly, if he does not desire to become intelligent, he will find no pleasure in intellectual pursuits at all. Likewise, if he does not at all desire victory, he will have no pleasure in victory. The same is true of self-aggrandizement or all other worldly pleasures, such as wealth or honor and the like. Without desire, there is no pleasure in them, whatsoever.

In other words, because this entire matter is that since the whole essential self of the soul is drawn after the pleasure and desire,<sup>312</sup> therefore, all its particular powers also derive their principal existence from the pleasure and the desire. The absence of pleasure and desire in any particular matter is the pain of the matter, this being the opposite of pleasure. If something stands in opposition to his desire, although, in and of itself, it is not necessarily a painful thing, he will automatically be agonized by it.

For example, if he desires to love his enemy, he will delight in him. On the other hand, if he no longer desires one whom he does love, he will be agonized by him. Similarly, if he enjoys something which is hateful and damaging to him, he will desire it or if he is pained by something that he loves, he will no longer desire it. This is because the desire and the pleasure are one essence and it is impossible to know which precedes the other. At times the one is internal and the other is external, while at other times the opposite is true.

However, the one cannot be found without the other, for if there is no pleasure there is no desire and if there is no desire there is no pleasure. This is the case whether it is a simple desire or pleasure or whether it is a composite desire or pleasure, as mentioned above. This will suffice for those of understanding.

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<sup>312</sup> Parenthesis of the Rebbe: (For, just as with pleasure, the desire also draws forth the entire soul, to the point where it can expire because of its desire for something, as is known.)



## Chapter Twenty Four

Now, to one who contemplates how things are above, the analogue for all that has been previously stated will be understood. That is, he will understand how the aspect of the essence of the simple pleasure of the essential Self of the Infinite Light, as it is before *Tzimtzum*, which is called,<sup>313</sup> “the Delight of the King in Himself”, is literally an infinite aspect. Moreover, he will understand that even the ten essential *sefirot* from *Keter* to *Malchut* of *Ein Sof*, all derive their existence from the simple pleasure in His essential Self.

By way of analogy, even the essential kindness of the human soul, derives its existence primarily from the pleasure of it. Nonetheless, in truth, the essential Self of the Infinite Light is even beyond the aspect of simple pleasure. However, it is drawn after and radiates within the aspect of pleasure, just as the essence of the human soul is drawn after pleasure. It is for this reason that it was stated,<sup>314</sup> “There is nothing loftier than pleasure”.

For example, vested within the aspect of the desire for kindness in HaShem’s essential Self is the simple essential pleasure. It is drawn forth and radiates greatly until it descends and even comes into a separate matter. This separate matter is the aforementioned aspect of the Primal Pleasure and Desire (*Ta’anoog V’Raton HaKadoom*) which follows the *Tzimtzum* to become the source for the entire chaining down of the worlds of <sup>315</sup>*ABY”A*. It descends further to the point that it is drawn down to the very end of everything, such as even the most final particular of the ten *sefirot* of the world of *Atzilut* – Emanation. This is understood by way of the aforementioned analogy of

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<sup>313</sup> See *Emek HaMelech, Shaar Sha’ashuey HaMelech B’Atzmooto*.

<sup>314</sup> See *Sefer Yetzirah, Chapter 2, Mishnah 4*.

<sup>315</sup> *Atzilut, Briyah, Yetzirah and Asiyah*

the pleasure which exists to give being to the emotional quality of Victory (*Netzach*), and the like.

This, then, is the meaning of the statement in *Etz Chaim*, that *Atik Yomin* and *Arich Anpin*, which are the pleasure and the desire, are one entity<sup>316</sup> and that the one cannot be without the other. *Keter*, which is the pleasure and desire, is invested within each and every *sefirah*, even in the most particular of specifics, for without this it can have no existence at all, as previously explained at length. Moreover, it also encompasses them all.<sup>317</sup>

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<sup>316</sup> Parenthesis of the Mittler Rebbe: (They are called the “three heads which are engraved, one within the other. Sometimes pleasure is internal and sometimes desire is internal etc., as mentioned previously.) See *Zohar (Idra Zuta) Ha’azinu* 288a. Also see *Etz Chaim (Shaar Arich Anpin) Shaar* 13, Chapter 2. Now, up to this point, we have only spoken of two “heads”, i.e. the revealed pleasure and the revealed desire. However, there is also a third “head” which is called “*Reisha D’lo Ityada* – The Head which is not known”, which refers to the concealed pleasure (referring to the three upper *sefirot* of *Atik Yomin* (pleasure) which do not vest within *Arich Anpin*, as will soon be explained). This is similar to the pleasure in living, which is not a consciously felt pleasure at all. Rather, it is only felt when one’s life is threatened, as previously explained. In contrast, the other two “heads” refer to the revealed pleasure and desire, which **are** consciously felt.

<sup>317</sup> Parenthesis of the Rebbe: (This is in accordance with what is explained elsewhere with the analogy of the ten pits which are dug in succession. The water in the first is drawn into each subsequent pit etc. Likewise, it states in the *Zohar*, “He made a big vessel, like a person who makes a big excavation, which becomes filled with the water that comes out of a spring... He then made a small vessel, which is the letter *Yud*, which became filled with it from the source (*Keter*), and He called it a spring flowing with *Chochmah* - Insight. Through it, He called Himself, ‘*Chacham* – Wise’, and the vessel He called *Chochmah* - Insight.” Similarly it states, “You brought out ten ‘*Tikkunim* – Vessels’ and called them ten *sefirot* etc.”.) In other words, although the first “pit” and the last “pit” are two different “pits”, nonetheless, the inner vitality of them all is the same. This is similarly the case with the analogy of the

Now, the aspect of *Atik Yomin* is considered to still be a part of the Infinite World.<sup>318</sup> This is because the Infinite World is considered to continue until the aspect of *Malchut* of *Adam Kadmon*, which is the aspect of the “letters” of the end action which arose in the aforementioned Primal Thought and Desire (*Machshava V'Ratzon HaKadoom*). It is these “letters”, which are the last level of the essential Self, that become the *Keter* of *Atik Yomin*, which is the aspect of the revelation of the light of the pleasure from the aforementioned concealed pleasure and Primal Desire (*He'elem Ha'Oneg V'Ratzon HaKadoom*). Therefore, even *Keter* of *Atik Yomin* and the *sefirot* of *Chochmah*, *Binah* and the emotions which are within it, are all considered to be of the end of the Infinite World.

However, this is not the case with *Arich Anpin*, which is the aspect of the revelation of the desire which comes because of the pleasure. Because the desire is drawn to spread forth below, it is called the beginning and root of the emanations, which refers to the ten *sefirot* of the world of *Atzilut*, both generally and particularly. It is for this reason that the aspect of *Keter* is generally called an intermediary aspect which possesses

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“vessels”. Vested within all of these vessels, is the essential pleasure of the self, and it is what enlivens and animates the vessels. When the essential pleasure of G-d is vested within the vessel of *Chochmah*, He is called “wise”. When this same essential pleasure of the Self of G-d is vested within the vessel of *Chessed*, He is called “kind” etc. The inner life force and vitality of them all though, is the pleasure which draws the essence of G-d forth, to be vested within these “vessels”. (The very same passage of *Zohar* states, “He called *Keter* (i.e. pleasure and desire) ‘the Source’.) This is analogous to the qualities of a human being. When a human being has an essential pleasure and desire for kindness, (which gives existence and vitality to the kind acts that he will subsequently do), then he is called “kind” etc. See *Ma'amirei Admor HaZaken, HaKtzarim*, page 492. See also, *Zohar (Ra'ayah Mehemnah) Bo 42b*, and introduction of *Tikkunei Zohar 17a*.

<sup>318</sup> See *Etz Chaim, (Shaar Drushei ABY" A) Shaar 42*, Chapter 1. See also *Shaarei Teshuvah* of Rabbi Dov Ber of Lubavitch, page 104.

something of the last level of the essential Self, but is the beginning of the emanated. Because the lights of the emanated are in an aspect of “the revelation of the concealed” they therefore are in an aspect of separateness from the essential Self, as previously explained (in chapter nineteen).

By way of analogy, this is like the emotions of *Chessed* or *Gevurah* for a separate thing which come from the power of the qualities of *Chessed* and *Gevurah* of the self. Nevertheless, it is the aspect of the pleasure and desire which comes from the essential Self which vests within everything in order to constantly give them existence, as mentioned previously. This is because, the source of this pleasure and desire is in the essential Self of the Infinite Light (*Atzmut Ohr Ein Sof*) and is called “the Delight of the King in Himself” (*Sha’ashoo’ei HaMelech B’Atzmo*).

This is similar to the aforementioned analogy of the soul which is drawn after every pleasure, which is proof that the pleasure fills its light. If so, then this itself is the reason that it is from the particular pleasure within each of the particular emanations of lights that they primarily derive their existence. This is true even until the aspect of *Malchut*, which is the quality of Dominion. Were it not for the pleasure in it, it would have no existence. The absence of the light of the pleasure for something equals the absence of the light of its existence. This will suffice for those of understanding.

Now, all of the above is only in a general manner. In a manner of particulars, however, it is only the aspect of the first three *sefirot* of *Atik Yomin* which are considered to be part of the essential Self. On the other hand, the seven lower *sefirot* of *Atik Yomin* become invested within the “*Gulgulta – Skull*”<sup>319</sup> of *Arich Anpin*. *Chessed* (Kindness) of *Atik Yomin* vests within the “*Gulgulta – Skull*” of *Arich Anpin*, *Gevurah* of *Atik Yomin* vests

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<sup>319</sup> The “*Gulgulta* is *Keter* of *Arich Anpin*, i.e. the desire.



within “*Mocha Stima’ah* – the Hidden Brain”<sup>320</sup> of *Arich Anpin* etc.<sup>321</sup> This, then, is the meaning of the statement,<sup>322</sup> “The King who alone is exalted, who transcends the days of the world”.

This is because the coming into being of the desire from the pleasure is primarily from the aspect of the emotions of the pleasure, as known. For example, *Chessed* (kindness) of the pleasure vests within *Keter* of the desire. By way of analogy, when a person is in a state of pleasure during the joy of his son’s wedding or the like, he will then bestow goodness and abundant kindness upon everyone. This is because of the pleasure which uplifts his soul (for the aforementioned reason). During such a time he may be aroused to grant every desire. In other words, even a desire for judgment may be overturned to kindness. This overturning of the desire from *Chessed* to *Gevurah* is dependent upon the aspect of the essential point of desire which is higher than the “hidden reason for the desire” (*Ta’am Kamoos LaRatzon*), which divides into *Chessed* and *Gevurah* – kindness and judgment. This, then, is an analogy through which one may understand how the aspect of *Chessed* of *Atik Yomin* vests within the “*Gulgulta* – Skull” of *Arich Anpin*.

Now, the aspect of *Gevurah*, which is judgment, the opposite of pleasure, is what vests within “*Chochmah Stima’ah* – the Hidden Wisdom” of *Arich Anpin*, which is the “hidden reason for the desire” (*Ta’am Kamoos LaRatzon*). This is the **precision** of the desire; that it should be in one particular way and not in any other way. This is in accordance with what is written in books of Kabbalah,<sup>323</sup> that the early Kabbalists decreed a

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<sup>320</sup> “*Mocha Stima’ah* is *Chochmah* of *Arich Anpin* - “the hidden reason for the desire”.

<sup>321</sup> See *Etz Chaim*, (*Shaar Arich Anpin*), *Shaar* 13, Chapters 6 & 7.

<sup>322</sup> See *Yotzer* blessing.

<sup>323</sup> See *Etz Chaim*, (*Shaar Arich Anpin*) *Shaar* 13, Chapter 6.

statement that *Chochmah* is an aspect of judgment. This is because, when desire comes according to the dictates of *Chochmah*, it comes with precision and restriction that it should be one specific way and no other. For this reason there are many judgments in the laws of the Torah, since the Torah comes out of HaShem's upper *Chochmah*.<sup>324</sup>

In contrast, the radiance of the thirteen attributes of mercy is from a level higher than the *Chochmah* of the desire, and can therefore "pardon iniquity". Certainly this is the case in regard to the aspect of the first three *sefirot* of *Atik Yomin* which are not invested within the Emanated. This is the aspect of the pleasure as it is within Himself. As of yet, no desire has been born of it whatsoever, except that all desires are destined to come from it. It is considered to be part of the general essence of the simple pleasure (*HaTa'anoog HaPasboot*). That is, it is from the aspect of the source of all pleasures in the essential Self of the Infinite Light (*Atzmoot Obr Ein Sof*). This is as stated,<sup>325</sup> "With you is the source of life", i.e. the source of all the pleasures within the Primal Desire for Creation (*Ratzon HaKadoom*).

In the general totality of the chaining down it is called<sup>326</sup> "*Atika D'Atikin* – The Ancient of the Ancients". However, more particularly it is called "*Atik Yomin* – The Ancient of Days", as stated in Daniel,<sup>327</sup> "And *Atik Yomin* sat etc.". *Atik* – Ancient is a terminology of antiquity, which indicates the aspect of the eternity of the essential Self of the Infinite Light as He comes to radiate within the chaining down of the line and thread. However, in regard to His actual essential Self it states,<sup>328</sup> "Is there old age before the Holy One blessed be

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<sup>324</sup> See *Zohar*; *BeShalach* 62a, *Yitro* 85a, (*Ra'aya Mehemna*) *Mishpatim* 121a, *Kedoshim* 81a, *Chukat* 182a and *Ve'Etchanan* 261a.

<sup>325</sup> Psalms 36:10

<sup>326</sup> See *Zohar (Idra Rabba)* *Naso* 128a.

<sup>327</sup> Daniel 7:9

Hel?” This is in accordance with what is stated elsewhere<sup>329</sup> regarding the matter of the word “*Va’ed* – Forever” (וְעַד), which through a permutation of letters equals “*Echad* – One” (אֶחָד), referring to the simple Oneness Himself. For, when the essential Self of the Infinite Light which transcends even the time of “*Yemei Kedem* – the Days of old”, radiates within time, then time too becomes eternal and is then called “*Atik Yomin* – the Ancient of Days”. This will suffice for those of understanding.

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<sup>328</sup> See Tractate *Yevamot* 16b.

<sup>329</sup> See *Zohar Terumah* 134a. See also *Ma’amarei Admor HaEmtza’ee, Dvarim*, volume 1, page 224. See also, *Ma’amarei Admor HaEmtza’ee, Nevi’im V’Ktuvim*, page 226.



## Chapter Twenty Five

We must now understand the details of the matter of the ten *sefirot* of the world of *Atzilut* – Emanation. In other words, we must understand the descent of the light, from the externality of *NeHi"Y*<sup>330</sup> of *Arich Anpin* into *Abba* and *Imma*.<sup>331</sup> Now, sometimes it states<sup>332</sup> that the “Arms” of *Arich Anpin* vest within *Abba* and *Imma*.<sup>333</sup> However, sometimes it states<sup>334</sup> that *Abba* suckles from the eighth “*Mazal*” which is “*Notzer*”, and *Imma* suckles from the thirteenth “*Mazal*” which is “*VeNakeh*”.<sup>335</sup>

Now, as known regarding the matter of the “*Ko'ach Mah* – the Power of What”<sup>336</sup> (כה מה) that *Chochmah* – Insight (חכמה), is<sup>337</sup> “found from nothing”, and is in an aspect of “Nothing –

<sup>330</sup> *Netzach, Hod* and *Yesod*

<sup>331</sup> See *Likkutei Biurim* (R' Hillel Paritcher), chapter 25.

<sup>332</sup> See *Etz Chaim*, (*Shaar Abba V'Imma*) *Shaar* 14, Chapter 1. See also *Imrei Binah* (of Rabbi Dov Ber of Lubavitch) *Shaar HaTefilin*, page 116, 3.

<sup>333</sup> Parenthesis of the Mittler Rebbe: (However, the statement that “The head of the King is fixed within *Chessed* and *Gevurah*” refers to the “head” of *Arich Anpin* within which *Chessed* and *Gevurah* of *Atik Yomin* are affixed. That is to say, *Chessed* of *Atik Yomin* is vested within the “*Gulgulta* – Skull”, which is *Keter* of *Arich Anpin* etc., as previously explained.) See *Zohar (Idra Rabba) Bereshit* 249. See also, *Zohar (Idra D'Mishkena) Mishpatim* 122b. In this parenthesis the Rebbe is simply making a distinction that in the statement of the *Zohar* above, “The head of the King” does not refer to *Chochmah* and *Binah* of *Atzilut* (*Abba* and *Imma*). Rather, it refers to how *Chessed* and *Gevurah* of *Atik Yomin* vest within the “Head” (i.e. the three upper *sefirot*) of *Arich Anpin*. This matter was explained in the previous chapter.

<sup>334</sup> See *Zohar (Idra Zuta) Ha'azinu* 289b. See also *Etz Chaim, Shaar HaKlallim*, chapter 5.

<sup>335</sup> Referring to the thirteen attributes of Mercy (*Parashat Ki Teesa*)

<sup>336</sup> See *Zohar (Ra'aya Mehemnah) Tzav*, 28a, 34a.

*Ein*". In contrast, *Binah* - Comprehension is called "Something – *Yesb*". The light and influence of the "Nothingness" of *Chochmah* – Insight, radiates and is drawn into the aspect of the comprehension of *Binah*. That is, there is a transition from "nothing" to "something", from the intangible to the tangible. Moreover, *Chochmah* and *Binah* – Insight and Comprehension are called,<sup>338</sup> "The two lovers who never separate" about which it states,<sup>339</sup> "They dwell as one".

This is the aspect of the "point" of *Chochmah* – Insight, which flashes like a lightning bolt from that which is above the intellect. (In common terminology this is called "understanding".) In other words, it flashes from the potential power to conceptualize (*Koach HaMaskeel*) which is called "The Hidden Insight" – *Chochmah Steema'a* of *Arich Anpin*. This potential to conceptualize is called "the Concealed Insight – *Chochmah HaNe'elama*". It is the source that brings forth all intellect from "nothingness", and is called "*Maskeel*", as known.

This, then, is the explanation of the statement that the light of *Abba* suckles from the eighth "*Mazal*" which is "*Notzer*". The letters of the word "*Notzer*" may be rearranged to spell "*Tz'inor* – Pipe". That is, it is like a thin pipe. Similarly, the aspect of the "*Sa'arot* – Hairs" of the eighth "*Mazal*" is the growth aspect of the aforementioned potential power to conceptualize (*Koach HaMaskeel*). That is, it sprouts forth all kinds of concepts from "nothing".

Now, the development (suckling) of this seminal flash, that is, the growth of the brain of *Abba* (Insight) and the growth of the brain of *Imma* (Comprehension), comes from the thirteenth "*Mazal*" which is "*VeNakeb*". These two "*Mazalot*," the upper "*Mazal*" and the lower "*Mazal*", are the roots of the intellectual brains of *Abba* and *Imma*. This is to say that in the potential

<sup>337</sup> Job 28:12

<sup>338</sup> See Zohar Beshalach 56a, *VaYikra* 4a.

<sup>339</sup> See Zohar (*Idra Zuta*) *Ha'azinu*, 290b.

power to conceptualize itself, there is a root for the development of the brain of understanding (*Chochmah*) and a root for the development of the brain of grasp and comprehension (*Binah*). These two, *Chochmah* and *Binah* are called “the brain of *Abba*” and “the brain of *Imma*”, as known.

Now, just as the aspect of the brain of *Binah*, which is the brain of grasp and comprehension, receives from the aspect of the “nothingness” of the brain of *Chochmah*, so too, in their source there is a unification of the two “*Mazalot*” of “*VeNotzer*” and “*VeNakeh*”. It is known that although the “*Mazalot*” are called “*Sa’arot* – Hairs” which only break forth and come out from the aspect of the excess of the “Hidden Brain” of *Arich Anpin*, nonetheless, their true source is from the essence of the “*Gulgulta* – Skull”.

This is to say that their source is higher than the innerness of the “Hidden Brain” itself. It is for this reason that they burst forth in an aspect of excess. This is analogous to the bursting forth of steam from the pressure of a tightly sealed pot. For example, when the potential power to conceptualize (*Koach HaMaskil*) greatly overwhelms the power of *Chochmah*, there is fallout of excess insight from *Chochmah* into *Binah*, i.e. from insight into comprehension. The source of this excess is higher than the actual light of the intellect itself.

It is for this reason that it states, “The excess of the Upper *Chochmah* is Torah”, specifically in praise of the Torah, as explained elsewhere.<sup>340</sup> Likewise, this is the reason for the greatness of the thirteen attributes of mercy which are called “the thirteen fixtures of the beard of *Arich Anpin*” that come out of the excess of the “Hidden Brain-*Mocha Steema’d*”. This is as stated, “And *HaShem* passed before him and proclaimed, *HaShem HaShem*”<sup>341</sup>. This is higher than the “Hidden Brain-

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<sup>340</sup> See *Imrei Binah* (of Rabbi Dov Ber of Lubavitch), *Shaar HaKri’at Shma*, page 57a.

<sup>341</sup> Exodus 34:6

*Mocha Steema'a*" which is called the "hidden reasoning and wisdom for the concealed desire" and is also called "The intellect which is hidden from all contemplation" or "the wonders of *Chochmal*".

According to this, when it states that the light of *Abba* suckles from the eighth "*Mazal*", this is actually from higher than the "Hidden *Chochmal*" itself. It is for this reason that it states,<sup>342</sup> "Everything is dependent upon *Mazal*, even the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber", which refers to the unification of *Abba* and *Imma* below. This is the flash of the "point" of *Chochmah* in the chamber of *Binah*, from "nothing to something", as mentioned above.<sup>343</sup> The flash of insight from *Chochmah* to *Binah* is what is meant by,<sup>344</sup> "*Sefer* – Book" and "*Seepoor* – Story", which is called "the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber", as known.

Now, this is much higher than the statement that *Abba* and *Imma* enclothe the "Arms" of *Arich Anpin*. Moreover, this is certainly higher than the aspect of *NeHi"Y* of *Arich Anpin* as they are vested within *Abba* and *Imma*. This is so because, as known, the aspect of the seven lower *sefirot* of *Arich Anpin*, are only the aspects of the emotional *sefirot* of *ChaGa"t*<sup>345</sup> etc. These are called,<sup>346</sup> "the Great Hand and the Mighty Hand", and in the *Zohar* they are also called by the term,<sup>347</sup> "The Mountains of Darkness".<sup>348</sup> These are like mountains that are

<sup>342</sup> See *Zohar (Idra Rabba) Naso* 134a.

<sup>343</sup> See Introduction of *Zohar* 6a. Also see *Zohar Tetzaveh* 180a.

<sup>344</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 1.

<sup>345</sup> *Chessed, Gevurah* and *Tiferet*

<sup>346</sup> Exodus 14:31, 13:9. ("*HaYad HaGedolah* – The Great Hand" is *Chessed* and "*HaYad HaChazakah* – The Mighty Hand" is *Gevurah*.)

<sup>347</sup> See *Zohar Pinchas* 249b. ("*Toorey D'Chashoocha* – Mountains of Darkness" and "*Toorey D'Nehorah* – Mountains of Light")

<sup>348</sup> Parenthesis of the Mittler Rebbe: (This is in accordance with what is known, regarding the teaching, "This gazelle goes to the mountains of darkness and gathers her food from there." This refers to how *Malchut*



so high that the light of the sun does not shine upon them. In other words, this is the aspect of the emotions of the desire which are higher than revealed intellect and reasoning.

In contrast, the emotions which are according to intellect and reasoning are called, “the Mountains of Light”, since *Chochmah* is called “Light”. However, the emotions of the desire are called “the Mountains of Darkness”, for they are emotions hidden in the desire. Now, their source is from the aforementioned aspect of the “Hidden Wisdom – *Chochmah Stima’ab*” which is called “The Concealed Insight-*Ta’aloomot Chochmah*”. This is the matter of the “Hidden Reasoning for the Desire” from which the two lines of *Chessed* and *Gevurah* (Kindness and Judgment) of the desire divide. This then is the meaning of the statement that the “Arms” of *Arich Anpin* vest within *Abba* and *Imma*.

This is as we clearly observe that the root for intellectual reasoning towards kindness and merit exists because of the quality of *Chessed* (Kindness) and the great love within one’s desire. This is similar to “a bribe, which blinds the eyes of the wise etc.”.<sup>349</sup> Because of the bribe, he has a love in his desire towards this person. He will therefore find justification and his

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goes up to *ChaGa”T* of *Arich Anpin*, as it states, “The ark was uplifted... in the seventh month” which refers to *Rosh HaShanah*, during which *Malchut* goes up to “*Harei Ararat*” which is translated by the Targum as ‘the mountains of darkness’.”) According to my understanding this can be understood as follows: On the holiday of Rosh HaShanah the Jewish people are judged for their actions of the past year. Now, although in truth “the sins are many” and we are guilty, nonetheless, because of G-d’s great love and desire for the Jewish people, He irrationally exonerates His beloved people, not based on any reasoning or intellect. This is the meaning of *Malchut* goes up to *Chessed*, *Gevurah* and *Tiferet* of *Arich Anpin*, and “gathers food from there”. That is to say, the emotional aspect of G-d’s desire and love for the Jewish people is revealed, and they receive their sustenance and life from there.

<sup>349</sup> Deuteronomy 16:19, also see Exodus 23:8

intellectual powers will be caused to lean from a judgment of guilt to merit. This is similar to the Talmudic<sup>350</sup> account of Rabbi Yishmael, who “took a basket of fruits... and said to himself, ‘If he wishes he may justify himself like this etc.’”

From the above we find that the emotions of *Arich Anpin* vest within the innerness of *Abba* and *Imma* and that *Abba* and *Imma* are “worn” on the outside like a garment. This is as stated,<sup>351</sup> “I am *Binah*, *Gevurah*” of *Arich Anpin* “is mine”, as explained in *Etz Chaim*.<sup>352</sup> This will suffice for those of understanding.

Now, as the levels descend further, the intellectual *sefirot* of *Chochmah* and *Binah* of *Atzilut* only receive from the aspects of *Netzach* and *Hod* of *Arich Anpin*. That is, these *sefirot* bring the influence of *Chessed* and *Gevurah* below. Similarly, in various places the *sefirot* of *Netzach* and *Hod* are called<sup>353</sup> “the Righteous Scales”, even in reference to the lower emotions which go according to the light of the intellect.

However, the emotions of the desire, which is called “*Arich Anpin* – the **Long** Countenance”, are unlimited, like the desire itself, which is unlimited. Therefore, even the aspects of *Netzach* and *Hod* are in an unlimited aspect. This is as known regarding the explanation of the verse, “The remembrance of Your abounding goodness<sup>354</sup>”, that it refers to the aspect of *Yesod* of *Arich Anpin*. This is likewise the case in the verses, “In Your great goodness”<sup>355</sup> and “If he will redeem you, good”<sup>356</sup> and “Great goodness for the house of Israel”<sup>357</sup>, and the like.

<sup>350</sup> See Tractate *Ketubot* 105b.

<sup>351</sup> Proverbs 8:14.

<sup>352</sup> See *Etz Chaim*, (*Shaar Abba V’Imma*) *Shaar* 14, Chapter 2.

<sup>353</sup> See Introduction of *Tikkunei Zohar*.

<sup>354</sup> Psalms 145:

<sup>355</sup> Siddur, Morning prayers

<sup>356</sup> Ruth 3:13

<sup>357</sup> Isaiah 63:16

In contrast, the aspect of *Yesod* of “*Zeir Anpin* – the Small Countenance” is the aspect of the emotions which are born of *Binah* – Comprehension. They are in an aspect of great immaturity. This is in accordance with what is explained elsewhere regarding the matter of<sup>358</sup> “The righteous shall flourish like the palm tree”, that this refers to the aspect of *Yesod* of *Zeir Anpin*.

In contrast, the continuation of the verse is, “He shall grow like a cedar in Lebanon”, which refers to the aspect of *Yesod* of *Atik Yomin* and *Arich Anpin*, which is in an infinite aspect. Similarly, it states<sup>359</sup> regarding King Solomon, “He spoke of trees, from the cedar that is in the Lebanon even unto the hyssop that springs out of the wall”. The hyssop refers the aspect of the smallness of *Yesod* of *Zeir Anpin* as it is in *Malchut*, which is called<sup>360</sup> “a wall”.<sup>361</sup>

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<sup>358</sup> Psalms 92:13

<sup>359</sup> Kings I 5:13

<sup>360</sup> See *Zohar VaYechi 228b* and *Terumah 133a*.

<sup>361</sup> Parenthesis of the Mittler Rebbe: (As is known in the Kabbalistic intentions of the prayer, “Amen, May His Great Name be blessed”, that “His Name” (*Shmo* – שמו) has the same numerical value as “Desire” (*Ratzon* – רצון). Moreover, “His Great Name” refers to the aspect of *Yesod* and *Malchut* of *Arich Anpin*, in that they should be “drawn down” into *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so that the “right” overpowers the “left”. This is like the statement, “In Your great goodness, let your fierce anger turn away from Your people etc.”. This will suffice for those of understanding.)



## Chapter Twenty Six

We must now understand the further descent of the light as it is within the ten *sefirot* of *Abba* and *Imma* (Insight and Comprehension) themselves. That is, we must understand how the inner aspect of the brains of *Abba* and *Imma* (Insight and Comprehension) receive influence from *Chessed* and *Gevurah* of *Arich Anpin* (Kindness and Sternness of Desire). Moreover, we must certainly understand as they ascend to receive from the *Mazalot* of *Arich Anpin*, as mentioned previously. Finally, we must understand the external aspect of *NeHi"Y*<sup>362</sup> of *Abba* and *Imma* (The Gut emotions of Insight and Comprehension) which vest within the “brains” of *Zeir Anpin* (Intellect of the Emotions), as stated<sup>363</sup> in *Etz Chaim*.

Now, the explanation of this matter is known, that the inner aspects of the brains of *Abba* and *Imma* are likened to *Shabbat* and *Yom Tov*. This is because *Shabbat*, which is referred to as<sup>364</sup> “*Kodesh* – Holy”, is observed through the pleasure of “*Chochmah* which is a thing unto itself”. This is the aspect of the inner light of *Abba*-Insight (which is the innerness of *Atik Yomin* (Pleasure). This is the reason for the statement,<sup>365</sup> “And you shall call the *Shabbat* pleasure”, as explained elsewhere<sup>366</sup> at length regarding the matter of the three meals of *Shabbat*.)

*Yom Tov*, however, is referred to as,<sup>367</sup> “*Mikra Kodesh* – It is called Holy”, which is an aspect of joy, as stated,<sup>368</sup> “The

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<sup>362</sup> *Netzach, Hod* and *Yesod*.

<sup>363</sup> See *Etz Chaim* (*Shaar Drushei HaNekudot*) *Shaar* 8 Chapter 2. See also *Shaar* 16 (*Shaar Holadat Av"l V'Zu"N*) Chapter 7.

<sup>364</sup> See Exodus 31:14, 15. See *Zohar Emor* 95a. See also *Pri Etz Chaim* (*Shaar Mikra Kodesh*) *Shaar* 20, Chapter 1.

<sup>365</sup> Isaiah 58:13

<sup>366</sup> See commentary in the *Siddur* by Rabbi Shneur Zalman of Liadi (The Alter Rebbe), *Seder Seudah Shelishit*, page 204c.

mother of the children rejoices”. The “mother” refers to the aspect of the brains of *Imma* (Comprehension) which receives from *Abba* (Insight), because the cessation from work of *Shabbat* is also within *Chochmah*. That is to say, it is the inner aspect of *Abba* which is the aspect of the “*Koach Mah* – The Potential Power of What”. This is the “intangible nothingness” of *Chochmah*, before it spreads forth to become a “tangible something” within the comprehension of *Binah*.

Similarly, *Binah*, in its inner aspect, is the depth of the comprehension (*Omek HaMoosag*), for, as known, there is the “nothingness” of *Chochmah* within *Binah* and there is the somethingness of *Binah* within *Chochmah*. This is the meaning of the statement,<sup>369</sup> “Be understanding in wisdom and wise in understanding”, which refers to the aspect of the inner unification of *Abba* and *Imma*.

This is not the case, however, with the external flow of the influence of *Chochmah* and *Binah*, i.e. their *ChaGa”T* and *NeHi”Y* etc., such as the emotional *sefirot* of *Chochmah* which are called the aspect of the six directions of *Abba*. For example, this is the quality of *Chessed* of *Chochmah* (Kindness of Insight) which is the intellectual power that leans towards kindness, or the different intellectual power of *Gevurah* which leans towards judgment. These in turn radiate within *Chessed* and *Gevurah* of *Binah* (Kindness and Sternness of Comprehension). That is, it comes into comprehension, with sound reasoning and explanation either for merit or liability. These are called the emotions of the comprehended intellect before they are born as actual heartfelt emotions in and of themselves (as will be explained).

Now, when a person cannot find a reason in a way of comprehensible explanation for his position, but is,

<sup>367</sup> Exodus 12:16; Leviticus 23:4

<sup>368</sup> Psalms 113:9

<sup>369</sup> Sefer Yetzirah chapter one, mishnah 4.

nonetheless, incapable of conceding to the opposite position because of his intellectual leanings, this is an aspect of *Chessed* and *Gevurah* of *Abba* (Kindness and Sternness of Insight), as it is before it radiates from the “nothingness” of *Chochmah*-Insight into the “somethingness” of *Binah*-Comprehension. (An Example of this is the matter of the Talmudic<sup>370</sup> incident in which “Rav kept silent etc.”.)

(However, the statements,<sup>371</sup> “Silence is a protective fence for wisdom” or<sup>372</sup> “If speech is worth one *Selah*<sup>373</sup>, then silence is worth two”, refer to the sublimation of the “*Koach Mah* – The Potential Power of What” of *Chochmah* which ascends to the source from where all wisdom comes and brings out new insights from there. This source is called “*Chochmah Stima’ah* – The Hidden Wisdom”, as previously explained.)

Now, the aspect of *NeHi”Y* of *Chochmah* (The gut emotions of Insight) is the aspect of the “scales” of intellect and insight, as to how this intellectual matter should come to be expressed. This is the aspect of “the kidneys which give counsel”. (This is the matter of the strength of the intellect, which is called “Strong Mindedness”. Just as the legs have the strength to uphold the entire body, so too, the aspects of *Netzach* and *Hod* of *Abba* uphold the “body” of the mind. The reverse is true if he is not strong minded. He will easily fall and retreat from his logical reasoning and change his stance from judging something as being liable to being meritorious or from impure to pure etc. The same principle applies to *Netzach* and *Hod* of *Imma*.)

In general, the brains of *Zeir Anpin*, which are heartfelt emotions that are below intellect (as will be explained), come

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<sup>370</sup> See Tractate *Betza* 6a.

<sup>371</sup> See *Avot*, Chapter 3, *Mishnah* 13.

<sup>372</sup> See Tractate *Megilla* 18a.

<sup>373</sup> A *Selah* was an ancient coin used in the time of the Talmud.

about from the enclothement of the aspect of the *NeHi"Y* of *Abba* into the *NeHi"Y* of *Imma*.

Now, the particular matters of the unifications of *Abba* and *Imma* are well known. This refers to whether their unification is in their inner aspect, for their own purpose, which is the unification of their first three *sefirot* before they spread forth into the emotional *sefirot* or whether they unify to bring about new "brains" for *Zeir Anpin* and *Nukvah*, which is only the external unification of *NeHi"Y*. The difference between these two unifications is the same as the difference between *Shabbat* and the weekdays.

(In the *Shma* recital, the inner intention of the words "*Hashem Elokeinu-HaShem* our G-d" is the inner unification of *Abba* and *Imma* (Insight and Comprehension), from which it follows that "*Hashem* is One", which refers to the unification of *Zeir Anpin* and *Nukvah* (Emotions and Speech or actions) as they receive an aspect of additional influence of new intellect so that they may be able to give birth etc. This is brought about by giving ourselves over to HaShem with complete self-sacrifice during the *Shma* recital. In contrast, when one studies Torah and performs the commandments without self-sacrifice, then *Zeir Anpin* and *Nukvah* (Emotions and Speech or Action) only receive from an external unification of *Abba* and *Imma* (Insight and Comprehension), as explained elsewhere.

An example of the inner unification is the matter of the ten martyrs who brought about an ascent of the "Feminine Waters-*Mayim Nukvin*" to the inner aspect of *Abba* and *Imma*, specifically through giving their actual lives over to HaShem with complete self-sacrifice.) (This also is the matter of the unification of the "upper *Abba* and *Imma*", and the unification of the "lower *Abba* and *Imma*", which is *Yisrael Saba* and *Tvunah*, as was explained at length before in regard to the matter of *Binah* and *Tvunah*.)



The aspect of *Yisrael Saba* is the six directions of *Abba* and *Tvunah* is the six directions of *Imma*. These two are called “The lower *Abba* and *Imma*”. However, there is another *Yisrael Saba* which is even higher than the “upper *Abba* and *Imma*”. This is the six directions of the “Hidden *Chochmah*” of *Arich Anpin* and the higher *Tvunah* is the six directions of *Binah* of *Arich Anpin*.<sup>374</sup> The source for the inner unification of the “upper *Abba* and *Imma*” involving their first three *sefirot*, as explained above, is drawn from the unification of the higher *Yisrael Saba* and *Tvunah* of *Arich Anpin*.)

Now, when intellect is drawn down from *Abba* and *Imma* to *Zeir Anpin* and *Nukvah* in order to give birth to souls, it is then necessary for the unification of *Abba* and *Imma* to be in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*. (This, then, is the meaning of the statement<sup>375</sup>, “Children, health, and livelihood depend on *Mazal*”). This is as explained elsewhere, that this is the inner meaning of the prayer,<sup>376</sup> “The Supernal G-d, who bestows good kindnesses, the possessor of all, who remembers the kindnesses of the fathers and brings a redeemer to their children’s children etc.” The “Supernal G-d” refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of “*Notzer*”. Then, the result of this is that “He bestows good kindnesses” through the aspect of *Yesod* which is called “The Possessor of all”, to give birth to offspring through the resulting unification of *Zeir Anpin* and *Nukvah*. This, then, is the meaning of the continuation of the verse, “He remembers the kindnesses of the fathers and brings a redeemer to their children’s children”.

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<sup>374</sup> See *HaGahot Tzemach* on *Etz Chaim*, (*Drush Igullim V’Yosher*) *Shaar* 1, *Anaf* 5. This will also be discussed later in chapter 34.

<sup>375</sup> See Tractate *Moed Katan* 28a.

<sup>376</sup> See beginning of *Amidah* prayer. See also *Pri Etz Chaim (Shaar Ha’Amidah)*, *Shaar* 9, Chapter 3.

The analogy for this is well known. It is similar a person who is particularly outstanding in his deep insight and wisdom. Since he knows the concept to its depth, specifically to the very source of its inception, he is therefore capable of bringing out influence from it to someone who is of a much lesser intellectual capacity than himself, even to a small child. This is to say that he can make new combinations to explain how to conceptualize this specific concept, not merely explaining it as it already is in his own mind. Furthermore, he is capable of formulating and giving rise to entirely new and different concepts, through this concept.

However, such is not the case in regard to one who is not so exceptionally wise and who grasps the concept and wisdom merely as it is. It is difficult enough for him to make the “break through” and grasp it himself. However, he will be altogether incapable of “giving birth” to new insights from it. Certainly he will be incapable of lowering it and “bringing down” the explanation of the concept so that even a child could understand it.

From all the above we find that the aspect of *NeHi”Y* of *Chochmah* (The gut emotions of Insight) which is the aspect of *Yesod*, i.e. the power to influence a recipient, is specifically dependent upon the potential power to conceptualize (*Ko’ach HaMaskeel*), which is the source from which all concepts are “hewn” from “nothing” to “something”. This is likewise so in regard to the birth of souls from the aspect of *NeHi”Y*.

The aspect of *NeHi”Y* cannot give birth to new souls unless there is additional influence of strength in the source of its intellect, from a much higher level than intellect. This is the reason that for there to be a birth of souls through the unification of *Abba* and *Imma*, there must be influence from higher than the source of the intellect of *Abba* and *Imma*. This is the aspect of the *Mazalot* of the “Hidden Wisdom” (*Chochmah*

*Steema'a*) which is even higher than *Chochmah* and *Binah* of *Arich Anpin* itself, as previously explained.

This is also the reason for the inner unification of *Abba* and *Imma* during the night of the “Holy *Shabbat* (*Shabbat Kodesh*)”. This is because this unification is to give birth to souls. This is, therefore, specifically the time for the “marital relations of the Sages”.<sup>377</sup> This is because they are Torah Scholars who are called “*Kodesh* – Holy” and the source of *Shabbat* is in the “upper *Kodesh* –Holiness”, which is the inner aspect of the light of *Abba*, as explained before. This will suffice for those of understanding.

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<sup>377</sup> See Introduction of *Zohar* 14a. Also see *Zohar Terumah* 136a, and *Vayakhel* 204b.



## Chapter Twenty Seven

Now, after having explained somewhat in a manner of particulars about the matter of the lights of *Abba* and *Imma* and their inner and outer unifications, as previously explained, we must now explain the specifics of the matter of the lights of *Zeir Anpin*, which are called *Yisrael* and *Yaakov*.<sup>378</sup> Moreover, we must explain all the particulars of the unifications of *Zeir Anpin* which are either called a union of *Yisrael* and *Leah* or a union of *Yaakov* and *Rachel* etc., as known. However, we must first have an introductory understanding regarding the matter of Lights and Vessels (*Orot V'Kelim*), both generally and particularly.

Now, the explanation of the statement,<sup>379</sup> “He and His life force are one, He and His organs are one”, is known. That is, “He and His life force are one” refers to the lights (*Orot*), while “He and His organs are one” refers to the aspect of the vessels (*Kelim*). Now, both generally and particularly speaking, the aspect of the lights of the ten *sefirot* is called,<sup>380</sup> “Ten *sefirot* without what”, i.e. without “whatness”. This is as stated,<sup>381</sup> “He is not of any of these qualities altogether”.

