

THE GATE OF UNITY

A Translation and adaptation
into English of

Shaar HaYichud

By

Our Master and Teacher
The Holy and Godly Tzaddik

Rabbi DovBer of Lubavitch
The Mittler Rebbe

Volume 1

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Chapter One

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

In essence, contemplation (*hitbonenut*) is the matter of gazing strongly into the depths of a concept, keeping one’s mind upon it for long periods, until he understands it thoroughly in all of its particular parts and details. This is the inner aspect of the faculty of *Binah* (Understanding). In the terminology of the Talmud it is called by the term “*Iyun*” – עיין, (in depth study). This is as stated

¹ *Kuntrus Ha’hitpa’alut* – translated under the title “Divine Inspiration.” also authored by Rabbi Dov Ber of Lubavitch, and serves as an introduction to *Shaar HaYichud*-The Gate of Unity.

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

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

in tractate Sukka,⁴ “There is *Girsa* – גִּרְסָא (surface study), and there is *Iyun* – עִיּוּן (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 that he studies, without restraining himself and pausing at all, as known.⁵ For example, one may gaze upon a certain object without contemplating it at all, to understand the nature of how or what it is. He does not investigate all its inner and outer parts, except in a passing fashion. Certainly, with the passage of time, he will forget about it altogether. Furthermore, he will only be able to relate the general matter⁶ 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. The width is the explanation of the concept from all angles, with many particulars. This is analogous to the width of a wide river. In contrast, the understanding of a concept simply, as it is,⁷ is similar to a narrow

⁴ See tractate Sukka 28b.

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

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

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

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 that draws out to its length.⁸ (This concept is explained at length in Chassidic manuscripts⁹ in regard to the matter of the length of the hides.¹⁰)

The depth of a concept is analogous to the depth of a river. From its depth the river widens, but, in and of itself, it is not wide at all. However, it is the main essence of the river (which is called the “undercurrent”), for it is the main strength of its flow from its source. The waters which are above the depth, to its height or to its sides and even to its length, are secondary to the depth, for they only represent the spreading forth of its strength.¹¹ Likewise, the depth of the concept is the aspect of its essential point, as it is, in and of itself.¹² This is what is called, “The depth of that which is

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

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

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

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

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

comprehended” (*omeke ha’moosag*). Everything that spreads forth in the explanation of this concept, either the great width, with many angles and details, and also the great descent of the length, and even the height above, to understand higher concepts through this concept,¹³ are all drawn from the essential depth of the point of the concept,¹⁴ which is how it spreads forth from *Chochmah* –

¹³ Author’s note: (Through the aspect of “height” one’s understanding may reach) all the way until the depth of the heights, like the overpowering of the waters in the time of the flood (during the times of Noah). Likewise, there will be a spiritual flood (which refers to the spreading forth of the teachings of Chassidus) in the days of Moshiach, in the 600th year of the life of Noah (5600th year of the Jewish calendar, which refers to 1840 of the common era). This is as stated in Zohar that, “the wellsprings of wisdom will open.” These are the springs of the depths of wisdom, “which will overpower and rise up and 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 on the depth below, because, “the beginning is bound up with the end,” as in the verse, “Cast your questions to the depths or raise it on high” etc.

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

Wisdom, which is called “*ein*¹⁵ - nothing.” This is as stated, “A river goes out from *Eden*.” *Binah* (understanding) is called a river, while *Chochmah* (insight) is called a spring, as known.¹⁶

This then, is the mode of study called *Iyun* (in depth study); that he keeps his mind on the concept¹⁷ and analyzes it greatly. This is a slow in-depth study which is the opposite of the quick surface level of study. The purpose of this is specifically to reach the depth of the concept, as it is in its innermost essential point. This is analogous to one who gazes his eyes upon a certain object, but not in a passing manner. Rather, he keeps his eyes upon it with great attention and scrutiny, taking his time until he knows it well, in all of its internal and innermost components. This type of study is called *Hitbonenut* – contemplation. The word *Hitbonenut*

have been possible had he not first grasped the depth of addition. One who cannot add can certainly not explain numbers theory. This is the explanation of the “height” of a concept.

¹⁵ רמת"ב See Tikkunei Zohar , and Maamarei Admor HaEmtza'i, Bereshit p.2

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

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

(התבוננות) is specifically spelled with two *Nuns* (נ – N),¹⁸ to signify that one is to contemplate and analyze it greatly. This is in accordance with the explanation of Rashi¹⁹ on the word *Iyun*,²⁰ “To stand upon the subject, to understand it clearly.”

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

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

¹⁹ Rabbi Shlomo Yitzchaki, the foremost and most authoritative commentator on Tanach and Talmud.

²⁰ See Rashi on tractate Sukka, 28b.

²¹ This refers to the keeping of one’s mind upon the subject matter.

²² This refers to the actual logical investigation into the particulars of the subject matter, which is “the inner aspect of *Binah*,” as mentioned above.

²³ In the original Hebrew it is *Ha’amakat Ha’da’at*, which literally means, “the delving of the knowledge.” Later in this chapter, the Rebbe will explain that the faculty of *Da’at* is the faculty of concentration.

²⁴ In other words, at first glance it would appear that what we have been describing is a faculty of *Da’at*, which is the faculty of concentration. It could be erroneously understood that through concentration alone, one can arrive at the depth of the subject matter. Here, the Rebbe corrects an error which is prevalent amongst most methods of meditation. Many methods of meditation instruct one to activate his concentration on a single focal point or thought, while blocking out all other thoughts and shutting off the analytical and logical brain of *Binah*. They believe that, through this, one may attain a glimpse into the truth of reality. In contrast, what is explained here, is that concentration alone is only a vessel for the analytical mind of *Binah*. That is to say, one who is incapable of concentrating on the subject matter will certainly be incapable of scrutinizing all its details. Nonetheless, concentration alone would be an empty vessel, and therefore, would not lead to any truths. Therefore, although concentration is a necessary prerequisite, nonetheless, the main focus is on the analytical and logical investigation and

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

study of the subject matter. This is more simply understood by the fact that if one meditates on the word, “medicine,” even for ten years, he will still not become a doctor. Furthermore, if this person thinks that he possesses any knowledge of medicine solely through this, we can be sure that he is delusional. Although he has concentrated very strongly, he was lacking the subject matter upon which he should have been concentrating. His “vessel” of “knowledge” (*Da'at*) is therefore still empty.

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

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

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

²⁸ That is, the spring also has a source, which is the aquifer. Furthermore, there are different depths within the spring itself, some levels being closer to, “ground level,” while others are closer to the ultimate depth of “the aquifer.” Likewise, in *Chochmah* itself, one is capable of delving into the depths, and is capable of even reaching the very source of *Chochmah*.

Chochmah.²⁹ For, just as there are depth, length and width in *Binah* which is called “*yesh*”³⁰ – something,” there is likewise a depth, length and width in the spring of *Chochmah*, which is called “*ein* – nothing.”

The depth of the spring is the beginning and source of its inception, at its very depth. From there its flow spreads upward until drops of water burst forth into revelation from their concealment within the ground. Its utmost concealment is in its ultimate depth below (in the aquifer), as in the verse, “the wellsprings of the abyss burst forth.” For, the earth is riddled with fissures³¹ and veins of water, which have a primary depth.³² About this it is stated,³³ “*Chochmah* is found from nothing,” i.e. from the concealed depths of *Chochmah*.

Now, *Chochmah* is the discovery of new insight which emerges like a bolt of lightning, as 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 concept³⁴ is only the aspect of the, “nothing of the something,” of comprehension. Therefore, its depth, which is its essential point, is of no

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

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

³¹ Talmud Bavli, tractate Chagiga 22a

³² This refers to the aquifer.

³³ Job 28:12

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

comparison to the “nothing” of *Chochmah* before it comes into the category of comprehension altogether.³⁵

Nevertheless, although the depth of the comprehension, which is called the 50th gate of *Binah*, is drawn from the “nothing” of *Chochmah* to “something,”³⁶ its source also reaches into the depths of *Chochmah* itself. It is clearly observable that the delving specifically into the depth of the comprehension (*omek hamoosag* of *Binah*) will bring one to the source and root of the concept, thus enabling him to bring new light of *Chochmah* (insight) into *Binah* (tangible comprehension). This then, is what is called *ma’amik* – delving, which is an active verb, for he is activating the depths of *Chochmah* and *Binah*.³⁷

(According to what we have explained, we may understand the statement,³⁸ “Understand with wisdom and be wise in

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

³⁶ Author’s note: 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 then will widen into the expanse of a river.” See tractate Yoma 77b. [This gives insight as to how the flash of *Chochmah* begins as a seminal point, and becomes developed into a full blown “river” in the comprehension of *Binah*.]

³⁷ We may once again clearly note the difference between the, “delving of the concentration,” mentioned earlier, and this aspect of, “delving.” See prior footnotes.

³⁸ See Sefer Yetzirah 1:4

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

Now, “understand with wisdom” refers to *Sa”G* of *A”b* (*Binah* of *Chochmah*). This is the power of explanation within *Chochmah* itself, that he is capable of bringing it into many different

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

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

explanations and facets.⁴¹ Nonetheless, it is still higher than the comprehension of *Binah*. This type of understanding may be understood from the explanation of the statement⁴² regarding Moshe, “He could not find, ‘men of understanding’ (*Nevonim*).”⁴³ This (*Navon*) specifically refers to, “one who understands one thing from another.”⁴⁴ The reason he is capable of this, is because of the source of this power of, “understand with wisdom” (*Binah* of *Chochmah*), that reaches into the depths of *Chochmah*, which was mentioned previously.⁴⁵ For this reason, from one subject matter and wisdom he is capable of understanding a completely different wisdom⁴⁶. This aspect of understanding is much greater in level than that of a *Chacham*.⁴⁷ That is, a *Chacham* only has insights from “nothing” into the particular subject matter of his investigation, but he does not understand an entirely different wisdom from it.

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

⁴² See tractate Eruvin 100b

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

⁴⁴ See tractate Chagigah 14a

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

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

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

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

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

Following this is the aspect of *Chochmah* of *Binah*, which is the ability to bring forth insights, but only in the specific subject under his investigation, as previously explained. This is the aspect of the width, from which the aspect of *Binah* of *Binah* creates a length.⁵⁰

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

⁴⁹ “Investments” refers to analogies.

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

Nonetheless, the extent of the length and width of *Chochmah* and *Binah* is dependent on the aspect of the depth of the comprehension, which is called *Keter* of *Binah*. It is clearly observable with any comprehension of any subject matter, that according to the measure of the depth, will be the measures of the length and width.⁵¹ This will suffice those of understanding.)

According to what we have explained, what is commonly called *ba'amakat ha'da'at* – the delving of the concentration (or meditation), is not the actual delving into the depth of the comprehension (the *omek hamoosag*).⁵² This is because the faculty of *Da'at* has no relation to it. Rather, the faculty of *Da'at* is the aspect of the strong connection of one's feelings to a concept⁵³. It is this type of concentration which brings one to the depth of the comprehended concept, but only after the aforementioned analysis (*Iyun*), which acts as a receptacle for the depth of the comprehension⁵⁴ (*omek hamoosag*), as previously explained.

⁵¹ For example, a subject matter with a shallow depth, such as tic-tac-toe, will have a very short length, and not much of a width. There is a maximum of only one or two ways to explain it. In contrast, a deeper knowledge, such as medicine or mathematics, will have a great length of explanation (8-10 years of study) and many different facets and fields within it. An even deeper knowledge, such as the Torah, which has an infinite depth, also has an infinite length and width.

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

⁵³ Concentration and interest

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

Now, *Da'at* – concentration, also possesses the three dimensions of length, width and depth. For example, there are those who have a short attention span, and those who have a long attention span. There are those who have a broad attention span, but not a long attention span.⁵⁵ There are those who possess strong concentration, and those of weak concentration, like “women⁵⁶ who have a light *Da'at*.”⁵⁷ That is, because they lack the depth of concentration, subsequently their concentration is short. The difference between a weak concentration and a deep concentration can be understood by the difference between a child and an adult, as known. A child has weak concentration. This is to say that he only possesses a very external connection or feelings towards the object of his understanding or desire. For this reason, a child can be easily seduced into desiring the very opposite of his original desire. In contrast, an adult has a deep connection to the object of his understanding and desire, which is called the depth of concentration (or interest). Because he possesses this depth, this automatically draws out a length of concentration and a width of concentration, as we previously explained regarding *Binah*.⁵⁸ The sign for this deep concentration is that because of the great depth of his connection to the intellectual concept⁵⁹ it appears as if he is contracting and focusing

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

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

⁵⁷ See Tractate Shabbat 33b

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

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

the vessel of his brain.⁶⁰ 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*.⁶¹

The aspect of analysis though, is the very opposite of contraction and focus (of all his mental capacities). Although, initially, the analysis of *Binah* begins with a focus and contraction, it nonetheless immediately spreads forth with great expansiveness, with the clarification of all the particular components and details, as known. This is not the case with the contraction and focus of the delving of the concentration. On the contrary, the concentration is only the contraction and focus, the aspect of gathering all of 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*.⁶²

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Two

Now, it is known that in *Binah* itself there are two levels; *Binah* and *Tvunah*. (This is as stated in the Zohar,⁷¹ “The lower mother and father are *Yisrael Saba* and *Tvunah*.”⁷² *Tvunah* is called the lower mother.) The matter of *Tvunah* is the aspect of the spreading forth of the light of *Binah*. This comes about because the concept is grasped very well in the vessel of the comprehension of *Binah*.⁷³ Therefore, through this, it spreads forth to bring it into many matters, which are separate from the essential comprehension of the concept itself.⁷⁴ One who is capable of this is called, “a man of *Tvunah*,” as in the verse,⁷⁵ “Deep waters... a man of *Tvunah* shall draw them out.” The “deep waters,” represent the aspect of the depths of *Binah* which remain concealed in the essential self⁷⁶. It is specifically the, “man of *Tvunah*,” who draws it out and brings it forth from its concealment, to bring it to spread forth in many

⁷¹ See Zohar Ha’azinu 290b and 291a. See also Etz Chaim (Shaar Av”D) Shaar 21, chapter 8.

⁷² *Chochmah* and *Binah* are called “father” and “mother.” Quite simply, this is because the father (*Chochmah*) provides the seminal drop, and the mother (*Binah*) develops it into a complete “child.” *Yisrael Saba* refers to the seven-lower emotional *sefirot* of *Chochmah*, while *Tvunah* refers to the seven-lower emotional *sefirot* of *Binah*. For this reason, they are called the lower father and mother. This will now be explained.

⁷³ In other words, he has done the *hitbonenut* (or *Iyun*) and has a firm and thorough grasp of the concept, until its very depth. According to how well he grasps the concept will be the measure of his *Tvunah*. That is, his capability to apply this concept to many other matters is commensurate to his grasp of its depth, which comes through the analysis.

⁷⁴ That is to say, he is capable of applying his understanding of this concept to many other matters, which are not directly relevant to the concept itself.

⁷⁵ Proverbs 20:5

⁷⁶ In other words, a person is incapable of “handing” someone the essential depth of a concept itself, for it remains concealed. Rather, he must give someone a length and width of explanation, through which the other may also be capable of grasping its depth.

different manners, in order to quench the thirst of the recipients.⁷⁷ This is analogous to one who draws out deep waters to quench the thirst of the sheep.⁷⁸ We may clearly observe that when the reasoning of a 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.⁷⁹ 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 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 that spreads forth from the power of *Binah*, to bring its depth into revelation below to the recipients. This is not the case with one who is not, “a man of *Tvunab*.” Although he may be a man of comprehension in his mind of *Binah*,⁸⁰ it is possible that his comprehension remains as it is, in the essence of his mind of *Binah*.⁸¹ That is, he only possesses “the spirit of

⁷⁷ He is capable of bringing the very essential depth out of its concealment, with many different explanations and in many different ways, according to the intellectual capacities of the recipients.

⁷⁸ As opposed to bringing the sheep down to the depths, he brings the depths up to the sheep.

⁷⁹ In chapter one

⁸⁰ Note of the Rebbe: This is called a “*Tafsan* –one who grasps” in the terminology of the world.

⁸¹ In other words, he understands the explanation of the concept itself, but is not capable of applying it to other matters, outside of the basic understanding of the concept itself. This is because although he grasps the externality of the *explanations* of the concept, he has not grasped its true depth and essence. Therefore, although he may even be able to explain the concept to someone else, he will only be able to explain it according to his own level of understanding, and will be incapable of lowering it to the comprehension of a person of lesser intellectual standing. Furthermore, he

Binah,” but there will not come from it any spreading down into separate matters, outside of the essential comprehension itself.⁸² Furthermore, although his comprehension is in the length, width and depth, as explained above, it is all in the essential comprehension, as it is.⁸³ 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.⁸⁴

An example of all this can be seen in the depth of the logical debate of the Talmud, in which there are many reasons and explanations to argue one way or another way etc. Although one may come to the comprehension of *Binah*,⁸⁵ nonetheless, he is still incapable of bringing to light any actual verdict or ruling of “innocent” or “guilty” from the essential intellect. In other words, one is not capable of bringing out any “guilty” verdict from this reasoning, nor any “innocent” verdict from this reasoning. This is because, as of yet, these concepts and explanations are only completely theoretical abstractions. One will, therefore, not find any spreading forth into matters that are separate from them. In

will only be capable of explaining it the way he received it, but will not be capable of fashioning innovative explanations and allegories.

⁸² He will therefore also not be capable of making any practical applications from this concept. Rather, it remains theoretical and abstract.

⁸³ In other words, he only understands the concept in the way it was explained to him. Therefore, there is a length of explanation that he knows, and a width of facets that he may know how to explain, according to what he received, and a concealed depth and point to the concept. He is, nonetheless, incapable of bringing anything out of the depth, for it is hidden from him, in itself. From this we see that although one may have a great length and width according to what he received or read on his own, it is quite possible that he actually could be lacking the essential depth of these concepts. The way to reach the depth is specifically through *Hitbonenut*, as explained in chapter one.

⁸⁴ See previous footnote.

⁸⁵ That is, he understands and comprehends the reasons and explanations of both sides of the arguments.

other words, he will not be capable of applying these reasons and explanations in practice and state a “guilty” or an “innocent” verdict through them.⁸⁶ Rather, it is like a *Heyulie*⁸⁷ 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

⁸⁶ He only understands the case in the Talmud and its reasoning, as it is. But he cannot apply this logic, in practical terms, to the case that is before him, the verdict of which, has not been explicitly stated in the Talmud.

⁸⁷ There are two types of potentialities. The first is called a “*Heyulie*” – “ability,” and the second is called a “*Ko’ach*” – “potential.” The example usually given to explain the difference between these two potentialities is the difference between how fire exists in a coal as opposed to how it exists in a flint. There is potential fire in a coal. This potential energy is measurable. One can calculate, by the size and density of the coal, exactly how much energy may be extracted from it, how long it will burn, how much heat it will produce etc. The energy in the coal is limited. As soon as it is burned up, it no longer contains any energy. In contrast, the fire in the flint cannot be measured. It is unlimited. As many times as one hits the flint, that is as many times as it will bring out fire. There is no point when it can no longer produce fire, and yet, there is no potential fire in the flint. The coal is an example of a *Ko’ach* – a potential. The flint is an example of a *Heyulie* – ability.

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

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

essential comprehension, to an aspect of spreading down from it, in all matters that 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.⁸⁸ Furthermore, he is capable of bringing it into thought in many various angles.⁸⁹

However, at first glance, we see that in *Binah* itself, there exists an aspect of emotions,⁹⁰ which are called the seven lower *sefirot* of *Binah*. These are also called the emotions of the intellect that leans either towards merit, or the intellect that leans towards guilt, as known. However, these are only as the emotions still are concealed within the essential comprehension.⁹¹ Nonetheless, to bring these emotions out into revelation in a separate matter, such as to shed light upon a certain case according to this concept and reasoning, and to actually cause the judgment on this matter to lean either to kindness or sternness, specifically requires a man of

⁸⁸ It is specifically this power of *Tvunah* that brings about an arousal of the emotions from the concept which is understood. Without *Tvunah* the concept remains in his mind of *Binah*, as an abstract “theory.” It is the power of *Tvunah*, the lower mother, that gives “birth” to the emotions. It is this power of *Tvunah* that brings out the essential depth and point of the comprehension, either into the emotions or any other separate matter.

⁸⁹ In other words, he can bring this essential depth out in many different explanations, and is not limited to any single explanation. As explained, it is like a *heyulie* essence. Therefore, once he has grasped this essential depth, he is capable of bringing all manner of things from it, in many different ways, and not just one single way.

⁹⁰ Here, the Rebbe is asking a question. That is, we previously said that *Tvunah* constitutes the emotional *sefirot* of *Binah*. However, we can clearly observe that in *Binah* itself there are emotions, such as a reasoning which leans towards merit or a reasoning which leans towards guilt. Furthermore, we know these exist even before there is any *Tvunah*. In other words, even before he applies this reasoning to anything it particular and it is all theoretical, nonetheless, these intellectual leanings already exist.

⁹¹ As explained previously, these are similar to the intellectual reasons to pronounce a guilty verdict, or the intellectual reasons to pronounce an innocent verdict. Nonetheless, it is all theoretical, within the boundaries of the concept itself.

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.⁹² Because of this, the comprehension spreads forth in him, to do and to shed light upon many completely separate matters. He is even capable of bringing the depth of *Binah*⁹³ itself into revelation, as explained above. This will suffice those of understanding.⁹⁴

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* (insight) of this

⁹² As previously explained, this deep grasp of the essence of the concept comes through the aspect of *Hitbonenut* (or *Iyun*) which was explained in the previous chapter.

⁹³ This refers to the *omek hamoosag* – the depth of the comprehension itself.

⁹⁴ Parenthesis of the Rebbe: This then is the aspect of the lower father and mother, *Yisrael Sabba* and *Tvunah*. *Yisrael Sabba* is the aspect of the emotions of *Chochmah*, and *Tvunah* is the aspect of the emotions of *Binah*. However, these two are how these emotions come into revelation, to the outside. The aspect of *Malchut* of *Tvunah* is the aspect of the intellect that comes in thought, which is called the letters of intellectual thought (*Machshevet Sechel*), within which the intellect becomes invested. It is the external vessel for analytical thought (*Machshava Iyunit*), which is the revelation of the comprehension of *Binah* itself, from the aspect of the essence of the concept and explanation. From the aspect of *Malchut* of *Tvunah* is drawn the source of the letters of thought themselves, which is called *Leah*. This (*Malchut* of *Tvunah*) is the aspect of the large *Dalet* (ד) of the word *Echad* (אחד).

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

comprehension, as it is during the time that he grasps it.⁹⁵ Through this (grasp) he is capable of bringing the very depths of the concept out into revelation, as 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*⁹⁶ in the essential comprehension itself,⁹⁷ to expand it in his thought in many different manners, and not just (in the essential manner) that it is.⁹⁸

Now, the reason that *Tvunah* is called *Ben U'Bat* – Son and Daughter,⁹⁹ is because it is specifically *Tvunah* that gives birth to

⁹⁵ As previously explained, the power of *Tvunah* comes because of one's grasp of the depth of the concept (*omek hamoosag*). Therefore, the depth of *Tvunah*, i.e. its strength and power is according to how deep and strong his grasp of the essence of the concept is, while it is in his mind. This grasp of the depth of the concept itself, is exactly the same as the depth of his power of *Tvunah*.

⁹⁶ That is, his grasp of the depth of the concept itself.

⁹⁷ This refers to the concept that he understands and grasps, itself.

⁹⁸ It has already been explained that the dimensions of length and width are according to the depth. Therefore, immediately upon his grasp of the depth of the concept, his mind will expand with explanations and understanding of the concept from many angles. Likewise, he will immediately notice the relevance and application of this concept to other areas and aspects, and be capable of explaining it to others. One who thinks that he has grasped the depth, but is lacking in length and width (or the length and width is not commensurate to the depth which he feels that he has grasped), has certainly not grasped any depth at all. This is quite clear, for the length and width are commensurate to his grasp of the depth. (Nonetheless, it is possible for one to possess explanations of a subject matter without having grasped any depth altogether. Such a person will only be capable of repeating what he has learned, but will be incapable of innovating new explanations or applications. Likewise, he will be incapable of bringing to light any new angles or insights of how to understand the subject. He will, furthermore, be incapable of bringing any of the depth of the concept to light, for he does not possess its depth.)

⁹⁹ These refer to the actual heartfelt emotions of love and fear, as will be explained. Likewise, *Zeir Anpin* (which represents the emotional *sefirot*)

revealed emotions as matters in and of themselves.¹⁰⁰ For although *Binah* is called the “mother of the children,”¹⁰¹ (since it is the “upper mother”¹⁰²). In contrast, *Tvunah* is called the “lower mother,” for it is she who gives birth to the emotions. These emotions are the aspects of, “Son and Daughter” – love and fear, which specifically come about included in *Tvunah*. This is because *Tvunah* is the aspect of the spreading forth of the light of *Binah* downward,¹⁰³ as explained above. It is also for this reason that the aspect of the intellect of the emotions¹⁰⁴ is drawn from the aspect of *Tvunah*. (This is as stated,¹⁰⁵ “*HaShem*-ה' יהו"ה founded the earth with *Chochmah*, and established the heavens with *Tvunah*.” The first part of this verse, “*HaShem*-ה' יהו"ה founded the earth with *Chochmah*,” refers to the fact that ה' “the father founded the daughter.”¹⁰⁶ The second part of the verse states, “He established the heavens with *Tvunah*.” As known, the “heavens - *Shamayim*” refers to the aspect of the emotions, fire – *Esh* and water –

is called “son,” and *Malchut* (which represents speech or action) is called “daughter.” These are all born of the power of *Tvunah* which is the lower “mother.”

¹⁰⁰ In other words, it is specifically the power of *Tvunah* (the grasp of the essential depth, the seminal drop of *Chochmah*) that gives birth to emotions, while *Binah* itself (when it lacks *Tvunah*) does not.

¹⁰¹ See Zohar parshat VaYechi 219a.

¹⁰² See Etz Chaim (Shaar Av"l) Shaar 14, chapter 8.

¹⁰³ That is, it spreads forth the light of the comprehension out of the abstract and theoretical, into the practical, real, and emotional. Therefore, it is specifically *Tvunah* that gives rise to emotions. Nonetheless, it is the “upper mother” – *Binah*, that gives birth to the “lower mother” – *Tvunah*.

¹⁰⁴ The intellect of the emotions will be discussed later at greater length. Here it is important to know that it is the emotions of the intellect that become the intellect of the emotions. However, it is specifically from the aspect of the *revelation* of the emotions of the intellect, downward. Therefore, it is specifically from the aspect of *Tvunah* that the emotions become aroused.

¹⁰⁵ Proverbs 3:19

¹⁰⁶ This is a reference to the fact that the “daughter” – *Malchut* (speech) comes specifically from the “father” – *Chochmah*. This is not really relevant here and will be explained at great length and detail later. It is the second part of the verse, which will now be explained, that is important here.

Mayim.¹⁰⁷ Similarly, it is stated, “They are established with *Tvunab*.” This refers to the establishment of the emotions because of the aspect of *Tvunab* that is in them, since the aspect of *Tvunab* is like an intermediary to bring the intellect from the aspect of the emotions of *Binah* into the emotions of the heart. This is similar to the power to bring a concept into a separate matter, which is the principal aspect of *Tvunab*, as explained above.)

Furthermore, as known, in *Binah* there is a bent *Nun* (נ) and a straight *Nun* (ן).¹⁰⁸ That is, the bent *Nun* (נ) is the width, while the straight *Nun* (ן) is the length. Furthermore, when expanded,¹⁰⁹ the *Nun* that fills it is the straight *Nun*,¹¹⁰ 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*.¹¹¹ However, in regard to the double *Nun* in the matter called, *Hitbonenut*, as in the verse,¹¹² “My nation does not contemplate –

¹⁰⁷ See tractate Chagiga 12a. There it states that the Hebrew word for “heaven – *Shamayim*” (שמים) is a conglomeration of two words, *Esh* (שא) and *Mayim* (מים), which mean fire and water. Firstly, these two elements correspond to *Chessed* – kindness, and *Gevurah* – might. Secondly, as will be explained later, the actual makeup of the emotions, is from these two elements. Thirdly, it is the emotions that influence the speech and action, and therefore, the emotions (*Zeir Anpin*) are called “heaven” while speech and action (*Malchut*) which receives from the emotions, is called “earth.”

¹⁰⁸ See the Magen David of the Radbaz on the letter *Nun*. Also see Pardes Rimomim of the Ramak, *Shaar HaOtiyot* (27,17).

¹⁰⁹ As previously explained, the letters can all be expanded.

¹¹⁰ When one expands the letter *Nun* – נ (as opposed to just *N*) it would be spelled out as - נון. It then includes both the bent *Nun* and the straight *Nun*. The Rebbe’s point here is therefore clear, that the length is included in the width. In other words, according to the depth, is the width, and according to the width, is the length. This is true also regarding the power of *Tvunah*, that it is included in the power of *Binah*. The power of *Binah* itself can be seen as the width, while the power of *Tvunah*, is the power to draw out this width, as a length. What the Rebbe is bringing out is that the power of *Tvunah* is according to the width of *Binah*.

¹¹¹ See previous footnotes.

¹¹² Isaiah 1:3

”עמי לא התנוגן”,¹¹³ this is the inner aspect of *Binah*, which is called *Iyun*, to stand upon the subject etc.¹¹⁴ This is called *Binah* of *Binah* and is an intermediary between *Binah* and *Tvunah*, through the aspect of the straight *Nun*. For this reason, it is called *Hitbonenut*. This will suffice those of understanding.¹¹⁵

¹¹³ In other words, the aspect of *Hitbonenut* – contemplation or analysis on the known body of knowledge, brings one both to the essential understanding (*Binah*), and the capability to explain this essential understanding (*Tvunah*).

¹¹⁴ As explained in chapter one, this is the aspect of the investigation into all the particular components, aspects and angles of a subject matter. This is a width, which leads one to the depth and length. This width, of all the particulars of the subject matter, and all its angles, is the intermediary between *Binah* – the essential understanding, and *Tvunah* – the ability to draw out new lengths from this essential understanding.

¹¹⁵ From all of the above it is clear that *Hitbonenut* is the lynch pin that awakens all the other faculties. It is specifically analysis which awakens the power of insight (*Chochmah*), and it is the understanding which awakens the interest and desire (*Da'at* or *Keter*). Likewise, it is through *Hitbonenut* that the lower mother (*Tvunah*) is aroused. Once *Tvunah* is aroused, the lower heartfelt emotions (*Zeir Anpin*) are awakened and one is also motivated to act (*Malchut*). This then is the reason why *Hitbonenut* is the chief methodology of Chassidic and Kabbalistic service of *HaShem*-ה'יהוה, blessed is He. It is specifically *Hitbonenut* that awakens and arouses one to serve *HaShem*-ה'יהוה completely, with one's entire being, with desire and interest, intellect, the emotions of love and fear and, finally, practical deeds.

Chapter Three

From all of the above we understand that in the matter of contemplation (*Hitbonenut*) on the comprehension of Godliness, there are two levels, *Binah* and *Tvunah*. *Binah* is the aspect of the essential comprehension of Godliness, to understand every particular of the matter that he contemplates, to understand how and what it is. He keeps his mind upon the matter with a great analysis to understand all its particular components, as explained above.¹¹⁶ An example of this can be understood from the comprehension of the details of *Memeleh Kol Almin*¹¹⁷ (How *HaShem*-יהו"ה, blessed is He, fills all worlds). This is the matter of the coming into being of something from nothing, and is called, “the Godly power and effect upon the affected.”¹¹⁸ This is the

¹¹⁶ See Chapter One

¹¹⁷ In general, in Kabbalah and Chassidus there are two main contemplations. One is called *Sovev Kol Almin* –The fact that *HaShem* encompasses and transcends all worlds, while the other is called *Memaleh Kol Almin* – The fact that *HaShem*, blessed is He, fills all worlds. Clearly, the first deals with how *HaShem* literally transcends all worlds and how the worlds are literally as nothing before Him. The second deals with how even once the worlds exist, they do not exist in any way that is separate from *HaShem*, but are totally dependent on Him, for He “permeates all worlds” and is the source of their very existence and life force. Generally, the first contemplation deals with the aspect of the limitless Light and revelation of *HaShem* before the restraint of the *Tzimtzum*, until the aspect of *Malchut* of the world of *Atzilut*, which still is considered to be totally one with *HaShem*, and is still called the world of the Infinite. In contrast, the second contemplation, which is the contemplation of the creation of something out of nothing, refers to how the aspect of the “speech” of the King, that is, *Malchut* of *Atzilut*, brings forth the existence of the three created worlds of *Briyah*, *Yetzirah*, and *Asiyah*. All this, including both kinds of contemplation, in their various details, will be discussed and explained later in this book. At this point, the Rebbe is speaking about the methodology of contemplation, as opposed to the actual explanations of its particulars.

¹¹⁸ In Hebrew this is, “*Koach HaPoel Ha'Eloki BaNiph'al.*” This refers to the creation of something from nothing, i.e. the Godly speech vested in each created being, which brings it into existence constantly. Were this force to withdraw for a single moment, the existence of the being would

aspect of the name *Adon"ay* (אֲדֹנָי) or the name *Elokim* (אֱלֹהִים), which is a terminology of power,¹¹⁹ 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.¹²⁰ This is what was called above, “the depth of the concept”¹²¹ (*omek hamoosag*).

We previously explained that the aspect of *Iyun* - analysis¹²² is the aspect of the vessel which brings one to the aspect of the depth. The length is the aspect of bringing the concept close to one’s intellect through the use of the various known allegories. He does this until the matter becomes very close to his mind, by investing it in physical (analogies), to the point that even a child

withdraw back into its source and it would revert to absolute nothingness. This will be explained later.

¹¹⁹ The name *Adon"ay* means, “my Lord,” which is a terminology of force and strength. It is known that this name refers to how *Malchut* of *Atzilut*, the speech of the “King,” descends to be the enlivening force of the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. It is therefore called the “Lord” over the created realms. Likewise, the name *Elohi"m* is also a name of strength and power. This is exactly the meaning of *E"l*. The name *Elohi"m* represents the creative force before it descends to enliven the created worlds. The reason it is in plural form is because it represents the power of the division of speech (and of thought), to enliven each particular creation individually. This will be explained at greater length later.

¹²⁰ That is, there are many facets and explanations to this concept. Nonetheless, there is an incredible difference between the grasp of these external explanations, as they are, and the grasp of the very essence of concept itself. In other words, one who grasps the very essence of this concept, recognizes that the world, including himself, is being created continuously out of nothing, at every moment. There is no comparison between this kind of recognition and awareness and the understanding of the external explanations.

¹²¹ That is, the recognition of this truth, that *HaShem* literally permeates all worlds, is called “the depth” of this concept.

¹²² Or, in the terminology of *Chassidus* this is “*Hitbonenut*,” as previously stated.

can grasp it,¹²³ 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 matter¹²⁴ may be understood from how the life force of the soul is manifested in the body. Now, this is only the aspect of a spreading forth from the essence,¹²⁵ as known. There are a multitude of other ways to understand the concept of a spreading forth from the essence. Or, regarding the concept of the revelation of that which is hidden,¹²⁶ it may be understood from the allegory of the

¹²³ For example, mathematics deals in abstractions. Rather than explaining, $1 + 1 = 2$ to a child, one would explain, 1 apple + 1 apple = 2 apples. Through this he is capable of grasping the concept itself, which is invested within the allegory. He is then capable of separating the allegory from the analogue and understanding the original intent of addition. This is the entire purpose of allegories. Although the allegory is something separate from the true intent of the concept, it can contain and convey it. One must be careful though, to make the distinction between the allegory and what is contain within it. This will be explained later at great length.

¹²⁴ The concept referred to here is the concept mentioned previously of *Memaleh Kol Almin* – How *HaShem*, blessed is He, fills all worlds.

¹²⁵ This allegory of the life force of the soul, is only a revelation of the hidden essence of the soul, but is not the essence of the soul itself. For example, when a person does a kind act, this is only a revelation that, in his essence, he is kind, but it is not his essential kindness itself, and there is no diminishment in his essence from doing this kind act. Likewise, from this allegory it is understood in the analogue that just as the life force of the soul spreads forth to enliven the body, so does the revelation of *HaShem* spread forth to enliven the created worlds. However, it is only a revelation of the essence, and not the actual essence of *HaShem* Himself. This will be discussed later. The main point here, though, is that this is only one angle of looking at it, for there are other allegories for this concept, each of which conveys a certain facet of the concept. Through understanding the facet of each angle, and the point which each allegory conveys, one can reach the true depth and essential point of the concept of *Memaleh Kol Almin*.

¹²⁶ These two matters and all their allegories will be explained in chapter 19. The Rebbe's main point in bringing these concepts here is not to explain the concept of *Memaleh Kol Almin* itself, but rather, to explain how each allegory and concept is multifaceted, and has many different angles. For the explanations of each facet of the allegories presented here, see Hillel Paritcher's explanations to Shaar HaYichud, chapter 3.

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 the above allegories are examples of the concept 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 energy¹²⁷ and the like, are allegories for the concept of a spreading forth from the essence.

All the above is the expansion on the essential matter.¹²⁸ 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.¹²⁹

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

¹²⁷ For example, if one were to throw a stone, his strength and energy is contained by the stone for the duration of its flight.

¹²⁸ Each of these various analogies explains the same essential concept of *Memaleh Kol Almin* – how *HaShem*, blessed is He, fills all worlds. Each allegory provides another facet and angle of understanding of this same essential concept. That is, this concept is essential to all these allegories. The multitude of these allegories and facets expands the essential concept and sheds light and insight into all of its various angles.

¹²⁹ In other words, the understanding is in a completely general and external manner.

only reach the depth], through the external enclothelements¹³⁰ and abundant analysis. This will suffice those of understanding.

(Everything that was previously explained regarding the particulars of *Keter*, *Chochmah* and *Binah* of *Binah*¹³¹ may be found in a particular concept such as this,¹³² and, likewise, in every other particular concept in the comprehension of Godliness, as will be explained.)

Now, the aspect of *Da'at* is the aspect of the recognition and feeling, that is, the connection to the concept, as explained above. About this it is stated,¹³³ “*V’yadata* – You shall know etc,” and “*Da et Elokei Avicha*¹³⁴ – Know the God of your father,” which refers specifically to the comprehension of how it is, that *HaShem*, blessed is He, fills 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,”¹³⁵ as explained above. In other words, this is the depth of the sight of the intellect into this comprehension of how *HaShem*, blessed is He, fills all worlds, which is higher than the actual grasp of the intellect, as known. (This is as stated in *Ra’aya Mehemnah*,¹³⁶ “with the eye of

¹³⁰ In other words, it is only through the analysis in the abundant allegories which make the concept tangible and close to his mind, that he will ever be capable of reaching the intangible depth of the concept.

¹³¹ As explained in chapter one, these three aspects refer to the depth, width and length of any concept. What the Rebbe is pointing out in this parenthesis is that this methodology of *Hitbonenut* is universal to grasping the depth of any concept.

¹³² Referring to the concept of *Memaleh Kol Almin* – How *HaShem*, blessed is He, fills all worlds.

¹³³ Deuteronomy, V’etchanan, 4:39

¹³⁴ Chronicles 1, 28:9

¹³⁵ This refers to the ultimate depth and source of *Chochmah* itself, which is *Keter*. The difference is understood through the allegory of the difference in comparison between the spring and its source in the aquifer.

¹³⁶ See *Zohar* (*Ra’aya Mehemnah*) *Mishpatim*, 116b

the intellect, for the heart sees all.”¹³⁷ This is also called,¹³⁸ “Gazing at the preciousness of the King.” Now, in this too there is an aspect of depth, as explained above at length.¹³⁹)

Now, the aspect of *Tvunah* is to draw forth from this concealed depth, into revelation in the comprehension of how

¹³⁷ That is to say, although this perception does not become invested within the logical thought of *Binah*, it is still possible for one to have an intuitive perception of it. Just as a person is physically incapable of “handing” someone the essential point of a concept, and can only give the other person external explanations. Through these external explanations the other person is capable of grasping the depth of the teacher’s original intent. Likewise, here he grasps the essential depth of the concept in its undefined intangible state, and may draw explanations from there. Now, this grasp of the essence of the concept is still limited in that it is defined and confined to being an essence for this particular concept or subject matter. This would be like the depth of *Binah* (which is *Chochmah*). Now, through delving into this itself, one can reach its depth, which is the totally undefined and intangible essence, the source of the *Chochmah* itself, which is the “depth of everything,” for everything originates from it. This is the grasp of the essential Godliness of the concept, and it is this level which is called, “Gazing at the preciousness of the King,” (see Kuntrus HaHitpa’alut). From this we can understand the three subsequent levels of *Hitbonenut*-contemplation mentioned in *HaYom Yom* (20 Tamuz). The first is the grasp of the external explanations, and the analysis into them, with a length and width, bringing them close to one’s mind. Through this one reaches the second level of *Hitbonenut*, which is the grasp of the depth of the concepts, which is the essence of this particular concept (and is therefore somewhat defined and limited). The third level of *Hitbonenut* is the delving into the depth itself, to grasp the Godliness of the concept. These are three subsequent levels of contemplation and meditation, which *must* follow one another, as explained. (For lengthier explanations see R’ Hillel Paritcher’s explanations to Kuntrus HaHitpa’alut.)

¹³⁸ See Zohar Miketz 199a, Bereshit 38a-b, Pikudei 247b, Terumah 134a

¹³⁹ The grasp of the essential depth of the concept, i.e. the essential truth of it, is this aspect of the “sight” of the intellect, which is called “Gazing at the preciousness of the King.” In this too there are different levels of depths, infinitely, as explained previously. The delving into the depths itself is what is called *Ma’amik* – Delving. See chapter 1, and also see *Kuntrus HaHitpa’alut*.

HaShem, blessed is He, fills all worlds. For, since he grasps the essence of this concept very well, he is, therefore, capable of bringing it into many separate matters.¹⁴⁰ For example, he can understand many details in the existence of the created worlds, how they come into being from nothing to something.¹⁴¹ 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. Without this power of *Tvunah* in this comprehension of *Memaleh Kol Almin*, his comprehension of it would remain in his brain of understanding alone.¹⁴² He would not know what to do with this concept, or how to bring this *Hitbonenut* to comprehend how his very own existence is brought about something from nothing. He would not be capable of doing this at all, as is understood from all the above. This will suffice for those of understanding.

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

¹⁴⁰ He will recognize how *HaShem*, blessed is He, fills all things in a manner of particulars, as opposed to just a general understanding of the concept.

¹⁴¹ He will understand how each general existence of each of the worlds and each particular being of the general worlds is individually created and receives its existence from the Godly nothing which creates it. This is as opposed to only a general understanding that, “*HaShem* creates all things from nothing.” Rather, he “sees” this in a particular fashion. Ultimately it is this power of *Tvunah* which relates this “abstract” concept to his own self, realizing that his very own existence is entirely dependent upon *HaShem*, from every angle. It is specifically this type of application, which comes from the power of *Tvunah*, that awakens great love and awe of *HaShem*, as explained above.

¹⁴² His comprehension of this would be abstract and theoretical, and he would not grasp the true reality of this concept, that *HaShem* **literally** permeates everything, himself included.

their prayers.¹⁴³ 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.)

¹⁴³ That is, they are incapable of relating concepts such as creation ex-nihilo, back to themselves. In other words, these concepts remain theoretical to them, and they do not recognize the true reality of these concepts, that *HaShem* **literally** brings them into existence at every moment, continually. Because of this, they are not inspired with love and awe of *HaShem* during prayer, which is the purpose of contemplation during prayer. This is simply because they are lacking the power of *Tevunah*. Because all these concepts remain as abstract theories completely separate from everything, a person will come to ask himself of what benefit is contemplating these matters altogether etc. This is only because he does not relate these concepts to himself or anything else outside of the theoretical understanding. The solution to this dilemma is that one should invest himself greatly into the toil of *Iyun*, to analyze and investigate all the particulars of these concepts. *Tevunah* is the automatic result of the *Iyun*, as explained above about how the length is included in the width.

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.¹⁴⁴ For example, this may be understood in regard to the Godly comprehension into the aspect of how *HaShem*, blessed is He, fills all worlds (*Memaleh Kol Almin*). In the general comprehension [of how *HaShem*, blessed is He, fills] the three [created] worlds of *Briyah*, *Yetzirah*, and *Asiyah*, all the allegories of the ray [emanating from the luminary], or of the spreading forth [of Divine influence], or of the letters of speech etc., are all rooted in one general matter, that of, “the revelation of that which is the hidden.”¹⁴⁵ Likewise, in the general comprehension of the great difference between a created, limited being, relative to *HaShem*, blessed is He, the Unlimited Being; although there are many particular ways to understand this and

¹⁴⁴ Should one contemplate on the matter of how *HaShem*, blessed is He, fills all worlds in a general manner? This is to say that through contemplation in a general manner, his understanding of it will encompass all of created existence generally. Or, on the other hand, should one contemplate the particulars of each creation in a manner of specifics, to understand all the inner and out aspects of that particular world or that particular being. In such a case, it is possible to forget the general matter of what he is truly trying to understand, mainly, how this particular world or being is totally sublimated to *HaShem*. The Rebbe will explain how both of these methods are necessary. He will explain that it is the contemplation in a general manner of how *HaShem*, blessed is He, fills all worlds (through the known allegories) that one will reach the general depth of the matter. He will also explain that it is specifically through contemplation in a manner of particulars that the depth of the general matter will be brought close to one’s mind. However, one must be very careful throughout, not to forget the primary intent, which is to understand how *HaShem*, blessed is He, fills all worlds.

¹⁴⁵ This refers to the concept of *Gilyu HaHe’elem* (revelation of the hidden). This concept and all of its analogies will be explained later in chapter 19.

although there are many details (as will be explained),¹⁴⁶ 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 [subsequent] cause, [analyzing] each one, specifically in and of itself?¹⁴⁷

This, likewise, this is the question in regard to the contemplation of the “Upper Unity,” of the lights and vessels of the world of *Atzilut*, including all the details of the ten *sefirot*, until the essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*). Should one contemplate this in a general manner, that is, the matter of the light of *Atzilut*, how it comes about from the essence of *HaShem*, blessed is He, through *Tzimtzum*¹⁴⁸ and how it is incomparable to the essence of the Emanator? Likewise [in regard to the general contemplation of] how “He and His life force are one” (although there are many particulars in this, as will be explained, nonetheless, it still is a general contemplation). He can understand this matter generally, through various analogies, such as the analogy, mentioned in *Sefer Yetzirah*, of a flame that 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*, blessed is He, fills all worlds, which is called, “The Lower Unity.”

¹⁴⁶ As previously mentioned, the first part of this book (1-9) comes to explain the methodology of *Hitbonenut*. All the concepts mentioned in this section of the book will be explained in great detail in the second section (10-54), which explains the entire chaining down of the worlds.

¹⁴⁷ That is, should he contemplate on the particular details of the properties and facets of the created world or the specific being itself?

¹⁴⁸ This will be explained in chapters 12, 13 and 14.

Now, in truth, the two¹⁴⁹ are dissimilar to each other. [On the one hand] there is an advantage to general contemplation, that through it one will be able to come to the general depth of the matter, which is the general aspect of the essence of the Godly 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.”¹⁵⁰ This revelation of Godliness in his soul is the ultimate purpose of contemplation.

[On the other hand] there is also an advantage to contemplating in a particular way, specifically, since [through it] the revelation of the Godly 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 a higher level,¹⁵¹ until he comes to the general comprehension of

¹⁴⁹ “The two” refers to “general contemplation” and “particular contemplation.”