It is solely because of the aspect of the vessels that they are in an aspect of a tangible existence. This is the meaning of the statement,<sup>382</sup> “He brought forth ten vessels which we call ten *sefirot*... to show... and to conduct the worlds with them etc.”. Likewise, the fact that, in general, the ten *sefirot* of *Atzilut* are called by four names, *A"V* (72), *Sa"G* (63), *Ma"H* (45) and *Ba"N* (52), is only in regard to the aspect of the vessels.

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<sup>378</sup> See *Etz Chaim*, (*Shaar HaKelipot*) *Shaar* 48, Chapters 2 & 3.

<sup>379</sup> See Introduction to *Tikkunei Zohar* 3b.

<sup>380</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 2.

<sup>381</sup> See Introduction to *Tikkunei Zohar* 17b.

<sup>382</sup> See *Tikkunei Zohar* 17a and 17b.

The name  $A"V^{383}$  is an expansion of the four letter name of HaShem with *Yud's* and refers to *Chochmah*.<sup>384</sup> The name  $Sa"G^{385}$  is an expansion with *Yud's* and an *Aleph* and refers to *Binah*.<sup>386</sup> The name  $Ma"H^{387}$  is an expansion with *Aleph's* and refers to *Zeir Anpin*,<sup>388</sup> and the name  $Ba"N^{389}$  is an expansion with *Heh's* and refers to *Malchut*, as known.<sup>390</sup> As known, in the terminology of the *Zohar*, the ten general *sefirot* are only called,<sup>391</sup> "The secret of the Holy Name". All this is specifically only in respect to the aspect of the vessels (*Kelim*), as known.

Now, the explanation of the matter is known, that in regard to the statement,<sup>392</sup> "There are three rulers above - the brain, the heart and the liver", these are the three vessels (or organs) for the *Nefesh*, *Ruach*, and *Neshamah*. The *Neshamah* vests within the brain, the *Ruach* vests within the heart and the *Nefesh* vests

<sup>383</sup> See *Etz Chaim (Shaar RaPa"Ch Nitzotzin) Shaar 18*, Chapter 2.

<sup>384</sup> That is, YOD-HY-VYV-HY (י"ד ה"י ו"י ה"י), expanded with *Yods*. This is the name of 72-A"V (ע"ב) which is its numerical value. This name corresponds to *Chochmah*.

<sup>385</sup> See *Zohar (Ra'ayah Mehemnah) Pinchas 246b*. See also *Etz Chaim (Shaar Ozen Chotem Peh) Shaar 4*, Chapter 3. See also, *Etz Chaim, Shaar HaKlallim*, Chapter 8.

<sup>386</sup> That is, YOD-HY-VAV-HY (י"ד ה"י ו"א ה"י), expanded with *Yods* and an *Aleph*. This is the name of 63-SA"G (ס"ג) which is its numerical value. This name corresponds to *Binah*.

<sup>387</sup> See *Etz Chaim (Shaar Leah V'Rachel) Shaar 38*, Chapters 1 and 2.

<sup>388</sup> That is, YOD-HA-VAV-HA (י"ד ה"א ו"א ה"א), expanded with *Alephs*. This is the name of 45-M"AH (מ"ה) which is its numerical value. This name corresponds to the emotional *sefirot* of *Zeir Anpin*.

<sup>389</sup> See *Etz Chaim (Shaar RaPa"Ch Nitzotzin) Shaar 18*, Chapter 3.

<sup>390</sup> That is, YOD-HH-VV-HH (י"ד ה"ה ו"ו ה"ה), expanded with *Heh's*. This is the name of 52-B"AN (ב"ן) which is its numerical value. This name corresponds to *Malchut* (i.e. *Nukvah*).

<sup>391</sup> See *Zohar Yitro 67b*, and commentaries there.

<sup>392</sup> See *Zohar Terumah 153a*, and *Toldot 138a*. See also, *Zohar Chadash, Ruth 80a*.

within the liver. However, the aspects of the *Chayah* and *Yechidab* of the soul transcend the limitations of vessels.

Now, the aspect of the vessels (*Kelim*) is composed of a beginning, middle and end. This is to say that there is the inner part of the vessels, the middle part of the vessels, and the external part of the vessels. This is in accordance to what is known regarding the matter of the “248 limbs of the King” which are the nine *sefirot* of *Zeir Anpin*. That is, nine times nine equals eighty-one. Then, three times eighty-one, corresponding to the three levels in the vessels – the beginning, middle, and end – equals two hundred and forty three. Now, with the addition of the five Kindnesses (*Chassadim*) which spawn growth, it equals two hundred and forty eight. This is the general matter of the vessels (or organs) of *Zeir Anpin* which are called “The body of the King”.

In addition to the “organs” “He prepared garments for them, from which souls for human beings issue forth”.<sup>393</sup> These “garments” are the garments of thought, speech and action, as will all be explained. However, regarding the general explanation of the matter of lights and vessels, although there are many very different ways to explain it, it may, nonetheless, generally be understood as follows: It is like the spiritual light and vitality (*Ohr V'Chayoot*) of the spiritual power of sight as it vests and integrates in a way of physicality in the physical substance of the eye, thus creating the aspect of physical sight.

Now, two aspects are involved in this: The first is a change of existence, from spiritual to physical. This is to say that physical sight grasps physicality, which is not the case with the spiritual light of the power of sight. This is similarly the case with the light of the spiritual potential power of intelligence which integrates with the physicality of the vessel of the brain to the point that it is called *Hitchachmoot*-“Active Intellect”.

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<sup>393</sup> See Introduction to *Tikkunei Zohar* 17a.

Likewise, there is a change of existence from the spiritual potential power to move as it vests within actual physical movement. So too, there is a change of existence from the spiritual potential power of growth as it becomes integrated and vested in the actual physical growth of a physical plant.

The second aspect is the matter of the limitation and measure of the substance of the vessel. This is to say that it is limited and quantified with specific measure. An example of this is that physical sight is only clear up to sixty miles. Similarly, both the matter of active physical intellect or physical movements spread forth specifically with constraints and limitations, until their limited strength expires. For example, the strength of the physical comprehension of the vessel of the brain diminishes and expires due to the limited capacity of the vessel. Similarly, the physical power of movement of the strength of the arm will diminish and expire due to strenuous activity or when lifting a heavy load and the like.

This is because of the limitation of the physical power to move. (This is not the case with the essential spiritual potential power of movement, which has no limitation or cessation. This is evidenced by the fact that in a sudden panic, one may lift something which under normal circumstances is much heavier than his ability to lift. This comes from the aspect of the encompassing lights of the soul, as known.) Now, this is the general principle in every matter of “Substance and Form” (*Chomer V’Tzurah*).<sup>394</sup> This is to say that aside from the fact that the “substance” comes in a way of a change of existence, it also limits the “form”.

Nonetheless, the “substance” has a similarity and likeness to the “form”, such as the “substance” of the vessel of the eye which is specifically suited for sight or the “substance” of the

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<sup>394</sup> Substance (*Chomer*) and Form (*Tzurah*) means Vessel (*Keli*) and Light (*Ohr*).



vessel of the brain which is specifically suited for thought, and the like. However, the “substance” is made from the thickening and condensation of the spiritual “form”, from its lowest level.

For example, the power of physical growth comes about from the last level of the spiritual power of growth. Similarly, the last level of the spiritual life force of the soul becomes vested within the physical blood, as stated,<sup>395</sup> “For, the blood is the soul”. Likewise, the last level of the light of the spiritual intellect integrates with the “substance” of the vessel of the brain and the last level of the condensation of the spiritual power of sight integrates with the “substance” of the vessel of the eye.

Because of this phenomenon we observe that the growth of the physical “substance” often comes simultaneous to the growth of the spiritual “form”, literally as one. For example, the developmental growth of the “substance” of the physical body is simultaneous to the developmental growth of the spiritual light and vitality of the “form”, such as the fact that the developmental growth and ability of the “substance” of the physical brain comes in proportion to the development of the light and form of the spiritual intellect, so that when a child matures and the light of his intellect develops spiritually, then automatically, the ability of the vessel of his brain develops as well.

This is as stated,<sup>396</sup> “Days speak and many years teach wisdom”. That is to say, the vessel becomes developed in proportion to the light, each and every day until the age of seventy, at which time a person reaches intellectual maturity, as known. This will suffice for those of understanding.

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<sup>395</sup> Deuteronomy 12:23

<sup>396</sup> Job 32:7



## Chapter Twenty Eight

Now, the analogue from all of the above analogies regarding the aspects of the three organs of the brain, the heart and the liver, can be generally understood as follows: The light of *Chochmah* of the world of *Atzilut* as it emanates from the Essential Light of the Emanator is comparable to the light of the spiritual intellect itself, as it is drawn from the essential potential *Chochmah* power of the aspect of the essential self of the soul. It still is literally one with the source from whence it was hewn. This is similar to<sup>397</sup> “The flame which is bound to the coal” or like the aforementioned revelation of the desire from the essential hidden desire of the aspect of *Adam Kadmon*.

Now, although this is merely like an indicator or a color,<sup>398</sup> nonetheless, they are called the “Ten *sefirot* without whatness”, because they still are intangible. This is because a color is also essential, since it is impossible to have an opposite color to the essence of a thing. An example of this is when the color of the inside of an apple is white, which indicates its essential sweetness. Likewise, although it is coming forth into a separate matter, nonetheless, the light of the intellect or desire which leans towards kindness indicates the essential self. Therefore, it is understood that the existence of the lights of the ten *sefirot* of *Atzilut* comes from the aspect of the essential letters of the Emanator, i.e. *Adam Kadmon*.

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<sup>397</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. Also see chapter nineteen of this book.

<sup>398</sup> Parenthesis of the Mittler Rebbe: (This is as explained before at the end of chapter nineteen regarding the matter of “He calls out the generations from the beginning”, that this refers to the ten *sefirot* of *Atzilut* which came out of the concealment of *Adam Kadmon*, which is the revelation of the general desire in a separate thing.)

An example of this is the name *A"V* from which the aspect of the Light of *Chochmah* of *Atzilut* comes into revelation. This name indicates the essential *Chochmah* of *Adam Kadmon*. Likewise, the name *Sa"G* indicates the essential light of *Binah* of *Adam Kadmon*. This is true of all the names *A"v*, *Sa"G*, *Ma"H* and *Ba"N* which **precede** the ten *sefirot* of *Atzilut*. They are therefore called, "The names of the Emanator".<sup>399</sup> This is similar to how the last aspect of the spiritual Form (*Tzurah*) becomes bound to the beginning of the existence of the light and form within the substance of the organ (or vessel-*Kel*).

This is in accordance to what was previously explained regarding the, "blood which is the soul" and regarding the spiritual power of growth and regarding the eye and the brain etc. However, the aspect of the organ (or vessel) which limits the light of *Chochmah* of *Atzilut* is like the light of the intellect as it is already merged within the substance of the brain. In this case the substance of the brain only receives from the "thickening" of the end of the light of the intellect. Therefore, aside from the fact that there is a profound change of existence, it limits the light.

This is similar to the light of *Chochmah* as it vests within the brain, which is then called "*Chochmah Mocha – Insight is the Brain*".<sup>400</sup> It is then that because of the aspect of the organ (or vessel) of *Chochmah*, it comes into the aspect of a tangible existence of intellect, which is called, "The conceptualization of a certain specific concept". The same principle applies to the spiritual emotions in the "Heart" and the spiritual *Nefesh* in the "Liver".

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<sup>399</sup> To avoid confusion, it must be pointed out that the above paragraph refers to the four names (*A"v*, *Sa"G*, *Ma"H* and *Ba"N*) of *Adam Kadmon*, as opposed to the four names of the world of *Atzilut* which were mentioned at the beginning of the previous chapter.

<sup>400</sup> See *Zohar (Ra'ayah Mehemnah) Pinchas* 235b, and Introduction to *Tikkunei Zohar* 17a.

This, then, is the matter of the “Three rulers above”. These are the three general organs (or vessels) for the *Nefesh*, *Ruach* and *Neshamah* of *Zeir Anpin* of *Atzilut*. The *Neshamah*, which is the aspect of the intellectual *sefirot* of *Chochmah* and *Binah* of *Zeir Anpin*, vests within the “Brain”, the *Ruach* vests within the “Heart”, and the *Nefesh* vests within the “Liver”. These organs (vessels) are the “letters” of the Lights of *Atzilut*, which refers to the matter of the four names, *A”v*, *Sa”G*, *Ma”H* and *Ba”N* of *Atzilut*.

These four names are called the organs (vessels) for the light of the ten *sefirot* of *Atzilut*, which limit the light and restrain it, because the organs (vessels) are made from the “thickening” of the lights, as stated in *Etz Chaim*.<sup>401</sup> As known, this is called, “The somethingness of the Light”, as it appears in an aspect of a “something”, with tangible existence. This will suffice for those of understanding.

(We find that there are two types of names of *A”V*, *Sa”G* etc. The first set of names is before the world of *Atzilut* within *Adam Kadmon*. The second set of names, which are the organs (vessels) that limit, is after the world of *Atzilut*. According to this, when a person directs his attention to the external names, his actual intention is **really** to the source of the lights. For example, a person who directs his attention to the aspect of the name *A”V*, the source of the light of *Chochmah* etc., automatically is also directing his attention to the organ (vessel) of *Chochmah*, causing it to be drawn down. This will suffice for those of understanding.

These are the Kabbalistic *Kavanot* (devotions or intentions) of the Names of HaShem during the eighteen blessings of the *Amidah* prayer. This is because, the source of the external limiting organs (vessels) which are the names of *Atzilut* is from the names of *Atzmoot HaMa’atzeeel*-The essential Self of the

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<sup>401</sup> See *Etz Chaim*, (*Shaar Ha’Akoodim*) *Shaar* 6, Chapter 3.

Emanator and the two levels are interdependent, as will be explained. This will suffice for those of understanding.) This, then, is the meaning of the statement, “He made ten *Tikkunim* (Fixings) which we call ten *sefirot*... to show... to conduct the worlds etc.”, because *Tikkunim* (Fixings) is the aspect of organs (vessels-*Kelim*) for the Lights (*Orot*) of the world of *Atzilut*.

By way of analogy: a “fixing” for the eye, so that its physical sight may spread further, may be accomplished through the means of eyeglasses. Likewise, the physical organ of the eye is the “fixing” through which the spiritual power of sight spreads forth, as is explained elsewhere. It is therefore understood that all aspects of the spreading forth of influence below can only come about specifically through the organs (vessels) which limit.

For example, it is through the organ of the brain, which grasps the intellectual concept that the concept may be drawn down to arouse emotions in the heart or to be expressed to another person. Similarly, it is through the means of the heart, which is the organ for the spiritual light of love and kindness that this light can come into the category of being influenced to a recipient. It is specifically because of this that the organs (vessels) are called *Tikkunim* – Fixings, because they “fix” the light so that it can be drawn down from the world of *Atzilut* to the world of *Briyah*. In other words, its sole purpose is only “to show” etc.

On the other hand, from the aspect of the Essential Light of the Emanator, the *sefirot* are called “Ten *sefirot* without whatness”, as explained above, and as explained elsewhere at length.

## Chapter Twenty Nine

Now, it must be understood even in the *Hitbonenut* – contemplation of the Lights and Vessels (*Orot V'Kelim*) of the world of *Atzilut* in a more particular manner, that the primary intent is only to understand the matter of “He and His life force are one, and He and His organs are one” - that, in truth, there is no difference between “He and His life force are one” and “He and His organs are one”. This is because even though the Lights are “*Bli Mab* – without whatness”, that is, they are intangible, while the organs (vessels) are in an aspect of “*Yesh* - somethingness” and are therefore tangible, nevertheless, from the angle of the Essence of the Emanator, He actually made the root for the existence of the organs (vessels) before making the root for the existence of the Lights.

The fact that the organ (vessel) comes about from the “thickening” of the Light poses no contradiction to this, since the root and source of the organs (vessels) preceded this. This source is called the “Simple Primal Matter – *Chomer Pasboof*” or “The *Heyulie* Matter” which precedes the “Form – *Tzoorab*” of the Lights.

The explanation of this matter is known and may be understood through the well known preface regarding the matter of organs (vessels) which actually limit. That is, there are two kinds of limitations (*G'vool*): The first is the essential potential power to limit. An example of this are the organs of the brain which limits or the eye which limits, and the like. However, this is still only in potential rather than in actuality. For example, in the hand there is the potential power to limit every physical movement before it actually limits any specific movement.

Now, although the actual revealed limitation is, literally, exactly like the spiritual potential power to limit of the hand, which is the root and source for the actual limitation, nevertheless, there is no comparison between the potential power to limit and the actual limitation itself. Firstly, one is spiritual and essential while the other is physical and separate from the essential self. Secondly, the potential power to limit is not actual limitation. Rather, the person limits his strength according to his will and choice and it is therefore not a limitation of necessity, that is to say, it is not that he does not have the power to spread forth further. Rather, he does not desire to spread forth further.

Therefore, this is only that which **makes** limitations while it itself is not truly limited. In other words, it is not like an actualized limitation, which is truly limited. (This is in accordance with what is explained elsewhere regarding the matter of the innerness of the organs (vessels) and the externality of the organs (vessels), as will be explained with the help of HaShem.) Through this it may likewise be understood regarding how it is in the upper realms, in the root and source of the organs (vessels) which limit the light. That is, we may understand the source and root of their power to limit, which is drawn from the same essential Self from which the lights themselves are drawn. For example, the source of the existence of the light of a desire is from the concealed essential source of all desires.

Now, the potential power to limit is also drawn from there, and limits the power to spread the light of the desire forth, so as not to spread forth further than desired. This is so that the “reasoning for the desire” could come about.<sup>402</sup> This is because

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<sup>402</sup> This is *Chochmah* of *Keter*, which is generally called the “hidden reasoning for the desire”.



if the power and the light of the desire would not cease, the “reasoning for the desire” could never come about.

This is controlled by the *Kav HaMidab*-The Measuring Line, which makes all the actual limitations of the lights. In the same manner it makes all the actual limitations of the organs (vessels) of the ten *sefirot* which limit and dictates how they will actually limit. However, their root and source is not the aspect of true limitation, but rather, it determines the type of limitation. (This comes from the *Kav HaMidab* – The Measuring Line, from the aspect of *Gevurah* of *Ohr Ein Sof*-Sterness of the Infinite Light. This is the power to gather in, which is similar to the power to spread out, since they are two lines of equal balance. This is because being that HaShem is “All Capable” (*Kol Yachol*) He therefore also possesses the power to limit (as explained elsewhere).<sup>403</sup>

It was explained above that this is the aspect of the *Reshimu* – Impression, which is the source of the limitations of the organs (vessels) of the ten *sefirot* of the world of *Atzilut*. The aspect of the *Kav* – Line, which is drawn from the *Reshimu* – Impression, is the source of all the Lights, as explained elsewhere at length.) Therefore, although the aspect of the organs (vessels) of the world of *Atzilut* actually limit through the aspect of the four names *A”v*, *Sa”G*, *Ma”H* and *Ba”N* which are called “Letters”, however, this is only due to the potential power to make limitations within the essential Self of the Emanator Himself. This, then, is the meaning of “He and His organs are one”, i.e. that the organs (vessels) come about from the power of the *Ein Sof* - The Infinite One Himself, in the same way that, “He and His life force are one”, in regard to the aspect of the Lights.

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<sup>403</sup> See *Avodat HaKodesh*, Section 1, Chapter 8. Also see *Derech Emunah* (by the same author, Rabbi Meir Ibn Gabai), Chapter 2.

(However, in truth, even the aspect of the organs (vessels) of the ten *sefirot* of the world of *Atzilut* are potential limitation (*Koach HaGvool*) rather than actual limitation (*Gvool B'Po'el*). It is only when the light and influence is limited to create “something” from “nothing” in the worlds of *Briyah*, *Yetzirah* and *Asiyah*, that they can be considered to be actual limitation (*Gvool B'Po'el Mamash*), as will be explained with the help of HaShem.)

According to the above, when one focuses his intention on the names of *A"v*, *Sa"G* etc., which are in an aspect of organs (vessels) which actually limit, this itself constitutes focusing his intention upon the source of the names of *A"v*, *Sa"G* etc., which are the source of the Light of the world of *Atzilut*. (This is the Name of the essential Self – *Shem Ha'Etzem*, which indicates the essential Self of the source, as previously explained.) In other words, one's intention is focused on the source of the existence of the organs (vessels), about which it states “He and His organs are one”, as explained above.

From this it is self understood that the statement, “He and His organs are one”, also applies to the above mentioned “Fixings”-*Tikkunim*. This is because the actual limitation (*Gvool B'Po'el*) is unified with the potential power to limit (*Koach HaGvool*), which brings about the actual limitation. This may be understood by way of analogy, from the potential power to limit of the hand which is unified and bound to the actual limitation of the movement, as mentioned above.

(This is most certainly true of the organs of the Brain, Heart and Liver which cannot yet be considered to be actual limitation (*Gvool B'Po'el*), as explained above. Rather, they limit and describe the Lights only so that they may be recognizable as a tangible existence. Nonetheless, the organs (vessels) are rooted in the essential Self just as the Lights are rooted in the essential Self. These two powers are equally balanced and literally have a single source, that source being the aspect of

*Ein Sof* - The Infinite One, literally. This is because just as the Infinite Light spreads down without limit, so too it exists above without end.

These two powers, i.e. the infinite ability to reveal and the infinite ability to restrain revelation are *Chessed* and *Gevurah* of *Atzmoot* – Kindness and Sternness of the essential Self. However, regarding the Lights and organs (vessels) as they are in their source, it is the reverse of how they are in their revealed aspect. This is because as they are revealed, the aspect of restraint - *Tzimtzum* is in the Lights, and the “kindnesses of spreading forth” is in the organs (vessels). This is because even though the organs (vessels) limit the Lights, nonetheless, all spreading down of influence comes about specifically through them.

However, in their source, the opposite is true. The restraint-*Tzimtzum* is in the *Reshimu*-Impression, which brings about potential limitation, while the spreading forth of kindnesses-*Chassadim* is in the lights, which comes about from the aspect of the *Kav*-Line. This is explained elsewhere, and will suffice for those of understanding.



## Chapter Thirty

From the above we may understand the statement,<sup>404</sup> “If You would withdraw from them all the names would remain as a body without a soul”. This refers to the aspect of the organs of the Brain, the Heart and the Liver, which by themselves are called “A body without a soul”. The soul refers to the aspect of the Lights of the *Nefesh*, *Ruach* and *Neshamah* etc. However, after having previously stated that the organs (vessels) come from the thickening of the lights, how then is it possible for there to be an organ (vessel) without light?

Rather, according to what was stated above that the source of the organs (vessels) preceded the source of the lights; therefore the organs (vessels) have their own existence, independent of the lights. Regarding this it states, “He and His organs are one”. (Accordingly, a person who directs his intentions to the four letter name of *HaShem*, such as during the eighteen benedictions of the *Amidah* prayer, should direct his intention to the source of the organ, which is the main aspect of the name, since “He and His organs are one”. This automatically brings about that the light is drawn to the organ (vessel), since,<sup>405</sup> “It is the nature of a man to pursue the woman”. This will suffice for those of understanding.)

Now, there are three levels of organs (vessels); the inner, the intermediary and the outer. The explanation of this matter is known, that corresponding to the nine *sefirot*, *ChaBa”D*, *ChaGa”T* and *NeHi”Y*, there are three kinds of organs (vessels): The innerness of the organs (vessels) is the aspect of the restriction of the light of *ChaBa”D* of the Light (*Ohr*). The intermediary aspect of the organs (vessels) is the restriction of

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<sup>404</sup> See Introduction of *Tikkunei Zohar* 17b.

<sup>405</sup> See Tractate *Kiddushin* 2b.

the *ChaGa”T* of the Light and the externality of the organs (vessels) is the limitation of the *NeHi”Y* of the Light.

This is the meaning of the verse,<sup>406</sup> “You conceal – *Atah Seter* (אתה סתר)”. The word *Seter* – Conceal (סתר) is a backwards spelling of the acronym *Rosh* – Beginning (ראש), *Toch* – Middle (תוך), and *Sof* – End (סוף),<sup>407</sup> because the main restriction and concealment of the Light is in the externality of the organs (vessels). Furthermore, in regard to the matter that the aspect of influence and the lowering of that influence to the recipients, comes about specifically through organs (vessels); there also are three levels.

The innerness of the organs (vessels) is the aspect of bringing down the Light of the influence of *ChaBa”D*. The Middle aspect is the bringing down and drawing forth of the Light of *ChaGa”T* and the Externality is the bringing down of the influence of *NeHi”Y*. By way of analogy, this is like the nine *sefirot* of the light of the quality of *Chessed* – Kindness, as it is limited within three kinds of “letters”.

The letters of Thought (*Machshavah*) is the aspect of the inner organ (vessel) for the *ChaBa”D* of *Chessed* – Kindness. The letters of Speech (*Deeboor*) is the intermediary organ (vessel) for *ChaGa”T* of *Chessed* – Kindness, and the letters of the Action (*Ma’aseh*) is the outer organ (vessel) for the aspect of *NeHi”Y* of the Light of *Chessed* – Kindness. In other words, this outer organ (vessel) is the power to actualize the kindness, to do it in actual deed. This actualization of the kindness has an organ (vessel) specific to it. Likewise, the love of the kindness has an organ (vessel) specific to it, and the intellect and reasoning of the kindness has an organ (vessel) specific to it.

In most cases, the intellect and reasoning of the kindness are entertained in one’s Thought (*Machshavah*), the love of the

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<sup>406</sup> Psalms 32:7

<sup>407</sup> See *Emek HaMelech, Shaar 12, Chapter 4*.

kindness is said in Speech (*Deeboor*) and the power to actualize the kindness is actualized in Deed (*Ma'aseh*). (However, when the Light of *Chessed* – Kindness comes to **actually** be expressed in the three types of Letters (*Otiot*) of Thought, Speech and Action, they are only called “Garments – *Levooshin*”. This is lower than the aspect of the organs (vessels) about which it states “He and His **organs** are one”, which is not the case with the Garments - *Levooshin*. Rather, this statement refers to the organs (vessels) for the *Nefesh*, *Ruach* and *Neshamah*, which are the Brain, the Heart and the Liver.

Now, in the organ of the Heart there are also three levels; inner, middle and outer, corresponding to the nine *sefirot*. There is the aspect of *ChaBa*”D of the emotional qualities of love or fear, which is called the “Intellect of the Emotions” (*Mooskal Shel HaMeedot*). This is in the right ventricle of the heart, within which light radiates from the brain of *Chochmah* which rules over the heart. The *ChaGa*”T of the love and fear is called the “Feeling” (*Moorgash*). This is the aspect of the intermediary vessel of the heart, which is the Spirit of Life (*Ruach HaChayim*) which beats in the left ventricle. This is drawn from the brain of *Binah* which is called “*Ruach*”.<sup>408</sup> This is the aspect of the vessel of the felt vitality of the emotions, when they become aroused.

The externality of the heart is the “Breath of the Chest” (*Havel HaChazeh*), which is the vessel for the natural reactions of the emotions. This corresponds to the aspect of *Nefesh*, i.e. the aspect of *NeHi*”Y of the heartfelt emotions. It is this level which radiates into the *Nefesh* which is “in the blood”, which, generally, is a vehicle for the *Ruach* of the heart.

Likewise, the aspect of the *Nefesh* in the Liver includes three levels; inner, middle and outer etc. The *Zohar* calls the inner level, “The Impression of Life – *Keesta D’Chayoota*”. This refers

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<sup>408</sup> Isaiah 29:24; See also *Tanya*, Chapters 5, 9 and 16.

to the aspect of the impression (*Reshimoo*) which remains of the aspect of the *Ruach* during sleep. This is the aspect of the intellect of *ChaBa*"*D* in their immature state (*Katmoot*), as they are in the *Nefesh*. The middle aspect of the *Nefesh* in the Liver is the arousal of the physical life force of the power of movement and feeling which is in the blood, "which is the *Nefesh*", such as the pulse of the hand. The outer aspect of the *Nefesh* is the aspect of *NeHi*"*Y* of the Liver, which sends the external life force to all of the limbs.

Now, the inner aspects may become separated, as explained elsewhere at length. This is to say that during the time of exile which is called "sleep", the radiance of *Malchut* of *Atzilut* which is the aspect of the soul of the worlds of *BY*"*A*, is only in an aspect of an "Impression of Life – *Keesta D'Chayoota*". It is only an **impression-Reshimoo** of the aspect of *Ruach* of the Heart of the "Upper Man-*Adam HaElyon*". This is because during the exile the Assembly of Israel is compared to a fetus. In other words, they are similar to a fetus whose head is folded between its knees, "three inside of three". This is to say that the Brains of *ChaBa*"*D* are concealed within *ChaGa*"*T* and *ChaGat* is concealed within *NeHi*"*Y*, as stated elsewhere.)

Now, regarding the matter of the Commandments (*Mitzvot*), which are called the two-hundred and forty-eight limbs of the King; as known, three times nine times nine, corresponding to the three levels of beginning, middle and end of the organs (vessels), equals two-hundred and forty-three, as previously mentioned. Now, with the inclusion of the five kindnesses which bring about growth, they are two-hundred and forty-eight.

The aspect of *ChaBa*"*D* is the light of the devotional intent in the performance of the commandment (*Mitzvah*). There is a specific inner vessel for this with a specific restriction and limitation. The aspect of *ChaGa*"*T* is the love and awe and the sublimation, for which there is an intermediary vessel etc. The



aspect of *NeHi"Y* is the aspect of the power to actualize, i.e. to only do the will of the King, for which there is an external vessel.

(Generally, these are called Intent – *Kavanah*, Blessing – *Brachah*, and Action – *Ma'aseh* or Unification – *Yichud*, Blessing – *Brachah*, and Holiness – *Kedushah*, which are called by the acronym *YaBo"K*. As is explained elsewhere at length, these are also represented by the matter of the Flesh (*Basar*), Veins (*Geedin*) and Bones (*Atzamo*) of every limb.) Now, the Five Kindnesses which bring about growth (*Heb Chassadim HaMagdeelim*) are the aspect of the general drawing down and revelation of the G-dly Light through the fulfillment of each particular commandment.

This is by way of the drawing down of the *Kav* – Line, which draws from the Source of all kindnesses, for “He waters the tree”, similar to the statement, “You fill all the names” etc. (Now, according to this, the statement, “They would remain as a body without a soul” becomes understood. This is because even the aspect of the “Body – *Goofa*”, with the aforementioned three organs, requires the radiance of the Infinite Light within the *Kav*, which “fills all the names”. This is because there is an independent source for the existence of the organs (vessels), as previously explained.

However, if this is the case, then why is this statement made dependent upon something which at first glance is not the essence of the matter, which is the statement “they will remain like a body without a soul”. However, since the essential matter of the organs (vessels) is that they correspond to the nine *sefirot* of the *Nefesh*, *Ruach* and *Neshamah* and it is because of the increase of the light that there is growth in the organs (vessels) in order for the light of the influence to be brought down, therefore, “If You would withdraw from them, they would remain as a body without a soul”. In other words, the organ (vessel) would remain like a body without a soul; i.e. it could

not spread forth, whatsoever. This will suffice for those of understanding.)

## Chapter Thirty One

Now, there is a great advantage of the aspect of the organs (vessels) over and above the aspect of the Lights. This is because there is a greater aspect of inter-inclusion in the organs (vessels) than in the lights. This is the main aspect of *Tikkun* – Rectification. For, as known, the main aspect of *Tikkun* – Rectification comes about because of the abundance of organs (vessels). Moreover, it is specifically by means of the external aspect of the organ (vessel), which is the aspect of *NeHi"Y*.

This is evidenced by the fact that we find that in some circumstances the light of *Chessed* – Kindness may radiate within an organ (vessel) of *Gevurah* – Judgment or that a light of *Gevurah* – Judgment may radiate within an organ (vessel) of *Chessed* – Kindness. If this is so, that the light may be exchanged to radiate within its opposite organ (vessel), if it is because of the light itself, then why can it not become inter-included and bound with a light which is its opposite and opposes it? For example, the light of the attribute of *Chessed* – Kindness will not tolerate the light of the attribute of Judgment (*Din*), whatsoever.

Rather, we must say that this inter-inclusion is because of the aspect of the organ (vessel) which has the ability to tolerate an opposite light which opposes it. This is because it is specifically in the organs (vessels) that the aspect and matter of the inter-inclusion of a thing with its opposite is possible. This is not the case in regard to the Lights. Similarly, in man, the main aspect of rectification is from the angle of his body. As we clearly observe with our senses in regard to the nature of man's organs, that each organ contains an inter-inclusion of its fellow organs,<sup>409</sup> to the point that it is possible to rectify a

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<sup>409</sup> See *Siddur, Shaar Nefilat Apayim* 91c. See also *Ma'amarei Admor*

lacking in one organ through healing a different organ. For example, for a problem in the eyesight, healing may be applied to the power of the nerves in the foot, since they include within themselves something of the nerves of the eye. However, in the case of old age and the like, in which the light and vitality of the brain becomes weakened to the point that one's sight becomes weakened, one cannot heal this through strengthening the power and light of the vitality of the **emotions** of the heart, even though the heart and brain are inter-included with one another. It is only through strengthening the **organ** of the heart that the organ of the brain may become strengthened so that the power of the intellect will radiate to a greater degree and he will thereby have a better degree of vision.

This is because there is not as much of a connection and inter-inclusion between the light of the intellect and the light of the emotions as there is between the organ of the heart and the organ of the brain. This is likewise the case in regard to the organ of the eye with the organ of the nose and the organ of the ear, and the like. It is for this reason that it is specifically from the angle of the aspect of the organ (vessel) that it is possible for its opposite light to radiate within it. This will suffice for those of understanding.

This may be further understood from our observation that the emotions of *Chessed* – Kindness and *Gevurah* – Judgment are opposites which literally oppose each other. Nonetheless, when these emotions come into an organ (vessel), such as actual thought, speech and action, it is possible for the light of *Chessed* – Kindness to radiate in a thought, speech and action that is its opposite. This is so since it is possible to think and speak and do the opposite of that which is in one's heart.

Similarly, a person can become angry in his heart against someone whom he loves in his heart or he may have mercy in his heart towards someone whom he despises etc. This is because the heart is prepared to become a receptacle for that which is its opposite, since there is a greater inter-inclusion of one thing and its opposite in the organs (vessels) rather than the lights. (The fact that in jubilation there is trembling and in wrath there is mercy, or the opposite, that in trembling there is jubilation and in mercy there is wrath, is all specifically due to the organs (vessels.))

We similarly find this matter in the six days of creation. The first day is the aspect of the *Chessed* – Kindness of “Let there be light”,<sup>410</sup> while the second day is the aspect of the *Gevurah* – Judgment of “Let there be a firmament”,<sup>411</sup> as it states in the *Zohar*,<sup>412</sup> “Each day has its function”. Nevertheless, in each day there is specifically an inter-inclusion of the other days, as known. This is because it is specifically when the light comes into the vessel which is called “day”, that an inter-inclusion of one thing with its opposite occurs. This is because, when the matter comes to be influenced in actuality, it is impossible that kindness will not have the aspect of judgment inter-included in it or that judgment will not have the aspect of kindness inter-included in it.

This is not the case, however, when the light and influence remains without a vessel, as of yet. An example of this is a *Halachic* legal ruling which is specifically for the purpose of practical application. Of necessity there will be an inter-inclusion of kindness within the judgment or of judgment within the kindness. However, this is not the case when the ruling is not necessarily for practical application. From all the above we find that the primary aspect of inter-inclusion is in

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<sup>410</sup> Genesis 1:3

<sup>411</sup> Genesis 1:6

<sup>412</sup> See *Zohar Vayigash* 205a, and *Emor* 94b.

the aspect of the externality of the organs (vessels), which relate to action. This will suffice for those of understanding.

However, at first glance there seems to be a contradiction to all this. This is because, in reality, the fact that the light is capable of radiating within its opposite organ (vessel) is because of the sublimation of the organ (vessel) to the light. This comes about by means of the aspect of the inner name of *Ma" H* which is the source of the aspect of the inter-inclusions in the lights, specifically from the radiance of the *Kav* – Line. It is specifically for this reason that the inter-inclusion is in the innerness of the organs (vessels),<sup>413</sup> rather than in the externality. This is because, as known,<sup>414</sup> one angel cannot perform two opposite missions. This is because all sending forth of influence comes about specifically from the externality of the vessels, which brings out the influence. This is similar to the external vessels of the “letters” and the like.

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<sup>413</sup> Parenthesis of the Mittler Rebbe: (An example of this is the devotional intent in the performance of the *Mitzvot*-commandments, which includes two opposites. This is similar to the matter of the *Atzamat V, Geedin* –Bones and Tendons etc. This is not the case, however, in the actual action.) This statement may be understood as follows: The devotional intent of Moshe Rabbeinu when he fulfilled the *Mitzvah*-commandment of *Tefillin* (phylacteries) was with complete pureness and holiness. However, the devotional intent of anyone else who is not on such a lofty level of holiness, may be a composite of good and evil, and not entirely pure etc. Nevertheless, in the actual external action of the mitzvah itself, the donning of *Tefillin* by Moshe, and the donning of *Tefillin* of even the simplest Jew, is literally equal. As explained in the previous chapter, the “bones – *Atzamat*”, “tendons – *Geedin*”, and “flesh – *Basar*” correspond to the devotional intent (*Kavanah*), the blessing (*Brachah*), and the action (*Ma'aseh*).

<sup>414</sup> See *Bereshit Rabba, Parsha 50:2*. It explains there that the reason that three angels were sent to Avraham (and to destroy Sodom etc) was because each angel had a specific mission, and one angel cannot perform multiple missions etc.

It is for this reason that “The face of the Lion is to the right etc.”,<sup>415</sup> and they are not capable of changing their function nor can they join together to exchange missions with each other. Because of this the *Zohar* states, “Each day specifically has **its own** function”. However, the explanation of the matter is that because the inner aspect of the organs (vessels) receives from the aspect of the inner pervading lights which become limited within the organ (vessel), therefore, when there is an inter-inclusion in the lights, there is an automatic inter-inclusion in the innerness of the organs (vessels). This is similar to the arousal and comprehension of the angels Michael and Gabriel etc.

However, the externality of the organs (vessels) receive from the aspect of, “The Potential Power to Limit-*Koach HaGvool*”, which is in an aspect of an encompassing light. There can therefore be two opposites as one within them, which is the aspect of the inter-inclusion of one thing with its opposite, specifically. This is similar to all miracles, which specifically take place in the aspect of the externality of the vessels, which is the performance of the miracle in actuality.

For example, every place in which a miracle is performed is a place which withstands a thing and its opposite simultaneously. This is to say that, at once, it includes that which is above nature within nature itself. An example of this is the transformation of the sea to dry land, and similarly, the fact that the place of the Holy Ark was not according to natural measurable dimensions, as is explained elsewhere.<sup>416</sup> Likewise, it is specifically from there that the source of divisions comes, to separate each thing unto itself.

This comes about due to of the aspect of the *Kav HaMidab* – The Line of Measurement in the Encompassing Light, since

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<sup>415</sup> Ezekiel 1:10

<sup>416</sup> See Tractate *Yoma* 21b.

it is the source of the organs (vessels) which limit. For this reason the primary aspect of rectification is specifically the aspect of the abundance of subdivisions. It is specifically because of the subdivisions that there can be an abundance of inter-inclusions of one thing with its opposite as one.

This is likewise the primary aspect of the “Man of Rectification” (*Adam D’Tikkun*), about whom it states,<sup>417</sup> “*Achor V’Kedem Tzartanee* – You have formed me back and front”, which refers specifically to formation (*Yetzirah*) in a body of substance (*Goof Chomer*). *Kedem* – Front, refers to the aspect of the simple substance (*Chomer Pasboot*) that preceded the form (*Tzoorah*), which is the light. This is in the source of the organs (vessels) which preceded the light. *Achor* – Back, refers to the aspect of the organ (vessel) of substance which follows the investment of the Light and Form etc. This will suffice for those of understanding. This is in accordance with the explanation of this matter elsewhere at length, (and should suffice for those of understanding.

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<sup>417</sup> Psalms 139:5



## Chapter Thirty Two

We now must understand the aspect of “the Upper Man” of the world of *Atzilut*, who is “upon the throne etc.”.<sup>418</sup> This is the aspect of *Zeir Anpin* of *Atzilut* which receives from the aspect of *NeHi”Y* of *Chochmah* and *Binah*. As known, this is the matter and aspect of the Emotions (*Midoi*) of the world of *Atzilut*, which is the primary source and root of the influence for the “source of the source” of the vitality of the worlds. Nonetheless, it itself is still the end of the world of the Infinite, since “He and His life force and organs are one”,<sup>419</sup> as previously explained. Therefore, even up to the aspect of the organs (vessels) of *Zeir Anpin* in the aspect of the externality of the *NeHi”Y* of *Zeir Anpin*, is still considered to be of the end of the world of the Infinite.

Now, the explanation of these matters may be understood in a manner of “From my flesh I shall behold G-d”,<sup>420</sup> because “Man was made in the image of G-d”,<sup>421</sup> as stated,<sup>422</sup> “Let us make man in our form and in our likeness”. Now, we observe in the soul of man, that its aspects of *Chayah* and *Yechidah* are the aspects of the encompassing lights, relative to the *Nefesh*, *Ruach* and *Nesbamah* and transcend the limitation of lights within organs (vessels). This is the aspect of the simple essential desire and pleasure which is in the aspect of the *Yechidah*, plus the aspect of the innerness and source of the intellect which is called *Maskil* and is the aspect of the encompassing light of the *Chayah*. They do not become limited within the organs (vessels) at all. It is only from *Chochmah*

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<sup>418</sup> Ezekiel 1:26

<sup>419</sup> See introduction to *Tikkunei Zohar* 3b.

<sup>420</sup> Job 19:26

<sup>421</sup> Genesis 9:6

<sup>422</sup> Genesis 1:26

down that the light is drawn into an organ (vessel). This is the aspect of the *Neshamah* which is within the brain, the *Ruach* within the heart etc.<sup>423</sup>

However, the light of the encompassing desire and pleasure nevertheless radiates from its concealment from the inner aspect of the light of *Chochmah*, within the *Nefesh*, *Ruach* and *Neshamah* which are within the three organs of the Brain, the Heart and the Liver. This is the revelation of the desire which comes into the revealed intellect and reasoning in the aspect of the brain of *Chochmah* which is called the Light of *Abba*. From there it is drawn down and spreads forth in *Binah*, which is comprehension.

From the comprehension (*Binah*) of the brain, the emotional arousal in the heart is drawn down. This is to say that the thirty-two chambers of the brain, which are called the “thirty-two pathways of *Binah*”, open up to become the intellect of *Zeir Anpin*.<sup>424</sup> This is because the Intellect (*Mochin*) divides into four, i.e. *Chochmah*, *Binah*, *Chessed* and *Gevurah*. Each one of these four has eight chambers within it, which totals thirty-two. It is for this reason that the heart is called *Lev* – Heart (לב), because its source is in the thirty-two pathways (ל"ב שבילין) which are the thirty-two chambers.

It is through them that *Da'at*, which includes *Chessed* and *Gevurah*, causes the light of the intellect of *Chochmah* and *Binah* to lean and be aroused either towards *Chessed* or *Gevurah*, i.e. towards merit or towards judgment. These are also called the emotions of the intellect, which are the seven lower *sefirot* of *Binah*, each of which includes seven. These are the fifty gates of *Binah*. However, all this is one related matter, except that the fifty gates of *Binah* still are within the comprehension of *Binah*, such as the “Kindnesses which are concealed within *Yesod* of

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<sup>423</sup> ...and the *Nefesh* in the Liver, as previously explained.

<sup>424</sup> See *Zohar (Idra Rabba) Naso* 128b, 129a & 136a.

*Imma*’.<sup>425</sup> In other words, this is the aspect of the arousal of love as it still is within intellect and comprehension. It is thus considered to be “concealed” and “hidden” within comprehension.

Afterwards, it comes out into revelation as an actual arousal of the attribute of love within the heart, which is called *Zeir Anpin*. In this fashion, the aforementioned thirty-two pathways come out in a revealed way to the heart from the concealed arousal of the brain, and it is for this reason that it is called “*Lev* – Heart”. This is in accordance with what is stated in *Etz Chaim*,<sup>426</sup> that the reason it is called “*Lev*” is because the thirty-two lights of *Abba* and *Imma* gather there. These are the thirty-two pathways. (These are the thirty-two times that it states, “*VaYomer Elokim* – and G-d said”, which refers to *Binah*, as it receives from *Abba*) as explained elsewhere at length.

Now, certainly, in order for there to be an arousal of an emotion in the heart from the concealed arousal of that emotion as it exists in the intellect and comprehension of *Binah*, there must first be an aspect of a *Tzimtzum*, concealment and gathering, which is called a withdrawal. (This is analogous to a seed decaying so that there can be a transformation from one state of being to a different state of being, as known.<sup>427</sup>) This *Tzimtzum*- lessening is the aspect of the “Narrowness of the Neck – *Meitzar HaGaron*” of *Binah* in which the arousal of the intellect becomes concealed, and is drawn down as an arousal in the heart through a transformation of its state of being. (This is similar to the aspect of the “Airy Membrane – *Krooma D’Avirab*” which conceals and separates between the

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<sup>425</sup> See *Likkutei Torah, Bamidbar* 6d.

<sup>426</sup> See *Etz Chaim*, Shaar 31 (*Shaar Partzufei Zu’’N*), Chapter 4. See also *Ma’amarei Admor Ha’Emtzaee, Dvarim*, Volume 3, page 994. This matter has already been explained in previous footnotes.

<sup>427</sup> (See *Tanya* 113a, and *Ma’amarei Admor Ha’Emtza’ee, Vayikra* Vol.2, Page 598.)

upper power which transcends intellect and the intellect, so that it may be revealed as the light of the intellect through a transformation of its state of being. It is also similar to the “Diaphragm – *Chatzzer HaKaved*” which divides and separates between the respiratory system and the digestive system in order to bring about a transformation of the state of being, as is explained elsewhere at length.)

Nevertheless, the emotions of the heart are patterned after the emotions of the intellect, literally. They are literally according to how they were aroused in the brain, without any deviation whatsoever, even to the “thorn of the letter *Yod*”<sup>428</sup>, as known. The only exception is that in the heart they come about through a transformation of their state of being according to the limitation and restraint of *Netzach* and *Hod* of *Binah*, which constitute the sending forth of the influence of the light of the essential comprehension for the sole purpose of arousing the emotions, as known.

Now, included in the emotions of the heart are the three levels of *ChaBa*”D, *ChaGa*”T and *NeHi*”Y. These are the “*Mooskal* – The Intellect of the Emotions”, the “*Moorgash* – The Felt arousal of the emotions” and the “*Mootba* – The Natural Response of the Emotions”, which were mentioned previously. Each of these consists of three vessels; inner, middle, and external, as explained previously at length.<sup>429</sup>

However, even the aspect of the externality of the vessels of *NeHi*”Y of the heart, which is the aspect of the arousal of the kindness and love of the heart as it comes to be expressed as influence to the outside, which is called *NeHi*”Y of the chest as it is expressed within the Thought, Speech and Action, which comes about through the externality of the organ of the heart, which is the aspect of the “*Mootba* – The Natural response of

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<sup>428</sup> To a hair’s breadth

<sup>429</sup>  $9 \times 9 = 81 \times 3 = 243 + 5$  (kindnesses) = 248 “Limbs” of *Zeir Anpin*.

the emotions” of the breath of the chest of *Zeir Anpin* of the world of *Atzilut*, about which it states,<sup>430</sup> “He and His organs are one”, is nonetheless all still in an aspect of Infinity (*Ein Sof*).

By way of analogy, this is similar to man below. When the essential desire, which is in an aspect of the encompassing light of the aforementioned *Yechidah* of the soul, radiates and comes into revelation in the brains of *Chochmah* and *Binah* to the point that it descends and constricts within the “smallness” of the brains of *Netzach* and *Hod* of *Chessed* as it is felt in the heart, which is the breath of the chest, we find that even there, the essential desire radiates. This is because, as we observe, the desire is felt even in the breath of the heart. This is called, “*Re’oota D’Leeba* – The Desire of the Heart”,<sup>431</sup> which is the fact that his heart lusts in a **felt** way for something good and loathes that which is bad and despised because of the absence of desire for it in the heart. This being the case, we find that there is an instantaneous unification and bond between the original source of the essential desire and the external breath of the heart, as if they are literally one thing.

Through this analogy we may understand the Upper Man, which is the aspect of *Zeir Anpin*. Regarding the heart of *Zeir Anpin* it states,<sup>432</sup> “And He said unto His heart”, thus causing it to lean toward Kindness. Likewise, a different verse states,<sup>433</sup> “And He saddened His heart”, thus causing it to lean toward Judgment, and the like.

We find that within the aspect of the externality of the vessel of *Netzach* and *Hod* of this heart, there is a radiance of the aspect of the simple essential desire of the essential Self of the Infinite Light which preceded the first *Tzimtzum*. (This aspect was mentioned previously in chapter ten in regard to the

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<sup>430</sup> See Introduction to *Tikkunei Zohar* 3b.

<sup>431</sup> See *Zohar VaYera* 100a.

<sup>432</sup> Genesis 8:21

<sup>433</sup> Genesis 6:6

aspects of *Yachid* and *Echad* etc., through the analogy of the essential desire for kindness as it exists within the essential self of the human soul etc.)

This being the case even up to the aspect of the externality of the heart of *Zeir Anpin* it is still completely considered to be the end of the World of the Infinite (*Olam HaEin Sof*). This is because “He and His organs are one” just as it is in man, whose heart is one with his essential desire. This will suffice for those of understanding.

## Chapter Thirty Three

From all of the above we understand the matter of a single *Hitbonenut*-contemplation of the many particulars which come together as one general overarching principle that includes them all. This is similar to the matter of “Whatever *HaShem* desires He has done in the heavens and the earth etc.”<sup>434</sup> The root of this “desire of *HaShem*” is rooted in the first source (which is called *Yachid* – Singular etc). This is the aspect of the essential *Heyulie* desire for kindness in the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*) which is an absolutely simple singularity. This desire for kindness is similar to the essentially good and kind nature embedded in the essential self of the soul (as explained above in chapter ten).

Once it arose in *HaShem*’s will and desire to bestow goodness in a particular way from this general *heyulie* light, this desire descended with a great chaining down. Nonetheless, all this was still within Himself and was still in the aspect of Infinity (*Ein Sof*) until this desire reached the aspects of *Netzach* and *Hod* of the externality of the organ of the “Heart”. In other words, it reached the external emotions (*Midot*) of *Malchut* of the Infinite (*Ein Sof*), even though as it is there, in *Malchut* of *Ein Sof* it completely transcends the aspect of limitations of lights within organs (vessels). Rather, it all is literally in an aspect of Infinity (*Ein Sof*) as “He estimated it within **Himself**”.<sup>435</sup>

Afterwards, there was a *Tzimtzum* withdrawal and it descended by means of the aspect of the Line (*Kav*) within the ten *sefirot* of Circles (*Igullim*) etc. until the aspect of *Keter* of *Adam Kadmon*.<sup>436</sup> Now, *Keter* of *Adam Kadmon* is the source of

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<sup>434</sup> Psalms 135:6

<sup>435</sup> See *Mikdash Melech* on *Zohar* 16a.

<sup>436</sup> See chapters sixteen, seventeen and eighteen.

the concealed desire (*Ratzon HaNe'elam*) which becomes revealed as the “desire for the desire” within *Keter* of *Atik Yomin* etc.<sup>437</sup> This desire then continued to descend until the aspects of the desire and pleasure within *Abba* and *Imma* and became limited within the revealed desire, intellect, and comprehension, which are the three upper *sefirot* of *Chochmah* and *Binah* etc.<sup>438</sup> It then continued to descend until the aspect of the seven lower *sefirot* of *Binah*. Then it continued until the aspect of the “immature brains – *Katnoot HaMochin*” of *NeHi”Y* of *Abba* and *Imma* as they vest within *Zeir Anpin*, as explained before.

From there it underwent further restraint (*Tzimtzum*) on the three levels of *ChaBa”D* and *ChaGa”T* of *Zeir Anpin* etc. until the aspect of the externality of the vessels of *Netzach* and *Hod* of *Zeir Anpin* which is the aspect of the “Breath of the Chest”. There, the descent of the light of the simple desire, which was included in the concealed Essence of the *Heyulie* desire for kindness, concludes.<sup>439</sup> Moreover, this entire chaining down (*Hishtalsbelut*), from the essential desire which arose hidden in the essential Self (*He'elem HaAtzmoot*) until it came to be felt in the breath of the heart, happens and is drawn down instantaneously, since “He and His life force and organs are one”. This means that “He” literally refers to the aspect of the essential Self of the Infinite Light (*Atzmoot Ohr Ein Sof*), whereas “His life force” refers to both the concealed and revealed aspects of the ten *sefirot* which are “like a flame which is bound to the coal etc.”<sup>440</sup>

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<sup>437</sup> See chapters nineteen through twenty four.

<sup>438</sup> See chapters twenty five and twenty six. (Also see chapters one through six.)

<sup>439</sup> Actually, this desire for kindness really continues all the way to this physical world where it comes into actual fruition.

<sup>440</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. This was also explained previously at length in chapter nineteen.



This continues until the aspect of the ten *sefirot* of *Zeir Anpin*. “And His organs” refers to the aspect of the organs (vessels) of *Zeir Anpin*. “Are one” means that all this is still in an aspect of Infinity (*Ein Sof*). This is because although the aspect of the organs (vessels) which limit the external emotions of the heart of *Zeir Anpin* are in the aspect of ultimate “smallness” compared to the exaltedness of the essential emotions of the aspect of *Malchut* of *Ein Sof*, they are, nevertheless, considered to be the aspect of the end of the beginning, as scripture states, “He calls out the generations from the beginning etc.”<sup>441</sup>. Their final conclusion is the aspect of the “immature” or “tiny” emotions of *Zeir Anpin*.

Because of this, *Zeir Anpin* is called “The Small Face”, since it is similar to the small face of a small child compared to the “Large Face”<sup>442</sup> of “an elder who has acquired wisdom”.<sup>443</sup> The one is completely intellectually immature while the other is completely mature. Nonetheless, they are equally in the category of man, except that one is considered to be an “immature person” while the other is considered to be a “mature person”. However, the form of how they are is the same.

This is because the emotions of a child are also according to intellect and concealed desire etc., except that it becomes revealed with total immaturity. However in a mature adult, his emotions are mature according to the breadth of his intellect and his very lofty and exalted desire. This is likewise the comparison between the immature emotions of *Zeir Anpin*, which are the emotions that are limited according to the immature intellect of *Netzach* and *Hod*, compared to the aspect of *Arich Anpin* which is called the “Large Face”.

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<sup>441</sup> Isaiah 41:4

<sup>442</sup> See Tractate *Chagigah* 13b.

<sup>443</sup> See Tractate *Kiddushin* 32b.

This is to say that *Arich Anpin* represents the mature countenance and brains of “an elder who has acquired wisdom” from the source of the concealed wisdom itself, which is higher than the “Airy Membrane (*Krooma D’Avira*)”. This is the aspect of the hidden intellect (*Sechel HaNe’elam*) which is in the concealed desire (*Ratzon HaNe’elam*), which is the root of the Emanated etc. In the same way, even the aspect of the emotions of the concealed desire and intellect of *Arich Anpin* are in the aspect of immaturity compared to the aspect of the even greater “man”, i.e. the aspect of *Adam Kadmon*, who is called “The Man of Creation”. (As known, *Zeir Anpin* is called “The Man of Action”, *Arich Anpin* is called “The Man of Formation” and *Adam Kadmon* is called “The Man of Creation”).<sup>444</sup>

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<sup>444</sup> The chaining down of the worlds (*Seder Hishtalshelut*) is a system which repeats itself, both in general and in particular. For example, the ten *sefirot* of every world also subdivide into ten *sefirot*, which further subdivide into ten *sefirot*, ad infinitum. This creates infinite worlds and realms, each different from the other, in that it is either more particular or more general. Likewise, the chaining down of the worlds repeats itself, so that there are general worlds and particular worlds, which, although are different, possess similarities and likenesses to the qualities they correspond to. In the “General Worlds-*Olamot D’Klaloot*”, there is also a scheme of four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a “duplicate” of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-“The Simple Determined Desire of the Essence”) is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of “something from nothing”, but is, rather, an emanation of the Essential Light of G-d. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation and is thus called “Man of Creation – *Adam D’Briyah*”. This is because the existence of *Adam Kadmon* comes about as a creation of something out of nothing, as explained before at length. *Atik Yomin* and *Arich Anpin* which are the two aspects of *Keter* of *Atzilut* are called “Man of Formation-*Adam*

In each of these there are ten *sefirot* in a concealed and revealed manner, as scripture states,<sup>445</sup> “For My glory, I have created, formed, and even actualized”. “For My glory” refers to *Malchut* of the Infinite (*Ein Sof*), “I have created” refers to *Adam Kadmon*, “formed” refers to *Atik Yomin* and *Arich Anpin*, and “actualized” refers to the aspect of *Zeir Anpin*, about whom it states,<sup>446</sup> “Let us make man in our image and in our likeness”).

This is analogous to the formation of lines which are made small representing something much bigger, such as how a map is patterned after planet earth. Nonetheless, this image contains everything in it. Nothing is missing, not even the amount of “the thorn of the letter *Yod*”, except that it is a very tiny scale model in which the form of a tiny line may be a five hundred *Parsa* long river on planet earth, and the like. Likewise, by way of analogy, are the immature emotions of an infant, compared to the emotions of an elder of seventy years.

This is similar to the ability of an adult to give birth to offspring who have a similarity to him etc. (This is in accordance with what is explained elsewhere regarding the matter of “*Bootzin Bootzin Mikeetphay Yediya* – “Small pumpkins are discernable when they burst forth from their sap etc.”<sup>447</sup>)

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*D'Yetzirah*”, and *Zeir Anpin* of *Atzilut* is called “Man of Actualization-*Adam D'Asiyah*”.

<sup>445</sup> Isaiah 43:7

<sup>446</sup> Genesis 1:26

<sup>447</sup> See Tractate *Brachot* 48a. The Talmud relates that as young children, Abaye and Rava were sitting before Rabbah and he asked them, “To Whom do we recite the blessing?” They answered, “To the Merciful One.” He retorted, “And where does the Merciful One dwell? Rava pointed upward to the ceiling. Abaye went outside and pointed up toward the sky. Rabbah said to them, “Both of you will grow up to be Rabbis”. The Talmud comments: This is an example of what people say, “Small pumpkins are discernable when they burst forth from their sap”. The

This is similarly the case in regard to the aspect of the emotions of the “Man” of the world of *Atzilut*. Even though they become revealed in a most diminished fashion (*Tzimtzum*) in comparison to the aspect of the emotions of *Adam Kadmon* and *Arich Anpin*, nonetheless, it is all one, except that it comes from the aspect of a most incredible length to a most incredible brevity. (This is the meaning of the verse,<sup>448</sup> “What is his name, what is his son’s name – *Mah Shmo, Mah Shem Bno*”. “What is his name – *Mah Shmo*” refers to the aspect of *Ma”H* of *Adam Kadmon*, and “What is his son’s name – *Mah Shem Bno*” is the aspect of *Zeir Anpin*,<sup>449</sup> as explained in several places.)

This, then, is the general *Hitbonenut*-contemplation of the verse, “Whatever *HaShem* desires He has done in the heavens and the earth etc.”. “Whatever *HaShem* desires” in the essential Self of the Infinite Light, literally, “He has done in the heavens-*Shamayim*”, which is the aspect of *Zeir Anpin*.<sup>450</sup> The word “*Shamayim* – Heavens” is made up of the two words “*Aish* – Fire” and “*Mayim* – Water”,<sup>451</sup> that is, *Chessed*-Kindness and *Gevurah*-Judgment of the immaturity of the world of *Atzilut*.

relevance of this analogy to our chapter is clearly understood, that even though *Zeir Anpin* is “small” and “immature” relative to that which is above it, nevertheless, it is the very same matter. That is, the emotions of the “heart” of *Zeir Anpin* are the very same emotions as *Arich Anpin* and *Adam Kadmon* etc., from which it receives. (See also *Siddur* (of the *Alter Rebbe*), *Erev Shabbat*, 164d, and *Ma’amarei Admor HaEmtza’ee, Kuntreisim* p.207.)

<sup>448</sup> Proverbs 30:4

<sup>449</sup> The name of 45 – *Ma”H* (מ"ה) corresponds to the six emotional *sefirot*. Thus, the words “*Mah Shmo* – What is His name” can be read “*Ma”H* is His name” and the words “What is His sons name – *Mah Shem Bno*” can be read “*Ma”H* is His sons name”. In other words, the emotions of *Zeir Anpin* of *Atzilut* are patterned and composed literally exactly according to the emotions of *Adam Kadmon* and higher.

<sup>450</sup> See *Zohar Beshalach* 62b, and *Idra Zuta, Ha’azinu* 288a.

<sup>451</sup> See Tractate *Chagiga* 12a, and *Sefer Yetzirah*, Chapter 1, *Mishnah* 11 and 12, and the commentaries there. Also see *Ma’amarei Admor*

(This matter is true even down to the aspect of the “*Shamayim* - Heavens” of the world of *Asiyah*-Action.) This is because, “Their beginning is imbedded with their end”,<sup>452</sup> from the *Chochmah* at the “top” of *Adam Kadmon* all the way to the *Chochmah* at the end, in the emotions of *Zeir Anpin*. (This also is the explanation of the verse,<sup>453</sup> “Blessed is HaShem, the G-d of Israel”. This refers to *Yisrael Sabba* which is the aspect of *Adam Kadmon*, about which it states, “I have created etc.”. Similarly, the verse,<sup>454</sup> “Hear ‘O Israel etc.” refers to the worlds of *Briyah*, *Yetzirah* and *Asiyah* in a general manner (*Klallut*).

(More particularly, “Whatever *HaShem* desires” in the emotions of the world of *Atzilut*, “He has done in the heavens and the earth” of the worlds *Briyah*, *Yetzirah* and *Asiyah*, all the way to the aspect of the physical constellations and planets which are the root of influence for the four categories of inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) within the physical world, all of which will be explained with the help of HaShem.)

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*HaEmtza'ee, Vayikra*, Vol.2, Page 498, and *Dvarim* Vol.4, Page 1,392 (א'שצב).

<sup>452</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 6 – “Their end is bound with their beginning and their beginning with their end”.

<sup>453</sup> See Samuel I, 25:32, and Kings I, 1:48, 8:15. (“*Baruch Havayah Elokei Yisrael*”)

<sup>454</sup> Deuteronomy 6:4



## Chapter Thirty Four

Now, in the aspect of *Zeir Anpin* of the world of *Atzilut* (Emanation) there are two levels, which are called *Yisrael* (Israel) and *Yaakov* (Jacob),<sup>455</sup> as known. We will now explain the various particulars and the levels in this. However, we must first understand that the reason it is called by the name *Yisrael* is “because you have ruled over *Elokim* etc.”. This is the matter of the name of *Ma”H* – 45 (מ"ה) which clarifies and rules over the name of *Ba”N* – 52 (ב"ן),<sup>456</sup> for it states,<sup>457</sup> “They are clarified with *Chochmah*”, and,<sup>458</sup> “It is in the power of the man to clarify”, and,<sup>459</sup> “It is the nature of man to conquer etc.”.

In order to explain these things we must first understand the difference between the aspect of *Yisrael Saba* (The Elder Israel) and *Yisrael Zoota* (The Little Israel).<sup>460</sup> The aspect of the emotional *sefirot* of *Chochmah* itself is called “*Yisrael Saba* – The Elder Israel”. Now, there are two levels in this: The first level is the emotions that are in the Light of *Abba* (*Ohr Abba*), and the second level is the emotions that are in the Hidden *Chochmah* (*Chochmah Stima’ah*). This is called “The First Man – *Adam Kadma’ā*” in the terminology of the *Zohar*.<sup>461</sup> Regarding

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<sup>455</sup> See *Etz Chaim (Shaar HaKelipot) Shaar 48*, Chapters 2 & 3.

<sup>456</sup> See *Etz Chaim (Shaar TaNT”A) Shaar 5*, Chapter 1. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.1, p.5, and Vol.2, p.573, and Vol.4, p.1213 (א'ר"ג).

<sup>457</sup> See *Zohar (Hechalot) Pekudei 254b*. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.1, p.295, and *Shmot*, Vol.2, p.321.

<sup>458</sup> See *Pri Etz Chaim (Shaar Tefilah) Shaar 1*, Chapter 7. Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, p. 543.

<sup>459</sup> See Tractate *Yebamot 65b*.

<sup>460</sup> See *Zohar VaYakhel 216a*.

<sup>461</sup> “*Adam Kadma’a* – The First Man” (which refers to the hidden *Chochmah* of *Arich Anpin*) should not be confused with “*Adam Kadmon* – Primordial Man” (which refers to the *Ratzon L’Ratzon* – Desire for the

this it states, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name”.

Now, the emotions which are lower than *Chochmah* intellect are called “*Yisrael Zoota* – The Little Israel”, for they are in an aspect of immaturity. This is because they come to be revealed through the diminishment and concealment of the main essence of the intellect. All that is revealed is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth to give rise and bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota* – The Little Kindness”. (This may be compared to the seminal drop which is in the brain of the father etc. Similarly, it states “What (*Ma”H*) is his son’s name” in reference to “*Yisrael Zoota* – The Little Israel”, which is drawn from the seminal drop of *Abba* (The Father) i.e. *Chochmah* etc., as known.)

Now from the aspect of *NeHi”Y* of *Abba*, influence is drawn into *NeHi”Y* of *Imma*. *NeHi”Y* of *Imma* is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness. However, the aspect of *NeHi”Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, of the heartfelt emotions. For, as is clearly observable, the reasoning and the intellect becomes abbreviated and withdrawn during the arousal of the heartfelt emotions. (This explains the matter of, “You shall see on the birthing stones”, i.e. that the thighs become cold during the time of birthing.<sup>462</sup> This is because the first *NeHi”Y* is withdrawn and a new *NeHi”Y* is drawn forth, as explained elsewhere.) This is called the aspect

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Desire), as previously explained.

<sup>462</sup> Exodus 1:16. See also Tractate *Sota* 11b, and *Etz Chaim (Shaar HaMochin) Shaar* 20, Chapter 3. See also *Biurei Zohar* (of the Mittler Rebbe) *Balak* 105b. See also *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.2, p.378.



of, “Breaking through *Yesod* of *Imma*” to give birth to the heartfelt emotion.

At first, the emotion of love is hidden and concealed, included in the intellect, like a fetus in the womb of its mother. However, after the heartfelt emotions are born they include the kindnesses (*Chassadim*) of *Abba* and the judgments (*Gevurot*) of *Imma* with all their general and particular aspects. Now, there are three levels in this: There is the aspect of “*Mochin D’Yenika* – The Intellect of Suckling”, the aspect of “*Mochin D’Gadlut Risbon D’Imma* – The Intellect of the First Maturation from *Imma*”, and “*Gadlut Sheni D’Abba* – The Second Maturation from *Abba*”, as known.

As known, the explanation of these things is that the emotions are in an aspect of a fetus, three within three. That is, only the externality of *NeHi”Y* is revealed. Included within them in a concealed manner are *ChaBa”D* and *ChaGa”T*. This is to say that these are only the instinctual nature of the emotions. Through suckling (*Yenikah*) they become developed and prepared to receive intellect. This is similar to a child whose limbs grow from suckling his mother’s milk, as known.

This continues until when he is six years of age he possesses intellect in his emotions, but in a very limited fashion. However, now his actions and ways have an aspect and degree of reasoning and intellect, and are not just the natural instinctive emotions which are only like those of an animal. This continues until he is nine years of age, at which point he is capable of procreation.<sup>463</sup> At this point he has an aspect of additional growth of his intellect, more than what is necessary for the emotions alone. Moreover, it is now possible for the beginning of an emotion which comes into being only according to intellect and reasoning and if the intellect dictates

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<sup>463</sup> See Tractate *Yevamot* 68a.

the opposite, then an opposite emotion will be born, until his emotions are entirely according to the dictates of the intellect.<sup>464</sup>

In contrast, prior to the age of nine he only had intellect according to the emotions which already were instinctively embedded in him, which he can have insight into. This type of intellect is also found in wild as well as domesticated animals, that they have insight in their natural emotions to find food and sustenance, except that in mankind this aspect is called “the animal of the speaker – *Chai SheB'Medaber*”. This will suffice those of understanding.

From nine years of age and up he is prepared for the second maturation which is from *Abba*. This is to say that now it is possible for the intellect to overpower the emotions (as explained elsewhere at length regarding the matter of, “From the pinnacles of the boulders etc.”<sup>465</sup>). Because of this he is capable of procreation, since now each *sefirah* of the emotions includes the nine *sefirot* of *ChaBa”D*, *ChaGa”T* and *NeHi”Y*. This is because when the aspect of the intellect of *ChaBa”D* of each emotion is developed, then automatically the aspect of *NeHi”Y* has the power to give birth to offspring, for the two are interdependent (as was explained at length above in chapter twenty six). When he was six years of age each emotion included only *ChaGa”T* and *NeHi”Y* and the intellect was very constricted, according to the limitations of the natural instincts of the emotions alone.

The second maturation is from the age of thirteen until twenty,<sup>466</sup> during which time he is capable of selling the movable properties of his father. This is the aspect of *Keter* and *ChaBa”D* of each emotion. In other words, this is the aspect of the active persuasion of the desire of each emotion, from higher than the intellect of that emotion etc. This stage of

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<sup>464</sup> See *Etz Chaim, Shaar 25, Drush 5.*)

<sup>465</sup> See *Biurei Zohar* (of the Mittler Rebbe), *Balak* 103d.

<sup>466</sup> See *Shaarei Teshuvah*, Vol.1, p.7a.

development continues until the age of twenty which is the maturity of the intellect of the emotions in their complete state. This is because now he knows how to sell the immovable properties of his father, i.e. with the brains of *Abba* (Father) which is the source of the emotions to transfer it from one domain to another etc. For example, this is like the changes he can make in the combinations of the letters of the intellect, which comes because of the root and source of the depth of the intellect in its essential source, specifically. (This is as previously explained<sup>467</sup> with the analogy of an outstandingly wise individual etc.)

This, then, is the aspect of “*Yisrael* – יִשְׂרָאֵל”, whose letters spell “*Li Rosb* – לִי רֹאשׁ”,<sup>468</sup> meaning “A head” and intellect “for me”, which are the aspects of *Keter*, *Chochmah*, *Binah* and *Da’at*. This is because then the intellect is in an aspect of a much more mature state and is capable of refining the aspect of *Ba”N*, which is the aspect of *Elokim*, as is known,<sup>469</sup> because, “from *Chochmah*”, i.e. from the inner aspect of the *Koach Ma”H* specifically,<sup>470</sup> which is from the aspect of *Keter* of *Chochmah* as it radiates within the emotions, “they are clarified”.

This is analogous to a very wise individual, that the more he knows the subject to the depth of the matter at its first source, the more he knows how to clarify and refine it to remove the errors etc. Likewise, his wisdom will stand by him so that he can support himself with his profession and profit from his work. This is called,<sup>471</sup> “His Torah learning is his profession”.

<sup>467</sup> See chapter twenty six. See also footnote 28 of this chapter.

<sup>468</sup> See *Pri Etz Chaim* (*Shaar HaLulav*) *Shaar* 29, Chapter 1. Also see *Ma’amarei Admor HaEmtza’ee*, *Vayikra*, Vol.1, p.75, and *Shaarei Teshuvah* 94d.

<sup>469</sup>See *Torat Chaim*, *VaYetze* 166a, footnote 9. Also see *Shaarei Teshuvah*, Vol.1, p.48c.

<sup>470</sup> See *Zohar* (*Raayah Mehemna*) *Tzav* 28a; 34a.

<sup>471</sup> See *Tractate Shabbat* 11a. Also see *Torat Chaim*, *Bereshit* 2c. (Also

This, then, is the explanation of the matter of “It is the nature of man to conquer etc.”, which is the aspect of the name of *Ma”H* – 45 (מ"ה) of *Chochmah* which refines the name of *Ba”N* – 52 (ב"ן) etc., and this is the meaning of “You have ruled over *Elokim*”. This will suffice those of understanding.

## Chapter Thirty Five

This, then, is the aspect of *Yisrael* (ישראל), i.e. “*Sar E-l* – The Ruler of *E-l*” (שר אל).<sup>472</sup> In other words, he is thus called because of the radiance of *Keter* within *Chochmah* which is called “*E-l*, the light of *Chochmah*”.<sup>473</sup> For, *Keter* is what overrules, as explained elsewhere regarding the meaning of the verse, “Because you have ruled etc.”.<sup>474</sup>

We must now understand the matter of the unification of *Yisrael* and *Leah* which is the unification of the emotions with thought, which is called *Leah*. In addition, we must also understand the unification of *Yaakov* and *Rachel* which is the unification of the emotions with speech.<sup>475</sup> However, we must first understand the difference between *Yisrael* and *Yaakov*. This is because the aspect of *Yaakov* is the aspect of *Tiferet* of *Zeir Anpin* of *Atzilut*, which is the attribute of Mercy.<sup>476</sup>

As known, the forefathers are “the chariot” of the supernal attributes.<sup>477</sup> *Avraham* is in the aspect of *Chessed* – Kindness<sup>478</sup>

<sup>472</sup> See *Pri Etz Chaim (Shaar HaKriyat Shma) Shaar 8*, Chapter 9. See also *Ma’amarei Admor HaEmtzaee, Hanachot 5577*, page 271.

<sup>473</sup> See *Zohar, Lech Lecha 94a; Tzav 30b and 31a; Acharei 65a*.

<sup>474</sup> See *Ma’amarei Admor HaZaken al Parshiot HaTorah*, Vol. 1, page 179. See also the *Ma’amarim* of 5563, Vol. 2, page 672 and on. See also *Shaarei Teshuvah*, page 114d. Also see *Etz Chaim, Shaar 3 Ch. 2*, and *Pardes Rimonim, Shaar Erchei HaKinuyim*, Section on “*Yaakov*”.

<sup>475</sup> See the *Siddur* (of Rabbi Schneur Zalman of Liadi) *Shacharit 60c*. See also *Etz Chaim (Shaar Ozen Chotem Peh) Shaar 4*, Chapter 1. See also *Siddur* (60c). See also *Ma’amarei Admor HaEmtzaee, Vayikrah*, Vol. 1, pg. 227.)

<sup>476</sup> See *Zohar Lech Lecha 87b, Zohar (Sitrey Torah) Vayetze 157b*, and Vol. 3, 302a. See also *Pardes Rimonim (Shaar Erchei HaKinuyim) Shaar 23*, section on “*Rachamim*” and “*Tiferet*”.)

<sup>477</sup> See *Bereshit Rabba, Parsha 47 and Parsha 82*. See also *Torat Chaim Noach 49d*, and footnote 42 there.

<sup>478</sup> See *Zohar Bereshit 47b*. See also *Ma’amarei Admor HaEmtzaee*,

of *Zeir Anpin*, *Yitzchak* is in the aspect of *Gevurah* - Judgment,<sup>479</sup> and *Yaakov* is the aspect of *Tiferet* – Mercy. Likewise, it is written,<sup>480</sup> “Give truth to *Yaakov*; Kindness to *Avraham* etc.”. Moreover, regarding the verse,<sup>481</sup> “And you shall give me a sign (*Of*) of truth”, it states in the *Zohar*,<sup>482</sup> “This is the letter (*Of*) *Vav* (ו)”. This is the aspect of *Yaakov* who is the middle line, “the middle beam...which passes through from one end to the other”.<sup>483</sup>

As known, the explanation of the matter is that the right line which consists of *Chochmah*, *Chessed* and *Netzach*, is negated by the left line which consists of *Binah*, *Gevurah* and *Hod*. For example, this is similar to how the attribute of judgment negates the attribute of kindness and limits its light. Likewise, the opposite is true, that kindness limits the light of judgment. We therefore find that both may cease. This cannot be called “Truth – *Emet*”, since the principle definition of truth is that it endures forever, as stated,<sup>484</sup> “The lip of truth will be established forever; but a lying tongue is but for a moment.” In contrast, falsehood is deceit (*Kazav* – כזב), as in the terminology,<sup>485</sup> “A spring of water whose waters fail” (*Y’Kazavoo Meimav* – יכזבו מימיו). As known, under such conditions the river which is drawn from the waters of the spring will cease. However, the quality of *Emet*-Truth, is that it endures forever. This is because it includes the two opposites of *Chessed* and

*Kuntreisim*, pg. 4.

<sup>479</sup> See *Pardes Rimonim* (*Shaar Erchei HaKinuyim*) *Shaar* 24, Chapter 3 (section on *Gevurah*).

<sup>480</sup> Micha 7:20

<sup>481</sup> Joshua 2:12

<sup>482</sup> See *Zohar Vayikra* 2a. See also *Sefer HaMaamarim* 5565, Vol. 1, pg. 368.

<sup>483</sup> Exodus 26:28. See also *Zohar Terumah* 175b. See *Zohar* Vol. 1, 146a.

<sup>484</sup> Proverbs 12:19

<sup>485</sup> Isaiah 58:11

*Gevurah* within itself. Therefore, nothing at all obstructs it or opposes it. Because of this, “its waters do not fail.”

This, then, is the meaning of the statement in the *Zohar* that “the letter of truth is the letter *Vav* (ו)” which is the middle line that includes both *Chessed* - Kindness and *Gevurah* – Judgment. This middle line is *Da’at*, *Tiferet* and *Yesod* (as stated previously in chapter twenty one).<sup>486</sup> Now, there is another benefit in the middle line of *DaTi”Y*<sup>487</sup> in that it does not undergo change from beginning to end. Just as it is in the beginning so is it in the end. It does not undergo change as a result of the length of being drawing down. This is because of the connection and unity that there is in its entirety, so that from beginning to end it is unified as a single entity. In this way it is like “the inner beam...which passes through”<sup>488</sup> from the highest end to the lowest end.

This is not the case, however, with the other two lines. That is, in the right and left lines there is no aspect of a connection and bond of each of the *sefirot* with the other *Sefirah* of that line. As a result of this, we do not find that their end is similar to their beginning. An example of this is the right line of *ChaCha”N*.<sup>489</sup> We find that in *Netzach* (Conquest) there is a qualitative diminishment of the light of the influence of *Chessed* – Kindness. This is likewise the case in regard to the *sefirah* of *Hod* (Splendor). As is known in regard to the explanation of the matter of *Netzach* and *Hod*, they are called, “The two branches of the Willow (*Aravot*), which lack flavor and scent”.<sup>490</sup> This is

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<sup>486</sup> See *Sefer HaMaamarim* 5708, pg. 182, Ch. 2 and on

<sup>487</sup> *Da’at*, *Tiferet*, and *Yesod*.

<sup>488</sup> Ex. 26:28; 36:33

<sup>489</sup> *Chochmah*, *Chessed*, and *Netzach*.

<sup>490</sup> *Vayikra Rabba*, *Parsha* 30. See *Zohar VaYechi* 220b and the *Mikdash Melech* there and also see *Zohar Balak* 193b. See also *Ma’amarei Admor HaEmtzaee*, *Bamidbar*, Vol. 5, pg. 1,868. See also *Shaar HaEmunah* 101b.)

because the radiance of the intellect ceases in them since *Chessed* (Kindness) is merely a branch of *Chochmah* (Insight)<sup>491</sup> and the principle intellect and reasoning of the kindness has already withdrawn and passed. The intellect only remains in the kindness in a way of *Tzimtzum* - lessening and concealment. Although it still possesses the intellect within itself in a concealed manner,<sup>492</sup> there is nonetheless a separation from the intellect and there is not such a great connection and bond between them. For example, it states,<sup>493</sup> “*Chessed* is the right arm”, i.e. this refers to the strength of the right arm which is separate from the brain etc.

Likewise, the aspect of *Netzach*, which is merely the victory of the commitment, is already more separate from the brains of *Chochmah*, since all that remains within it is a faint impression of the love and kindness of the heartfelt emotions. This is similar to the “right thigh”, which is separate from the kindness of the “right arm”, for there is no direct bond between the thigh and the hand. The same is true of the “left hand” and the “left thigh” which are the aspects of the left line of *BoGa”H*.<sup>494</sup> The *sefirot* of the left line are separated one from the other. Therefore, we will not find their beginning in their end. This is because of the cessation of the intellectual radiance, so that there can be a complete qualitative lessening and diminishment, as in the verse,<sup>495</sup> “And the hollow of Yaakov’s thigh was strained”. This is to say that he hit him in the aspect of *Netzach*, “in the sinew of the thigh-vein”,<sup>496</sup> to the point that the

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<sup>491</sup> See Chapter 21.

<sup>492</sup> See *Shaarei Teshuvah* 114b and on. See also *Ma’amarei Admor HaEmtzaee, Bamidbar*, Vol 5, pg. 1,867 and on; and *Nevi’im Uketuvim* pg. 179.

<sup>493</sup> See Introduction to *Tikkunei Zohar* 17a.

<sup>494</sup> *Binah, Gevurah* and *Hod*.

<sup>495</sup> Genesis 32:26.

<sup>496</sup> Genesis 32:33



external forces of impurity receive their sustenance from there. This is in accordance with the statement in *Zohar* regarding the thigh of a *Sota*.<sup>497</sup>

This also is the reason why regarding *Chessed* and *Gevurah* themselves it states,<sup>498</sup> “*Yishmael* came out of *Avraham*”, for he is the excess and dregs of the Kindnesses (*Chassadim*). It likewise states, “*Esav* came out of *Yitzchak*” referring to the excess and dregs of the Judgments (*Gevurot*).<sup>499</sup> However, *Yaakov* is the aspect of the middle line of *DaTi”Y*,<sup>500</sup> In this line there is a connection and bond between its beginning to its end, so much so that its end is found to be the same as its beginning, literally. (For example, as known, it is impossible for an erection to occur without *Da’at* (concentration and interest) which takes place in the head.<sup>501</sup> We, therefore, find that the aspect of *Yesod* and the aspect of *Da’at* in the brain of the head are bound together as if they are one entity.) This is because *Da’at*, which is an inner light, radiates and is bound up to the mercy of the heart. They are one at all times, literally.

This is similar to the statement in *Zohar*,<sup>502</sup> “*Moshe* is inside and *Yaakov* is outside”. This is the aspect of *Da’at*, which is the innerness of the emotions of mercy.<sup>503</sup> This is because the measure of mercy will literally be commensurate to the measure of *Da’at*. Moreover, whoever does not have *Da’at* is cruel, such as children, or the like. However, the more one increases his *Da’at*,<sup>504</sup> the more will he feel merciful. This is

<sup>497</sup> See *Zohar Mishpatim* 111b. Also see *Zohar Mishpatim* 111b and Numbers 5:21, 27.

<sup>498</sup> See Tractate *Pesachim* 56a

<sup>499</sup> See *Etz Chaim, Shaar* 31, Ch. 2.

<sup>500</sup> *Da’at, Tiferet, and Yesod*.

<sup>501</sup> See tractate *Yevamot* 53b.

<sup>502</sup> See *Tikkunei Zohar, Tikkun* 13 (28a), and *Etz Chaim, Shaar HaKlallim*, Chapter 8.

<sup>503</sup> See *Etz Chaim, Shaar HaKlallim*, Chapter 11

<sup>504</sup> Ecclesiastes 1:18

because, as explained elsewhere at length, there is no interruption whatsoever between *Da'at* and *Rachamim* (Mercy), as there is between the aforementioned aspects of *Chochmah* (Insight) and *Chessed* (Kindness).

Furthermore, there most certainly is a bond of the *Daat* with the influence of *Yesod*, which is the aspect of the connection of the influencer to the recipient. This connection comes about instantaneously from *Da'at*, as in the verse,<sup>505</sup> “And Adam **knew** Eve his wife; and she conceived and bore etc.”<sup>506</sup> This is in accordance with the statement in *Zohar Bereshit* regarding the verse,<sup>507</sup> “Let the waters under the heaven be gathered into one place”. This is the aspect of *Yesod*<sup>508</sup> in which all the influence gathers. It is thus called, “The ingathering of all the lights”.