¹⁵⁰ As mentioned previously, these two aspects, the “Upper Unity” and the “Lower Unity” refer to the two aspects of how *HaShem* encompasses and transcends all worlds, and how He permeates all worlds.

¹⁵¹ In other words, he analyzes and investigates the particular details of a particular matter, until it is completely clear and close to his mind. He then moves on to a higher particular matter, contemplating all its particular details. An example of this will be given momentarily. In any case, after having gone through each particular of the order of creation, piece by piece, particular by particular, when he then grasps the general matter of how *HaShem*, blessed is He, fills all worlds, all of these particulars become unified in this general understanding. The result is an incredibly greater understanding which is far closer to his mind than if he would only contemplate in a general manner.

the general matter.¹⁵² In this way the comprehension is truer, without deluding himself at all.

For example, when he starts contemplating the matter of how *HaShem*, blessed is He, fills 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.¹⁵³

¹⁵² This refers to the general comprehension of how HaShem, blessed is He, fills all worlds (*Memaleh Kol Almin*).

¹⁵³ The first thing that he should contemplate is something that is very close to him. That is, the physical world. In our physical world he should begin by contemplating how everything on our planet receives its sustenance and influence from the sun and the other planets and constellations. For example, all vegetables and plant matter basically take sunlight and convert it into plant life. Whether these particular vegetables will be in season is also determined by the influence of the planets and constellations. Furthermore, how much money one will have to purchase these fruits or vegetables is also determined by these forces. (For example, in the winter he will have to pay for heating, and in the summer, he will have to pay for cooling, etc. Whether it will rain and his crops will grow with great abundance, or whether there will be drought and famine, is also determined by these forces.) It has even been discovered that sunspots have an actual effect on our mood and wellbeing, even though the sun is 93,000,000 miles from the earth. (These matters have been known in Kabbalah for thousands of years.) In any case, all influence on our planet is drawn from the sun and other planetary forces. This is the first thing to contemplate in detail, to understand the particulars of this. Following this, he contemplates how great the energy of the sun is. For example, if energy = money, then if he would be capable of harnessing the energy of even a fraction of the sun, his wealth would be mind boggling. As we just explained, all the energy of this planet is derived from the sun. Furthermore, what could be achieved with this much energy also staggers the mind. Once he understands this clearly, and all the particulars of it, he continues his contemplation, by going up one level. He now contemplates how the energy of the sun is literally as nothing compared to the energy of the entire galaxy. The sun is not even like a grain of sand in the Sahara Desert compared to the many millions upon millions of stars in our galaxy alone. Furthermore, the galaxy is as nothing compared to all the galaxies in the universe. By contemplating this, and understanding it, specifically and thoroughly, the incredible amount of energy in our

Afterwards, he contemplates the *Ophanim* angels, and *Chayot* angels in a particular manner etc. This contemplation continues until he reaches the aspect of *Malchut* of the world of *Asiyah*, which is the general Godly 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

universe will stagger his mind. After he thoroughly comprehends this, he should go up another level and contemplate how the *entire* universe, with all its incredible energy, is merely *induced* by the waste matter of the lowest order of angels, which are called the *Ophanim*. The entire universe does not actually come from these angels themselves, but is only *induced* by a tiny speck of their waste matter. This means that our entire universe is literally, absolutely nothing in comparison to a speck of waste matter of the lowest order of angels. Their waste matter is immeasurably *greater* than our entire universe and its energy totally boggles the human mind. Now, here we are only talking about a speck of their waste matter, but, obviously, the *Ophanim* angels themselves are infinitely greater than this. The energy of a single *Ophan* angel is absolutely beyond human comprehension. A single *Ophan* angel could destroy our entire physical universe and it would not even be an infinitesimal fraction of a fraction of its true strength. However, all this is as nothing, for there are one million *Ophan* angels per troop. This too is as nothing, for, as it states, “*Ligdudav Ein Mispar* – His troops are innumerable.” This is to say that there are infinite troops. At this point one contemplates the particular details of the *Ophanim* angels, to understand exactly what they are in a detailed manner, until this too comes close to his mind. He then continues to a higher level, contemplating how the *Ophanim* angels only receive their influence from the order of angels above them, which are called the *Chayot* angels. This is as stated, “*Umekablin Dein Min Dein* – They receive, one from the other etc.” This type of contemplation continues in a manner of particulars, understanding the details of each level until one reaches the level of *Malchut* of the world of *Asiyah*, from which all of the lower levels derive their very existence. In this manner one will come to appreciate and truly feel the truth of these levels, and how they are all literally totally sublimated and as nothing relative to *HaShem*, and that their entire existence is totally and absolutely dependent on Him. However, one is only capable of doing this type of contemplation after he has first received the explanations of the entire chaining down of the worlds from the top to the bottom, which will be explained in the second part of this book (chapters 10-54).

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 *Elohim*, as is known. In this way, after thorough analysis, he realizes the truth of the matter, in a way of great closeness. For, although, in and of itself, each particular of his contemplation is generally not a matter of Godliness 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.¹⁵⁴ It is specifically the contemplation of all this, in a manner of particulars, that will cause the general light of the essence of the Emanator, which includes and unifies everything, to be implanted in his soul.

However, this is not the case if one only contemplates in a general manner, so that, “*HaShem* appears to him from afar,”¹⁵⁵ 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.¹⁵⁶)

¹⁵⁴ All this will be explained in the second part of the book.

¹⁵⁵ Jeremiah 31:2

¹⁵⁶ This is not to say that these people are not intelligent, and are nothing but fools. In truth, they have invested themselves greatly in acquiring this general comprehension of how *HaShem*, blessed is He, fills everything. The problem stems from the fact that they err in themselves, thinking that they have a mastery of these concepts and that they are very

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*) of¹⁵⁷ “Yours, *HaShem*, is the greatness.” The general matter of Godly unification is the aspect of the depth of comprehending¹⁵⁸ the sublimation of the “something” to the “nothing,”¹⁵⁹ both in the comprehension of the “Upper Unity” and the “Lower Unity.”¹⁶⁰

close to *HaShem*. This is itself a delusional misunderstanding which comes about only because they have not contemplated in the manner of particulars mentioned above. Because they “focus” and “meditate” on this general understanding, without delving to analyze the details and specifics, they can actually come to totally false delusions and imaginations. However, one who delves into the comprehension of the specifics and details of each level, understanding it thoroughly before moving on, will not fall into these delusions at all. Instead, he will grasp the truth of reality, in a true and real way, as will now be explained.

¹⁵⁷ Chronicles 1 29:11

¹⁵⁸ This refers to the aforementioned *omek hamoosag*. That is to say, this is the depth of the comprehension as it flashes from the “nothingness” of the spring of *Chochmah*, into the “somethingness” of the river of *Binah*. As previously mentioned, the aspect of *Binah*, or analysis, is the aspect of “dissecting and taking the concept apart.” The flash of the depth of the concept is what unifies all the parts back together, so that all the particulars of the concept come together as a whole. This is what a *Yichud* - unification is.

¹⁵⁹ There are two aspects in this. Firstly, the actual point of the contemplation is to grasp how the “something” is literally sublimated to its source in the “nothing.” This is the purpose of contemplation in both the upper unity and in the lower unity. Secondly, when he grasps this depth, in effect, what is happening is that the “something” of his *Binah* comprehension becomes sublimated before the “nothing” of his *Chochmah*-insight.

¹⁶⁰ That is to say, the point is to understand the depth of these two concepts, how *HaShem* encompasses and transcends all worlds, and how He

Now there is a particular unification for each particular thing. For example, in “Yours, *HaShem*, is the greatness,” this is the aspect of *Chessed*¹⁶¹ 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.¹⁶² 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 of the ten *sefirot* of each of the worlds of *Briyah*, *Yetzirah*, and *Asiyah*, as known.¹⁶³

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.”¹⁶⁴ [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

permeates all worlds. When one understands the depth of the concepts (and there are infinite depths), this is a unification. However, as will now be explained, there is a general *Yichud* - unification, and a particular *Yichud* - unification.

¹⁶¹ Greatness refers to *Chessed*.

¹⁶² That is, rather than only a general understanding that, “*HaShem*, blessed is He, fills all worlds,” he should strive to understand how each particular of the created worlds is totally sublimated to its source in *Malchut* of *Atzilut*, the speech of the King, from which it derives its existence. The above is an example of a particular *Yichud*.

¹⁶³ In other words, one should strive to understand how *HaShem*, blessed is He, both utterly transcends and permeates each particular creation of all the worlds in a manner of particulars, as opposed to only a general understanding, which will now be explained.

¹⁶⁴ That is, 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” etc.

considered to be a particular.¹⁶⁵ 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 Unlimited One), 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*,¹⁶⁶ relative to the essence of the Light of the Unlimited One (*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*, blessed is He, 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.¹⁶⁷

¹⁶⁵ That is, the entire existence of the created worlds is barely an infinitesimal fraction of revelation of the unlimited potential of *Malchut* of *Atzilut* to create. Moreover, *Malchut* of *Atzilut* itself is only a particular and finite revelation in comparison to its essence in the desire, just as a human being's speech and expression is incomparably limited relative to his power of desire.

¹⁶⁶ That is, the sublimation of the entire line of limited revelation of our existence to its source in the essence of the Living God, *HaShem*, blessed is He. All the particulars mentioned in this chapter will be explained at length in Part two of this book (chapters 10-54).

¹⁶⁷ In this case, his understanding and realization of the general matter of how *HaShem*, blessed is He, fills and transcends all worlds will be true and deeply embedded in his soul. This is because he brings this general matter close to his understanding by the thorough study of its particulars. In contrast, if one skips the particulars and only contemplates on the general concept, his understanding of it will be external and general, and he will be incapable of truly relating it to himself.

This, then, is the meaning of “the particular requires the general and the general requires the particular,”¹⁶⁸ for no general concept can exist without particulars.¹⁶⁹ (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 of his heart and with all his desire, specifically to contemplate the essence of Godliness, 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 known to all 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 Singular Essential Self and Preexistent Intrinsic Being of *HaShem* Himself, blessed is He. 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

¹⁶⁸ See Zohar Shmot 3a, Terumah 161b, V’Etchanan 264a.

¹⁶⁹ In other words, if a general rule is lacking particulars, then it is not a general rule. The opposite is likewise true, if a particular is lacking a general, then it is not a particular of anything. Both are necessary to any concept. What is understood here, however, is that both the particular contemplation and the general concept are necessary to any understanding. One who understands a multitude of particulars, but is lacking the general concept that unifies them, cannot understand their depth or true point whatsoever. The reverse is likewise true. One who understands the general concept, but is lacking its particulars, will only achieve a very shallow understanding, with no true depth at all.

to know *HaShem*].¹⁷⁰ Likewise, one's analysis of the Zohar and the writings of the Ari'zal must be specifically in this manner. This will suffice those of understanding.

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

Through all of the above we have answered the question of those who inquire regarding the specific [kabbalistic] meanings of the words of the prayers. How is it that those who know them do not become confused [and distracted] from the general intent? Rather, on the contrary, the intent of the meaning of the words of prayer, as explained by Kabbalah,¹⁷¹ serves to strengthen the depth of one's general grasp of the essence of *HaShem*, blessed is He, 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,¹⁷² 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.¹⁷³

¹⁷⁰ Rather, even when he is studying the particulars, his entire intent and focus is to know *HaShem* through them.

¹⁷¹ That is, particular contemplation.

¹⁷² This refers to those who are new to the methodology of Kabbalah and Chassidus, i.e. *Hitbonenut* contemplation during prayer.

¹⁷³ In conclusion, it is clear that both general and particular contemplation are required. That is, the particular contemplation should be completely directed towards the general point. In other words, one should not just contemplate the general point itself, which will only lead him to a general understanding. Rather, he should specifically contemplate in a way of particulars. Nonetheless, the particulars he is studying must be completely focused on the general matter of knowing *HaShem*. At first, beginners should only attempt to contemplate and understand the general matter during prayer, until they are capable of delving into all the particulars.

(All the various details mentioned in this chapter will be explained in chapters 10-54.)

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 HaHishtalshehut*) of *Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*, so that one may contemplate them. These particulars cannot be understood by everyone through the general teachings [of Kabbalah and Chassidus]. Therefore, whatever needs explanation in each detail, will all be explained in a special pamphlet,¹⁷⁴ so that a person of understanding¹⁷⁵ will automatically understand them and will know many other details.¹⁷⁶

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 *HaShem*, blessed is He, and do not merely seek to fulfill their obligations, and deceive themselves [that they are thereby truly serving *HaShem*] etc. As known, every

¹⁷⁴ This refers to the second part of this book from chapter 10-54, where the Rebbe explains all the details upon which one should contemplate.

¹⁷⁵ In the original Hebrew “a person of understanding” is called by the term “*Mayvin*-מבין.” This means a person who actively engages in analyzing a subject until he understands it, i.e. *Hitbonenut*. These two words are different conjugations of the same three letter root. *Hitbonenut* (Analysis) is the act of understanding and a *mayvin* is the person who understands.

¹⁷⁶ In other words, the Rebbe will explain all of the principles and particulars of the entire *Seder Hishtalshehut* (Chaining down of the worlds). (This is as stated in the Rebbe’s introduction, that he “will explain a summation of everything that is possible for a human being to bring close to his mind and heart...Including all the particulars of the entire *Seder Hishtalshehut*.”) One who properly contemplates and understands the second part of this book (in a way of *Tevunah*) will also come to understand things that were not said outright. (He will even be capable of understanding particulars up to the 5th power (and more), as the Rebbe promises in the beginning of chapter 10.) It is for this reason that this book is called “the Key to Chassidus” (see HaYom Yom).

contemplation upon the Godly matter of the creation of something from nothing, each contemplation according to its place [in the order of things], includes two matters;

The first is the aspect of the sublimation of the “something” to the “nothing.” This begins with the comprehension of the relativity of limited beings,¹⁷⁷ 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 Godly “nothingness” that creates him, and how He [*HaShem*] is totally separate and transcendent, relative [to created beings], since He has no limitations. This matter is concealed from the eyes of the intellect and cannot be grasped completely. However, the truth of it will, nonetheless, flash like lightning in his brain, so that he will glimpse it, as it is. However, although it is in an aspect of concealment, it will be as true for him as if he saw it with physical sight.¹⁷⁸

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*”^b¹⁷⁹ (the power of “what”), is the sight of the soul that sees, but not with tangible sight. Rather, it is a flash of intellectual sight which is beyond complete comprehension.

¹⁷⁷ That is, one is to understand the properties and limitations of created beings, and understand how they derive their existence and are totally dependent on the Godly “nothingness.” More importantly, one must realize that this relates specifically to himself. These are not merely abstract concepts, but relate to him personally, for he is not outside the equation.

¹⁷⁸ *HaShem*’s **existence** is true for him as if he saw it, literally. However, he cannot comprehend **what** it is that he saw, since that remains concealed.

¹⁷⁹ The letters of *Chochmah* (חכמה) can be rearranged to spell *Koach Mah* (כח מה), meaning “the power of ‘what’.” This represents the aspect of the sublimation to *HaShem* of *Chochmah*, as in the verse, “*V’Nachnu Mah* – and what are we.”

Therefore, the arousal that results from it, is nothing but the aspect of sublimation, which is the complete absence of awareness of self.

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

In contrast, the aspect of the “sight” of *Chochmah* is the opposite. The more he delves into it, the more the Godly “nothingness” that creates, becomes removed and astounding to him. This astonishment over the awesome gap and absence of any comparison [between *HaShem*, blessed is He, who is beyond all limit, and himself], grows and grows, until he is bewildered and consternated over it etc.¹⁸⁰

According to the above, all those who contemplate in a manner of particulars [rather than a general manner] will become [aware of] these two aspects through their contemplation; the concealed¹⁸¹ aspect and the revealed¹⁸² aspect. Accordingly, the arousal that is born of it [is comprised of] two opposites; “His heart is worried within him”¹⁸³ because he comprehends the astounding greatness of the Godly “nothing” that creates, but he is [simultaneously] joyful because of his thorough grasp of how all that exists comes into being.

¹⁸⁰ Parenthesis of the Rebbe: (as it is written in Chassidic Manuscripts).

¹⁸¹ This is the delving into the Godly “nothingness” which is concealed, as explained above.

¹⁸² This is the delving into the created, and how they are created “something from nothing,” which is revealed.

¹⁸³ See Tractate Chagigah 13a

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 Godly “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, that 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 Godly 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 Godly “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.¹⁸⁴ Furthermore, it is only comprehended in a concealed way, specifically because of the astonishment over the total absence of comparison.

This is likewise so in the contemplation of the particulars of the world of *Atzilut*, in its lights and vessels. For example, the contemplation on the light of *Chessed* of *Malchut* of *Atzilut*, or the contemplation on the light of *Chessed* of *Chochmah* of *Atzilut*, to understand how they were emanated. This can be comprehended, by way of analogy, from how light is emanated into revelation

¹⁸⁴ See notes in chapter 4. After comprehending how our entire universe is brought into existence by only a glimmer of a glimmer of waste-matter from the lowest order of angels of the world of *Asiyah*, by logical necessity, one is forced to say that our entire universe is as nothing compared to it. Nonetheless, the existence of these beings, and the Godly creative force itself, remains concealed.

from its concealment in the essence,¹⁸⁵ here below [in the physical world]. This is also similar to how Moshe, “emanated from his spirit,”¹⁸⁶ and the like. Furthermore, although the emotive attributes (*Midoth*) of the world of *Atzilut* are only in the aspect of sources,¹⁸⁷ and are separate from the Godly influence as it is within Creation,¹⁸⁸ he will, nonetheless, comprehend how they come into being. However, the aspect of the true “nothingness” which shines upon them from the light of the essence of *HaShem*, who 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,¹⁸⁹

¹⁸⁵ The analogies for this will be given later in chapter 19. However, in general, through understanding the allegory, like the revelation of the light of the soul to enliven the body etc., one can then understand how things are above.

¹⁸⁶ Moshe “emanated” a spirit of prophecy to the elders. However, this was only an emanation and revelation, rather than the essence of the spirit of prophecy of Moshe himself. This will also be explained later at length, in the explanation of the “emanation” and revelation of the concealed.

¹⁸⁷ That is to say, the *sefirot* of the world of *Atzilut* are still totally unlimited and undefined. They are called by *Sefer Yetzirah*, “Ten *sefirot* without whatness.” That is, the *sefirot* of *Atzilut* are themselves undefined, and are only the sources for what will later come into defined created existence. However, he will comprehend the nature of this as well, as will later be explained.

¹⁸⁸ That is, they are the source of the Divine influence, but they, themselves, transcend Creation. Rather, it is the light of *Malchut* of *Atzilut* which becomes invested within creation. The source of the light of *Malchut* of *Atzilut*, are these emotive attributes of *Atzilut* (*Zeir Anpin*). The light of *Zeir Anpin* itself does not become invested within creation, and is completely removed from it, remaining only as “the source.” This will be explained at length in the second part of the book.

¹⁸⁹ That is, comprehension means a total “something,” which is a completely concrete and tangible description. The “Undefinable” is therefore clearly ungraspable in a way of comprehension. Rather, the more one delves into it, the more astonished he will become.

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 sublimation is born [in him].¹⁹⁰

[From all the above] we find, that of necessity the [opposite] aspects of sublimation and joy which branch out and are born of the *Chochmah* and *Binah* [i.e. contemplation] of each particular, specifically come together, as one. This is true of all *Hitbonenut*-contemplation of each particular detail, specifically. These two aspects¹⁹¹ are interdependent. If he has no joy from the thorough comprehension of the “something,” then he will also not come to the astonishment and sense of distance in his inability to grasp the “nothingness.” The degree of his joy is, literally, commensurate to the degree of his sublimation, for his comprehension of the created is commensurate to his astonishment of the transcendence of the Creator. This is an important principle [which applies to] every *Hitbonenut*-contemplation, whether general or particular.

(In contrast, if it appears to someone that he thoroughly grasps the aspect of creation, but he is lacking in sublimation to the Creator, then, without a doubt, it is a certainty that he has not grasped anything. Likewise, if someone imagines that he possesses the aspect of sublimation through the realization of the wondrousness of the Creator, but he does not thoroughly comprehend the manner of how [everything] has come into being, it is a false imagination and he has no sublimation whatsoever. These two are interdependent and commensurate to each other,

¹⁹⁰ In other words, according to the depth of his delving into this aspect of the sight of *Chochmah*, the more astounding and removed the essence of *HaShem* will be for him. The more astonishing it is, the more sublimated will he be to the essence of *HaShem*, as explained previously.

¹⁹¹ This refers to the aspect of the sublimation and the joy, which are born of the contemplation of particulars. These two aspects, the *Chochmah* and the *Binah*, are interdependent, and therefore the sublimation and the joy are also interdependent.

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,¹⁹² “Weeping is affixed in my heart on this side and joy on that side,” is well known. This is to say that one must prepare his soul for the general knowledge of the chaining down (*Hishtalshehut*) of the Light of the Unlimited One, in the worlds of *ABY”A*,¹⁹³ 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 Light of the Unlimited One in the worlds of *ABY”A* become embedded in the essence [of his soul].

If either of these¹⁹⁴ 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 distance¹⁹⁵.

¹⁹² See Zohar II, page 255a, Zohar III, page 75a, also see Tanya, end of chapter 34.

¹⁹³ This is an acronym for the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

¹⁹⁴ Joy and weeping (love and fear)

¹⁹⁵ That is to say, without both aspects, it is certain that his perception of Godliness was only from a very great distance, if at all. It is necessary for both of these aspects, joy and weeping (or love and fear) to be present, in order to come close to *HaShem*. These two, love and fear, are called, “*Trayn Gadfin D’Parchin L’Eiyah* – The two wings that fly upward.” That is, these are the two wings that bring a person close to *HaShem*. However, just as the two wings of a bird must be equal in proportion to each other for flight to occur, so too, these two must likewise be proportionate to each other. Furthermore, the strength of the wings is what determines the heights to which the bird may soar. Likewise here, it is the strength and depth of these two aspects that will determine how close one may come to *HaShem*.

With the slightest opposition, such as being greatly occupied¹⁹⁶ or from an increased sense of self and ego, it¹⁹⁷ will be completely uprooted from his heart.

As is known, the explanation of these matters is that pleasure and joy are in *Chochmah* and *Binah*. Pleasure is in *Chochmah* (insight), and joy is in *Binah* (comprehension).¹⁹⁸ (As known, this is the difference between *Shabbat* and *Yom Tov*.¹⁹⁹) The comprehension of the intellect gives rise to joy, that is, the joy of

¹⁹⁶ Such as, in matters of securing a livelihood...

¹⁹⁷ That is, with the slightest opposition, the little bit of love and fear that he possessed will be completely uprooted from his heart. This is because they were not embedded in the very depths and essence of his being in the first place. Because of this, it is possible for him to forget about the Creator.

¹⁹⁸ As explained previously, *Chochmah* is the seminal flash of insight and understanding into a subject matter. However, the seminal flash of insight itself (the *Omek Hamoosag*) is beyond concrete grasp and comprehension. Nonetheless, the “grasp” of this depth produces the effect of sublimation to the depth of the concept being studied. In other words, his self is so involved in the grasp of the concept that he is unaware of himself. When he grasps this depth, the effect is a totally sublime pleasure and bliss. In contrast, *Binah* is the aspect of concrete comprehension, in the way of a “something,” which is felt. The effect of this concrete comprehension is joy, which is different from the peaceful bliss of pleasure. As opposed to pleasure, which is an internal, inward feeling, joy is an outpouring of happiness, which spreads out into other matters.

¹⁹⁹ Generally, *Shabbat* is called *Kodesh* – Holy and Separate. That is, it is a thing unto itself. On *Shabbat* one does not interact with the world, but rather, it is a day of interaction with *HaShem*. Furthermore, it says, “You shall call *Shabbat* pleasure.” This then, is the relationship between *Shabbat*, *Chochmah*, and pleasure. In contrast, in regard to *Yom Tov* (the Holidays) it is stated, “You shall be joyful on your holidays.” Furthermore, on the holidays one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which is the aspect of joy, and *Yom Tov*. This will all be explained at greater detail in chapter 26.

the soul. This is as stated,²⁰⁰ “The mother²⁰¹ of the children rejoices.” Moreover, as known, the primary source of joy is specifically in Godliness, as stated,²⁰² “They will rejoice in You,” specifically.

Now, we explained previously in regard to the comprehension [of *Binah*] that, “no thought can grasp Him.” Quite the contrary, He is astounding in the great degree of His separation.²⁰³ This is the aspect of the *Koach Ma”h* (the power of “what”) of *Chochmah*, [in which the perception] is concealed, as explained above. This being the case, it should be the opposite,²⁰⁴ that joy is **not** into *HaShem’s* essence. For, as soon as he comprehends it, it can no longer be His [*HaShem’s*] true essence, but rather only an aspect of how He restrains²⁰⁵ 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, sublimation, which is the opposite of joy, is specifically in *Chochmah*, while joy is in *Binah*.

²⁰⁰ Psalms 113:9

²⁰¹ *Chochmah* is called Father, and *Binah* is called Mother. This is because it is *Chochmah* that provides the seminal flash of insight and intuition, while it is the brain of *Binah* that develops that seminal flash into a full-blown concept. Furthermore, as explained, it is from *Binah* that the “children,” i.e. the emotions, are born.

²⁰² See the *Amidah* prayer for the holidays.

²⁰³ In other words, we previously explained that regarding *HaShem’s* essence, the thought of *Binah* can have no grasp of it. It is only the perception and “sight” of (the *Koach Ma”h* of) *Chochmah* that can have a glimpse of the truth of *HaShem’s* Essential Self, but only in a concealed way. How then can we say, “We will rejoice in **You**,” signifying a comprehension of the aspect of *Binah* into *HaShem’s* Essential Self?

²⁰⁴ It should be the opposite, i.e. that joy is from the aspect of *Chochmah*, which has a glimpse into the essence of *HaShem*. In *Binah*, as soon as he has a comprehension of it, it can no longer be the essence of *HaShem*, since comprehension is absolutely defined and limited. The above statement, “we will rejoice in **You**,” that refers to the comprehension of *Binah*, is therefore not understood.

²⁰⁵ *Tzimtzum*. This will be explained in chapters 12 and 13.

Rather, as known, the explanation 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.²⁰⁶ 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 pleasure that opposes [the pain]. This takes place should something stand in opposition, to negate that pleasure, since that is its opposite.²⁰⁷ 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.²⁰⁸ We see that this is literally one force, except that it divides into two equal lines, which

²⁰⁶ For example, pleasure and pain are two opposites, but they are the very same power, as will be explained momentarily. For example, the pleasure one has in a certain thing will be the pain at his separation from it. They are literally commensurate to each other. Therefore, it is specifically from the opposite of pleasure, which is pain, that we can actually gauge how much pleasure a person has in something.

²⁰⁷ Commensurate to one's pleasure in any given thing will be his pain at the lack of this pleasure. The lack of the pleasure comes about because of some kind of opposing force. So, for example, one's pleasure in living is not revealed until an "opposing force" comes to bring his life to an end (God forbid). It is specifically then, that his pleasure in living will become revealed through the revelation of his pain in its opposite. For example, one does not realize how much he appreciates and enjoys breathing until he can no longer breathe. This is not to say that he did not appreciate and delight in breathing before, only that usually he is unaware of it. What reveals it, is its opposite, the opposing force. From this we see that the pleasure in something and the pain when it is lacking, are literally commensurate to each other. According to how much pleasure he takes in any given thing, that will be the amount of pain he has if it lacking.

²⁰⁸ See the previous footnote, and the example of how one's appreciation of life becomes revealed only when there is some opposing force threatening to remove his life (God forbid).

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*.”²⁰⁹

The same [principle] applies to joy and weeping.²¹⁰ To the degree of his joy, which is a felt and revealed pleasure when Godliness is revealed in his grasp, as explained above, so will be the degree of the second side,²¹¹ 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 Godliness 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 Godliness 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.²¹²

Likewise, even higher than this is the aspect of the concealed pleasure of *Chochmah*. It is from this, (the depth of his pleasure, which is concealed in his essence,²¹³) that the aspect of a total and

²⁰⁹ That is, the two sides of the “scale” are absolutely equal, and one side will not “outweigh” the other, even the slightest amount.

²¹⁰ This refers to the statement quoted at the beginning of this chapter, “Weeping is affixed in my heart on this side and joy on that side.” These two sides are literally commensurate to each other, as will now be explained.

²¹¹ This refers to the pain at the absence of revelation of Godliness.

²¹² All the above refers to the joy and pain that are born of *Binah* comprehension. The Rebbe will now discuss the aspects that are born from the pleasure of *Chochmah*.

²¹³ Just as with any other great pleasure, one’s entire being is completely invested into it, i.e. he is sublimated to it, to the point that he is

complete sublimation of himself comes. Therefore, its opposite, which is born of its strength, is the matter of casting his soul²¹⁴ against anything which opposes this. For, this is included in the aspect of his ego.²¹⁵ In other words, he will despise his life with total and true negation of self,²¹⁶ 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 God is the strength of my heart, and my portion forever.” For, these two lines are [literally] an equal balance, as explained above. This will suffice those of understanding.

aware of nothing but it. Here too, when one is having a flash of insight, and specifically a flash of the Truth of *HaShem*, although the pleasure itself in this is a concealed pleasure, he is totally unaware of himself but rather only of the object of his pleasure, in this case *HaShem*. This is the sublimation that is borne of the concealed pleasure of *Chochmah* (which is called *Eden* – pleasure).

²¹⁴ With complete self-sacrifice.

²¹⁵ This is to say that his very ego and self is invested in this to the point that this itself is his ego. Therefore, anything that opposes it, brings out his essential self and ego in opposition. Just as when a person’s ego or sense of self is threatened, it comes out full force against the opposition, here too, when his “ego,” that is, his total sublimation, awareness and pleasure in *HaShem*, is threatened, his entire self comes out in opposition to it. Another explanation of this can be understood from an entirely different angle. That is, his ego and sense of self itself, is in opposition to this total sublimation to *HaShem*. Therefore, because of his total sublimation and pleasure in *HaShem*, he will be pained by any awareness and sense of self, to the point where he will literally despise anything aside for *HaShem*, including himself. This is to say, he will be pained at his very existence and awareness of self. His sole refuge and desire, is awareness of *HaShem*, which is its opposite.

²¹⁶ This is to say, his entire self and “ego” is invested in *HaShem* and the revelation and awareness of *HaShem*, to the point that he will do anything for *HaShem*, even to the point of death. His entire life will be invested in revealing *HaShem* everywhere and in everything, for he will despise anything and anywhere where this revelation is lacking. To him, *HaShem* is everything and without *HaShem* everything is clearly worthless and purposeless, as portrayed by the verses which the Rebbe quotes.

Now, there is [an aspect of] weeping that is even higher than this²¹⁷. This comes about out of the lack of comprehension [into Godliness] because *HaShem*, blessed is He, is so absolutely and awesomely beyond any relativity [to him], since the vessel of his brain cannot contain it.²¹⁸ This is like how, “The eyes of Rabbi Akiva flowed with tears”²¹⁹ because of the deep secrets that the vessel [of his brain] could not contain. This is the aspect of the astonishment at the, “concealed of all concealments,” that is, literally the Essence of the Light of the Unlimited One (*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. It is specifically from this that his heart becomes [full] of consternation and he weeps. This only comes about because of his immense pleasure and desire to comprehend, which he is incapable of doing.²²⁰

²¹⁷ That is, it is higher than both levels mentioned above.

²¹⁸ This is to say, because he is a limited creation, by the very definition of his existence, the vessel of his brain cannot contain thoughts of the Essential Self of *HaShem* Himself. As soon as he does comprehend, it is certain that this is not the essence of the Creator, about whom it states, “No thoughts can grasp Him, whatsoever.” Because of this, his weeping is immense and is caused by his very existence. In the previous level, these tears are lacking and instead there is only a total sublimation of himself to the Godliness vested in the concepts that he grasps. There, his tears come about from anything that separates him from this awareness. However, on this higher level, his tears are the result of his very existence. That is, in the previous level, his grasp is of the, “something of the nothing,” which is the external aspect of *Chochmah*. However here, his grasp is of the inner aspect of *Chochmah*, the “nothing of the nothing,” which only arouses absolute astonishment and sublimation.

²¹⁹ See Zohar Vayera 98b

²²⁰ In other words, his tears come about because of his limitations and his limited existence, and he weeps over the fact that he cannot grasp the essence of *HaShem*. These tears prove that the other side of the coin is an absolute and total pleasure in *HaShem*'s essence. It is for this reason that he cries. According to the depth of his tears, is the depth of his pleasure into the essence of *HaShem*. They are commensurate to each other, as explained above.

As known, this²²¹ 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.”²²² However, were he to comprehend the actual Essence of the Light of the Unlimited One, then there would be a matter of joy into *HaShem*’s Essential Self.²²³ Now, although the revelation of this Godly pleasure comes in a completely felt way,²²⁴ nonetheless, its source is in the essential pleasure, which is concealed from him.²²⁵ It is from this [pleasure] that the opposite comes forth, which are the tears at the wonderment and utter transcendence of *HaShem* and the lack [of comprehension of Him], as mentioned previously. For, these two poles are also in equal balance, literally. That is to say, according to the degree and strength of the great and immense pleasure he would have in the Essential Self of *HaShem*, blessed is He, were he to actually comprehend Him, accordingly, it’s opposite will be present, which is the deep weeping when the vessels of his brain cannot comprehend [Him], as explained above. This will suffice those of understanding.

²²¹ This refers to the worry and pain at the lack of comprehension of *HaShem*’s Essential Self, specifically.

²²² See tractate Chagigah 13a

²²³ As in the verse stated previously, “We will rejoice in **You**,” literally.

²²⁴ This refers to the tears, that result from the same power of pleasure.

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

²²⁵ That is, the tears about the Essential Self of *HaShem* are totally felt and revealed, however, its source is the pleasure into *HaShem*’s Essential Self, which is totally concealed.

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 Godly light which is actually comprehended.²²⁶ The opposite, that 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 Godliness that brings [everything] into being.²²⁷ 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 *HaShem*.²²⁸ This is like the statement, “They will rejoice in You,” literally, in a

²²⁶ As explained in Kuntrus HaHitapa’alut, this is the aspect of the emotions which result from the comprehension of the external explanations, such as the order of Creation (*Seder Hishtalshelut*). Here, he comprehends with a complete grasp, the aspect of how Creation is created, and how it is conducted etc. This understanding arouses his emotions of joy, in a revealed fashion, as explained above. When there is opposition to this revelation, he is pained, which is the opposite of the joy and comes out of it. (This is the arousal of the *Neshamah* level of the soul.)

²²⁷ This is the aspect of *Ma’amik* in which he delves into the depths of the concept, grasping one depth after another. (This is when he grasps the *Omek Hamoosag*, mentioned previously.) Here, the arousal is because he senses and perceives the essence of the Godly light that is en clothed in the general point of the concept. In other words, with the eye of his mind, he perceives the essence of the Godly light that creates the entire chaining down of the worlds. This causes a total sublimation, that is, the investment of his entire self into this depth. This comes because of the concealed pleasure that is invested in this comprehension. Its opposite, which is born of its strength, is that he will despise his life, sense of self, and everything aside from *HaShem*. (This is the arousal of the *Chayah* level of the soul)

²²⁸ This is the arousal of the *Yechidah* level of the soul, and is specifically into the Essential Self of *HaShem*, in and of Himself.

revealed way.²²⁹ 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 a person who is separated from someone he truly loves with his soul. For example, [regarding the love of] David and Yehonatan, [it states,]²³⁰ “He loved him as one loves his own soul.” [Therefore, when they were forced to separate] it is written,²³¹ “They kissed one another and they wept.” This [weeping] comes as a result of the strength of the abundant love and great pleasure they have when they are together as one. There are many more examples of this.)

All the above, answers the previous matter concerning the fact that joy is in *Binah* and pleasure is in *Chochmah*.²³² Although the comprehension itself is into a restrained revelation (*Tzimtzum*) of Godly light, which he [is capable of] comprehending, nonetheless, the **source** of the joy²³³ reaches to the very essence of *HaShem*, specifically, just as the souls in *Gan Eden* literally derive pleasure from the ray of the Divine presence (*Zeev HaShechina*),²³⁴ [even though] their comprehension too, comes in a restrained, limited fashion,²³⁵ 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

²²⁹ That is, this is the joy into *HaShem*'s essence from the actual revelation of Himself, as explained above.

²³⁰ Samuel I 20:17

²³¹ Samuel I 20:41

²³² The question asked previously was as follows: We said that joy is in *Binah* while pleasure is in *Chochmah*. However, the verse states, “We will rejoice in You,” referring to a joy into *HaShem*'s very essence. How is this possible in the comprehension of *Binah* about which it states, “No thought shall grasp you”?

²³³ That is, the joy that results from his comprehension is specifically into the Essential Self of *HaShem*. This is evidenced by its opposite power which becomes revealed and is the outburst of weeping because the fact that the vessel of his brain cannot contain a true grasp of *HaShem*.

²³⁴ See tractate Brachot 17a

²³⁵ Which explains how there can be different levels of *Gan Eden*.

the three above mentioned levels.²³⁶ These two poles are exactly equally balanced, as mentioned above.

This also is the meaning of the verse,²³⁷ “[Because you would not serve *HaShem* your God] with joyfulness and gladness of the heart, because of the abundance of all things,” that is, with comprehension into He who brings [everything] into being.²³⁸ Similarly, [it will thus be] in the future,²³⁹ as is written,²⁴⁰ “We will behold *HaShem* eye to eye” and,²⁴¹ “On that day it will be said, this is our God,” in the second person.²⁴² Then, [on that day] “We will rejoice and be glad in Him” specifically, as is known. This will suffice those of understanding.

²³⁶ This is to say, as the world is now, the revelation of *HaShem* is in a limited constrained fashion, therefore the side of these two poles which becomes revealed in him, is the weeping. This revealed side is equal to the concealed side, which is the joy into *HaShem*'s Essential Self. However, in the future, when *HaShem* will be revealed, then this joy will become revealed and the weeping will become concealed. Nonetheless, they are commensurate to each other.

²³⁷ Deuteronomy 28:47

²³⁸ The Hebrew text of this verse is, “תחת אשר לא עבדת את ה' אלוהיך” בשמחה ובטוב לבב מרוב כל.” The simple explanation of this verse is that it is a rebuke for not serving *HaShem* in times of abundance. However, it can also be understood that one's joy in serving *HaShem* should surpass everything – *Kol*. The numerical value of the word *Kol* – כל, is 50. This refers to the 50th gate of *Binah* which is the comprehension of the depth of everything in creation (the entire *seder hishtalshelut*) and is the highest level of understanding. However, this verse is teaching that one's understanding must surpass even this, and reach deeper than the depth of created existence, to understand the Creator Himself.

²³⁹ That is, in the coming redemption the very essence of *HaShem* will be openly revealed.

²⁴⁰ Isaiah 52:8

²⁴¹ Isaiah 25:9

²⁴² This word “*Zeh* – this” is only used in the second person, that is, when something is revealed and immediately perceivable.

However, [in the state of the world as it exists] now,²⁴³ all this bursts forth and comes out specifically through its opposition. [Therefore, what becomes revealed is] specifically the opposite, which is the “weeping on this side.” [This is revealed] all the way to the highest levels,²⁴⁴ as stated,²⁴⁵ “They shall come with weeping,” specifically.²⁴⁶ It likewise states,²⁴⁷ “He who goes weeping on his way, [bearing a bag of seed, shall come back with a joyful shout, carrying his sheaves].”²⁴⁸ However, in time to come there will be laughter,²⁴⁹ as stated,²⁵⁰ “Then shall our mouths be filled with laughter,” as explained elsewhere regarding the matter of the joust [*kenigya*].²⁵¹ This is likewise the explanation of the

²⁴³ This is referring to the time of exile (*Galut*), in which *HaShem*’s essence is concealed from us...

²⁴⁴ Right now, during exile, when the essence of *HaShem* is concealed, what actually is revealed are limitations. These limitations are the opposite, and therefore bring forth the opposite power of the joy. That is to say, while the joy in *HaShem*’s essence is concealed, its opposite, the tears at its concealment is revealed. Furthermore, this is true on all levels of created existence. For, all created existence is equally distant from *HaShem*’s essence. For example, two objects, one of which is thousands of miles wide, and the other of which is one millimeter wide, are both literally equal in relation to an absolutely Infinite and Unlimited Being.

²⁴⁵ Jeremiah 31:8

²⁴⁶ However, as mentioned previously it is specifically these tears which prepare one, making him into a fitting receptacle for the actual revelation of *HaShem*’s essence.

²⁴⁷ Psalms 126:6

²⁴⁸ This verse also indicates how it is specifically the tears during exile over the concealment of *HaShem*’s essence which will bring about the redemption, in which *HaShem*’s essence will be revealed. For, as explained above, they are completely commensurate to each other.

²⁴⁹ i.e. Joy

²⁵⁰ Psalms 126:2

²⁵¹ See Vayikra Rabba 13, 3. It is stated that in the future there will be a “joust” between the *Shor Ha’bar* – the Giant Ox, and the Leviathan, and that this joust will bring the righteous much pleasure. The *Shor Ha’bar* will gore the Leviathan with his horns, while the leviathan will slaughter the *Shor Ha’bar* with its fins. It is explained that this refers to the “battle” which will take place between the animal soul and the Divine soul, that is, the physical and the spiritual. The two will “slaughter” each other. The Hebrew word

verse,²⁵² “You are our father,” that²⁵³ “this refers to *Yitzchak*,” and that this *Tzchok* (laughter) will come about in the future.²⁵⁴ That is, it will come out from its opposite, which is the weeping that there was during the time of exile,²⁵⁵ as known.

Based on all this we may understand the true reason why the midnight prayers of *Tikkun Chatzot*²⁵⁶ 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

for slaughter can also mean to “uplift.” That is, the two will cause each other to be uplifted to a higher level than they are at the moment. That is, right now the spiritual (revelation of *HaShem*) and the physical (concealment of *HaShem*) are opposites and do not dwell together. Through this “battle” they will both be uplifted so that they do not contradict one another. Then, at that point, Godliness will be revealed, in the physical world. This is the also the explanation of how the lights of *Tohu* will enter the vessels of *Tikkun*.

²⁵² Isaiah 63:16

²⁵³ See tractate Shabbat 89b

²⁵⁴ The word *Yitzchak* (the name of the second forefather) means, “I will laugh” in the future tense. This refers to the laughter in the time of revelation which follows the tears of the time of concealment during exile. Specifically at that time, we will address *Yitzchak* as “our father.”

²⁵⁵ In other words, commensurate to the tears during the time of exile and concealment, will be the joy at the time of redemption and revelation. They are equal. Furthermore, it is specifically the tears of exile that will bring about the joy of the redemption. Just as one who is not pained at the absence of something does not have pleasure in its revelation, one who is not pained by the concealment of Godliness during exile will not be joyful at the revelation of redemption.

²⁵⁶ This prayer bemoans the exile and destruction of the Holy Temple in Jerusalem. This prayer is specifically said tearfully. It is explained that it is specifically these tears over the exile which enable one to pray the morning prayers with joy and Godly pleasure. (The morning prayers should specifically be recited with joy.)

youth,²⁵⁷ and the like, nonetheless, about this it states,²⁵⁸ “My tears were my bread day and night.” [“Day and night”] refers to the recital of the *Shema*²⁵⁹ and the [*Amida*] prayers of the morning and evening.²⁶⁰ 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].²⁶¹ This [source of sin] is specifically the casting off of the yoke of Heaven,²⁶² and the aspect of the exile of the Divine Presence, which comes in a particular manner in each Godly spark.²⁶³ These tears rectify and remove the blemish completely, and awaken above the aspect of the weeping which opposes²⁶⁴ and which comes out of its opposite power, which is the essential joy, mentioned above. This [joy] will radiate within his Godly soul during the *Shema* recital and the prayers etc. and will, literally, become as bread for his soul.²⁶⁵

²⁵⁷ This generally refers to all sins, but more particularly to the sin of wasteful emission. However, the reason he weeps is because through his sins he separated himself from *HaShem* and the revelation of Godliness, as stated, “Your transgressions are what separate you.”

²⁵⁸ Psalms 42:4

²⁵⁹ “*Listen Israel, HaShem, our God, HaShem is One*”

²⁶⁰ This is to say, the tears during the midnight prayer of *Tikkun Chatzot* are “my bread” during the morning and evening prayers.

²⁶¹ This is also as explained elsewhere that, “One who washes his face with his tears rectifies the image of God which he blemished.”

²⁶² This is to say, the source and root of all of one’s transgressions is the fact that he has essentially cast off the yoke of Heaven, (as explained in *Derech Chayim*, also authored by Rabbi DovBer of Lubavitch). The subsequent transgressions are only a byproduct of this underlying problem. His tears over this, and over the fact that he has totally separated himself from *HaShem* because of his sins, and his acceptance of the yoke of Heaven upon himself, will rectify all of his sins at their source. That is, he now places upon himself the yoke of Heaven, and truly repents.

²⁶³ i.e. In each Godly soul

²⁶⁴ That is, these are the tears about his own personal limitations and separation from *HaShem*, which were mentioned above. These higher tears come out of his essential joy and pleasure in *HaShem*’s essence.

²⁶⁵ The simple explanation of this is that because of his great bitterness, his tears were considered to be like bread for him, to fill his soul. In other words, the nature of one who is greatly pained over the lack of the revelation

[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,²⁶⁶ “He blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart.”²⁶⁷ 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.²⁶⁸ About

of the love of his soul, like a son towards his father or a father towards his son, is that tears of weeping are beneficial to him and act as a catharsis. These tears bring his concealed pain out into revelation, and they satiate him, like bread. The deeper explanation is that this “bread” refers to, “the bread of Torah,” that he studies day and night. (Similarly, this includes, “the *Shma* recital morning and evening,” that is, day and night.) This is understood from the explanation of the verse, “This is my comfort in my poverty, for Your word has revived me.” The explanation is as follows. He is comforted in his pain and anguish, which is the bitterness of his soul because of his poverty. Now, “there is no poverty except the poverty in Godly knowledge,” that is, the knowledge and recognition of his Creator. He is lacking in this because his soul is completely empty from any Godly light and life, like a poor person whose soul is completely empty of physical life, as known that “a pauper is considered like a dead person,” literally. This then is his comfort in his poverty, “for Your word has revived me.” This is to say that the words of *HaShem* which are the, “Torah of Light,” enliven his soul with Divine life force, literally. For, commensurate to his anguish over the physicality of the world, will be his pleasure in the words of Torah.

²⁶⁶ Deuteronomy, Netzavim 29:18

²⁶⁷ This is to say that even after hearing the “curse” mentioned in the first part of the verse, he is defiant and insists on straying after the desires of his own heart, against the will of his Master. He casts off the yoke of the Heaven completely, thinking that nothing will happen to him. (The following verse continues, “*HaShem* will not spare him, but then the anger of *HaShem* and His jealousy shall smoke against that man, and all the curses that are written in this book shall lay upon him, and *HaShem* shall blot his name from under heaven.”)

²⁶⁸ This is analogous to a slave who rebels against his master by displaying impudence and gall before him, as if he is not his master at all. In the eyes of the master, this is worse than any transgression of a command that the slave may fail to do. This is the general reason why the servant removes himself from the rule of the master. Although, as of yet, he may

this it states,²⁶⁹ “The foolish afflict themselves on account of their sinful ways²⁷⁰ and their iniquities.” “[Now, the iniquitous are those who are rebellious,²⁷¹ who cast off the yoke of Heaven. Although they afflict themselves for their sins and the sins of their youth, how will it help,²⁷² because,²⁷³ “Their soul abhors all manner of food” [which refers to the bread] of Wisdom-*Chochmah*, as mentioned above.²⁷⁴ [This is] the opposite of the pleasure

not have done so, nonetheless, his soul is prepared to cast off the yoke of his master completely, at any opportunity. Furthermore, it is this rebelliousness that is the foundation and underlying cause of any and all the particular transgressions that the servant may do.

²⁶⁹ Psalms 107:17

²⁷⁰ The “sinful way,” is the casting off of the yoke of heaven, which is the path that leads to sin. One who is on this path will sin as a result of it. Therefore, the Rebbe explains that this verse (both in our text and in *Derech Chayim*) is referring to this type of fool. These are people who fast and are full of remorse over individual sins, but who have not yet rectified the foundational source of their sins, which is the casting off of the yoke of Heaven. Therefore the remorse and self-affliction is not effective in helping them in rectifying their sins.

²⁷¹ See tractate Yomah 36b

²⁷² That is, the self-affliction for the particular transgressions will not help them unless they rectify the root of the problem which is the casting off of the yoke of Heaven.

²⁷³ Psalms 107:14

²⁷⁴ In other words, because their tears are not over the casting off of the yoke of Heaven, and they are not pained over their separation from *HaShem*, it is clear that this is not their true desire. If it was their true desire, they would take pleasure in the toil of Torah study, for the reason mentioned above.

which surely enlivens one's soul.²⁷⁵ The verse then continues,²⁷⁶ "They reached the gates of death," as in the verse,²⁷⁷ "[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.²⁷⁸

Now, it is specifically the tears during the midnight prayer of *Tikkun Chatzot* that are the foremost preparation for one's soul to stand in prayer with all the aforementioned matters of the three of levels of, "weeping from this side...etc."²⁷⁹ [However] if not,²⁸⁰ 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 Godly light

²⁷⁵ In other words, although they may regret their sins, because their sins have become, "a whip with which to smite them," nevertheless, they do not truly desire to come close to *HaShem*. They therefore do not take pleasure in the toil of Torah study, the "bread" of *Chochmah*, which satiates and enlivens the soul. In other words, their tears cannot be rectified through Torah study and closeness to *HaShem*, for this is not what they are pained about. The main point here, is that one's desire must be to come close to *HaShem*, and his pain should be because of his separation from *HaShem*. Any other motives will not lead him to *HaShem*, and will be helpful at all.

²⁷⁶ Psalms, 107:18. The entire verse is, "Their soul abhorred all manner of food; for they came near the gates of death."

²⁷⁷ 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."

²⁷⁸ This is to say that a person has two options. When one casts off the yoke of Heaven, the automatic result is that he will be lead down a path to spiritual death, literally. The opposite is true when one places the yoke of Heaven upon himself. He is then choosing the "life and good."

²⁷⁹ As mentioned in the beginning of the chapter, these two aspects, the "weeping" and "joy" are interdependent. However, here the Rebbe states the prerequisite for achieving this. That is, one must first accept the yoke of Heaven upon himself. If he has not accepted the yoke of heaven, then he will not have this love and fear during prayer.

²⁸⁰ That is, if he is lacking in acceptance of the heavenly yoke, then he will either delude himself that he is "perceiving" Godliness, or he will have only one side of the coin, without the other etc...

has not touched his soul except from a great distance. This is similar to the secret-*Sod* of the exile of the Divine Presence in the collective souls of Israel.²⁸¹ (This, then,²⁸² 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.²⁸³ This is as mentioned above regarding the verses, “The foolish afflict themselves...Their soul abhorred all manner of food...etc.”²⁸⁴ Therefore, whoever **truly** desires closeness to *HaShem* should always 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.²⁸⁵ This will suffice those of understanding.)²⁸⁶

²⁸¹ In other words, during the exile Godliness is only perceived from “afar” in an external encompassing manner. One’s faith does not permeate his being and although he believes in *HaShem*, it is external to his actual conduct and immediate perception. The ultimate intent is to bring these encompassing lights of Godliness, so that they permeate one’s being, in a revealed and inner manner.

²⁸² This lack of preparation...

²⁸³ This is to say that with the slightest opposition to his elevated spiritual level, such as involvement in his livelihood or a greater sense of self (due to receiving honor etc.), his connection to *HaShem* will become uprooted from his heart, and he will fall from his elevated level of awareness. This is only because of a lack in the aforementioned preparation.

²⁸⁴ As mentioned before, because they are lacking the acceptance of the yoke of Heaven, all their toil and efforts are futile, since they will surely fall and return to their previous ruined state.

²⁸⁵ Another explanation for the use of the word, “freely,” here can be as follows. “He should not delude himself to allowing his soul to be destroyed, by freeing himself [of the yoke of Heaven].”

²⁸⁶ It is therefore clear that this is a prerequisite to revelation of Godliness and closeness to *HaShem*. It is necessary for one to accept the yoke of Heaven, and to do this on a constant basis, specifically during the midnight prayer of *Tikkun Chatzot*.

(From all of the above we also may understand the reason for the great principle, [which was said] in the name of the *Maggid* of *Mezritch*, of blessed memory. [That] naturally [having a dominance of the] “black gall”²⁸⁷ is a preparatory receptacle to the attainment of true pleasure through self-sacrifice in “One,”²⁸⁸ 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.)

²⁸⁷ 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, humble 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 “bubbly” gregarious manner without considering “before whom he stands.” This nature is what is called, “the seat of scoffers.” In contrast, one who has the nature of the, “black gall,” is lowly and “accepting of the yoke” by 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 Godliness.

²⁸⁸ 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 Name *HaShem*.

Chapter Seven

Now, before we proceed to [explain] the detailed knowledge of the Chaining Down of the worlds (*Seder Hisbtalsbelut*), we must precede with a matter that was mentioned previously (in chapter four), specifically being the connection of the particulars to the general principle. As known to those who delve into *Zohar* and other authentic texts of Kabbalah, in [studying the] *Hisbtalsbelut* and the investment of the *Partzufim*,²⁸⁹ it is necessary for each person to know the [explanation of the *Seder Hisbtalsbelut*] 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.”²⁹⁰ This is similar to a chain that goes from beginning to end and chains down from cause to cause etc.

²⁸⁹*Partzuf* literally translates as “facial expression” or “stature.” This refers to the various categories of *Sefirot* which form a particular “expression” or “stature.” For example, the *sefirah* of *Chochmah* forms the stature of *Abba* – father. It may have “union” with the *sefirah* of *Binah* that forms the stature of *Imma* – mother. This is to say that there is a unification of these two “statures” and the “seminal” flash of the insight of *Chochmah* enters into the comprehensive intellect of *Binah*. The reason each of them forms an entire “stature” is because each stature represents its own general “mode of conduct,” which itself contains many particulars, and may “unite” with other “statures” to produce different effects down here on earth. Although, at this point, all this sounds very “mechanical,” everything will be explained and fully understood later, in the second part of the book (Chapters 10-54).

²⁹⁰ This is to say, it is one continuum, like one entity. In other words, “He is the cause of all causes” and the entire chaining down of the worlds from beginning to end, are all affected by Him, and do not act on their own, or even exist on their own. There is no interruption from beginning to end. Rather, it is like a “chain” of cause and effects, where each link is connected to the link above it.

The first light of the simple unity, which is known as, “the cause of all causes”²⁹¹ is also called “First” or “Preceding,”²⁹² as stated,²⁹³ “I am first and I am last.” “I am first” refers to *Malchut* of *Ain Sof* (The Unlimited One), as it is after the first *Tzimtzum*, which is known as “the empty place.”²⁹⁴ “I am last,” at the end of everything, is the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the source of the existence of this lowly world. “The beginning is bound to the end and the end to the beginning.”²⁹⁵ They are literally as one, like a chain whose lowest link is bound to its

²⁹¹ See *Zohar Bereshit* 22b

²⁹² This is to say, He is first, and is the primal cause of all causes of everything that follows in the chaining down of the worlds.

²⁹³ Isaiah 44:6

²⁹⁴ See *Etz Chaim (Drush Igullim V'Yosher) Shaar 1, Anaf 2*

²⁹⁵ See *Sefer Yetzirah*, Chapter 1, Mishnah 7

highest link.²⁹⁶ This is the meaning of the verse,²⁹⁷ “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,²⁹⁸ “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.

²⁹⁶ The first way to understand this is like a chain, in the literal sense. When one shakes the top link, because the bottom link is totally bound to it through the intermediary links, it too will shake. This is to say, even the lowest link, our lowly world, is totally affected and controlled by *HaShem*. Furthermore, the ultimate desire is specifically for what will come out down here, in this world. In other words, “the first” desire, and “the end” action, are equal. Everything in between only exists to facilitate what will come out at the end. The middle is therefore transparent in relation to it. For example, when two people are speaking to each other over a telephone, there are a multitude of particular intermediary processes that take place. Even without the telephone, when two people speak to each other, there are a multitude of processes which take place, as will be explained. Nonetheless, the entire chain of the process is instantaneous and transparent, and the speech at the end is literally bound with his initial intent and desire, without an iota of change at all. A deeper explanation of this is that it is specifically in the “lowest link” where the revelation of “the highest link” is possible. This is to say that this chain may be compared to a “necklace.” It is specifically the last link that binds directly to the first link of the chain. Similarly, we are taught that it is specifically down here, in this world, where the revelation of “*Ein Od Milvado* – There is nothing besides Him” is possible (as explained in *Derech Chayim*), so much so, that even the soul of our teacher Moshe had to specifically descend to this world in order to attain this higher level of awareness. However, the main point here is the first explanation, that *HaShem* causes everything, from beginning to end.

²⁹⁷ Deuteronomy, Ha’azinu 32:39

²⁹⁸ Malachi 3:6

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 thread²⁹⁹ (*Kav V'Chut*) which is drawn out after the first *Tzimtzum*, is known briefly as follows: At first, before the first *Tzimtzum*,³⁰⁰ there was, “He and His Name alone.”³⁰¹ This refers to the Essence of the Unlimited One blessed be He (*Atzmoot Ein Sof*), and His light and ray which is called “His Name.”³⁰² It was all in the aspect of His essence, literally in an aspect of Limitlessness, and He filled all “empty space.”³⁰³ Afterwards, He made a *Tzimtzum*³⁰⁴ 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].³⁰⁵ The Light of the Unlimited One before the withdrawal (*Tzimtzum*) is called, “The upper purity,”³⁰⁶ while the general encompassing light of this

²⁹⁹ This will be explained later in greater detail. In general, this refers to the limited ray of revelation of the entire chaining down of the worlds.

³⁰⁰ *Tzimtzum* refers to the act of the withdrawal of revelation of the Light of the Unlimited One, that is, the Infinite revelation of *HaShem*.

³⁰¹ Pirke D'Rabbi Elazar, Chapter 3

³⁰² As will be explained later, a name draws out the essence of the one named. For example, when someone calls someone by name, it draws out the attention of his essential identity, that is, the person himself. Furthermore, a name is a description that reveals that which it describes. Therefore, the Light of the Unlimited One, the Infinite revelation of *HaShem*, is called “His Name.”

³⁰³ See *Etz Chaim*, the terminology there is “He filled all existence.”

³⁰⁴ He restrained the revelation of the Light of the Unlimited One and “withdrew it.”

³⁰⁵ This refers to *Igullim* and *Yosher*, which will be explained later.

³⁰⁶ *Tihiru Ila'ah* – The Upper Purity

line (*Kav*), at its beginning,³⁰⁷ is called “The lower purity,”³⁰⁸ as known. Afterwards, through a *Tzimtzum* (withdrawal), *Malchut* of the Unlimited One was drawn down to become *Keter* of *Adam Kadmon*. [Then,] from *Malchut* of *Adam Kadmon* there came *Keter* of *Atik Yomin* and *Arich Anpin*. From *Malchut* of *Arich Anpin* there came *Keter* of *Abba* and *Imma*. From *Malchut* of *Abba* and *Imma* there came *Keter* of *Zeir Anpin*, and [likewise] from *Zeir Anpin* to *Nukvah*, until from *Malchut* of *Atzilut* there came *Keter* of *Briyah*. In this manner [there chained down] from *Briyah* to *Yetzirah*, and from *Yetzirah* to *Asiyah*, until the aspect of *Malchut* of *Malchut* of *Asiyah*, which is the end of everything.

We find that the “end of everything,” which is *Malchut* of *Malchut* of *Asiyah* is bound with the “beginning of everything,” which is the aspect of *Malchut* of the Unlimited One (*Ain Sof*) which contracted to become *Keter* of *Adam Kadmon*. This is as stated in the beginning of *Etz Chaim*,³⁰⁹ in the *Sbaar HaKlallim*, and is the meaning of “I am first, and I am last,”³¹⁰ as previously explained.

(In contrast, the aspect of the Essence of the Light of the Unlimited One before the *Tzimtzum* cannot yet be called by the terms “beginning” or “end” since it is still an aspect of the light of His Essence, as it is before being drawn down to influence

³⁰⁷ This limited band of revelation is drawn from the *Reshimu* – Impression, at its beginning and ends down here in our lowly world (*Olam HaShafel*). Therefore, only its beginning, which is the general encompassing light of the entire chaining down of all the worlds, is called the “lower purity.”

³⁰⁸ *Tihiru Tata’a* – The Lower Purity

³⁰⁹ *Etz Chaim* – The Tree of Life, from the Holy Rabbi Yitzchak Luria (the Arizal).

³¹⁰ This is to say, “I am first” with the first *Tzimtzum* of *Malchut* of *Ain Sof*, and “I am last” with the last *Tzimtzum* of *Malchut* of *Malchut* of *Asiyah*. In other words, what will come out in the end action is according to what came up in the beginning desire, and I am the cause of it all.

below. This is as stated, “You are holy and Your Name is holy,”³¹¹ as known.)

Now, after [one contemplates the particulars] comes the unification. Through the thorough contemplation (*Hitbonenut*) of all the particulars of the chaining down (*Hishtalsbelut*), from the beginning of all things, which is *Malbut* of the Unlimited One, until *Malbut* of *Asiyah* specifically, they should then all be drawn to the First Source, which is the aspect of the Essence of the Light of the Unlimited One before the *Tzimtzum*. This is the general intention of the first verse of the *Shema*³¹² recital, [which is] the “Upper Unity.”³¹³ [In other words, “Listen Israel, *HaShem* our God, *HaShem* is One,” refers to His simple unity before the first *Tzimtzum*. About this it states in *Sefer Yetzirah*,³¹⁴ “Before One what do you count?” [This is to say, *HaShem* is] higher than the ten *sefirot*.³¹⁵ This is as stated,³¹⁶ “You are One but not in enumeration”³¹⁷ of ten *sefirot*, as known.

³¹¹ This is to say, He is Holy and removed from Creation, and His Name, the Light of the Unlimited One, is Holy and removed from Creation.

³¹² Deuteronomy, V’Etchanan 6:4

³¹³ 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.”

³¹⁴ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7

³¹⁵ The original Hebrew of the *Sefer Yetzirah* is “*Lifnei Echad mah attah sopher?*” The word “*sopher*” shares the same root as “*sefirot*.” Furthermore, it means, “to count.” The indication of this *Mishnah* is that the Light of the Unlimited One, *HaShem*, before the *Tzimtzum*, is “One, but not in a way of enumeration,” since it is higher than being a “first” to a “second.” Furthermore, we learn that it is higher than the ten *sefirot* and is not made up of them. That is to say, He has no beginning or end.

³¹⁶ See Introduction to Tikkunei Zohar 17a

³¹⁷ This is to say, he is One, but not a numerical one. This again signifies that *HaShem* is beyond the enumeration of the ten *sefirot*, and is absolutely singular. He creates them, but is beyond them, and cannot be counted by them or amongst them. Let us return to the the *Shema*, “Listen Israel...*HaShem* is One.” What has been brought out of this verse is not just that there is “only one God” as opposed to two etc., but rather, that only *HaShem* exists. He is an absolute, singular being. In other words, this “one” is not a numerical “1,” but rather signifies *HaShem*’s absolute singularity.

However, the general intent of “Blessed be the glorious name of His kingship forever,”³¹⁸ which is the “lower unity,”³¹⁹ is the aspect of *Malchut* of the Unlimited One after the *Tzimtzum*. About this it states,³²⁰ “Your kingdom is the kingdom of all the worlds,” until *Malchut* (Kingdom) of *Asiyah*. This is the aforementioned matter of “I am first and I am last.” Now, this entire unification and “binding” from the beginning to the end, that follows the contemplation of the multitude of intermediary particulars, is only like a single detail in comparison to the general principle which includes them all.³²¹ This general principle is the aspect of the

³¹⁸ In the daily *Shema* prayer, this is the statement tahe immediately follows the first verse of “Listen Israel.”

³¹⁹ See tractate Psachim 56a, and Zohar Bereshit 18b

³²⁰ Psalms 145:13, “*Malchutchu Malchut Kol Olamim*.” The literal translation is, “Your kingdom is an everlasting kingdom.” However, it can also be translated as, “Your kingdom is the kingdom of all the worlds.” (*Malchut* is Kingdom). This signifies how *HaShem* not only brings all worlds into existence, but that He is the ruler of them all.

³²¹ In other words, the entire chaining down of a particular line of revelation is literally as nothing in comparison to the general encompassing power which includes the entire chaining down within it. This may be understood through the following analogy of a human being who desires a dwelling place. This desire for a dwelling place includes every kind of dwelling place within it. The revelation of a particular desire for a, “brick house,” is literally like nothing compared to the potential of the original desire for a dwelling place, and is only a particular of this general desire. Furthermore, the particular desires for the brick house, such as a kitchen and a bedroom are only particulars of the general desire for the brick house. Furthermore, the desire for a sink in the kitchen is only a particular of the general desire for the kitchen, which is a particular desire of the general desire for the house, which is a particular desire of the general desire for the dwelling place. Furthermore, even the entire desire for a dwelling place is only a glimmer of revelation of this person’s capacity for desire. Likewise, the revelation and actualization of our lowly world is only like the most particular detail of revelation of inherent potential of the lowest order of angels of the lowest world of *Asiyah*. Furthermore, the lowest order of angels of the world of *Asiyah* is similarly, only the most finite fraction of revelation of the potential of the world above them etc. This continues to the point that the entire chaining down, of all of the worlds, are all only a limited ray of revelation and are literally not even a detail in comparison to

general encompassing of the Circle (*Igul*) which encompasses the Line (*Kav*).³²² [Moreover,] it too is considered to only be a detail in comparison to the Essence of the Light of the Unlimited One before the *Tzimtzum*,³²³ 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 Essence.³²⁴ This is the explanation of the statement,³²⁵ “the Singular One, Life of the world.” From this aspect of “*Yachid* – Singular,” [influence] is drawn down by means of the aforementioned first *Tzimtzum*, to become what is called “the life of the worlds” of *ABY”A*,³²⁶ which are within the Line (*Kav*)³²⁷ in an encompassing and inner 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

the potential of the Light of the Unlimited One, *HaShem*, before the *Tzimtzum*. Nonetheless, the original desire and intent is seen down here in this lowly world, specifically, because, “the end is bound with the beginning,” as will be explained.

³²² This is the general encompassing light, which encompasses the entire band of limited revelation. These two aspects, *Igullim* – Circles and the *Kav Yashar* – the Straight Line, will be explained later at great length.

³²³ See earlier footnote.

³²⁴ This is to say, the Essence of the Light of the Unlimited One before *Tzimtzum* can in no way be considered to be a, “general principle,” that includes “particular parts and details,” since then, He would not be an absolute Infinite Singularity. Rather, we have already stated that He is “Holy” and removed from the entire Creation, since creation is a limited finite band of revelation, while He is an absolutely limitless Singularity. Since He is not a composite being, like any created entities, this cannot be considered to be a, “general principle,” that includes “particulars.” Rather, He is an absolutely simple singularity. This will be explained in greater detail in chapter 10.

³²⁵ See the *Baruch She’amar* and *Yishtabach* prayers of the morning prayers, “*Yachid Chay HaOlamim*”

³²⁶ This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

³²⁷ This is the general finite line of revelation.

explanations of all the particular details in the order of the chaining down (*Seder Hishtalsbehut*) have been explained to a person, he should then constantly accustom himself throughout his life [to contemplate them] in his mind and heart, specifically so that he will be proficient in all the details. [Through this,] he will [be capable of] making a summation of the entire length, including [the entirety of it] from beginning to end as one. This [should be done] to such a degree that in a single moment of contemplation within his soul, [when he contemplates] “the end of everything,” which is the comprehension of the physical creation of “something out of nothing,” [i.e. the creation] of the physical planets and the four physical foundations, and all the other particulars of this lowly world, [he will see that there rests upon them the aspect of *Malchut* of the Unlimited One, literally].³²⁸ This is as stated,³²⁹ “Lift up your eyes on high, and behold who has created these.” “Lift up your eyes on high” with actual physical sight, “and behold who has created these” into a completely physical something, through the most final *Tzimtzum* concealment. It is literally in this [“end of everything”] where *Malchut* of the Unlimited One which is the “beginning of everything,” and is even higher than the source of *Atzilut*, [it is specifically here that it] rests, in an infinite aspect.³³⁰

For this reason, the book of Psalms only mentions the greatness of *HaShem* in a simple manner, [as it is pertinent to] the

³²⁸ In other words, when he looks around at existence, he will immediately recognize that he is being brought into existence at every moment by *HaShem* Himself. The entire chaining down of the worlds will become transparent to him. As in the example given previously with the telephone, although there are a multitude of intermediaries between one person and the other, nonetheless, they are talking to each other, essence to essence, literally. Furthermore, although there are a multitude of intermediaries, the intermediaries are totally transparent to them.

³²⁹ Isaiah 40:26

³³⁰ This is to say that one is then capable of, “gazing heavenward,” and immediately recognizing how all of Creation is literally an act of the Singular Preexistent Intrinsic Unlimited Being, *HaShem* Himself, blessed is He and blessed is His Name. Moreover, he recognizes this immediately.

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 is pertinent to] the upper spiritual worlds and the highest heights which even precede 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,”³³¹ and that the Essence of the Light of the Unlimited One 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.³³² (Even though according to the calculation of the [multitude of] details in the chaining down of the worlds, there is a very vast distance between the beginning and the end, nonetheless, in truth, it is very close, without any interruption and concealment in between. This is as stated, “See now that I, I am He” and³³³ “There is no other besides me as an intermediary.” This will suffice for those of understanding.)

(This is likewise as stated,³³⁴ “[Lo, this only I have found,] that God has made man upright; but they have sought out many calculations.” “That God has made man upright” [refers to] Primordial Man (*Adam Kadmon*), from the beginning of the line (*Kav*) until the “heel” of the Primordial Man (*Adam Kadmon*), which concludes at the end of the world of *Asiyah*.³³⁵ It is all one complete [matter] from beginning to end. [However,] “They have

³³¹ This is to say, “I am He with the first *Tzimtzum*, and I am He with the last *Tzimtzum*.”

³³² As explained in chapter four, the particular contemplation of the details should always be brought back to this general intent.

³³³ See *Tikkunei Zohar* 120a

³³⁴ *Kohelet* 7:29

³³⁵ This refers to the aspect of *Yosher* – Straight Line, and *Tikkun* – Rectification, which will be explained later. This is to say that it is one continuum from beginning to end, without any interruption or cessation.

sought out many calculations” [referring to] the aspect of Circles (*Igullim*), with separations and divisions, one above the other.³³⁶)

All of the above may be understood, in a very brief way, from the aspect of the *Ketarim*³³⁷ 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.³³⁸ For example, the aspect of the simple desire in the Essence of the Light of the Unlimited One, as stated,³³⁹ “When it arose in His simple desire,” that is, the aspect of *Malchut* of the Unlimited One Himself, is what arose in His simple thought, [as in the statement] “I shall rule,”³⁴⁰ 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*.³⁴¹ From this first [simple desire], there is a *Tzimtzum* – lessening to

³³⁶ As opposed to the aspect of *Yosher* and *Tikkun* in which all the *sefirot* are included one with the other and are bound to one another from beginning to end, the aspect of *Igullim* is like concentric circles, in which one is over the other, and they are disconnected. This leads to the aspect of *Tohu* – Chaos, where there is division and separation, as opposed to a unified system. All this will be explained later in great detail.

³³⁷ This word is the plural of *Keter*. The *sefirah* of *Keter* corresponds to the faculty of “pleasure” and “desire,” as will be explained at great length later.

³³⁸ That is to say, there is no distance from the Essence of *HaShem* in the *sefirah* of *Keter*. In this, the *sefirah* of *Keter* is different than all the other *sefirot*. This can be understood by analogy from the desires of human beings. All desires that a person has is because he desires them in his essential self. If he would not desire them in his essence, then they would not arise at all into his thoughts, emotions or actions etc. Furthermore, the final action is what arises in his desire first. This is likewise the case in the aspect of the *Ketarim* of everything in existence, as will be explained. In contrast, in the aspect of, “cause and effect,” there is a distance between the cause and the effect, in that the effect can never grasp its cause, as known.

³³⁹ See introduction of Etz Chaim, and Shaar 1, Anaf 2

³⁴⁰ 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.

³⁴¹ See notes in chapter 2.

the “Primal Desire,” which is called *Keter* of *Adam Kadmon*.³⁴² 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*,³⁴³ following which [there came] *Keter* of *Malchut* of *Yetzirah*,³⁴⁴ until the aspect of *Keter Malchut* of *Asiyah*, which is the desire to actualize. This is as stated,³⁴⁵ “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.³⁴⁶ Likewise, there is no difference between *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.

³⁴² This is the desire for *Adam Kadmon* – Primal Man, which will be explained later.

³⁴³ *Keter* – corresponds to desire, while *Malchut* corresponds to action. This then is the desire to actualize the world of Creation - *Briyah*.

³⁴⁴ This is the desire to actualize the world of Formation - *Yetzirah*.

³⁴⁵ Psalms 135:6

³⁴⁶ This is to say, his innermost desires and outermost desires are all rooted in his very essence, and there is no difference between them. Likewise, *HaShem*’s highest desire for emanation etc., and the lowest desire for actualization of this physical world are literally equal.

Chapter Eight

Now, just as in the aspect of *Keter*, there is a unification of all the particulars to the general principle, reaching, literally, all the way to the aspect of the simple desire [as it is] in the Essence of the Light of the Unlimited One, in this same way, a person may contemplate the aspect of the *Chochmah* of each world, from beginning to end.³⁴⁷

This then is the meaning of what is written,³⁴⁸ “*Bereshit Barah* – In the beginning God created etc.” “*Bereshit*” is translated by Targum Yonatan 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,³⁴⁹ “Wisdom is found from “nothing” but it [itself] is not an actual “nothing,” which is not the case in regard to desire.³⁵⁰

³⁴⁷ This is to say that in the previous chapter the Rebbe displayed the chaining down of the aspect of *Keter* and explained how it is literally bound up with the Essence of the Light of the Unlimited One. This type of contemplation can be done in regard to all the other particulars, such as the *Chochmah* or *Binah* of each world etc. This means that a person can trace back the wisdom which there is in this world to see how it is literally bound to *HaShem*’s wisdom, blessed be He.

³⁴⁸ Genesis 1:1

³⁴⁹ Job 28:12. In Hebrew reads, “*VeHaChochmah M’Ayin Timatze.*” The literal translation of this is, “But where shall wisdom be found?” However, this can also be understood to mean, “*Chochmah* is found from *Ayin* – “nothingness.” If it is, “found” from nothingness, it itself cannot be true “nothingness.”

³⁵⁰ This is to say that while *Chochmah* – Wisdom (insight) is only found from “nothing,” it is not nothing itself. However, *Keter*, which corresponds to the faculty of desire is actually “nothing,” and is the “nothing” from which *Chochmah* is found, as explained in chapter one. The Rebbe will now begin to explain the relevance of these words. This is to say that just as “He created with desire,” He also “created with wisdom,” all the way to the final action.

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

[The Essential *Chochmah*] is what is called “the Primal *Chochmah*” or “the Simple *Chochmah*” as it exists within *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 *Malchut* of *Malchut* of the world of *Asiyah*.³⁵¹ About this [last level] it states³⁵², “In wisdom You have made them all.” For, just as it states “*Bereshit*,” that “He created” with wisdom,³⁵³ in the same way, he likewise “formed” and “actualized” with wisdom.³⁵⁴

This is similar to how it is that the desires to create, form, and actualize are all [rooted] in a single [primary] desire.³⁵⁵ 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.³⁵⁶

³⁵¹ This is to say that in the same manner as the chaining down of *Malchut* or of *Keter*, as mentioned in the previous chapter, there is also a chaining down of *Chochmah*, from the “beginning of everything” until “the end of everything” at the end of the world of *Asiyah*.

³⁵² Psalms 104:24

³⁵³ As per Targum Yonatan, mentioned above.

³⁵⁴ This refers the three worlds of *Briyah* – Creation, *Yetzirah* – Formation and *Asiyah* – Actualization. Just as we learn out of the first verse of the Torah, that “with wisdom He created,” so too, with wisdom he “formed” and “actualized.”

³⁵⁵ See the end of chapter 7.

³⁵⁶ This can be understood through the analogy of one who desires something to eat. Included in this desire is his desire to take his wallet, his desire to get into his car, and his desire to go to the store and purchase food. All these subsequent desires are included in his original desire to eat and do not exist independently of it. If, as he is about to leave his house to go to the store, his friend brings over some food, all the subsequent desires which

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 a 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,³⁵⁷ “*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 between them. For example, it states,³⁵⁸ “And *HaShem* gave Shlomo wisdom.” [Now, Shlomo] was in the world of *Asiyah*. This influence was drawn down from *Chochmah* [as it exists] in the Essence of the Light of the Unlimited One (*Ohr Ein Sof*), to *Chochmah* of *Adam Kadmon*. From *Chochmah* of *Adam Kadmon* [it was drawn down] to the Concealed *Chochmah*³⁵⁹ of *Atik Yomin* and *Arich Anpin*. From there [it descended] to become the light of *Abba*³⁶⁰ 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

“chained down” from the original desire dissipate. Moreover, it is he himself who desires all of them, equally.

³⁵⁷ Proverbs 3:19

³⁵⁸ Kings I, 5:26

³⁵⁹ *Chochmah Stima'a* – The Concealed Wisdom of *Atik Yomin* and *Arich Anpin*, as will later be explained.

³⁶⁰ *Abba* – Father, refers to *Chochmah* of *Atzilut* as will later be explained.

Yetzirah, and from *Yetzirah* to *Asiyah*, until from *Chochmah* of *Malchut* of *Asiyah* this light and influence of Godly wisdom entered the soul of *Shlomo*.³⁶¹

[This was] likewise [the case], in the chamber of the Holy of Holies in the Temple. There radiated from *Keter* and *Chochmah* of the Essence [of the Light of the Unlimited One] 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,³⁶² “**You** grace man with knowledge” and, “Grace us from **You**,” specifically.³⁶³ This will suffice for those of understanding.)

(By way of example this may be understood from human beings below. For instance, a person’s essential *Heyulie* wisdom includes [within itself] all that spreads forth and branches out of the light of his wisdom, even completely outside of his essence, that is, even [to the point of] intellect that is invested in a physical act, which is separate [from his essence]. For him there is no difference between the spreading of his essential insight (*Chochmah*) within the essence of his intellect, in which he conceptualizes [in a way of] intellectual analysis, and the spreading forth [of the intellect] into a [physical] act that is separate [and apart from his essence].³⁶⁴ It is all considered to be a single

³⁶¹ This applies not only to *Shlomo*, but to everyone.

³⁶² See the beginning of the *Amidah* prayer.

³⁶³ This is to say, from the Essential Self of *HaShem*, specifically. In other words, when we pray, our prayers should be directed to the Essential Self of *HaShem* Himself. Since, as we see from the examples of various particular chainings-down, everything comes from Him. He is “the Cause of all Causes.”

³⁶⁴ For example, the intellectual thought process and conceptualization for the theory of an automobile, and the actual building of the automobile.

insight,³⁶⁵ except that this [level] is more spiritual and essential to him, while in action it [the wisdom] becomes [invested] into a separate thing. This is so much so, that in relation to the aspect of his actual essence it is but a single wisdom, except that it spreads forth from his intellectual analysis into his emotions and thoughts, until ultimately, he actually puts this insight into action. An example of this is [when someone has] an [innovative] insight in business matters etc.³⁶⁶

Similarly, [this may be understood] in regard to the speech [of *HaShem*], as in the verse, “And God said, let there be light” which then came into action, as in the verse, “And there was light.” Of course, this originated from the aspect of His Essential Wisdom as it is in the essence of the Emanator. [This is to say,] that He emanated (*Atzilut*) the light, and afterwards he created (*Briyah*),

These two are the same to him, and are both called “his wisdom.” Furthermore, if when he builds the automobile it is flawed and does not function properly, there is certainly a flaw in the wisdom in his head as well. For, they are really the same exact thing. Only, at first it is expressed in his intellect and afterwards it is expressed in his action, but they are the same.

³⁶⁵ See the previous and following footnotes.

³⁶⁶ For example, a person will have an inspiration flash of innovative insight in business. He will then analyze it and contemplate all of its advantages or disadvantages etc. Then, when he thinks about how great a plan it is, his emotions will become aroused by it, and he will become very excited. Then, he actually implements the plan and brings it into actuality. All these are just different expressions of the same wisdom. First it is revealed and expressed in his intellect, then in the emotions and thoughts of his heart, and finally in action, but they are all one and the same thing. The end is in no way disconnected from its beginning, and it did not diminish along the way. This is more clearly understood from the following: If someone were to say, “I know someone who is a genius in chess,” we obviously expect this person to be capable of playing chess. In other words, if he is a genius in this subject intellectually, certainly, in his actions as well, he must be a genius in it. Moreover, the reason we expect him to be able to play chess is because the original desire and intellect and the final action, are not two different things. If he says “I am a genius in chess, but I cannot play chess,” then there is certainly a flaw to his “genius,” and he is not the “genius” he believes himself to be.

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 Essence of the Unlimited One (*Ein Sof*). All the particulars of these [worlds] are unified and bound with the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), which is [vested] in *ABY”A*. Moreover, from [the perspective of] His essence, there is absolutely no difference between the first and the last. This being the case, the statement, “I am first and I am last” likewise applies to the aspect of *Chochmah* at the beginning of the emanation – *Atzilut*, until *Chochmah* at the end of the Actualization – *Asiyah*.

Furthermore, in this way, the aspect of the general unification of the emotions, thought, speech and action of each of the four worlds of *ABY”A*, may also be understood in a manner of particulars. [This is to say] that the emotions³⁶⁷ of *Atzilut* become invested within the emotions of *Briyah*, and the emotions of *Briyah* become invested within the emotions of *Yetzirah*. The emotions of *Yetzirah* [then] become invested within the emotions of *Asiyah*, so that ultimately, the six directions³⁶⁸ of *Asiyah* are bound up with the beginning of everything, that is, with *HaShem’s* Essential emotions, that precede the world of *Atzilut*.³⁶⁹ About these

³⁶⁷ The emotions refers to the six emotive attributes (*sefirot*) of *Chessed* – Kindness, *Gevurah* – Might, *Tiferet* – Mercy, *Netzach* – Conquest, *Hod* – Majesty, *Yesod* – Foundation.

³⁶⁸ This refers to the six emotional *sefirot*, and will later be explained.

³⁶⁹ For example, when a person sees a poor child who looks like he hasn’t eaten a square meal for a while, this will arouse emotions of pity and sympathy in him. The arousal of pity towards someone outside of himself is because, in essence, he is a merciful person. Now, although this appears instantaneous, there is an entire process involving a multitude of particulars. Nonetheless, all the particulars, throughout, are literally bound up with his essential mercifulness, and are only aroused because of it. If the essential mercifulness would be lacking, then the external emotions or actions that come out of it, would not be. It is a direct chain, and essentially, from his perspective, they are all the same. Furthermore, there is no diminishment throughout the entire chaining down. In other words, the emotions of his heart are exactly like the emotions of his brain, which are exactly like the

[emotions] it states,³⁷⁰ “[The King who is exalted and alone,] who is exalted above the days of the world.”³⁷¹ 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 Light of the Unlimited One itself, which are concealed within His Essential Self, literally.

An example [of the above] is the aspect of *Chessed* – Kindness of the Light of the Unlimited One. About this [Kindness] it states,³⁷² “*HaShem’s* kindnesses have not ceased,” since it, literally, is in an aspect of Limitlessness. [Regarding this Kindness] we say,³⁷³ “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 *HaShem* desires” in His Essential desire, “He does,” so too, “everything that *HaShem* desires” [to think], He thinks. [The] only [difference between this and the desire as it exists in His essence is] that it descends and is drawn into the [order of the] chaining down [of the worlds from cause to effect] until His desire, intellect and thought is to actually do.

emotions of his desire, which are exactly like the emotions of his essential self. If in his essential self the emotion of mercy is aroused, similarly, his desire will be aroused to mercy, his intellect will think in merciful terms, and his emotions will be aroused with sympathy and mercy, and he will speak words of mercy and act with mercy.

³⁷⁰ See the morning prayers, blessing of *Yotzer*.

³⁷¹ That is, the seven lower *sefirot* (the emotions) are called “days” (as in the seven days of the week). These emotional *sefirot* transcend the “days” (emotions) of the worlds of *ABY”A*.

³⁷² Lamentations 3:22

³⁷³ Psalms 33:22, and Shabbat Prayers

However, [the entire chaining down process] of the desire, intellect, emotions, thought and action are all considered to literally be one [thing] relative to the aspect of His actual Essence.³⁷⁴ 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.³⁷⁵ [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, Vegetation, Animal, and Speaking Beings. [He should contemplate] how their spiritual source in *Malchut* of *Asiyah* is bound up and connected to the highest heights, like a chain.³⁷⁶

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

³⁷⁴ In other words, the entire *Seder Hishtalshelut* is like one line of action or expression. This means that the multitude of particulars are considered to be a single expression that includes them all. Although they are expressed in a continuum, nonetheless, the source of them all, equally, is from the Essential Self of *HaShem*.

³⁷⁵ An example of this kind of understanding can be seen when a person throws a stone through a window. We do not say that the stone broke the window, because actually, it was his hand which threw the stone. However, we do not say that his hand broke the window, because his hand is connected to his heart etc. We do not say his heart broke the window, because his heart only receives from his head, and is totally connected to it. Furthermore, we cannot say his head broke the window, because his head is connected to his desire. Likewise, we cannot say that his desire broke the window, for his desire does not exist independent of him. Rather, we immediately say that **he** broke the window. Although there is a complete chaining down, even into a totally separate entity, such as a stone, nonetheless, it is all totally bound to the essential self of the thrower of the stone. This is why we require **him** to rectify the wrong, rather than the stone.

³⁷⁶ That is, he should contemplate how each particular creation is literally bound up with the Creator. This is called a “*Yichud* – Unification.”

created” [which was translated as] “Primordially – *Keter*,”³⁷⁷ and, “With Wisdom – *Chochmah*.” So too, with the particulars which branch out from them, that is, the emotions, thought, speech and action of each world.³⁷⁸ [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.³⁷⁹

Likewise, the emotions, the six directions, are sublimated [to *HaShem*], as in, “Behold, the place is with Me.”³⁸⁰ [For 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,³⁸¹ “He is the place of the world but the world is not His place.” This is similar to the

³⁷⁷ Desire

³⁷⁸ Parenthesis of the Rebbe: (This is the general inclusion of the ten *sefirot* of each world. That is, *Atik Yomin* and *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukvah* of [each of] the four worlds of *ABY”A*.)

³⁷⁹ Allegorically, this can be understood by a person who desires somewhere to reside and decides to build a house for himself. From his general desire for a place of residence, comes the general desire for a house. From his general desire for a house, comes the desire for the kind of house he wants. Then he contemplates and analyzes all the particulars of the house he desires. From this he “forms” a blue print of how the house will be. He then builds the actual house. He then furnishes the house. Finally, he moves into the house and lives in it, which was his original desire. Now, even though there was a whole chaining down from cause to effect, and to an outsider, they may appear to be separate matters, in reality, they all are literally part and parcel of a single desire, the desire to for somewhere to reside. Furthermore, the final desire to actually build the house and dwell in it, is greater than all the desires that preceded it, while it was still in the planning stage etc.

³⁸⁰ The six emotional *sefirot* correspond to the six directions. *Chessed* corresponds to South, *Gevurah* to North, *Tiferet* – East, *Netzach* – Up, *Hod* – Down, - *Yesod* – West. They therefore represent the aspect of place or space.

³⁸¹ See *Bereshit Rabba*, chapter 68, 9.

well-known adage,³⁸² “He grasps all worlds, but there are none who grasp Him.” Even the Primal Thought and Desire³⁸³ [cannot grasp Him].

From all this, the matter of the unification and connection of the particulars to the general principle, by way of the totality of everything in the essence of the Light of the Unlimited One [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 Essence of the Light of the Unlimited One (*Ohr Ein Sof*). This is aside from [his contemplation in] unifying and sublimating each particular world to the Essence. [He should do this] until his vast contemplation into the particulars of this matter become encapsulated in a wondrously brief summary.³⁸⁴ An example of this [can be understood from the verse],³⁸⁵ “Your kingdom is the kingdom of all the worlds.” This is the aspect of *Malchut* of *Ein Sof* [as it is

³⁸² See Zohar (Raya Mehemnah) Pinchas 225a

³⁸³ In Hebrew this is *Machshava V’Ratzon HaKadoom*. This matter will be explained later, in chapters 17 and 18.

³⁸⁴ That is, just as in the previously mentioned example of a person who throws a stone, we immediately recognize that it is he who is responsible for throwing the stone and that if a window was broken, he has to pay the damages, not the stone, so too, we recognize that the entire chaining down of the act of throwing a stone through the window, from beginning to end, as one thing. It is totally bound with the thrower of the stone, without any cessation or separation at all. After all, it is **his** act and only **he** is culpable. Similarly, when one thoroughly grasps the *Seder Hishtalshelut* – The Chaining down of the worlds, he must grasp it to the point that he realizes the entire matter as one act, from beginning to end. That is, he sees how *HaShem* Himself is acting, down here in this world, literally!

³⁸⁵ Psalms 145:13

invested] within *Malchut* of *Malchut* of *Asiyah*, as previously explained regarding the Desire, Wisdom and Emotions. This is in accordance with the verse, “See now that I, I am He,” literally. Similarly, [regarding the verse,]³⁸⁶ “I HaShem have not changed.” “I – *Ani*,” which is the aspect of *Malchut*, is the [same] “nothingness” as³⁸⁷ *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 Unlimited One, and *Malchut* of *Asiyah*. This, then, is the meaning of, “Your kingdom is the kingdom of all worlds,” that is, even until *Malchut* of *Malchut* of *Asiyah*. [It is all] because of the reason explained above.³⁸⁸ This will suffice for those of understanding.³⁸⁹

³⁸⁶ Malachi 3:6

³⁸⁷ This is to say that relative to *HaShem*’s Essential Self, both the desire and the action are literally the same. There is absolutely no difference between them. Just as it is He who desires, it is He who actualizes. (We previously explained that *Keter* is the aspect of “*Ain* – nothingness.”) Furthermore, the final action (of what comes out in this world) and the original desire, are literally the same. What *HaShem* desires He does, in actuality. (The word I-*Ani*-אני shares the same letters as nothingness-*Ain*-אין.)

³⁸⁸ This is to say that a king is as much of a king in his capital city, as he is in most remote the borders of his kingdom. Moreover, the real display of his Kingship is at the borders. Because of this, the *Megillah* of Esther does not say that Achashverosh was the King in Shushan, which was the capital city. It rather says, “He was the King from Hodu to Kush” which were the furthest reaches of his kingdom, at the farthest borders. If he desires to enlarge his kingdom, he makes his borders bigger through conquest etc.

³⁸⁹³⁸⁹ To summarize this chapter: The point of all the above, and the point of the knowledge of the chaining down of the worlds, is to recognize that everything that happens, even down here in this physical world, is literally an act of *HaShem* Himself. For example, we previously mentioned a verse, “Yours, *HaShem* is the greatness,” which refers to *Chessed*. This does not just represent an abstraction of some kind of “spiritual” kindness, but rather, this is stating that **ALL** kindnesses that occur are from *HaShem*’s limitless kindness, since they cannot exist independently of Him. Therefore, when a person is having an emotion of kindness, it literally is *HaShem*’s own

kindness, as it is expressed through the vehicle of this person. The person's kindness could exist otherwise. This is true in the opposite sense as well, as in, "Yours, *HaShem*, is the might," which represents the attribute of *Gevurah*. All acts of *Gevurah* – Might (even including acts of evil, as will shortly be explained), are literally the acts of *HaShem* Himself, and cannot exist independently of Him. To return to the analogy above, of the thrown stone, we see an entire process of chaining down. That is, first he desires to throw the stone, then he thinks about it, has heartfelt emotions, then gut emotions, and then is moved to act. Then the act affects a separate object, the stone, which is propelled through the air until it hits and breaks the window. This entire chaining down from cause to effect is one continuum that is totally bound to the essential self of the thrower. This matter may be applied to the *Seder Hishalshelut* as well. The desire is in *Atzilut*, the thoughts about it are in *Briyah*, the emotions in *Yetzirah*, and the actions in *Asiyah*, and finally, even in a separate thing, like the "stone" which corresponds to the *Kelipot*-the external husks. There is a direct chaining down from beginning to end, and *HaShem* Himself is the one who, "threw the stone," so to speak. One may then ask, "Do we have free choice?" The answer can be understood from the Talmudic account about Caesar Nero. Caesar Nero set out to conquer Jerusalem. As he approached, he shot an arrow to the east (away from Jerusalem) and it fell pointing toward Jerusalem. He then shot one to the west, and it fell pointing toward Jerusalem. He shot an arrow in each of the four directions away from Jerusalem, but each time it fell toward Jerusalem. He then asked a young boy, "What verse did you learn in cheder today?" The boy replied, "I shall take my revenge against Edom (Rome) through the agency of my people Israel." (Ezekiel 25:14) Nero said to himself, "The Holy One, blessed is He, wants to destroy His house and wipe His hands on that man," (referring to himself). He ran away and converted to Judaism and Rabbi Meir was his descendant. As clearly understood from this story, *HaShem* Himself is the perpetrator of all actions. However, we also see from this story that our free choice lies in what we choose to be a vehicle for. When we choose to fulfill the desires of *HaShem* by fulfilling His commandments, *HaShem* Himself is actually fulfilling the commandments and His desire. When we choose to violate His commandments, we are literally dragging *HaShem* into violating the commandments, as it says in Tanya, that it is as if we take the king's head and force it into vile refuse. In other words, by transgressing His commandments we force *HaShem* to act in a way that is against His essential will. Now, we are capable of this is only because He allows it. However, there are incidents, such as the incident of Bilaam, in which *HaShem* took away his free choice and did not allow him to act according to his desire. Thus, he was incapable of cursing the Jewish people. The point of

contemplating the *Seder Hishtalshehut* in a way of particulars is to see this reality in a true and inner manner. In other words, through the matter of contemplating the particulars of the aforementioned manner, one comes to clearly understand how the end is totally and completely bound up with the beginning, and that everything that happens is literally from *HaShem* Himself. This is to say, he becomes totally aware of *HaShem's* presence, in an inner way.