This, then, is the aspect of the middle line, which is, “The inner beam which passes through... from one end to the other”. It is for this reason that the middle line is called “Truth – *Emet*” (אמת), which is made of the letters *Aleph* – א, *Mem* – מ, and *Tav* – ת. These letters are the first, middle, and last letters of the Hebrew *Aleph-Bet*,<sup>509</sup> for, as Truth is in its beginning, so is it in the end, this being the principle aspect of Truth. Because of this the sages stated,<sup>510</sup> “Yaakov did not die”, since,

<sup>505</sup> Genesis 4:1

<sup>506</sup> Parenthesis of the Mittler Rebbe: (There is an internal aspect of *NeHi”Y* which are the “Kidneys that give council”, and the innerness of *Yesod* is the “End of the body; the sign of the holy covenant”. The externality of *Netzach* and *Hod*, however, are “the two thighs”.) See Tractate *Brachot* 61a; introduction to *Tikkunei Zohar* 17a; *Tikkunei Zohar*, *Tikkun* 13 (29a).

<sup>507</sup> Genesis 1:9

<sup>508</sup> See *Zohar Bereshit* 18a & 33a.

<sup>509</sup> See *Bereshit Rabba*, *Parsha* 81:2. (For example:

א) ב'ג'ד'ה'ו'ז'ח'ט'י'כ'ל'מ'נ'ס'ע'פ'י'צ'ק'ר'ש'ת')

<sup>510</sup> See Tractate *Ta'anit* 5b

because of this very reason, death (*Mavei*), which is the root of the external shells (*Kelipot*) has no foothold whatsoever in the middle line. It is for this reason that it states, “You have ruled over *Elokim*” which is the aspect of *Ba”N*.

Now, this specifically refers to the aspect of *Da’at* and *Chochmah* which are in the head of *Yisrael* (ישראל) which spells “*Li Rosh* - a head for me” (לי ראש), as explained previously. Because of this the angel told him,<sup>511</sup> “*Yisrael* shall be your name”. However, this is not the case in regard to the aspect of *Yaakov*. This is because the aspects of *Netzach* and *Hod*, which are the “two thighs”, come from the powers of *Chessed* and *Gevurah* of *Avraham* and *Yitzchak*. Thus, for the reason stated above, he was able to hit him in the hollow of his thigh, which is the aspect of *Netzach* of the right line.

In contrast, regarding *Yisrael* it states,<sup>512</sup> “And also the *Netzach* of *Yisrael* does not lie etc.”. This is because *Yisrael* is the inner aspect of the emotions of *Chessed* and *Gevurah*, which is the aspect of *Da’at* of the middle line, about which it states, “For you have ruled etc.”. Likewise, the reason for the statement *Yaakov* did not die, is because it states,<sup>513</sup> “They die, but not in wisdom”. (Similarly, the Sages stated,<sup>514</sup> “*Yaakov* serves in the heights”, which refers to *Chochmah* and *Binah*, for “Great is *De’ah* since it was placed between two Divine Names”.<sup>515</sup> This is higher than the “chest”,<sup>516</sup> as explained

<sup>511</sup> Genesis 35:10

<sup>512</sup> Samuel I 15:29

<sup>513</sup> Job 4:21

<sup>514</sup> See *Zohar* Vol. 1, 133a.

<sup>515</sup> The verse (Samuel I 2:3) states, “*Ki E-l De’ot Havayah* – For the L-rd is a G-d of knowledges,” and places the aspect of *Da’at* (*De’ot*) between the two Divine names of “*E-l*” and “*Havayah*”. Thus, the Sages stated (Tractate *Brachot* 33a), “Great is *Da’eh* since it was placed between two Divine Names.” The *Maharsha* explains this statement of the Talmud to mean that the aspect of *Da’at* exists between the aspects of *Chochmah* and *Binah*.

elsewhere.) However, this is all in regard to the **source** of *Yaakov* which is much higher, in the aspect of the middle line of *DaTi"Y*, for the above mentioned reason.

However, in regard to the externality of the emotions of *Yaakov* it states, "He hit him in the hollow of his thigh", as explained elsewhere. This will suffice those of understanding.

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<sup>516</sup> The emotional *sefirot* of *ChaGa"t*

## Chapter Thirty-Six

Now, it is written,<sup>517</sup> “These are the offspring of *Yaakov*, *Yosef*”. *Yosef* is the aspect of *Yesod*,<sup>518</sup> which is the aspect of the “Upper Righteous One” (*Tzadik Elyon*).<sup>519</sup> He is also called “the small *Vav*” (*Vav Ze'ira*) etc.<sup>520</sup> Now, the explanation of these things is known regarding the matter of the verse,<sup>521</sup> “Yours, *HaShem*, is the greatness (*Gedulah*),<sup>522</sup> and the might (*Gevurah*), and the glory (*Tiferet*), the victory (*Netzach*), and the majesty (*Hod*): for all<sup>523</sup> that is in heaven and on earth is yours.” The Aramaic translation of this latter part of the verse is, “He unites the heavens and the earth”. This is the aspect of the light of the influence of *Yesod*, the Upper Righteous One, who is called “the life of the worlds.”<sup>524</sup>

By way of analogy, one who understands the light of an intellectual concept in and of himself, but does not have the power to bring the light of this concept forth to influence it outside of himself to a recipient, behold, this is still only the aspect of the essence of this influence, as it is in himself.

<sup>517</sup> Genesis 37:2

<sup>518</sup> See *Zohar*, (*Ra'ayah Mehemnah*) *Pinchas* 236a., *Zohar* at the beginning of *Parashat Noach*, *Pardes Rimonim*, *Shaar Erchey HaKinuyim* (*Shaar* 23) section on *Yosef*.)

<sup>519</sup> See *Shaarei Orah* 27a. Also see *Ma'amarei Admor HaEmtza'ee*, *Parashat Mekeitz* pg. 297-299

<sup>520</sup> *Yaakov* (*Tiferet*) is the “Big *Vav*”, *Yosef* (*Yesod*) is the “Small *Vav*” and is a lesser extension of the “Big *Vav*”. See *Zohar*, *Acharei* 74b.

<sup>521</sup> Chronicles I 29:11

<sup>522</sup> *Gedulah* equals *Chesed*-Kindness.

<sup>523</sup> *Yesod* is called *Kol-All*. See *Sha'arei Orah*, *Sha'ar Two* by Rabbi Yosef Gikatilia.)

<sup>524</sup> See *Zohar*, *Miketz* 193b. See the morning prayers, *Baruch SheAmar*. Also see *Siddur* (of The Alter Rebbe) pg. 86d. Also see *Pirush HaMilot* pg. 77c (עַזְרָא עֲזָרָא). Also see *Sha'arei Orah*, *Sha'ar Two*, by Rabbi Yosef Gikatilia.)

However, one who is capable of bringing it out as an influence and revelation to recipients is called the aspect of *Yesod*. He is called, “He who unites the heavens and the earth”, drawing forth influence from the influencer to the recipient.<sup>525</sup> This is as stated,<sup>526</sup> “Light is sown for the righteous”, and it states about light,<sup>527</sup> “And G\_d saw the light, that it was good”, just as the aspect of *Yesod* is called “Good – *Tov*” (טוב),<sup>528</sup> as in the statement,<sup>529</sup> “It is the nature of the good to bestow goodness” specifically to another.<sup>530</sup>

Thus, the aspect of *Yesod* is called “Righteous – *Tzadik*” and “Good – *Tov*”, as stated,<sup>531</sup> “Say of the righteous, that they are good,” and it states,<sup>532</sup> “For *HaShem* is righteous, He loves righteousness,” that is,<sup>533</sup> “to revive the spirit of the humble”, and as stated,<sup>534</sup> “*HaShem* is good to all.” (Moreover, the word “*Tov* – Good” (טוב) has a numerical value of seventeen,<sup>535</sup> i.e.

<sup>525</sup> See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz*, p.292. See *Ohr HaTorah, Parashat Masei*, pg. See *Tanya, Igeret HaKodesh*, Part 15, pg. 122b-123a

<sup>526</sup> Psalms 97:11.

<sup>527</sup> Genesis 1:3

<sup>528</sup> See *Zohar, Noach* 60a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 224. Also see *Sha'arei Orah, Sha'ar Two*, by Rabbi Yosef Gikatilia.

<sup>529</sup> See *Tanya, Shaar HaYichud VeHa'Emunah*, Ch. 4. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 5. Also see *Torat Chaim, Bereishit*, p. 30b and footnote 4 there.

<sup>530</sup> See *Tanya, Igeret HaKodesh*, part 15, pg. 122b-123a. Also see *Ma'amarei Admor Ha'Emtza'ee, Parashat Mikeitz*, p.292. Also see *Ohr HaTorah, Parashat Mikeitz*, pg. 1401-1403. Also see *Sha'arei Orah, Sha'ar two*, by Rabbi Yosef Gikatilia.

<sup>531</sup> Isaiah 3:10

<sup>532</sup> Psalms 11:7

<sup>533</sup> Isaiah 57:15

<sup>534</sup> Psalms 145:9

<sup>535</sup> See *Likkutei Torah (of the Arizal), Vayeshev*. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit*, pg. 294 and pg. 328. Also see *Shaarei*

ה"ה ו"ה, which are the first letters of the words of the verse,<sup>536</sup> “את השמים ואת הארץ” – The Heavens and The Earth,” that is, “He unites the heavens and the earth.” This is the aspect of the connection of the influencer to the recipient, as is known and as explained elsewhere.

The aspect of *Yesod* is also called “*Shalom - Peace*”<sup>537</sup> and “*Brit - Covenant*”, as the verse states regarding *Pinchas*,<sup>538</sup> “Behold, I give to him my covenant of peace.” This is in accordance with what is explained elsewhere regarding the difference between the innerness of *Yesod* of *Zeir Anpin*, which is *Yosef* and the externality of *Yesod*, which is the aspect of *Noach*<sup>539</sup> who is also called “righteous” and “perfect,”<sup>540</sup> as stated in the *Zohar*.<sup>541</sup>)

This, then, is the aspect of the “small *Vav*”,<sup>542</sup> which is the aspect of the collecting and gathering of the light and influence of the emotional qualities of *Yaakov*<sup>543</sup>, which were explained above. This, then, is the meaning of, “These are the offspring of *Yaakov*; *Yosef*”. That is, the aspect of the offspring i.e. influence of the emotions is through *Yosef* specifically<sup>544</sup>, which

*Orah* (of the Mittler Rebbe), pg. 170.

<sup>536</sup> Genesis 1:1; Jeremiah 23:24. Also see *Zohar Hashmatot*, 251a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 225.

<sup>537</sup> See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, p. 226.

<sup>538</sup> Numbers 25:12. Also see *Yalkut Reuveni, Parashat Korach, Dibur HaMatchil* כשקרא in which *Pinchas* is associated with the *Sefirah* of *Yesod*. See *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz*, pg. 293.

<sup>539</sup> See *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz*, pg. 292.

<sup>540</sup> Genesis 5:9

<sup>541</sup> See *Zohar*, beginning of *Parashat Noach*. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 225.

<sup>542</sup> See *Ma'amarei Admor HaEmtza'ee, Kuntreisim, L'Habin Shoresht Inyan Chevley Moshich*.

<sup>543</sup> i.e. *Zeir Anpin*.

<sup>544</sup> i.e. *Yesod*.

is the “Light” that is “sown for the Righteous” who receives from and is thus called the “Eighteen Worlds” (*Chay Almin*).<sup>545</sup>

Furthermore, it is written,<sup>546</sup> “The righteous man shall flourish like the palm tree and grow great like a cedar in the Lebanon.” For, the source of *Yesod* of *Zeir Anpin* is in *Yesod* of *Arich Anpin* and *Atik Yomin* which transcend the intellect.<sup>547</sup> For, “their beginning is bound with their end”<sup>548</sup> for *Yesod* is called,<sup>549</sup> “the extremity of the body.”<sup>550</sup> It is for this reason that the principal pleasure is felt specifically at the end of the influencing, as is known regarding the matter of,<sup>551</sup> “And by the seventh day G\_d had ended His work which He had done etc.”<sup>552</sup> (This is also the meaning of the verse,<sup>553</sup> “And *Yosef* was well built and good looking.” That is<sup>554</sup> “His appearance resembled the beauty of *Yaakov*” – which is the aspect of *Tiferet* of *Zeir Anpin* – “And the appearance of *Yaakov* resembled the beauty of *Adam Kadma’a* (The Primal Man),”<sup>555</sup> – which is the aspect of *Arich Anpin* and *Adam Kadmon* etc.)<sup>556</sup>

Now, regarding the words of the aforementioned verse, “These are the offspring – *Eileh Toldot*” (אלה תולדות); this refers

<sup>545</sup> See *Tikkunei Zohar* (*Tikkun* 18) 31b; 33a. Also see *Pardes Rimonim*, *Shaar* 3, Ch.5 and *Shaar* 15, Ch. 2. Also see *Torat Chaim*, *Parashat Noach*, pg.53:a and *Ma’amarei Admor HaEmtza’ee*, *Shmot* volume II, *Parashat Zachor*, pg.499a. Also see *Siddur HaAri’zal*, *Kol Yaakov* by Rabbi Yaakov Koppel, *Kavanat HaLulav*.

<sup>546</sup> Psalms 92:13

<sup>547</sup> See *Pirush HaMilot*, Chapter 133.

<sup>548</sup> See *Pirush HaMilot*, chapter 76.

<sup>549</sup> See Introduction to *Tikkunei Zohar* 17a.

<sup>550</sup> See *Ma’amarei Admor HaEmtza’ee*, *Kuntreisim*, pp. 225-226.

<sup>551</sup> Genesis 2:2. Also see *Siddur* (of the *Alter Rebbe*) *Shaar HaMilah* 139b. Also see *Likkutei Torah* (of the *Alter Rebbe*), *Tazria* 20d.

<sup>552</sup> See *Ma’amarei Admur HaEmtza’ee*, *Kuntreisim* pgs. 227-232)

<sup>553</sup> Genesis 39:6

<sup>554</sup> *Bereshit Rabba*, *Parsha* 84.

<sup>555</sup> See Tractate *Bava Basra* 48a.

<sup>556</sup> See *Pirush HaMilot*, chapters 75-76.



to the aspect of the “six directions” of *Zeir Anpin* each of which also includes six, thus totaling 36 which is the numerical value of the word “אלה” (“these are”).<sup>557</sup> However, there can be no “offspring” without an additional influence of new intellect from *Abba* and *Imma* which is brought about by means of the maturation of *Keter*, *Chochmah*, *Binah* and *Da’at* of *Zeir Anpin*, as previously explained. (In the above, we again observe the aspect of a single *Hitbonenut* contemplation that includes many particulars in one general point, i.e. from *Yesod* of *Malchut* of the Infinite (*Ein Sof*) until the aspect of *Yesod* of *Zeir Anpin*. (This is similar to the manner previously described regarding *Zeir Anpin* in general, which is the end of the world of the Infinite.)

This is in accordance with what is written regarding King Solomon,<sup>558</sup> “He spoke of trees, from the cedar tree that is in the Lebanon to the hyssop that is in the wall.” The words “from the cedar tree that is in the Lebanon” refers to the simple essential pleasure that is in the essential Self of the Infinite Light when the desire of “I will rule” arose in His simple will. The words “to the hyssop that is in the wall” refers to the aspect of the “small *Vav*”, i.e. the immaturity of *Yesod* of *Zeir Anpin*, in its influencing and union with *Malchut* which is called “the wall.”<sup>559</sup> This is as stated,<sup>560</sup> “Then he turned his face to the wall and prayed etc.,” and likewise it states,<sup>561</sup> “Pray, let us make a loft with a wall etc.,”<sup>562</sup> which refers to *Malchut*, as stated in the *Zohar*.

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<sup>557</sup> See also *Likkutei Torah* (of the *Alter Rebbe*), *Pikudei* 4c. Also see *Torat Chaim*, *Noach* 56b, and footnote 15 there.

<sup>558</sup> Kings I 5:13

<sup>559</sup> See *Zohar Vayechi* 228b; *Terumah* 133a

<sup>560</sup> Kings II 20:2

<sup>561</sup> Kings II 4:10

<sup>562</sup> See *Zohar*, part one, p. 228. Also see *Ma’amarei Admor HaRaShaB*, of the years 5643-5644, pg. 310)

This, then, is the meaning of, “The righteous man shall flourish like the palm tree,” that is, he ascends to the “seventy years”<sup>563</sup> of *Adam Kadmon*<sup>564</sup> and there “he will grow like a cedar in the Lebanon” in an aspect of limitlessness (*Ein Sof*), literally. This will suffice those of understanding.) (It is also explained elsewhere that *Yosef* is called<sup>565</sup> “an orphan from his mother”, but not from his father. The letters of the word “orphan – *Yatom*” (יתום) form an acronym for the words of the verse, “And *Yosef* was well built and good looking – יפה תאר יפה מראה.”<sup>566</sup>

Now, the reason that “he is an orphan from his mother” is because the aspect of *Yesod* of *Imma* is short<sup>567</sup> and withdraws and is concealed during the birth of the emotions. For, as is clearly observable, the intellect withdraws with the arousal of the emotions. It is for this reason that it states that *Binah* only spreads forth until *Hod* of *Zeir Anpin*, but not until *Yesod* of *Zeir Anpin*.<sup>568</sup> That is, it only spreads forth until it causes the aspect of the acknowledgment (*Hoda'ab*) which comes about because of the intellect. However, it does not spread forth until *Yesod* of *Zeir Anpin*, which is the aspect of the essential connection of the heart within which there is a glimmer from the aspect of *Yesod* of *Abba*. That is, the aspect of *Yesod* of *Abba* is the aspect

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<sup>563</sup> See *Zohar Vayikra* 16a; 24a. Also see *Ma'amarei Admor HaEmtza'ee*, *Shmot* Vol. 1, pg. 225.

<sup>564</sup> See *Zohar Vayikra* 16a.

<sup>565</sup> See *Etz Chaim (Shaar HaTzelem)*, *Shaar* 23, Ch. 3. Also see *Biurei Zohar*, *Tisa* 54c. Also see *Ma'amarei Admor HaEmtza'ee Bereshit* pg. 294, and *Na"Ch* pg. 118.

<sup>566</sup> See *Ma'amarei Admor HaEmtza'ee*, *Parashat MiKeitz* pg. 293-294. Also see *Etz Chaim*, *Shaar HaKlallim*, Ch. 4.

<sup>567</sup> See *Etz Chaim*, *Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee*, *Na"Ch* 118.

<sup>568</sup> See *Zohar (Raaya Mehemna) Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee*, *Bereishit* p. 222.

of the connection to the essential light of the concept, prior to its investment within the comprehension. Regarding this it states,<sup>569</sup> “My heart has seen much wisdom etc.,” i.e. this is the sight of the intellect within the heart of flesh, in *Yesod* of *Zeir Anpin*, specifically.

It is the aspect of the sublimation which is drawn forth in the breath of the chest and heart, and as stated in *Ra'aya Mehemna*,<sup>570</sup> “With the eye of the intellect, which is in the heart, one can see everything.” This is because the *Yesod* of *Abba* is longer than that of *Imma*,<sup>571</sup> and is drawn forth until *Yesod* of *Zeir Anpin* even after the light of *Binah* is withdrawn. Thus, *Yesod* of *Zeir Anpin* is called “an orphan from his mother” but not from his father etc., as is explained elsewhere at length.<sup>572</sup> This is also the matter of, “These are the offspring of *Yaakov*,” i.e. the seminal drop of *Yesod* of *Abba Yaakov* is the source of the aspect of “*Yosef*,” i.e. *Yesod* of *Zeir Anpin*. This will suffice those of understanding.)

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<sup>569</sup> Ecclesiastes 1:16

<sup>570</sup> See *Zohar (Ra'aya Mehemna) Mishpatim* 116b.

<sup>571</sup> See *Etz Chaim, Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na"Ch* 118.

<sup>572</sup> See *Ma'amarei Admor HaEmtza'ee, Na"ch*, pg-118-119



## Chapter Thirty Seven

We must now understand the matter of the unifications of *Yisrael* and *Yaakov* with *Leah* and *Rachel*. As known, the explanation of the matter of *Leah* and *Rachel* is that they are the matter of thought and speech.<sup>573</sup> This is the matter of the two *Heb*'s (ה) of the four letter name of HaShem (יה"ו"י).<sup>574</sup> This is in accordance with what the *Zohar* states<sup>575</sup> that in the Song of Songs, “Solomon explains regarding two females”, as in the verse,<sup>576</sup> “Come with me from Lebanon my bride etc.” In other words, the first *Heb* (ה) of the four letter name of HaShem corresponds to<sup>577</sup> “The name of the big one was *Leah*”, whereas the second *Heb* (ה) corresponds to, “the name of the little one was *Rachel*.”<sup>578</sup>

However, we must first explain the matter of,<sup>579</sup> “The voice is the voice of *Yaakov*,” for there is an inner unheard voice and an outer heard voice.<sup>580</sup> Since, as known regarding the verse,<sup>581</sup>

<sup>573</sup> See *Siddur* (of the *Alter Rebbe*) *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, pg. 103. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Ch. 1. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 1, pg. 227. Also see *Shaar HaEmunah* pg. 95b.

<sup>574</sup> See *Zohar* (*Ra'aya Mehemna*) *Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereshit*, pg. 222.

<sup>575</sup> See *Zohar* (*Idra Zuta*) *Ha'azinu* 290b. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 428.

<sup>576</sup> Song of Songs 4:8

<sup>577</sup> Genesis 29:16

<sup>578</sup> See *Torat Chayim, Prashat VaYeitzeh*, pg. 168c.

<sup>579</sup> Genesis 27:22

<sup>580</sup> See *Zohar Bereshit* 50b. Also See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 308. (This is stated in many places in the name of the *Zohar*. See *Sidur* (of the *Alter Rebbe*) *Shaar HaLulav* 264d; *Biurei Zohar, Balak* 107c; *Sefer HaMaamarim* 5668, Vol. 1, pg. 253; *Pirush HaMilot*, Ch. 30; *Sidur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 181b;

“Day to day speech streams forth – יום ליום יביע אמר”; that the word for speech - “Omer – אמר” is an acrostic for “Fire – *Aish*” (אש), “Water – *Mayim*” (מים), and “Air – *Ruach*” (רוח), i.e. *Chessed*, *Gevurah* and *Tiferet* (Kindness, Sternness and Compassion). This is to say, just as the physical voice is composed of the physical qualities of fire, water, and air, so likewise the breath of the heart itself includes the spiritual qualities of fire, water and air.<sup>582</sup> These are the aspects of *Chessed*, *Gevurah*, and the intermediate quality of *Tiferet* which is the air (or vapor). In other words, this corresponds to the aspects of the constriction and spreading forth of the spiritual breath of the heart.

For example, when a person is happy in his heart then there is an aspect of the spreading forth of light and vitality in his heart. This is the breath of the Kindnesses (*Chassadim*). In contrast, when he is depressed there is an aspect of breath of constriction and withdrawal. This is the aspect of the breath of Judgments (*Gevurot*). The intermediary between the two, *Chessed* and *Gevurah*, is the spiritual breath which is an intermediary composite of both *Chessed* and *Gevurah*. This is like the air or vapor (*Ruach*) of the physical breath which is an intermediary composite between fire and water.

As known, thirst results from the element of fire (*Aish*).<sup>583</sup> Similarly, regarding the physical voice it states,<sup>584</sup> “My throat was raspy,” which comes about due to an intensity of the

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*Torah Ohr, Bereishit 6d; Likkutei Torah, Netzavim 47b, and Shir HaShirim 12b and more.)*

<sup>581</sup> Psalms 19:3. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 472.

<sup>582</sup> See *Zohar (Ra'aya Mehemna) Bo*, 43b; *Tetzaveh* 184b. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 651. Also see *Torat Chaim, Bereishit 39d*, and footnote 26 there.

<sup>583</sup> See *Tanya Ch. 3*

<sup>584</sup> Psalms 69:4

element of fire in the breath of the heart. The opposite of this is a clear resonating voice from the element of water (*Mayim*) of the breath of the heart. The intermediary, which is the vapor (*Ruach*), is an admixture of the two.

This is likewise true of the emotions conveyed in the intermediate voice which contains an admixture of both joy and bitterness or sadness. It is called, “A delightful voice to the soul”; which specifically depends on the proportions of spiritual admixture in the breath of the heart.<sup>585</sup> Similarly, the spirit of life and vitality in the right and left ventricles of the heart is in a constant state of “running and returning” (*Ratzon V'Shoon*) with the heartbeat, as known that this too is in an aspect of constriction and spreading forth. (However, here the opposite of the above takes place. For, when the life force and vitality enters the heart from the brain then the heart contracts to receive it. On the other hand when the life force exits, then the heart spreads forth.

This is because the vitality is specifically in a manner of “running and returning” etc.,<sup>586</sup> as explained in medical books.) Now, all of the above is called “The voice that is heard” in speech, i.e. the aspect of the vapor and breath of the speech. This is the aspect of the “voice – *Kol*” and “speech – *Diboor*” which is mentioned in many places in the *Zohar*.<sup>587</sup> This is the aspect of the unification of *Yaakov* and *Rachel*. In other words, it is the aspect of the drawing forth of the emotions of the heart that come into an aspect of the vapor and breath of the

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<sup>585</sup> See *Torat Chaim Bereishit*, 39d.

<sup>586</sup> This is also in accordance with the verse, “The *Chayot* angels were running and returning.” (Ezekiel 1:14) Although in this verse the word “*Chayot*” (חיות) refers to the Angels who are called “*Chayot HaKodesh*”, nonetheless, the word “*Chayot*” (חיות) can also be translated as “life force” or “vitality” (*Chayoot*).

<sup>587</sup> See *Zohar Bereishit* 36a, 50b; *Noach* 74a; *Vayera* 98a; *Toldot* 142a, and other places etc.

heart, which is composed of the spiritual qualities of fire, water and air, until it reaches the aspect of the voice of speech.

Now, the aspect of the power of speech is drawn from the cavity of the lungs in the cardiovascular system<sup>588</sup>, and is called<sup>589</sup> “the speaking spirit” (*Ruach Memalela*). (This, then, is the meaning of the statement in *Etz Chaim* that *Keter* of *Nukvah* of *Zeir Anpin* adheres to the chest of *Zeir Anpin*.<sup>590</sup> This is also the meaning of the verse,<sup>591</sup> “Forever HaShem, your word stands in the heavens.” It is also in accordance with what is explained elsewhere regarding the verse,<sup>592</sup> “*Mimtzo Chaftzecha V’Daber Davar*,” that the source of the power of speech is drawn from the breath of the heart of *Zeir Anpin*.

It is clearly observable that if a person’s heart is depressed and withdrawn into itself then his speech will be minimal, whereas when his heart spreads forth with joy his speech will be expansive. This is because the power of speech is dependent upon the breath of the voice in the heart itself.<sup>593</sup>) Now, as long as it has not been drawn forth from the breath of the heart into speech, as in,<sup>594</sup> “The heart did not reveal to the mouth,” then the word of the King has not yet been actualized and brought out from “nothing” to “something”, whatsoever. This is similar to the statement,<sup>595</sup> “However, *HaShem* did not declare who will be righteous and who will be wicked.”<sup>596</sup> This

<sup>588</sup> The lungs are considered to be part and parcel of the cardiovascular system.

<sup>589</sup> See *Targum Unkelos* to Genesis 2:7.

<sup>590</sup> *Keter* of *Malchut*, which represents the desire to speak, is rooted in the emotions, in other words “the chest of *Zeir Anpin*”. See *Etz Chaim* (*Shaar Mochin D’Tzelem*) *Shaar* 26, Ch. 3.

<sup>591</sup> Psalms 119:89

<sup>592</sup> Isaiah 58:13

<sup>593</sup> See *Ma’amarei Admor HaEmtza’ee, Vayikrah*, Vol. 2 pg. 652.

<sup>594</sup> See *Midrash Tehillim* 89:1. See also *Kohelet Rabba, Parsha* 12:10

<sup>595</sup> See Tractate *Niddah* 16b.

<sup>596</sup> See *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol. 1 pg. 223. Also



is because speech is already an actualization, as stated,<sup>597</sup> “For He spoke, and it was; He commanded, and it stood fast.” Similarly, it states,<sup>598</sup> “The word that issued from My mouth shall not return unfulfilled, but it shall accomplish that which I please etc.”

However, while it is still in the “heart” of *Zeir Anpin* it can still be overturned from Judgment (*Din*) to Kindness (*Chessed*), as in the verse,<sup>599</sup> “And *HaShem* repented that He had made man on the earth, and it grieved Him in His heart etc.” It then states,<sup>600</sup> “And *HaShem* said in his heart, I will not again curse the ground any more for man’s sake etc.” This is the aspect of *ChaGa”T*<sup>601</sup> of the breath of the heart of *Zeir Anpin* that comes forth and unites with speech, which is called the revealed world, as known. This will suffice those of understanding.

Now, there is an aspect of an inner voice that is altogether not heard in speech. This is the aspect of the intellect within the emotions of *Chessed* and *Gevurah*. For example, this is like the Love (*Ahavah*) and Fear (*Yirah*) which transcends the aspect of the spirit of vitality (*Ruach HaChayim*) that is in the heart, like the **essential** joy and love of kindness or the **essential** anger and judgment of fear and trepidation. These are much more spiritual, even more than the spiritual compositions of fire, water and vapor mentioned above, which comes to be composed in the physical heart.

Now, although this itself has a composition of the aspects of fire, water and air – which are the aspects of *Chessed*, *Gevurah* and *Tiferet*, nevertheless it is within the **inner** aspect of the

see *Torat Chaim*, *Bereishit* 30d, and footnote 19. Also see *Torat Chaim*, *Bereishit* 155c and on. Also see *Shaarei Teshuvah* 18a.

<sup>597</sup> Psalms 33:9

<sup>598</sup> Isaiah 55:11

<sup>599</sup> Genesis 6:6

<sup>600</sup> Genesis 8:21

<sup>601</sup> *Chessed*, *Gevurah* and *Tiferet*.

heart. That is, it refers to the aspects of *ChaGa*"T<sup>602</sup> within which there is a radiance of the **intellect**. This radiance of the intellect is called the inner voice of *Binah* within *Zeir Anpin*, which comes and is drawn from the brain to the heart. Thus, when this intellect is drawn forth by way of the aspect of *Da'at* - which is the aspect of *Yisrael*, which was previously explained - and causes a spiritual arousal of the emotions which is immediately drawn forth into the letters of thought, which is called *Leah*, this is what is called a unification of *Yisrael* and *Leah*.

This is to say, the innerness of the emotions of the heart immediately become thought about in his mind. For example, should he become aroused by an intellectual point and reasoning for love and kindness, then this emotion and the intellect that is within it will come into the letters of his thoughts. This is so since, as known, the thoughts enclote the emotions of *Yisrael* and their particulars. These thoughts are called *Leah* (לֵאָה), as in,<sup>603</sup> "*Nil'ah* – It is weary (נִלְאָה) of containing the emotions."<sup>604</sup> The source of *Leah* is above in *Binah*.<sup>605</sup> The verse therefore states regarding *Leah*,<sup>606</sup> "I have born him six sons," referring to the aspect of the six directions of the emotions of *Zeir Anpin*.

However, the unification of *Yisrael* and *Leah* refers to the intellect of *Abba* and *Imma* as it is within *Zeir Anpin*, which unites with the lower *Leah*, i.e. the letters of thought which

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<sup>602</sup> The emotions.

<sup>603</sup> See *Likkutei Torah* of the *Arizal*, End of *Parashat Toldot*. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, pg. 105.

<sup>604</sup> See *Torat Chayim, Parashat MiKeitz*, pg. 169a-170a

<sup>605</sup> See *Torat Chayim, Parashat VaYeitzeh*, pg. 170a. Also see *Likkutei Torah* of the *Arizal, Parashat Vayeitzeh*, (the *Sod* – Mystery of *Yaakov* and his two wives.)

<sup>606</sup> Genesis 30:20. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, pg. 188.

receives from the aspect of *Malchut* of *Tvunah*, which is the source of thought etc.<sup>607</sup> This will suffice the understanding.

Now, there is also a unification of *Yisrael* and *Rachel*, which is when the radiance of the innerness of the intellect as it is in the emotions, comes into speech. Likewise, there is a unification of *Yaakov* and *Leah* which is called “the fleeting thoughts of the heart” (*Hirburei Liba*). In other words, this is when the aspect of the externality of the emotions rises up as fleeting thoughts in the brain. So also, there is a unification of *Yaakov* and *Rachel*, which is the drawing forth of the externality of the emotions of the heart into speech, as mentioned above.

Now, the order of the drawing forth is sometimes as follows; The aspect of the emotions of the heart rise and unify with thought, and from thought they come down to the externality of the heart – which is the breath of the heart – and from the breath of the heart it enters into the breath of speech, which is called the voice and speech. At other times, thought enters speech, like a person who says what he thinks (in his intellect). This is referred to as,<sup>608</sup> “The heels of *Leah* entering into the head of *Rachel*.” During this time, in which he speaks what he thinks, it comes out from the voice of the breath of the heart into speech, through the five organs of the mouth.<sup>609</sup>

Now, certainly, what is in his heart arises into his thoughts, for there can be no thought without the emotions of the heart. We therefore find that the aspect of *Yaakov* – which is the vapor and breath of the voice of the heart – functions both in thought and speech, which are called the two sisters, *Leah* and *Rachel*. As known, these two aspects are sometimes referred to

<sup>607</sup> See *Torat Chayim, Parashat VaYeitzeh*, pg. 170a -171a.)

<sup>608</sup> See *Etz Chaim (Shaar Leah V'Rachel) Shaar 38, Ch. 3*. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot 5577*, pg. 35.

<sup>609</sup> The five organs of the mouth are the throat, palate, tongue, teeth and lips. These are the organs that divide the voice into the particular letters of speech, as will be explained in later chapters at length.

as,<sup>610</sup> “The concealed world – *Alma D’Itkasia*,” and “The revealed world – *Alma D’Itgalia*,” and are also referred to as,<sup>611</sup> “The closed utterance – *Maamar Satoom*” and “The open utterance – *Maamar Patuach*.” This will suffice the understanding.

(In the same manner there likewise is a unification of *Yisrael* and *Leah* and a unification of *Yisrael* and *Rachel* in the innerness of the emotions, in the aspect of the aforementioned “inner voice.” This is the meaning of the verse,<sup>612</sup> “Day to day speech streams forth,” and then afterwards in the following verse which refers to thought, “There is no speech,” i.e. in thought, “there are no words; their voice is unheard.” This latter unification refers to the unification during *Shabbat*, at which time the unification is in the **innerness** of *Zeir Anpin* and *Nukvah*, as known, and as explained elsewhere.<sup>613</sup> This will suffice the understanding.)

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<sup>610</sup> See *Zohar (Sitrei Torah) Vayetze* 152a; *Va’era* 29b. Also see *Etz Chaim (Shaar HaMochin D’Tzelem) Shaar* 23, Ch. 4.

<sup>611</sup> See Tractate *Shabbat* 104a. Also see *Ma’amarei Admor HaEmtza’ee, Shmot* Vol. 1, pg. 213. Also see *Shaarei Teshuvah* 91b.

<sup>612</sup> Psalms 19:3. Also see *Siddur (of the Alter Rebbe) Shacharit L’Shabbat* 181a and on. Also see *Ma’amarei Admor HaZaken, Hanachot HaRav Pinchas*, pg. 3.

<sup>613</sup> See *Pirush HaMeelot* pp. 37b-40a.

## Chapter Thirty Eight

We must now understand the matter of the garments of thought, speech and action, in a more particular manner, as it states,<sup>614</sup> “You have fashioned garments for them etc.” However, in order to understand this we must precede with the explanations of the source and root of the aspect of the letters, and why at times they are called by the term “Organ” (vessels – *Kelim*)<sup>615</sup> and at times by the term “Garments – *Levooshin*.”<sup>616</sup> We will afterwards explain, in a manner of particulars, the aspects of *Rachel*, *Leah*, *Malchut* of *Tevunah* and *Binah* all the way until the highest of levels etc.

Now, as known, the source of the letters is literally in the essential self of the (human) soul,<sup>617</sup> for “the soul is filled with letters,” i.e. at the very beginning and essence of its coming into being.<sup>618</sup> They the letters are there in two ways; the letters of thought and the letters of speech.<sup>619</sup> In other words, immediately upon the existence of the essential self of the soul, bound up within it are the letters of thought. They are included

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<sup>614</sup> See Introduction to *Tikkunei Zohar* 17a.

<sup>615</sup> See *Shaar HaYichud VeHaEmunah*, end of Ch. 4. Also see *Etz Chaim*, *Shaar* 6 (*Shaar HaAkudim*), Ch. 1. Also see *Shaarei Teshuvah*, Vol. 1, pg. 38b.

<sup>616</sup> See *Sefer HaMa'amarim* 5562, Vol. 2, pg. 391; and *Sefer HaMa'amarim* 5563, Vol. 1, pg. 249, and 261.

<sup>617</sup> See *Etz Chaim* (*Shaar TaNT" A*) *Shaar* 5, Ch. 3. Also see *Ma'areei Admor HaZaken*, *Parshiyot HaTorah*, Vol. 2, pg. 639 and pg. 730. Also see *Ma'areei Admor HaEmtza'ee*, *Bamidbar*, Vol. 1, pg. 309.

<sup>618</sup> See *Ma'areei Admor HaEmtza'ee*, *VaYikrah*, Vol. 2, pg. 922-924. Also see *Sefer HaMaamarim* 5665, pg. 194. Also see *Sefer HaMaamarim* 5665, *Hosafot* pg. 309-310.

<sup>619</sup> See *Sefer HaMa'amarim* 5666, p. 483. Also see *Sefer HaMaamarim* 5665 pg. 195. Also see *Maamarei Admor HaEmtza'ee*, *Vayikra*, Vol. 2, pg. 922-924.

within it essentially, just as the power of movement is included in the animal etc.

Now, they come out and burst forth into revealed thought on three levels. There is imagination and imagery with no letters whatsoever. There are simple letters that are disordered and jumbled, not forming combinations or connecting to any particular matter. Then there are the letters that are combined according to organized analytical thought.

Likewise, in the essential self of the soul there is also the aspect of the letters of speech. It is thus called,<sup>620</sup> “The Articulate Soul – *Nefesh HaMedabereh*” or “The Speaking Spirit – *Ruach Memalela*.” They too are included there in an essential manner, and come out into revelation like the movement of an animal, or the like. This is like the speech of the Angels, about which it is stated,<sup>621</sup> “They call one to another and say etc.”

In this there are likewise three levels. There is the simple substance of each particular letter. This is called the breath of the spirit of speech. Then there are the individual uncombined letters of *Aleph* (א), *Bet* (ב), *Gimel* (ג), *Dalet* (ד) etc. Then there is the combination of the letters which is called the form of the speech in the “speaking spirit”.<sup>622</sup> This is similar to,<sup>623</sup> “Two spirits conversing,” and to the speech of the Angels etc.<sup>624</sup>

Now, even prior to the coming into being of the source of the simple desire and the simple pleasure, there are already letters included in the essential self of the soul. However, only after the coming into being of the desire do these letters come out to be the aspect of the revelation of the desire. They are then called “the letters of the desire”. This is the aspect of the revelation of the desire as a “something” with a tangible

<sup>620</sup> See Genesis 2:7; and *Targum Unkelos* there.

<sup>621</sup> Isaiah 6:3

<sup>622</sup> See *Tanya, Igeret HaKodesh*, Epistle Five.

<sup>623</sup> The Talmud (*Brachot* 18b)

<sup>624</sup> *Maamarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 923

existence as a desire, this being the principal matter of the letters of the essence of the soul. That is, they only are the aspect of the revelation and expression of the light of the essential self of the soul in every aspect and manner of “somethingness” and tangible existence. In other words, it is through the letters that it comes forth into revelation from the aspect of the concealed *Heyulie* etc.

(This is in accordance with what is written in *Likkutei Amarim*,<sup>625</sup> regarding the twenty-two letters which are embedded in the soul, that they are the twenty-two powers or twenty-two movements of the soul etc.) It is through this matter of the letters that it is possible for the desire to come into revelation in the light of the intellect. If not for the revelation of the desire in an aspect of letters, i.e. that by means of the letters it appears as a tangible existence of desire, then the essential concealed desire would not come into any other garment, from one state of being to another state of being. This is to say, there would be no descent into the aspect of a desire which is felt and revealed in the “intellect and reasoning for the desire”, as known. This will suffice the understanding.

This is similarly the case with the intellect and reasoning for the desire, which is called *Chochmah* of the desire (*Ratzon*). The fact that it appears as a tangible existence of “reasoning for the desire” is from the aspect of the letters that are in it. It is through this i.e. the matter of the letters that it descends from its state to the state of emotions of the desire. An example of this is the aspect of love (*Ahavah*) that is within the desire. It too is only the existence of desire, except that it is vested within the existence of love, that because of his desire he loves etc. (*Ahavah* – Love (אהבה) shares the same root as *Avah* – Desire (אבה),<sup>626</sup> and the *Heb* (ה) which is additional to the root,

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<sup>625</sup> See *Tanya, Shaar HaYichud V'HaEmunah*, Ch. 11-12, and *Iggeret HaKodesh*, Epistle 5.

represents the “Five Kindnesses - *Heb Chassadim*” which spread forth from *Chochmah* and *Binah* etc.)

Now, this desire itself, even as it is in the intellect and reasoning for the desire, still refers only to the essence of the desire as it transcends actual intellect and reasoning. Nevertheless, it is through the letters that it transforms and is seen as transcending the intellect, to being within the intellect, to being within the emotions. Similarly, there are letters for the emotions as well. This refers to the fact that the love that is within the desire has an apparent tangible existence etc.

This continues until the aspects of thought, speech and action of desire. Each of these has the aspect of letters, all the way to the aspect of the desire for action, i.e. when the action arises in his desire. There are specific letters for this.

This is likewise the case with the actual intellect that follows the desire. For if the intellect did not have a tangible existence in letters of intellect, which is the aspect of the revelation of the intellect as a tangible existence, then how would it be possible for the intellect to come forth with a transformation of being to an emotional arousal of love which is born of intellect? For, even there in the emotional arousal it is the very same intellectual point that there was prior to the birth of the emotion of love. It is only that now this intellect vests within the emotional existence of love. This is only possible by means of the letters that are within it.

Likewise, it is in this manner that the letters of the emotions come into thought. If the emotion did not have a tangible existence of letters, how could it possibly vest within the existence of thought etc.? The same is true of the letters of thought within speech etc. We find that it is through the letters

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<sup>626</sup> See *Shoresh Yesha*, section on *Avah* (אבה), brought down in *Sefer HaChakirah*, 92a. Also see *Ma'amarei Admor HaEmtza'ee*, *Hanachot* 5577, pg. 264. Also see *Sefer HaShorashim* of the *RaDa"K*, section on *Avah* (אבה).



that there is an aspect of a chaining down from cause to effect, from the essential self of the soul until the end action, and that the source of the letters is literally in the essential self of the soul. It is also understood from all of the above that in the source from which the letters are hewn, i.e. in the essential self of the soul, the letters come into being as one with the essential light of the soul.

This is similar to how the power of movement of an animal comes into existence with it, i.e. the existence of the self of the animal etc., and the like. This will suffice those of understanding. Now, the analogue to all this is automatically understood: That is, the letters of the Upper Purity (*Tebiru Ila'a*) about which it states,<sup>627</sup> “He engraved an engraving,” refer to the aspect of the essential letters of thought and speech in the essential Self of the Infinite Light (*Ohr Ein Sof*).

This is analogous to the letters which are embedded in the essential self of the soul, in the *Yechidah*, on the three above mentioned levels. These letters chain down from one state of being to another state of being, such as from the simple desire of “I will rule” which arose in His thought before the *Tzimtzum*, until even the desire, intellect and emotions of *Adam Kadmon*, *Atik Yomin*, *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukeveh* of *Atzilut*.

All this is drawn forth and descends from one to the other in a manner of cause and effect with a transformation from one state of being to another state of being, by means of the aspect of the letters of each of these states of being. For this, i.e. the matter of the letters, is the aspect of the revelation of the “somethingness” of that state of being, giving it tangible existence, as explained above.

This continues until the aspect of the “end action” of *Malchut* of *Atzilut*, which is the aspect of the letters of action of

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<sup>627</sup> See *Zohar Bereishit* 15a.

*Malbut* of *Atzilus*, and continues even further until *Malbut* of *Malbut* of *Asiyah*, which is the root of the existence of our lowly world (as will be explained at the end of this treatise). This is all included in the verse,<sup>628</sup> “Everything that *HaShem* desired, He has done.” That is, “Everything that *HaShem* desired” in His essential Self, “He has done” in actuality. This will suffice those of understanding.

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<sup>628</sup> Psalms 135:6

## Chapter Thirty Nine

It may now be understood in a general way why the letters are called “Organs” (vessels-*Keilim*)<sup>629</sup> and are also called “Garments<sup>630</sup> – *Levushim*.” This is because, at first glance, even though it limits the spreading forth of the self, the aspect of the organ (vessel) is nonetheless considered to be of the self. For example, the letters which at all times are embedded in the self of the soul are unified with the self.

This is analogous to how the letters which are engraved in an image or letters that protrude from a seal are one with it. This is likewise so with the spiritual letters of the soul. Furthermore this is similar to the revelation of the self of an animal through its power of movement, or like the revelation of the vitality which spreads forth from the self of the animal, as this power still exists embedded and concealed within the animal’s essential self. We likewise observe this with the letters of an intellectual concept; that they are included in their source in the essential power to conceptualize. That is, that immediately when a person brings his reasoning to light from his potential power to conceptualize (*Koach HaMaskeel*), its letters come out together with it.

It is by and through these letters that its existence is limited to a certain manner of being a tangible “thing” These are the letters of any concept to whosoever discovers it. The proof for this, that the letters which are called organs (vessels) are of the essence is from two individuals who conceive the same concept or reasoning. One will bring it out with certain letters

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<sup>629</sup> See *Shaar HaYichud VeHaEmunah*, end of Ch. 4. Also see *Etz Chaim*, *Shaar 6 (Shaar HaAkudim)*, Ch.1 Also see *Shaarei Teshuvah* of Rabbi Dovber of Lubavitch, Vol. 1, pg. 38b.

<sup>630</sup> See *Sefer HaMa’amarim* 5562, Vol. 2, pg. 391 and *Sefer HaMa’amarim* 5563, Vol. 1, pg. 249 and 261.

and combinations, while the other will bring it out into revelation with a different manner of letters and combinations. However, the concept remains the same.<sup>631</sup> (This is like the various commentaries of the Talmud; such as the commentaries of *Rashi* and of *Tosefot*, the *R"osh*, or the *Ra"N*, and the like. Sometimes they may all be explaining the very same concept or reasoning, each one in his own unique language, nonetheless, all their explanations amount to the same matter and intent, except that each one explains it according to the letters of his intellect etc., as explained elsewhere.<sup>632</sup>)

This is because when the concept itself is born, its letters are born along with it, through which it takes on tangible appearance as an aspect of a “something”, and even though the letters depict and define it, they, nonetheless, are considered to be essential to it. This is likewise the case with the letters of desire and the letters of the emotions, such as the love of the heart etc. It becomes revealed by the aspect of its letters, which are what define the light of kindness giving it the aspect of a type of revelation, as a tangible existence in various different manners, such as a single concept which becomes revealed through different combinations of letters etc.

This, then, is what is called the aspect of organs (vessels-*Kelim*). This is the aspect of the “something” which depicts and defines, but is nevertheless considered to be essential. For example, the aspect of all the organs (vessels) of the ten *sefirot*, such as the organ (vessel) for the light of *Chochmah*, the organ (vessel) for the light of *Chessed* and of *Netzach* etc., which is the aspect of that “something” which depicts them, as known.

(This is in accordance with what was explained in chapter twenty-eight; that from the “thickening” of the lights, the

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<sup>631</sup> See *Sefer HaMa'amarim*, of the year 5715, page 244-247.

<sup>632</sup> See *Shaarei Teshuvah* 108d

organs (vessels) are made. Furthermore, it was also explained that the root of the organs (vessels) preceded that of the lights, and is called “the simple substance” (*Chomer Pashut*) etc. This is understood from what was said above regarding the letters which are in the essential self of the soul, that they even preceded the root for the existence of the light of the essential desire and pleasure etc.)

However, notwithstanding all of the above, it is also true that the letters are sometimes called by the term “Garments – *Levushim*”. This is because the aspect of a Garment (*Levush*) is something that is completely separate from the essential self. It is only that the self becomes vested in it. This is similar to how the body becomes vested within garments that are foreign and separate from it, which cover and conceal it. This is similarly the case with the letters of the intellect. Once they come into being as existing in a tangible way, the essence of the intellect becomes vested and concealed within them, so that all that is revealed is only the aspect of the letters of the concept, which is the manner in which it becomes a tangible “something”, as if there were nothing besides this manner.

In truth, however, the essential light of the concept is not confined to this specific manner of combinations of letters. Rather, this combination of letters may be exchanged like a garment, and the concept may be invested into a completely different manner of letter combinations. However none of these letter formations actually reach the essence of what the concept is, altogether. Rather, it only vests and is revealed in them.<sup>633</sup>

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<sup>633</sup> See *Sha'ar HaGilgulim, Hakdamah* 18, also see *Sha'arei Teshuvah* of Rabbi Dovber of Lubavitch, *Chinuch* pg. 108b-108c

(This is similar to what was mentioned above, regarding the revelation of the same concept and reasoning through the various unique manners of expression in the language of the Talmudic commentators etc.) The same principle applies to the letters of the desire (*Ratzon*), for we find that one simple desire may be invested in many different forms of revelation. Nonetheless, it is all one single desire. Just as the body vests in its garments, so likewise, the desire becomes revealed in a manner of constantly undergoing change. Similarly, we observe this with the letters of thought (*Machshavah*) which enrobe the emotions.

For, the love felt in the heart which has already come in its distinct manner of letters of description and revelation in the heart; when it subsequently enters thought, it then vests within the thought, literally like a body which becomes enrobed in a separate garment. Regarding this it states,<sup>634</sup> “Like a garment they are changed and exchanged,” literally.

This is because the garment of thought does not stand still for even a moment. Rather, it is in a constant state of “disrobing” and “enrobing”, “disrobing” and “enrobing” etc., from thought to thought etc. This is likewise the case when the light of the intellect comes into the garment of the letters of thought. It literally “disrobes” and “enrobes” from thought to thought, constantly.

(This is not the case, however, with the aforementioned aspect of the revelation of the letters of the essence of the intellectual concept itself, which are considered to be of the essential self. They only appear to be exactly like the garment of the letters of thought after they come into being as a tangible existence, separate and apart from the essence of the intellect, as explained above.)

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<sup>634</sup> Psalms 102:27. See also *Shaar HaEmunah* pg. 97.

From all the above we find that it is understood that both matters are true in the root of the aspect of the letters. Sometimes they are in an aspect of “Organs” (vessels – *Kelim*). This is when they are still in the root from which they are hewn, completely unified with the self, as explained above. However, they also come into an aspect of “Garments – *Levooshim*”, which are totally separate from the self, as explained above.

(This is because the root of the letters is from the aspect of the Encompassing Lights<sup>635</sup> (*Makifim*), which are the root of the Garments (*Levooshim*), and furthermore the root of the organs (vessels-*Kelim*) which define and depict etc. is also from there, as stated above and as explained elsewhere.) From all of the above it may be generally understood how it is above in G\_dliness by a person who contemplates all the aspects of the garments of thought, speech and action, and the three types of letters that there are throughout all the particulars of the ten *sefirot*, and throughout the entire chaining down of the worlds (*Hisbtalsbelut*), all the way to the highest heights in the essential Self of the Infinite Light (*Atzmut Obr Ein Sof*), in the letters that “He engraved an engraving in the Upper Purity,” and the like. This will suffice those of understanding.

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<sup>635</sup> See *Sefer HaMa'amarim* 5567, pg. 392.





## Chapter Forty

We must now understand the aspect of the source of the letters of the thought of *Binah*, *Tevunah* and *Leah* in a manner of particulars. As explained in various places in the *Zohar*,<sup>636</sup> “There is one kind of thought and there is another kind of thought.” For example, there is the aspect of the concealed thought (*Machshavah Stima’ah*) of *Arich Anpin*, and the aspect of the primal thought (*Machshavah HaKedoomah*) of *Adam Kadmon*, and the like.

Now the explanation of the matter is that in the Holy Language<sup>637</sup>, desire (*Ratzon*) is also called by the term “thought” (*Machshavah*). For example, the verse,<sup>638</sup> “I repent of the evil that I **thought** to do to them,” means, “that I **desired** to do to them,” as known. This is because desire immediately vests within thought in the brain. Thus, the desire and the thought of the desire are as one. Therefore “thought” is called by the term “desire”, and “desire” is called by the term “thought”. For example, the statement,<sup>639</sup> “When it arose in His desire” means “When it arose in His thought” etc.

Now, this is called, “Concealed Thought” (*Machshavah Stima’ah*) in accordance to the aspect of hiddenness of the desire. Thus, the thought within which the desire is invested is likewise hidden and concealed. It therefore is called “Concealed Thought.” (This is the aspect of the letters of the desire, as mentioned above.)

However, the aspect of the Primal Thought (*Machshavah HaK’dooma*) of *Adam Kadmon* precedes even the Concealed Desire (*Ratzon HaNe’elam*). On the contrary, it is the source of

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<sup>636</sup> See *Tikkunei Zohar*, *Tikkun* 69, pg. 109a.

<sup>637</sup> Biblical Hebrew

<sup>638</sup> Jeremiah 18:8. See *Ma’amarei Admor HaEmtza’ee*, *Devarim*, Part 1, page 208 and Part 2, page 641.

<sup>639</sup> See *Etz Chaim*, *Shaar HaKlallim*, Ch. 1.

the Concealed Desire which is called “the Desire for the Desire” (*Ratzon LaRatzon*) etc. This too is an aspect of thought, within which there vests the aspect of the Primal Desire which preceded all “Desires for Desires” (as explained in chapter seventeen). Nevertheless, it is called by the term, the Primal **Thought**. In this manner we may understand this concept all the way to the highest levels, even on the level of the thought of the simple desire, literally, as it is in the very essential Self Himself (as mentioned previously in chapter ten).

Now, in regard to desire which spontaneously enters the brain, we observe that it enters the strands of the brain<sup>640</sup> in a way of simple thought not made up of letters at all. This is because, in truth, desire does not have an aspect of an organ (vessel), such as the other letters, for example, like how the light of the intellect vests within the organ of the brain etc.

However, the power and light of the desire spreads forth in the strands of the brain i.e. the nervous system, so that all the limbs obey the desire of the brain. (These are called the “nerves”, which are very fine and from which the power of movement and the power of feeling in the limbs come forth, as known). For example, when one stretches out his hand or foot, or gathers them in, it only is in accordance to the desire which rises spontaneously in his brain.

Now, there is also a different kind of thought, which is in an aspect of actual letters of thought. These letters come about through the aspect of the understanding and comprehension i.e. *Binah* which precedes them, which is called “Analytical Thought” (*Machshava Lyunit*). As we clearly observe in regard to every intellectual concept and reasoning which is grasped in the mind of *Binah* (which is called “understanding”), it immediately comes into analytical thought, which is called “Intelligent

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<sup>640</sup> This is a reference to the nervous system, as will soon become apparent.

Thought” (*Machshevet Sechel*). This is the power of Analytical Thought (*Machshavah Iyunit*), which specifically includes all intellectual analysis, but has no relationship to desire (*Ratzon*) altogether. This kind of thought is therefore not at all called by the term “desire” (*Ratzon*), since it is not within the nerves of the brain<sup>641</sup> i.e. the nervous system altogether. Rather, it is actually within the brain of *Binah* (itself).

In other words, in the organ (vessel) for the comprehension and understanding of the intellectual concept itself, there is an organ (vessel) for the analytical thought of any intellectual comprehension. This is the aspect of *Malchut* of *Tevunah* which is the last level of the light of the essential comprehension which brings about comprehension in a separate matter (as mentioned previously in chapter two).

It is from here that the aforementioned power of “Intelligent Thought” (*Machshevet Sechel*) is made, since the light of the comprehension of the concept initially comes into his mind even before any analytical thought. (This is called, “to grasp and understand alone.”<sup>642</sup>) That is, it is grasped in his mind even before he thinks of the concept through the garment of thought and analysis. Nevertheless, the comprehension and concept immediately spreads into analytical thought. This, then, is the aspect of *Malchut* of *Tevunah*<sup>643</sup>. It is higher than the aspect of the **letters** of thought (*Otiyot HaMachshavah*) which are called *Leah*.<sup>644</sup>

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<sup>641</sup> The nervous system which extends outside of the brain is called the “nerves of the brain” because, in a sense, it is an extension of the brain.

<sup>642</sup> That is, this is the simple straight forward understanding before the actual analysis of the subject.

<sup>643</sup> *Machshevet Sechel* is the aspect of *Malchut* of *Tevunah*.

<sup>644</sup> See *Siddur* (of the Alter Rebbe), *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, p. 103. Also see *Shaar HaEmunah* 90b and 95b.

(This is also in accordance with what is known regarding the matter of the large *Dalet* of the word *Echad* (אחד),<sup>645</sup> which is the aspect of *Malchut* of *Tevunab* which comes from the aspect of the “back” (*Achorayim*) of *Imma*. It is the source for the coming into existence of the thought that comes forth in actual letters, as is explained elsewhere.)

Now, the aspect of the conceptualization itself - which is grasped within comprehension and understanding - is also called by the term “thought”. However, this is the aspect of the “somethingness” (*Yesb*) of the light of *Chochmah* which is called *Chashav Ma”b*<sup>646</sup> (חשב מ"ה) of *Chochmah*.

Now, there is also an inner aspect of the thought of *Binah* which is “not heard” even in the aspect of the intellectual thought, for it is not grasped even in the intelligent thought (*Machshevet Sechel*) and it does not come into letters of thought altogether. This is like the aspect of the depth of comprehension (*Omek HaMoosag*) which is ungraspable even in the comprehension and thought of *Binah*, and the like. (It is called,<sup>647</sup> “*Mi D’lo Kayama L’She’ela* – That which is beyond inquiry.”) This will suffice those of understanding.

This, then, is the meaning of the aforementioned statement, “There is thought,” i.e. the concealed thought of the desire, as mentioned previously, and there is the analytical thought of *Binah* which comes into the category of the aspect of actual letters of thought which are called *Leab* etc.

However, both these aspects exist even in the desire, which transcends intellect. (In other words, this is the aspect of “The

<sup>645</sup> See *Ma’amarei Admor HaEmtza’ee, Dvarim* Vol. 1, pg. 283 (and the footnotes there).

<sup>646</sup> See *Zohar Bereisheet* 24a. Also see *Tikkunei Zohar, Tikkun* 69 (p. 112b).

<sup>647</sup> See Introduction to *Zohar*, 1b. Also see *Biurei Zohar* (of the Mittler Rebbe), *Terumah* 49c. Also see *Imrei Binah, Shaar HaTefillin*, 121b and on. Also see *Torat Chaim, Noach*, 57c.

Hidden *Binah*” (*Binah Stima’ah*) of *Arich Anpin* which is the concealed thought in the hidden desire. That is, just as there is a hidden intellect and wisdom of *Arich Anpin*, which is “hidden from all conceptualization” and is the hidden *Chochmah* of *Arich Anpin*; which, as known, is called the hidden reasoning for the desire, so likewise, there is an aspect of “The Concealed *Binah*” (*Binah Stima’ah*) etc.)

This is similar to the difference that we observed between the two types of thoughts mentioned above in regard to revealed thought. This is to say that there is the desire which becomes revealed in the brain, which is the desire in the nerves of the brain. It is called “the concealed thought” (*Machshava Stima’ah*) because of the concealment of this desire in the brain before it comes to *Chochmah* and *Binah*. Furthermore, there is also the aspect of the analytical thought (*Machshava Iyunit*) which is the aspect of the “something” of the “nothing”<sup>648</sup> of *Chochmah*, until it ultimately comes into the aspect of actual letters of thought.

(Now, according to what was stated previously (in chapter 38) regarding the first source of the letters of thought in the actual essential self of the soul, so likewise, there is a source for the letters of the thought of *Binah* in the essence of the soul. This is similar to how there is a source for the lights of the letters of the desire that come into the nerves of the brain and the like. The only difference is that one comes as an aspect of revelation of desire and one comes as an aspect of revelation of letters of comprehension (*Binah*) which are grasped within intellectual comprehension. Nevertheless, we observe that whatever it is that arises in his desires and thoughts will come out until the aspect of the letters of thought of *Binah*. That is, the aspect of the concealed desire and thought is drawn forth into the revealed thought of *Binah*.)

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<sup>648</sup> The tangible of the intangible.

(This is also the matter of the verse,<sup>649</sup> “I shall be as I shall be”, which is the revelation of the general *Keter* of *Arich Anpin* within the particular *Keter*, which is in *Binah*.<sup>650</sup> This is in accordance with what is known and explained elsewhere regarding the matter of,<sup>651</sup> “The Levite, he shall do the service of the Tent of Meeting”, that the revelation of *Atik Yomin* is specifically in *Binah*.<sup>652</sup> This is also the matter of the three thorns of the letter *Yod* (י),<sup>653</sup> as explained elsewhere at length. This will suffice for those of understanding.)

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<sup>649</sup> Exodus 3:14

<sup>650</sup> See *Shaar HaEmunah* 60a.

<sup>651</sup> See Numbers 18:23. Also see *Zohar Korach*, 178b. Also see *Torah Ohr, Lech Lecha*, 11b. Also see *Ma'amarei Admor HaZaken, Parshiyot HaTorah*, Vol. 1 pg. 84 and on. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 1, p. 375.

<sup>652</sup> See *Ma'amarei Admor HaEmtza'ee, Hanachot* 5577, p. 4. Also see *Torat Chaim, Lech Lecha*, 81b.

<sup>653</sup> See *Torat Chaim, Lech Lecha*, 82b, and footnote 11 there.

## Chapter Forty-One

Now, as known regarding the matter of,<sup>654</sup> “The mother lends her clothing to the daughter”; this refers to the aspect of the five *Gevurot*, *MeNaTzePa”Ch* (מנצפ"ך)<sup>655</sup> of *Imma*,<sup>656</sup> which are called,<sup>657</sup> “The protrusions of the seal.” This refers to the aspect of the combinations of letter-divisions of thought, as stated in *Zohar* on the verse,<sup>658</sup> “The voice of the dove is heard in our land,” (as explained elsewhere). However, it must first be understood that within thought itself there are three levels. These are the aspects of Thought of Thought, Speech of Thought, and Action of Thought.

As known, the explanation of these matters is according to the above explanation (in chapter 38<sup>659</sup>) that there are three levels in thought: For example, there is imagination without letters. This is like a toddler who does not yet have thought<sup>660</sup> in a manner of combinations of letters but rather only the imagery and form of thought. This type of thought is drawn from the power of imagination<sup>661</sup> alone. Now, although this imagery also has divisions and parts, in that its imagery is restricted to a specific matter, nevertheless, it is only by way of imagination. Thus, it is not yet regarded as being true thought, i.e. that he thinks **into** the matter. Because of this the Sages stated that a toddler has no thought at all.

<sup>654</sup> See Introduction to *Zohar*, 2b.

<sup>655</sup> See *Ma'amarei Admor HaEmtza'ee*, *Vayikra*, Vol. 1, p. 237.

<sup>656</sup> See *Ma'amarei Admor HaEmtza'ee*, *Dvarim*, Vol. 3, p. 1,023 and on; and *Na”Ch*, p. 17.

<sup>657</sup> See Exodus 28:11. Also see later on (in *Shaar HaYichud*) 138a.

<sup>658</sup> See Song of Songs 2:12. Also see *Zohar Vayera*, 97b. Also see *Sefer HaMa'amarim* 5568, Vol. 1, p. 488.

<sup>659</sup> The original text says chapter 37, but appears to be an error (and was thus corrected above).

<sup>660</sup> See Tractate *Chullin* 12b.

<sup>661</sup> *Koach HaDimyon*

Now, even when he matures somewhat and does indeed have combinations of letter-divisions in thought, nonetheless, they are not yet complete letters. Rather, it is only that he can restrict his thinking specifically to a particular matter. For example, he can think with his brain regarding something which is given to him and distinguish between it and something else until he desires one and rejects the other, as known. This is the beginning of the matter of thought and is called “Action of Thought” (*Maaseh SheB’Machshavah*).

In an adult this refers to when he thinks about how to do something or specifically how to form or write something in a particular manner or when whatever he actually needs to do arises in his thoughts. This is likewise the case when he forms the image of the written letters in his thoughts or when he forms an image of any separate physical thing, such as a fruit or a tree or the form of any image and the like; all this is called Action of Thought (*Asiyah SheB’Machshavah*).

An infant, however, lacks even this aspect of thought, but only has the power of imagination (*Dimyon*). (Nevertheless, this power of imagination is higher than the imaginations which occur in dreams etc.) This is as explained elsewhere regarding the matter of the verse,<sup>662</sup> “By means of the prophets I am depicted.”<sup>663</sup> That is, the prophets perceive only by means of the power of imagination of the thought (*Koach HaMedameh SheBaMachshava*). This is because during the time of sleep all that remains of the mind is the very last portion of the powers of thought which is just the imagination of thought. (This is the matter of *Galut*-Exile which is compared to sleep,<sup>664</sup> as

<sup>662</sup> Hoshea 12:11. Also see *Imrei Binah, Shaar HaKriyat Shma*, 71b.

<sup>663</sup> The Hebrew text of this verse is, “*B’Yad HaNevi’im Adameh – ביד  
הנביאים אדמה*” The word “*Adameh – Depicted*” (אדמה) shares the same  
root as *Dimyon* – Imagination (דמיון) indicating that the prophets only  
perceive G-dliness through the power of imagination (*Koach HaDimyon*  
– כוח הדמיון). See *Imrei Binah, Sha’ar HaKriyat Shma*, page 71b.



stated,<sup>665</sup> “We were like dreamers.” Nevertheless, dreams are culled from the thoughts of the heart etc.,”<sup>666</sup> as is explained elsewhere.)

Now, the aspect of Speech of Thought (*Dibur SheB’Machshavah*) is like when someone thinks the combinations of the letters of speech which another person speaks to him. This is lower than the letters of thoughts which he thinks to himself, without hearing another person speak. For example, this is when he thinks the combinations of the letters “*Adon Olam* – Master of the Universe” (אֲדוֹן עוֹלָם). Within this particular combination of letters itself, when in his thoughts he hears another person speak the words “*Adon Olam*,” all that takes place is that the letters of speech of the other fellow become engraved in his own thought. This is lower than the letters of “*Adon Olam*” as he thinks them himself.

Likewise, all thoughts which he thinks concerning how to speak before actually speaking (whereupon he immediately speaks) are called “Speech of Thought” (*Dibur SheB’Machshavah*). As known, this is because the aspect of “Speech of Thought” brings about the aspect of “Thought of Speech”. This is because his thinking how to speak brings about the manner of thought he will have when he actually does begin to speak what originally he only thought to speak.

In contrast, the third level is the aspect of “Thought of Thought” (*Machshavah SheB’Machshavah*), which is when he thinks to himself. For example, this is like when he thinks the combinations of the letters “*Adon Olam* – Master of the Universe” to himself without speaking them out or when he thinks any other matter in its various combinations which are called “the letters of thought”.

<sup>664</sup> See chapter 30.

<sup>665</sup> Psalms 126:1

<sup>666</sup> See Tractate *Brachot* 55b.

However, here too, there are two levels: The first also falls into the general category of “Speech of Thought” (*Dibur SheB’Machshavah*). This is when he does not think into the concept or meaning of the letters of “*Adon Olam* – Master of the Universe” (אֲדוֹן עוֹלָם) or the like; this being the concept of sovereignty and lordship. He does not think about this altogether. Rather, he only thinks the combinations of the letters *Alef* (א) and *Dalet* (ד) of the word “*Adon*” (אֲדוֹן), and the like. Although this level is not brought out in speech, since it is higher than hearing the spoken words “*Adon Olam*”, nonetheless, this too is called by the term “Speech of Thought” (*Dibur SheB’Machshavah*).

(Similarly, this is the matter of the speech of the angels, as the verse states,<sup>667</sup> “And they called out one to another etc.” This is similar to the letters of our human thoughts; as if a person were calling to his friend by name simply by thinking it, in the same manner that he would call him through the faculty of speech. Such is the speech of the angels. Similarly, in regard to the spirits of the departed, it states,<sup>668</sup> “Two spirits were conversing one with the other,” which, generally, cannot be heard by humans, as is explained elsewhere.)

The second level of “Thought of Thought” is true thought. This is that he thinks the intellectual concept of the matter contained in the letters of thought. It is because of this, i.e. that he focuses on the concept, that he spontaneously thinks the combinations of letters specific to that concept. (As we observe regarding the combinations of the letters of thought; that they come about solely according to the focus of the mind.

<sup>667</sup> Isaiah 6:3. Also see Tractate *Brachot 18b*. Also see *Ma’amarei Admor HaZaken 5570*, p. 106. Also see *Ma’amarei Admor HaZaken, Inyanim*, p. 82. (?? *Derech Mitzvotcha 75a*. ??) Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, p. 547. Also see *Torat Chaim, Noach*, 67d.

<sup>668</sup>

See

Tractate

*Brachot*

18b.

If his mind is focused on a certain matter, accordingly the combinations will come about in a certain way, as known.) For instance, if he focuses his mind on a specific matter regarding some business dealing, as opposed to the matter of lordship, he will think in different combinations of letters. It specifically goes according to what he is focused on.

This is called “Thought of Thought” (*Machshavah SheB’Machshavah*) which is also called “The ability to Think” (*Koach HaMachshavah*). That is, it is the ability to think about any matter in a variety of different combinations. (This is similar to “The ability to Speak” (*Koach HaDibur*), which is the ability to speak whatever one desires to speak, as will be explained.) This is the aspect of the organ (vessel) for the Analytical Thought (*Machshavah Iyunit*) which is considered to be the Intellectual Thought itself (*Machshevet Sechel*) (as mentioned above in chapter 40). This is the aspect of *Malchut* of *Tevunah* etc.

Now, specifically this type of thought is dependent upon the *Da’at* (focus). This is why it states that an infant has no thought; because since his ability to focus is small, therefore, so is his ability to think in combinations of letters small. Rather, he cannot think in letter combinations at all. However, great focus (*Gadlut HaDa’at*) brings about thoughts with many different combinations.

According to the manner of the depth of one’s concentration (*Ha’amakat HaDa’at*) into the depth of the concept (*Omek HaMoosag*) will be the depth of his thoughts in the aspect of a depth of the analytical thought (*Machshava Iyunit*), as previously mentioned. This is similar to the verse,<sup>669</sup> “HaShem, how great are your works and how very deep are your thoughts,” all of which depends on the depth of

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<sup>669</sup> Psalms 92:6. Also see *Sefer HaMa’amarim* 5566, p. 323. Also see *Ma’amarei Admor HaEmtza’ee, Bamidbar*, Vol. 3, p. 1,081; *Dvarim*, Vol. 2, p. 401. Also see *Torat Chaim, VaYetze* 170a.

comprehension of *Binah* (*Omek HaMoosag*) etc. This is sufficient for those of understanding.

## Chapter Forty-Two

We may now understand the source of the power that divides the combinations of the letters of thought on the third level; when he thinks of a particular matter in various combinations. Where does this power of division come from? However, as known, the aspect of the five severities *MeNaTZPaCH* of *Imma* is the source of this power to divide.

As known, the explanation of the matter is that the aspect of *Imma* is the aspect of understanding and comprehending the concept to its length and breadth. When he delves into the aspect of the depth of the comprehension he is still only in the depth of the aforementioned aspect of analytical thought, which transcends the aspect of divisions into actual letters of thought in the intellectual reflection upon the concept. Rather, it is still only pure intellectual thought, as is clearly evident.

However, it is through the aspect of the five severities (*Gevurot*) which is the aspect of the restriction and withdrawal that is within the power of comprehension itself that the light of the intellect of the aforementioned analytical thought descends into the aspect of divisions of different letters in particular combinations. This is called the five severities (*Gevurot*) *MeNaTZPa"Ch* (מנצפ"ך) of *Imma*, which are also called "the protrusions of the seal."

Now, although at first glance this appears to be an aspect of descent and restriction, nevertheless, the source of this is from higher than the power of comprehending this particular concept. The proof of this is from what we observe in a small child who does not yet think in combinations of letters when thinking of particular things. For example, if we were to give him a particular object, although he can discern its value and would not exchange it for another object, as mentioned previously, nevertheless, it is only when he is able to speak and make requests in speech for a particular thing that it is then

certain that in his brain of thought he now has these particular combinations that he requested in speech. For, the letters are divided in thought prior to their expression in speech (as will be explained regarding the statement that<sup>670</sup> “the heels of *Leah* enter into the head of *Rachel*,” that the aforementioned aspect of “speech of thought” becomes the “thought of speech”).

This also accords with what is written elsewhere regarding the teaching of the *Zohar* upon the verse,<sup>671</sup> “The voice of the turtledove is heard in our land.” I.e. it is specifically when there is the aspect of speech that the time of the division of the letters of thoughts begins. (This is the meaning of the teaching that “The mother (*Imma*) lends her garments, i.e. the five *gevurot* of *MeNaTzPa”Ch* (מנצפ"ך) to the daughter, i.e. the divisions of the letters of speech.”)

If so, then this proves that the source of the combinations is not in the comprehension itself. For, a child can discern between that which is good and that which is bad for him, even prior to his being able to speak, yet he nevertheless does not have combinations of letters in his thought until he is specifically able to speak, as stated above.

Rather, their source is higher than the comprehension of *Binah*, but is from the power and source of the depth of all comprehension etc. (For example, this is like how the source of the combinations of the letters of speech are from *Abba*, i.e. from the inner aspect of *Chochmah* which is the power of conceptualization (*Koach HaMaskil*) of *Chochmah* that is called *Kadmoot HaSechel* – that which precedes intellect. (This accords with what is explained elsewhere regarding the matter of “the two birds,”<sup>672</sup> as will be explained.)

<sup>670</sup> See *Etz Chaim, Shaar Leah V'Rachel, Shaar 38, Ch. 3*. Also see *Maamarei Admor HaEmtzaee, Hanachot 5577, p. 35*.

<sup>671</sup> Song of Songs 2:12. See *Zohar Vayera 97b*. Also see *Sefer HaMaamarim 5568, p. 488*.

<sup>672</sup> See *Biurei HaZohar, Pinchas, 113b and on*.

Moreover, although it is the five *gevurot* of *MeNaTzPa"Ch* that are within the five orifices of the mouth that divide and arrange the combinations of the letters of speech, nevertheless it is "the father (*Abba*) who founded the daughter (i.e. *Malchut* – speech)."<sup>673</sup> That is to say, it is *Chochmah* which is the aspect of the power to combine and the combinations therefore come automatically, without intending how to combine them in the intellect or comprehension. This is in accordance with the verse,<sup>674</sup> "combinations to *Chochmah*," as explained elsewhere, and as will be explained later. So likewise, the power to combine the letters of thought is from the power and root of (*Binah*.)

We therefore find that although the aspect of the combinations of thought come about through an aspect of *tzimtzum*-restriction of the analytical thought, nevertheless, the power and root which makes these combinations and divisions is from higher than the power of comprehension of analytical thought itself. It is for this reason that a child cannot combine letters of thought until he is capable of combining letters of speech, even though he is indeed capable of grasping and discerning things, as explained above. Hence, the statement that "a child does not have thought" refers specifically to the aspect of the combinations of the letters of thought, as their source comes from the power and root of the thought and comprehension of *Binah*. This will suffice for the understanding.

(The fact that thought precedes speech is one of the wondrous and hidden matters. For the root of speech is in the

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<sup>673</sup> See Zohar (*Ra'aya Mehemna*) *Pinchas* 256b; 248a; 258a. Also see *Iggeret HaKodesh*, Epistle 5. Also see *Ma'amarei Admor HaEmtza'ee*, *Dvarim*, Vol. 2, p. 310. Also see *Maamarei Admor HaEmtza'ee*, *Kuntreisim*, p. 547 and on.

<sup>674</sup> See *Ma'amarei Admor HaEmtza'ee*, *Na"Ch*, p. 120. Also see *Ma'amarei Admor HaEmtza'ee*, *Kuntreisim*, p. 547.

innerness and source of *Chochmah*, while the root of thought is in the innerness and source of *Binah* and *Chochmah* precedes *Binah* for *Chochmah* is called “*Ain* - nothing” while *Binah* is called “*Yesh* – something.” (This accords with what is explained elsewhere regarding the difference between “*Daber* – speak” and “*Amarta* – say,”<sup>675</sup> that the root of “*Dibur* – actual speech” is higher than “*Amirah* – saying” of thought etc. This itself proves that, in a child, thought does not come in division of combinations until there are the divisions of speech.)

Nevertheless, it is specifically the five *gevurot* of *MeNaTzPa*”*Ch* of *Binah* which are the source for the five *gevurot* of the divisions of speech, for “The mother (*Imma*) lends her clothes to the daughter (*Malchut*).” Similarly it states,<sup>676</sup> “Like mother, like daughter.” In their roots, however, speech comes from *Chochmah*, and it is for this reason that it states that, “The father (*Abba*) founded the daughter (*Malchut*).”

Similarly, in regard to the aforementioned (in chapter 38) first source of thought and speech as they are embedded in the essential self of the soul, where the three levels of thought etc. as they are in a revealed state were explained; there too in the essence, the letters of thought are first included, prior to the inclusion of the letters of speech which is called “the speaking soul.” For, just as with a soul which is manifest within a body, thought precedes speech by two years or so, so likewise the spiritual soul is not called the “speaking spirit” for a period of time, yet it does already possess thought. Or we may say that everything that is higher and more essential in its root comes down later<sup>677</sup> and that it is for this reason that it is specifically

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<sup>675</sup> See *Ma'amarei Admor HaZaken, Ethalech Liozhna*, p. 105. Also see *Ma'amarei Admor HaEmtza'ee, Drushei Chatunah*, Vol. 1, p. 39.

<sup>676</sup> Ezekiel 16:44

<sup>677</sup> See *Likkutei Biurim to Shaar HaYichud*, p. 169d. Also see *Shaarei Orah, Shaar HaPurim*, p. 58, p. 65. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot 5577*, p. 121. Also see *Shaar HaEmunah* 43b.



the “speaking soul” which is called the “intellectual soul,” which refers to the essential aspect of *Chochmah* which precedes the essential aspect of thought that is within it. Nevertheless, in its revelation it only comes forth later for a reason that is explained elsewhere at length. This will suffice for the understanding.)



## Chapter Forty-Three

From all the above the analogue will be understood to one who contemplates how it is above, when he contemplates the many particulars of the chaining down of the worlds from the highest level to the lowest level. They all are generally included in the first source which arose in His simple thought etc. within the essential Self of the Infinite Light before the Tzimtzum.

This too includes the three levels of thought, speech and action of thought, mentioned above. The aspect of action of the essential thought literally in the essential Self, is similar to the matter of the last deed that arose first in thought. (This is unlike what Maimonides explains that HaShem knows everything through Self-knowledge. Rather, this is that He knows the entire chaining down of Atzilut, Briyah, Yetzirah and Asiyah as if it is outside of Himself. That is, through action of thought, like a person who pictures the form of something as a separate thing, even though there is nothing outside etc.)

The aspect of speech of the essential thought is like the fact that He estimated in potential within Himself that which is destined to be in the chaining down of the worlds etc. About this it is written<sup>678</sup>, “He engraved an engraving in the upper purity”. This is the engraving of the letters within His essential self etc. This is also the meaning of<sup>679</sup>, “He said” – within the essential thought – “and the world was”, or the verse<sup>680</sup>, “Will He say and not do?” – through the first tzimtzum, and the like. As mentioned above, “saying” is always the aspect of speech of thought. (This is higher than hearing the speech of one’s friend, as in the verse<sup>681</sup>, “Lend me your ear and listen etc.” or the verse<sup>682</sup>, “And he paid attention and listened” and the like.)

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<sup>678</sup> Zohar Bereshit 15a

<sup>679</sup> Psalms 33:9

<sup>680</sup> Balak 23:19

<sup>681</sup> Kings II 19:16, Isaiah 37:17, Daniel 9:18

Now, “thought of the essential thought” is similar to what was explained above in regard to thinking the intellectual understanding of the matter in various combinations etc. This is when it arose within His desire and thought, “I shall rule” or the like. This is in accordance to His essential insight and desire etc. Thus it says<sup>683</sup>, “And the world was” – in an aspect of the Kingdom of the Infinite One (Malchut of Ain Sof), i.e. “I shall rule” etc. (According to this, the fact that the awakening of the original desire for kindness was brought about by the deeds of the lower beings [i.e. Israel], in that because of this it arose in His thought and desire etc. – reaches all the way to the beginning of the arousal of desire in His essential thought etc.) This is the meaning of the verses<sup>684</sup>, “Your wonders and thoughts toward us etc. are beyond telling” and<sup>685</sup> “His Tevunah-understanding is beyond enumeration.” This is because the level of depth of the essential thought within the essential Self of the Infinite Light (Ohr Ain Sof) is in accordance to the depth of His insight and focus (Chochmah and Daat). This is like the verse, “How very deep are Your thoughts” as mentioned above. This is sufficient for those of understanding.

In the same manner we can understand on lower levels, such as the chaining down of the desire and thought of the simple unity after the first tzimtzum which is called the “Empty Space” etc. For example, the aspect of the radiance of the “line” etc. is the aspect of the “Primordial desire and thought”, in that He foresees everything with one glance etc. This level also has the three levels of thought, speech and action in it. (This is called Briyah, Yetzirah and Asiyah.

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<sup>682</sup> Malachi 3:9

<sup>683</sup> Baruch SheAmar prayer

<sup>684</sup> Psalms 40:6

<sup>685</sup> Psalms 147:5

Thought is in Briyah, speech is in Yetzirah and action is in Asiyah, as written<sup>686</sup>, “I created it, I formed it etc. as known).

This principle continues to the desire of the hidden thought of Adam Kadmon, to Atik Yomin, to Arich Anpin etc., as it descends lower in the chaining down of the worlds in a manner of particulars. This is similar to the example of man below. The radiance of the light of the essential thought hidden in the essential self of the soul descends with the revelation of desire, intellect and emotions etc. until it reaches the aspect of thought which enclothes the emotions of the heart. The thought enclothing the emotions is called “Leah” and also includes the three levels of thought, speech and action etc., as mentioned above.

Now, in regard to how it is above in the analogue, this principle applies until the aspect of the letters of the thoughts of His emotions of Atzilut, which is called Zeir Anpin. About this it states<sup>687</sup>, “And HaShem said to His heart” – this “saying” was in thought etc. Sometimes the matter remains in the supernal thought of Zeir Anpin who is called “The Supernal Man”, as in<sup>688</sup>, “And HaShem regretted etc.” – which reverted to thought that was never brought into speech or action altogether. This is similar to the matter of<sup>689</sup>, “The heart did not reveal it to the mouth.” It is also similar to, “Whether someone will be righteous or wicked He did not say”, as known. This is sufficient for those of understanding.

(Now, explaining the aspect of the three levels of thought, speech and action in relation to the general worlds; Adam Kadmon is in thought and is the aspect of the “Man of Briyah”. The aspect of Atik Yomin and Arich Anpin are the aspect of speech and are the “Man of Yetzirah” and the Aspect

<sup>686</sup> Isaiah 43:7

<sup>687</sup> Noach 8:21

<sup>688</sup> Bereshit 6:6

<sup>689</sup> Midrash Tehillim 89:1

of Zeir Anpin is called the “Man of Asiyah”. Now more specifically, Zeir Anpin also includes the three levels of Briyah, Yetzirah and Asiyah - that is, thought, speech and action, within itself.)

A person who understands the general principle from the accumulation of particulars, will understand from the aspect of the action of the essential thought within the essential Self of the Infinite Light (Ohr Ain Sof) to the aspect of the action within the thought of Zeir Anpin of Atzilut. This is the meaning of, <sup>690</sup>“Everything that HaShem desires” – in the essential thought – “He did” – from the nothingness of Atzilut to Briyah etc.)