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

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 Unlimited One) 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 Unlimited) this change also takes place.³⁹⁰ After all, it states, “See now that I, I am He.” It likewise states, “Your kingdom is the kingdom of all worlds,” literally equally,³⁹¹ 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.³⁹² According to all the above mentioned, it is likewise understood that the opposite is true as well.³⁹³

³⁹⁰ In the previous chapter we explained how the entire chaining down from beginning to end is literally an act of *HaShem*, and that he is the perpetrator of everything that occurs. This was the explanation of the verse, “See now that I, I am He.” If this is the case, then certainly if there is any change at the end action, there must also be a change in the beginning, in His essence. How then can we understand the aforementioned verse, “I *HaShem* have not changed?”

³⁹¹ As explained in the previous chapter, a king is as much king in his capital as he is in the farthest reaches of his kingdom. This is to say that he rules there as much as he does in his capital. Likewise, from *Malchut* of the Infinite to *Malchut* of Actualization (*Asiyah*), *HaShem* is equally King. This is analogous to how a person’s innermost thoughts and end actions are all equally him, as previously explained.

³⁹² For example, when a very wise person takes a pen and writes down his wisdom, we do not say “If I could get my hands on such a pen, I too would be wise.” Likewise, we do not say, “It is not the wisdom of the pen. Rather it is the wisdom of the hand, because it is the hand that moved the pen in such a wise way.” Rather, we immediately recognize that *the person himself* is wise, and that the writing is a revelation of *his* wisdom, not the wisdom of the pen or the wisdom of the hand.

³⁹³ This is to say that this is not true only with the desire for kindness, but, it’s opposite desire also reaches to the very essence. The opposite of Kindness (*Chessed*), is Sternness (*Gevurah*). Additionally, this may be

Furthermore, we recite [daily],³⁹⁴ “He renews every day...the act of creation” here below [in our physical world]. In other words, [“He renews”] in “*Kadmin – Desire*” and “*Chochmeta – Wisdom*,” [which are the translations] of “In the beginning He created.” [These are “renewed”] all the way until the highest heights, literally in His Essential Self. This being the case, then [it seems] that there is a renewal even in the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*).

How then can it state, “I *HaShem* have not changed,” [implying that there is no change] whatsoever? Similarly, we say,³⁹⁵ “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,”³⁹⁶ as known. Moreover, in the analogy of man below, there is change from a desire for judgment to a desire for kindness, even in the essential desire, as 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”³⁹⁷ and constantly does “in the heavens and the earth.”³⁹⁸

understood differently. In other words, that the opposite is true as well. Not only is the beginning bound up with the end, but from the end action we may deduce the initial desire, which is at the beginning.

³⁹⁴ See the blessings before the *Shema* recital.

³⁹⁵ See the morning prayers.

³⁹⁶ See Avodat HaKodesh (R’ Meir ben Gabay) Chelek HaYichud, chapter 2.

³⁹⁷ Psalms 135:6

³⁹⁸ The question is quite clear. We previously explained that the very end action is bound with the essence, literally. Since we see changes down here in the final reaction, therefore, in the original action there must be a change too. How then, can the verse state, “I *HaShem* have not changed” and other such verses? Furthermore, how is it possible for us to pray, asking *HaShem* to overturn one desire for another desire, to bring about a different end action?

Now, the resolution for all this is the matter of *Tzimtzum*,³⁹⁹ 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 Essence of Godliness, even in *Malchut* of *Malchut* of *Asiyab*.⁴⁰⁰ Such is the case, all the way to the highest level. After *Tzimtzum* [however] there is an aspect of change, but only from the perspective of the recipients, as known.⁴⁰¹

³⁹⁹ This will be explained momentarily.

⁴⁰⁰ 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 his speech. The intellect remains where it was the whole 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.”

⁴⁰¹ This is to say that there is no diminishment or change whatsoever in the Essence. The appearance of change only comes about through the aspect of *Tzimtzum*, and **then too**, only from the perspective of the recipients. This may be understood from the example of a slide projector. The slide projector emanates light. When, one puts a slide of film over the projector, the image on the screen changes. However, clearly no change has taken place in the light itself and certainly not in the projector. Rather, the slide of film conceals some of the light to the recipients, so they only see the image of the slide. As explained above, the chaining down of the worlds is in a way of a “light and ray.” The allegory is therefore understood as follows: The light source is analogous to the Essence of HaShem, while the

The explanation of the difference between “*Or* (Light) and *Shefa* (Influence) is known to all.⁴⁰² However, even in the aspect of the light, it was necessary for [its revelation] to be by means of *Tzimtzum*. It is therefore incumbent upon every individual to know the matter of *Tzimtzum* and to contemplate it [relative] to each world according its value. This is because it is the main principle in the general matter of the unity of *HaShem*, and [in understanding] how there is no change relative to the Essential Self of *HaShem*. [This is to say] that before Him, “the darkness and the light are equal,”⁴⁰³ the spiritual and the physical are equivalent, so much so that the world of *Atzilut* and the world of *Asiyah* are equal [before Him], as 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 that is in an aspect of *Memale Kol Almin* (filling all worlds), as known.

However, even in the aspect of the 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 light], as known. It likewise states,⁴⁰⁴ “Do I not fill the heavens and the earth?” He, specifically, fills them equally. This

light emanating from the projector is analogous to the Light of the Unlimited One. The slide is analogous to the aspect of *Tzimtzum*, which conceals some of the light, but only from the perspective of the recipients. From the perspective of the light source no change has taken place. Therefore, since to begin with, the influence is entirely in the way of, “light,” rather than “influence,” and furthermore, since it is brought about through the aspect of *Tzimtzum*, in which there is no change, even to the light, it is quite clear that the Essence of *HaShem* Himself, blessed is He, has not changed at all.

⁴⁰² See earlier footnote.

⁴⁰³ Psalms 139:12

⁴⁰⁴ Jeremiah 23:24

too [refers to] the aspect of the inner light, as in the dictum,⁴⁰⁵ “There is no place devoid of Him,” as known. The reason for this is because even in the aspect of [the inner light of] *Memale*, the light and influence descend specifically by means of *Tzimtzumim*.⁴⁰⁶

As known, even the aspect of the line and thread (*Kav V'Chut*) which is drawn from the Essence of the Light of the Unlimited One and is generally called the inner light⁴⁰⁷ of the worlds of *ABY”A*,⁴⁰⁸ is, likewise, initially drawn by means of *Tzimtzum* in the Essence. This is the first *Tzimtzum* which is called the “empty place” and the “empty void,” as stated in *Etz Chayim*.⁴⁰⁹ This is likewise the case in the descent of the *Kav*⁴¹⁰ down, into the aspects of *Igullim* and *Yosher*,⁴¹¹ 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*.⁴¹²

⁴⁰⁵ See Tikkunei Zohar, 457 (91b) and 470 (122b) and other sources.

⁴⁰⁶ This is the plural of *Tzimtzum*.

⁴⁰⁷ *Memale Kol Almin*.

⁴⁰⁸ This is an acronym for the four worlds, *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

⁴⁰⁹ See *Etz Chayim*, Shaar 1, Anaf 2 (*Drush Igullim V'Yosher*)

⁴¹⁰ The *Kav* is the thin band of limited revelation.

⁴¹¹ This will all be explained later. The main point here is that since the revelation is only by way of a “light and ray,” and this revelation is by means of *Tzimtzum*, there is no change in the Essence of *HaShem* Himself. Furthermore, since the light is also restricted by means of *Tzimtzum*, there is no change even in the light. In order to truly appreciate and comprehend this, one must truly understand the manner of *Tzimtzum*, and how it is applied throughout the chaining down. This will be explained later.

⁴¹² This may be understood as follows. The world of *Atzilut* corresponds to the general *sefirah* of *Chochmah*. However, it is only from the last level of *Chochmah* that a flash of intuition comes into *Binah*. Furthermore, it is only through the intermediary medium of letters of description, that the light of the concept can be understood in *Binah* (Comprehension and grasp). The actual light of the *Chochmah* itself is altogether beyond the grasp of *Binah*. When a person has an intuitive flash,

(screen) between *Keter* and *Chochmah*. This is the meaning of the verse,⁴¹³ “The curtain shall be for you as a division between the holy and the holy of holies,” as explained in *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,⁴¹⁴ “Like the creation of the world: At first there was darkness, and then the light returned.”⁴¹⁵

he does not perceive the light of *Chochmah* directly. The “light” which he “sees” is actually only the letters, which contain the light of intuition. Nonetheless, through the secondary “light” of the letters of *Chochmah* as they come into *Binah*, the primary “essential light” of *Chochmah* is recognized. It is only viewed through the screen and partition of the letters, which is called a *Masach*.

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

⁴¹³ Terumah 26:33

⁴¹⁴ See Tractate Shabbat 77b

⁴¹⁵ The explanation of this is that first there was the concealment of the *Tzimtzum* and then afterwards there was the secondary induced light of the screen (*Masach*). In other words, in the original Light of the Unlimited One, and in the Essence of *HaShem* Himself, there is no change. This is like the aforementioned allegory of the television.

Similarly, the Sages stated,⁴¹⁶ “Initially it arose in His thought to create with the attribute of Judgment.” This [attribute of Judgment] is the aspect of *Tzimtzum*, [which is] the name *Elohim* of *Malchut* of *Asiyah*. This is as stated, “*Beresbit Bara Elohim* – In the beginning God created etc.”⁴¹⁷ [“*Beresbit* – 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 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, [that is, the Essential Self of *HaShem* Himself, that we pray and] say, “May it be desirable, specifically, before **You**.” [Relative to the Essential Self of *HaShem*, blessed is He,] 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.⁴¹⁸

⁴¹⁶ See Rashi on Bereshit 1:1

⁴¹⁷ In other words, the creation of the world is specifically through the aspect of *Tzimtzum*. This is signified by the Torah’s use of the title *Elohim* in the Torah verses pertaining to creation. The title *Elokim* signifies the concealment of the Essential name *HaShem*, which signifies revelation. This is understood from the verse, “A sun and a shield is *HaShem Elohim*.” In other words, the *Tzimtzum* of the title *Elohim* is like a “shield” or “screen” that covers over the revelation of the Essential name *HaShem*.

⁴¹⁸ An allegory used to explain this is a husband’s desire to please his wife. Because of this desire, he purchases a beautiful diamond ring. However, when he presents it to his wife, she does not like this particular ring, and is unhappy with it. Her husband returns to the store, exchanges the ring for a different one which is even more splendid and opulent than the

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

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

Chapter Ten

We must now understand all the specifics of the four worlds of *ABY”A*⁴¹⁹ in a manner of particulars. 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 below it. Briefly, this general principle is known, that from the aspect of *Malchut* of the upper [world], there comes about the *Keter* of the lower [world]. This [principle] applies even to the highest levels.⁴²⁰

⁴¹⁹ This is an acronym for the four worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.

⁴²⁰ This paragraph is introductory to the second part of the book. The Mittler Rebbe will now begin explaining the entire order of the chaining down of the worlds, from their very beginning to their very end. This will be done in a manner of particulars. That is, the particulars of each stage and *sefirah* of the entire chaining down will be explained. In this way, a person who toils to understand the given explanations will be capable of understanding and applying the principles he has learned, even to the fifth power and further, as mentioned above. As explained in preceding chapters, the purpose of knowing the explanations and order of the chaining down in a manner of particulars is so that the depth of it will be brought close to a person in an inner way. The general explanation and essential point, has already been explained in chapters seven, eight and nine. Although the Mittler Rebbe will not explain every single particular detail, since such a book would have to be infinite, he nevertheless sets forth the entire knowledge necessary for one to understand all the particulars. This is as he states at the beginning of chapter five.

However, all those who contemplate should first contemplate upon the primal source that is called,⁴²¹ “The Source of everything” (*Mekora D’Koola*). That is, [he should contemplate] the Essence of the Light of the Unlimited One (*Atzmoot Obr Ein Sof*), [even] before the aforementioned first *Tzimtzum* 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 “elongation of the אהא – One,”⁴²² [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*.⁴²³ These [three levels are called]

⁴²¹ See Zohar Bereshit 33a. (*Mekora D’Koola*)

⁴²² In the *Shema* recital, when reciting the verse, “Listen Israel, *HaShem*, our God, *HaShem* is One,” Jewish law dictates that one is to lengthen the word “One – אהא.” During this time, he is to contemplate *HaShem*’s absolute unity. This is learned out from the word “One – אהא” itself. The first letter ‘א – *Aleph* is the first letter of the Hebrew alphabet, and has a numerical value of 1. Furthermore, it represents the “*Alupho Shel Olam* – The Master of the universe,” who is absolutely singular. The next letter, ‘ח – *Chet*, has a numerical value of Eight, and corresponds to the seven heavens and the earth. The next letter ‘ד – *Dalet*, has a numerical value of four, and corresponds to the four directions. We are taught that one is to contemplate how *HaShem*’s absolute unity and singularity (‘א) remains the same in the seven heavens and the earth (‘ח) and in all four directions (‘ד). The word אהא also signifies the unity of the ten *sefirot*. The first letter ‘א represents the first *sefirah* of *Keter*, to which all the other *sefirot* are bound. The second letter ‘ח represents the next eight *sefirot*, from *Chochmah* through *Yesod*. The last letter ‘ד represents the *sefirah* of *Malchut*. The reason is because the root of the word *Dalet* is *Dal*, which means poor. *Malchut* is called poor because it is a receptacle that has nothing of its own, only what it receives from the 9 *sefirot* that are above it. (Another, reason the ‘ד corresponds to *Malchut* is because of the numerical value of ‘ד, which is four. *Malchut* transmits the four *sefirot*, *Tiferet*, *Netzach*, *Hod* and *Yesod* to the next world, as will later be explained.) However here, the main point of the Rebbe is that one is to contemplate how *HaShem*’s unity is before the *Tzimtzum*, and before any creation at all. This level is called *Achdoot HaPshoota* – the Simple Unity. The Rebbe will now continue and explain the aspect of the Essence of the Light of the Unlimited One before the *Tzimtzum*.

⁴²³ The obvious question here is, “Did we not just say that this level is an Absolute Singularity? How then can it be divided into three levels, each

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

The aspect of *Yachid* – Singular, connotes that He is literally alone.⁴²⁴ This is higher than the unity of parts which is called *Echad* – One, as known. Accordingly, in the aspect of the actual Essence of the Light of the Unlimited One, it is not yet fitting to discuss the matter of ten *sefirot* at all. For example, [to say] “*Malchut* of the Unlimited One” would automatically imply an understanding that it was preceded by the aspect of *Keter* and *Chochmah* etc. Now, in truth, even the aspect of the Essence of the Light of the Unlimited One, which is called, “Alone,” includes ten *sefirot* within itself. However, they are called,⁴²⁵ “He is wise, but not with a knowable wisdom etc.,” to the point that we say, “He is not of any of these attributes at all,” as known.

The explanation of the matter is that in truth, just as the Essential Self of the Unlimited Oner (*Atzmoot Ein Sof*) is an absolutely simple light, so is this [the case] with His light and ray, that is called the Light of the Unlimited One⁴²⁶ (*Ohr Ein Sof*). As mentioned previously, this is the meaning of, “Before the creation of the world there was Him and His name alone.”⁴²⁷ This [level]

of which includes ten *sefirot*, thus totaling thirty levels?” This will soon be explained and understood.

⁴²⁴ This is to say that only He, the Essence of His being, exists.

⁴²⁵ See Introduction to Tikkunei Zohar.

⁴²⁶ In other words, just as He is absolutely simple and removed from all complexity of description and particular parts, that is, He is absolutely singular, so too his light and ray, the revelation of Himself, is absolutely simple etc.

⁴²⁷ In other words, just as He is “alone,” so is His name, the revelation of Himself, alone. This is also the meaning of, “You are holy, and Your Name is holy.” In other words, just as He, in His Essential Self, is “holy and removed,” so is His Name, the Light of the Unlimited One, blessed is He, “holy and removed.”

is called the “upper purity.”⁴²⁸ This is the matter of the revelation of the Light of His Essential Self, as it is, specifically. This [level] is called *Yachid* – Singular. That is, there is nothing besides Him that the terminology of “unity” or “singularity” could be applied to. This is the meaning of,⁴²⁹ “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 nonetheless is [apparent] that there are various categories and levels [such as] wise, understanding, merciful etc. [Nevertheless,] all this is not [stated] in regard to His Essential Self, but only in regard to what He estimated within Himself in potential, that which is destined to be in actuality after the aforementioned first *Tzimtzum*⁴³⁰ (As written in *Mikdash Melech*,⁴³¹ quoting the *Arizal* himself, and as explained elsewhere at length.)

This is also the meaning of the first general teaching of the *Zohar*,⁴³² “In the beginning of the rule of the King, He engraved

⁴²⁸ *Tehiroo Ila'a*

⁴²⁹ Tikkunei Zohar 17a

⁴³⁰ The explanation of this is that although the ten *sefirot* do exist within the Essence of the Light of the Unlimited One before the *Tzimtzum*, they cannot be considered as descriptive qualities. That is to say, since they do not exist as entities separate from the Essence itself, they therefore cannot be described as anything separate from the Essence. Since the Essence is indescribable, its qualities are likewise indescribable. When it states that these qualities exist, as in, “He is wise etc.,” this is not a descriptive statement at all. Rather, it is only informing us that the Creator of these qualities is Himself not lacking of any of them. For, otherwise, from where did these qualities originate? This is further supported by the statement, “Shall He who formed the eye not see?” However, if He does possess these qualities, how can we say that there is no division? The above statement of the *Tikkunim* therefore continues and informs us, “He is not of any of these attributes altogether.” The Rebbe will soon explain how the *sefirot* exist, but simultaneously, there is no existence apart from the Singular Essence of the Light of the Unlimited One, blessed is He.

⁴³¹ See *Mikdash Melech*, *Zohar* volume one, 15a.

⁴³² See *Zohar Bereshit*, 15a

an engraving in the upper purity.” The explanation of this is that in the aforementioned Essence of the revelation of His simple light, which is called the upper purity, “He engraved an engraving,” which is the matter of engraving letters. “The beginning of the rule [of the King],” refers to when it arose in His simple desire. This is the aspect of *Keter*,⁴³³ whereas the aspect of the letters that He engraved is the aspect of *Malchut*⁴³⁴ of the Light of the Unlimited One. If this is the case, then there is a beginning and end, a *Keter* and *Malchut*, even in the aspect of the Essence of the Light of the Unlimited One. The explanation is that it arose in His simple thought and desire, “*Ana Emloch* – I shall rule.” All this is still totally within His Essential Self. [That is, it] still precedes the matter of the estimation within Himself, in potentiality, of what His revealed desire for Kingship will be, after the first *Tzimtzum*, which is called the “empty place.”⁴³⁵

The allegory for this, as known, is from the powers of the (human) soul as they come into revelation from desire until action. All these [powers] and their specifics exist in the concealed light of the essence of the soul, which is called the aspect of *Yechidah*.⁴³⁶ For example, when a person [who] desires kindness and goodness,

⁴³³ As mentioned previously, and as will be expounded on later, *Keter* is the faculty of pleasure and desire.

⁴³⁴ *Malchut* is the aspect of the letters, that is, the receptacles for the light of the desire and the other attributes that precede it. This will be explained in great detail later on. Furthermore, the “letters” which were “engraved” are “*Ana Emloch* – I will be King.”

⁴³⁵ This is to say that *HaShem*, even in His Essence, possessed within Himself the ability for all of these attributes and all the particulars thereof. This is true even before any estimation of the potential of His Kingship in Creation, such as, “who He will rule over etc.” Rather, even before any estimation at all, *HaShem* possessed and continues to possess this ability. Nonetheless, these Essential attributes do not describe Him in any way whatsoever, for they are not separate from Him. This will now be explained.

⁴³⁶ *Yechidah* means Singular. This level of the soul is its very essence, which is bound and connected to the Singular Essence of *HaShem*. It is for this reason that it is called *Yechidah* (feminine), for in it is vested the Singular – *Yachid* (masculine).

[desires] to do a particular act of goodness, this comes about because he possesses this attribute of kindness and goodness in the aspect of the essence of his soul, which is called *Yechidah*. It is for this reason that this desire for kindness comes into revelation from its concealment.⁴³⁷ Furthermore, we must say that, certainly, this desire for kindness in the essence of his soul exists in a way of an essential *Heyulie*⁴³⁸ power. [That is to say] it includes within itself everything that he may come to desire of kindness and goodness, in every particular specific that may be asked of him. If this is the case, we must say that prior to his revealed arousal of desire and will to express his kindness in this particular deed, it was included in the essential *Heyulie* desire for kindness. It then came out of the *Heyulie* state to become revealed in this particular act. Furthermore, we observe that in the [revealed] desire for kindness, there is intellect, wisdom, emotions, thought, speech and action.⁴³⁹ 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,

⁴³⁷ This is to say that it is because, in essence, he is a kind person, that kindnesses come out into revelation through his kind deeds. The evidence for this essential kindness is the fact that he always does kind acts. His emotions are emotions of kindness, and his thoughts are kind thoughts. If he was not kind in his essential self, where did the kindness come from?

⁴³⁸ A *Heyulie* power is an ability, as opposed to a potential. This will now be explained in greater detail, with many more analogies.

⁴³⁹ This is to say that in the revealed desire for kindness, there is the desire for kindness, the intellect of thinking kind thoughts in kind terms, there is the discernment (*Binah*) of what kind of kindness is necessary, there are the emotions of kindness, there is kind speech, and finally the kind act. For example, when a kind person encounters a poor person, first there is the desire of kindness towards this individual. Then, he thinks, "I should help this person out." He then contemplates the best manner in which to help this person, such as whether to give him money or to give him food, for if he gives him money, he may go and purchase alcohol with it etc. There are the kind emotions of pity and mercy, and then the gut emotions that move him to reach into his pocket and act upon this desire. There is also the kind speech, that he speaks kind and uplifting words to the person. Certainly, all these particulars exist in the essence of the soul of this kind person, in the *Heyulie* desire for kindness. For, otherwise, where did they come from?

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 in an ultimate [state of unity].

This likewise applies to any other particular essential qualities, such as the quality of *Gevurah* -Judgment, *Tiferet* – Beauty (or Mercy), or *Netzach* – Conquest, and the like.⁴⁴⁰ [This is so,] until the attribute of *Malchut*, which is the quality of leadership. Certainly, it too includes ten [qualities, such as] the desire and will for kingship, the wisdom [for kingship], emotions, thoughts, [speech and action] etc. However, before it comes to an aspect of revelation in a particular thing, such as ruling over a specific country etc., they were absolutely included and unified in the aspect of the essential *Heyulie* desire for kingship. [This is] similar to [what was explained] regarding the aforementioned essential *Heyulie* desire for kindness.

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

⁴⁴⁰ In other words, just as the essential *Heyulie* desire for kindness includes its particular divisions within itself, similarly, the essential *Heyulie* desire for judgment includes its particular divisions within itself. For example, there is the desire for judgment, the intellect of judgment, the emotions of the judgment, and the thought, speech and action of judgment.

a kind person, it cannot be spoken of as separate from his essential self].⁴⁴¹ The essence of the soul itself is even higher than being [called] an “essential desire for kindness,” since this [kindness] is only a particular of the actual essential being, which is ultimately simple. However, although [this desire for kindness] is only a single particular that 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 absolutely united with the essence and are not at all separate from the self.

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

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

⁴⁴¹ In other words, we do not say that he is in possession of the power of kindness, but rather, we say that he himself is kind.

aforementioned power of movement is included in the essence of the animal.⁴⁴²

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

If so, then how is it fitting or proper [to use terminologies] such as the aspects of “unification” and “inclusion” of the particular light and life force? [Rather,] it is only fitting in regard to the particular divisions of life force that are **destined** and **prepared** to spread forth into revelation. From this we are forced to say that all these particulars that spread forth [into revelation], [exist] completely included within the essence, for if this was not the case, then where did these particulars in the spreading forth of revelation come from?⁴⁴³ This is like the light and rays that are included in the essence of the sun. [In other words,] concealed

⁴⁴² In other words, all that exists is the singular essence of the soul. This power of spreading forth to enliven the body is not separate from the essence in any way whatsoever. Furthermore, just as the power of movement of the essential self cannot be considered to be, “movement,” so too, this power to spread forth and enliven a body cannot be considered to be anything but an ability of the essence itself. This is to say that it has no actual existence separate from the essential self of the soul, and therefore cannot be considered as anything unto itself. At this point, all that exists is the singular essence of the soul itself.

⁴⁴³ In other words, from the fact that we observe these particulars once they are revealed from their source, we must say that they exist in their source as well, for otherwise, from where did they originate?

within [the sun] are all the particular ways of the spreading forth of its rays etc. This will suffice for those of understanding.

We find that there are three levels, one following the other, that are drawn from the actual essence of the soul, which is called *Yechidah*. The first [level] is the ten essential *Heyulie* powers, like the essential *Heyulie* desire for kindness, and the like. They are absolutely and totally included in [the essence]. [This is] like the inclusion of the power of movement in the essence of the animal, or like the inclusion of the [power] to “spread forth life force” which is included in the essence [of the soul], as explained above. In regard to these [*Heyulie* powers] it is not fitting to use a terminology of “unification of separate parts together.” This is because they are completely included in the essence, and it is as if they have no existence at all,⁴⁴⁴ 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 that are within it, is applicable. For example, [included within this is] the intellect and the emotions of this desire for kindness, that are drawn from their concealment in the general *Heyulie*.

The third [level] is when it is drawn to that particular [act of kindness], only it did not yet come out into [actual revelation] due to some lacking or obstacle. However, the preparation itself is

⁴⁴⁴ In other words, they have no existence apart from the essence of the soul at all. It is therefore not proper to say that they are “united” in the essence, since they are not separate to begin with. Furthermore, it is as if they have no actual existence at all, as in the aforementioned example of the power of movement. There is no “movement” in the essence of the soul, not in a general way, nor in a particular way.

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,⁴⁴⁵ what is necessary [for him] to bring [this revelation] into actuality.

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

⁴⁴⁵ “*Shi'er B'Koach*” can also be translated as; He estimated in his strength or power, how much is necessary to bring this action into actuality. This will be understood from the Rebbe's following analogy.

Chapter Eleven

Now, the analogue for all that was mentioned above⁴⁴⁶ about the soul [of man] may be understood by [a person who conceptualizes [how it is] above in the Essence of the Light of the Unlimited One before the *Tzimtzum*, which is called *Yachid* - Singular. Included [in the level of *Yachid*] there are also ten *sefirot*. These are called “the ten *sefirot* that are concealed.”⁴⁴⁷ [They are] hidden in the Essence, literally. For example, the simple desire for the entire chaining down, which is a specific [line of revelation], arose because of the desire for kindness included in the aspect of the Essence of the Light of the Unlimited One. This is as stated in the introduction of *Etz Chaim*,⁴⁴⁸ “When it arose in His simple desire.” Certainly, the reason for this arousal of the simple desire of His Essence is only because “He desires kindness” within His Essential Self. It therefore arose in His desire to bestow His goodness and kindness, to be a source, for the source of the chaining down of the line and thread (*Kav V’Chut*).

This is like the aforementioned analogy, where, because of the essential attribute of the [*Heyulie*] desire for kindness, which is

⁴⁴⁶ In chapter ten the Rebbe explained the concept of *Heyulie*, and how everything that comes from the essence of the soul must be included there in the way of a *Heyulie*. He gave various allegories, such as the act of kindness, the power of movement, and the spreading forth of life force to enliven the body etc. Furthermore, he explained the three levels in the essence of the soul, before any revelation in a defined line of action. He now will relate these analogies to the three aforementioned levels and the ten *sefirot* as they exist within the Essence of the Light of the Unlimited One (*Ohr Ein Sof*) before the *Tzimtzum*.

⁴⁴⁷ In Hebrew this is, “*Eser Sefirot Hagnoozot BeHelem Ha’Atzmoot.*”

⁴⁴⁸ See *Etz Chaim*, Shaar 1, Anaf 2. Also see, *Etz Chaim Shaar HaKlallim*, chapter 1. There it states, “When it arose in His desire to create the world, blessed be His name, in order to bestow goodness unto His creatures...” This indicates that the desire for creation comes from a desire to bestow kindness and goodness.

included in the aspect of the *Yechidah* [of the human soul], it arises in [a person's] desire to do goodness and kindness through a specific act, as explained previously. [That is,] it becomes revealed from its concealment in the *Heyulie* for the desire of kindness, to include every particular that will ever arise in his desire to bestow goodness. Everything [that becomes revealed] comes because of [this *Heyulie*], and because of its strength. Furthermore, the revelation of the desire which comes because of this [*Heyulie*] desire for kindness, includes ten [*sefirot*]; *ChaBa"D*,⁴⁴⁹ emotions etc. From this we must conclude that also the aspect of the *Heyulie* desire for kindness, which is literally included in the Essence, likewise includes ten [*sefirot*]; intellect and emotions etc. However, it is not fitting to speak of them using a terminology of “inclusion” or “unification,” since they are still included in the Essence in the way of a *Heyulie*.⁴⁵⁰

This is likewise the case in regard to the other qualities, such as the qualities of *Gevurah*, *Netzach* or *Tiferet* etc. They are all included in the Essence of the Light of the Unlimited One which is called the, “Upper Purity.” It is this [level] that is called *Yachid* – Singular, and is higher than *Echad Pashut* – Simple Oneness [or Unity].⁴⁵¹ This [inclusion] is so, until the quality of Kingship in the Essence of the Light of the Unlimited One, which is called *Malchut* of the Unlimited One. It too is included in the aspect of the essential *Heyulie* of the essence of the Light of the Unlimited One. [Furthermore,] it is literally unlimited. Just as the desire for

⁴⁴⁹ This is an acronym for the three intellectual *sefirot*, *Chochmah*, *Binah* and *Da'at*.

⁴⁵⁰ That is, they have no actual existence separate from the Essence itself, and can therefore not be said to be “included” or “unified” with the essence.

⁴⁵¹ *Yachid* – Singular connotes an aspect of aloneness and absolute singularity of existence. In contrast, as mentioned previously, *Echad* – One, connotes a unity of parts to form a single whole. This level of existence, the very Essence of the Light of the Unlimited One, is the level called *Yachid* – Singular. That is, only *HaShem* exists, as a simple singularity, and there is nothing besides Him.

kindness of the Essence is completely unlimited, and [just as] there is no limit to His wisdom, likewise, the attribute of “ruling over” (*Malchut*) which is included in the Essence of the Light of the Unlimited One, is unlimited. Moreover, in the concealed Essence it [too] includes ten [*sefirot*]. These are the desire, pleasure, wisdom and emotions of the quality of Kingship – *Malchut*.

However, the matter of, “I shall rule,” that arose in His simple desire and thought, represents [the essential *Heyulie* desire for kingship] as it comes out of the concealment of the *Heyulie*,⁴⁵² to be revealed in a particular thing; [namely,] the entire chaining down of the worlds.⁴⁵³

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

Lower than this [level] is the aspect of the Light of the Unlimited One that radiates and spreads forth.⁴⁵⁴ However, this is all still in the aspect of His Essence, before the *Tzimtzum*.⁴⁵⁵

⁴⁵² That is, this is lower than the above-mentioned level of *Yachid*, which only includes within it the *Heyulie* ability for this revelation etc.

⁴⁵³ That is, the entire chaining down of the worlds (*Seder Hishtalshelut*) is like a single line of action or revelation. As in the aforementioned example of movement, it is like a single line of movement and revelation from the concealed *Heyulie* power of movement.

⁴⁵⁴ That is, there is a spreading forth and revelation from these, “ten concealed *Heyulie sefirot*,” of the Essence of the Light of the Unlimited One.

⁴⁵⁵ In other words, this “light” and revelation is not outside of Himself. Rather, it is a revelation to Himself, of what will be revealed after the

This [level] is called, “*Achdut HaPshuta* – The Simple Oneness [or Unity].” Here it is possible [to speak of the] “inclusion” and “unification” of the ten *sefirot*, [however,] they too are called⁴⁵⁶ “ten *sefirot* without ‘whatness,’”⁴⁵⁷ because nonetheless, they still are beyond the aspect of preparing to influence below, in [actual] revelation. However, it is ready to come out of the *Heyulie* state [into revelation] in a particular matter. For example, in the aforementioned analogy of the *Heyulie* desire for kindness, [this is] when it comes to the realm of will and desire [to be expressed in actuality] in the chaining down of a line [of action]. Although, even within Himself, this has not yet come out into complete revelation, nonetheless, here the aspects of “unity” and “inclusion” are applicable. However, it is called a “Simple Unity” because it is still within the light of the Essence, which is of the ultimate simplicity.

For example, in the [Heyulie] desire for kindness there are the aspects of division of intellect and emotions etc., even before it comes into any [actual] revelation whatsoever. [It is] because of [these concealed qualities] that it arose in His [revealed] desire and wisdom to bestow goodness, as was previously explained in regard to the second level in the soul of man.⁴⁵⁸

Tzimtzum. This means that it is the revelation of what will be revealed, however, it is **before** any actual revelation to a recipient.

⁴⁵⁶ See Sefer Yetzirah Chapter 1, Mishnah 2 – *Blimah*-בלימה

⁴⁵⁷ That is, they are still totally beyond description. This is because, until the first *Tzimtzum*, the essence of *HaShem* is totally revealed and, therefore, their existence is not at all separate from Him. Therefore, because His Essence is beyond description, the revelation of His Essence is also beyond description. As mentioned above, these *sefirot* still precede any actual revelation. Furthermore, as will now be explained, this revelation still precedes the aspect of the aforementioned “estimation.”

⁴⁵⁸ That is, if the particulars did not exist in this concealed *Heyulie* desire of the essence, which is the source, then where did these particulars come from when they are revealed? We must therefore say that they certainly are included there, only that they are concealed in the *Heyulie* of the desire for kindness of the essence.

Now, the third [level] is when from the aspect of this desire for kindness, it already arose in the desire and intellect etc. An entire estimation is ready in “letters,”⁴⁵⁹ which He estimates within Himself of how the influence will actually be drawn outside of His Essence. For example, in the analogy of the power of movement, [this is when he] prepares how to move.⁴⁶⁰ [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 Essence of the Light of the Unlimited One, 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 the world of *Asiyah*.⁴⁶¹ 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

⁴⁵⁹ As previously mentioned, and as will later be explained at great length, “letters” refers to a definition or “containment” of something. Here, these particular “letters” refer to the “letters” of the simple essential desire that arose in the Essence. That is, this is an actual estimation, in potential, of everything that will be revealed after the *Tzimtzum*, as an actual revelation of the entire chaining down of the “line” of influence to the recipient. The Rebbe will now compare this to the aforementioned allegory of movement. The previous level to this is called “*Ratzon HaPashut* – The Simple Desire,” which does not yet have any definite form of how it will come to be expressed. In contrast, this level is called “*Ratzon HaMuchlat* – The Determined Desire.” That is, He has already determined, estimated and prepared within Himself how the influence will be expressed.

⁴⁶⁰ For example, when one reaches for something, like a glass of water, he estimates the entire line of action within himself, (how much energy to apply, in which direction to move etc.) **before** he makes any actual movement at all.

⁴⁶¹ The world of Actualization.

influence. [All] this is still prior to the first *Tzimtzum*, which is called the “Void” or “Empty Place,”⁴⁶² as mentioned previously. This will suffice for those of understanding.

Now, the fourth level⁴⁶³ is how after the *Tzimtzum* (withdrawal), there remained an aspect of an impression (*Reshimu*), from which the line [of limited revelation] was drawn. This is generally [called] the “Lower Purity,” which is the general encompassing [light] for the entire chaining down of the line.⁴⁶⁴ [The line] comes as an aspect of influence lower than the Essence, as in the analogy of the life force that spreads forth in revelation, to enliven [the body]. It is also similar to the power of movement that spreads forth to actually move [the body], in a revealed way. [Here], there is a change from spiritual existence to physical existence, as previously mentioned. This is [also] similar to the physical growth [of a plant, which comes] from the spiritual [power] of growth. Likewise, this is the difference between the light that follows *Tzimtzum* compared to the Essential Light that precedes *Tzimtzum*.⁴⁶⁵

⁴⁶² The first *Tzimtzum* is called the *Challal* – Void, and *Makom Panooy* – Empty Space.

⁴⁶³ The Rebbe has now completed explaining the three levels in the Upper Purity before the *Tzimtzum*. He will now begin to explain the following levels in the chaining down, which is the *Tzimtzum* itself, and the *Reshimu* – Impression that remains etc. Analogies and broader explanations will be given in the following chapters.

⁴⁶⁴ In other words, this desire encompasses the entire chaining down of the line of revelation, equally. Were this desire to be removed, the entire chaining down would cease to be. One’s desire encompasses all of one’s actions, and is the cause and source of them all. This concept will be explained further in chapters 17 and 18.

⁴⁶⁵ In the analogy of movement there is an absolute difference between the light of the Infinite ability to move and an actual single line of movement. This is likewise the difference between the Light of the Unlimited One that precedes the *Tzimtzum*, in comparison to the single ray of limited revelation that follows *Tzimtzum*. This is to say that the entire chaining down of the worlds is comparable to a single line of action, and is literally like nothing in comparison the Essential *Heyulie* ability of the Essence of the Light of the Unlimited One Himself, blessed is He.

Because of this [infinite difference], the matter of *Tzimtzum* was necessary. It was specifically so that there could be a [limited] ray and line of light,⁴⁶⁶ the purpose of which is to be the source of the worlds of *ABY" A*,⁴⁶⁷ as known.

Nevertheless,⁴⁶⁸ all the particular specifics of the ten *sefirot* of *ABY" A* were originally included in the Essence of the Light of the Unlimited One, 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,⁴⁶⁹ 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.⁴⁷⁰ (The matter of

⁴⁶⁶ For example, in order for a person to bring out a single, limited line of movement from his essential, unlimited ability for movement, he must restrain himself to a single line of movement. This can be seen by a situation in which a person is attacked (God forbid) by a wild animal. Because he is frightened suddenly, he freezes and is incapable of moving. This is because his desire is to run in **all** directions at once. However, because at this point, he is not in control of his senses, he cannot focus and restrain himself to any single line of movement. He, therefore, cannot move at all (because of the limitations of his body, which force him to take a single action.) This may also be observed in people who stutter. It comes about because of a difficulty in deciding upon a single line of speech. Likewise, above, in order for there to be a **limited** line of revelation, it is necessary for there to be this aspect of *Tzimtzum* – restraint.

⁴⁶⁷ This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

⁴⁶⁸ This means to say; although there is such an awesome difference between the light which precedes *Tzimtzum* and that which follows it...

⁴⁶⁹ In other words, by means of *Tzimtzum* there is a change from infinite revelation to a finite band of revelation, as in the aforementioned analogy of the power of movement and an actual line of movement.

⁴⁷⁰ If these particulars were not included in the original estimation for the line of revelation and higher, then it would be impossible for them to be revealed from there. Rather, it is through the restraint of the whole of the

the *Tzimtzum* and the Impression – *Reshimu* which remained, will be explained in the next chapter.)

(This,⁴⁷¹ then, is the general explanation for that which is written,⁴⁷² “Blessed is He who spoke and the world came into being.” The explanation is that “He spoke”⁴⁷³ in concealment, in His simple desire in *Malchut* of *Ein Sof* (The Unlimited One), as it still is included within the aforementioned essential [*Heyulie*] desire for kindness. Afterwards, “[and the world] came into being,” [refers to] the revelation of light which spreads forth for a specific matter to chain down, to become the source of all the worlds. The explanation of, “the world came to be,” is [that it came to be] specifically from that which He estimated within Himself in potential etc. For, this is the source for what comes into existence afterwards, that is, the general world that 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*.⁴⁷⁴ In other words, this is the aspect of [*Kadmon*, which is] the estimation within Himself in potential. This is as stated,⁴⁷⁵ “He declares the end from the beginning,” that is, from the “beginning” of the *Kav*-

power of movement that revelation of a specific limited movement is possible.

⁴⁷¹ This parenthesis may be skipped by the beginner, since many of the concepts mentioned in it will only be explained later in the book.)

⁴⁷² See the beginning of the daily prayers, “*Baruch She’amar*.”

⁴⁷³ In Kabbalah, the Hebrew word “*Amar* - Said” refers to one’s thoughts to himself, whereas “*Dibur* – Speech” refers to actual speech, as will later be explained.

⁴⁷⁴ The usage of the third person “He” indicates that the one spoken of is not present. Rather, He is concealed. This refers to the estimation, in potential, for the entire creation, as it is before any creation is revealed. In contrast, the usage of “You” indicates the Godliness that is immediate and vested within Creation.

⁴⁷⁵ Isaiah 46:10

Line, to its end. The verse then continues, “*Umikedem Asber Lo Na’aseb* – And from before,⁴⁷⁶ [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,⁴⁷⁷ “*Yemei Kedem* – The days before.” 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*⁴⁷⁸ (Primordial Man) etc. [The prayer continues,] “Blessed is He who decrees and fulfills” – in the beginning. This refers to the aspect of the *Kav HaMidah* (The Measuring Line), that precedes *Adam Kadmon*. This is the aspect of the *Tzimtzum*⁴⁷⁹ of the *Reshimu* (Impression), from which the *Kav*-line is drawn, as known, and as will soon be explained with the help of *HaShem*.)

⁴⁷⁶ The Hebrew word used here is *Kedem*, which refers to the aspect of *Kadmon*-Primordial.

⁴⁷⁷ Micha 7:20

⁴⁷⁸ This includes the entirety of creation, from beginning to end, as will be explained later.

⁴⁷⁹ 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

We⁴⁸⁰ must now understand the explanation of the aforementioned concept of the first *Tzimtzum*, and the aspect of the *Reshimu* (Impression) that remained. Although it is known to those who are familiar [with these concepts], nonetheless, there are many particular details in it. One must delve very deeply into this [matter], for it is pivotal to true union with the Essence of the Light of the Unlimited One. [That is, the understanding of this is pivotal to the realization of] how everything, even the entirety of the chaining down of the *Kav*, is literally as nothing before Him. [This should be contemplated] to the point that a person is capable of focusing his desire, with self-sacrifice, upon the Essence of the Light of the Unlimited One alone.⁴⁸¹ This is as stated,⁴⁸² “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 Unlimited One before the *Tzimtzum*. That is, “He is exalted” even “over the days of the world” of *Adam Kadmon*, which are called, “the preceding days,” as previously mentioned. This is [also] the explanation of the verse, “The heavens, and the heavens of the heavens, cannot contain You.”⁴⁸³ “The heavens” refers to the aspect of the general encompassing [light] that follows the *Tzimtzum*. “The heavens of the heavens” refers to [the Light of the Unlimited One] 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.”⁴⁸⁴ This will suffice for those of understanding.

⁴⁸⁰ This first paragraph serves as an introduction to the next several chapters.

⁴⁸¹ In other words, when a person contemplates and truly realizes that everything in existence is literally nothing, whereas *HaShem* alone is the only true something, he loses all interest and value in limited created entities, and only desires *HaShem*.

⁴⁸² Nechemia 9:6

⁴⁸³ Kings I, 8:27

⁴⁸⁴ That is, no limited entity can possibly contain the essence of *HaShem*, not even in an indirect manner, such as being a “vessel for a

This [concept⁴⁸⁵] 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.”⁴⁸⁶ “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 [light].⁴⁸⁷

Now, as known to those who have done the analysis, there are various different analogies and ways to explain the matter of the *Tzimtzum*, which is called “the empty place.” [However,] they

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

⁴⁸⁵ That is, the concept of a person realizing the nothingness of all of Creation, and focusing on the Essence of *HaShem* with singular desire and self-sacrifice.

⁴⁸⁶ Psalms 73:25

⁴⁸⁷ After having addressed the fact that the comprehension of the matter of *Tzimtzum* is pivotal to the realization of *HaShem*’s True Reality and the arousal of desire towards the Essence of *HaShem* alone, the Rebbe will now begin to actually explain the concept of *Tzimtzum* itself.

all arrive at one general point; that in order for the Light of the Unlimited One to be expressed in a limited way, in the aspect of a line⁴⁸⁸, it was necessary for Him to restrain His essential light, so that it would remain concealed in His Essence. [This is necessary, so that] not all of it would shine forth, but only an infinitesimal amount. This is in order that the light could afterwards be drawn down [into revelation] in [a way of] a qualitative leap of [diminished] value.⁴⁸⁹

This is analogous to the brilliance of a deep and broad concept [as it exists in the] essence of the teacher. In order for him to draw [this concept] to the student, who is not [intellectually] comparable to him, the teacher must conceal the entire depth of his comprehension within himself, so that all that is left is but an aspect of an impression, which is like a single point from all the depth and breadth. This is not to say that [his understanding] was completely withdrawn and concealed. Rather, it is like one who relates a teaching in a brief way. He has the entire depth and breadth of the logical arguments in his intellect, only that during the time that he states his ruling briefly, they are temporarily included and concealed in his essence. However, as soon as he is questioned [about it] he can expand on the subject. Only that in order for the student to understand, through this short [ruling], he conceals [the depth and breadth of it] within himself temporarily, as explained elsewhere at length.⁴⁹⁰

⁴⁸⁸ In other words, in order for there to be a revelation of a single limited line of revelation, it was necessary to bring about the matter *Tzimtzum*. That is, there must be a restraint of the infinite revelation, in order to bring about finite revelation. This was explained in the previous chapter through the allegory of one who is attacked by a wild animal (God forbid), and will now be explained further.

⁴⁸⁹ That is, in order for there to be a revelation of the finite and limited, it is necessary for there to be a withdrawal of the revelation of the Infinite and Unlimited.

⁴⁹⁰ See Likutei Torah, Vayikra (in the additions) p.52, c.3 and on. Also see Ma'amarei Admor Ha'Emtza'I, Vayikra, book 2, page 921 and on.

Now, the impression, which remained like a point, is not a complete and true *Tzimtzum* (withdrawal). [A true and complete *Tzimtzum*] would be like one who completely withdraws [revelation] and completely conceals, [in which case] the student lacks all [revelation]. Rather, [the explanation of] the matter is that included in this short [ruling] is the entire length. Not a single thing missing, not even half a thing. This is similar to how the short rulings of the *Mishnah* 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.⁴⁹¹

The second type of analogy, which is the life of the soul [as it is invested] in the body, also brings out the same point as above. This is that in order for there to be a change from the essential spiritual life of the soul, to a [physical] life of flesh, it is necessary for there to be an initial concealment and contraction of the light of the soul. This is because there is no comparison between them. Nonetheless, the soul is affected by the occurrences of the body. Therefore, even the light of the physical life [force] is connected and bound with the spiritual light of the essence. This is similar to [how the aforementioned] physical growth is bound to the spiritual power of growth. However, when one's [physical] limb becomes severed [God 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]

⁴⁹¹ See Likutei Torah, Vayikra (in the additions) p.53, c.3. Also see Sefer HaMa'amarim 5647 p.48

knowledge that is concealed, [encompasses the brief teaching] etc. (All 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], that rests upon him in a concealed [fashion].⁴⁹²

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 blueprint⁴⁹³ 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,⁴⁹⁴ “Make signs for yourself.” This is a much greater concealment than the [aforementioned allegory of one who] teaches the summary of the law, which includes the entire [logic] within it. [For, in that example] there is at least some relationship between the short summary and the lengthy [explanations].

⁴⁹² This means that in order for there to be a particular flash of insight into a particular field of knowledge, it is necessary for there to be a *Tzimtzum* in his essential power of conceptualization (*Koach HaMaskil*).

⁴⁹³ The Hebrew word for “Impression” is “*Reshimu*” and shares the same root as, “Blueprint – *Roshem*.”

⁴⁹⁴ Jeremiah 31:20

There is another analogy for this *Reshimu* – Impression, which implies an even greater *Tzimtzum* – Restraint and concealment. It is like a person who throws a stone. The power that propels it is separate from the essence [of the thrower]. Nonetheless, the entire power of movement is invested within [the stone] in a concealed fashion. However, there is a great distance of separation from the essential power [of movement] which is in the hand. In contrast, this is not the case with the power of movement itself, when he physically moves himself.⁴⁹⁵ [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 one hints with his hand to a very deep concept or idea. The physical movement is totally separate from the spiritual thought, but nonetheless, the concept is understood through [the movement].⁴⁹⁶ An even greater concealment is how the light of

⁴⁹⁵ That is, when a person moves his own hand, or if he moves an object in his hand, the aforementioned distance and separateness is absent. In other words, it is directly observable that it he, himself, who is moving the object. However, in the case of a thrown object, such as a rock, it is not necessarily observable who originally propelled it. Nonetheless, although it is not readily observable, it had to be thrown by someone, being that a rock cannot move of its own accord. Furthermore, should the rock inflict some kind of damage, the thrower of the rock, whose power of movement was invested in it, is held accountable and not the rock. That is, the one who threw it is responsible, although to someone who did not witness the original throw, it appears that the rock is propelled independently of a thrower.

⁴⁹⁶ This is like the V for victory. This gesture is very meaningful to all who understand its symbolism, especially during times of adversity, but by itself, it is nothing more than two fingers held up in the form of a V. It has no real co-relation to the concept being conveyed. Nonetheless, when this gesture was popularized by Sir Winston Churchill during the Second World War, it became a source of great hope and encouragement to millions of people throughout the world. This is similar to an analogy of someone who

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 the above bring out the same point, as mentioned above. This is that the aspect of the essence remains concealed and included within this impression and point. This will suffice for those of understanding.

ties a string around his finger as a reminder of something. This little string might bring to mind very deep and profound concepts, but only to one who knows its meaning. The string itself is not at all related to the concepts, for after all, it is only a string.

Chapter Thirteen

Now, from all that was said before, we can understand the analogue, as it is above [in Godliness]. 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 previously mentioned.

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

If so, according to this, even after the entire chaining down of the worlds of *ABY”A*⁴⁹⁷ that occupy this, “empty place,” the aspect of the concealed light of the essence encompasses and surrounds the entire chaining down of the *Kav*.⁴⁹⁸ Furthermore, just as before the *Tzimtzum*, the light of the Essence filled this entire void and empty space, as stated in *Etz Chayim*, so too, after *Tzimtzum*, the light of the Essence is present, as it is, in an unlimited aspect, literally,⁴⁹⁹ except that it is not revealed below,

⁴⁹⁷ This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

⁴⁹⁸ This refers to the line of limited revelation, as will soon be explained.

⁴⁹⁹ In other words, just as before the *Tzimtzum* the Light of the Unlimited One filled the entire “void” and “empty” place, so too it fills the “void” and “empty” place after *Tzimtzum*. The change is only in respect to the recipients. This is like the aforementioned allegory of the teacher. Even when the teacher is teaching in a short and summarized manner, nonetheless, the entire length, breadth and depth of his knowledge is not concealed from himself, but only concealed to the students, who are the recipients. Likewise above, the Light of the Unlimited One is only concealed from us, the recipients, but to *HaShem* it is fully revealed, just as before the *Tzimtzum*. However, there is a difference between the analogy and the analogue. With regard to a human teacher who is limited, there is a certain change in him,

relative to the influence [that 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].⁵⁰⁰

However, the verse,⁵⁰¹ “He sets darkness as his hiding place,” and the statement of the Sages,⁵⁰² “At first there was darkness [and then light returned],” is only speaking in regard to [Creation] below. This is because [Creation] is drawn only from the aspect of the *Reshimu* (Impression) that remained after the aforementioned concealment.⁵⁰³ This then is the meaning of,⁵⁰⁴ “You are holy, and Your name,” that is, the essential light, “is Holy” and removed

due to the fact that he can only think one thing at a time. In other words, when he is teaching with brevity, his mind must be focused on the short teachings and not on the entire length and breadth of his knowledge. Therefore, there is a certain change in the teacher, from totally revealed to somewhat concealed. That is, there is a certain amount of concealment to himself as well. So even though his knowledge was not actually removed, it did change from a revealed state to a concealed state. However, this is not the case in the analogue, that is, in *HaShem*, who is infinite and utterly unlimited. Because He is not limited as man is, there is no concealment in relation to Him at all. It is only in relation to us, the recipients, that there is concealment. To *HaShem*, there is no concealment whatsoever. Just as the light of His Essence filled the entire “empty space” before the *Tzimtzum*, so too, it fills the entire “empty space” after *Tzimtzum*.

⁵⁰⁰ See previous footnote for the difference between the allegory and the analogue.

⁵⁰¹ Psalms 18:12

⁵⁰² See (Rashi) Tractate Shabbat 77b.

⁵⁰³ That is, the recipients and all of Creation, only receive from the impression which remains **after** the *Tzimtzum*. Therefore, in relation to created entities, the Light of the Unlimited One is concealed. However, in regard to the essence of *HaShem* that precedes the *Tzimtzum*, there is no concealment whatsoever. Therefore, this verse and the statement of the Sages, do not speak in reference to the Essence of *HaShem*, but instead, they speak only from the angle of created entities. However, in regard to the Essence of *HaShem*, that precedes the *Tzimtzum*, it states, “I HaShem have not changed.”

⁵⁰⁴ See the Amidah prayer.

[from Creation].⁵⁰⁵ Similarly, [it states],⁵⁰⁶ “You are He before [the creation of the world, and You are He after the creation of the world],”⁵⁰⁷ and as stated, “I HaShem have not changed.”⁵⁰⁸ This is because, that which He afterwards “reveals deep things out of [the] darkness”⁵⁰⁹ and concealment, through the radiance of the *Kav*,⁵¹⁰ specifically [comes] from the same Essential Light that

⁵⁰⁵ In other words, it is completely concealed from the perspective of the recipients.

⁵⁰⁶ See the morning prayers.

⁵⁰⁷ This statement clearly indicates the fact that the Essential Self of *HaShem* and His Essential Light, remain totally unaffected by the creation of the worlds. As explained above, the changes are only from the perspective of the recipients.

⁵⁰⁸ This verse once again indicates that the Essential Self of *HaShem* and His Essential Unlimited Light are unaffected by creation.

⁵⁰⁹ Job 12:22. The “darkness” refers to the *Tzimtzum* – Withdrawal (of revelation to the recipients) and the *Reshimu* – Impression. The “revelation” is the revelation of the *Kav* – the Line of the entire chaining down of the worlds (which will soon be explained).

⁵¹⁰ This refers to the line of revelation that follows the *Tzimtzum*, including the entire chaining down (*Hishtalshelut*).

precedes the *Tzimtzum*.⁵¹¹ This is the meaning of, “You are He,” as known.⁵¹²

However, the Essential Light is not considered to be encompassing the chaining down [of the worlds] that occupies the “empty place,” as an encompassing [light encompasses] an inner [light], such as the general encompassing [light] of the *Kav* that 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 to be]

⁵¹¹ In other words, the existence of the all of Creation does not pose a contradiction to *HaShem*'s absolute unity and perfection, for it is not something new which was not included there. This is because, what follows the *Tzimtzum* in revelation, comes from the same essential light that preceded the *Tzimtzum*. For example, when a teacher desires to teach a student, whose comprehension is not equal to his own, he must make a *Tzimtzum*. That is, he must first gather the entire length and breadth of his understanding of the subject in his mind, arriving at the essential point that he desires to give over. This is a *Tzimtzum*, and the point that remains is a *Reshimu*. When he then begins to explain the teachings according to the capacity of the student, he is, in truth, drawing from the essential light of his intellect before his *Tzimtzum*. However, now, it is drawn out in a limited fashion according to the capacity of the student. Nonetheless, in the mind of the teacher there was no diminishment whatsoever, and it is literally the same essential light as before the *Tzimtzum*. The explanations that he draws out from there, were included there all along in a *Heyulie* fashion. The limitation and lack of revelation or awareness is only in relation to the recipient, who receives and perceives only the short explanations. Also see prior notes.

⁵¹² The word “You” is spoken in the second person and indicates that the person being spoken about is present. It therefore is used to refer to the revelation of *HaShem* after *Tzimtzum*, in that which is presently revealed. In contrast, the term “He” is spoken in the third person and indicates that the person spoken about is not present. This is used to refer to the Essential Self of *HaShem* and the Light of the Unlimited One, as it precedes the *Tzimtzum*, which is not presently revealed. However, the meaning of the statement, “You are He,” is that even after *Tzimtzum*, there still is only one existence. In other words, the “You” that is revealed after *Tzimtzum* is the same as the “He” that precedes the *Tzimtzum*, for there is nothing outside of *HaShem*.

an aspect of “encompassing [light].”⁵¹³ Rather, it is the light of the Essence, which is the aspect of *HaShem*’s revelation, as He essentially is.⁵¹⁴ For this reason we say,⁵¹⁵ “He endures and His name endures.”⁵¹⁶

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.⁵¹⁷ Moreover, [after *Tzimtzum*] this

⁵¹³ This is to say that the light of the Essence cannot be considered to be an “encompassing” light, that “encompasses” and “surrounds” something internal (or external) to it. For, the reality of the light of *HaShem*’s Essence is the reality of *HaShem* Himself, that is, His absolutely singular Being (as previously explained in ch.10-11). So, although it encompasses all of Creation, it does not encompass it like a, “*MakifL’Pnimi* – An encompassing light that encompasses an inner light.”

⁵¹⁴ This is to say that it is the revelation of the absolute singularity of *HaShem*, as He is in His Essence. As explained in the previous footnote, this negates the concept of, “*MakifL’Pnimi*,” something which encompasses something internal (like one circle within another). Rather, there is only one single existence.

⁵¹⁵ See morning prayers, *Emet VeYatziv*...

⁵¹⁶ This statement again indicates that He and “His Name” – The Essential Light – remain completely unaffected by Creation. For example, when a person makes a movement, this does not diminish his essential power of movement in any way, nor does it affect any change there, whatsoever. Furthermore, as explained previously, the essential power of movement cannot be called “movement” at all, since firstly, it is not separate from the essential self, and secondly, it is not at all in the category of “movement.” Nonetheless, we must still say that the movement came from there, for otherwise, where did it come from?

⁵¹⁷ The Hebrew word “*Baruch* – Blessed” also means to draw down, as in, “*Hamavrich Et HaGefen* – to draw down the vine.” Therefore, the statement, “He is blessed and His name is blessed” indicates that *HaShem*, blessed is He and blessed is His Name, does indeed lower Himself into Creation. This seems to contradict what we stated above, that “He is holy and His name is holy” and removed from Creation. However, the Rebbe here explains that the revelation within Creation is only drawn from the aforementioned “letters” that were “engraved” in the “upper purity.” In other words, this is not a revelation of the **Essence** of *HaShem* to the

[impression] too, remains in a way of slight concealment and withdrawal. In other words, it is only according to what is necessary for the chaining down (*Hishtalshehut*) that follows this *Tzimtzum*.⁵¹⁸ 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,⁵¹⁹ 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,⁵²⁰ so

recipients, but rather, they only receive what He estimated within Himself in potential. That is, the influence is limited to what is necessary for the chaining down of the worlds, and not according to *HaShem*'s unlimited ability to create.

⁵¹⁸ To understand this, let us return to the analogy of the teacher and student. When the teacher proceeds to teach the student, the first thing he must do is withdraw the entire length and breadth of his knowledge, leaving only the point that he desires to convey to the student. Now, even this point does not remain in his mind according to his own capability and understanding of it, but rather, it is specifically according to what is necessary for the student. However, this in no way detracts from the essential understanding of the teacher, and is only a concealment relative to the recipients. Likewise above, although the impression includes the entire Light of the Unlimited One, it is in a state of concealment to the recipients. All that is revealed is an impression of the "letters" of estimation within the Essence, of that which is necessary for the chaining down of the worlds. However, this does not at all cause change or detract from the Essence or the Light of the Essence itself, as in the analogy above. It is from this impression that the line of limited revelation is drawn forth to create the worlds (as will soon be explained).

⁵¹⁹ That is, there is no change in the essence of the soul and its essential light.

⁵²⁰ For example, although a blind person may be physically lacking the faculty of sight, his soul is not lacking in this. This is evident from the fact that he can father a child who does possess the faculty of sight.

too, there is no change in the essential light of *HaShem*, 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,⁵²¹ nonetheless, according to this analogy⁵²² 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] that comes from the [spiritual] power of movement (*Koach HaTnoo'ab*),⁵²³ or [similarly], according to the aforementioned analogy of the insight (*Chochmah*) that comes from the power to conceptualize (*Koach HaMaskil*).⁵²⁴ All these

⁵²¹ This is to say that the limited ray of revelation which follows *Tzimtzum*, is bound and connected to its source, which is the Light of the Unlimited One before the *Tzimtzum*. It is like a finite revelation of a particular, from an infinite *Heyulie* power. The essential *Heyulie* power is unaffected and undiminished by particular revelation. So, although the particular revelation is totally bound to the *Heyulie*-ability, which is its source, it does not affect it in any way whatsoever. This may be understood from the above example of a blind person who fathers a seeing child.

⁵²² Referring to the analogy of the life of the spiritual soul as it is vested in the physical body.

⁵²³ In other words, when one draws out a limited physical movement from his spiritual and essential *Heyulie* ability of movement, the limited physical movement is completely bound to the essential *Heyulie* ability of movement. Furthermore, it is exactly according to his estimation for the entire act, which he made within himself before he actually moved. Nonetheless, there is no change or diminishment whatsoever in his essential *Heyulie* ability of movement itself, and there is no change in his essence. Likewise above, the entire chaining down of the worlds is like a single line of movement, and is according to the “letters” of the estimation that *HaShem* made within Himself, so to speak. Nonetheless, this limited revelation in no way affects or causes any change in His Essential Self or in His Essential Light, and does not diminish it in any way whatsoever.

⁵²⁴ When one has a flash of insight into a particular subject from his essential *Heyulie* ability to conceptualize concepts, although this particular flash of insight is bound to this power of the intellect, it in no way affects it

[analogies] arrive at the same point,⁵²⁵ as explained before at length. This will suffice for those of understanding.⁵²⁶

Now, it was explained above that the aspect of the Impression (*Reshimu*) is like a summary that includes the entire length within it. From this it is understood that above, [in Godliness], this is the “Power to Limit” (*Koach HaHagbalah*) which exists in the Light of the Unlimited One, which is essentially unlimited⁵²⁷. 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 Light of the Unlimited One is included in a limited fashion, similar to the analogy of the brief summary that includes the whole [concept] within it. This is possible because *HaShem*, blessed be He, is all powerful, and

or causes any change in it. Rather, it is like a specific movement from the spiritual power of movement, and the other examples given above. The analogue is understood, that the *Tzimtzum* does not affect any changes in the essence of the Light of the Unlimited One whatsoever.

⁵²⁵ That is, the *Tzimtzum* only conceals from the angle of the recipient, but causes no actual change in the Essential Self of *HaShem*, or in His Essential Light. Therefore, just as prior to Creation He was one and alone, so too, from His angle, after creation He is still one and alone. Furthermore, just as His Essential Light radiated before *Tzimtzum*, it likewise radiates without any change at all, after *Tzimtzum*. The purpose of man is to truly grasp this, as mentioned previously.

⁵²⁶ Now that the Rebbe has given the explanations of the analogies of the previous chapter concerning the *Tzimtzum*, he will continue with the explanations of the analogies for the matter of the *Reshimu* – impression that remained.

⁵²⁷ It is explained here and elsewhere that *HaShem*, who is truly unlimited, having no limitations whatsoever, also possesses the power and ability to limit and reveal Himself in a limited fashion. Furthermore, this itself gives greater insight into *HaShem*'s omnipotence. That is, He is not limited to the “unlimited.” Rather, to Him the infinite and the finite are equal, literally, and He is beyond both. However, it is specifically the expression of His Self in a limited fashion, that informs us of this, and sheds light upon the greatness of *HaShem*'s omnipotence, in that He is all powerful and can do anything, literally!

[therefore] also includes the power to limit (*Koach HaMagbil*). [He can therefore] limit and include the entire Essential Light in a single impression, as explained elsewhere at length.

However, actually, [the above] is not an accurate analogy for the aspect of the Impression (*Reshimu*) that remained in the aforementioned “void” and “empty place.” This is because this [impression] indicates that everything was withdrawn from there. [It does not indicate] that some light remained, albeit, in a brief and limited fashion.⁵²⁸ 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.⁵²⁹ 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 *HaShem*], it states,⁵³⁰ “The remembrance

⁵²⁸ The analogy above for an, “Impression,” which is like the brief teachings of the Mishnah that contain the entire length and breadth of the logical debates of the Talmud, is not a good analogy for the concept of *Reshimu* – Impression. This is because although the Mishnah is like a summary that includes the entire length, there is, nonetheless, some light in the teachings of the Mishnah itself. In other words, the Mishnah is not a total concealment, but actually retains some light in a revealed way. However, the *Reshimu* – Impression indicates a complete withdrawal of all light and revelation, so that only an “impression” remains. As explained in the previous chapter, this is better understood through other analogies, such as the analogy of a blueprint, or of a person who makes a “sign” or “mnemonic” for a certain concept etc. In these examples (which will shortly be explained) there actually is a complete concealment of the entire light. Nonetheless, it is all included there in a concealed way.

⁵²⁹ In this analogy, there is no actual “light” or “building” in the blueprint. One cannot live in a blueprint. Nonetheless, to a person who knows how to read it, and certainly to the one who drafted it, the entire length and breadth of the building, down to the finest detail, is known.

⁵³⁰ Psalms 145:7

of Your kindness” and the like, [in reference to] the essential [kindness of *HaShem*].⁵³¹

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*,⁵³² “It is as if it was thrown” etc. This is because the aspect of the *Reshimu* – Impression remains separate and distant from the essential light.⁵³³ 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 Unlimited One. This is similar to the

⁵³¹ As will later be explained, the Light of the Unlimited One is compared to the attribute of Kindness - *Chessed*, the nature of which is to spread forth in revelation. (This is in contrast the aspect of *Tzimtzum*, which represents the attribute of Might – *Gevurah*, and restraint.) This verse, therefore, indicates that only a “remembrance” of this “kindness” (the Light of the Unlimited One) remained after the *Tzimtzum*. This is an even better analogy for the aspect of the *Reshimu* – Impression, that indicates a complete concealment of the Essential Light of *HaShem*, with only an “impression” or “remembrance” of the “kindness” remaining.

⁵³² *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.

⁵³³ In other words, a stone that is thrown is separate from the thrower of the stone, but nonetheless, contains the strength of the thrower within it, and even more than this, it contains his very essence. This is so much so, that he himself is directly responsible for any damage incurred by the stone. Similarly, from the angle of the recipients, the physical universe appears to have been “thrown” and separate from its “thrower.” That is, from the angle of the recipients, this type of *Reshimu* – Impression leaves room for the recipients to perceive themselves as separate entities from the “thrower,” since they do not see their source. (However, even with this type of *Reshimu* – Impression, it is certainly perceivable that there is a “thrower,” and that the universe did not bring itself into being out of nothing. However, one may erroneously think that the universe exists on its own, like the stone that is separate from the “thrower.”) Nonetheless, this is only from the perspective of the recipients. In truth, the universe does not exist outside of *HaShem*, and all “apparent” changes are only in the perception of the recipients, rather than the influencer. This was previously explained in regard to the *Tzimtzum*.

separate force concealed in a thrown stone. [The force that 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 Godly power of movement that comes about in an aspect of a “throw” from the light and Godly force of the nine external vessels of *Malchut* of *Asiyah*. This [Godly force that propels them] is a “separate force,” and is called the aspect of *Malchut* of *Malchut*, which comes out as separate and distant [from its source]. This is unlike [the force vested in] the fingers when [a person] writes or the power of the hand as it [applies] itself [directly] upon an object. These are [examples of] a revelation of the essential power in [a way of] closeness and is called the aspect of *Malchut*, as explained elsewhere at length.⁵³⁴)

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].⁵³⁵ This is called the aspect of “investment” or “containment” within a separate matter.⁵³⁶ This is, likewise, the case when a person writes, [so that] the intellect and wisdom [are invested in] the movements of his fingers, as mentioned previously. Likewise, above [in Godliness]

⁵³⁴ The contents of this parenthesis will be discussed and explained later at great length, in the explanations of *Malchut* and *Malchut* of *Malchut*. However, for the sake of clarity, it must be pointed out that this perception of “separateness” and “distance” is only from the angle of the recipients, as explained previously.

⁵³⁵ This is like the aforementioned analogy of Sir Winston Churchill’s famous “V” sign for “Victory” etc.

⁵³⁶ This is also similar to the investing of a deep intellectual concept into an allegory. In truth, the allegory itself has nothing to do with the concept, and is merely like a “separate garment” to it. However, if it “fits” properly, one is capable of grasping a deep concept by means of the analogy that, “enclothes” it, so to speak. Therefore, although all the “light” of the concept itself is withdrawn, it is still there, concealed within the “separate garment” of the allegory.

the aspect of the *Reshimu* is like something relatively separate, within which the entire Essential Light is invested in a concealed manner. This will suffice for those of understanding.

Now, through all the above [analogies], we have, at least, understood the general matter of the *Reshimu* – Impression.⁵³⁷ That is, though it comes in an aspect of complete withdrawal, so that all that remains in it is [just] an aspect of total brevity⁵³⁸ and “hinting”⁵³⁹ or [something] like a separate power,⁵⁴⁰ 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

⁵³⁷ In other words, no single one of these allegories is sufficient, in and of itself, to convey the matter of the *Reshimu* – Impression. Nonetheless, each analogy presents a certain facet of it, and through all the analogies together, one may come to understand the matter of the *Reshimu* – Impression. (The use of more than one analogy to convey the various facets of a whole concept, has already been explained in chapter three. Also see Rabbi Hillel Paritcher’s explanations to chapter three.)

⁵³⁸ This is like the allegory of the blueprint, within which the entire length of the construction is included in a short and summarized manner. This analogy brings out the point that, in the *Reshimu* – Impression, the entire Light of the Unlimited One is included, albeit in the way of a “summary” and in a concealed fashion. Nonetheless, it all is there.

⁵³⁹ This is like the allegory of one who makes a mnemonic or hints with his hands at a much deeper intellectual concept. In this allegory, it is as if the deep concept becomes vested within the hint, which itself has no actual relation to the concept. Another similar analogy for this can be drawn from a person who ties a string to his finger to remind him of something. The entire concept is contained within the string, even though the string is a completely separate matter from the concept, so that when he glances at the string, it immediately brings the concept to mind etc. This analogy brings out the point that the *Reshimu* – Impression itself, bears no resemblance to the Light of the Unlimited One Himself, but nonetheless contains it all.

⁵⁴⁰ This is like the allegory of a person who throws a stone or any other object. From this allegory we can see how the *Reshimu* – Impression, and what follows it, can appear to be “separate” from the “thrower.” (However, regarding the actual *Reshimu*, in truth, it only appears to be separate, and only from our angle, but not from *HaShem*’s angle, as explained above).

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).⁵⁴¹ This is like the statement,⁵⁴² “All of creation is not concealed from You.” It says “You,” specifically.⁵⁴³ 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 that 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.”⁵⁴⁴ That is, [He sees] that which is hidden and concealed in the brevity and “hint” of the *Reshimu*.⁵⁴⁵

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 not to forget his [original] reasoning and considerations, due to the lengthiness of the subject, he drafts a blueprint as a reminder. In this way he will not veer from [his original intent] and 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

⁵⁴¹ In other words, every particular that was ever created or ever will be created, in the highest spiritual realms, or in our physical world, was included in this *Reshimu* – Impression. As will soon be explained, it is from this *Reshimu* that the band of limited revelation (*Kav*) is drawn.

⁵⁴² See *Zichronot* blessing of the *Musaf* prayer of *Rosh HaShanah*.

⁵⁴³ In other words, although this *Reshimu* – Impression contains everything in a completely concealed way, the concealment is only in regard to the recipients. For example, when one ties a string to his finger as a reminder, although its meaning is completely concealed to everyone else, to himself it is not concealed at all. Likewise, although to us (the recipients) this *Reshimu* is a total concealment (even though it contains everything), to *HaShem* Himself, there is no concealment at all.

⁵⁴⁴ See tractate *Rosh Hashanah* 18a.

⁵⁴⁵ In other words, He sees everything.

[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*.⁵⁴⁶ [It is the source both] of the aspects of the encompassing [lights] and the inner [lights, of the entire Creation,] from beginning to end.⁵⁴⁷ This is so that everything should be [created exactly] as it arose in His simple desire and wisdom, in the Essence of the Light of the Unlimited One, 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.⁵⁴⁸ [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.⁵⁴⁹

⁵⁴⁶ This is the term for the limited line of revelation that is drawn from the *Reshimu*, as will be explained in the following chapter.

⁵⁴⁷ This will be explained later, in chapter sixteen.

⁵⁴⁸ As mentioned before, the *Reshimu* is like a point that remains after *Tzimtzum*. The reason it is specifically compared to a point is because a point indicates complete withdrawal into itself, as opposed to a line, which indicates downward revelation. As will be explained, although a point and a line are two opposites, concealment and revelation, nonetheless, a line is drawn specifically from a point.

⁵⁴⁹ In other words, the *Reshimu* – Impression is like the letter *Yud* (י) which is a point. The *Kav* – Line of limited revelation is like the *Vav* (ו), whose beginning is a *Yud* (י). The fact that a line is drawn from a point gives insight into how the *Kav* is drawn from the *Reshimu*. Therefore, the *Reshimu* contains two opposites. It conceals everything that is above it, but nonetheless, is the source of everything that is below it.

Through all the above, the general matter of the *Tzimtzum* [which is called] the “empty place,” and the aspects of the *Reshimu* and the *Kav*, may be understood. [It is understood] that this is a self-limitation only in order that everything will be drawn into revelation.⁵⁵⁰

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 Essence of the Light of the Unlimited One, literally, for the above-mentioned reason.⁵⁵¹ This will suffice for those of understanding.

⁵⁵⁰ This is like the aforementioned analogy of the teacher-student relationship. For example, a great teacher who is teaching young children does not teach the subject matter in the way he understands it. Rather, he limits himself, so that he only reveals in a very restricted manner. Nonetheless, his entire purpose in teaching, is not for “constriction” but actually for revelation. Furthermore, ultimately, his desire is not that the students should understand only the “constricted” teaching, but that their grasp should be equal to his own etc. Likewise, the ultimate intent in Creation is specifically for the revelation of Godliness, rather than its concealment. This is true even though it appears that “concealment” is in effect. In the example above, were the great teacher to teach the children according to the way he understands the subject, it would be totally beyond the capacity of the students to receive, and would actually be a total concealment. Likewise, if *HaShem* would have revealed everything at once, it would be absolutely beyond us, and would actually be the ultimate concealment.

⁵⁵¹ This is a reference 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 point⁵⁵² indicates the concealment and withdrawal of everything, so that only a single point remains. Moreover, this point or impression specifically indicates an aspect of the absence of spreading forth below. In other words, the matter [of a point] is the absence of extension and revelation to a length and width. This is like the form of the letter *Yud*⁵⁵³ (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 opposite⁵⁵⁴ 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 [from the *Reshimu*], as mentioned previously.⁵⁵⁵

⁵⁵² As mentioned in the previous chapters, the *Reshimu* – Impression is compared to a point, in which there is a complete withdrawal with no extension or revelation outward. In contrast, the *Kav* is a thin band of limited revelation that is drawn from the *Reshimu*. At first glance, these seem to be opposites. A point represents total withdrawal, whereas a line signifies revelation.

⁵⁵³ The *Reshimu* – Impression is compared to the letter *Yud* (י) which is the shape of a point. In contrast, the *Kav* is compared to the letter *Vav* (ו) whose beginning is a *Yud* (י).

⁵⁵⁴ That is, revelation, which is the opposite of concealment.

⁵⁵⁵ The Rebbe begins by posing a question. How is it that the revelation of the *Kav* can come out of its opposite, which is the total concealment of the *Reshimu*. However, the fact that the *Reshimu* contains the entire Light of the Unlimited One within it in the form of a short, “hinted” summary, resolves the difficulty. On the contrary, it is specifically because of this that

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

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*⁵⁵⁶ 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,⁵⁵⁷ 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

revelation can take place. This is the main point of this paragraph. However, in the next paragraph the Rebbe points out the fact that this *Reshimu* indicates a complete concealment, like a point, which does not extend into revelation, whatsoever. How then, is it possible that a line (*Kav*) of revelation could be drawn from the **complete** concealment of a point (*Reshimu*)?

⁵⁵⁶ A *Heyulie* is a potentiality which is an ability. That is, it does not have to spread forth into revelation, but if the possessor of the ability so desires, he can bring forth his ability. (This was explained earlier in chapters 2, 10 and 11.) Likewise here, as will be explained, a point is a potential for a line (and likewise, a line is a potential for a plane).

⁵⁵⁷ For example, when one observes a flint stone, he does not see fire at all. Nonetheless, this does not mean that the flint lacks the ability to bring out fire. In other words, just because, at the moment, the flint is not bringing out fire, it still has the *Heyulie* ability to do so.

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

It is therefore understood that this absence of spreading forth, cannot be called a true *Tzimtzum*, in and of itself⁵⁵⁸. On the contrary, all [subsequent] revelations and spreading forth [of the line], exist from this essential *Heyulie*.⁵⁵⁹

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.”

⁵⁵⁸ In other words, in a point, the lack of spreading forth alone cannot be called a true and complete *Tzimtzum*. Rather, it is a *Heyulie* that has not yet come into revelation. This is in accordance with the analogies given by the Rebbe in the previous paragraph.

⁵⁵⁹ As mentioned previously, the *Kav* – Line of revelation of the chaining down (of the worlds) is drawn from the point of the *Reshimu*. Just because the “point” of the *Reshimu* has not yet spread forth, we are not forced to say that this is a true and complete *Tzimtzum*. Rather the point of the *Reshimu* is only a *Heyulie*, and just like all *Heyulie* powers, the fact that they are not necessarily spreading forth into revelation does not mean that they are lacking this ability and cannot spread forth. Rather, it is from the essential *Heyulie* itself that all revelation comes. For example, just because one is not moving, we do not say that he lacks the power of movement. He does indeed possess the power of movement, but for the time being his power of movement is completely within its *Heyulie* potential, and is not spreading forth into revelation. Moreover, when he finally does move, it is from this same essential *Heyulie* that was withdrawn into itself, that this movement comes into revelation.

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.⁵⁶⁰

This is analogous to a student who is in the presence of his teacher. As long as he is preoccupied with absorbing [the teachings] and is [focused], similar to a point, with a concentration (*Tzimtzum*) of his whole essence, he cannot “give out” by influencing his fellow [student, with explanations of the teachings]. However, after he has received [the teachings], the opposite is true. [Then,] it is from this very *Tzimtzum*, in which he was [focused in] the aspect of a point, that influence to his fellow [student]⁵⁶¹ spreads forth and is drawn out, as explained elsewhere. From all this we understand that the line that 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

⁵⁶⁰ The example for this will now be given by the Rebbe. It is like a student who is receiving from his teacher. During this time, he must be completely focused, like a point, and cannot be thinking other thoughts or even analyzing the teachings he is receiving. Likewise, during that time, he cannot relate these teachings to fellow student. Rather, his entire being must be completely focused on the teacher. Furthermore, complete focus indicates that his whole being is invested into it. However, it is specifically because of this focus that afterwards, he is capable of relating the teachings to a fellow student. If he was not entirely focused like a point, while he was receiving the teachings, he will not be capable of properly relating them to a fellow student etc.

⁵⁶¹ In other words, it is only because he was completely invested into the subject, like a point, that he is afterwards capable of drawing out explanations to his fellow student. If he was not invested like a point, then he would be incapable of drawing forth influence etc. We see then, that the revelation of the line, that follows the point, comes specifically because of the focus of the point.

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.⁵⁶² 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.⁵⁶³ It is through this that the aspects of “above” and “below,” from influencer to recipient, comes about. This is not the case in regard to the *Heyulie* of a point, in which there is no up or down, beginning, middle, or end, as known.

(This is the [meaning] of the statement in *Etz Chaim*,⁵⁶⁴ that the whole essential [purpose of the] radiance of the *Kav* is solely to bring about the aspects of “up” and “down,”⁵⁶⁵ 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.⁵⁶⁶ Nonetheless, with [the builder’s rod,

⁵⁶² In other words, as soon as there are two points, there is already the existence of a line. This is the case even though the line is very short. This short line already represents an expression from the essential *Heyulie* of a point, and is no longer a point. Nonetheless, this short line is not yet a **specific** revelation to the recipient. Rather, all it does is create the dimensions of “up” and “down,” and makes the relationship of an “Influencer” and a “Recipient” possible. The Rebbe will now begin to explain the aspect of this short line, which is the *Heyulie* for all subsequent revelations, and is called the *Kav HaMidah* – The Measuring Line.

⁵⁶³ This is to say that it is only the first extension of expression from the point of the *Reshimu*.

⁵⁶⁴ See *Etz Chaim*, Drush Igullim V’Yosher, Shaar 1, Anaf 2.

⁵⁶⁵ Clearly, this statement of the *Etz Chaim* refers to this primal aspect of the *Kav* – Line of Revelation, which is known as the *Kav HaMidah* – The Measuring Line.

⁵⁶⁶ 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.

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.⁵⁶⁷

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.⁵⁶⁸

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

⁵⁶⁷ Similarly, this *Kav HaMidah* – Measuring Line, may be understood through the teacher/student relationship. The *Kav HaMidah* represents the teacher's ability to "measure" the student. This is to say that before he can begin an actual line of explanation, he must first "measure" exactly how "long" or "broad" the line must be. If he is speaking to his intellectual equal, the line need not be very long, and he does not have to bring the concept down very far. In contrast, if he was teaching young children, the line must be much longer in order to bring the concept down to their intellectual capacity. It is clear that this "short line" precedes the actual line of explanation and revelation to the recipients, and is only a "measuring line" to "size up" the recipient and assess what he is capable of receiving.

⁵⁶⁸ That is, one is capable of writing any letter with this line, but it itself does not constitute any of the letters. It is merely a *Heyulie* – a potential ability to bring about the dimensions of the length and width of a plane. (On another note, this short line is the potentiality for tangible "letters" of explanation and expression, whereas it itself is higher and more essential than the "letters" of tangible explanations and expressions.)

This [ability] comes from the power of the essential light which is concealed in the essence of the influencer, before being concentrated (*Tzimtzum*) into a single point.⁵⁶⁹ However, now it comes [into revelation] solely by way of a line, and not as it [originally] was in the essence of the influencer, where it was with the great expanse of the actual essence. In this *Kav* – line, the light of the essence only comes according to the capacity of the recipients.⁵⁷⁰ However, it nonetheless possesses a likeness to the light of the essence that is concealed in the point,⁵⁷¹ 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

⁵⁶⁹ This ability to bring forth a length of expression and explanation comes specifically from the essential knowledge of the influencer and is totally unified with him. It is not something separate from him, but is an essential ability like any other ability. That is, if he so wishes, he can choose to express himself in the limited revelation of a line. Furthermore, he is capable of bringing this depth down, even to the comprehension of a child. This is specifically because he comprehends the concept essentially, as explained in chapter two. Likewise here, regarding the *Kav HaMidah*, it is an essential ability of *HaShem*, that since He is all-capable and possesses an essential knowledge of Himself, He is therefore capable of expressing Himself in a limited fashion.

⁵⁷⁰ As in the analogies given previously, were the teacher to express his knowledge according to his own understanding of the subject, he would not be revealing anything to a recipient who is not on his level of knowledge or intellectual capabilities. On the contrary, it would actually be concealing knowledge, since it would be totally above the “head” of the student. It is specifically this “line of measurement” that allows one to “assess” and “measure” the recipient and formulate a line of expression or explanation that is tailored to the capabilities of any recipient, each student according to his level and capabilities.

⁵⁷¹ Continuing the previous example, although this is like a lessened explanation, such as an allegory given to a student in order to convey a deep concept, it nevertheless has a similarity to the essential light of the concept, that it comes to explain. Otherwise, the allegory would not “fit” with the concept. Furthermore, it is through this “lessened explanation” and “secondary light” that the student will come to grasp the essential light of the essence of the concept itself.

an aspect of a *Heyulie* for all the light and influence [given] to the recipients.⁵⁷² This will suffice for those of understanding.

⁵⁷² Because of the fact that this *Kav HaMidah* -Measuring Line, represents the ability to express and reveal influence to **any** recipient on **any** level, it itself cannot actually be considered to be limited at all. This is to say that, this too, is the same unlimited ability of *HaShem*. For, with this line He can reveal Himself on any level, whether it is the highest spiritual level in the highest worlds, or even to us lowly, insignificant and limited creatures. Therefore, this “line” is the *Heyulie* ability to assess and measure any line of revelation to any recipient. As will be explained in the following chapter, the three aspects spoken about up to this point; 1) the Light of the Unlimited One, 2) *Tzimtzum* & *Reshimu*, and 3) the Measuring Line, represent three equal abilities in *HaShem*’s essence (although they do follow one from the other). The Light of the Unlimited One indicates *HaShem*’s ability to reveal Himself Infinitely, as He is in His essence, the *Tzimtzum* and *Reshimu* indicate *HaShem*’s infinite ability to conceal Himself infinitely and withdraw all revelation completely, and the *Kav HaMidah* – Measuring Line indicates *HaShem*’s infinite ability to reveal Himself on any level between the two extremes of absolute revelation and absolute concealment, to any recipient on any level.

Chapter Fifteen

Now, the analogue of all of the above may be understood regarding the aspect of the impression (*Reshimu*) that remained in the aforementioned “void” and “empty space.”⁵⁷³ This is the aspect of the *Heyulie* that includes everything that will [afterwards] branch out from it [into revelation] by means of the *Kav V’Chut* – Line and Thread. Now, although all of the Essential Light was concealed until only the aspect of an impression remained, nonetheless, as mentioned above, specifically through this *Tzimtzum*, everything is certainly included in it in short form.⁵⁷⁴ Furthermore, although [the point of the *Reshimu*] indicates the absence of spreading down, [nonetheless] this is not an aspect of total *Tzimtzum*.⁵⁷⁵ It is only because it is an [essential] *Heyulie* power [that it does not spread down], as explained above.⁵⁷⁶ 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 mentioned before.⁵⁷⁷

⁵⁷³ Parenthesis of the Rebbe: (This is the *Yud* of *Sa”G* of the Upper Purity, as stated in the book *Emek HaMelech*). See *Emek HaMelech* – Shaar: *Yud* of the name of *Sa”G*.

⁵⁷⁴ See chapters 12 and 13, with the explanation of the analogy of the blueprint, and the other analogies given there etc.

⁵⁷⁵ This is as explained in chapter 14, with the analogy of the student, whose entire being is concentrated on receiving the teachings of his teacher. It is because he was entirely focused, like a point, that he can afterwards relate these teachings to his fellow students etc.

⁵⁷⁶ See chapters 2, 10, 11 & 14, for the explanation of the nature of a *Heyulie* power. One of the examples given was the *Heyulie* ability for movement, before it spreads forth in actual movement. Although at first it was completely withdrawn into itself and totally concealed, this cannot be called a complete *Tzimtzum*, for in truth, it is from this *Heyulie* power itself that all movement comes into revelation.

⁵⁷⁷ In other words, as previously explained, the *Tzimtzum* and *Reshimu* conceal the revelation of the Light of the Unlimited One from the recipients in order to allow for the possibility of limited creations. Therefore, the Light of the Unlimited One which is concealed within the subsequent revelation of the *Kav*, only becomes revealed according to the capacities of the

Nevertheless, from the above it is understood that this *Kav* possesses the power of the original [Infinite] Light that preceded the *Tzimtzum*.⁵⁷⁸ [Furthermore, this light] is [still] literally in an aspect of Limitlessness, 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,⁵⁷⁹ “In Your light is light seen.” [This is a secondary light,] a radiance of a radiance, which is called an “offspring light.”⁵⁸⁰ For, [although] after the *Tzimtzum* the light breaks through⁵⁸¹ 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

recipients, and not according to *HaShem*’s ability to reveal. Nonetheless, the **ability** to reveal is still completely infinite, and this *Kav* is therefore infinite as well. It represents *HaShem*’s **infinite ability** to reveal Himself to **any** recipient, on **any** level. This is like the aforementioned teacher/student analogy. When the teacher restrains and concentrates his broad and lengthy knowledge, it is not a true *Tzimtzum*, for his entire purpose in doing so, is to bring out a limited line of explanation that will be understandable to the student. However, in truth, the teacher’s goal is not that the student should only understand this limited line of explanation, but that through this, he will ultimately receive and understand the entire knowledge.

⁵⁷⁸ See notes in chapter 13.

⁵⁷⁹ Psalms 186:2, “With You is the source of life, in Your light is seen light.”

⁵⁸⁰ This is to say that Light of the Unlimited One is not actually seen, but only a secondary “offspring” light that is born of the first Light of the Unlimited One is seen. Nonetheless, as will be explained, this secondary light of the *Kav* is completely bound to the Essence of the Light of the Unlimited One, and comes from there. For this reason, the light of the *Kav* also possesses a certain likeness to the original Light of the Unlimited One that precedes the *Tzimtzum*.

⁵⁸¹ The concept of light “breaking through” a barrier (*Masach*) will be explained later in the book. However, in general it is analogous to one who writes down a concept on a piece of paper. There is absolutely no actual intellect on the paper, but only a bunch of squiggles of ink on paper. The actual light of the intellect remains concealed in the mind of the author. However, vested within the ink on the paper is a “secondary light” which may be expanded into actual intellectual light, in the mind of the reader.

Heyulie for all the influence [of the chaining down of the worlds], and [it] brings about the dimensions of “up” and “down,”⁵⁸² as stated in *Etz Chaim*.⁵⁸³

For this reason,⁵⁸⁴ 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.”⁵⁸⁵ This is the aspect of the inter-inclusions and unifications of all the lights that branch out, from *Keter* of *Adam Kadmon* until *Malchut* of *Atzilut*.⁵⁸⁶ 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.⁵⁸⁷

⁵⁸² This is to say that the first extension of the *Kav*, although it is not yet a particular line of revelation, creates the dimensions of “above” and “below,” influencer and recipient. Therefore, as explained in the previous chapter, it is a *Heyulie* for all revelation, to any recipient on any level.

⁵⁸³ See *Etz Chaim*, *Drush Igullim V’Yosher*, *Shaar 1, Anaf 2*.

⁵⁸⁴ That is, because of the fact that this *Kav* comes from the Essence of the Light of the Unlimited One which is concealed within the *Reshimu*...

⁵⁸⁵ See *Zohar*, beginning of *Parshat Korach*.

⁵⁸⁶ This is a reference to the various *Partzufim* – Statures that are formed through the inter-inclusions and unifications of the ten *sefirot*. These *Partzufim* (which literally means facial expressions) represent different modes of conducts that are not essential conducts, but rather, composite conducts. This will be explained at great length later on.

⁵⁸⁷ An example of the inner light being *Chessed* – Kindness, but the vehicle and vessel of expression being *Gevurah* – Sternness may be understood from a father punishing his child in order to prevent him from coming into harm’s way. For example, if a child runs out into a busy street and the father restrains and punishes him, speaking harsh words, this is an example of the father’s love for his child, but is expressed through its opposite vessel, which is *Gevurah*-Sternness. The inner light is *Chessed* – Kindness, while the vessel of expression is *Gevurah* – Sternness. These two *sefirot* are diametric opposites. Their unification is only possible because, in the essence of the soul, they are an absolute inseparable unity (as explained in chapters ten and eleven). Therefore, as explained, this power of the *Kav* to unify and inter-include the *sefirot* is only because of the power of the Essence of the Light of the Unlimited One that it contains and to which it is bound.

This is in accordance with what is explained elsewhere at length in regard to the matter of the letter *Vav* (ו) of the word *VeHanora* (והנורא).⁵⁸⁸

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.⁵⁸⁹ This is as we previously explained regarding the matter of the *Kav*, that it is called “the builders rod.” [Now], at first glance, this seems to be the opposite of inter-inclusion [and unification] etc.

However, [the explanation of] the matter is that both [these aspects of the *Kav*] are true. Quite the contrary, the [two] are interdependent. This is because the **root** of this *Kav* comes from the original power of the Essence of the Light of the Unlimited One (*Ohr Ein Sof*) that preceded the *Tzimzum*. This is as explained

⁵⁸⁸ This refers to the beginning of the *Amidah* prayer in which we say, “The Great, the Mighty and the Awesome (הגדול הגבור והנורא).” It is explained that “The Great – *HaGadol* (הגדול)” is the essential attribute of *Chessed*, that represents *HaShem*’s ability to spread forth and reveal infinitely. This refers to the *Heyulie* of the Light of the Unlimited One (*Ohr Ein Sof*). In contrast, “The Mighty – *HaGibor* (הגבור)” is the essential attribute of *Gevurah*, that represents *HaShem*’s ability to restrain all revelation and conceal, absolutely. This refers to the aspect of the *Tzimtum* and *Reshimu*. Now, the third aspect is, “The Awesome – *VeHaNorah* (והנורא).” This is a reference to *HaShem*’s infinite ability to reveal in a limited fashion, on every level between the two opposite extremes of absolute *Chessed* and absolute *Gevurah*. This is similar to the median conduct of *Tiferet*, which is a synthesis of the two opposites: revelation (*Chessed*) and concealment (*Gevurah*). This is the aspect of the *Kav*-Line, as is indicated by the letter *Vav* (ו) of the word *VeHanora* (והנורא). As previously mentioned, the shape of the letter *Vav* (ו) is in the shape of a *Kav* – Line.

⁵⁸⁹ This is to say that it measures all lights and vessels, thus giving them their limits and borders. Clearly, it is this ability that *separates* one *sefirah* from the other, by creating borders and definitions. Seemingly, this appears to be an opposite power from the above power of unification and inter-inclusion that unifies one *sefirah* with the other, thus seemingly defying their borders and definitions etc. The Rebbe will now explain this.

above regarding the matter that, “In Your light,” specifically, “light is seen,” [referring to the light] of this *Kav*. Certainly, **it is within the power** of the essential light of *Ein Sof* (The Unlimited One) to make inter-inclusions and unifications of all opposites throughout the entire chaining down [of the worlds], from the “top” of *Adam Kadmon*,⁵⁹⁰ until *Malchut* of *Atzilut*. This is in accordance with the statement,⁵⁹¹ “**You are He** who unifies them and binds them... **You are He**, inside and out.”⁵⁹² 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*,”⁵⁹³ 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

⁵⁹⁰ The concept of *Adam Kadmon* will be explained later, in chapters 17 and 18. In short, it refers to the first *Partzuf* – Stature which was emanated.

⁵⁹¹ See introduction to *Tikkunei Zohar*, 17a.

⁵⁹² *HaShem* is essentially absolutely singular. In the Essence of the Light of the Unlimited One the *sefirot* are totally and absolutely bound with the singular essence, and are therefore inseparable and indistinguishable from it, as explained in chapters 10 and 11. Furthermore, they are so totally one in essence, that they cannot even be said to be “unified” or “included” with each other or even with *HaShem*’s Essence. This is because they are one and the same with the singular Essence of *HaShem*. Because the secondary light of the *Kav* contains a radiance of this Essential light, and is totally bound to *HaShem*’s Essence, it therefore possesses the ability to unify and inter-include the *sefirot*, thus creating composite modes of conducts (*Partzufim*). This is the meaning of “You are He who unifies them and binds them...”