Now, the matter of “The big dalet of Echad” may be understood in the same way. It is in the aspect of Malchut of Tevunah from behind Imma etc. This is the matter of the knot of the Tefillin of the head etc., as known. It may be understood in a manner of the particulars of the aspect of Zeir Anpin, which is called “Echad-One”. This is the aspect of the oneness of the ten Sefirot of Atzilut (in the aspect of the general “Man of Action”). This is the root of the thought of Leah, which comes in an aspect of letters and combinations and is called “Thought of Thought”.

(However, it is called “The big dalet”. This is the aspect of the growth of speech, as explained above that it consists of two levels. Actually, this too is considered to be “Speech of thought”, in that He thinks the concept in combinations, even without intending to bring it into speech at all. This is the “Big dalet” of Alef Chet (The first two letters of Echad) which is the nine sefirot<sup>691</sup> of Zeir Anpin etc. That is, every emotion and sefirah comes in the letters and combinations of the thought of Leah etc. from the power and root of thought,

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<sup>690</sup> Psalms 135:6

<sup>691</sup> The letters Alef Chet have a numerical value of nine.

which is the aspect of Malchut of Tevunah etc. It is because of this that one must elongate the dalet (when reciting the Shma). This is because it is the root of the aspect of Malchut (Kingship) within the four directions of the world in the lower unity of<sup>692</sup> “Blessed is the name of His glorious kingdom forever and ever etc.)

Now, one may also understand this in a general way in regard to the “Primordial thought” up to the “Simple thought of the simple unity” literally in His essential Self, in the aspect of “The hidden of all hidden” that no thought can grasp, even the thought of Adam Kadmon etc., this being that the big dalet is when it arose in the letters of His simple thought and desire etc. which comes from the essential Malchut of Tevunah. This is sufficient for those of understanding.

(As written in Etz Chayim; the heels of Leah enter the head of Rachel etc. This is as stated by the sages<sup>693</sup>, “That which humility made the heel of her soles, fear of HaShem made the crown of her head etc.” That is, the aspect of speech of thought becomes thought of speech. This is the meaning of the “Heel of humility”. This is because thought is in a state of concealment and nothingness, whereas speech is in a state of revelation and somethingness etc. - so that thought becomes the crown of Rachel, the aspect of speech. This is because the aspect of the potentiality, root and beginning of speech are the combinations of the letters of thought. If the combinations of thought cease, so does speech, as known. This is the meaning of<sup>694</sup> “The heel of humility is the fear of HaShem etc., as explained elsewhere.)

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<sup>692</sup> Zohar Bereshit 18b, Pesachim 56a

<sup>693</sup> Etz Chayim , Shaar Leah V'Rachel

<sup>694</sup> Proverbs 22:4





## Chapter Forty-Four

We may now also understand the root of the matter of the division of the letters of thought from the aspect of the five severities (*MaNTzePa"Ch*) etc. [as they apply] much higher, even in the "Essential Thought" [before *Tzimtzum*] and the "Primordial Thought" [after *Tzimtzum*] (*Machshava HaKedooma*) and the "Hidden Thought" (*Machshava Stima'ah*) - of *Adam Kadmon* and *Arich Anpin*, all the way to the thought of *Zeir Anpin*, in the way previously explained in detail regarding man below; that the root of the letter-divisions of the combinations come from higher than the source of the comprehension of *Binah* itself etc.

This is the matter of *Ma'amar Satoom* – "The Closed Saying", and *Ma'amar Patu'ach* – "The Open Saying"<sup>695</sup>. An example is the verse<sup>696</sup> *VaYomer Elokim* ("And G-d said"). *Elokim* represents the one hundred and twenty combinations<sup>697</sup> of the "Hidden Thought" which is within the essential Self, literally. This is called "The closed saying that is concealed within the Essence of the 'Concealed of all Concealments'" etc., to the highest heights, as in the verse,<sup>698</sup> "And *Elokim* understands the way thereof etc." This aspect of *Elokim* is the aspect of the "constraint and withdrawal" (*Tzimtzum v'Histalkut*). This is as stated by our sages,<sup>699</sup> "At first it arose in

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<sup>695</sup> Talmud Bavli, *Shabbat* 104a. Also see *Maamarei Admor HaEmtza'ee, Shmot* Vol.1 p. 213; *Shaarei Teshuva* 91b.

<sup>696</sup> Genesis 1:3

<sup>697</sup> See *Etz Chaim, Shaar* 15, Ch. 6; *Shaar* 44, Ch. 5; *Maamarei Admor HaEmtza'ee, Shmot* Vol. 1, p.137

<sup>698</sup> Job 28:23

<sup>699</sup> See *Rashi* to Genesis 1:1; Also see *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,420.

thought to create through the attribute of judgment”, which is the name *Elokim* etc. That is, this also refers to the aspect of the letter-divisions of the combinations of the “Hidden Thought” (*Machshava Stima’ah*).

(This accords with the translation of Onkelos<sup>700</sup> on the word "*Bereishit* (In the beginning), as being *B'Kadmon*, which refers to the Primordial Desire (*Ratzon HaKadom*), which is in the “Desire of the Primordial Thought” (*Machshava HaKedooma*), which is the aspect of *Elokim* in an aspect of constraint and division, for as the sages stated,<sup>701</sup> "*Bereishit* is also a [creative] utterance (*Maamar*)"; it being the aspect of the Hidden Saying (*Ma'amar Satoom*) of the Hidden Thought (*Machshava HaStoomah*).

This also applies up to the aspect of the Simple Essential Thought, as discussed previously. As known, *Elokim* (אלהים) consists of the letters *Mi-מי Eleh-אלה*<sup>702</sup> which is the aspect of the division [of letters], as in [the verse,<sup>703</sup> "lift your gaze heavenwards and see] *Mi-Who created Eleh-These* (מי ברא אלה). Now, the upper *Elokim* is the *Binah* and hidden thought of *Arich Anpin* and *Adam Kadmon*, while the lower *Elokim* is the aspect of *Malchut* of *Tevunah* and *Leah* etc. This is as stated in the *Zohar*<sup>704</sup> that the thirty-two [times that it says] "*VaYomer Elokim* (And G-d Said) [in the account of creation,] refers to the thirty-two pathways<sup>705</sup> which open up in *Binah*. All these are the aspect of the hidden, “Closed Saying” (*Maamar Satoom*)

<sup>700</sup> See *Unkelos* translation to Genesis 1:1

<sup>701</sup> Talmud Bavli, *Rosh HaShanah* 32a

<sup>702</sup> See Zohar, Introduction 2a; Also see *Maamarei Admor HaEmtza'ee, Na"Ch* p. 472

<sup>703</sup> Isaiah 40:26

<sup>704</sup> See *Tikkunei Zohar* 112c; Also see *Maamarei Admor HaEmtza'ee, Vayikra* Vol.2, p. 625; *Dvarim* Vol.2, p. 651; *Drushei Chatuna* Vol. 1, p. 45; *Torat Chaim, Noach* p. 46c.

<sup>705</sup> See Zohar (*Idra Rabba*) *Naso* 128b; 129a; 136a.

of speech of thought, from which the thought of the speech of *Malchut* that is called the “Open Saying” is made, as will be explained on the subject of the aspect of the Closed letter *Mem-□* and the open letter *Mem-Ⓜ* etc.)

Now, in regard to the root of this power of division; although it comes in an aspect of constraint (*Tzimtzum*), nonetheless, it is from higher than the power and source of the comprehension itself etc. This is as stated in the *Zohar* regarding the verse,<sup>706</sup> "And the voice of the turtledove is heard in our land etc." This refers to the aspect of the voice of *Binah* which is heard in an aspect of divisions of combinations by means of the five severities *MaNTzePa"Ch* etc., which is when the illumination comes into an aspect of speech, this being the revealed world that is called "*Artzenu* - our land" etc.

This is as explained above at length from the analogy of the infant; that he does not have thought in divisions of letters until he speaks etc. For as soon as there is the power to combine in speech from *Chochmah*, i.e. from the inner aspect of *Chochmah*; then there is a power to combine the letters of thought from the innerness and source of *Binah* etc. However, the power that makes the combinations is specifically from the aspect of the source of *Binah*, but the combinations themselves in their particular forms, specifically follow the intent of the specific comprehension, according to the constraint of the thought of the “Analytical Intellect” (*Sechel HaIyunit*), which gives order to the manner of the combinations etc., as discussed previously.

In truth, this is an aspect of the Open *Mem-Ⓜ*. This is because in *Binah* itself there is a closed *Mem-□* and an open *Mem-Ⓜ*,<sup>707</sup> which are called the *Maamar Satoom* (Closed [hidden] Saying), and *Maamar Patuach* (Open [revealed] Saying). For,

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<sup>706</sup> Song of Songs 2:12; *Zohar Vayera* 97b; Also see *Sefer HaMaamarim* 5568 Vol.1, p. 488.

<sup>707</sup> See *Pardes Rimonim, Shaar 27, Ch. 16*

every *Maamar* (Saying) is within the thought of *Binah* itself. This is [the explanation of] the matter of the difference between the encompassing lights of *Imma*, which are still in an aspect of the “Closed *Mem*” (ם) which encompasses from all sides and specifically is square, as stated in the *Zohar*<sup>708</sup> regarding the *Mem* (ם) of the verse,<sup>709</sup> “לסרבה המשרה” – “To increase authority,” as explained elsewhere; compared to the aspect of the illumination of this encompassing light to make the divisions of combinations through the aspect of the five severities *MaNTzēPa"Ch* etc.; which is the matter of the “Open *Mem*” (מ), i.e. the “Open [revealed] *Maamar*” (Saying). That is, the closed [hidden] thought becomes opened through the divisions of letters, as indicated by the form of the open *Mem* (מ), as is known.

Now, the explanation of the matter is as known regarding the explanation of the encompassing lights of *Binah* concerning the matter of<sup>710</sup> “The mother crouches over the chicks” etc. That is, the emotions only receive from the aspect of the comprehension of the inner light of *Binah*, i.e. when it is called “*Em HaBanim*” (The mother of the children,<sup>711</sup>) and it is then that [the emotions] are called “chicks” etc. whereas the aspect of the maturation of the intellect of the emotions comes in a concealed manner from the aspect of the encompassing lights, i.e. when “The mother crouches over the chicks” etc. That is to say, this draws that which is above the intellect of *Binah* into the emotions.

(This is similar to love that is dependent on something.<sup>712</sup> This thing comes to be loved in an aspect of an inner

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<sup>708</sup> *Zohar Terumah* 127a; Also see *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol.4 p. 1,228; *Torat Chaim*, *Noach* 57b.

<sup>709</sup> *Isaiah* 9:6

<sup>710</sup> *Deuteronomy* 22:6

<sup>711</sup> See *Zohar VaYeichi* 219a; *Yitro* 84a-85b; *Imrei Binah*, *Shaar HaTefilin* 99d; *Maamarei Admor HaEmtza'ee*, *Na"Ch* p.312.

illumination. Therefore, when the thing is nullified the love is nullified. Nevertheless, [the love] remains in an aspect of an encompassing light, which is the aspect of concealment from that thing. It can therefore return to be aroused and once more come in an aspect of an inner illumination, as known.) For it hovers over them [the emotions], and is square in that it actually “sits” directly upon them, as explained elsewhere regarding the *Mem* (ם) of *לטרבה* etc.<sup>713</sup>

The general matter can be compared by example to how the knowledge of the mind encompasses whatever it knows. For although the thing known is a separate thing, nevertheless, this knowledge surrounds and encompasses the thing on every side. (This is like G-dly knowledge in that He supervises and knows all creatures; that He encompasses them with this knowledge, as explained in Tanya<sup>714</sup> that, “With the knowledge of knowing the whole earth [He encompasses it] etc.) This is similar to what it states,<sup>715</sup> “And over the heads of the *Chayot* [angels] there was a firmament like ice etc,” which refers to the aspect of the encompassing light of *Binah* also (from which the garment of the *Chashmal* is made, from the aspect of the externality of *Binah*, as will be explained).

This is also explained elsewhere regarding the matter of *Ohr* (Light), *Mayim* (Water), *Rakia* (Firmament), that the comprehension of *Binah* is called “*Rakia* (Firmament).”<sup>716</sup> This is because before the concept comes to be fully grasped, it still transcends the aspect of limitation of letters, such as the explanation of a deep concept that has not yet come into a

<sup>712</sup> Mishna *Avot* 5:16; Also see *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,498; *Ateret Rosh, Shaar Yom HaKipurim* p. 68.

<sup>713</sup> See note above.

<sup>714</sup> Tanya, Ch. 48

<sup>715</sup> Ezekiel 1:22

<sup>716</sup> See *Siddur of Alter Rebbe, Shacharit* 70a; Also see *Maamarei Admor HaEmtza'ee Vayikra* Vol.2, p. 451 and 472.

limited form in the mind to be considered, grasped and comprehended. This is called “Flowing Waters” (*Mayim D’Naidee*),<sup>717</sup> for it can come in many different manners etc. which is not the case when the concept comes in a limited manner that literally is grasped and comprehended in the organ (vessel) of his brain. Then it is compared to ice,<sup>718</sup> in which “the waters have congealed as they are” (*D’Aglidee Maya v’Kayama*).

[The term "grasped"] is from the same terminology as<sup>719</sup> *Heseg Yad* ("grasped in the hand"-i.e. acquired) etc., and as explained elsewhere, this is called “The Firmament” (*Rakiya*), which is the matter of the ice that is upon the intellect of the *Chayot* [angels] etc.<sup>720</sup> However, the root of this ice that specifically comes in an aspect that is completely concrete is from higher than the aspect of the inner light of *Binah*. Rather, it is drawn and made from the aspect of the encompassing light of *Binah* which is called the closed *Mem* (מ), which altogether does not illuminate nor is drawn down into the emotions in a revealed manner. Therefore, it is from there that an aspect of a "firmament" or "ice" upon the intellect of the emotions is made etc.

This then [is the meaning of] "And the mother crouches etc," and similarly,<sup>721</sup> "He hovers over his young etc," which is the aspect of the garment of the *Chashmal* that encompasses [the emotions] as a protector. (This will be explained shortly regarding the matter of the “Cloaks of Leather” etc., that encompasses *Zeir Anpin* and *Nukvah* (*Malchut*), until below the feet of *Zeir Anpin* and *Nukvah* (*Malchut*),<sup>722</sup> from which the veil

<sup>717</sup> Talmud Bavli, *Eruvin* 46a

<sup>718</sup> See *Zohar Lech Lecha* 77a

<sup>719</sup> Talmud Bavli, *Erechin* 17a (in the Mishnah)

<sup>720</sup> See *Maamarei Admor HaEmtza'ee, Na"Ch* p. 285

<sup>721</sup> Deuteronomy 32:11

<sup>722</sup> See *Etz Chaim, Shaar* 42, Ch. 13; Also see *Torat Chaim, Noach* p.

that separates between *Atzilut* and *Briyah* is made etc.) This, then, is the aspect of the source of *Binah* from which there is drawn the power that makes the divisions of combinations of the letters of thought. It is called “The Combiner” (*Metzaref*), as opposed to the combinations themselves, which specifically are in an aspect of the “Open Mem” (מ) and “Open Saying” (*Maamar Patuach*) etc. This will suffice for the understanding.





## Chapter Forty-Five

Now it is written,<sup>723</sup> "And Hashem [Elokim] made for Adam and his wife cloaks of skin (*Obr*-עור) and garbed them." This refers to the aspect of the *Chashmal* of *Nogah* which encompasses *Zeir Anpin* and *Nukvah* (*Malchut*) of *Atzilut*, which are called Adam and his wife, [that encompasses them] until below their feet, as known. Now, in the Torah scroll of Rabbi Meir<sup>724</sup> this was written with an *Aleph* (א), i.e. *Obr* (אור)-Light. This refers to the upper radiance<sup>725</sup> as it states,<sup>726</sup> "He covers Himself with light as a garment," this being after the rectification of the two-hundred and eighty-eight [sparks] etc.

Now, we must first have some understanding into the explanation of the matter of the shattering and rectification [of the vessels] in general. This [took place] in the aspect of the letters, which are called vessels.<sup>727</sup> They shattered and fell because of the overabundance of light which they were incapable of containing, as stated in *Etz Chaim*,<sup>728</sup> and like the verse,<sup>729</sup> "You caused the sea (ים) to fragment with your might." This refers to the aspect of *Tobu* (Chaos),<sup>730</sup> wherein

<sup>723</sup> Genesis 3:21; Also see *Siddur* of Alter Rebbe, *Shacharit* 60d, *Birchat HaMazon* 115b, *Milah* 147a-148d; *Biurei Zohar*, *Balak* 149d; *Maamarei Admor HaEmtza'ee*, *Vayikra* Vol.2, p. 493; *Torah Or*, *Lech Lecha* 12c.

<sup>724</sup> See *Bereishit Raba* 20:12; *Shaar HaEmunah* 43a; *Maamarei Admor HaEmtza'ee*, *Bereishit* p. 450; *Bamidbar* Vol. 2, p. 560 & p. 757; *Dvarim* Vol. 1, p. 115; *Drushei Chatunah* Vol. 1, p. 66; *Hanachot* 5577 p. 253.

<sup>725</sup> *Zohar Bereishit* 36b

<sup>726</sup> Psalms 104:2

<sup>727</sup> Tanya, *Shaar HaYichud V'HaEmunah* Ch. 4

<sup>728</sup> See *Etz Chaim*, *Shaar* 10, Ch. 5; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 4, p. 1,476.

<sup>729</sup> Psalms 74:13

<sup>730</sup> *Maamarei Admor HaEmtza'ee*, *Na"Ch* p. 5; *Torat Chaim*, *Vayeshev* 206c.

the aspect of the letters fragmented, this being called “The Shattering of the Vessels” (*Shvirat HaKelim*), as known.

The reason for this, as known, is analogous to a deep conceptual light which transcends the limitations of the organ (vessel) of the brain. Then the letters of the thought of the concept will certainly become confused, because of their inability to contain the light, since it is too great for them. The opposite is true when the organ (vessel) of the brain is able to contain the light of the deep concept. On the contrary, it becomes limited, settled and concealed within these letters (i.e. absorbed). However, when they are incapable of containment, then of necessity the letters become fragmented. It is as explained elsewhere at length,<sup>731</sup> that this is like when a word falls short of containing the great light [of meaning] that is within it; its letters scatter here and there, until nothing at all can be understood from them.

An example is the word "*Vayomer*" - ויאמר (“and He said”). When it cannot contain the depth of its intended [meaning], its letters scatter and all that remains is its *Vav* (ו) and *Mem* (מ), out of order and displaced. (This is similar to the letters of the fleeting thoughts of the heart during the day. They become disjointed, displaced and out of order when one dreams [at night].<sup>732</sup> They come about from the combinations of thoughts one thinks during the day, but out of order. Rather, [they come in a jumble], one letter from this word and another letter from that word etc. Therefore,<sup>733</sup> “dreams speak nonsense etc,” as is explained elsewhere.<sup>734</sup>)

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<sup>731</sup> *Maamarei Admor HaEmtza'ee, Na"Ch* p. 5 and on; *Maamarei Admor HaZaken, Nevi'im* p. 5 and on.

<sup>732</sup> Talmud Bavli, *Brachot* 55b; *Maamarei Admor HaEmtza'ee, Hanachot* 5577 p. 244

<sup>733</sup> *Zacharia* 10:2

<sup>734</sup> *Torat Chaim, VaYechi* 245d

This fragmentation is called a “Shattering” (*Shvirah*) into many small parts. This is because when a letter that separated unto itself comes elsewhere, it only contains an exceedingly diminished portion of the full concept as the word was in its complete form etc. Moreover, it undergoes one fragmentation after another until it becomes completely alienated from its [original] meaning. (This may be compared to the matter of dreams that come from the thoughts of one’s heart during the day. However, one cannot dream of<sup>735</sup>, “An elephant going through the eye of a needle”, but rather only reflections of the thoughts of his heart [during the day], as discussed elsewhere regarding Joseph’s interpretation of dreams,<sup>736</sup> and as will be explained.) Likewise, we may understand how it is supernally in regard to the matter of the shattering of the vessels of the lights of *Tobu* (Chaos), that it is an aspect of the fragmentation and scattering of their letters, as stated, “You scattered [the sea] etc.”

This is to say that they fell lower and lower until they came into an aspect of being an “alien garment”. This is the root of the matter of the coming into being of the aspect of the garment of the *Chashmal* etc., which is called the garments of skin (עור). Now, as known, these “Skins” are the aspect of the three kinds of letters; thought, speech and action,<sup>737</sup> which are rooted in the letters of the vessels of *Tobu* (Chaos) that fragmented and fell down, thus making the aspect of an encompassing garment to garb the aspect of the emotions of man etc., and although it became an aspect of a separate garment, its root is from above the source of the intellect of *Binah* as it is in the emotions. This also is the aspect of the

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<sup>735</sup> Talmud Bavli, *Brachot* 55b; *Torat Chaim*, *VaYetze* 169d; *Miketz* 216a

<sup>736</sup> See *Maamarei Admor HaZaken*, *Inyanim* p. 431; *Torat Chaim*, *VaYechi* p. 245c & 248c.

<sup>737</sup> See *Biurei HaZohar*, *VaYeshev* 21d; *Tazriah* 73b; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 3, p. 923; *Na"Ch* p. 318; *Kuntreisim* p. 209

externality of *Binah* that "hovers over the chicks" to protect them etc., which is from the aspect of the encompassing light of *Binah*, in the aspect of the previously discussed closed *Mem-□*. This will suffice for the understanding.

Now, to understand this with additional explanation, it is known that this is also the root of the matter of analogies, such as the three hundred analogies of Rabbi Meir etc.<sup>738</sup> in that the root of the analogy is higher than the analogue,<sup>739</sup> as are the analogies [proverbs] of Solomon which are exceedingly deep [concepts of] wisdom. They thus do not have an aspect of "vessels of letters" except through being en clothed in matters that are very separate from the essential wisdom. It is specifically there, [in the analogy,] that the depth of the wisdom may be grasped just as one grasps the depth of a concept. This may only be [accomplished] specifically through analogy, for it cannot be grasped even with abundant explanations etc.

Moreover, for an analogy to be made specifically according to the analogue it must of necessity reach the depth and source from which the analogue comes out. If not, the analogy will not be in line with the analogue altogether, as known. This being the case, the root of the analogy is in the source concept of the analogue, and higher than it. For this reason it states,<sup>740</sup> "The words of the wise and their riddles"; that are commensurate to the depth and source of the wisdom, so will be the depth of the riddles and analogies, such as the analogies of Rabbi Meir and the analogies of Solomon. This is explained elsewhere regarding the verse,<sup>741</sup> "And he spoke three thousand proverbs;" that is, [each analogy was] an analogy for [the previous] analogy, as explained in the Zohar that the very

<sup>738</sup> Talmud Bavli, *Sanhedrin* 38b

<sup>739</sup> See *Sefer HaMaamarim* 5568 Vol. 1, p 393; *Maamarei Admor HaEmtza'ee, Vayikra* Vol. 2, p. 522 and on.

<sup>740</sup> Proverbs 1:6

<sup>741</sup> Kings I 5:12

last analogy contains the very first depth and source of the analogue etc.

The same holds true of the root of the aspect of letters. It is specifically through them that the light of the intellect is grasped well etc. (This may similarly be understood regarding the light of the intellect becoming concrete; to the degree that it comes to be concretely grasped and explained on the lowest level, it is specifically there that the aspect of the depth and inner light of the intellect itself is [grasped] etc.) The [above] is also the case with the aspect of the externality of *Binah* from which is made the aspect of the *Chashmal* garment of *Binah*.<sup>742</sup> It is regarding this that it states, "And he made cloaks of skin (*Ohr*-עור) etc," which is the aspect of the protector of the intellect within the emotions, so as not to come to an aspect of error.

(It is from this that the placenta for the fetus is made etc.<sup>743</sup>) This is as explained at length elsewhere<sup>744</sup> regarding the matter of<sup>745</sup> "The mother spreads her wings etc.," and regarding the matter of "*baShalom*-בשלום-in peace", which is the same letters as "*Malbush*-מלבוש-garment" etc,<sup>746</sup> and regarding the matter of the *Sebach* (covering) of the *Sukkah* and the like.<sup>747</sup> This will suffice for the understanding.

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<sup>742</sup> See *Or HaTorah, Noach* Vol .3, p. 1338

<sup>743</sup> As will be explained later regarding the development of *Klipah*.

<sup>744</sup> See *Maamarei Admor HaEmtza'ee VaYikra* Vol. 2, p. 494

<sup>745</sup> *Zohar (Ra'aya Mehemna) Pinchas* 256a; *Torat Chaim, Vayetze* 170c; *Biurei HaZohar, Noach* 4c and on.

<sup>746</sup> See *Siddur* of the *Arizal*, end of *Amida*; Also see *Emek HaMelech, Shaar* 1, Ch. 55 (9c); *Torat Chaim, Noach* 58a.

<sup>747</sup> See *Siddur* of Alter Rebbe, *Shaar HaSukkot* p. 257a and on.



## Chapter Forty-Six

However, as mentioned above, in the Torah of Rabbi Meir it was written, (כתנות אור) “Cloaks of light” – (Katnot Ohr), with an *Aleph* (א) etc. For it is known that the aspect of *Tikkun* - Rectification is from the aspect of the *Shem Ma"H HaChadash* - the new name of *Ma"H* (מ"ה) of *Adam Kadmon*, and as discussed elsewhere, this is the aspect of the eighth king which is the root of the rectification of *Ma"H*-מ"ה of *Chochmah* etc.<sup>748</sup> (This is the aspect of *Yosef* who is the interpreter of dreams.<sup>749</sup> For the exile is compared to a dream state,<sup>750</sup> and it resembles the thoughts of the heart of *Zeir Anpin* which is in an aspect of sleep which is called the *Durmita*-Slumber and withdrawal of the intellect etc.<sup>751</sup> And from the letters of the imaginations of the dreams he combines them into good, rectified combinations according to the source of the depth of *Chochmah* of *Adam Kadmon* which is in the forehead etc.

This is why *Tofer*-תופר-tailor shares the same letters as *Porat*-פורת-fruitful<sup>752</sup> and *Poter*-פותר-solver etc.<sup>753</sup> and it is for this reason that he is called *Avrech*,<sup>754</sup> as explained elsewhere at

<sup>748</sup> See *Etz Chaim (Shaar HaTikun)*, *Shaar* 10, Ch. 2 & Ch. 3; Also see *Torah Or, VaYechi* 103b; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,482.

<sup>749</sup> *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,376. *Torat Chaim VaYishlach* p. 188d & *VaYechi* 243d; *Torat Levi Yitzchak, Taanit* p. 11.

<sup>750</sup> See *Torah Or, Vayeshev* p. 28c; *Torat Chaim, Shemot*, p. 52.

<sup>751</sup> See *Etz Chaim, Shaar* 29, Ch. 1; *Mevo She'arim, Shaar* 3, part 2, Ch. 17; *Torat Chaim Shemot* p. 53b.

<sup>752</sup> See *Torah Or, Vayeshev* p. 29a; *Likkutei Torah, Korach*, p. 55a; *Torat Chaim, Vayechi*, p. 242d.

<sup>753</sup> See *Agadat Bereishit* Ch. 82

<sup>754</sup> Genesis 41:43; Also see *Siddur* of the Alter Rebbe, *Shaar Chanukah* 280c; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 1, p. 30; *Bereishit* p. 490.

length.) In other words, it is called a garment of light with an *Aleph-ℵ* after the rectification of the two-hundred and eighty eight sparks which fell along with the scattering and fragmentation of the letters and vessels of *Tobu*, as we previously explained in regard to the constricted intellect of the separated letters.

The explanation of the matter is as known that the “garment of skins” which garbs [*Zeir Anpin* etc.] and is called the *Chashmal*, comes in a way of coarseness specifically, just like an analogy [is coarse] in relation to the analogue. (This is also like the coarsening of an intellectual concept through many explanations until a small child can grasp it etc.) This is the aspect of *Nogah*-luminescence, which is like a light that illuminates within the darkness wherein its light is more recognizable to the point that its light is more apparent and glaring than light that radiates in a place that is bright, as was stated,<sup>755</sup> “A candle in the sunlight is ineffectual.” In contrast, the light of a candle in thick darkness is much more glaring. This is specifically because it illuminates the thick darkness, though it is not possible to say that the light of the candle<sup>756</sup>, in and of itself, is essentially more luminescent in the darkness of night than in the day. It is only because the darkness is its opposite that its light becomes more apparent.

This is not true radiance in and of itself. It only appears more radiant to the eye specifically because in the darkness its light is more apparent, but only in the eye of the beholder. This is similar to the radiance and glimmer of a precious stone when it is displayed on coarse material. It will appear to be more radiant than if it were to be displayed on clear, luminescent material, for the same reason. (This is also like the understanding and comprehension of a deep intellectual light

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<sup>755</sup> Talmud Bavli, *Chulin* 60b; *Maamarei Admor HaEmtza'ee, Hanachot* 5577 p. 261

<sup>756</sup> Shulchan Aruch Alter Rebbe, *Hilchot Pesach* 433:6



through an extraneous analogy, which is coarse and foreign [to the concept]. It is because of the same reason etc.)

This, then, is the aspect of *Nogah* which has two explanations, as known. The first is like the verse,<sup>757</sup> "*Nogah Or* - A light will shine," or [the verse,<sup>758</sup>] "*Yagiha Chashkbi* - illuminate my darkness" and the like. The second is a terminology of an outward protrusion.<sup>759</sup> This is like the verse,<sup>760</sup> "When he moved out (*Hogah*) of the path etc." and likewise,<sup>761</sup> "one who pronounces (*HaHogeh*) the Divine Name etc." It also is like the contemplation (*Higayon*) of the thought, as stated,<sup>762</sup> "and you shall contemplate it (*V'Higita bo*) etc." or,<sup>763</sup> "the contemplation of my heart (*Hegyon leebee*) etc." Both of these [explanations] amount to the same intended meaning.<sup>764</sup>

This was explained elsewhere by way of example from the light of the sun<sup>765</sup> as it radiates through a cloud; that its light is increased there and is more recognizable than [when looking at the light that comes from] the body of the sun itself. For, because of the purification of the physicality of the cloud and the composition of the element of water within it, the details of the light are more recognizable there, such as the three primary colors of the rainbow, which also is called by the term "the appearance of the *Nogah*." This is as stated,<sup>766</sup> "Like the appearance of a rainbow etc. so was the appearance of the

<sup>757</sup> Job 22:28

<sup>758</sup> Samuel II 22:29; Psalms 18:29

<sup>759</sup> See *Shaarei Teshuvah* 63a

<sup>760</sup> Samuel II 20:13

<sup>761</sup> Talmud Bavli, *Sanhedrin* 90a

<sup>762</sup> Joshua 1:8

<sup>763</sup> Psalms 19:15

<sup>764</sup> See *Imrei Binah, Shaar HaTefilin* 97d.

<sup>765</sup> See *Imrei Binah, Shaar HaTefilin* 97d; *Maamarei Admor HaZaken al Maamarei RaZa*"L, p. 479; *Maamarei Admor HaEmtza'ee, Na"Ch* p. 350.

<sup>766</sup> Ezekiel 1:28

*Nogah*-brightness." This is like how the specific elements and colors of a precious stone are not so recognizable except when it is set in a setting, but not in a coarse setting, but rather in a bright and shiny setting which causes its light to radiate more. So likewise is the matter of the second meaning of *Nogah*, in that it is an aspect of the protrusion in a refined substance which has become somewhat more refined. There the light stands out and radiates, as in the verse, "illuminate my darkness", specifically.

This is also like the *Higayon*-contemplation of the analytical thought, through which the light of the intellect comes to protrude outward into the substance of the letters of contemplative thought. It is specifically then that the grasp and radiance of the depth of the concept becomes more recognized. It is regarding this that the verse states, "And you shall contemplate it (*VeHigiyab bo*) etc." This likewise is similar to the matter of analogies, through which the light of the concept stands out and is more [easily] grasped, as discussed above. This, then, is the aspect of the *Nogah* of the ten *Sefirot* in general, i.e. it is the aspect of their substance which is noticeable and protrudes. (This is as explained elsewhere regarding the verse,<sup>767</sup> "Have you seen a man, wise in his own eyes etc." and like the verse,<sup>768</sup> "And his concubine whose name was Reumah," i.e. *Re'u*-see that I am sublimated [*Mah*] etc., or like ecstasy into G-dliness which comes in a way that is felt etc.) All of this is the root of the aspect of the *Chashmal* which is made from the externality of *Binah*.

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<sup>767</sup> Proverbs 26:12; See *Maamarei Admor HaZaken, Maamrei RaZa*"L p. 216; 5566 p. 91; *Derech Mitzvotecha* p. 62; *Likutei Torah, Acharei* 31d; *Chukat* 66c; *Hemshech* 5672 Vol.1 p. 177 & p. 292.

<sup>768</sup> Genesis 22:24; See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 4, p. 1,493; *Torat Chaim, Noach* 51a; *Ohr HaTorah, Noach* Vol. 3, p. 1202; *Mevo She'arim, Shaar* 6 Ch. 2 & Ch. 5.

(From here the aspect of “The Wings” are made,<sup>769</sup> as stated regarding the verse "He hovers over his young etc." that "the mother (*Imma*) spreads her wings etc." It is likewise called<sup>770</sup> the *Kanfei HaShechinah*-“The wings of the *Shechinah*”, which also is the root of the souls of converts etc.<sup>771</sup> This is also the explanation of the statement in Zohar on the verse,<sup>772</sup> "In the morning I will order (the letters of my prayer) and I will see", [about which the Zohar comments,] "David prepared this canopy to cover over the morning of Yosef etc. he made a light to enrobe etc., until those that are called the upper wings etc." as is explained elsewhere.) Until from this [the *Chashmal*] chains down and descends even further to become an aspect of an actual *Masach*-screen which is called a “separator” that stops and separates between the [worlds of] *Atzilut* and *Briyah* etc., whereas the [*Sefirah*] of *Malchut* penetrates this screen (as will be explained).

However, the matter of the “garment of light” with an *Aleph-N* is after the rectification and clarification of the aspect of *Nogah* of the *Chashmal*. This is by means of the essential sublimation of the new *Ma" H* of *Adam Kadmon* etc., which is the source of the aforementioned rectification, until the *Yesh*-somethingness of *Nogah* which is noticeably felt becomes transformed to an aspect of actual sublimation to the *Ayin*-nothingness. When the somethingness (*Yesh*) becomes an aspect of nothingness (*Ayin*) then it is even loftier than the aspect of the nothingness of the *Ma" H* of *Chochmah* which rectifies [it] etc., as explained elsewhere.<sup>773</sup> It therefore is called

<sup>769</sup> See *Zohar Balak* 204b; *Biurei HaZohar Balak* 109b.

<sup>770</sup> Talmud Bavli, *Shabbat* 31a

<sup>771</sup> See *Zohar*, Introduction 13b; *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 10

<sup>772</sup> See *Zohar Balak* 204b; *Biurei HaZohar Balak* 109b.

<sup>773</sup> See *Likkutei Torah, Bechukotai* 47b; Also see *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 576.

a “garment of light” as in the verse, "He covers Himself with light as a garment." This refers to the aspect of the light of Torah after the clarification of *Ma"H* of the supernal *Chochmah* which rectifies the aspect of *Ba"N* of *Nogah* which then ascends to be higher than the aspect of *Ma"H*.<sup>774</sup>

(As known, the shattering was in<sup>775</sup> *Sa"G-ג"ו* which is *Gas-ו*-coarse,<sup>776</sup> but after the rectification of *Ba"N* which [is what] fell during the shattering of the vessels, it ascends back to its source in *Sa"G*<sup>777</sup> which is higher than the name of *Ma"H* etc.<sup>778</sup>)

) This is called *Zihara Ila'ab*-The Upper Radiance, and is comparable to a very refined light within a refined and very radiant garment, through which one can gaze [and behold] a greater illumination and radiance with the eyes. This is the opposite of the matter of *Nogah* prior to its rectification when it is in darkness so that it is only because of the light that radiates within the darkness that it appears to radiate brightly etc.

In contrast, the radiance of the light due to the essence of the light, when the garment itself is made of radiant and luminous light is like radiant and clear glass, which is called<sup>779</sup> "*Aspaklaria D'Nahara* - A lens that shines" etc. And it is likewise called the upper radiance by means of which the souls gaze upon the ray of the *Shechinah* in the Garden of Eden etc.<sup>780</sup> as is discussed elsewhere. This will suffice those of understanding.

<sup>774</sup> See *Etz Chaim, Shaar 5, Ch. 1; Maamarei Admor HaEmtzaee, Dvarim Vol. 1, p. 5; Vol 2. p. 573; Vol 4. p. 1,213.*

<sup>775</sup> See *Etz Chaim, Shaar 8, Ch. 1; Maamarei Admor HaEmtzaee, Dvarim Vol. 1, p. 5.*

<sup>776</sup> See *Maamarei Admor HaEmtzaee, Shmot Vol 2, p. 566; Dvarim Vol. 2 p. 379; Torat Chaim, Bereishit 9a.*

<sup>777</sup> See *Likkutei Torah, Bechukotai 47c; Torat Chaim, Bereishit 16c.*

<sup>778</sup> See *Etz Chaim, Shaar 5, Ch. 1; Also see Maamarei Admor HaEmtzaee, Dvarim Vol. 1, p. 5.*

<sup>779</sup> See *Zohar, Noach 65b-61a.*

<sup>780</sup> See *Shaarei Teshuva p. 58c.*

## Chapter Forty-Seven

We now must understand the aspect of *Malchut* of *Atzilut* which is called *Olam HaDibbur*-The World of Speech,<sup>781</sup> and is the aspect of *Rachel*,<sup>782</sup> or *Alma D'Itgalia*-the Revealed World, or *Imma Tata'a*-The Lower Mother,<sup>783</sup> and it is the final *Heb-ה* of the Divine Name *הווי*.<sup>784</sup> (As known regarding the matter of,<sup>785</sup> "Like mother like daughter," that the upper *Heb-ה* of *Binah* lends the five *Gevurot MeNaTzePa"Cb* to the daughter, which is the aspect of the five organs of speech in the mouth, as mentioned previously.) It is also called the *Maamar Patuach*-The Open Saying, as in,<sup>786</sup> "And G-d said" or as stated,<sup>787</sup> "By the word of HaShem the heavens [were made] etc." regarding which it states,<sup>788</sup> "His Kingship rules over all etc." as known.

For as known regarding the matter of the *Nesirah*-Separation, that at first they were two (*ו"ד*) *Partzuf*-statures in one,<sup>789</sup> that is, the aspect of *Malchut* was included in the aspect of the back of *Zeir Anpin*. This is as stated,<sup>790</sup> "Bone of my bones [and flesh of my flesh; she shall be called woman (*האשה*)] because she was taken from man (*איש*) etc." However, after the

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<sup>781</sup> See *Zohar Lech Lecha* 86b; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 382

<sup>782</sup> See *Etz Chaim, Shaar* 4, Ch. 1; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 1 p. 227

<sup>783</sup> *Tanya* Ch. 52

<sup>784</sup> See *Zohar Vayikra* 17a; *Torat Chaim, VaYetze* 167c.

<sup>785</sup> Ezekiel 16:44

<sup>786</sup> Genesis 1:3

<sup>787</sup> Psalms 33:6

<sup>788</sup> Psalms 103:19

<sup>789</sup> *Pri Etz Chaim, Shaar* 24, Ch. 1 & 2

<sup>790</sup> Genesis 2:23

*Nesirab*-Separation, *Malchut* was built into an independent *Partzuf*-stature with lights and vessels, as it states,<sup>791</sup> "And *Hashem Elokim* built the side [which He had taken from man] etc."

The explanation of the matter is as known in various places in *Zohar* and *Etz Chaim*, that *Malchut* is called *Asirit*-The Tenth,<sup>792</sup> because it is taken from the tenth of each of the ten *Sefirot* of *Zeir Anpin*, that is, from the aspect of *Malchut* of each *Sefirah* of *Zeir Anpin*. For example, from the aspect of *Malchut* of *Chochmah* of *Zeir Anpin* the aspect of *Chochmah* of *Malchut* is drawn down and from the aspect of *Malchut* of *Chessed* of *Zeir Anpin* the *Chessed* of *Malchut* is drawn down etc. And in this manner all of the ten *Sefirot* of *Malchut* are constructed.

Now, the explanation of the aspect of *Malchut* of the nine *Sefirot* of *Zeir Anpin* is as known; that it is the aspect of the revelation of each attribute and *Sefirah* as it comes forth in an aspect of revelation as a tangible existence (*Yesh*) which is recognizable etc.<sup>793</sup> An example is the attribute of love when it comes forth into tangible revelation etc. Now, this aspect of essential revelation is called the essential *Tzelem*-image and form, like the essential image of a seal and the like, or like the form of the face itself etc. This refers to the aspect of the organs (vessels) of *Zeir Anpin* regarding which it states,<sup>794</sup> "He and His organs are one," which is like the matter of the potential power to limit, as explained previously (in chapter twenty-nine).

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<sup>791</sup> Genesis 2:22

<sup>792</sup> See *Etz Chaim*, *Shaar HaKlallim* Ch. 7; *Shaar HaHakdamot*, *Sod Mitzvot Aseh* 179a; *Maamarei Admor HaEmitzaee*, *Vayikra* Vol. 2, p. 795; *Dvarim* Vol. 3, p. 883.

<sup>793</sup> See *Maamarei Admor HaZaken al Parshiot HaTorah* Vol. 1, p. 408; *Maamarei Admor HaEmitzaee*, *Dvarim* Vol. 1, p. 215; *Kuntreisim* p. 353; *Torat Chaim*, *Miketz* 215b.

<sup>794</sup> *Tikunei Zohar*, Introduction, 3b.