⁵⁹³ As previously mentioned, the name of 45 – *Ma”H* (ה"מ) represents the aspect of the *Koach Mah* – The power of “what” (ה"מ כח) – which is the aspect of sublimation (*Bitool*) to the Essence of *HaShem* (as in Moshe’s statement, “*V’Nachnu Mah* – What are we etc.”) It is this sublimation to the Essence of *HaShem* that allows for inter-inclusion and unity. This is because in *HaShem*’s Essence the *sefirot* are an absolute unity and singularity. Therefore, it is because of the radiance of the Essential Light of *HaShem* within the *Kav* that there can be an inter-inclusion and unification of opposite *sefirot* within all of Creation.

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”⁵⁹⁴ will be. This [aspect of measurement comes] from the aspect of the *Reshimu*, which limits all the light of the Essence in various manners, according to His estimation within the *Ohr Ein Sof* (The Essence of the Light of the Unlimited One) 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] that was included in this *Reshimu*.⁵⁹⁵ 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].⁵⁹⁶

⁵⁹⁴ Masculine waters – *Mayin D’churin*, represent an arousal and flow of influence from above to below, from influencer to recipient. Feminine waters – *Mayin Nukvin*, represent an arousal and flow of influence from below to above, from recipient to influencer.

⁵⁹⁵ In other words, the *Kav* is like a median conduct between the two extremes of complete revelation of the Light of the Unlimited One, and the complete concealment of the *Tzimtzum* & *Reshimu*.

⁵⁹⁶ In other words, the limitations and measurements of the *Kav* are exactly according to the “blueprint” of the *Reshimu*, which was already estimated and determined within Him, as explained in chapters 11 and 12.

Now, although at times it is possible for there to be additional radiance in the emanated [*sefirot*], more so than the dictates of the “measuring line” (*Kav HaMidah*), this specifically comes about from the power of the Essential Light. At times it will radiate in one way, and at times in another way.⁵⁹⁷

For this reason, any aspect of **new** light [found] within *ABY*”*A*⁵⁹⁸ comes specifically from *Atzmoot Ohr Ein Sof* (The Essence of the Light of the Unlimited One) that 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 [that take place] in the unifications of all the *Partzufim* (Statures), from [the top of] *Adam Kadmon* to the “heel” of *Adam*

⁵⁹⁷ An analogy for this may be drawn from a science teacher who creates a lesson plan of exactly what he will teach his students throughout the school year. This lesson plan is a “blueprint” of exactly what will be “revealed” throughout the year. Nonetheless, one day the teacher may decide to break the lesson plan and take his students to a science museum. Now, the things they will see at the science museum may be completely beyond their young minds to comprehend, besides the fact that they will not be learning what they were supposed to have learned that day according to the lesson plan. Nonetheless, by taking them to the science museum and revealing these things to them, even though all of it is above their heads, their interest will become aroused, and they will be excited to learn the subjects that he teaches them during the rest of the school year. Through going to the science museum, they may even be inspired to become scientists themselves one day. Now, on a different day, the teacher may decide not to teach his students at all, because they are misbehaving. Instead, the class will have to sit silently and not receive any new lessons from their teacher. Of course, this certainly was not in the original lesson plan, for it is nothing but the withholding of all influence. In the same way, it is possible that there may be additional influence in the *Kav*, more than what was originally dictated by the blueprint of the *Reshimu*. At other times, it is possible for there to be a withholding of influence and revelation, less than what was originally dictated by the *Reshimu*.

⁵⁹⁸ This is an acronym for the worlds, *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

Kadmon, at the end of [the world of] *Asiyah*.⁵⁹⁹ An example of this is the change between the time of the Holy Temple to the time of the exile, and the like.⁶⁰⁰

Moreover, we generally [pray and] say, “May it be desirable before You.” [This to say,] literally before Your Essence, which is even higher than the ten essential *sefirot*. [We request that *HaShem*, blessed is He,] should change “The simple essential desire” which has already been drawn forth within *Atzmoot Obr Ein Sof* (The Essential Light of the Unlimited One). [That is, we request that it should be drawn forth] and come into the estimation that 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.⁶⁰¹

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 that precedes the *Tzimtzum* there is no change between a desire for kindness or [a desire for] judgment.⁶⁰² [This

⁵⁹⁹ This means that changes in the *Partzufim* – “Faces” (Statures) that are revealed to us, and the changes in the unifications of these statures (which will be explained later) are a direct effect of the radiance of the Essential Light that radiates in the *Kav* in a limited fashion.

⁶⁰⁰ In the time of the Holy Temple, Godliness was openly revealed, whereas in exile the opposite is true. This is the primary difference between exile and redemption. All other differences are merely side effects of this primary cause.

⁶⁰¹ That is, we make our requests directly to *HaShem*, as He is, essentially. This is because, as explained, it is the radiance of His Essence within the *Kav* in different measures, that causes all changes throughout the chaining down of the worlds (*Hishtalshelut*). This is possible for the reason explained previously (in chapters 9, 10 & 11), that in His Essence there is no difference between *Chessed* and *Gevurah*, for they are essentially one with the Essence itself, which is an absolute singularity and unity.

⁶⁰² This means that they are indistinguishable from each other, so that a change in the expression of these attributes and qualities does not effect a change in His Essence whatsoever. This is because, as previously explained, the *Tzimtzum* only affects the recipients. Therefore, this *Kav* that follows

is] because of the reason mentioned above (in chapter ten), regarding the matter of the essential *Heyulie* desire for kindness, which is completely included in the Essence.⁶⁰³ [It was previously explained] that there are three levels until it comes to a particular matter, (as explained at length in chapter eleven).⁶⁰⁴ When the Sages stated, “[Pray] to Him and not to His attributes” this even refers to His **essential** attributes, which are [one] with the Essential Light. This is because *Atzmoot Ohr Ein Sof* (The Essence of the Light of the Unlimited One) “Is not of any of these attributes altogether.”⁶⁰⁵ 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”⁶⁰⁶ of ten *sefirot*.⁶⁰⁷

the *Tzimtzum*, also only appears to change from the angle of the recipient. (See chapters 9 and 13).

⁶⁰³ It was explained in chapter ten that, “it is impossible to say about [the *Heyulie* attribute of Kindness (*Chessed*)] that it “unifies” with the *Heyulie* attribute of *Netzach* – Conquest, which is [also] embedded in the essence of the soul. This is because both are absolutely united with the essence, and are not at all separate from the self.”

⁶⁰⁴ This is a reference to the three levels explained previously, *Yachid*, *Echad* and *Kadmon*. The light undergoes these three stages before it can be expressed as a particular expression.

⁶⁰⁵ This is to say that although He includes all these attributes within Him, in essence, He is above and beyond any of these qualities and is not defined by them. Rather, it is He who defines them and brings them forth out of His essence and into expression through the revelation of the *Kav*. The reason that He is, “not of any of these attributes whatsoever,” is because of His absolute unity and singularity, that He is absolutely unlimited. It is therefore clear that it is He who defines and limits, thus bringing forth and defining and limiting the different *sefirot*. However, for this same reason, He is certainly capable of unifying the “opposites” that He Himself brought forth, (since in essence, in Him they do not conflict, and are not opposites).

⁶⁰⁶ See introduction to *Tikkunei Zohar*, 17a.

⁶⁰⁷ This is as explained in the notes in chapter 7. That is, His absolute singularity is beyond the enumeration of ten *sefirot*. He creates them, but is beyond them, and cannot be counted through them or amongst them. It is

Similarly, the power of the *Reshimu* and the *Kav* to limit and measure, (which is why it is called “The Measuring Line” (*Kav HaMidab*)), comes specifically from the Essence of the Light of the Unlimited One. Moreover, [these two powers] are interdependent.⁶⁰⁸

(This is in accordance with what is stated elsewhere⁶⁰⁹ regarding the general matter of *Chessed* (Kindness) and *Gevurah* (Might) within *Atzmoot Obr Ein Sof* (The Essence of the Light of the Unlimited One). [It explains there] that [the *Gevurah* of the Essence] is the power of limitation, to limit and conceal, [thus withdrawing into] Himself [in a way of] elevation after elevation, endlessly and without measurement. This is the meaning of the statement,⁶¹⁰ “The Light of the Unlimited One is above without end.” [In contrast, *Chessed* of the Essence] is the aspect of the spreading down of the light, “down below without conclusion,” by means of the *Kav* that extends from the *Reshimu*. These are two equally balanced lines, and [are both] unlimited. Therefore, even in the lowering of the Light of the Unlimited One within this *Kav*, these two powers, that is, 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, that is, [the Light] of

specifically from His Essential Singularity that all unity comes afterwards, in the revelation of the *Kav*.

⁶⁰⁸ For, in essence, they are really one power, which is the limitless power of the Essential Self of *HaShem*.

⁶⁰⁹ See *Shaarei Teshuva* 87a.

⁶¹⁰ See *Zohar Chadash, Yitro* 34, 3. See also *Tikkunei Zohar*, 40b. See also *Torat Chayim, Noach* 69b, and footnote 11 there. The entire statement is, “The Light of the Unlimited One is above without end, and below without conclusion.”

Atzmoot Ein Sof (The Essence of the Unlimited One), from the aspects of *Chessed* and *Gevurah*, as He is, in and of Himself. This will suffice for those of understanding.)

This is in accordance with what was explained above (in chapter fourteen), that a line is a *Heyulie* relative to a plane. [This is to say,] it includes the essential power and light of the essence of the influencer,⁶¹¹ except that in the Essence 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.⁶¹² This being the case, even the aspect of the restraint and expression of [the *Kav*], comes specifically from [*Atzmoot Ohr Ein Sof* (The Essence of the Light of the Unlimited One)]. This will suffice for those of understanding.

⁶¹¹ This is to say that the *Kav* – Line has the ability to expand back into the plane, the “length and breadth” of the Light of the Unlimited One before the *Tzimtzum*. This is like the limited teaching of the teacher that can become expanded again in the mind of the student, so much so, that through his toil the student is capable of reconstituting the same depth of understanding as the teacher. This is only because the essential light of the teacher is invested within his short teachings.

⁶¹² This means that although it contains the light of the Essence within it, it contains it in the “short” form of the line (*Kav*), which has not yet been expanded into a “plane.” This lessening takes place so that the influence may come within the grasp of the recipients, as in the analogy of the teacher/student relationship. It is therefore clear that even the restraint and limitation of this influence, also comes from the Essence of the Light of the Unlimited One (*Ohr Ein Sof*).

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].⁶¹³ This is as stated in *Etz Chaim*,⁶¹⁴ “It circles, and returns, and re-encircles,” (as explained elsewhere at length).⁶¹⁵ [It is] this aspect of the first encompassing circle that is called “the Lower Purity.”⁶¹⁶ This is the aspect of the general encompassing [light], that encompasses the four worlds of *ABY”A*⁶¹⁷ equally, as stated in [the beginning of] *Etz Chaim*.

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

This may be understood by way of the well-known analogy regarding the matter of a general thought. With this general thought, “He gazes and sees to the end of all generations...in one glance.”⁶¹⁸ (As Maimonides⁶¹⁹ expresses it, this is the [meaning of

⁶¹³ Encompassing lights are called *Makifim*, and inner lights are called *Pnimim*.

⁶¹⁴ See *Etz Chaim, Drush Igullim V'Yosher, Shaar 1, Anaf 2*.

⁶¹⁵ There are two ways that the aforementioned *Kav* – Line manifests. The first is called *Igullim* – Circles, while the second is called *Yosher* – Upright. In this chapter and the next, the Rebbe will explain both, and the differences between them. In general, *Igullim* – Circles, refers to the descent of the all the particular desires in all of Creation. In contrast, *Yosher* – Upright, refers to the manifestation and actualization of the desire. This will now be explained in greater detail.

⁶¹⁶ *Tihiroo Tata'a* – The Lower Purity

⁶¹⁷ This is an acronym for the worlds, *Atzilut, Briyah, Yetzirah* and *Asiyah*.

⁶¹⁸ See Tractate *Rosh HaShana* 18a.

⁶¹⁹ See *Hilchot Yesodot HaTorah*, Chapter 8:9, 10. Also see *Tanya*, Chapter 42 and 48.

the his] 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 Essence, which is literally included in His Essential Self. This cannot yet be termed a, “general thought or desire,” for it is still totally one with His Essential Self, literally.⁶²⁰

For example, even if this desire has already been determined within Himself, [that is,] how to do a particular act of kindness, or how to speak or think it, or how to conceptualize a particular concept, or how to have desire or pleasure in a particular thing, nonetheless, even though this [essential] determined desire is connected to the extension of the desire to a particular matter, however, it [itself] remains included in His hidden essence.⁶²¹ It,

⁶²⁰ This is as explained in chapters 10 and 11. The analogy was given there of the power of movement, as it is in the Essential Self. It cannot be called movement at all, for it is not at all separate from the Essence. Moreover, it was explained that, in the Essence, it is impossible to say that one quality becomes “unified” with another essential quality, since they are both literally one with the essence, and therefore inseparable and indistinguishable from it. This also explains the statement of *Zohar*, “He who separates one [Godly quality] from the other, it is as if he has separated You.” Likewise here, the simple essential desire of the Essence cannot be called a “general thought or desire” that encompasses particulars. This is because, as explained, it is absolutely one with the Essence, which cannot be described as desire, but only the source of desire.

⁶²¹ This is like a human being’s essential taste for something. That is, it is determined in the very essence of his soul that he will like some things and despise others, in a way of particulars. However, this is before he has any revealed desire for it altogether. This is called, “*Ratzon HaMoochlat* – the Determined Desire,” and it corresponds to the aforementioned aspect of the “engraving” that “was engraved” in the Upper Purity. Because it precedes the first *Tzimtzum* it is still totally one with the essence, and indistinguishable from it. For this reason, it cannot be called a “general” to a “particular,” since all that exists is the quintessential Singularity of *HaShem*. (The difference between the analogy and the analogue is that a human being is born with his tastes and essential desires. In contrast, in

Therefore, does not yet have aspects of “general” and “particular.”

It is only afterwards, when the desire that He determined [in Himself] arises to come [out] into actuality⁶²² that it becomes revealed out of its hiddenness. [Only] then does this desire come to an aspect of “general” and “particular.” In other words, [now it may be defined as a] general thought that 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.⁶²³ [Each of these desires] come in succession to each other in a chaining down, in which the upper [desire] encompasses the lower⁶²⁴ [desire], “like a circle within a

HaShem, the essential desire is completely according to His absolute free will.)

⁶²² This is to say, only beginning with the limited revelation of the *Kav*, after the first *Tzimtzum*, is it possible for there to be “general” and “particular.” This is because the quintessential Singularity has already been concealed, and there is now an “above” and “below” due to the issuance of the *Kav HaMidah* – Line of Measurement.

⁶²³ For example, the intellect of the desire is, “why he desires this,” and the emotions of the desire are similar to the love that propels a person to fulfill the desire or the “hate” that inspires him to stand against anything that opposes it.

⁶²⁴ In other words, there is the most primal desire for the whole of Creation. This desire is called the “*Machshava HaK'dooma* – the Primal Thought,” that views Creation, from beginning to end, as one whole with a single glance.” However, each particular of this general desire is subdivided into smaller particulars, and each of those contains its particulars etc. Each desire is only a particular relative to the general desire that encompasses it, but is a general desire relative to the particulars included in it. In this sense, the desires are like concentric circles. The most general desire is the most all-encompassing, for it encompasses all the particular desires within it. Each of the subsequent desires is encompassed by the desires above it, but encompasses the desires below it. This is compared to the layers of an onion.

circle.”⁶²⁵ This [type of desire] is called a “composite” desire, since it [is made up of] a general [desire] and particular [desires].⁶²⁶

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.⁶²⁷ 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 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.⁶²⁸ Only with the passage of time, when this thought comes to be acted upon, is it that the actual divisions of all these predetermined particulars and various specifications become recognized. However, at first, this desire comes in a general manner, 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 that branch from it. [This process continues] until the very final desire and concept, which is the final action, at

⁶²⁵ Ezekiel 1:16, 10:10

⁶²⁶ This is to say, it is “composed” of parts: general parts and particular parts.

⁶²⁷ That is, according to his essential taste, or “*Ratzon HaMoochlat – Determined Desire*” (which as mentioned before, refers to the “letters” that were “engraved” in the Upper Purity).

⁶²⁸ It is as if it does not exist, for all that exists at this point is the very essence itself, and this desire is in no way separate from the essence. Therefore, it is as if it does not exist at all, except in *Heyulie* potential, as described in chapters 10 & 11.

the conclusion of everything.⁶²⁹ 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 that 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 Essence altogether. Moreover, even though this essential determined desire connects to the extended desire that follows after, nonetheless, it remains included in the hidden essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*).⁶³⁰ It is therefore above [and beyond] the

⁶²⁹ For example, in the above analogy, his original primal desire is for a particular dwelling place. This is the most general desire. However, the desire for the dwelling place is comprised of particular desires for its various rooms, such as a living room, bath room, kitchen etc. Here, the desire for the dwelling place is the general desire, whereas the desire for a kitchen is only a particular of the general desire for the house. Likewise, the desire for a kitchen is general relative to its particulars, such as the desire for a refrigerator, an oven, a toaster and a sink etc. The desire for an oven, likewise, is general, relative to its particulars. In the same way, the general desire for all of Creation, includes within itself, all the particular desires for all the levels of existence that result from it. Each of these levels is a general desire relative to the levels that follow it, but a particular desire relative to the levels that precede it. This primal desire (*Ratzon HaKadoom*), is the all-encompassing “circle,” that contains all subsequent desires. Each subsequent desire encompasses all the particular desires that follow it, and is contained by the desires that precede it.

⁶³⁰ This is to say that the revealed desire is “bound” with the essential “taste” or “predetermined desire” of the Essence. It is like a carbon copy of the “engraved letters” of the essential desire, and is exactly according to the estimation that took place in the Essential Self. Nonetheless, the simple essential desire itself, does not spread forth into revelation, but rather, it remains concealed within the essence. This is because it is totally and absolutely one with the Essence and, therefore, on this level, all that exists is the Essence. It is totally concealed in this absolute unity. Therefore, this essential desire cannot be called a “general” desire to “particular” desires

aspect of a general [desire], to be considered as “[a general desire] which foresees and gazes [at everything] in a single glance.”

However, the second desire, that follows the aforementioned *Tzimtzum*, is when the simple determined desire of the essence comes to the aspect of spreading forth. This is the aspect of the *Heyulie* Line and Thread (*Kav V'Chut*), which includes every particular issuance from the beginning [of the chaining down] to its end, as previously mentioned. The first encompassing [light of this *Kav*] is called “the Lower Purity.” This is analogous to the general desire for a large building.⁶³¹ [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 that 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 their particulars. However, all this is still concealed, until it comes into an aspect of revelation, when the light is emanated in an aspect of [actual] emanation (*Atzilut*).⁶³² Following this is the desire to

etc. This is as previously explained (in chapter 13) that the light of the Essence cannot be considered to be like an encompassing light that encompasses and surrounds something internal to it (*Makif L'Pnimi*). It is only after *Tzimtzum*, when the quintessential singularity of the Essence of the Light of the Unlimited One is concealed, that there is now a revelation of a defined general desire for Creation, and all its particulars.

⁶³¹ See earlier notes in this chapter.

⁶³² One explanation of this is as follows: The particular desire for the world of *Atzilut* has not yet been revealed as a particular desire, out of this general desire for the Creation as a whole. It is included there as part of the “whole.” Another explanation of this is that this is only the **desire** for the world of *Atzilut*, and encompasses it. However, we have not yet discussed the actual emanation of the *sefirot* of the world of *Atzilut* etc., which is the

create (*Briyah*) something from nothing etc. This [desire] includes [the ten *sefirot* of] intellect and emotions etc. [This descent of desires continues] until the final desire, which is, “Everything that *HaShem* desired, He did” [and brought out into actuality]. [This is] the final conclusion of everything.⁶³³ 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” that follows the drawing down of the beginning of the aforementioned *Heyulie* Line (*The Kav HaMidah*). [This first “circle”] is considered to be the general encompassing [light] of the four worlds of *ABY”A*,⁶³⁴ and encompasses them [all] equally. It is [also] called the “general thought” that foresees and “gazes” upon [all of Creation], from beginning to end, in a single glance.

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

actualization of the desire. The actualization of desires will be explained later, in regard to the *sefirot* of “*Yosher* – Upright.”

⁶³³ This is to say that this scheme of “*Igullim* – Circles” represents the desires for everything in all of Creation, from the uppermost realm, until the most particular subatomic particle of this physical world. All of these desires are included in the general desire, the *Ratzon HaKadoom* – the Primal Desire, which is the most encompassing circle, and is the first issuance of the *Kav* - Line.

⁶³⁴ This is an acronym for the worlds, *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

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.⁶³⁵ However, we must preface with [an explanation] of the aspect of the beginning of this *Kav-Line*, which comes in an aspect of an inner light (*Ohr Pnimi*), and then encircles and [once again] is drawn down as an inner light. Then it once again encircles etc. It is explained in *Etz Chaim*⁶³⁶ 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 Self⁶³⁷ (*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 though how everything should be, it is called the, “Primal Thought and Desire” (*Machshava V’Ratzon Kadoom*).

⁶³⁵ As explained in the previous chapter, the scheme of *Igullim-Circles*, refers to the “circles” of desire, in which the most general desire encompasses all the particular desires within it. In contrast, the scheme of *Yosher-Upright*, refers to the actualization of the desire for Creation. The difference will soon be explained.

⁶³⁶ See *Etz Chaim (Drush Igullim V’Yosher)*, *Shaar 1, Anaf 2, 3*.

⁶³⁷ *Ratzon HaPashoot HaMoochlat Ba’Atzmoot*. This refers to the simple Essential desire that was explained in chapters ten and eleven.

[This thought] includes within itself every particular desire [of the entire chaining down of the worlds], as explained previously in the analogy of a building.⁶³⁸ If this is 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].⁶³⁹ This, then, is the meaning of [the verse],⁶⁴⁰ “For He spoke,” within the Primal Thought, “and it was.”⁶⁴¹ This

⁶³⁸ As explained in the previous chapter, the first general “Primal Desire” for the building, includes within itself all the particular desires for all the specific details of the building. However, in truth, the very first primal desire for the building is not actually for the building at all. In truth, the first primal thought and desire for the building is that of his own pleasure residing in it. This is to say that, at this point, the desire is not yet for anything external to himself at all, but is rather actually for the self. It is for this reason that the Rebbe continues His next sentence and states, “If this is the case, this entire primal desire is still within himself, without being revealed outside.” In other words, the desire is the thought of the pleasure he will derive through its actualization. Therefore, although it is an **expression** of the self, it is still entirely focused on the self, and, therefore, cannot be considered to be outside of it. This is in contrast to the desire for the building itself. For example, in the desire for a chair there are really two desires, one more essential than the other. The first and most primal desire is the desire to sit, and the pleasure which will be derived from that. The second, more external desire is the desire for the chair itself. The desire for the chair only follows from the desire and pleasure derived from sitting. Likewise, in Creation, this first Primal Desire is not yet the desire for Creation itself, but for the pleasure that will ultimately be derived from it. All subsequent desires follow from this Primal Desire. (In other words, in the above example of the desire for a building or a house, the desire is not really for a house, but rather, the desire is for a home within which to reside.)

⁶³⁹ In other words, it is from this Primal Desire and pleasure of the Self, from which all the specific desires are drawn out of afterwards, such as the desire for the building itself, and all its details.

⁶⁴⁰ Psalms 33:9

⁶⁴¹ In Hebrew the verse reads, “*Ki Hoo Amar VaYehee* – For He spoke, and it was.” The word used for “Spoke” is “*Amar*.” As will be explained later in the book, generally, when the word “*Amar*” is used, it refers to thought. When the word “*Daber*” (which also means “to speak”) is used, it refers to actual speech, which is the actualization of the thought. All this will be explained later at length.

[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).⁶⁴² This is the meaning of [the statement], “All of creation is not concealed from You.” [This means that] there is [not a single detail], even the most final of details, which did not originally exist within this [Primal] Desire and Thought. On the contrary, [as it states,⁶⁴³ “The end action arose first in thought”]. [This is to say that] “The end action,” such as the end of the seventh millennium,⁶⁴⁴ “arose” within the Primal Thought “first,” as explained elsewhere at length.⁶⁴⁵

⁶⁴² The reason it is called, “the life of all the worlds,” is because it is this thought of the pleasure of the Self, that is the essential motivation of all subsequent desires for all the particulars in Creation, from the “head” of *Adam Kadmon*, until the “heel” of *Adam Kadmon*, which is at the end of the world of Actualization-*Asiyah*.

⁶⁴³ See *Lecha Dodee* prayer of Friday night.

⁶⁴⁴ It is explained that corresponding to the days of the week and the days of creation, there are six millennia in Creation, in which the world has not yet reached its absolute perfection. These are the six, “work days,” so to speak. Then, the seventh day, or millennium, is when the world reaches its perfection and is called *Shabbat*-the day of rest. It is at the end of the seventh millennium when Creation reaches its ultimate fulfillment and purpose, and becomes a dwelling place for the Holy One Blessed Be He. This corresponds to the holiest time of the day of Shabbat, which is at the end of Shabbat. This time period of the Shabbat is called, “a foretaste of the world to come,” (*M’Ein Olam HaBa*). It is for this reason that in some Chassidic groups it is customary not to eat during this period, but, instead, to learn the teachings of Chassidut, which is the, “Knowledge of *HaShem*.” This is because at that time (in the seventh millennium) when the world becomes a perfect receptacle for Godliness, “the earth will be filled with the knowledge of *HaShem*, like the waters cover the ocean floor etc.” This is the pleasure that *HaShem* derives from, “dwelling below” which is what originally arose in His Primal Thought.

⁶⁴⁵ This means that the final action, which is the realization of *HaShem*’s pleasure in dwelling in the world, arose first in thought. This is the Primal Thought (*Ratzon Kadoom*), which is the first all encompassing “circle” for all of Creation. It is this Primal Thought which is the inner motivation for all the particular desires that follow. In the analogy of the house or building, the first things that arise in one’s mind are actually the

(In⁶⁴⁶ the terminology of the *Zohar* this [Primal Thought] is called “*Ateeka D’Ateekin*-The Ancient of the Ancients”⁶⁴⁷ or⁶⁴⁸ “*Ateeka Stima’ab* -The Concealed Ancient One.”⁶⁴⁹ This is the aspect of, “The Supernal Desire of all Desires, which is revealed in the forehead of the Holy Ancient One (*Atika Kadisha*).”⁶⁵⁰ This

most final details, such as the wallpaper, the color of the paint, the furniture etc. Moreover, what one is thinking of when the desire for a house first arises, is the thought of himself in the house and the pleasure he will derive from it. He is not thinking of the building of the house, and the plywood or cement and insulation or wires in the walls, but is really thinking about the most external and final details, like the chandeliers or the color of the paint etc. However, most essentially, he is thinking of his own pleasure. This is the meaning of, “the end action arose first in thought.” At this stage the particular desires for the materials and tools to build the house are totally concealed within this thought and primal desire for his own pleasure, which, in reality, is the main consideration.

⁶⁴⁶ This parenthesis may be difficult for a beginner who is going over the material for the first time. It may be skipped for the time being, until one has studied the book thoroughly.

⁶⁴⁷ This is the terminology of the *Zohar* in various places. See *Troomah* 165b, *Naso (Idra Rabba)* 128a-b, and other places.

⁶⁴⁸ See *Zohar, Naso (Idra Rabba)* 129a, 132a, and other places.

⁶⁴⁹ As will be explained in chapter 23, *Atik* refers to pleasure, while *Arich* refers to desire. It is explained there that these two facets of the *sefirah* of *Keter* are actually inseparable. It is impossible to have a desire without a pleasure, or a pleasure without a desire. (This will be explained later at length.) Here though, the aspect of *Atika D’Atikin* – The Ancient of the Ancient, refers to the Primal Thought, which is the thought of the pleasure of *HaShem* Himself, that will be derived from all of Creation, as this arises in thought as a whole. It is this “Supernal Desire of all Desires (*Ra’ava D’Kol Ra’avin Ila’in*)” that is the source of any particular pleasure and desire in the rest of the chaining down of the worlds. (It is also worthy to note that the word *Atik*-Ancient, may also be translated as “Copy.” This Primal Desire for all of Creation is like a carbon copy of the “letters” that were “engraved” in the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), and is essentially the same desire, except that now, it comes out as a desire, while in the Essential Light of the Self of *HaShem* there was no “desire,” but only *HaShem* Himself, as previously explained.)

⁶⁵⁰ See *Zohar, Naso (Idra Rabba)* 129a, 136b. “*Rayva D’Kol Rayvin Ila’een, D’Itgalyn B’Metzcha D’Atika Kadisha*.” The *Metzcha* – Forehead,

is because pleasure is invested within desire, so that they are literally as one.⁶⁵¹ 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 (*Atzmoot*). This is called, “the delight of the King in Himself (*Sha’ashoo’aiy HaMelech B’Atzmooto*).” This is also [the case] in regard to the three levels of [*Yachid*, *Echad* and *Kadmon*⁶⁵²], until [the Essential desire] came to the particular matter of, “*Ana Emloch-I* shall rule.” This is the aspect of *Malchut* (Kingdom) of The Unlimited One (*Ayn Sof*), that preceded the *Tzimtzum*, as explained there.⁶⁵³ All [these levels] are the aspect of, “The delight of the King in Himself, within the Upper Purity.⁶⁵⁴ However, “*Ateeka D’Ateekin* – The Ancient of the Ancients,” which is the source of all pleasures, and [is also known as] “The Supernal Desire of all Desires,” refers to the aspect of the *Line-Kav* which follows *Tzimtzum*. It includes [all] the various desires and pleasures that are destined to be revealed. “*Atika Stima’ab*-The

refers to *Da’at*. As mentioned previously (chapter 1), the faculty of *Da’at* is focus and concentration. Therefore, the explanation of the above statement can be understood as follows: Even when the actual particular desire for the external “object” becomes revealed, His focus the entire time is on the “Supernal Desire of all Desires,” which is the desire for the pleasure of the Self.

⁶⁵¹ This will be explained later, in chapter 23.

⁶⁵² These three levels were explained in chapters 10 and 11.

⁶⁵³ That is, as explained in chapters 10 and 11.

⁶⁵⁴ This is to say that all these levels are still within the Upper Purity, within the Light of the Essential Self of *HaShem*, blessed is He. They are therefore indistinguishable from His Essential Singularity, for only He exists. Therefore, they cannot actually be defined as being “general” or “particular.” Only after *Tzimtzum*, when the *Kav* is revealed can this general desire and pleasure for the all of Creation become apparent and revealed. However, even in this revelation, it is still considered to be completely within Himself, as the entire thought is totally focused towards the Self of *HaShem*. This is to say that this desire or thought is not yet a thought or desire for the particular creatures themselves, but is only the thought of the pleasure that *HaShem* will derive from all of Creation. It is only afterwards that the particular pleasures and desires for each and every specific in Creation become revealed from this general desire.

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 considers] to bring this [desire] into actual revelation. [For example,] this is like [the desire] that there should be a revelation of the desire and pleasure to emanate the ten *sefirot* [of the world of *Atzilut*-Emanation],⁶⁵⁵ or that there should be the desire and pleasure to create [the world of *Briyah*] etc.⁶⁵⁶ [The aspect of] “*Atika Kadisha*-The Holy Ancient One” is the pleasure that [becomes invested] within *Chochmah* (Insight). This is the aspect of *Atik Yomin* (“The Ancient of Days”) and *Arich Anpin* (“The Long Face”) [which are the *Keter* (pleasure and desire)] of [the world of] *Atzilut* (Emanation).⁶⁵⁷ [This is when] the pleasure and desire become revealed, all of which will be explained in a manner of specifics.)

Now, the [explanation of the] aspect of the ten *sefirot* of *Igullim*-Circles of desire, one within the other, is, as known, that every cause encompasses its effect, “like a circle within a circle,”⁶⁵⁸ and that the effect can never grasp its cause, except in a way of

⁶⁵⁵ Parenthesis of the Rebbe: (It is for this reason that “*Atika Stima’ah* – The Concealed Ancient One” is considered to be an aspect of “concealment which is at least subject to revelation.” This is not the case with the beginning of the *Kav*, which is called, “The Concealment of all Concealments – *Steema D’Kol Steemeen*,” for even the thought of *Adam Kadmon* cannot grasp Him.)

⁶⁵⁶ The desire for the worlds of *Atzilut* or *Briyah* etc., are not yet revealed out of this general desire. This is similar to the aforementioned analogy of one who has a pleasure and desire to sit, before the desire for a chair arises in his thoughts. The difference between these two desires is profound. The first, most primal desire, is for his pleasure, while the second more external desire that follows it, is for the external object, the chair. Likewise above, the Primal Desire is for the pleasure of *HaShem* Himself, and not yet for the worlds of *ABY”A*. It is only afterwards (with the revelation of *Atik Yomin* and *Arich Anpin*) that the desire for the worlds themselves comes forth into revelation from this Primal Desire.

⁶⁵⁷ This will soon be explained, in chapters 23 and 24.

⁶⁵⁸ Ezekiel 1:16, 10:10

distance from it. This may be understood from a desire that becomes completely revealed.⁶⁵⁹ 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*].⁶⁶⁰ This is called, “The General Circle of Desire” that 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,”⁶⁶¹ [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*].⁶⁶² This is similar to the analogy of [a judge] who, [because

⁶⁵⁹ That is to say, by understanding how it is in the revealed desire, such as the desire for the world of *Atzilut* or any other revealed desire, we will be able to understand how these “circles of desire” exist in the concealed desire, the Primal Desire. This is because all desires are included in the aspect of *Igullim* – Circles.

⁶⁶⁰ At first all that is revealed is the desire, such as, “I want a house” etc. Only afterwards, does the wisdom or conceptualization of how to build the house become revealed from this desire for the house. In other words, the “circle of the desire” encompasses the circle of wisdom or insight etc. The desire to conceptualize how to build the house only follows the desire for the house etc. Furthermore, the “circle” of desire only empowers the “circle” of wisdom or insight from afar. This means that the, “reasoning of the intellect,” can never fully capture the desire or the essential truth of it, because, “desire is altogether beyond reason.”

⁶⁶¹ 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.

⁶⁶² This is to say that it is the desire to conceptualize a reasoning etc. However, it too, is just a simple desire for reasoning, which has not yet divided into ten *sefirot* of actual reasoning.

he] has been bribed, will find a rationalization for the desire.⁶⁶³ Although this [desire for] reasoning also includes ten [*sefirot*], that is, desire, intellect, and emotions, nonetheless, it is comes about in a general fashion etc.⁶⁶⁴ Likewise, the “circle” of *Binah*-Comprehension, that comes about from the power [of the “circle” of *Chochmah*], can never grasp [its cause]. In this manner, the [“circles of the desire” for the] emotions [are also drawn forth,] one within the other. [This continues] until the [“circle of the desire” for the] end action, which is the final circle [of desire]. All this is included in the desire for Himself, until the end action which is the innermost [circle of desire] etc.

Likewise, this is how it is in the aforementioned concealed desire, that is called the Primal Desire (*Ratzon HaKadoom*), the source of all the desires [for the entire chaining down of the worlds].⁶⁶⁵ It includes ten *sefirot*, one circle [of desire] within the

⁶⁶³ Because he has received a bribe, he has a desire to exonerate the defendant. Now, because of his desire to exonerate the defendant, this brings up a secondary desire to come up with an intellectual line of reasoning through which to exonerate him. Nonetheless, this secondary desire is not the totality of his desire, but is only a secondary, subsequent circle of desire, the sole purpose of which, is to bring about his true desire. However, his true desire is not even to exonerate the defendant. Rather, it is the desire for the pleasure that he derives from the bribe money.

⁶⁶⁴ That is to say, its particulars have not yet been revealed from the desire. As of yet, it is not an actual intellectual line of reasoning altogether, but only the simple and general desire for reason.

⁶⁶⁵ In contrast to the revealed desire for something, the Primal Desire is the most essential and all-encompassing of all desires. As explained previously, the Primal Desire is not yet the desire for Creation itself, but is rather the desire and thought of the pleasure that will be derived at the end action. Likewise, the subsequent circles of the Primal Desire, that is, its ten *sefirot*, are also Primal Desires still completely focused towards Himself. So, in contrast to the revealed desire for wisdom, for a particular reasoning, the Primal Desire of Wisdom, the circle of *Chochmah*, is the Primal Desire and Pleasure in being wise etc. This is likewise the case with the other ten *sefirot* of the Primal Desire (*Ratzon Kadoom*). (Nevertheless, all desires, both concealed and revealed, are in an aspect of *Igullim* – Circles, and all desires function in such a manner. In contrast, the actualization of the desire

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], that includes [and encompasses] everything [that is desired in the entire chaining down of the worlds.]⁶⁶⁶

[Now, all this is in the aspect of desire], however, when this desire for Himself comes to be **actualized**, it is the other way around. [This is to say that] the desire becomes concealed and 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.⁶⁶⁷ 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

functions in an entirely different manner, which is called *Yosher* – Upright. This is the system of investments, in which the upper *sefirah* or realm becomes invested within the lower one, as will be explained.)

⁶⁶⁶ That is, the uppermost circle is the most all-encompassing desire for His own pleasure, while the innermost desire that follows, is the desire for the external action itself, which brings His pleasure to fruition. Therefore, the statement in the *Etz Chaim* that, “in the aspect of the ten *sefirot* of *Igullim* – Circles, the uppermost is the most superior, while the innermost is the [most] inferior,” is now understood.

⁶⁶⁷ In other words, in the actualization of the desire, the most external and revealed of them all is the action itself. Contained within the action is the thought, which contains the emotions. The emotions contain the intellect, and the intellect contains the desire. We find that in the case of the actualization of the desire, the final action contains everything within it and is “uppermost,” while the desire does not contain the action, but is most internal to it. This is the explanation for the statement in the beginning of the chapter that, “In the aspect of the ten *sefirot* of *Yosher* – Upright, it is the opposite, the uppermost is the [most] inferior, while the innermost is the [most] superior.”

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.⁶⁶⁸ The first circle [in the scheme of *Igullim* – Circles] is the desire and pleasure for the whole chaining down [of the worlds] which is in 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 that diminishes (by way of *Tzimtzum*) from cause to affect, such as from *Ratzon*-Desire to *Chochmah*-Insight, and the like.⁶⁶⁹ Likewise, from the aspect of the aforementioned *Reshimu*-Impression, a *Kav* –Line is drawn with very great diminishment.⁶⁷⁰ For, although the *Reshimu*-

⁶⁶⁸ In other words, the aspect of the Primal Desire is still within the realm of desire, and has not yet come into the realm of actualization. Therefore, because it is still within the realm of desire it functions according to the scheme of *Igullim* – Circles, in which the uppermost is the most all-encompassing, general desire and the innermost is the most specific.

⁶⁶⁹ We previously explained that the issuance of the short *Kav*-Line creates the “dimensions” of “above” and “below.” This creates the possibility of cause and effect. That is to say, the line of measurement (*Kav HaMidah*) creates a diminishment between one attribute and the next, so that one is “above” and one is “below.” (As will later be explained, the lower level receives only from the external letters (*Malchut*) of the higher level. This is analogous to the speech of a King, in which the servants receive only the speech of the command, but not the reasoning or emotions or any of the inner light etc.) For example, if there was no diminishment between *Keter*-Desire and *Chochmah*-Insight, there would be no such thing as insight, but only desire. It is this limitation of the line that creates the dimension of above and below, thereby creating the possibility for “general” and “particular.”

⁶⁷⁰ This is to say that while the *Reshimu*-Impression is still totally infinite, the *Kav*-Line is already a limited line of revelation, outside of the

Impression comes about in [a way of] limitation [of the Light of the Unlimited One], as explained previously, nonetheless, it is still from the aspect of the Infinite World,⁶⁷¹ except that it is the last aspect [of the Infinite], which come about with brevity. This is not the case with the Primal Desire (*Ratzon HaKadoom*) which comes into the category of [expressing] influence **outside** of the Infinite World. However, [because] it [still] is an all-encompassing *Heyulie* [for the entire chaining down of the worlds], therefore it is drawn out by way of a short line.⁶⁷² This will suffice for those of understanding.⁶⁷³

Essential Self. Therefore, the issuance of the *Kav*-Line is incomparably diminished relative even to the *Reshimu*-Impression, which is still totally infinite.

⁶⁷¹ As explained previously, the *Reshimu*-Impression is like a point, in which there is no “above” or “below.” Furthermore, as explained before, and as the Rebbe states in the next sentence, the *Reshimu*-Impression contains the whole of the Light of the Unlimited One within it. It therefore cannot be considered a “general” to a “particular” whatsoever, for it is still an absolute *Heyulie*, and there is no above or below.

⁶⁷² This is to say that in order for the Primal Desire (*Ratzon Kadoom*) to be considered a “general desire” for all the “particular desires” in the chaining down, it is necessary for it to come out of the issuance of the *Kav* –Line, in order for there to be the aspects of “above” and “below.” This is not the case with the point of the *Reshimu* – Impression, where there is no “above” or “below.”

⁶⁷³ In this paragraph the Rebbe brings out the fact that there needs to be additional *Tzimtzum* lessening, from the *Reshimu* which is still completely infinite and the Primal Desire. As explained in Shaar HaEmunah (in the explanation of the difference between the word *Yachid* - Singular and the word *Kadmon* – Primordial), the word “Primordial - *Kadoom*” (or *Kadmon*) denotes that it is, “primordial,” to everything that comes from it. This denotes a “general” and “particulars” that come out of the “general.” This necessitates a second *Tzimtzum*-lessening between the *Reshimu* and the Primal Desire (*Ratzon Kadoom*). This is because, as explained, the *Reshimu* contains the whole of the Light of the Unlimited One within it, and therefore possesses the potential for infinite revelation. Furthermore, it is a point, and as previously explained, a point has no “above” or “below” or “beginning,” “middle” or “end.” Therefore, although the Primal Desire is the same desire as before *Tzimtzum*, that is, the desire for the pleasure of *HaShem* Himself at the fulfillment of the desire of, “I shall rule,” which was initially

(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, [that follow a progression of higher and lower] until the end action.⁶⁷⁴ In contrast, in the Infinite World, even the aspects of “above” or “below” do not exist. Rather, there is only absolutely simple singularity, as previously explained. Furthermore, even though [in potential] He estimated within Himself that which is destined to be, it all is actually still within Himself and is literally in an aspect of limitlessness. Because of this it states in *Etz Chaim*⁶⁷⁵ that it is forbidden to speak even in regard to the aspect of *Malchut* of the Unlimited One (*Malchut D’Ein Sof*).⁶⁷⁶ 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*.⁶⁷⁷ This is because they [the *kav* and particularly *Adam Kadmon*] are called by the name,

predetermined in His Essential Self, nonetheless, there is an incomparably qualitative difference between the desire as it exists before *Tzimtzum*, wherein it is literally one with the Self of *HaShem*, and as it exists after *Tzimtzum*, wherein it is already defined as the general desire that includes the whole of Creation “In one glance.” This will now be further explained in the parenthesis of the Rebbe.

⁶⁷⁴ In other words, it is the *Kav*-Line that allows the *sefirot* to progress from one to the next, in which one is “above” and the other is “below.”

⁶⁷⁵ See *Etz Chaim*, (*Drush Igullim V’Yosher*) *Shaar* 1, *Anaf* 5, and the end of *Anaf* 2.

⁶⁷⁶ This is because it is inseparable from the Essential Self of *HaShem*, as stated in the *Zohar*, “Anyone who separates one [*sefirah*] from another, it is as if he separated You.” Therefore, it is impossible to speak of any of the *sefirot* of the Essence as anything separate from the Essential Self of *HaShem*, since they are one with Him. This was explained in previous chapters.

⁶⁷⁷ This is an acronym for the worlds, *Briyah*, *Yetzirah* and *Asiyah*.

“the Cause of all Causes” (*Eelot Kol HaEelot*)⁶⁷⁸ and⁶⁷⁹ “the Primordial of all the Primordials” (*Kadmon L’Kol HaKedoomin*).⁶⁸⁰ However, [in regard to] the Essence of the Light of the Unlimited One (*Atzmoot Obr Ein Sof*) [it states],⁶⁸¹ “No thought that can grasp Him,” [which includes] even the aforementioned Primal Thought (*Machshava HaKedooma*). This is because the Infinite World is qualitatively beyond and is called, “Totally Holy,” [and 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).”⁶⁸² This is the [meaning] of the matter of [what we recite in the *Kaddish* prayer],⁶⁸³ “May His Great Name be blessed etc.”⁶⁸⁴

(Furthermore, as known, the aspect of *Adam Kadmon* is called “*Adam D’Briyah*-Man of Creation,” as will be explained [in the following chapter]. This is in contradistinction to the Essence of the Light of the Unlimited One (*Atzmoot Obr Ein Sof*), [about which] it states,⁶⁸⁵ “For He is not a man.”⁶⁸⁶ As known, this is also

⁶⁷⁸ See *Zohar Bereshit* 22b, and *Pardes, Shaar* 3, Chapter 1.

⁶⁷⁹ See *Tikkunei Zohar, Tikkun* 19 (42a).

⁶⁸⁰ That is to say, they are already the beginning of the limited line of revelation of the chaining down of the worlds, and there is therefore some relationship between them and the worlds. This is not the case with the Essential Singularity of *HaShem*, blessed is He.

⁶⁸¹ See Introduction to *Tikkunei Zohar*, 17a.

⁶⁸² See *Pri Etz Chaim (Shaar Kriyat Shma), Shaar* 8, and end of chapter 28.

⁶⁸³ See the *Kadish* prayer.

⁶⁸⁴ As mentioned previously, the word “Blessed – *Baruch*” also means to “draw down.” Therefore, what we are praying for when we say this prayer, is that the Primal Desire for the culmination of the entirety of Creation should be drawn down into actuality and become fully realized.

⁶⁸⁵ Samuel I 15:29

⁶⁸⁶ In other words, *Adam Kadmon* – Primordial Man is called, “Man” (or “Man of Creation – *Adam D’Briyah*), as will be explained in the following chapter. It therefore possesses some relationship to man below, and may be comprehended. However, regarding the absolutely singular and unlimited Essence of *HaShem* Himself, it states, “For He is not a man,” and

[in accordance] with the intentions of the prayer, “*Nishmat Kol Chai* – The Soul of all living beings,” which is the aspect of *Adam Kadmon*.⁶⁸⁷ This will suffice for those of understanding.⁶⁸⁸)

has no relationship whatsoever to limited beings who have form. Therefore, “no thought can grasp Him.”

⁶⁸⁷ This is to say that *Adam Kadmon* is considered to be the soul of all living beings, because beginning with *Adam Kadmon* there is a relation to Creation. This is the reason that it is called “Man of Creation – *Adam D’Briyah*,” to signify that it is like a completely new creation relative to the Light of the Unlimited One (*Ohr Ein Sof*), as will be explained in the next chapter.

⁶⁸⁸ It is understood from this chapter that although the Primal Desire is already an external expression relative to the Self, it still is entirely focused on the Self. The aforementioned analogy for this was the difference between a person’s pleasure and desire to sit and his desire for a chair upon which to sit etc.

Chapter Eighteen

Now, [regarding] the aspect of the Primal Desire for Himself,⁶⁸⁹ of everything that will be in the [whole] chaining down [of the worlds] (*Hishtalshelut*), it includes ten [*sefirot*, or “circles”]. The “end action” that arose in this Primal Desire is the last aspect within it.⁶⁹⁰ Now, the *Keter* of the lower [world] comes about from the aspect of *Malchut* of the upper [world].⁶⁹¹ This is the aspect of *Keter* of *Adam Kadmon* (Primordial Man).⁶⁹² Moreover, as known, in [regard to] the general manner⁶⁹³ [of the chaining down of the

⁶⁸⁹ As explained in the previous chapter, this Primal Desire (*Ratzon Kadoom*) is the desire and thought of the pleasure of the Self, before any particular desire for anything external to the Self becomes revealed at all. It is for this reason that it is called “the Primal Desire for the Self – *Ratzon Kadoom L'Atzmo*.”