However, the aspect of *Demut*-Likeness is in *Nukvah*-the female of *Zeir Anpin*, which is [only] called the<sup>795</sup> "likeness of the glory of Hashem," i.e. *Zeir Anpin*. This is as known regarding the verse,<sup>796</sup> "Let us make man in our form and in our likeness" that *Tzelem*-Form refers to the male, while *Demut*-Likeness refers to the female (*Nukvah*) etc. This is like the matter of letters which are engraved etc.,<sup>797</sup> which is the aspect of a revelation of a revelation, like the letters of a seal which are imprinted into wax, and the like etc. Similarly, the aspect of the revelation of the essential attributes of the heart when they come forth in an aspect of revelation and tangibility in the speech of the five organs of the mouth, become an aspect of an independent separate entity which is called *Yesh D'Yesh*-Something of something, as explained elsewhere at length.

For example, the aspect of *Chochmah* of *Chessed* in the heart which comes into revelation in a limited manner is nevertheless still connected and unified with the essence of *Chochmah* and *Chessed* etc. However, its revelation in speech, as in the saying,<sup>798</sup> "Let there be light," is a separate, independent thing, which is the aspect of *Chochmah* of *Chessed* of *Malchut* which is drawn from the aspect of *Malchut* of *Chochmah* of *Chessed* of *Zeir Anpin* in a manner of particulars. The same is true with the construction of all of the specific ten *Sefirot* of *Malchut* with their lights and vessels into an independent *Partzuf*-stature etc.

However, prior to the *Nesirah*-Separation they were two (י"ד) statures, similar to the back which follows the front and has no independent existence of its own. Likewise, the aspect

<sup>795</sup> Ezekiel 1:28

<sup>796</sup> Genesis 1:26; See *Zohar Shmini* 35b; *Maamarei Admor HaZaken al Parshiot HaTorah* Vol. 1 p. 173; 5563 Vol. 2 p. 670; *Shaarei Teshuvah* 106d; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2 p. 553

<sup>797</sup> *Zohar Bereishit* 15b; *Maamarei Admor HaEmtzaee, Shemot* Vol. 1, p. 159

<sup>798</sup> Genesis 1:3

of the revelation of *Malchut* was included in the *Achorayim*-Back of each *Sefirah* [of *Zeir Anpin*], because,<sup>799</sup> "Two hundred includes [one hundred] etc." (This accords with what is explained elsewhere<sup>800</sup> regarding the details of the matter of *Achor B'Achor*-Back to Back, and *Achor B'Panim*-Back to Face etc. or the opinion that<sup>801</sup> "it was a tail" etc.)

Now at first [*Malchut*] was like a point under *Yesod* of *Zeir Anpin* etc., as stated,<sup>802</sup> "And she fell before his feet." This is as stated in the *Zohar*<sup>803</sup> regarding the verse,<sup>804</sup> "That do his word" that it made itself small like a point etc., until it was a *Heb* as before. For afterwards it is built into a *Partzuf*-stature in the aspect of *Atzilut* until it becomes an aspect of *Panim B'Panim*-Face to Face etc. This can be likened to the waning and waxing of the moon. This then, is the primary aspect of the construction of *Malchut* as it still transcends the construction of *Malchut* as a stature within *Briyah*, *Yetzirah* and *Asiyah* wherein the entirety of its stature which is in the aspect of *Atzilut* is concealed and only the aspect of *Malchut* of *Malchut* penetrates the screen and becomes a stature in *Briyah*, as will be explained etc. This will suffice for the understanding.

This is the true meaning of the enlarged *Dalet-ד* of *Echad-אחד*-One, which is the aspect of the maturation of the stature of the female-*Nukvah* of *Zeir Anpin* in the aspect of *Atzilut* specifically, with intellect and emotions, lights and vessels. (This is as stated [regarding the verse,] "And *Hashem Elokim* built the side"; that this refers to *Abba* and *Imma* of *Atzilut* which built her etc.,<sup>805</sup> and told her<sup>806</sup> "Go and guard your

<sup>799</sup> Talmud Bavli, *Bava Kama* 74a.

<sup>800</sup> See *Sefer Hamaamarim* 5563 p. 223

<sup>801</sup> Talmud Bavli, *Brachot* 61a.

<sup>802</sup> Esther 8:3; Also see *Maamarei Admor HaZaken, Inyanim*, p. 213

<sup>803</sup> *Zohar Balak* 191a; *Maamarei Admor HaEmtzaee, Shmot* Vol. 2, p. 447

<sup>804</sup> *Palms* 103c



house" to be the head of *Briyah*, *Yetzirah* and *Asiyah* etc.) (This is as known regarding the matter of<sup>807</sup> "The well which the princes dug etc.")

The explanation of the matter is that the aspect of speech of thought discussed previously, which is the enlarged *Dalet-ṭ*, becomes the thought of the supernal speech of *Zeir Anpin* in an aspect of ten *Sefirot* with lights and vessels, and it is from the *Malchut* of the nine *Sefirot* of *Zeir Anpin* as mentioned above. This, then, is the meaning of [*Echad-דחא*, i.e.] *E"cb-ח"א Dalet-ṭ*,<sup>808</sup> as is explained elsewhere at length. This is as stated,<sup>809</sup> "And man became a living soul - a speaking spirit" which is<sup>810</sup> "the word of the King rules" with the ten utterances of "And G-d said", as known.

Now, the aspect of *Keter* of *Malchut* of *Atzilut* is the aspect of the power of speech prior to its spreading forth in actual speech with the aspects of intellect and emotions of speech which are the [other] nine *Sefirot* of *Malchut*. This is the explanation of the verse,<sup>811</sup> "Forever, HaShem, your word stands in the heavens," i.e. in the aspect of *Zeir Anpin*. In other words, the aspect of the power of speech is constantly connected to the chest of *Zeir Anpin* etc., as stated in *Etz Chaim* and explained elsewhere.

The spreading forth of *Malchut* garbs *Tiferet*, *Netzach*, *Hod* and *Yesod* of *Zeir Anpin* which is the aspect of *Dalet-ṭ*-four, for *Malchut* is called *דל-Dal-poor*.<sup>812</sup> The root of the construction of *Malchut* is from the kindnesses (*Chassadim*) of *Zeir Anpin*, as it

<sup>805</sup> Genesis 2:22; Zohar *Bereishit* 48b - 49a.

<sup>806</sup> Zohar *Balak* 187a

<sup>807</sup> Numbers 21:18; See *Sefer HaMaamarim* 5564 p. 173.

<sup>808</sup> See *Pri Etz Chaim*, *Shaar Kriyat Shma*, *Shaar* 8, Ch. 12

<sup>809</sup> Genesis 2:7 and *Unkelos* translation there.

<sup>810</sup> Ecclesiastes 8:4

<sup>811</sup> Psalms 119:89; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 382

<sup>812</sup> Psalms 41:2; *Pri Etz Chaim*, *Shaar* 29 Ch. 3

states,<sup>813</sup> "His throne is founded in kindness" and it is written,<sup>814</sup> "Happy is he who considers the poor (*Dal*)" and the word kindness-*Chessed*-**סח** is **סח**-pity [on the] *Dalet*-**דלית**-poor,<sup>815</sup> for *Malchut* has nothing of her own,<sup>816</sup> only that which she receives from *Zeir Anpin*. This is as previously explained regarding the matter of a revelation of a revelation etc., or like the analogy of the moon which receives from the light of the sun, and as stated in the *Zohar*,<sup>817</sup> "The moon has nothing of her own etc."

This was not the case when *Zeir Anpin* and *Nukvah* were equal in their statures<sup>818</sup> as they were prior to the lessening of the moon when they were called,<sup>819</sup> "The two great luminaries," and similarly about the future to come it states,<sup>820</sup> "And the light of the moon [shall be as the light of the sun] etc." However, there are also two levels in the construction of the female (*Nukvah*). The first is in the aspect of *Atzilut*, which is the matter of the separation etc., and the second is that it becomes the head of *Briyah*, *Yetzirah* and *Asiyah*. (This is in accordance with what is written elsewhere regarding the statement<sup>821</sup> "Go and lessen yourself etc.," that this refers to the aspect of *Malchut* which becomes the<sup>822</sup> "head of the foxes"

<sup>813</sup> Isaiah 16:5; *Torat Chaim*, *Vayetze* p. 176a

<sup>814</sup> Psalms 41:2

<sup>815</sup> *Tikkunei Zohar*, *Tikkun* 22; *Maamarei Admor HaEmtzaee*, *Shmot*, Vol. 2, p. 643

<sup>816</sup> *Etz Chaim*, *Shaar* 6, Ch. 6; *Maamarei Admor HaZaken*, *Parshiot HaTorah*, Vol. 2, p. 511

<sup>817</sup> *Zohar Toldot* 135b; *Maamarei Admor HaEmtzaee*, *Hanachot* 5577, p. 24

<sup>818</sup> See *Or HaTorah*, *Bereishit* p. 80

<sup>819</sup> Genesis 1:16; *Sefer HaMaamarim* 5565, Vol. 2, p. 593

<sup>820</sup> Isaiah 30:26; *Sefer HaMaamarim* 5565, Vol. 2, p. 593

<sup>821</sup> Talmud Bavli, *Chulin* 60b; *Biurei HaZohar*, *Acharei* 77b; *Maamarei Admor HaZaken*, *Maamarei RaZa*"L p. 221; 5565 Vol. 2 p. 594.

<sup>822</sup> *Zohar Chadash*, *Shir HaShirim* 71a; *Etz Chaim*, *Shaar* 3, Ch. 1; *Shaar*

in *Briyah*, *Yetzirah* and *Asiyah*. This is as stated,<sup>823</sup> "the lesser luminary to rule the night." For in general the entire aspect of *Atzilut* is called day, while the attribute of night refers to the aspect of *Malchut* as it becomes hidden in the head of *Briyah* as will be explained in subsequent chapters regarding the matter of "Blessed be the name of His glorious kingship forever and ever etc.," which is after it penetrates the screen etc. This will suffice for the understanding.)

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4, Ch. 6; *Mamarei Admor HaEmtzaee, Dvarim* Vol. 1 p. 179.

<sup>823</sup> Genesis 1:16



## Chapter Forty-Eight

Now for more detail regarding the aspect of the construction of *Malchut* which is called *Kalah*-The Bride,<sup>824</sup> because it includes *HaKol*-Everything etc.<sup>825</sup> This is the fact that everything becomes revealed in the aspect of speech in a tangible and separate way, like the letters of speech which reveal all. This includes even the aspect of the essential pleasure and desire that is in the essential Self of the Infinite Light literally, i.e. the aspect of the *Heyuli* desire for kindness which was previously mentioned (in chapter ten) as it chains down in its great descent until the desire and wisdom and emotions of *Adam Kadmon* and *Arich Anpin*, until the aspect of the desire, wisdom and emotions in the external vessels of *Zeir Anpin*; All this comes into the aspect of *Malchut* which is the aspect of the supernal speech with a revelation of somethingness in an aspect of *Atzilut*. Regarding this it states,<sup>826</sup> "I am first and I am last," and it similarly states,<sup>827</sup> "See that I, I am He," i.e. the aspect of *Malchut* of *Ein Sof* [vested] in *Malchut* of *Atzilut* which is called<sup>828</sup> "the end of all the levels" etc.

Now, we must first understand in a detailed manner the *Partzuf*-stature of *Malchut*, from the aspect of *Keter* that is in it until the aspect of *Malchut* that is in it, which penetrates the screen to become the *Keter* of *Briyah* etc. For, on *Rosh Hashanah* the construction of *Keter* of *Nukvab*-the Female takes place etc., and this is why we say the ten verses of kingship etc.<sup>829</sup> In

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<sup>824</sup> *Pardes Rimonim*, *Shaar* 23, *Kalah*.

<sup>825</sup> See *Pirush L'Maarechet Eloket*, Ch. 4 (70a). Also see *Torat Chaim*, *VaYetze*, 174b; *Shaarei Teshuvah* 16c.

<sup>826</sup> Isaiah 44:6; *Maamarei Admor HaEmtzaee*, *Bamidbar* Vol .3 p. 1,141

<sup>827</sup> Deuteronomy 32:39

<sup>828</sup> *Zohar Beshalach* 56a; *Zohar Pekudei* 226a

<sup>829</sup> *Talmud Bavli*, *Rosh HaShanah* 32a; *Siddur* of *Alter Rebbe*, *Rosh*

other words, this is in order to draw forth the aspect of the pleasure and desire for kingship anew, that is, to awaken anew the aspect of the simple pleasure and desire of the essential Self of<sup>830</sup> "I will rule" etc. (This is the explanation of the verse,<sup>831</sup> "The mighty in strength that fulfill His word etc." as mentioned in the Zohar and as explained elsewhere regarding the words<sup>832</sup> "And they have given You a crown of kingship etc.")

For it is known that the aspect of the aforementioned revelation of speech is what is called "The Word of The King," and it is the attribute of lordship, as it states,<sup>833</sup> "Hashem reigns; He is clothed in majesty etc." or<sup>834</sup> "Your kingdom is a kingship over all the worlds etc." This is analogous to the attribute of lordship in man, which is an attribute that is separate from one's essential self, for it is the attribute of ruling over one's fellow specifically etc. This is not the case with the other attributes which are literally part of the essential self.

For instance, with the light of the attribute of kindness, the soul itself is drawn after and becomes aroused by the kindness. For the primary essence of that attribute is a drawing forth from the essential self [of the soul], and the same is true of wisdom which is drawn from the essential self [of the soul]. In regard to the attribute of lordship however, even though the soul is aroused by it, nevertheless it primarily comes into being by something that is separate from the self, i.e. that [he rules]

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*HaShanah*, 238b; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 4, p. 1,360; *Na"Ch* p. 502.

<sup>830</sup> See Chapter 7 & 10

<sup>831</sup> Psalms 103:20; *Zohar Balak* 191a; *Maamarei Admor HaEmtzaee*, *Shmot*, Vol. 2, p. 447.

<sup>832</sup> *Piyut* in high holiday prayers. See *Shaarei Teshuvah* 106b; *Maamarei Admor HaZaken*, *Parshiot HaTorah*, Vol. 2 p. 808.

<sup>833</sup> Psalms 93:1

<sup>834</sup> Psalms 145:13

over his fellow, and if there were nothing aside for him then there would be no arousal of this attribute whatsoever. And although the attribute of kindness is also specifically in order to do kindness with his fellow, nevertheless the beginning of its arousal is within his essential self, even if there is no one to bestow his goodness to. Which is not the case regarding [the attribute] of lordship which essentially does not come into being without someone over whom to rule.

The proof of this is from the fact that its entire construction of spreading to a length and breadth depends solely on the sublimation of the people. When they exalt him they arouse the ultimate depth of his dominion, but with the lessening of the sublimation, the light of this attribute likewise lessens etc. However, with [the attribute of] kindness, it will spread forth as it is in the essential self. And although there will be fluctuations of more or less [kindness] according to the manner in which the recipient arouses and requests, with great pleading [or less pleading] etc., nevertheless, it is not primarily constructed from this etc. This will suffice for the understanding.

Now, we must understand the analogue of this, because<sup>835</sup> "as is the kingdom below, so is the kingdom of Heaven," in that,<sup>836</sup> "there – specifically - is no king without a nation". This is because although the lordship of the aspect of the attribute of *Malchut* above is like the other supernal attributes, nevertheless it is not an actual drawing forth from the aspect of the essential self. (However, it nonetheless is there in potential and in great concealment, for even in the aspect of man, even a small child possesses the aspect of lordship to rule over everything, including animals, for this is his nature immediately from birth, as it states,<sup>837</sup> "[And G-d said to them... ] have

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<sup>835</sup> Talmud Bavli, *Brachot* 58a

<sup>836</sup> *Rabbeinu Bachai* to Genesis 38:30; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 2, p. 631

<sup>837</sup> Genesis 1:28; Also see *Likkutei Torah, Emor* 38b; *Sefer HaMaamarim*

dominion over [the fish of the sea and over the fowl of the air and over every living thing that creeps upon the earth] etc."

We observe in the nature of a child that his desire is to control and dominate over animals, beasts and birds etc., as discussed elsewhere that this is an [attribute] specific to the aspect of man. In contrast, the attributes of kindness and mercy may also be found even in the beasts, such as the eagle which is merciful etc.<sup>838</sup>) Now even though [the essential hidden attribute] is called the attribute of lordship, nevertheless its primary construction is specifically to have dominion over something external to himself and it is specifically then that the pleasure and great desire to rule is drawn forth. According to this we must understand how this is applicable above in G\_dliness, for there is nothing outside of Him upon whom to rule etc.

Therefore, it would not be possible for there to be the aspect of the construction of *Malchut* with desire and pleasure and emotions in the aspect of a complete stature in the aspect of *Atzilut*, were it not for the arousal of His desire that there should be a being separate from Himself over which to rule. And it is specifically then that this attribute is aroused in the Emanator, and about this it states, "Hashem reigned; He is clothed in majesty," i.e. He vests within this attribute to be a king over a nation. It is for this reason that it is specifically this attribute which must be renewed from its essential source every *Rosh HaShanah*, that is, all the way to the aspect of the essential thought "I will rule" within the essential Self of the Infinite Light etc., which is the aspect of lordship which arose in the aspect of His essential Self prior to the *Tzimzum*-constriction.

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5568 Vol.1 p. 259, 356; *Ateret Rosh* 41b; *Maamarei Admor HaEmtzaee, Kuntreisim*, p. 314; *Hanachot* 5577 p. 343

<sup>838</sup> Talmud Yerushalmi, *Pe'ah* 1:5; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 879.



It is for this reason that the first *Tzimtzum*-restraint which is called the empty place<sup>839</sup> (*Makom Panuy*) took place, in order that there be something outside of His essential Self upon which it would be applicable for the aspect of the light of lordship of the aspect of *Malchut* of the *Ein Sof* [to rule]. (This is as stated elsewhere regarding the verse,<sup>840</sup> "She does him good etc.," about the root of the idolaters whom He separated from His Oneness in an aspect of darkness and *tzimtzum*-restraint etc., so that there would be the attribute of *Tiferet*-mercy.<sup>841</sup> This is because the attribute of mercy likewise only applies to a person who specifically is foreign and distant etc. This will suffice for the understanding.)

In this manner we may understand the aspect of *Malchut* of *Atzilut*, the end of all levels of *Atzilut*, which is the desire and pleasure etc. of the attribute of lordship to be the king over *Briyah*, *Yetzirah* and *Asiyah*, for which purpose it was necessary for there to be the constriction of the screen between *Atzilut* and *Briyah* [so that] it becomes the head of the foxes etc., as known. This, then, is the meaning of ["I am first, and I am last,"] i.e. "I am first" in the aspect of *Malchut* of *Ein Sof*, and "I am last" in *Malchut* of *Atzilut* for<sup>842</sup> "their beginning is bound with their end," and this takes place each and every *Rosh HaShanah*, as known. This will suffice for the understanding.

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<sup>839</sup> See *Etz Chaim*, *Shaar 1, Anaf 2*

<sup>840</sup> Proverbs 31:12

<sup>841</sup> See *Zohar Yitro* 87a; *Maamarei Admor HaEmtzaee*, *Shmot* Vol. 2 p. 635; *Torat Chaim Noach* p. 75c.

<sup>842</sup> *Sefer Yetzirah* 1:7



## Chapter Forty-Nine

We must now understand the specifics of the ten *Sefirot* of *Malchut* of *Atzilut*. That is, the aspect of the simple pleasure and desire which comes to be revealed in the light of this attribute. This is the aspect of the *Keter* that is within it in general, as discussed previously. Afterwards, the light of the pleasure and desire which transcends the intellect and reasoning becomes constricted in the aspects of *Chochmah* and *Binah* for this desire. This is the aspect of *Chochmah* of the attribute of *Malchut*, which is called *Chochmah Tata'a*-The Lower *Chochmah* (The Wisdom of Solomon). This is the *Chochmah* at the end which is rooted in the *Chochmah* in the beginning,<sup>843</sup> i.e. the wisdom for this desire in the attribute of *Malchut* is drawn from the aspect of the essential *Chochmah*. This is the meaning of the statement that,<sup>844</sup> "*Bereishit* is also an utterance [of creation]," i.e. it is the aspect of *Chochmah* of speech of the ten utterances of *Elokim* as known. This is called the aspect of the brains [or intellect] of the *Nukvah*-female of *Zeir Anpin*, as known.

Afterwards, the aspect of the emotions of *ChaGa"t* and *NeHi"Y* of *Malchut* are drawn forth, like the verse,<sup>845</sup> "A King establishes [the land] with justice etc." (This is like the sages stated,<sup>846</sup> "There are twelve hours in the day; three hours He sits and is occupied in the study of Torah" in the aspect of the intellect of the emotions, "three hours He sits and judges" according to the intellect, and "three hours He sits and sustains" in the aspect of *NeHi"Y* etc., as explained elsewhere

<sup>843</sup> Zohar *Bereishit* 26b; Also see *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2 p. 495 and on; *Kuntreisim* p. 212; *Torat Chaim, VaYeishev* 201c.

<sup>844</sup> Talmud Bavli, *Rosh HaShanah* 32a

<sup>845</sup> Proverbs 29:4

<sup>846</sup> Talmud Bavli, *Avoda Zara* 3b; Also see *Imrei Binah, Shaar HaKriyat Shma* 67b.

at length.) This is the meaning of the verse,<sup>847</sup> "You have actualized (*Asita*) all of them with wisdom (*Chochmah*)," for it includes all the utterances of the other specific attributes in the word of the King etc., like the *Yerushalmi* translation [on the word] *Bereishit* meaning *B'Chuchmeta* - With *Chochmah*, as known.<sup>848</sup>

And "He renews the act of creation every day" according to the intellect in the emotions of *Malchut* of *Atzilut* which descend into *Briyah*, *Yetzirah* and *Asiyah* each day in various novel ways as *Malchut* receives from *NeHi"Y* of *Zeir Anpin* etc. This is because every day new intellect is drawn forth from *Abba* and *Imma* of *Atzilut* to *Zeir Anpin* and *Nukvah* to the point that at every hour and moment there is a renewal of the light and influence from its first source, which is the simple pleasure and desire in *Malchut* of *Ein Sof* as it states, "Your Kingship [is the kingship of all worlds] etc.," as known.

Now at times, the aspect of the ten *Sefirot* of *Malchut* are in an aspect of immaturity (*Katnut*) and at times they are in an aspect of maturity (*Gadlut*). This is similar to what was explained previously with regard to the ten *Sefirot* of *Zeir Anpin*; that they have mature and immature intellect [depending on how they receive from] the emotions of *Abba* and *Imma* etc., [including] even the ultimate immaturity in the external vessels of *NeHi"Y* etc. Likewise in the aspect of the revelation of *Malchut* as it is built into an independent stature, at times there is an aspect of mature intellect in the emotions from the aspect of *Chochmah* and *Binah* of *Malchut*. This is like when the intellect spreads forth abundantly in the emotions that are revealed in speech. At other times, however, it radiates in an aspect of immaturity, so much so, that sometimes the emotions of *Malchut* are in a state of complete immaturity. (This is as stated in the *Zohar* regarding the verse,<sup>849</sup> "I am black etc." that she

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<sup>847</sup> Psalms 104:24

<sup>848</sup> Targum Yerushalmi to Genesis 1:1

<sup>849</sup> Song of Songs 1:5; *Zohar Balak* 191a; *Maamarei Admor HaEmtzaee*,

made herself small and became like a point etc., which refers to the point under *Yesod* as it states, "And she fell before his feet" as discussed previously.)

(This is also like the difference between the days of the week and Shabbat, for Shabbat receives from the aspect of *ChaGa"t* of *Zeir Anpin*, as in,<sup>850</sup> "The right, the left, and the bride between them etc." and at times [influence] is received in an aspect of face to face (*Panim B'Panim*), such as on *Yom Kippur* when *Malchut* ascends to the inner aspect of *Atik Yomin* etc.<sup>851</sup>)

Now, the aspect of the vessels of the ten *Sefirot* of *Malchut* of *Atzilut* is the aspect of the letters of speech of the ten utterances [of creation], and there are three levels in this, just as we described previously with thought. That is, thought of speech is the aspect of the vessel for the *ChaBa"D* of *Nukvah*, and speech of speech is the aspect of the vessel of the breath of speech [which conveys] the emotions of speech, and action of speech is the aspect of the vessel of *NeHi"Y* of *Malchut*, until the aspect of *Malchut* of *Malchut* of *Atzilut* which penetrates the screen etc.

The explanation of the matter is as known, that thought of speech can be compared to the thought which becomes garbed within speech when a person speaks about something, that it is certain that in every particular word there is vested the particular thought of that speech. For the manner of the combinations of the letters of speech are patterned exactly according to the pattern of the combinations of thought. (This is as discussed previously that the heels of *Leah* enter into the head of *Rachel*; that the aspect of thought of speech is made from the aspect of speech of thought and included in this is

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*Shmot* Vol. 2, p. 447.

<sup>850</sup> *Piyut Azamer Bishvachin*, Shabbat evening prayers

<sup>851</sup> See *Maamarei Admor HaEmtzae*, *Dvarim* Vol. 3, p. 1,105

also the thought of *how* to speak, both generally and specifically etc.)

For example, within the utterance "Let there be light" is vested the thought of this utterance. It also is called a "closed saying" (*Maamar Satoom*), because all that comes into [actual] revelation is only the speech of, "Let there be light." This thought is the aspect of the vessel for the *ChaBa"D* of this utterance "Let there be light" which is the aspect of *Chessed* of *Malchut* etc., for the first (of the six) millennia<sup>852</sup> (as will be explained). And the thought of the second utterance of "Let there be a firmament" is in the attribute of judgment (*Gevurah*) of *Malchut*, and is the aspect of the vessel for the intellect of this attribute etc. The same applies to all the six emotive attributes of *Malchut*; that their aspect of thought is the vessel for the intellect that they contain. And the aspect of the vessels for *ChaGa"T* and *NeHi"Y* etc. which is the aspect of speech of speech, can be compared to the letters of the kindness or judgment of the speech itself. This is because the word and decree of the king contains these three attributes of kindness, judgment and mercy, i.e. the aspect of *ChaGa"T*, and this comes into the word of the King in actual speech and letters.

Now, the wisdom and emotions which become revealed in it are the aspect of the form (*Tzurah*) of speech, which is called the Speaking Spirit (*Ruach Memalela*) or the Soul which Speaks (*Nefesh HaMedabereh*) etc.,<sup>853</sup> as known, and the aspect of action of speech which is the vessel for *NeHi"Y* etc., is when the speech comes to give a command for actual actualization, such as "and G-d said, and it was so" in actuality. For example, when a king commands for something to actually be done it first begins with a decree in the words of his judgment which are called the word and decree of the king, which include [the

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<sup>852</sup> This will be discussed in the next chapter.

<sup>853</sup> See Chapter 38

attributes of] *ChaGa"t*. Afterwards the final ruling comes to a command to be actualized, which is called the aspect of *NeHi"Y*, and the aspect of the vessel for this *NeHi"Y* is the letters of speech [themselves], wherein he simply commands it to be done.

(Similarly, the movement of the lips<sup>854</sup> is also [considered to be] an action and is called action of speech as well, for the essence of the matter is that the mouth cuts the words of speech to come forth in actuality and completion, as there is also speech which is not yet for action etc.) This refers to G-d saying "Let there be light" and "[let there be] a firmament" specifically in action.

Now the aspect of the action which resulted from this speech, as written, "And there was light" and the like, is like when the word of the king is really actualized, and this is the aspect of *Malbut* of *Malbut* of *Atzilut*. This is only when the influence and light comes forth to be an aspect of a source for actual creation of something from nothing etc. This is the aspect of *Malbut* of *Malbut* of *Atzilut* which penetrates the screen to become a source for *Briyah*-creation, as will be explained, and this will suffice for the understanding.

(However, this too is still in the aspect of *Atzilut* and is called the aspect of *Asiyah*-action of *Malbut* of *Atzilut*. For example, this is like the power in the action which is separated from the power of the one who acts, for although the power of the one who acts is an aspect of the power of actualization, nevertheless, the power that comes out from his power into the acted upon, is the aspect of *Malbut* of *Malbut*, as explained elsewhere.)

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<sup>854</sup> Talmud Bavli 90b; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 910.

## Chapter Fifty

Now, it is known regarding the particulars of the matter of the five judgments<sup>855</sup> *MaNTzePa"Cb* of speech in the ten utterances [of creation] which<sup>856</sup> "the mother lends [to the daughter]", that these are the five organs of [speech of] the mouth. [The letters] *Aleph, Chet, Heb, Ayin* are from the throat, *Gimel, Yud, Chof, Kuf* are from the palate,<sup>857</sup> and so forth, so that there are specific letters for each organ, in and of itself. The combinations arise through their union and intermingling in various different manners. This is in accordance with what it states in *Sefer Yetzirah*,<sup>858</sup> "And He set them in the mouth etc., He made [the] letter [*Aleph*] reign etc., go out and contemplate that from five letters, one hundred and twenty combinations are made etc."

This comes about by means of the aspect of the five judgments which divide the breath of speech. For in speech there is substance (*Chomer*) and form (*Tzurah*). The breath of the voice of speech is the substance which is comprised of fire, water and vapor (*אמ"ר*),<sup>859</sup> and the voice is divided into various combinations. Nonetheless, a single voice unites the totality of all the combinations. This is as explained elsewhere regarding the matter of,<sup>860</sup> "Your neck with [a necklace of] beads" that it is like the single strand that unifies and binds together the

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<sup>855</sup> See *Maamarei Admor HaEmtzaee, Vayikra* Vol. 1, p. 237

<sup>856</sup> *Zohar* Introduction 2a

<sup>857</sup> *Sefer Yetzirah* 2:1; See *Maamarei Admor HaEmtzaee Dvarim* Vol. 1, p. 105

<sup>858</sup> *Sefer Yetzirah* 2:3; *Sefer Yetzirah* 4:5 and on; *Sefer Yetzirah* 4:12

<sup>859</sup> See *Zohar, Bo*, 184b; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2, p. 651; *Torat Chaim* 39d.

<sup>860</sup> *Song of Songs* 1:10; See *Maamarei Admor HaZaken* 5564 p. 9; *Ketuvim* Vol. 2, p. 89; *Likkutei Torah, Shir HaShirim* 13a.



many stones of a necklace. It is likewise so in respect to the aspect of the letters of thought in speech, that there is a single general thought that encompasses and unifies all the particular letters of thought which [come out] in the particulars of speech. And it is likewise so in regard to the voice of thought itself and the five judgments of *Imma* etc.)

Now, as known<sup>861</sup> "The father founded the daughter" as stated that the [power of] combination is of *Chochmah* etc.<sup>862</sup> This is in accordance with what was previously explained regarding thought, i.e. that the combinations of speech themselves are by means of the aspect of the five judgments which restrain the manner that the intellect [is revealed] in speech, and that it is according to this specifically that the combinations are drawn forth. Therefore, the various different ways that the combinations [of speech] constantly change is precisely according to the dictates of the intention of the thought that is [vested] in the speech.

The above explains the statement that it is *Imma* specifically which "lends [the clothes] etc." which is the aspect of *Binah* - i.e. the upper *Imma* - which is drawn into the lower *Imma*, which is the aspect of *Binah* that becomes vested within the thought of speech, i.e. within the specific manner of each combination of speech etc. However, the statement that "the [power of] combination is of *Chochmah*" refers to the root and power to actually combine these various combinations that are according to the intellect of *Binah*. For, we observe that immediately upon the arousal of one's desire to speak in various specific combinations one need not delve into the intellect and comprehension of *Binah* to determine how to combine the letters, for even a child who speaks, immediately

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<sup>861</sup> Zohar *Raaya Mehemna*, Pinchas 256b, 248a; 258a; *Tanya Igeret HaKodesh* 5; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 380, *Kuntreisim* p. 547 and on.

<sup>862</sup> *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 120; *Kuntreisim* p. 547.

knows to combine the letters of speech without any preparation for it whatsoever. This is because the root of this power to combine comes spontaneously from the radiance of the *Koach Ma"H* of *Chochmah* which transcends the comprehension of *Binah*, i.e. it is from the aspect of the power of the intellect (*Koach HaMaskeel*) itself which is the source of *Chochmah*.

(This is as explained elsewhere regarding the verse,<sup>863</sup> "And the man became a living soul [*Nefesh Chayah*]," which is the inner aspect of the beginnings of *Chochmah*, and that it is specifically then that he is able to speak and is called a "*Ruach Memalela* - speaking spirit etc.") This, then, [explains] the statement that "the father founded the daughter" as known. (In this respect, the statement that "*Bereishit* is also an utterance" refers [only] to the *Chochmah* and intellect that is within the utterances, and does not refer to the power of combination which is possessed by all speakers and is called the "speaking soul" etc.) This, then, is the primary aspect of man who is called a "speaker" referring to the power and root of the combinations of speech, for he is called a "speaking soul" specifically etc. (This refers to when the aspect of the root and source of the letters of the soul themselves come to be revealed in the aspect of the speech of the soul itself that it is called a speaking soul or speaking spirit etc.)

According to this we may understand the matter of the changes in the combinations of the six days of creation of the emotive attributes of *Malchut* of *Atzilut*. For example, from the combination of the first day, "Let there be light," which is the aspect of *Chessed*,<sup>864</sup> is the root of the first millennium of *Briyah*,

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<sup>863</sup> Genesis 2:7; See *Torah Or*, *Miketz* 42b; *Derech Mitzvotcha* p. 75;

<sup>864</sup> Genesis 1:3; See *Or HaChaim* on *Zohar Bereishit* 46a; *Siddur* of Alter Rebbe, *Shaar HaKriyat Shma* 76b; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 4, p. 1,446; *Hanachot* 5577 p. 10; *Torat Chaim*, *Bereishit* 8c.

*Yetzirah*, and *Asiyah* as known regarding the verse, "In six days [Hashem] made etc.," referring to the six upper days of *Zeir Anpin* and *Nukvah* of *Atzilut* etc., which are called<sup>865</sup> "Yemei Olam - the days of the world" [in masculine] and "Yemot Olam - the days of the world" [in feminine]. And from the combinations of the second day,<sup>866</sup> "Let there be a firmament," come the aspect of judgment of *Malchut* which is the source for the second millennium. This is as known regarding the explanation of [the verse,]<sup>867</sup> "For a thousand years [in Your eyes] are but a day of yesterday etc.," referring to the<sup>868</sup> "six thousand years [that] the world exists" which are drawn from the six emotions of *Malchut* etc., i.e. from the differing changes in the combinations of the speaking spirit of *Malchut* which is called the speaking soul, as in "And G-d said etc." In other words, [the changing combinations] are because of the aspect of change in the drawing forth of the intellect of *Chochmah* and *Binah* in the emotions, whereby the manner of the combinations automatically changes from kindness to judgment both generally and specifically.

These [combinations] are all according to the aspect of the light of the radiance of *Abba* which founded the daughter (*Barta*), for it is the root [of the power] to combine as discussed previously, and it transcends the light of the intellect of *Chochmah* within the speech [itself] as mentioned above. This [even] includes specific [changes] such as how Rabbi Chaninah Ben Dosa said,<sup>869</sup> "Let He who told oil to ignite [tell the

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<sup>865</sup> Isaiah 63:11; Deuteronomy 32:7; See *Zohar Vayikra* 15a; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 1, p. 225; *Bamidbar* Vol. 2 p. 366.

<sup>866</sup> Genesis 1:6

<sup>867</sup> Psalms 90:4; *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 398; *Dvarim* Vol. 1, p. 207; Vol. 3, p. 805.

<sup>868</sup> Talmud Bavli, *Rosh HaShanah* 31a; *Maamarei Admor HaEmtzaee*, *Bereishit* p. 53.

<sup>869</sup> Talmud Bavli, *Taanit* 25a; *Maamarei Admor HaEmtzaee*, *Shmot* Vol.

vinegar to ignite] etc." That is, let He who combined with the ten utterances of the name *Elokim* this nature of oil to ignite; let Him say this combination and nature to vinegar so that it should ignite. This is as stated that,<sup>870</sup> "The righteous (*Tzaddik*) rules with his fear of *Elokim* - G-d," i.e. with the one hundred and twenty combinations of *Elokim*,<sup>871</sup> as known.

The primary aspect of this "ruling" is the change in the manner of the intellect of *Nukvah*, i.e. the *Chochmah* and *Binah* that is within the ten utterances from the very root of the wisdom and the root of the desire. This is as stated,<sup>872</sup> "Everything that HaShem desired He did" with the ten utterances of the supernal speech of *Atzilut*, in the aspect of *Asiyah* of *Malbut* of *Atzilut* discussed previously.

From all of the above we may also understand the general [principle and unity of the] *Hitbonenut*-contemplation with all its numerous details, i.e. from the very root of the desire in *Malbut* of *Ein Sof* all the way until *Malbut* of *Malbut* of *Atzilut* and until the very final action, so that it is literally [understood] that "Everything that HaShem desired He did" in actuality, like making vinegar actually ignite, and the like. This will suffice for the understanding.

2, p. 332; *HaNachot* 5577 p. 228.

<sup>870</sup> Samuel II 23:3

<sup>871</sup> See *Etz Chaim*, *Shaar* 15, Ch. 6; *Shaar* 44, Ch. 5; *Maamarei Admor HaEmtzaee Shmot* Vol. 1, p. 137.

<sup>872</sup> Psalms 135:6



## Chapter Fifty-One

We must now understand the matter of the screen (*Masach*) which is between *Atzilut* and *Briyah*,<sup>873</sup> and [that] *Malchut* penetrates the screen etc.<sup>874</sup> as mentioned previously. For it is known regarding the verse,<sup>875</sup> "For with You is the source of life, in Your light is light seen," which is what is called an offspring light, like a light which is seen through a screen. That is, the primary essential light remains above the screen and there is only a glimmer from the concealed essential light which is hidden within the density of the screen and penetrates and radiates [through], which is called a glimmer of a glimmer. This is like the matter of<sup>876</sup> "He engraved letters etc." which is like the form of a letter which is pressed into the wax, which is only an impression of the concealed essential letter of the seal etc. Likewise, it is only the aspect of a glimmer of a glimmer of the aspect of *Malchut* of *Malchut* which penetrates and is seen to radiate from within the screen etc., and becomes *Keter* of *Briyah* etc., which is the [matter of] "in Your light is light seen etc."

Regarding this it states about the creation of the world that,<sup>877</sup> "At first there was darkness and then light returned etc.," or as stated,<sup>878</sup> "He made darkness His hiding place etc.," and this is also the matter of the *Tzimtzum*-restraint of the name *Elokim*, as it states,<sup>879</sup> "For *Hashem Elokim* is a sun and a shield," i.e. it is

<sup>873</sup> *Etz Chaim*, *Shaar* 42, Ch. 13-14; *Torah Or Lech* 12c;

<sup>874</sup> *Etz Chaim*, *Shaar* 42, Ch. 13; *Maamarei Admor HaEmtzaee*, *Dvarim*, Vol. 3, p. 881;

<sup>875</sup> Psalms 36:10; *Maamarei Admor HaEmtzaee*, *Bereishit* p. 185; *Dvarim* Vol. 1, p. 178; *Torat Chaim Vayeshav*, 205a

<sup>876</sup> *Zohar Bereishit* 15b; *Maamarei Admor HaEmtzaee*, *Shmot* Vol. 1; p. 159

<sup>877</sup> Talmud Bavli, *Shabbat* 77b

<sup>878</sup> Psalms 18:12; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 3, p. 1,057.

<sup>879</sup> Psalms 84:12; *Tanya*, *Shaar HaYichud V'HaEmunah* Ch. 4; *Maamarei*

like a sheath to the sun etc. (This is as known regarding the verse,<sup>880</sup> "And Moshe approached the thick darkness where G-d was etc." and similarly,<sup>881</sup> "You who dwells in the supernal concealment, in the shadow of the Almighty (*Sba-dai*) etc." i.e. The One who said to his world "*Dai-stop.*" etc.<sup>882</sup>)

Now the root of the matter of this *Masach* - screen is that it is made from the aspect of the garment of the *Chashmal* from the externality of *Binah* which encompasses until beneath the feet of *Zeir Anpin* and *Nukvah* etc.,<sup>883</sup> as previously mentioned. This is in accordance with what is stated elsewhere regarding the verse,<sup>884</sup> "This heap of stones shall be witness etc.," that it is comparable to a heap of stones which separates etc. This is because the essence of the matter of this screen and curtain is that it is made from the combinations of letters which are called "stones" in *Sefer Yetzirah*,<sup>885</sup> and the letters which are not properly ordered are like a heap of stones, one upon the other, and are like the aspect of a screen which is woven of threads and causes a break and separation.

This is comparable to what we observe with the letters of speech, that when they are properly ordered according to the intellect, the light of the intellect clearly radiates within them, so that the recipient is able to understand [the matter] exactly as the influencer [intends]. In contrast, when they are not properly ordered the recipient will not grasp them altogether.

*Admor HaEmtzaee, Dvarim* Vol. 2, p. 400; *Na"Ch* p. 395.

<sup>880</sup> Exodus 20:18; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 1, p. 342; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 4, p. 1,371; *Torat Chaim Bereishit* 36c.

<sup>881</sup> Palms 91:1

<sup>882</sup> Talmud Bavli, *Chagiga* 12a; *Likkutei Torah, Shir HaShirim* 4d.

<sup>883</sup> *Etz Chaim, Shaar* 42, Ch. 13; *Torat Chaim, Noach*, 58a.

<sup>884</sup> Genesis 31:52; *Maamarei Admor HaZaken, Inyanim* p. 313; 5567 p. 250; *Sefer HaMaamarim* 5650 p. 308; *Maamarei Admor HaEmtzaee, Drushei Chatunah* Vol. 2, p. 505 & p. 537; *Torat Chaim, Vayetze*, 178a.

<sup>885</sup> *Sefer Yetzirah* 4:12; *Torat Chaim, Bereishit* 21d.

(This is also similar to the light of the intellect and wisdom which is concealed and hidden within an analogy or riddle about a completely foreign matter, yet through it he is able to come to that intellectual light. This too is called a penetration of the screen, similar to the light of the sun as it is seen when its rays break through the thickness of the morning fog, as explained elsewhere.)

Since there is no comparison between *Atzilut* and *Briyah*, therefore there needed to be this aspect of the *Tzimtzum* of the screen. (This is similar to how there needed to be the aspect of the first *Tzimtzum* which is called the empty place and vacant space between the essential Self of the Infinite Light, to be the source for the drawing down of the *Kav*-line etc., as previously explained. Only that there [in the essential Self], it was an aspect of concealment and inclusion of the light within His essential Self, and is called the *Makom Panny* - Empty place, rather than an actual screen. This was compared to the concealment of one's own expansive knowledge, at a time when one reviews it in summary etc., as discussed previously. This is because all of this is still within the aspect of His essential Self.