⁶⁹⁰ In other words, the desire to actualize (*Malchut*) the Primal Desire is the most final and innermost circle of desire of the ten *sefirot* of the Primal Desire. This is the desire to actualize the pleasure of the Self.

⁶⁹¹ This was mentioned in previous chapters. The general analogy for this is that the speech of the King, which is his most external level, becomes the inner motivation of his servants.

⁶⁹² This is to say that the last level (*Malchut*) of the *Ratzon Kadoom*-Primal Desire, which is the desire to actualize His pleasure, becomes the first and highest level (*Keter*) of *Adam Kadmon*-Primordial Man (as will soon be explained).

⁶⁹³ The chaining down of the worlds (*Seder Hishtalshelut*) is a system that 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'Klallot*,” there is also a scheme of the four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Light of the Unlimited One that radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a “duplicate” of the *Ratzon HaPashoot HaMoochlat BaAtzmo*—“The Simple Determined Desire of the Essence”) is compared to the world of *Atzilut*-Emanation, which is not yet considered

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 “*Ain*-Nothing” of the Light of the Unlimited One Himself, which is in the aforementioned *Kav*-Line, that is called the Primal Desire for Himself (*Ratzon Kadoom L’Atzmo*).

Now, as known, the explanation of 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 that is the source from which all “desires for desires”⁶⁹⁴ find [their existence].

to be a creation of, “something from nothing,” but is rather, an emanation of the Essential Light of *HaShem*. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation, and is thus called “Man of Creation – *Adam D’Briyah*,” and corresponds to the garment of “thought” (as will later be explained). This is because, as will be explained in this chapter, the existence of *Adam Kadmon* comes about as a creation of something out of nothing. *Atik Yomin* and *Arich Anpin*, which are the two aspects of *Keter* of *Atzilut* (as will be explained in later chapters) are called “Man of Formation-*Adam D’Yetzirah*,” that corresponds to the garment of “speech.” *Zeir Anpin* and *Nukvah* of *Atzilut* (which also will be explained later) are called “Man of Actualization-*Adam D’Asiyah*,” and correspond to the garment of “action.”

⁶⁹⁴ The term “desire for desire – *Ratzon L’Ratzon*” must be thoroughly comprehended in order to understand the rest of this chapter. In order to understand the existence of the, “desire for the desire,” let us return to the concept of the Primal Desire (*Ratzon HaKadoom*). It was previously explained that the Primal Desire is like the primordial thought of the pleasure that He will derive at the culmination of Creation. This was compared to one who has a desire for the pleasure of sitting, as opposed to the desire for a chair, which is a particular desire that comes out later. Or, another analogy

of this is like when a person desires to eat a particular food at a particular restaurant. His original, most “primal” thought in this, is not of the food itself, nor is he thinking of the getting his keys and wallet and driving to the restaurant. Rather, his first thought is of himself deriving pleasure from this. The last circle of his *Ratzon HaKadoom*-“Primal desire” is the desire to actualize (*Malchut*) his pleasure. The ten general circles of the Primal Desire can be understood as follows: The first circle is the thought of the pleasure itself, the second circle is the thought of the pleasure of “Insight”-*Chochmah*, the third circle is the primal desire and thought of the pleasure of “Understanding”-*Binah* etc. Now, what comes out of the last “circle” of the “Primal Desire,” which is the thought of the pleasure in actualization or communication (*Malchut*), is not yet a particular desire for something outside of himself. Rather, once a person’s primal desire comes to the final primal desire to bring his pleasure into actuality, he formulates a, “desire for a desire-*Ratzon L’Ratzon*,” which is a new desire based on how the primal desire will relate out, to others. This secondary desire may be seen as, “self-perception.” This is how he perceives himself as being for the entire duration of his life span. For example, because of his primal desire for honor (*Hod*), he may perceive himself as being a very wise person. This desire is “created,” so to speak, to facilitate the primal desire to be honored. Now, this “self-perception,” likewise, is a general desire that encompasses many particular desires. This is to say that because he perceives himself as a wise person, he has particular desires, such as the desire to study profound books on many important subjects. He will want to be well versed in all the arts and sciences, as well as history, philosophy, law, great literature etc. On the other hand, if he would be offered a pulp romance or a comic book to read, he would reject it with disdain, since it does not fit in with his self-perception. Another example of this is a person who sees himself as a kind person. This self-perception includes every kind act he will ever do. Because he sees himself as kind, he will despise cruelty and callous behavior. This is what is called a, “desire for a desire.” That is, it is the general desire for his entire life span, that includes every particular desire that will ever come out into actual revelation. Similarly, *Adam Kadmon* is often referred to as the, “seventy years,” of lifespan. This is because it is the self-perception, the general desire for the whole, that is the source of all of one’s particular desires. However, although this, “desire for a desire,” is a creation of something from nothing and is therefore subject to being changed, this desire usually remains concealed, in one’s subconscious, as opposed to the actual specific desires for various particular things that actually become revealed out of this, “desire for a desire.” For this reason, *Adam Kadmon* (the “desire for the desire”) is referred to as the, “concealment of the ten *sefirot* of the world of *Atzilut* (the specific revealed

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 that is included in it⁶⁹⁵ 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 essential self [of his soul] so that he will have an essential and concealed desire, which is the aspect of the aforementioned Primal Desire (*Ratzon Kadoom*).⁶⁹⁶ However, [this Primal Desire] has not yet become invested within that thing [which he desires at all], but is rather still [completely] for himself, as mentioned previously.⁶⁹⁷ However, when [the Primal Desire] becomes invested [within] and affects a, “desire for a desire,” for this particular matter, such as becoming invested within 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.⁶⁹⁸

desire). The Rebbe will now explain this further, and He will explain how the “desire for the desire” is created as “something from nothing.”

⁶⁹⁵ The *Yechidah* of the soul.

⁶⁹⁶ That is to say, he will have a primal pleasure and desire in kindness (and a distaste in its opposite).

⁶⁹⁷ In other words, this primal thought is for the pleasure that he will derive, and is not yet a thought of anything outside of the self, whatsoever. An analogy to understand this can be seen from a newborn infant. When an infant is born, he does not yet know what food is, and when he cries, he is not actually crying for food. Rather, he simply cries out of the pangs of hunger, and the desire and pleasure of being sated. We see from this that the primal desire of the infant has not yet become invested in any actual desire for the food itself, but rather, he only desires the pleasure of being sated (the equal opposite of which is the pain of hunger).

⁶⁹⁸ In other words, when a person has a primal pleasure and desire for honor, his “self-perception” of what he thinks will bring him honor, is an entirely new creation. That is, how he will perceive himself to be or how he will relate to the world in order to achieve honor is like a new creation. Now, in human beings, this is not really an entirely new creation, but is rather shaped by the outside influences of the world. For example, if he lives in a society where money and riches are honored, he will form a self-

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.⁶⁹⁹ It is [therefore] necessary [to state] that there is a source that creates this specific desire.⁷⁰⁰ [This source] is called “the desire for this [specific] desire.”⁷⁰¹ It automatically [follows] and is understood, that since the desire for this [specific] desire is not drawn forth at all times, and furthermore, at times it will radiate with great strength and light, while at other times it will radiate in a diminished and weak [fashion], therefore, it must be that even

perception of himself as wealthy. If he lives in a society where wisdom is honored, he will form a self-perception of himself as wise, and have particular desires for wisdom etc. If he moves to a different society where something else is respected, his self-perception may change to conform to that. We see that the existence of this secondary desire is not truly intrinsic to the essence of his soul, but rather, it is an entirely new creation that is subject to change. Now, the fact that below, in man, there is an, “outside influence,” that helps to form this self-perception does not affect the essential point that the self-perception itself does not have intrinsic value, but derives its existence only because the Primal Desire is vested within it and vitalizes it. However, above, in relation to *HaShem*, there are no “outside influences.” Rather, the opposite is true. Because *HaShem* desired to create the world to be something that has the appearance of being “outside” of Himself, He therefore **created** the “desire for a desire” for the world.

⁶⁹⁹ This is to say that the existence of the particular desires is not intrinsic or essential, for if this was the case, they would be constantly desirable and pleasurable.

⁷⁰⁰ In other words, since they are not intrinsic or essential, they obviously are created.

⁷⁰¹ It is the “desire for the desire,” the “self-perception,” from which the particular desires come forth into revelation. As mentioned previously, one who perceives himself as “wise” will have particular desires for the study of particular fields of wisdom, while he will have no desire for “unwise” or “shallow” things, such as comic books. This is true even though his Primal Desire may not be for wisdom at all, but rather for honor.

the source that 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.”⁷⁰² This is comparable to a bribe, which brings about a constant “desire for a desire” to merit [the briber]. This is because the bribe touches⁷⁰³ 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.⁷⁰⁴

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 that there are ten types of “desire for

⁷⁰² In other words, his “self-perception” and ambitions do not always shine with the same strength. This is because they are not intrinsic or essential, but are rather the result of constant creation, and are therefore subject to change and exchange.

⁷⁰³ The literal translation here is “reaches.”

⁷⁰⁴ In truth, all “desires for desires” (or self-perceptions) are created by a “bribe.” This is to say that they are created by the essential Primal Desires, which are the primal desires for his own pleasures and self-interests. It is the primal desire for the self that creates and animates one’s general self-perception and all his particular desires. This then, is the explanation of the statement that, “a bribe reaches the essence of the soul, thereby constantly drawing forth a desire for a desire towards the briber.” This is to say that the “bribe” is “what is in the self-interest and pleasure of his Primal Desire” and therefore constantly brings forth a “desire for a desire” according to that. The opposite is true of things that are not in his self-interest or pleasure. In such a case, a “desire for a desire” will be constantly drawn forth as well, but in opposition to the object of his displeasure. We see from all of the above that the “desire for the desire” (or self-perception) is like a completely new creation that does not “exist” intrinsically, but must be constantly brought forth from the Essential Primal Desire. (This is why *Adam Kadmon*, which is the “desire for the desire,” is called *Adam D’Briyah*-Man of Creation, because it, literally, is created from the “Nothing” of the Essential Light of the *Kav*-Line and of the Essential Primal Desire for Himself).

desire,” all of which come into being in an aspect of “something” from “nothing.”

All this⁷⁰⁵ 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.”⁷⁰⁶ This is because they⁷⁰⁷ are the aspect of the concealment of the ten *sefirot* of [the world of] *Atzilut* (Emanation) [whereas the ten *sefirot* of *Atzilut* themselves] are revealed [desires], as known.⁷⁰⁸ For example, *Keter* (desire) of *Chochmah* (insight) of *Atzilut* is the desire for intellect. Its source is in *Keter* (desire) of *Chochmah* (wisdom) of *Adam Kadmon*, which is called, “the [hidden] desire for this [revealed] desire.” Likewise, [the revealed] *Keter* (desire) of *Chessed* (kindness) of *Atzilut* comes from [the concealed] *Keter* (desire) of *Chessed* (kindness) of *Adam Kadmon* etc.⁷⁰⁹

However, the coming into being of the ten *sefirot* of *Adam Kadmon*, itself, is all drawn from the aspect of the *Kav*-Line,⁷¹⁰ 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,⁷¹¹

⁷⁰⁵ The above example of how it is in a human being.

⁷⁰⁶ In other words, the entire concept of *Adam Kadmon* is the “self-perception” and “desire for the desire” for the whole of Creation. It includes, albeit in a concealed manner, every particular desire that will come out in the rest of Creation, from the beginning of creation, until the very end of creation at the end of the world of *Asiyah*-Actualization.

⁷⁰⁷ The “desires for desires” of *Adam Kadmon* (Primordial Man).

⁷⁰⁸ For example, one’s revealed desires are a revelation of how he perceives himself subconsciously.

⁷⁰⁹ In other words, the source of the particular desire for a specific intellectual wisdom is in his, “desire of the desire/self-perception” of himself as a wise person. Likewise, the desire to do a particular kindness comes from his self-perception of himself as being a kind person.

⁷¹⁰ This actually refers to the Primal Desire-*Ratzon HaKadom*, as mentioned previously (in chapter 17).

⁷¹¹ In this particular way.

as mentioned previously.⁷¹² 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 *Malbut* [of *Adam Kadmon*], which is the aspect of the “desire for the desire” for Kingship.⁷¹³

However, the aspect of *Keter* of *Adam Kadmon* only comes about from the last level of the aforementioned *Heyulie* Primal Desire (*Ratzon HaKadom HaHeyulie*).⁷¹⁴ [*Keter* of *Adam Kadmon*] is the “desire for the concealed desire” which is higher than the aspect of *Chochmah*-Wisdom of the “desire for the concealed desire.” In this manner, all the ten *sefirot* of *Adam Kadmon* are in an aspect of concealment. [The *sefirot* of *Adam Kadmon*] are all the [hidden] “desires for the desires” for all the ten *sefirot* of *Atzilut* which [themselves] come in an aspect of revelation, as will be explained.⁷¹⁵ This will suffice for those of understanding.

⁷¹² In other words, the Primal Desire for the Self is essential and comes from the simple predetermined desire of His Essential Self, as it radiates within the light of the *Kav*-Line (which is drawn from the Light of the Essential Self, as explained before).

⁷¹³ In this paragraph the Rebbe brings out the difference between the analogy of the human being below, and *HaShem* above. That is, with a human being, his “self-perception” and “desire for desire” is affected by outside influences. However, above, the “desire for desire” of *Adam Kadmon* is created according to how *HaShem*, in His Essential Self, desired to create the world. In regard to a human being below, he **must** formulate a “desire for a desire,” because there are obstructions to the immediate fulfillment of his Primal Desire for his Pleasure. However, in regard to *HaShem*, there is no such obstruction. Rather, it is necessary to say that He created the “desire for the desire” because, in His Essential Self, He **desired** that the world should be created in such a way, that is, that there should be obstacles to overcome in fulfilling our essential desires.

⁷¹⁴ Refer to the earlier footnotes in this chapter.

⁷¹⁵ In other words, the *sefirot* of *Adam Kadmon* are the “self-perception” for the entirety of Creation from which all particular revealed desires throughout Creation are drawn. Now, in comparison to the revealed desire (the *sefirot* of *Atzilut* - Emanation), which is for the external “object” of the desire itself, the desires of *Adam Kadmon* are still for the Self, that is “self-perception.” Nonetheless, the “self-perception” is the perception of

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.⁷¹⁶ 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.⁷¹⁷ 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.⁷¹⁸ This is because thought is an aspect of a vessel for the desire, since

how the self will relate outward, to the external world. Therefore, in comparison to what is above it, the Primal Desire and Pleasure, which is **entirely** for the self, is considered to be a completely new creation, as explained above. The concept of, “the revelation of the concealed” will be explained in the next chapter.

⁷¹⁶ As explained above, the existence of the “self-perception” is not essential or intrinsic, but is subject to circumstances and social influences. An analogy for this is like the difference between the desire to live and the desire to work and earn money in order to live and eat. The difference in comparison between them is clearly understood. The desire to eat and live is intrinsic, essential and constant, in comparison to the desire to work. The desire to work is only **created** by the desire to eat and live, and is entirely dependent upon this desire for its existence.

⁷¹⁷ The comparison to thought, is that thoughts are fluid and constantly changing. They are not essential and intrinsic but are rather created, by the desire, as “something” from “nothing” (the tangible from the intangible). This is likewise the relationship between the Primal Desire for the Self (*Ratzon Kadoom L’Atzmo*) and *Adam Kadmon* – the “self-perception” or “desire for desire.” (Moreover, it is specifically thought that limits, defines and contains the desire, thus giving it form etc. Likewise here, it is specifically the intellectual *Sefirot* of *Adam Kadmon* that define and create the “image” of the self, that is, the self-perception etc., albeit, according to how *HaShem* in desires it in Essence.)

⁷¹⁸ In other words, it is the first intellectual *sefirot* of *Adam Kadmon* that give definition and limitations to the light of the desire, to create and form a self-image and self-perception.

the desire becomes invested in the thought, as in the verse,⁷¹⁹ “As I have thought to do.”⁷²⁰ Similarly, the first existence of the “desire for the desire” is [also] within thought, and is called, “the desire which is within thought.” This is the general [explanation] for the matter of *Keter* (Desire), *Chochmah* (Insight) and *Binah* (Comprehension) of *Adam Kadmon*. [That is to say,] this is the aspect of the coming into being and actualization of the light of the “desire for the desire” in a specific manner, as it comes in the “hidden thought”⁷²¹ [of *Adam Kadmon*].

In contrast, the aspect of the *Kav*-Line⁷²² is higher than the actualization of the existence of a “desire for desire” for a particular thing, even in the “hidden thought.” Rather, the thought of everything that will be, is still entirely for Himself.⁷²³ This is to say that it still includes [everything] in the thought for Himself, and is not an existence of a desire within a thought for anything outside of Himself whatsoever.⁷²⁴ This will suffice for those of understanding. (In the words of Maimonides,⁷²⁵ this is

⁷¹⁹ Jeremiah 26:3, 36:3

⁷²⁰ This will be explained at great length in chapter 40.

⁷²¹ The “hidden thought” is to make a distinction between actual revealed intellectual thought, and the hidden “subconscious” thoughts of *Adam Kadmon* (as will be explained later in detail).

⁷²² This refers to the Primal Desire (*Ratzon Kadoom*), as mentioned previously, in chapter seventeen.

⁷²³ The analogy for this was given previously, as the difference between the desire and pleasure to sit (for the self) and the desire for a chair (which is something external to the self).

⁷²⁴ Because he knows what his self-pleasure is, he also knows what the external desire for it is. So, as in the above analogy, a person who desires to sit, also desires a chair, and will even know what kind of chair will bring him the greatest pleasure. Nonetheless, the desire for the external chair is, thus far, totally concealed within the desire of the self to sit. Likewise, the Primal Desire and Thought is the Self Knowledge of *HaShem*, of what His Essential Desire and Pleasure is. It includes everything that will come into revelation, albeit, as of yet, it is totally concealed.

⁷²⁵ See *Rambam, Hilchot Yesodot HaTorah*, Chapter 2, *Halachah* 9 and 10.

“the knowledge of Himself, rather than a knowledge that 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*.⁷²⁶ This is as stated in *Etz Chaim Shaar HaKlallim*,⁷²⁷ that *Keter* of *Atik Yomin*⁷²⁸ comes about from the aspect of *Malchut* of *Adam Kadmon*.

Now, we must first precede with [an explanation of] the matter of how the ten hidden *sefirot* that are concealed,⁷²⁹ come out into revelation. This is the meaning of the verse,⁷³⁰ “He [who] calls

⁷²⁶ In other words, the source of the *sefirot* of the world of *Atzilut* – Emanation is from the end of the “desire for the desire” of *Adam Kadmon*. As known, the *sefirah* of *Malchut* – Kingdom is the last *sefirah*, and corresponds to the faculty of speech or “revelation.” This will be explained later in detail.

⁷²⁷ See *Etz Chaim, (Shaar Seder Atzilut) Shaar 3, Chapter 1.*

⁷²⁸ “*Atik Yomin* – The Ancient of Days” is the inner aspect of *Keter* of the world of *Atzilut* and refers to the aspect of “pleasure,” while “*Arich Anpin* – The Long Face” is the external aspect of *Keter*, and refers to the aspect of “desire.” This will all be fully explained in chapters 23 & 24.

⁷²⁹ In Hebrew this is called, “*Esser Sefirot HaGnoozot B’He’elem* – The Ten Hidden *Sefirot* that are concealed.” Now, it must be pointed out that this does not refer to the ten concealed *sefirot* mentioned earlier (in chapter 11). Those hidden *sefirot* are called the, “*Esser Sefirot HaGnoozot B’He’elem Atzmooto* – The Ten Hidden *Sefirot* that are concealed in the hiddenness of His Essential Self,” and refer to the *sefirot* as they are in the Essence of the Light of the Unlimited One. This was explained in chapters 10 and 11. The “Ten Hidden *Sefirot*” mentioned here do not refer to that, but instead refer to the *sefirot* as they are in *Adam Kadmon*. The world of *Atzilut* – Emanation, is called “the revelation of the concealed” *sefirot* of *Adam Kadmon*. In other words, in relation to the world of *Atzilut*, the *sefirot* of *Adam Kadmon* are considered essential and concealed. This will now be explained further.

⁷³⁰ Isaiah 41:4

out the generations from the beginning,” that is, from the “head”⁷³¹ of *Adam Kadmon* etc.⁷³²

Sefer Yetzirah states⁷³³ that [the revelation of the concealed] is like, “the flame that is bound with the coal,”⁷³⁴ 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.⁷³⁵

As known, the matter of, “concealment and revelation,”⁷³⁶ is unlike the spreading forth of a power from the Essence, such as the power of action that spreads forth in the action, since [in such a case] it is the power of the essence itself [that spreads forth], and is called, “cause and effect.”⁷³⁷

⁷³¹ The Hebrew word for “beginning” is “*Rosh* – ראש,” which also means “head.”

⁷³² The meaning of this verse will be explained later in the chapter and will become clearly understood. However, in general, the difference between *Adam Kadmon* and the world of *Atzilut* is the difference between concealment and revelation. Therefore, the general meaning of this verse is that *HaShem* “calls out” the generations from their concealment in *Adam Kadmon* into revelation in the world of *Atzilut* – Emanation.

⁷³³ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7.

⁷³⁴ In other words, when one blows on a lit coal, its flame radiates and reveals that the coal is on fire.

⁷³⁵ By understanding how the powers of the soul come out of their concealment into revelation, we will understand how the *sefirot* of the world of *Atzilut* – Emanation come into revelation from their concealment in *Adam Kadmon*.

⁷³⁶ That is, the revelation of the concealed.

⁷³⁷ This type of influence is called “*Shefa* – Influence” and was explained previously, in the footnotes to chapter 9, as follows; In order to understand this paragraph, we must first understand the difference between a “light and ray” and an “influence” of cause and effect. An example of an influence of light is when a person expresses an intellectual thought in 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 either, in that he does not run out of words. Furthermore, the recipient of this “light” did not receive the actual light of the intellect itself, but only its radiance in the speech. The intellect remains where it was the entire time, in the head of the

Rather, it is similar to the aspect of a ray and light⁷³⁸ of the Essence. This is like the radiance of the rays of light of the sun,⁷³⁹ or like the life and light of the soul as it is within the vessel of the body,⁷⁴⁰ or, it like the flash of insight [as it comes] from the power of conceptualization,⁷⁴¹ 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,⁷⁴² or like the letters

influencer. This is an example of a “light and ray,” which is only a revelation of the essential power, but is not the essential power itself. In contrast, an example of the “influence” of cause and effect is like when someone lifts a heavy object. Here, his strength will diminish slowly, and he will not be able to hold it constantly. There is a diminishment from when he picked it up to afterwards, and therefore there is change. Furthermore, there is a cause and effect here, and therefore when there is a difference in the effect, it is due to a difference in the cause etc.) Similarly, the concealed desire of *Adam Kadmon*, that is, the “self-perception,” does not come forth itself. (Rather, it is only a revelation and “radiance” of this “self-perception,” which becomes revealed in the particular desires of the world of *Atzilut*.)

⁷³⁸ See previous footnote.

⁷³⁹ This is to say that the light is only a revelation of the luminary, but is not the luminary itself.

⁷⁴⁰ The fact that the body is alive is only a revelation and indication that the soul is in essence alive. However, the soul as it is vested in the body, is not the essence of the soul at all, which is a complete singularity, called the *Yechidah* – Singular. Rather, it is only a light and ray of the soul, which reveals and indicates the essence of the soul, that it is essentially alive.

⁷⁴¹ The flash of insight from the power of conceptualization is not a revelation of the intellect and power of conceptualization itself. Rather it is only a ray of “light” that indicates and “sheds light” on the soul’s essential power to conceptualize concepts.

⁷⁴² The movement of the animal is an indication that it is essentially alive. The reason this analogy and the following analogies are better than the previous analogies, is because they bring out the point that the revelation of the essence takes place within something totally separate from the essence itself. For example, the movement of the animal really has nothing to do with the essential life of the animal, but is only an indication and revelation of the fact that the animal is alive. (Likewise, the revelation of the essential desire is in something separate and “outside” of the essence. This is to say that the essential desire, and even the “desire for the desire,” is still a desire

of thought and the letters of speech,⁷⁴³ and the like. All the above are better [analogies] than the analogy of the flame that is bound, in a hidden fashion, to the coal. For although the flame was indeed in the coal in a hidden fashion, nonetheless, the flame came out of the essential heat of the coal, and this is thus not a true comparison to the concept of “revelation.”⁷⁴⁴ [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.⁷⁴⁵

This is likewise the case with the revelation of the concealed essential powers of the soul, such as the power of the quality of *Chessed*-Kindness, as it is in the essence. Its revelation is when a desire and intellect for kindness and goodness is constantly brought into being because of this essential quality of the essence

that is entirely for the self, while the revealed, particular desires are for something separate and “outside” of the self, and are only an indication and revelation of the essential desire for the self.)

⁷⁴³ In other words, when a person conveys an intellectual concept in his speech, this is not his intellect at all, but is only a revelation that he possesses intellect. His intellect itself was not revealed at all. Likewise, when one thinks a concept, it is only a revelation of his essential power to conceptualize concepts, but is not a revelation of the essential power itself. Rather, it is only its radiance and light, as it is revealed in his thoughts. That is, these thoughts are only an **indication** of his essential power of conceptualize, but not the power of conceptualization itself. Moreover, the letters of thought and the letters of speech are incidental to the concept and are not essential to it. This is to say that one person may explain a certain concept using certain words, whereas another person will explain the very same concept and explanation, using entirely different words.

⁷⁴⁴ Here, the Rebbe is not negating the analogy of *Sefer Yetzirah*, but is only clarifying it. In other words, at first glance the analogy may be misunderstood, and one may come to think that the revelation of the ten *sefirot* of *Atzilut* from the concealment of *Adam Kadmon* is in the way of a “*Shefa*-Influence.” When the analogy is explained, its proper intent is understood, as will be seen later in this chapter.

⁷⁴⁵ This is to say that the color is incidental to the apple and is not essential to it, nor does it affect the flavor. Nonetheless, the color of the apple is an **indication and revelation** of its sweetness and ripeness.

of the soul.⁷⁴⁶ 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 desire⁷⁴⁷ for [either] kindness or judgment is still considered to be [part and parcel] of the essential quality, and is altogether not separate from it.⁷⁴⁸ However, the revealed desires for judgment or its opposite, that are born [of the “desire for the desire”], are merely like a revealed indication of the essence. This may be compared to the revealed movement [which comes] from the [power of movement in the] essence of the animal, or to the revealed life force [of the soul as it exists] in a separate thing, that is, 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 this [above mentioned] matter of [either] kindness or judgment.⁷⁴⁹

⁷⁴⁶ In other words, if a person is always doing acts of kindness etc., this is an indication that, in essence, he is kind. That is, his revealed desires indicate his essential characteristics and qualities. Likewise, when a person constantly does acts of cruelty, this is an indication that in essence he is cruel.

⁷⁴⁷ This refers to the “desire for the desire,” the self-perception, which comes from the essential qualities.

⁷⁴⁸ This is because even the self-perception is still entirely for the self. This is to say that it is not yet focused out of the self, to be expressed in something external to him. Therefore, it too is considered to be one with the essential desire from which it comes. This is in contrast to the revealed desires, which are the desires for something “outside” the self. (For example, there is the (essential) primal desire (*Ratzon HaKadom*), which is the desire for his pleasure. Then there is the “desire for the desire”/the self-perception of *Adam Kadmon*, which is like the desire and thought of himself sitting. Then there is the revealed desire of *Atzilut*, which is like the desire for the chair. The differences between these three levels is self-evident.)

⁷⁴⁹ Just as in the above analogies, the revelation is merely an indication of the essence and is actually something “separate” from the essence itself,

However, the source⁷⁵⁰ that gives rise to this desire comes from the power of the essential quality alone.⁷⁵¹ [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.⁷⁵²

We [therefore] find that the general “desire for the desire” for kindness can bring forth many different particular desires for

so too, the revealed desire is not the essential or concealed desire itself, but rather, it actually is invested within something “separate” from the essential desire. Nonetheless, it is a “revelation” and indication of the essential desire etc.

⁷⁵⁰ This refers to the “desire for the desire”/self-perception of *Adam Kadmon*.

⁷⁵¹ This is to say that although in comparison to the essential primal desire (*Ratzon HaKadoom*), the “desire for the desire” (*Adam Kadmon*) is considered to be like a new creation. Nonetheless, in truth, it is still entirely focused on the self (that is, **self**-perception) and is not yet a desire for something external to the self.

⁷⁵² Because there are many different external matters through which the “desire for the desire”/self-perception may be expressed, a specific desire will be born for each of these specific matters. Nonetheless, all the revealed desires come from one source, which is the “desire for the desire”/self-perception. An example of this is someone who is essentially kind. His essential kindness can be expressed in any number of various ways. He may give food to a poor person, he may give him money, or he may speak kind words to him etc. All these different desires and external acts of kindness, come from the same source, which is his “desire for the desire”/self-perception of kindness, which, in turn, is bound up with his essential quality of being kind.

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,” [that comes about] because of the essential *Heyulie* quality [of kindness in the essence of the soul]. However, [this essential *Heyulie* quality] comes [to be expressed] in a specific way, to be this [specific] “desire for the desire” for this specific thing. This will suffice for those of understanding.

However, it is nevertheless understood that there is a great difference between [the concealed desire of *Adam Kadmon* and] the revelation of the desire for kindness [of *Atzilut*] which is merely the aspect of a “revelation of the concealment” of the essential desire, which arouses this [specific] desire. [In contrast, the concealed desire of *Adam Kadmon*] comes from the power of the essential quality [of the Self], and is not an aspect of a “separate thing.”⁷⁵³ 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 to being revealed.⁷⁵⁴ This is why they are called by the terms, “Lights-*Orot*” or “Emanations-*Sefirot*,” [in that

⁷⁵³ This is to say that in *Adam Kadmon* the desire is firstly for the self, and it secondly is a holistic desire of the whole, from which the external particulars have not yet been revealed. In contrast, *Atzilut* is the revelation of the external particulars of that whole. (Moreover, the “desire for the desire”/self-perception of *Adam Kadmon* is created by the Essential Self of *HaShem*, exactly according to what He estimated would be necessary within His Essential Self, and is the general desire for all of Creation, as a whole.)

⁷⁵⁴ In other words, in *Adam Kadmon* the particular desires are concealed in the general desire for the whole of Creation. In *Atzilut* the particular desires themselves come into revelation.

they are] similar to a ray and a light.⁷⁵⁵ This is similar to any aspect of the, “revelation of the concealed,” in that it is only an aspect of light, or only like the aspect of an indication [of the Essence], [such as the] color [of an apple]. [In other words,] it is like the movement of an animal [which is merely an indication that, in essence, it is alive] etc. Moreover, this is the meaning [of the word *Atzilut*-Emanation,] as in [the verse],⁷⁵⁶ “And He emanated from the spirit,” which was not the [actual] spirit of Moshe [itself].⁷⁵⁷ Rather, it was only an aspect of a revelation of his light and ray, which spread forth and emanated, similar to a flame [that emanates] from a coal,⁷⁵⁸ 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*⁷⁵⁹ (Crowns) of [the world of] *Atzilut*-Emanation, is only the aspect of the **revelation** of the desire, in comparison to the concealed essential desire

⁷⁵⁵ That is, it is not the “general” whole desire of *Adam Kadmon* itself that comes out into revelation, but rather, it is only a “revelation” and “indication” of the concealed desire of *Adam Kadmon*, which becomes revealed in *Atzilut*.

⁷⁵⁶ *Beha'alotcha* 11:25.

⁷⁵⁷ This is referring to when *HaShem* emanated a spirit of prophecy upon the seventy elders from Moshe's spirit of prophecy. They did not receive Moshe's own spirit of prophecy, but only an “emanation” thereof. Moreover, this is attested to by the fact that Moshe's spirit of prophecy was not diminished in any way whatsoever as a result of this revelation and emanation. This is because the emanation of his spirit of prophecy was only in the way of a “light and ray,” as previously explained. Likewise, the revelation of *Atzilut* from the concealment of *Adam Kadmon* is only in the way of a “light and ray,” and it is for this reason that the world of *Atzilut*-Emanation is called by this name.

⁷⁵⁸ When one lights something else from the flame of the coal, the flame of the coal is in no way diminished.

⁷⁵⁹ This is plural for the *sefirah* of *Keter* – Crown, and as previously mentioned, the *sefirah* of *Keter* corresponds to the faculty of 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*.⁷⁶⁰ Likewise, [the revealed desire for wisdom (*Chochmah*) of *Atzilut* is drawn] from the aspect of the concealed desire of *Chochmah* [of *Adam Kadmon*].⁷⁶¹

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],” that “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*⁷⁶² 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

⁷⁶⁰ The desire to do a particular act of kindness is drawn into revelation from the hidden desire to be kind.

⁷⁶¹ The desire to study a particular wisdom is drawn into revelation from the concealed desire to be wise.

⁷⁶² The *sefirah* of *Malchut* (Kingdom) will be fully explained later in the book. However, in general, it represents the “letters” of revelation of any particular *sefirah* or world (and is therefore generally compared to speech). For example, *Malchut* of *Chessed* of *Adam Kadmon* represents the tangible “letters” of the desire to be kind, as it is in the self-perception. It is the letters of the “desire to be kind,” that becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular kind act.

essential light of the **revealed** desire is made.⁷⁶³ (This bears a similarity to what was explained in chapter eighteen, that the “desire for the desire,” that is, the *sefirot* of *Adam Kadmon*, is only made from the aspect of the “end action” of the “Essential [Primal] Desire”-[*Ratzon HaKadom*].)

(By way of analogy, [this is like] the revelation of the desire in the speech⁷⁶⁴ 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, the root and beginning of the effect is made from the last level of the cause. Similarly, *Keter* of *Atik Yomin*⁷⁶⁵ [of *Atzilut*] is made from the

⁷⁶³ When speaking in general terms, the *Keter* of the lower world comes from the *Malchut* of the upper world. Therefore, it is not incorrect to say that *Malchut* of *Adam Kadmon* becomes *Keter* of the world of *Atzilut*. However, more particularly speaking, the general *sefirah* of *Malchut* of any world is made up from the *Malchut* of each particular *sefirah* of that world. For example, *Malchut* of *Chessed* of *Adam Kadmon* becomes *Chessed* of *Malchut* of *Adam Kadmon*. Likewise, *Malchut* of *Chochmah* of *Adam Kadmon* becomes *Chochmah* of *Malchut* of *Adam Kadmon*. Then, the particular *sefirot* of *Malchut* (which are all the particular *Malchuts* of the *sefirot* of that world) become the *Keter* of the lower world. So, for example, from the *Chochmah* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chochmah* of *Atzilut*. Likewise, from the *Chessed* of *Malchut* of *Adam Kadmon* is drawn the *Keter* of *Chessed* of *Atzilut*. Therefore, when speaking in a manner of particulars, it is from the *Malchut* of a quality of *Adam Kadmon* that becomes the *Keter* of that attribute of *Atzilut*. (In simpler terms, particularly speaking, it is from the desire to be kind of the “self-perception” that the desire to do a particular kind act comes about etc.) The *sefirah* of *Malchut* will be explained later in the book.

⁷⁶⁴ As mentioned previously, the *sefirah* of *Malchut* is compared to the revelation of speech.

⁷⁶⁵ As was mentioned previously and as will soon be explained, *Atik Yomin* is the inner aspect of *Keter* of the world of *Atzilut*-Emanation (and corresponds to the pleasure of the desire).

aspect of *Malchut* of *Adam Kadmon*. In other words, the source of revelation of the desire that 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*, that 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 *Nekudab*-Point, *Sefirah*-Emanation, and *Partzuf*-Stature.⁷⁶⁶

As known, the general difference between the aspect of *Tohu* (Chaos) and the aspect of *Tikkun* (Rectification) is that the ten *sefirot* of *Tohu* (Chaos) are only in an aspect of “points,” that are the aspects of the *Ketarim*⁷⁶⁷ (Desires).⁷⁶⁸ [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.⁷⁶⁹ This is the inter-inclusion [of the *sefirot*] by means of the name of 45 (*Ma”H* – מ”ה).⁷⁷⁰

⁷⁶⁶ In Kabbalistic texts these three aspects are often referred to as *Akoodim*, *Nekoodim* and *Beroodim*, as will be explained shortly.

⁷⁶⁷ *Ketarim* is plural for *Keter* – Crown, which is the aspect of pleasure and desire.

⁷⁶⁸ This is to say that the aspect of *Tohu* – Chaos is the revelation of the essential desire, as it is in essence. As will be explained, since they are absolutes, one essential desire cannot coexist with its opposite.

⁷⁶⁹ This is because each particular *sefirah* contains something of its opposite within it and therefore strikes a sympathetic chord with it. For example, *Chessed* – Kindness contains ten *sefirot*, including *Gevurah*-Might, and can therefore be joined with it etc.

⁷⁷⁰ As previously explained, the name of *Ma”H* (45) represents the aspect of sublimation to Godliness, as in the verse, “*V’Nachnu Mah* – And what are we.” As mentioned previously, the “inner” name of 45 (*Ma”H*) is the aspect of the Essence of the Light of the Unlimited One-*Atzmoot Ohr Ein Sof* as it is revealed in the *Kav*-Line. It is through the sublimation of the qualities of *Tikkun* to *HaShem*-יהוה that they do not oppose and negate each other. This is because, in their true essential source, in the Essence of *HaShem*, they are not in conflict and are actually, literally as one (as explained in chapters 10 and 11). This is also, as explained elsewhere, the reason why the angels of kindness (the camp of *Michael*) and the angels of judgment (the camp of *Gavriel*) do not clash and destroy each other. It is

Now, the explanation of these matters is known, that the aspect of *Nekudot*-Points is the aspect of an essence before it spreads forth. This is similar to a point, which does not spread forth. An example [of this] is the light of the quality of *Chessed*-Kindness. The aspect of the essential quality of kindness is the aspect of its *Keter* (Desire).⁷⁷¹ However, what is meant here is not the aspect of the essential quality of *Chessed*-Kindness, as it is embedded and rooted within the essence of the soul, which is called the *Yechidah* (Singular), as mentioned previously, since [the way it exists embedded in the essence of the soul] is [still] totally in an aspect of a *Heyulie*, (as mentioned previously in chapters 10 and 11). Rather, what is meant here is in regard to the aspect of the revelation of the desire for a **particular** [act of] 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, beyond⁷⁷² reason whatsoever for this desire, [such as the reason for] why he desires to reveal kindness etc. Certainly, [as of yet], there are no divisions into the various different ways [that this kindness may be expressed]. Even if his intellect leans specifically to *Chessed*-kindness, [nonetheless] it is not divided into different ways [of how the kindness will come out]. [This is because] although the [aspect] of intellect, which leans essentially towards kindness and merit, is the aspect of the *Chochmah* (Insight) of the essential *Chessed* (Kindness), nonetheless, it too, is only in an aspect of a *Nekudab*-Point.⁷⁷³ Likewise, [the aspect of] the *Netzach* (Conquest)

solely because of their sublimation to their common and essential source in *HaShem*, blessed is He.

⁷⁷¹ The desire for kindness is the essential light and motivation of all that follows after it.

⁷⁷² The text reads “without reason.” Nonetheless, it is without reason because at this point it is “beyond” reason.

⁷⁷³ This is to say that although the desire possesses ten *sefirot*, they are all completely bound up with the desire, and are “enslaved” and controlled by it. Therefore, the intellect of the desire is not really a rational, objective intellect, but is, rather, driven to support and facilitate the desire. The same

of this *Chessed* (Kindness) [also] comes in the way of a *Nekudah*-Point.⁷⁷⁴

We [therefore] find that though the aspect of the essential kindness that comes into revelation, includes ten [*sefirot* within it, that is,] 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,⁷⁷⁵ wherein [the *sefirot*] were all bound up in a single vessel.

It is because of this that the aspect of the ten *sefirot* of *Tohu*-Chaos cannot unite or become inter-included with one another.

holds true of all the other qualities and faculties of *Tohu* – Chaos. They are all bound up with the desire and enslaved to it.

⁷⁷⁴ The same holds true of all the particular *sefirot* of the essential desires of *Tohu* - Chaos. They are all bound up with the desire and are completely enslaved to it.

⁷⁷⁵ The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*). These Torah terms hint at the three above mentioned levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *sefirah*, in which the particular divisions of each *sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch.

Rather, they are [disjointed points,] one beneath the other, as stated, “He reigned and he died etc.”⁷⁷⁶

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 that 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] that 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.⁷⁷⁷ Even if his

⁷⁷⁶ This verse refers to the eight Kings of Edom, who were the descendants of Esav, the brother of Yaakov. Esav and Yaakov represent the two worlds of *Tohu* – Chaos, and *Tikkun* – Rectification. In Kabbalah, these eight Kings are referred to as the, “Kings of *Tohu*.” Because these are the “Kings of *Tohu*,” the one must die before the other can reign. This is because the essential points of the world of *Tohu* are incompatible with each other and cannot coexist. For example, in *Tohu*, the essential desire for kindness, though it is composed of intellect and emotions, cannot join with the essential desire for sternness. This is so, even though sternness too, is composed of intellect and emotions. The reason for this is because the intellect and emotions of the desire to be kind are absolute kindness and exist solely to justify the kindness, whereas the intellect and emotions of the desire to be stern are absolutely stern and exist solely to justify the sternness. Because they are absolute opposites, they are incompatible with each other and cannot coexist simultaneously. The one must be destroyed before the other can be revealed. This brings about chaos, and is called “The death of the kings of *Tohu*.” The breakdown of the *sefirot* of *Tohu* is referred to as the “*Shevirat HaKelim* – The Shattering of the Vessels,” and will be discussed later in the book.

⁷⁷⁷ Now, it must be pointed out that the example of the disputes between the academies of Shammai and Hillel is not a true example of the breakdown in *Tohu* – Chaos. This is because although their views essentially

opponent poses difficult questions [on his views], which he is unable to logically answer, he will remain silent, but he will [find it] impossible to acknowledge [the correctness of his opponent's opinion]. [Neither will he be able] to retract [his opinion] and align himself with the opposite view, whatsoever.⁷⁷⁸)

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 that 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,

differed from each other, even in regard to the practical application of certain commandments, nonetheless, when it came to the actual fulfillment of the commandments, they followed the view of the majority, as Jewish Law (*Halacha*) prescribes. However, this is not the case in regard to the, "Kings of Tohu," in which there is no possibility of compromise and cooperation. The one essential desire must "die" before the other one can "reign."

⁷⁷⁸ This shows that the intellect is not a true intellect but is completely bound up with the point of the essential desire.

according to the composition of his emotions towards [any given] thing. This is like love or hate that 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, that includes *Chessed*-Kindness and *Gevurah*-Judgment together as one.

This is in accordance with the statement,⁷⁷⁹ “[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.⁷⁸⁰ Similarly, regarding King Solomon’s marriage to the daughter of Pharaoh, it states,⁷⁸¹ “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,⁷⁸² “On the day of the joy of His heart.” [This is an example of] joy and anger, one thing and its opposite, as one.⁷⁸³ Similarly, [regarding the flood] it states,⁷⁸⁴ “[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.”

⁷⁷⁹ See Tractate Yevamot 78b, Rashi there. Also see Tzefanya 2:3.

⁷⁸⁰ In other words, both judgment and kindness were shown toward a single individual, King Saul.

⁷⁸¹ Jeremiah 32:31, also see Tractate Nidda 70b.

⁷⁸² See Zohar, Terumah 143a.

⁷⁸³ 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.

⁷⁸⁴ Genesis 8:21

However, previously it was stated,⁷⁸⁵ “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.”⁷⁸⁶ As is explained elsewhere, all of this comes about from the aspect of the qualities of *Tikkun*-Rectification, which are composite aspects. In other words, they spread forth [outside of their essence] and do not result from the essential [nature] alone.⁷⁸⁷ Therefore, it is possible for there to be an inter-inclusion of one thing with its opposite.

In contrast, [regarding] the *Nekudah*-Point of *Tohu*-Chaos; even when it is made into a division of ten [*sefirot*], [nonetheless] it is only [in the aspect of] a *Sefirah*-Emanation.⁷⁸⁸ [However,] it is

⁷⁸⁵ Genesis 6:5,6

⁷⁸⁶ In other words, *HaShem* desired to destroy the earth and brought about the flood because, “man is evil” etc. However, it was for this very same reason that *HaShem* said he will never again destroy the earth, because “man is evil” etc. Here, we see two opposites results from the very same matter.

⁷⁸⁷ Because of this the qualities of *Tikkun* are objective and rational, as opposed to the qualities of *Tohu*, which are subjective and irrational.

⁷⁸⁸ The difference between the *Nekudah* and *Sefirah* can be understood in the following manner: Because the *Nekudah* (Point) is an essential, undiluted desire, it becomes completely irrational, often bringing about the opposite of the desired effect. As a result, each desire must be completely eradicated before it can be replaced by a different one. An example of this principle is the case of a very narrowminded person who is incapable of compromise. When such a person is kind, his kindness knows no restraint. He will be indiscriminately kind to everyone and he will be excessive in this kindness. Eventually though, his kindness will, of necessity, break down because he will find himself being severely taken advantage of, and will become completely drained, both monetarily and emotionally. Such a person might then swing to the opposite extreme, becoming overly suspicious of others, excessively callous to their needs and extremely unkind. This approach too, will eventually break down, when people begin disliking and avoiding him because of his mean spirit. The above principle applies when the desire comes in the form of an essential point, in which the intellect and emotions are “slaves” that are “driven” to fulfill it in an absolute manner in

not a *Partzuf Adam*-Stature of Man, wherein there is the aspect of the inter-inclusion of all opposites.⁷⁸⁹

which there are no compromises. This may be compared to the uncompromising fanaticism of a Moslem fundamentalist terrorist who is hell bent on pushing his agenda no matter what the outcome. This level of *Tohu* is called *Nekudah* (Point). Besides the *Nekudah* (Point) there is another level in *Tohu*, called *Sefirah*. This is when the point divides into ten recognizable traits. Because of this, there is the appearance of rational behavior. It **appears** to be an objective, reasonable intellect that is open to compromise. In truth, however, here too, the intellect, emotions and actions exist merely to facilitate the desire that drives them. An example of this is a Christian missionary. He talks and acts as if he is an objective, reasonable person, but in reality, he is neither reasonable nor objective. In reality he is completely bent on converting you to his religion and his speech and actions are only there to facilitate this. This is why he knocked on your door in the first place. Though it appears that a reasonable conversation is taking place, if he is refuted in debate, he will automatically revert back to the essential point of the irrational desire, in which there is no compromise and no recognizable intellect at all, such as saying, "It is true because I know it in my heart," etc. In summary, *Tohu* is when the light (revelation) of the desire is too strong for the vessels and overpowers them, so that they can no longer be objective but rather become completely unrestrained and driven by the desire.