This is not the case from *Atzilut* to *Briyah* because from an aspect of limitlessness to become the source of actual limitation it is necessary for there to be a screen in a way of complete separation. Nevertheless, there is a great benefit in the fact that the screen itself is made by He who made the *Tzimtzum*-restraint Himself, like a person who [himself] makes the analogy for the analogue, or like one who [intentionally] mixes the order of the letters and the like, because of which this separation of the screen is not a true break or separation for Himself, but only in relation to the recipients.

This is analogous to a snail whose garment is of himself and part of himself etc.,<sup>886</sup> as explained in Tanya.<sup>887</sup> (This is the



meaning of<sup>888</sup> "[I am first, and I am last]." That is, "I am first" with the first *Tzimtzum* of the empty place, and "I am last" with the final *Tzimtzum* between *Atzilut* and *Briyah* etc., because this end action of *Atzilut* arose first in the thought and desire of *Malchut* of *Ein Sof* etc. This will suffice for the understanding.)

Now, as known, this is the root of the matter of "Blessed be the name of His glorious kingship forever and ever etc.," which is the aspect of the "Lower Unity" (*Yichuda Tata'a*) of *Malchut*.<sup>889</sup> That is, it is the radiance of the ten *Sefirot* of *Malchut* of *Atzilut* within *Briyah* in the aforementioned aspect of a "glimmer of a glimmer," as it states, "In your light is light seen etc." Regarding this it states,<sup>890</sup> "*HaShem*, He is *Elokim* etc.," and as known regarding the statement,<sup>891</sup> "Just as they are unified above" referring to the union of *Zeir Anpin* and *Nukvah* in the aspect of *Atzilut*, "so likewise is she unified below" referring to *Malchut* in the "Throne" (which is called) *Briyah* etc. This, then, is what the tribes who are rooted in the six directions of *Briyah* said to Yaakov who is the master of the world of *Atzilut*,<sup>892</sup> "Just as in your heart there is only One" - in the aspect of the upper unity of *Atzilut* wherein He and His life force and His organs are one - "So likewise in our hearts there is only One" in the aspect of *Malchut* of *Atzilut* as it is in *Briyah* in the lower unity. This is the matter of<sup>893</sup> "Hashem is one, and His name is one" as known.

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<sup>886</sup> See *Bereishit Rabba* 21:5; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2, p. 721.

<sup>887</sup> Tanya, Ch. 21

<sup>888</sup> Isaiah 44:6

<sup>889</sup> Talmud Bavli, *Psachim* 56a; *Zohar Bereishit* 18b.

<sup>890</sup> Deuteronomy 4:35, 4:39

<sup>891</sup> *Zohar Terumah* 135a

<sup>892</sup> Talmud Bavli, *Psachim* 56a; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,063; *Shaarei Teshuvah* p. 60d.

<sup>893</sup> *Zacharia* 14:9; *Maamarei Admor HaEmtzaee, Bereishit* p. 537.

In general this is called<sup>894</sup> *HaShem* and *Adonai* or *HaShem* and *Elokim*,<sup>895</sup> referring to [how He] encompasses [and transcends] all worlds (*Sovev Kol Almin*), and how He permeates all worlds (*Memale Kol Almin*). These [aspects] are also called by the names *Ma"H* and *Ba"N*. The name of *Ma"H* refers to<sup>896</sup> *Zeir Anpin* and the name *Ba"N* is in *Malchut*,<sup>897</sup> as they come forth in a way of expansion (*Miluy*) and expansion of expansion (*Miluy D'Miluy*) etc.

(The matter of expansions (*Miluy*) is known by way of example from the letter *Yud*-י. When it is pronounced (as a word) it has an expansion of *Vov* and *Dalet* (דִּיִּד), which is the explanation and expansion of the point of the written letter *Yud*-י. And when one needs to explain the expansion of the *Vav*-ו and *Dalet*-ד, they too expand into additional letters of *Vav*-וּוּ and *Dalet*-דִּלִּיִּת. And so on with the expansions of the *Vav*-וּוּ and *Dalet*-דִּלִּיִּת until there are multiple expansions upon expansions (*Miluy D'Miluy*) etc.

All of this is merely the flow and chaining down of the ray of light and influence as it comes in a manner of the specifics of the specifics from concealment into revelation, and revelation upon revelation, until the final most specific detail. This is similar to what is explained elsewhere regarding the matter of "He spoke three thousand analogies" which are like the multitude of combinations which come in a way of chaining down, one after the other, each one internal to the next, like an analogy to an analogue which descends and chains

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<sup>894</sup> See *Zohar Naso* 129a; *Zohar Vayikra* 11a & 11b; *Maamarei Admor HaZaken, Parshiot HaTorah* Vol. 2, p. 524; *Torat Chaim, Noach* 64c.

<sup>895</sup> See *Zohar Naso* 129a; *Zohar Bereishit* 22a; *Zohar Acharei* 65a; *Maamarei Admor HaEmtzaee Vayikra* Vol. 1, p. 307.

<sup>896</sup> *Etz Chaim, Shaar* 17, Ch. 4

<sup>897</sup> *Etz Chaim, Shaar* 18, Ch. 3; *Shaar* 29, Ch. 2; *Shaar* 34, Ch. 2 *Klal* 13; *Shaar* 39, *Drush* 7.

down. For, [even] the analogy for this analogue itself requires an analogy, as stated in the *Zohar*.<sup>898</sup>

This is likewise the matter of the expansions (*Miluy*)<sup>899</sup> which come into revelation from concealment, like a specific detail which comes forth from a general principle etc. There is also the aspect of expansion in the opposite sense, where there is concealment upon concealment, as explained elsewhere that this is the matter of the garment of the screen (*Masach*) etc. This will suffice for the understanding.

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<sup>898</sup> *Zohar Terumah* 145a; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 1, p. 350; *Torat Chaim Lech Lecha* 81d.

<sup>899</sup> See *Siddur* of Alter Rebbe, *Shacharit* 51a; *Biurei HaZohar, Tisa* 53a and on.

## Chapter Fifty-Two

Now, in regard to the aspect of the specifics of the ten *Sefirot* of *Malchut* of *Atzilut* as they are in *Briyah* after penetrating the screen (*Masach*), it is known that the aspect of *Keter Malchut* of *Briyah* which is called *Atik* of *Briyah* is what is drawn forth from the aspect of *Malchut* of *Malchut* of *Atzilut* etc., and is the aspect of the desire and pleasure for the aspect of the source of actual creation (*Briyah*) of something from nothing. This is like the statement,<sup>900</sup> "When it arose in His will to create the world," for just as it arose in His will to emanate (*Atzilut*) etc., so likewise His will descended to create something from nothing etc., and this is what is called *Keter Malchut* of *Briyah*.

(This is as explained elsewhere regarding the matter of,<sup>901</sup> "Yishmael my son, bless Me; and he answered Him, "May it be desirable before You etc." That is, Rabbi Yishmael the High Priest was in the Holy of Holies of *Briyah*-Creation wherein there descends the light of *Malchut* of *Malchut* of *Atzilut* to become the Crown (*Keter*) of *Briyah*-Creation. He therefore said to him, "My son, bless Me" to which he responded, "may it be desirable before You etc.")

From this pleasure and desire to bring about the creation (*Briyah*) etc., it was drawn down [further] into *Chochmah* and *Binah* of this desire and pleasure, which are called *Abba* and *Imma* of *Briyah*. From *Abba* and *Imma*, which are the aspects of *Chochmah* and *Binah* of this desire and pleasure, the emotions which are called *Zeir Anpin* of *Briyah* were drawn down. From *Zeir Anpin* [it was drawn down] to *Malchut* of *Briyah* which is

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<sup>900</sup> Zohar *Lech Lecha* 86b

<sup>901</sup> Talmud Bavli, *Brachot* 7a; *Maamarei Admor HaZaken, Ethalech Liozna* p. 70; *Inyanim* p. 382; *Maamarei Admor HaEmtzaee, Bereishit* p. 25; *Na"Ch* p. 599; *Drushei Chatunah* Vol. 1, p. 261.

the source which brings the world of *Briyah* with its souls and angels into being from nothing into actual something, etc. and in the ten *Sefirot* of *Briyah* there also is the aspect of lights (*Orot*) and vessels (*Kelim*), garments (*Levushim*) and chambers (*Heichalot*). This is as known regarding the seven chambers<sup>902</sup> (*Heichalot*) of *Briyah*-Creation;<sup>903</sup> that the union of *Zeir Anpin* and *Nukvah* occurs in the chamber of the Holy of Holies which is the seventh chamber<sup>904</sup> etc.

Now, from the aspect of *Malchut* of *Briyah* the aspect of *Keter* and *Atik Yomin* of the world of *Yetzirah*<sup>905</sup> is made and this too is through the penetration of a screen (*Masach*) between *Briyah* and *Yetzirah*, similar to what was previously discussed regarding the screen between *Atzilut* and *Briyah*. For, just as it arose in His desire to create, so likewise did it arise in his desire to form (*Yetzirah*) and to actualize (*Asiyah*), only that it is necessary for there to be a break and a screen between the end action of the desire for *Briyah*-Creation and the beginning of the desire for *Yetzirah*-Formation. This is as it states,<sup>906</sup> "For My glory I have created it (*Barativ*), I have formed it (*Yatzartiv*), I even have made it (*Af Asitiv*)."

Now it is known that the [worlds of] *Briyah*, *Yetzirah*, and *Asiyah* are called the three separate worlds [that] actually [come into being in a manner of] something from nothing. This is similar to the coming into being of the letters of thought, speech and action, which truly come forth in a way of a tangible somethingness (*Yesh*) separate from oneself.<sup>907</sup> Likewise, from the aspect of the letters of thought of the G-dly

<sup>902</sup> *Etz Chaim*, Shaar 40, *Drush* 13

<sup>903</sup> See *Sefer HaMaamarim* 5565, p. 805; *Maamarei Admor HaEmtzaee*, *BaMidbar* Vol. 3, p. 995 and on.

<sup>904</sup> *Zohar (Heichalot) Pekudei* 258b; *Etz Chaim*, Shaar 46, Ch. 1 & 5

<sup>905</sup> *Etz Chaim*, Shaar 46, Ch. 2, 5, and 6.

<sup>906</sup> *Isaiah* 43:7

<sup>907</sup> *Maamarei Admor HaEmtzaee*, *Hanachot* 5577 p. 202

emotions of *Briyah* which is called *Zeir Anpin* of *Briyah*, as mentioned above, there was created the aspect of the "hidden worlds which are not revealed", which are the souls and angels of the world of *Briyah*, [which are] actually [brought into being in a manner of] something from nothing.

For example, the soul of<sup>908</sup> "Avraham who loves Me" is from the aspect of the inner vessels of *Chessed* of *Zeir Anpin* of *Malchut* of [the world of] *Briyah*,<sup>909</sup> and [the angel] *Michael* of the world of *Briyah* is from the aspect of the externality of the vessels and letters of *Chessed* of *Zeir Anpin* of *Briyah* etc. Similarly, the upper garden of Eden (*Gan Eden HaElyon*) of [the world of] *Briyah* is from the aspect of the light of *Keter* of *Briyah* which is the supernal pleasure which is called *Atik* of *Briyah* as it constricts within *Binah* of *Malchut* of *Briyah*, wherein the souls in *Briyah* derive pleasure from the ray etc.

(As known,<sup>910</sup> "The supernal mother settles in the throne," which refers to the [descent of the] light of *Binah* of *Atzilut* through multitudes of chainings-down until *Binah* of *Malchut* of *Atzilut* [settles] within *Binah* of *Malchut* of *Briyah* etc. In this same manner *Zeir Anpin* of *Atzilut* settles in [the world of] *Yetzirah*,<sup>911</sup> and *Malchut* in [the world of] *Asiyah* etc.<sup>912</sup>) This is likewise the case in regard to the matter of the *Serafim* [angels] which are in the world of *Briyah* etc.<sup>913</sup> They are the<sup>914</sup> "Sons of *Elokim* who stand before *HaShem*" which is the aspect of *Zeir Anpin* of [the world of] *Briyah*. The aspect of the vessels of

<sup>908</sup> Isaiah 51:8

<sup>909</sup> Tanya, *Igeret HaKodesh*, Epistle 15; *Sefer HaMaamarim* 5565 Vol. 2, p. 276.

<sup>910</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 1, p. 262; *Kuntreisim* p. 423.

<sup>911</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a; *Maamarei Admor HaZaken*, *HaKtzarim* p. 552; *Maamarei Admor HaEmtzaee*, *Na"Ch*, p. 14.

<sup>912</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a

<sup>913</sup> *Etz Chaim*, *Shaar* 40, *Drush* 13

<sup>914</sup> *Or HaTorah*, *Acharei* Vol. 2, p. 540

*Zeir Anpin* of *Briyah* is the aspect of *Meta'tron*,<sup>915</sup> the minister of the world of *Briyah*<sup>916</sup> about whom it states,<sup>917</sup> "For My name is within him" which is the aspect of *Zeir Anpin* of [the world of] *Atzilut* etc. (He is called a *lad*<sup>918</sup> (*Na'ar*-נער) or the "small face [or stature]" relative to the "large face [or stature]" of the aspect of *Zeir Anpin* of *Atzilut*,<sup>919</sup> as known.)

In general, the world of *Briyah* is called the "World of Thought", which is the aspect of the concealed worlds etc. (This is similar to [the statement that,<sup>920</sup>] "The world to come was created with a *Yud*-י" which refers to the *Yud* of the thought of *Binah* of *Malchut* of *Briyah* etc., "and with a *Heb*-ה this world was created" [which refers to] the aspects of *Yetzirah* and *Asiyah*.) The world of *Yetzirah*, however, is the "World of Speech", i.e. the revealed worlds etc. (This is like the [difference between] the prophecies of Isaiah regarding the *Serafim* [angels] of *Briyah* who say "Holy, [holy, holy etc,]" and the [prophecies] of Ezekiel regarding the *Chayot* [angels] and *Ophanim* [angels] who say "Blessed [be the name of His glorious kingship forever and ever] etc."<sup>921</sup>)

Now, just as it was explained above regarding the ten *Sefirot* of *Briyah*, it is the same way with the ten *Sefirot* of *Yetzirah* and the ten *Sefirot* of *Asiyah* to the finest particulars, with lights and vessels, garments and chambers etc. and the coming into being of angels and souls in *Yetzirah*; for example [the angel]

<sup>915</sup> Talmud Bavli, *Yevamot* 16b in *Tosefot*; *Shaarei Teshuvah* 29b.

<sup>916</sup> *Zohar Pinchas* 217a-b, and commentary of Rabbi Chaim Vital there; *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 334

<sup>917</sup> Exodus 23:21; Talmud Bavli, *Sanhedrin* 38b

<sup>918</sup> See *Tosefot* to *Yevamot* 16b referenced above.

<sup>919</sup> Talmud Bavli, *Chagiga* 13b; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 3, p. 901; *Kuntreisim* p. 343.

<sup>920</sup> Talmud Bavli, *Menachot* 29b; *Maamarei Admor HaEmtzaee*, *Bamidbar* Vol. 3, p. 1,255.

<sup>921</sup> Talmud Bavli, *Chulin* 92a and *Tosefot* there; *Maamarei Admor HaEmtzaee*, *Hanachot* 5577 p. 22.

*Sanda"ljon* etc.<sup>922</sup> For, all the prophecies of the prophets were from the aspects of *Netzach* and *Hod* of *Zeir Anpin* of *Yetzirah*,<sup>923</sup> as known.

And in the same manner there is a screen which separates between *Yetzirah* and *Asiyah*,<sup>924</sup> and the aspect of *Malchut* of *Malchut* of *Yetzirah* becomes *Keter* and *Atik Yomin* for *Asiyah*, regarding which it states, "Everything that HaShem desired He did (*Asah*)."<sup>925</sup> This refers to the souls and angels of [the world of] *Asiyah*, including the aspect of the lower garden of Eden (*Gan Eden HaTachton*), until the *Ophanim* angels which receive from the aspect of *Malchut* of *Malchut* of *Asiyah* as known. And it is from the aspect of the excretions of the *Ophanim* angels<sup>925</sup> that influence is drawn forth to influence the cycles of the constellations (*Mazalot*) which are the root of all inanimate, plant life, animals and humans, in all climates,<sup>926</sup> as well as the root for the composition of the foundational elements of fire, air, water and earth from spirituality to physicality etc.

This is similar to the statement,<sup>927</sup> "A land that cultivates wise [people] etc.," because [it receives from] the *Mazal* of *Machkim* [*Chochmah*-Wisdom] etc.,<sup>928</sup> or [the verse,<sup>929</sup>] "The choice fruits of the sun etc.," to the point that there is even a *Mazal* for inanimate objects as in [the statement]<sup>930</sup> "the luck of the mountain," until there is even a *Mazal* for the inanimate of

<sup>922</sup> *Etz Chaim*, *Shaar* 47, Ch. 6; *Torat Chaim*, *Vayera* 99c.

<sup>923</sup> See *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 192.

<sup>924</sup> *Etz Chaim*, *Shaar* 42 referenced above.

<sup>925</sup> See *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 484, *Torat Chaim*, *Noach* 59d.

<sup>926</sup> See note of the Rebbe to *Sefer HaMaamarim* 5708, p. 204 and *Igrot Kodesh* Vol. 19, p. 239.

<sup>927</sup> See *Shaar HaEmunah* 61a; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 2, p. 634; *Shaarei Teshuva* 20a.

<sup>928</sup> Talmud Bavli, *Shabbat* 156a

<sup>929</sup> Deuteronomy 33:14

<sup>930</sup> Talmud Bavli, *Chulin* 40a



the inanimate, as it states,<sup>931</sup> "There is not a blade of grass that does not have its *Mazal*." And the *Mazalot* are ruled by the aspect of *Malchut* of *Malchut* of *Asiyah* as known regarding the verse,<sup>932</sup> "His kingdom rules over all etc," and as stated,<sup>933</sup> "[Your kingdom is the kingdom of all worlds" and "Your dominion [is throughout all ages"] etc., as will be explained with the help of HaShem.

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<sup>931</sup> *Bereishit Rabba* 10:6; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 848 & 876 and on.

<sup>932</sup> Psalms 103:19

<sup>933</sup> Psalms 145:13; *Siddur* of Alter Rebbe, *Shacharit* p. 53d.

## Chapter Fifty-Three

Now after all of the above, a person who contemplates it will understand the general point of the entire *Hitbonenut* – contemplation, from the simple essential desire [that arose] in the actual essential Self of the Infinite Light because of the aspect of the essential desire for kindness which arose in His simple will (as discussed in chapter ten) etc., all the way to the aspect of the most final desire which is the aspect of the desire to bring the world of *Asiyah*-Actuality into being, both generally and specifically, and which is called *Keter* and *Atik Yomin* of *Asiyah*, regarding which it states, "Everything that HaShem desired, He did (*Asah*)." For certainly just as it arose in His desire to have a desire and will to emanate [*Atzilut*], so likewise the desire and will to create [*Briyah*] and the desire and will to form [*Yetzirah*] and the desire and will to do [*Asiyah*], were all included in the essence of His simple will in His essential Self.

For example, this is just as when it arises in a person's essential desire to have a desire for some specific matter; although this desire immediately divides into multiple desires from level to level until the final-most desire which is the desire for the actual final action, nonetheless, it all arose instantaneously within his essential will etc. without divisions of levels whatsoever. (This was explained in chapter seven, that there is no division of levels in the aspect of the *Keter* of the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*, even though in the chaining down the aspect of the *Malchut* of the upper level becomes the *Keter* of the lower level etc.)

Likewise, relative to the essence of His simple will in the aspect of the essential Self of the Infinite Light, there is no differentiation of levels between the desire and will to emanate (*Atzilut*) and the desire and will to do (*Asiyah*) etc. This is the

meaning of<sup>934</sup> "I am first", in the desire of *Malchut* of *Ein Sof* which is the source for the desire to emanate (*Atzilut*) and "I am last", in the most final desire of *Malchut* of *Asiyah* to bring into being the most lowly and final world, which are the *Ophanim* [angels] and the *Mazalot*, which are the root for the existence of the spirituality of the four elements of fire, air, water and earth, and the spirituality of the physical levels of inanimate, plant life and animals.

(This is as stated at the end of *Eitz Chaim*), that everything is included in the verse, "Everything that HaShem desired" - in His essential Self - "He did," which includes the entire chaining down of the *Kav*-line until the end of the world of *Asiyah*; that is, He includes them all. [Relative to Him] it all is considered to be an action (*Asiyah*), because the root of *Atzilut* and the root of *Asiyah* literally are equal relative to His essential Self etc.

This, then, is the meaning [of the continuation of the verse, "Everything that HaShem desired He did] in the Heavens," referring to the general encompassing light (*Sovev*) of the upper purity (*Tibiru Ila'ab*), "and in the earth," referring to the aspect of how He fills all worlds (*Memaleh Kol Almin*) in the lower purity (*Tibiru Ta'taa*) etc.<sup>935</sup> It all is equally one. (This is as known that the heel of *Adam Kadmon* concludes at the end of *Asiyah*<sup>936</sup> and his head is in the general thought at the beginning of the *Kav* (As it says about *Adam HaRishon*-The first man, that prior to the sin his feet were in *Asiyah* and his head was in *Briyah*<sup>937</sup>), [but] he [is nevertheless] called *Adam* of *Briyah*,<sup>938</sup> i.e.

<sup>934</sup> Isaiah 44:6

<sup>935</sup> See *Likkutei Torah, Naso* 21c; *Maamarei Admor HaEmtzaee, Hanachot* 5577 p. 329; *Kuntreisim* p. 593; *Torat Chaim Vayigash* 230d; *Shaar HaEmunah* 58a.

<sup>936</sup> See Tanya, *Igeret HaKodesh*, Epistle 20l *Maamarei Admor HaEmtzaee, Vayikra* Vol. 1 p. 15

<sup>937</sup> *Sefer HaGilgulim*, Ch. 18; *Maamarei Admor HaZaken, Bereishit* p. 72; *Vayikra* Vol. 1 p. 15, *Bamidbar* Vol. 4 p. 1,456; *Torat Chaim*

[created] something from nothing etc.) (This is [also] the meaning of,<sup>939</sup> "Every stature shall bow before You etc.," as discussed elsewhere.)

This is the primary intention of the entire contemplation of every detail within the chaining down of the *Kav*-line, from before the first *Tzimtzum*-restraint until the end of the world of *Asiyah*. That is, it is to unite everything with the simple unity which is in the aspect of the essential Self of the Infinite Light, until one engrains within his soul the order of the G-dly supervision of every detail, even to the very last detail. That is, even in the world of the planetary cycles and constellations (*Mazalot*) which only come from the nine external vessels of *Malbut* of *Malbut* of *Asiyah*, [one must recognize] that it literally is only according to His simple will within the essential Self of the Infinite Light. This is as we say [in our prayers,<sup>940</sup>] "He –specifically- orders the stars in their watches within the firmament according to His will", that is, literally according to His simple will in His essential Self, for the aforementioned reason.

The explanation of "in their watches" refers<sup>941</sup> even to the aspect of the chambers of the husks of *Kelipat Nogah* of *Asiyah*; because the constellations (*Mazalot*) which are fixed in the heavens are in the aspect of *Nogah* of *Asiyah*. This is because the ten *Sefirot* of *Asiyah* in its aspect of lights, vessels and chambers etc., are all in an aspect of total sublimation of the something (*Bitul HaYesh*) to the nothing (*Ayin*) [from which they are brought into being], as known regarding the chamber of the Holy of Holies in *Asiyah* where there is the union of *Zeir*

*Bereishit* 30a.

<sup>938</sup> See *Maamarei Admor HaZaken*, beginning of *Inyanim*

<sup>939</sup> Shacharit prayer of *Shabbat* and *Yom Tov*; *Torat Chaim Bereishit* 30a.

<sup>940</sup> Aravit prayer; Also see *Maamarei Admor HaEmtzae Hanachot* 5577 pp. 53, 67, 90, 163, 330.

<sup>941</sup> See *Shaarei Teshuva* 20a

*Anpin* and *Nukvah* of *Asiyah*, such as in the Holy Temple below etc. Even the souls and angels of *Asiyah* are in a state of total sublimation, as it states,<sup>942</sup> "The hosts of the heavens bow to You," referring to the *Ophanim* and *Chayot* [angels] of *Asiyah*. Even the substance and vessels of the *Ophanim* are in an aspect of absolute sublimation, as is understood from the chariot [prophecy] of Ezekiel regarding the *Chayot* and *Ophanim* [angels] of *Yetzirah*.<sup>943</sup>

Similarly, this is the case regarding the chariot of black and red horses of Zachariah's<sup>944</sup> [prophecy, which refers to] times of exile in which *Malchut* is vested within the seventy ministering angels<sup>945</sup> of *Nogah* of *Asiyah*. They too are in a state of total sublimation like a horse to a rider, as it states,<sup>946</sup> "Behold Hashem rides on a swift cloud etc.," and as explained in the *Zohar*<sup>947</sup>, that they are "like a cloud upon which He rides etc." This is similar to the verse,<sup>948</sup> "Can an axe glory over the One who chops with it etc."

Even though there are many different levels in them with numerous chainings-down, even those who receive through a multitude of screens in an aspect of the back of the back of *Elokim*, from the forty-eight (ר"מ) last combinations [of *Elokim*] which is called<sup>949</sup> "the land of the children of Cham (ם"ח)", in a way of ultimate concealment and *Tzimtzum*-restraint with various different types of screens and

<sup>942</sup> Nechemia 9:6

<sup>943</sup> Ezekiel Ch. 1

<sup>944</sup> Zachariah 6:2

<sup>945</sup> *Zohar Bereishit* 46b; *Siddur* of Alter Rebbe, *Shaar HaMilah* 145c; *Shaarei Teshuvah* 74a.

<sup>946</sup> Isaiah 19:1

<sup>947</sup> *Zohar Bo* 43a

<sup>948</sup> Isaiah 10:15

<sup>949</sup> Blessing of *Emet V'Emunah*; *Pri Etz Chaim*, *Shaar Chag HaMatzot*, *Shaar* 21, Ch. 5; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 1, p. 327; *Dvarim* Vol. 3, p. 1,061; *Shaar HaEmunah* 30a & 49a.

separations, so much so, that it is called a garment of sackcloth and skin, as in the verse,<sup>950</sup> "I will enclothe the heavens with darkness and I will put sackcloth as their covering etc.," as is known, and as stated,<sup>951</sup> "He who separates etc." Nonetheless it states,<sup>952</sup> "G-d reigns over the nations etc.," and,<sup>953</sup> "Who will not fear You, O King of the nations etc.," for, "His kingdom rules over everything."

The proof of this is from Bilaam, who was the "evil aspect of *Nogab*" (*Ra D'Nogab*), the aspect of *Da'at* of the external husks<sup>954</sup> (*Kelipab*) as it states,<sup>955</sup> "he knows the knowledge of the Most High (*Yodeab Da'at Elyon*) etc." However, even he said,<sup>956</sup> "I cannot transgress the word of Hashem G-d" - to do even the smallest thing etc. (Even his donkey, which was the aspect of *Nukvah* of *Zeir Anpin* of the *Kelipab* – the female of *Zeir Anpin* of the external husks<sup>957</sup>, which is even more severe (for as will be explained regarding the opposing side<sup>958</sup>, the aspect of *Nukvah* is the most severe of them all<sup>959</sup> etc.), [However even regarding the donkey] it states,<sup>960</sup> "and his donkey turned away [from the angel] etc." and even Bilaam said,<sup>961</sup> "If it displeases You I shall return etc.")

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<sup>950</sup> Isaiah 50:3; Also see *Siddur* of Alter Rebbe, *Milah* 45c; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 2 p. 896.

<sup>951</sup> *Havdalah* prayer; *Shaarei Teshuva* 113c

<sup>952</sup> Psalms 47:9

<sup>953</sup> Jeremiah 10:7

<sup>954</sup> *Zohar Balak* 194a; *Etz Chaim*, *Shaar* 32, Ch. 2; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 643.

<sup>955</sup> Numbers 24:16

<sup>956</sup> Numbers 24:13

<sup>957</sup> *Zohar Balak* 107a; *MeOrei Or*, *Erech Aton* num. 138.

<sup>958</sup> Ecclesiastes 7:14; *Biurei HaZohar*, *Pekudei* 59b; *Maamarei Admor HaEmtzaee*, *Shmot* Vol. 2, p. 495; *Shaarei Teshuvah* 69a.

<sup>959</sup> *Zohar Pinchas* 231b; *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 33.

<sup>960</sup> Numbers 22:23

<sup>961</sup> Numbers 22:34

Now, although there are those [*Kelipot*-husks] that are in an aspect of total somethingness and separation, so much so, that they say,<sup>962</sup> "My power and the strength of my hand [brought me all this affluence] etc., such as the ministering angel of Egypt who said,<sup>963</sup> "My river is mine and I have made myself etc." and as the sages of blessed memory have stated,<sup>964</sup> "they know their master and rebel against Him intentionally". These are from the aspect of the three totally impure husks (*Kelipot*), and they too are submissive at times when HaShem visits punishment upon them. This is as explained in various prophecies of the prophets regarding some of the ministering angels of the idolatrous nations of the world etc.

However, in the aspect of *Nogah*, even the aspect of *Nogah* of *Asiyah* which is mostly evil with a minority of good,<sup>965</sup> they are in a state of constant sublimation, such as the planets and constellations which are [influenced by] the seventy ministering angels about whom it also states, "The hosts of the heavens bow to You," and "They sing His praise every day" etc.<sup>966</sup> As known this is in accordance with the reason for the constant orbit of the physical planets [and constellations] that this is due only to their forms and souls being in a constant state of praising and spiritual bowing [to HaShem] etc., as explained elsewhere. This will suffice for the understanding.

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<sup>962</sup> Deuteronomy 8:17

<sup>963</sup> Ezekiel 29:3; *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 275; *Bamidbar* Vol. 2, p. 814.

<sup>964</sup> *Torat Kohanim, Bechukotai* 26:14; *Maamarei Admor HaEmtzaee, Bereishit* p. 98

<sup>965</sup> *Etz Chaim, Shaar* 43, introduction; *Shaar* 47, Ch. 4; *Shaar* 49, Ch. 6.

<sup>966</sup> See *Torat Chaim, Bereishit* 1c.





## Chapter Fifty-Four

Now, in order to understand the chaining down of the “opposite side” in a detailed manner etc., in regard to the ten *Sefirot* of the husks of *Kelipab* of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah* etc., we must first preface with the root of the aspect of *Kelipab*-husks and understand what it is. Now, it is known that the reason it is called by the name *Kelipab*-husks, is because it is likened to the husk of a fruit, which is the dross of each thing that comes about because of the admixture of good and bad etc. due to the shattering of the vessels etc. of the seven kings [of *Tobu*] who died and fell down etc. The husk precedes the fruit,<sup>967</sup> just as in the growth of any fruit, the peel always grows first. This is like the relationship of placentas to the fetus, which comes about from the dross which is in the seminal drop etc.

Now, the root of these matters is known; that even within the aspect of pleasure there is the aspect of its opposition. This is pain which is the opposite of pleasure, just as the letters *Nega*-plague-נגע are the opposite of the letters *Oneg*-pleasure-נגע.<sup>968</sup> (Similarly, *Pesha*-transgression-פשע is the opposite letters of *Shefa*-abundance-שפע.<sup>969</sup>) This is because certainly everything that comes into an aspect of spreading forth from the essence has its opposing power, which also comes from the essence. Therefore, even the aspect of the spreading forth of the light of pleasure and desire has an opposing power that opposes it. For example, this is when one is prevented from delighting in

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<sup>967</sup> Zohar *Mishpatim* 108b; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 1, p. 209.

<sup>968</sup> *Sefer Yetzirah* 2:4 and the commentaries there; Also see *Maamarei Admor HaEmtzaee, Kuntreisim* p. 210; *Shaar HaTeshuvah* 53d.

<sup>969</sup> Zohar (*Idra Rabba*) *Naso*, 133a; *Maamarei Admor HaEmtzaee, Dvarim* Vol.1, p. 307; *Torat Chaim Bereshit* 28b.

that pleasure. Likewise, if there is something in opposition which is the opposite of that pleasure, it would be called pain and suffering etc.

Likewise, within the wisdom and reason for the pleasure and desire there automatically is an opposing reason that opposes the desire. This is likewise the case with emotions and thought, speech and action etc. This is like a servant who transgresses the will of his master. In doing so, he opposes all the particular matters that are included in the will [of his master] etc. Similarly, [it states,<sup>970</sup>] "G-d made one thing opposite the other etc.," so that there should be an aspect of opposition. This is called the dross (*Pesolei*), the husk (*Kelipah*) and the concealment, which preceded at first etc. This comes about by means of the aspect of *Tzimtzum* and concealment that precedes all light and influence of desire, pleasure and wisdom etc.

This is like [the verse,<sup>971</sup>] "Who knows the strength of Your anger and Your wrath is like the fear due You etc." This is the aspect of the opposition to the desire. It is there that anger and wrath are applicable to those who oppose and transgress the will etc., until,<sup>972</sup> "The wrath of HaShem shall rest on the heads of the wicked etc." (This is as explained elsewhere regarding the matter of, "At first there was darkness [and then the light returned]," therefore,<sup>973</sup> "The insolent amongst the nations of the world are powerful at first etc.")

Now, it is known that the principle shattering [which brought about] an admixture of actual good and evil, was in the aspect of *Sa"G*, which is the aspect of the seven lower *Sefirot* of *Binah*. These are the aspect of the emotions of the intellect

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<sup>970</sup> Ecclesiastes 7:14

<sup>971</sup> Psalms 7:11

<sup>972</sup> Jeremiah 23:19 & 30:23

<sup>973</sup> See *Maamarei Admor HaEmtzaee, Bereshit* p. 179; *Torat Chaim, Vayishlach* 185a.

which give rise to the emotions of the heart, including bad emotions such as anger, murderousness, evil lusts, evil love and fear, conquest and boastfulness for [the sake of] evil etc.

In *Chochmah* however there was no shattering.<sup>974</sup> Rather, the externality of *Abba* and *Imma* only fell,<sup>975</sup> this being the root of external wisdoms [and sciences].<sup>976</sup> Now, [in *Chochmah*] too there is the matter of [the verses],<sup>977</sup> "I am wisdom, I dwell with craftiness," or,<sup>978</sup> "My father was [nearly] destroyed by the Aramite," which refers to *Chochmah* of the *Kelipah*-husks which is only for wickedness sake, as in,<sup>979</sup> "They are wise to do evil" but not to do good whatsoever. This is not true *Chochmah*-wisdom, but rather only craftiness and falsehood, as known.

Even from the aspect of the "Supernal Pleasure" the aspect of its externality was lowered.<sup>980</sup> This is the root for the existence of the pleasures of this world. Nevertheless, the principle aspect of evil is in the emotions which branched far down into the husks - *Kelipah* of *Asiyah*. These are the wicked accusers who carry out actual evil, whose very [pleasure] in life is only to kill, like agents of death etc. Below in this world, these are destructive creatures such as snakes or predatory beasts etc. whereas in mankind these are the murderers. Therefore, regarding the future to come when evil will be negated, it states,<sup>981</sup> "They shall not do evil or destroy etc.,"

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<sup>974</sup> *Etz Chaim, Shaar* 8, Ch. 2, Ch. 3, Ch. 6

<sup>975</sup> *Etz Chaim, Shaar* 8, Ch. 2, Ch. 3, Ch. 6; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,116.

<sup>976</sup> See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 1, p. 9; Vol. 4, p. 1,225; *Na"Ch* p. 365; *Sefer HaMaamarim* 5649, p. 267.

<sup>977</sup> Proverbs 8:12; See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 532; *Torat Chaim, Noach* p. 79a

<sup>978</sup> Deuteronomy 8:12; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 4, p. 1,496.

<sup>979</sup> Jeremiah 4:22

<sup>980</sup> *Etz Chaim, Shaar* 8, Ch. 3; *Shaar* 9, Ch. 2.

<sup>981</sup> Isaiah 11:9 & 65:25

because then the remnants of the seven kings [of *Tohu*] which have not yet been rectified will have been purified, as known.

Now, in the "other side" of *Kelipah* there [also] is an aspect of the form of man. He is called, *Adam Bleeeya'al* - "Man without a yoke," and is the aspect of *Zeir Anpin* of *Kelipah*, like it states,<sup>982</sup> "And there wrestled a man with him etc." This is the aspect of emotions with the intellect of *Abba* and *Imma* of the *Kelipah*-husks, including the aspect of *Keter* and *Atik Yomin* of *Kelipah* which is called the depth of evil (*Omek Ra*),<sup>983</sup> because it is the depth of the desire and pleasure for all wickedness, which is the source for all wicked desire. In the *Zohar* these are called<sup>984</sup> the "Crowns of Impurity - *Kitrin D'Mesavoota*" and in the terminology of the Talmud they are called,<sup>985</sup> "The gates of impurity etc."

Now generally, there is the aspect of the ten *Sefirot* of *Kelipat Nogah* in [each world] of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*. However, in the aspect of *Nogah* of *Atzilut* there is no evil whatsoever, as it states,<sup>986</sup> "Evil shall not dwell with You etc." However, it is the aspect of "being something" that is very pronounced and felt, such as the aspect of a person's awareness of his own kindness, in that he glories in the kind deeds that he does. Similarly, in regard to *Chochmah*, this is when he is very aware of his own wisdom. The same holds true of all one's attributes and positive qualities. He knows and is aware of them in a very pronounced way.

What branches out as a result of this leads to an aspect of actual evil. For example, in one who feels himself to be kind there will branch out kindness that is only for his own self-

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<sup>982</sup> Genesis 32:25; *Shaar HaTeshuvah* 49c

<sup>983</sup> *Sefer Yetzirah* 1:5; *Shaar HaTeshuvah* Vol. 1, p. 4a.

<sup>984</sup> *Zohar Shmini* 41b; *Acharei* 70a; *Naso* 143a-b.

<sup>985</sup> See also *Shaar HaTeshuva* Vol. 1, p. 4b

<sup>986</sup> Psalms 5:5; *Maamarei Admor HaZaken, Parshiot HaTorah* Vol. 2, p. 829; *Maamarei Admor HaEmtzaee, Na"Ch* p. 191.

aggrandizement and benefit, such as the kindness of Ishmael<sup>987</sup> and the like. This then is an example of the chaining down of *Nogah* of *Briyah* which branches out from *Nogah* of *Atzilut*, in that, all in all, it has a minority of evil<sup>988</sup> which is the aspect of doing something for one's own benefit, with the pride and haughtiness of a "something" separate and apart [from HaShem] etc. (For example, because of fervor during prayer that is pronounced in that he is aware of himself, a person will become angered against anyone who opposes him, to the point of striking and pursuing him if his honor is slighted.)

Similarly, it states that<sup>989</sup> "Satan and Peninah's intentions were for the sake of heaven" - which is the aspect of *Nogah* of *Atzilut* - yet "he set his eyes on the first Temple and destroyed it."<sup>990</sup> This was from the aspect of the envy of the primordial snake,<sup>991</sup> [which is] the aspect of "somethingness for the sake of oneself" with a minority of evil, even though this envy came about because of his recognition and closeness, as [it states,<sup>992</sup>] "Envy applies primarily [when the wise envies the wise, the mighty envies the mighty and the wealthy envies the wealthy] etc."

*Nogah* of *Yetzirah* however, is half evil, with actual accusations as it states,<sup>993</sup> "And the Satan also came [amongst them] etc., and he said,<sup>994</sup> 'does Iyov fear G-d without personal

<sup>987</sup> See *Siddur* of Alter Rebbe, *Shaar HaSukkot* p. 259c; *Maamarei Admor HaEmtzaee, Na"Ch* p. 534.

<sup>988</sup> Referenced in previous chapter.

<sup>989</sup> Talmud Bavli, *Bava Batra* 16a; See *Maamarei Admor HaEmtzaee, Yayikra* Vol. 2, p. 476.

<sup>990</sup> Talmud Bavli, *Sukkah* 52a; *Maamarei Admor HaEmtzaee, Bereshit* p. 98.

<sup>991</sup> Talmud Bavli, *Sanhedrin* 59b; *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 231; *Torat Chaim, Bereishit* 33a & 16a.

<sup>992</sup> Talmud Bavli, *Avoda Zarah* 55a.

<sup>993</sup> Job 1:6 (2:1)

<sup>994</sup> Job 1:9

benefit etc?'" [It then descends further] until the aspect of *Nogah* of *Asiyah* which is mostly evil to actualize every harsh judgment, which literally is its vitality. This is called,<sup>995</sup> "An evil whip with which to smite etc." Moreover, it is like a leech that draws out the dross of the blood etc., as it states,<sup>996</sup> "The leech has [two daughters called] give, give etc." This is the root of the aspect of hell (*Gebenom*) which will "rest upon the heads of the wicked."<sup>997</sup>

Now, the three impure *Kelipot*-husks are like the snake, serpent and scorpion in the "desert of the nations."<sup>998</sup> [This is] the aspect of *Keter* of *Kelipah* which is completely evil without any admixture of good whatsoever. This is called<sup>999</sup> a "*Rasha v'Ra Lo* - A wicked one who has bad," for which there as yet is no rectification whatsoever, but rather, only in the future, about which it states,<sup>1000</sup> "I will – completely - remove the spirit of impurity" etc., as known. This will suffice for the understanding.

### סליק שער היחוד

End of Shaar HaYichud

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<sup>995</sup> See Zohar, introduction 11b.

<sup>996</sup> Proverbs 30:15; Talmud Bavli, *Avodah Zarah* 17a.

<sup>997</sup> Talmud Bavli, *Chagigah* 13b.

<sup>998</sup> Deuteronomy 8:15; *Likkutei Torah, Naso* 20a; *Shaar HaTeshuvah* Vol. 1, p. 4b.

<sup>999</sup> Talmud Bavli, *Brachot* 7a; Tanya Ch. 11

<sup>1000</sup> Zachariah 13:2