⁷⁸⁹ *Tikkun* (rectification) is also called by the term *Partzuf*, which means "facial expression" or "personality." This is because in *Tikkun* there are recognizable divisions of the *sefirot* into ten, each of which is divided into subsequent divisions of ten etc. The concept of a *partzuf* is the inclusion of all opposites, like a human being, who has many facets to his personality, all of which join to make him who and what he is. Besides this, his physical body too is made up of many parts with different and even opposite natures and functions, and yet, not only do they not contradict each other, but they work in conjunction as a unified system. Each organ performs the function it is suited for while allowing the others to perform their function. Furthermore, in order to perform properly, every organ depends on the others for its health and vitality, for example, if a person has nagging foot pains, this will affect his brain and he will have difficulty concentrating on his studies. This mutual coexistence and symbiosis is not possible in *Tohu*, where the *sefirot* exist as pure essences and are therefore incompatible with their counterparts. It is specifically in *Tikkun* that mutual coexistence and symbiosis can exist, since in *Tikkun* each point comes about as an extension outside of its essence. It is specifically then that they can be included one with the other through the many various types of vessels for expression, of which they are composed etc. The vessel integrates something of each

Rather, it is specifically in the aspect of *Tikkun*-Rectification, in which each point spreads forth, out of its essence, that they can become inter-included through the abundance of many different vessels, within which they are composed.⁷⁹⁰ 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,⁷⁹¹ as explained elsewhere at length.

sefirah (as will be explained later). This being the case, they all find expression in it.

⁷⁹⁰ See previous footnote. This will be understood more clearly later in the book, with a thorough explanation of the inter-inclusion of the vessels.

⁷⁹¹ As they exist essentially, it is impossible for these two opposites to coexist. However, the physical water that we have in our world is a composite that possesses something of the element of fire within it. Likewise, physical fire possesses something of the element of water within it. In truth, it would be altogether impossible for a physical world to exist from the essential desires of *Tohu* – Chaos. (This is as explained by the Ari’zal and the Alter Rebbe, that the statement that, “*HaShem* created worlds and destroyed them,” refers not to the physical world, which is a composite world, the source of which is *Tikkun*-Rectification, but rather, it refers to the worlds of *Tohu* – Chaos, in which one *sefirah* cannot coexist with the other and therefore each *sefirah* must “die” before the next one can “reign,” as previously explained.) Rather, our physical world is a composite world, in which all the *sefirot* are interrelated and interdependent and, therefore, one *sefirah* and its opposite can join.

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.⁷⁹² [Now,] it is stated in *Pardes*⁷⁹³ 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”⁷⁹⁴ 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,⁷⁹⁵ *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, but is [nonetheless] separate from it.⁷⁹⁶ This may be [understood by] the fact that *Chessed* –

⁷⁹² These three lines are known in Kabbalah and Chassidut by their abbreviations. *Chochmah*, *Chessed* and *Netzach* are called *ChaCha*’N. *Binah*, *Gevurah* and *Hod* are called *BoGa*’H. *Da'at*, *Tiferet* and *Yesod* are known as *DaTi*’Y. (It is this configuration of the *sefirot* into three lines, right, left and middle, which is usually depicted as, “The Tree of Life.” This configuration of the three lines of the *sefirot* as they are inter-included, is generally called the ten *sefirot* of *Yosher*.)

⁷⁹³ See *Pardes Rimonim* of Rabbi Moshe Cordovero, *Shaar HaTzinorot*.

⁷⁹⁴ See the beginning of *Amidah* prayer. As mentioned previously, “The Great – *HaGadol*” represents *Chessed* (Kindness) to the right, “The Mighty – *HaGibor*” represents *Gevurah* (Might/Judgment) to the left, and “The Awesome” represents the median conduct, the middle line which synthesizes the right and the left, which is *Tiferet* (Beauty/Mercy).

⁷⁹⁵ This is an acronym for *Chochmah*, *Chessed* and *Netzach*.

⁷⁹⁶ This is to say that although *Chessed* – Kindness is an offshoot of the holistic perception of *Chochmah* – Insight, nonetheless, *Chessed*, which is the emotion of Kindness, is an entirely different matter than *Chochmah*.

Kindness, is an offshoot of [*Chochmah*, which is the] intellect and reasoning that leans to kindness toward something separate,⁷⁹⁷ 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 to actualization etc.⁷⁹⁸

[On the other hand] the left line [of *BoGa”H*⁷⁹⁹] is the opposite [of the above]. For example, the [emotional] quality of judgment branches out from an intellect that leans towards judgment. In this manner *Binah* [gives rise to] *Gevurah*, as stated,⁸⁰⁰

⁷⁹⁷ The literal translation of “something separate” is “a composite.” This is in contrast to the simple essential desire mentioned in the previous chapter. In that case, it is not the “separate” object which forms the emotions and desire towards it, but rather, the simple essential desire forms the emotions and desire towards it. However, here, this is a composite desire, that is, his emotions are born out of his connection to the separate object itself, rather than from his essential desire. In other words, he is objective rather than subjective. Now, because *Chochmah*, which is the intuitive flash of insight, views things in a holistic fashion, it will therefore tend to lean toward kindness. For instance, in judging someone in a court case, if we look at the whole person, such as his upbringing, social status and environment etc., rather than only scrutinizing the details of the crime, in the majority of cases, we will tend to view him more kindly and favorably. From this we see that *Chessed* is an offshoot of the holistic perception of *Chochmah*. Nonetheless, as mentioned above, *Chessed* is an entirely different matter than *Chochmah*.

⁷⁹⁸ *Chessed* (Kindness) is the quality of expansive and abundant spreading forth of influence. Since *Netzach* is the quality of Conquest, which is the matter of spreading forth by expanding the borders of his influence, we see that it is an offshoot of *Chessed*. But, on the other hand, it is an altogether separate matter from *Chessed*, just as *Chessed* is an altogether separate matter from *Chochmah*, though it is an offshoot from it, for *Netzach* is not a form of *Chessed* at all. Nonetheless, when there is a desire to do a *Chessed*, all obstacles to its fulfillment must be overcome for it to come to its fruition. This is a function of *Netzach*, which is the quality of perseverance, and the overcoming of obstacles.

⁷⁹⁹ This is an acronym of *Binah*, *Gevurah* and *Hod*.

⁸⁰⁰ Proverbs 8:14

“I am *Binah*, *Gevurah* is mine.”⁸⁰¹ [For, as known,] *Chochmah* leans towards kindness, whereas judgments are aroused from *Binah*.⁸⁰² (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.⁸⁰³)

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.⁸⁰⁴ For example, *Da’at*⁸⁰⁵ is the aspect of the median [conduct] that tips [the mind] from intellectual kindness to intellectual sternness, and is [therefore] called “The Leaning *Da’at*.”⁸⁰⁶ (For example, [the verse,⁸⁰⁷ “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,⁸⁰⁸ “And *HaShem*-יהוה saw that the wickedness of man was great [in the earth, and that all the impulse of the thoughts of his

⁸⁰¹ It is specifically from *Binah* that the heartfelt quality of being judgmental branches out. This is because *Binah* constitutes a close scrutiny and analysis into the finest details of a subject. Therefore, it is specifically in *Binah*, that faults will begin to be noticed, eventually bringing about a judgment to withhold influence (*Gevurah*). (However, although *Gevurah* is an offshoot of *Binah*, it is nonetheless an entirely separate matter from it.)

⁸⁰² *Zohar VaYikra* 10b, 11a

⁸⁰³ *Chochmah* is called “Father,” for it is *Chochmah* which provides the seminal “drop,” the flash of intuition, which is then developed by *Binah* – “Mother,” into a fully comprehended and developed concept, which then affects and gives “birth” to the arousal of emotions.

⁸⁰⁴ This is an acronym of *Da’at*, *Tiferet* and *Yesod*.

⁸⁰⁵ As mentioned in chapter one, the faculty of *Da’at* is the intellectual interest, feeling and connection to the subject matter.

⁸⁰⁶ That is, the thoughts towards any given matter are according to the intellectual connection and feeling toward it. Moreover, it is the faculty of *Da’at* that makes the actual intellectual “decision” towards anything.

⁸⁰⁷ Genesis 8:21

⁸⁰⁸ Genesis 6:5,6

heart was only evil continually. And *HaShem*-יהו"ה repented that he had made man on earth] etc.”⁸⁰⁹ There are [many] other cases similar to this, as is 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.

Similarly, the attribute of *Tiferet* mediates between [the heartfelt emotion of] *Chessed* and [the heartfelt emotion of] *Gevurah*,⁸¹⁰ 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.⁸¹¹ This is the quality of *Yaakov*, as known.⁸¹²

Likewise, the aspect of *Yesod* is a mediator that inter-cludes the two opposites [gut emotions] of *Netzach* and *Hod*. This is the

⁸⁰⁹ These verses were said by *HaShem*, both as the reason for bringing **about** the flood which took place during the time of Noah and **also** the reason for pledging never to destroy the world with a flood again. However, the very same reason is given for both. This difference in decision, even in the same matter, comes about because of the quality of *Da'at*, which is the intellectual connection and feeling towards anything. It acts as an intellectual “scale,” so to speak, and can lean either to the right or to the left, for it includes both.

⁸¹⁰ See *Pardes Rimonim* of Rabbi Moshe Cordovero, (*Shaar HaMachri'in*) *Shaar* 9; Chapter 3.

⁸¹¹ Mercy is a composite of both kindness and severity. It acts as the “scale” for the heartfelt emotions. This is because it is the emotional feeling and connection to something which mediates between either kindness or severity, thus producing a composite emotion. The resulting composite emotion is neither entirely kindness nor is it entirely severity, but is, rather, a median conduct that is a synthesis of the two.

⁸¹² See *Zohar Lech Lecha* 87b. As will be explained later, *Avraham* represents the attribute of *Chessed* (Kindness), *Yitzhak* represents the attribute of *Gevurah* (Might), and *Yaakov* represents the synthesis of the two, which is the quality of *Tiferet* (Beauty).

matter of, “The kidneys that council” [either] yes or no,”⁸¹³ 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.⁸¹⁴

⁸¹³ The *sefirot* of *Netzach* and *Hod* are the gut emotions and correspond to the Kidneys. Many times, the *sefirot* are allegorically referred to by various organs in the human anatomy to which they correspond. This will be explained in detail later, in the explanation of the “vessels.”

⁸¹⁴ The concept of the three lower *sefirot* of *Netzach* (Conquest), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. As mentioned above, *Netzach* (Conquest) is an offshoot of *Chessed* (Kindness), while *Hod* (Majesty) is an offshoot of *Gevurah* (Might). The explanation of the difference between these two, and how they are synthesized and inter-included in the aspect of *Yesod* – Foundation, can be understood by the following example. When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has “won him over” to his way of thinking or acting. This is the aspect of *Netzach* (Conquest), in which he brings out influence to “win over” the opposition etc. In contrast, the word *Hod* also mean, “submission,” as in the word “*Hoda’ah*.” Therefore, in the parent/child relationship, when the parent demands that the child should act or desist from acting in a certain way, not because he has “won him over” to his way of thinking, as with *Netzach*, but by force of authority alone, this is an influence of *Hod*. This is when he says to the child, “You must do it because I say so. I don’t owe you explanations.” In the case of a citizen of a country, this is the fact that a person must submit to the laws of the land, whether he agrees with them or not. When he is stopped for a traffic violation, for example, he cannot argue the merits or demerits of the law with the police officer. He must submit, and if he does not, he will be arrested and restrained. This is to say that the quality of *Gevurah* necessitates the submission to authority of *Hod* in order to bring about the actualization of *Gevurah*. Now, *Yesod* represents the “scales” of the gut emotions which determines how the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach*, should it be in a way of *Hod*, or should it be a synthesis of the two.

This, then, is the general matter of the middle line of *DaTi"Y*,⁸¹⁵ that connects the two lines [to its] right and [to its] left. [Now,] as known, the particulars of how [the *sefirot*] are inter- included are called,⁸¹⁶ “The Twelve Diagonal Lines – *Yood Beit*

⁸¹⁵ This is an acronym for *Da'at, Tiferet, Yesod*.

⁸¹⁶ See *Sefer Yetzirah*, Chapter 5, *Mishna* 1.

G'voolei Alachson,”⁸¹⁷ whereas the middle line is called⁸¹⁸ “The Inner Beam,” that runs through from one end [to the other].⁸¹⁹ In other

⁸¹⁷ In the configuration of the *sefirot* of *Tikun* there are three horizontal pipes, seven vertical pipes and twelve diagonal pipes. These pipes represent how the *sefirot* interconnect and influence each other. They correspond to the twenty-two letters of the Hebrew alphabet. The three horizontal lines correspond to the letters Aleph, Mem and Shin. These are called the three mothers and represent the connections between *Chochmah* and *Binah*, which are intellectual *sefirot*, the connection between *Chesed* and *Gevurah* which are heartfelt emotional *sefirot*, and the connections between *Netzach* and *Hod* which are gut emotional *sefirot*. The seven vertical pipes correspond to the seven letters of the Hebrew alphabet that may be pronounced either hard or soft. They represent how influence is drawn down through the three modes of conduct, *Chessed*, *Din*, *Rachamim*-Kindness, Judgment and Mercy. There are two vertical pipes on the right side which represent the mode of Kindness. The upper pipe connects *Chochmah*-Insight to *Chessed*-Kindness. The lower pipe connects *Chessed*-Kindness to *Netzach*-Victory. There are also two vertical pipes on the left side which represent the mode of Judgment. The upper pipe connects *Binah*-Comprehension to *Gevurah*-Sternness. The lower pipe connects *Gevurah*-Sternness to *Hod*-Authority. There are four pipes in the middle pipe which represent the mode of Mercy. The highest pipe connects *Keter*-Desire to *Da'at*-Interest. The next pipe connects *Da'at*-Interest to *Tiferet*-Mercy. The next pipe connects *Tiferet*-Mercy to *Yesod*-Foundation. The lowest pipe connects *Yesod*-Foundation to *Malchut*-Kingship. The twelve diagonal pipes correspond to the twelve simple letters of the Hebrew alphabet and represent how the middle pipe connects the two opposing sides to its right and to its left. The diagonal lines, in a descending order, beginning with the uppermost ones are as follows. The first pipe connects *Keter*-Desire to *Chochmah*-Insight. The second pipe connects *Keter*-Desire to *Binah*-Comprehension. The third pipe connects *Chochmah*-Insight to *Da'at*-Interest. The fourth pipe connects *Binah*-Comprehension to *Da'at*-Interest. The fifth pipe connects *Da'at*-Interest to *Chessed*-Kindness. The sixth pipe connect *Da'at*-Interest to *Gevurah*-Sternness. The seventh pipe connects *Chessed*-Kindness to *Tiferet*-Mercy. The eighth pipe connects *Gevurah*-Sternness to *Tiferet*-Mercy. The ninth pipe connects *Tiferet*-Mercy to *Netzach*-Victory. The tenth pipe connects *Tiferet*-Mercy to *Hod*-Authority. The eleventh pipe connects *Netzach*-Victory to *Yesod*-Foundation. The twelfth pipe connects *Hod*-Authority to *Yesod*-Foundation. Theses twenty-two letters represent the twenty-two primary creative forces that are expressions of the ten *sefirot* (as will later be explained at length). All subsequent conducts and forces arise through combinations of these forces. All in all, there are two hundred and thirty-one

words, it reaches up to the internal aspect of *Keter*, which itself is higher than the division into lines.⁸²⁰ It is for this reason that [the

possible two letter combinations. These are called, "The two hundred, thirty-one Gates.") It must be pointed out that the above-mentioned connections are applicable when contemplating the *Seder Hishtalshelut* (The process of the chaining down of the worlds) when taking all the particulars into account. Rabbi Moshe Cordovero, in his monumental book *Pardes Rimmonim*, gives a different order of connections, according to a more general overview.

⁸¹⁸ See *Zohar Terumah* 175b.

⁸¹⁹ The "Inner Beam" is called the "*Breeyach HaTichon*." This refers to construction of the Tabernacle (*Mishkan*) which was a portable Temple used by the Jewish People during the forty-year sojourn in the desert until the building of *Mishkan Shiloh*. Its walls were constructed of cedar beams that stood side by side and were held together by a long beam, the "*Breeyach HaTichon* – Inner Beam" which ran within all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponds to the middle line of *Keter* (*Da'at*), *Tiferet*, *Yesod* and *Malchut* that connects all the other *sefirot* together.

⁸²⁰ The middle line of *sefirot* (*Keter* (or *Da'at*), *Tiferet*, *Yesod* and *Malchut*) is different than all of the other interconnected lines in that it goes from one end to the other without any diminishment whatsoever (as will be explained later at length). This middle line "runs through," directly from the internal aspect of *Keter*, until the final end action of the actual influence of *Malchut*. Moreover, all the *sefirot* of the middle line actually represent the same aspect, that of a "connection" between the influencer and recipient. *Keter* represents the connection of the desire to the object of the desire, *Da'at* is the intellectual connection of the mind, *Tiferet* is the heartfelt connection, and *Yesod* is the actual or gut connection between the influencer and the recipient. Furthermore, all the *sefirot* of the middle line are literally bound up with each other, as a single entity. For example, regarding the physical connection between *Adam* and *Chava* it states, "And Adam knew (*Yada*) Eve." This knowledge (*Da'at*) does not merely refer to an intellectual connection, for the verse tells us that through this "knowledge" they gave birth to a child. Rather, the *Zohar* states that the *sefirah* of *Yesod* corresponds to the male reproductive organ, (whereas *Malchut* corresponds to the female recipient of the seminal drop of life force). The Talmud states, "A man is incapable of having an erection without *Da'at* (that is, without mental interest and focus)". Rather, the verse mentioned above about *Adam* and *Chava* teaches us that the *sefirot* of the middle line are literally bound

middle line] possesses the power to unify and synthesize the two [opposite] lines [to its right and left].⁸²¹

Now [for] the explanation of the matter of the inner *Keter* of the Emanated (*Atzilut*), that is called *Keter* of *Keter*, (and is the aspect of *Keter* of *Atik Yomin* and *Arich Anpin* etc.)⁸²² This is the aspect of the desire and pleasure which come in a revealed fashion.⁸²³ It is called, “The Light of *Keter*,”⁸²⁴ 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.”⁸²⁵ Similarly, [*Keter*] contains a *Chessed* and a *Netzach* [etc], until the aspect of *Malchut* of *Keter*.⁸²⁶ All this is

up with each other, as one. This is to say that the erection (*Yesod*) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da’at*) and the heartfelt emotional connection (*Tiferet*). They act, literally, as one. This will be explained in greater detail in chapter 35.

⁸²¹ This is to say that because in the inner aspect of *Keter* (Desire) the *sefirot* are bound up as a singular essence which is altogether above division into three lines, *Keter* (Desire) therefore, has the power to inter-include the *sefirot* one with the other. This is because in the inner aspect of *Keter*, they are not opposites at all. (As will now be explained, it is only beginning with the external aspect of *Keter* (that is, *Chochmah* of *Keter*) that the *sefirot* begin to divide into the three lines of *Chessed* (Kindness), *Gevurah* (Judgment), and the median conduct of *Tiferet* (Mercy).

⁸²² As mentioned previously, *Atik Yomin* and *Arich Anpin* are the two aspects of *Keter*, and correspond to pleasure and desire, respectively. These two aspects will be explained in greater detail in chapters 23 and 24.

⁸²³ As opposed to the **concealed** desire of *Adam Kadmon* that was previously explained. On the other hand, in comparison to *Adam Kadmon*, *Keter* of *Atzilut* is the **revealed** desire for the external object of desire and pleasure.

⁸²⁴ As mentioned previously, *Keter*, that is, the pleasure and desire in something, is referred to as the “Light” that “enlivens” and “motivates” all the other *sefirot*. Similarly, *Keter* of *Keter* is the light of *Keter* that “enlivens” and “motivates” all the other *sefirot* of *Keter* itself, such as *Chochmah* of *Keter*, *Binah* of *Keter* etc.

⁸²⁵ In the original Hebrew this is called, “*Ta’am HaKamoos LaRatzon.*”

⁸²⁶ Since the general *sefirah* here is *Keter* – Desire, all its sub-*sefirot* are also *sefirot* of the Desire. Therefore, *Chochmah* of *Keter* does not refer

within the aspect of desire, which is [still] unlimited,⁸²⁷ 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 (of *Keter itself*) are called “the days of old”⁸²⁸ 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*].⁸²⁹ However, in *Keter of Keter*, which is beyond the “Hidden

to actual intellect (which will be explained later). Rather, it refers to the Insight of the Desire. This principle is true of all the other *sefirot* of *Keter* as well. For example, *Chessed* of *Keter* does not refer to the actual emotional quality of Kindness, but rather, to kindness as it exists within the Desire.

⁸²⁷ All the *sefirot* of the desire are still unlimited, since they have not yet come within the constraints of rational intellect. (For example, a person’s **desire** for money and wealth is infinite. It is only in the intellect that it takes on the constraints of being reasonable in his expectations.) It is for this reason that the desire (*Keter*) is referred to as “*Arich Anpin* – the **Long Face**,” in contrast to the emotions that follow the intellect, that are referred to as “*Zeir Anpin* – the small Face.”

⁸²⁸ This may also be translated as, “The preceding days.” In general, the seven emotional *sefirot* (*Chessed* though *Malchut*) correspond to the seven days of the week. Therefore, “The preceding days” refers to the “days” (the emotional *sefirot*) that “precede” and are beyond the limitations of the intellect. This refers to the emotional *sefirot* of the desire before they become limited within the bounds of intellect.

⁸²⁹ This refers to *Chochmah* of *Keter*, which is external relative to *Keter* of *Keter*. As will be explained in chapter 24, *Chochmah* of *Keter* (Insight of Desire) is the desire that comes about according to the dictates of the intellect that something should be in a specific manner, as opposed to any other manner. This is in contrast to *Keter* of *Keter*, which is the simple essential pleasure and desire. Because *Chochmah* of *Keter* (Insight of Desire) is a desire that is compelled because of the hidden reasoning of the intellect, it is

Reason for the Desire,” it is still only a simple essential desire, altogether beyond⁸³⁰ reason. This is because a desire is altogether beyond reason, even a hidden reason.⁸³¹ This is similar to the matter of,⁸³² “Be silent! Thus, it arose in thought etc.,” as explained elsewhere.⁸³³ Therefore, although [this level of *Keter* of

evident that here, there is a division of three lines. In other words, there is an aspect of something that he takes pleasure in and desires, there is an aspect of something that pains him and which he does not desire, and there is the aspect of a synthesis between the two extremes.

⁸³⁰ The original text is “no reason.” However, here it means that it is super-rational rather than sub-rational.

⁸³¹ This is to say that the internal aspect of *Keter* (which is *Keter* of *Keter*) is the simple essential desire for something, which is not according to any intellect or reasoning, or even a hidden reasoning, whatsoever. This is like the aforementioned aspect of the essential desires of *Tohu*. For example, the simple essential desire for kindness does not differentiate between one who is worthy of the kindness and one who is not. There is not yet any division into three lines, but there is only a simple essential undivided “point” of desire.

⁸³² See *Menachot* 29b.

⁸³³ 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* – Torah Laws, from the crownlets of the Torah etc. Moshe asked what the reward of such a great sage would be. He was then shown a vision of Rabbi Akiva’s brutal death at the hands of the Romans who flayed off his skin. He then asked, “Is this the Torah, and is this its reward?” He was answered by *HaShem*, “*Shtok, Kach Alla BaMachshava* - Quiet! Thus it arose in thought.” This is to say that this was *HaShem*’s essential desire that 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

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.⁸³⁴ About this it states,⁸³⁵ “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*].⁸³⁶ This is the aspect of the *Krooma*

thought” the Rebbe explains that there are two levels of thought-*machshava*, one of which actually is desire. This is because a “desire” becomes **immediately** en clothed 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.

⁸³⁴ One may think that since *Keter* of *Keter* of *Atzilut* only comes out of the external “letters” of *Malchut* of *Adam Kadmon*, it is no longer a simple essential light, but is, rather, already defined. Here, the Rebbe informs us that this is not the case. This is because although the “letters” of *Malchut* of *Adam Kadmon* is a limited definition of “self-perception” and “desire for desire” relative to the Primal Desire (*Ratzon HaKadoom*), nonetheless, it still is unlimited. For example, the concealed nature of a person to desire a dwelling place, is still completely unlimited, and is not yet defined to any specific type of shelter. When this desire becomes revealed as *Keter* of *Atzilut*, as a desire for a house, although in a sense, it is limited to being the desire for a house, nonetheless it is still entirely unlimited. This is because in the essential desire of *Keter* of *Keter*, the desire for the house is a desire for an infinite house, with infinite rooms etc. Moreover, in the essential desire of *Keter* of *Keter*, there is not yet any compromise or composite desire. It is only when the desire descends from *Keter* of *Keter* to *Chochmah* of *Keter* (the intellect of the desire) that there is a division of three lines according to the “hidden reasoning,” and there can, therefore, be compromise.

⁸³⁵ *Parshat Terumah*, 26:33

⁸³⁶ The word *Parsa* means a space or separation, as in the verse, “*Kol maphreset parsas*-Every [animal] that has separated hooves etc” (Leviticus 11:3). That is to say, there is a jump (a *Dilug*) and gap of a, “*Parsa*-separation,” between the essential desire of *Keter* of *Keter* (*Tohu*) and the composite desire of *Chochmah* of *Keter* (*Tikkun*), for, as previously mentioned, there is no reason at all for a desire. There is, therefore, a “gap” between *Keter* of *Keter* (the simple point of the desire), and *Chochmah* of *Keter* (the desire to rationalize the desire, or a desire which is compelled by intellect etc).

*D’Aveera*⁸³⁷ (“Airy Membrane”), as explained elsewhere at length. For this reason, we say [in our prayers],⁸³⁸ “May it be desirable **before** you,” [that is,] before the *Parsa* – Space. [Since it is above division, it can therefore] change from a desire of judgment to a desire of kindness, and the like.⁸³⁹ This will suffice for those of understanding.

⁸³⁷ See *Zohar (Idra Rabba) Naso* 128b. The skull (*Galgulta*) corresponds to *Keter* (desire), while the brain (*Mocha*) corresponds to the intellect, namely, *Chochmah* (insight). Just as above, there is a “space” between *Keter* and *Chochmah*, so too, there is an airy membrane (*Krooma D’Aveera*) that exists between the physical skull (*Keter*) and the brain (*Chochmah*). (Many times, throughout Kabbalah and Chassidut, certain aspects of the *sefirot* are referred to by their physical counterparts in man. As known, man is called an, “*Olam Katan* – A little world,” in that he is a microcosm that corresponds to the entire chaining down of the worlds. Everything found below in man is an indication of how it is in the *Seder Hishtalshelut*-The chaining down of the worlds.)

⁸³⁸ See the morning blessings and other places.

⁸³⁹ As will be explained later, the source of the Torah and all its specific commandments is from the aspect of *Chochmah* of *Keter* (Insight of Desire). We therefore appeal to *HaShem* and say, “Although according to the dictates of Your Divine wisdom and intellect (the Torah) we have transgressed your commandments (*Mitzvot*) and are, therefore, guilty and worthy of punishment, nonetheless, may it be that Your essential desire (*Keter* of *Keter*) of love and kindness be revealed, thus superseding *Chochmah* of *Keter*, and may You deal with us kindly, **beyond** the letter of the law, that is, from **beyond** the *Parsa*.”

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.⁸⁴⁰

(For, although merit will be overturned to culpability within [the quality of] Judgment of *Chochmah*, and culpability will be overturned to merit within Kindness of *Chochmah*, this is [only so] as the quality is in its essence, [wherein] there are no sub-divisions.⁸⁴¹ However, [as it is in a state of] sub-divisions, [of the

⁸⁴⁰ This is to say that the intellect that leans towards kindness does not lean towards absolute kindness, but is also a composite of the ten *sefirot*. Therefore, although it generally leans towards kindness, nonetheless, it is not the pure essential quality of kindness, but is, rather, a “diluted” kindness that is tempered by *Gevurah* of *Chessed* of *Chochmah*, which itself leans towards judgment.

⁸⁴¹ As explained previously, regarding the essential points of the *sefirot* of *Tohu* (that is, the expressions of the essential desires), although they have ten *sefirot* included in them, nonetheless, these *sefirot* are not at all recognizable in them. This is because they all are “bound-up” (*Akudim*) within a single *sefirah*, and are, therefore, “bribed” or “enslaved” to that *sefirah*. Therefore, although the essential point of *Chessed* includes *Gevurah* in it, nonetheless, its *Gevurah* is not at all a true *Gevurah*, since it is totally “enslaved” to the essential *Chessed*. This is so much so, that it is

ten sub-dividing into ten etc.], it is possible for the aspect of Judgment to even be within Kindness of Insight (*Chessed* of *Chochmah*), and for the aspect of Kindness to be within the Judgement of Insight (*Din* of *Chochmah*), as known.⁸⁴²

Similarly, the [actual] emotional [*sefirot*] of *Chessed* and *Gevurah* themselves are also divided into the ten [*sefirot*], *Keter*, *Chochmah*, *Binah*, and the *Midot*⁸⁴³ etc. For, although [it was stated]⁸⁴⁴, “We do not [exercise] mercifulness during judgment,” this was [said in regard to] the essential Judgment.⁸⁴⁵ Similarly, there is no Judgment in the essential [attribute] of Kindness. However, as

as if it does not actually exist. Therefore, within the essential *sefirah* of *Chessed* of *Tohu*, judgments are “overturned” to kindnesses. However, this does not represent **true** inter-inclusion at all. For example, one who’s essential desire for kindness is in a revealed state, will perceive **everything** in kind terms, whereas one who’s essential desire for judgment is in a revealed state, will perceive **everything** judgmentally. Two such individuals will be completely incompatible with each other. They will be incapable of tolerating each other, that is, there can be no compromise or cooperation between them. This is because their qualities are essential qualities that do not subdivide.

⁸⁴² In *Tikkun*, where the *sefirot* extend outside of their essential qualities, and become “objective,” rather than the “subjective” way they are in *Tohu*, they subdivide into ten, and those into ten etc. In such a case, the aspect of *Gevurah* of *Chessed* (Sternness of Kindness) is an actual judgment, rather than a kindness. Likewise, the aspect of *Chessed* of *Gevurah* (Kindness of Sternness) is an actual kindness, rather than a judgment. Because of this, it has the ability to counterbalance and temper its opposite quality, thus producing a composite quality, which is made up of a synthesis of the two. This is possible due to the three lines of *Tikkun*, wherein the general *sefirot* subdivide into more and more specific particulars and yet retain their identities.

⁸⁴³ *Midot* means “the emotions,” and refers to the six emotional *sefirot* (and sometimes *Malchut* as well).

⁸⁴⁴ See Tractate Ketubot 84a.

⁸⁴⁵ The simple meaning of this statement is that a judge is not allowed to bend his decision out of mercy for one of the legal parties. However, here the Rebbe explains this on a deeper level as meaning that there is no mercy within the essential attribute of judgment, and, likewise, there is no judgment in the essential attribute of kindness or mercy etc.

they spread forth from the essence [to become composites], there is Kindness in Judgment and Judgment in Kindness, as mentioned above.⁸⁴⁶

Now, there is a [type of] inter-inclusion called, “The nullification of a thing to its opposite, that 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*).⁸⁴⁷ For example, this is like when the prosecutor transforms to become a defender, or the opposite, when the defender transforms to become a prosecutor.⁸⁴⁸ Similarly, it is like the sweetening of bitter waters in sweet [waters], or the opposite.⁸⁴⁹ 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,

⁸⁴⁶ This was explained in chapters 20 and 21.

⁸⁴⁷ In Kabbalah and Chassidut this is called, “*Meetook HaGevurot BaChassadim* – The Sweetening of the Judgments within the Kindnesses.” This will now be explained.

⁸⁴⁸ This analogy is to be understood as follows: It is like when a defending attorney presents such a strong case that the prosecuting attorney must admit to the innocence of the defendant, or vice versa. That is, he becomes “sublimated” to the stronger arguments of the defense. This is similar to the analogy, several sentences later, in which the intellectual reasoning for culpability becomes sublimated and acknowledges the intellectual reasoning for merit, or vice versa.

⁸⁴⁹ For example, cocoa is one of the most bitter substances in the world. However, when mixed with a proper proportion of sugar, it produces chocolate, which is a composite taste and is one of the most delightful and popular confections in the world. This admixture is only possible in our physical world of *Tikkun*, because cocoa latently possesses a concealed quality of sweetness and sugar latently possesses a concealed quality of bitterness. If this were not the case, the two flavors would clash, even when mixed. The essential quality of bitterness and the essential quality of sweetness, as they exist in *Tohu*, are two opposites that are incompatible with each other and cannot coexist. (As mentioned previously regarding the “Kings of *Tohu*,” one must “die” before the next can “reign.”)

it would be impossible for it to become nullified to it.⁸⁵⁰ For example, sweetness possesses a [latent] bitterness and bitterness possesses a [latent] sweetness. By way of analogy, an example of this is a [dish called] *Merkachat*, [that is made] from honey cooked with radishes. This creates a delightful taste, that includes sharpness and sweetness together as one, as known.⁸⁵¹ Similarly, there is [something of] the nature of fire in water, and [something of the] nature of water in fire.⁸⁵² Because of this, there can be an

⁸⁵⁰ In other words, it is impossible for a person, whose **essential** desire for kindness is in a revealed state, to view anything from a different perspective. It is certainly impossible for him to agree with a differing view. Moreover, as previously explained, his intellectual reasoning is not true intellect, but is actually merely enslaved to his desire for kindness. Therefore, under no circumstances will he be able perceive things in a different light, or agree to an opposite view. This is because the vantage point of the “points” of desire of *Tohu* are totally subjective. However, being that *Tikkun* is objective, the aspect of kindness is not an essential absolute kindness, but rather, also contains judgment, and is tempered by it. Although kindness is the dominant revealed characteristic, it nonetheless possesses judgment as well, as a recessive characteristic. Therefore, it is possible for it to compromise and become inter-included with judgment and even become sublimated to judgment under some circumstances, similar to the examples above, in which the judgment is stronger than the kindness, and therefore causes the kindness to lean towards judgment.

⁸⁵¹ This is the chief principle of the Chinese culinary arts and of cooking in general. The delightful taste of the food is dependent upon the proper proportions and compositions of opposite flavors, such as “sweet & sour” etc.

⁸⁵² As previously mentioned, our physical world (and all the worlds above it until the world of *Tohu* that precedes *Atzilut*) is a composite world of *Tikkun* – Rectification. Therefore, even the quality of fire latently possesses its opposite, which is the quality of water, and vice versa. If this were not the case, they could not co-exist in the world. (For example, the **essential** quality of fire as it is in *Tohu*, is infinitely hot. However, the composite quality of fire as it is in *Tikkun*, may run the gamut of the varying temperatures between infinite heat and infinite cold. Likewise, the essential quality of water as it is in *Tohu*, is infinitely cold. However, the composite quality of water as it is in *Tikkun*, may, likewise, run the gamut of the varying temperatures between infinite cold and infinite heat etc. This is because of

inter-inclusion of fire with water, or water with fire, as stated,⁸⁵³ “He took water from fire and fire from water etc.”

This [principle] likewise [applies to] the emotions of *Chessed* (Kindness) and *Gevurah* (Judgment). Because there is Judgment in Kindness and Kindness in Judgment, as mentioned above, therefore, Judgment may be nullified within Kindness, or 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.⁸⁵⁴

However, there is [another type of] inter-inclusion of Judgment with Kindness [that 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.⁸⁵⁵

the sub-divisions and inter-inclusions of fire and water, wherein each latently possesses something of its opposite.)

⁸⁵³ This is brought down in various places in the name of *Sefer Yetzirah*.

⁸⁵⁴ That is, if *Chessed* and *Gevurah* did not latently possess something of each other, there could never be tolerance or compromise between the two. An example of this is when one side of an argument bends to the other side of the argument. This is because he can relate and see the view of the opposing side, since he latently possesses this quality as well. It is only because of this that compromise is possible. In contrast, in the essential qualities of *Tohu* – Chaos, the essential quality of *Chessed* can in no way relate to the essential quality of *Gevurah*. Compromise is therefore impossible.

⁸⁵⁵ In the previous type of inter-inclusion, one power becomes sublimated to the opposing power and is weakened by it. This produces an intermediary median quality that possesses a measure of both, in which one dominates and the other is sublimated to it. For example, in the example of the argumentative conflict above, in which one side acknowledges the other. This is because his argument is weaker than the other argument. His argument is therefore “nullified” by it, and he submits to it. However, it is a reluctant submission. He would have preferred for his arguments to have

As known, this matter is comparable to [the verse],⁸⁵⁶ “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]”. This is to say that with this kindness and goodness, he perpetrates complete malevolence and judgment upon his [enemy], by destroying his soul.⁸⁵⁷ Similarly, [it states],⁸⁵⁸ “He (*HaShem*) pays His enemies up front, in order to destroy them.”⁸⁵⁹ This is likewise the case in any aspect of judgment and retribution that 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

dominated. In this type of inter-inclusion, it is even possible that they both become weakened by the other, thus producing a synthesis which is a composite of the two. For example, when one takes sour lemon juice and mixes it with sweet water, they both become weakened to produce lemonade, which is a composite of both. Depending upon the proportions of the composition, either the sourness will dominate over the sweetness or the sweetness will dominate over the sourness. Nonetheless, they are both weakened. However, in this second type of inter-inclusion, this is not at all the case. In the second type of composition, the “opposite” actually gives **greater** strength to its opposing power, as will now be explained.

⁸⁵⁶ Proverbs 25:21,22

⁸⁵⁷ One of the most embarrassing things, if not **the** most embarrassing thing, is to be the recipient of charity, because the recipient knows he has not earned it. Certainly, the shame is all the greater when a person must receive charity from his enemy. Therefore, although, in action, the giver is doing an act of kindness, in truth, this kindness is a very harsh sternness, because it brings great shame and embarrassment upon the recipient and literally destroys his very soul.

⁸⁵⁸ According to *V'Etchanan* 7:10

⁸⁵⁹ Even wicked people possess some good deeds. For the little good they possess, *HaShem* pays them their reward up front, in this world, so that He can destroy them later, in the coming world. Therefore, although the action comes in a way of kindness, in actuality it is the strongest form of judgment.

like [the verse,⁸⁶⁰] “And *HaShem*-יהו"ה shall cause His glorious voice to be heard” in the camp of Sancheriv.⁸⁶¹

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 that is perpetrated through the quality of judgment. An example of this is the *Gevurot G'shamim* - “The strength of the rains,”⁸⁶² which comes in a constricted fashion. This is in order that they should come forth with abundance.⁸⁶³ This is similar to the *Tzimtzum*-constriction of any light of influence, so that it may be received by the recipient.⁸⁶⁴ This [principle] also applies to the divisions of the “72 bridges”⁸⁶⁵

⁸⁶⁰ Isaiah 30:31,32

⁸⁶¹ Although usually a revelation of *HaShem* and “the glory of His voice” would be considered a great kindness and revelation, this prophecy speaks of the destruction of the Assyrians (Sancheriv was the king of Assyria), who, because of their wickedness, could not withstanding such revelation. Therefore, in this case, this expression of kindness and revelation was actually a matter of judgment and destruction.

⁸⁶² See Mishnah at the beginning of Tractate *Ta'anit*.

⁸⁶³ That is, the rains come with strength in small constricted drops, which is a function of *Gevurah*. Nonetheless, rain itself is a kindness. However, were the entire body of rains (that is, kindness) to come down without any “constriction” into drops and without being spread throughout the year, they would cause tremendous flooding that would be the opposite of kindness.

⁸⁶⁴ For example, when a teacher limits his explanations to the capacity of the student, this is a great *Tzimtzum*-lessening and an act of *Gevurah* – Sternness. However, although it appears to be a limitation and an act of *Gevurah*, in truth it is an act of *Chessed* – Kindness, so that the light and influence of the teaching may be within the capacity of the recipient to receive. (This was previously explained in regard to the *Tzimtzum* of the Light of the Unlimited One.)

⁸⁶⁵ See *Pardes Rimonim*, *Shaar 21 (Shaar Pratey HaShemot)*, Chapter 5. Rabbi Nechunia Ben HaKaneh (*Sefer HaBahir*) calls *HaShem*'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 four-letter name *HaShem*-יהו"ה and has the numerical value of seventy-two. Rather, it refers to the name that is made up of the three verses that begin with the words, “*VaYisa, VaYavo, VaYeit*” (Exodus 14:19-21). It is called

and likewise, to the “afflictions of love,” [as stated,⁸⁶⁶ “For *HaShem*-יהו"ה reproves him whom He loves,] even as a father [disciplines]⁸⁶⁷ 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] that [brings out] the [strength and] force of the kindness, even more than the [expression of] the essential kindness.⁸⁶⁸

This is similar to [the statement],⁸⁶⁹ “He precedes the cure to the infliction,” and as stated,⁸⁷⁰ “For He has torn, and He will heal

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 its numerical value of 72, which is *Chessed* – Kindness (חסד-72). However, it is expressed through the vehicle and vessels of *Gevurah*-Sternness, as indicated by the fact that the numerical value of 216 (3x72=216) is *Gevurah* – Judgment (גבורה). As explained above, this type of expression brings out the strength of the kindnesses.

⁸⁶⁶ Proverbs 3:12

⁸⁶⁷ The Rebbe placed this word at the end of the sentence, after the quote. We have placed it here, although it is not part of the verse, so that it will fit with the sentence.

⁸⁶⁸ For example, when a father sees his child putting himself in danger, he will discipline the child and rebuke him. Although this is an expression of *Gevurah*, in truth, it is actually the greatest act of kindness – *Chessed*. Were he not to discipline his child and show him his displeasure in this dangerous behavior, the child would continue to endanger himself, and will end up coming to harm, God forbid. Actually, this is a greater kindness, even than the expression of essential kindness. This is because the expression of essential kindness does not take the external situation into account. Therefore, an expression of the essential kindness would be if the father would just allow his child to do whatever he wanted. Surely, this type of kindness can lead to great harm and destruction, as in the above example. Therefore, this inter-inclusion, in which the kindness is expressed through the quality of *Gevurah* – Sternness, is actually an even stronger expression of love and kindness than the expression of the essential kindness.

⁸⁶⁹ See Tractate *Megillah* 13b.

⁸⁷⁰ Hoshea 6:1

us; He has smitten, and He will bind us up.”⁸⁷¹ Now, at first glance, why is the infliction necessary altogether? However, through the healing, one becomes healthier and stronger [than at first].⁸⁷² This is because sickness is the aspect of harsh judgment. It is remedied by means of the quality of the Judgment in the Kindness, that is medicine, which is [made up] of harsh [substances].⁸⁷³ 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 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 that is its opposite, that is, *Gevurah* of *Chessed* actualizes

⁸⁷¹ In other words, “He precedes the cure to the infliction” is an indication that the inner light which precedes the actualization and expression, is that of *Chessed* – Kindness, while the external vehicle and expression of the kindness, is a vessel of its opposite, *Gevurah* – Sternness.

⁸⁷² For example, when a person exercises his muscles in order to become stronger, what he is actually doing is destroying his muscles. It is for this reason that his muscles are worn and ache after a good “workout.” However, when they heal, they become much stronger than they previously were.

⁸⁷³ For example, most medicines are actually poisons and their intake must be carefully regulated. Moreover, surgery itself, is an act of *Gevurah* – Sternness. However, it is an act of *Gevurah* of *Chessed* – Sternness of Kindness, that removes and alleviates actual, “Sternness,” such as a terrible disease.

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,”⁸⁷⁴ and similarly, [by the fact that it was Gavriel] who⁸⁷⁵ “cooled the coals.”⁸⁷⁶ This [comes]

⁸⁷⁴ See Tractate *Pesachim* 118a. When the wicked Nimrod cast our forefather Avraham into the fiery furnace, the angel Gavriel said before the Holy One blessed be He, “Master of the universe, I will go down and cool the flames, and save the Righteous *Tzaddik* from the flaming furnace.” The Holy One blessed be He said to him, “I am singular in My world, and he is singular in his world. It is better that the Singular One saves the singular one.” However, since the Holy One, blessed is He, never withholds the reward of any creature, He said, “You will merit to save three of his descendants.” 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 is 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.

⁸⁷⁵ See Tractate *Yoma* 77a.

⁸⁷⁶ 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

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,⁸⁷⁷ “The angel of *HaShem*⁸⁷⁸ went out and smote in the camp of Ashur etc.,” as known.⁸⁷⁹ This will suffice for those of understanding.

revealing themselves, and defecating (towards the *Shechinah*-the Indwelling Presence of *HaShem*). The Holy One, blessed is 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 is 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) “And He spoke to the man who was clothed in linen (referring to Gavriel) and said, “Go in between the wheels (referring to the *Ophanim* angels), under the cherub (referring to the *Chayot HaKodesh* angels), and fill your hand with coals of fire from between the cherubim, and throw them upon the city.” And he went in, in my (Ezekiel’s) sight.” It then continues and says (Ezekiel 10:7) “And the cherub stretched forth his hand from between the cherubim to the fire that was between the cherubim, and he took thereof and gave it into the hands of he who was clothed in 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 of 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.

⁸⁷⁷ See Tractate Sanhedrin 95b, The Second Book of Kings 19:35 and Isaiah 37:36.

⁸⁷⁸ Scripture specifically uses the term, the Angel of “*HaShem*.” The word *HaShem* (literally, “The Name”) refers to *HaShem*’s four letter proper name *HaShem*-יהוה, that 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.

⁸⁷⁹ We learn that this was a kindness of judgment – *Chessed* of *Gevurah* from the fact that the angel that smote was called, “*Malach HaShem*-יהוה – The Angel of *HaShem*-יהוה.” The name used in this verse is the four-letter

This then is [the meaning of the statement,⁸⁸⁰] “To include the left in the right and the right in the left.” This is similar to light of *Chessed* in a vessel of *Gevurah*, wherein the vessel actualizes the opposite of its light. That is, the vessel of *Gevurah* actualizes judgment, which is the opposite of the light of kindness that is in it.⁸⁸¹ The reverse is also true. A vessel of *Chessed* may actualize kindness, which is the opposite of the light of *Gevurah* that is in it.⁸⁸² However, this is not at all a contradiction, since this [phenomenon] is the aspect of lights and vessels,⁸⁸³ which is related to the matter of “form” and “substance” (as will be explained later).⁸⁸⁴ 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.⁸⁸⁵ Another example [of this

name *HaShem*-יהו"ה, which is a name of kindness. That is, this was an expression of the strongest judgments, which is specifically from *Chessed* (kindness) of *Gevurah* (judgment), as explained above.

⁸⁸⁰ See *Zohar* beginning of *Parshat Korach*.

⁸⁸¹ For example, when a father disciplines his child, the external vessel and vehicle of expression is that of *Gevurah* – Sternness. However, the inner light and motivation for this is a light of love and kindness – *Chessed*.

⁸⁸² This is like the aforementioned example in which a person gives charity to his enemy. This act of kindness is really a vehicle for the light of sternness, which is within it, to cause great shame and anguish to his enemy, thereby destroying his very soul.

⁸⁸³ That is to say, the vessel is only a means to an end, and the light is the desire for the end goal.

⁸⁸⁴ This will be explained later in chapters 27 through 31.

⁸⁸⁵ 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

principle] is [the fact that] the binding of Yitzchak was [done] by Avraham, the [epitomal] man of kindness.⁸⁸⁶ [This is] likewise the case in regard to the “waving”⁸⁸⁷ of the Levites, who became included within the Kindnesses of the Priests.⁸⁸⁸ This is as stated,⁸⁸⁹ “[Bring your brethren also of the tribe of Levi, the tribe of your father,] bring them near to you, [so that **they may join to you**, and minister to you].” 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 that exist in each [*sefirah*]. Therefore, “a kind finds its kind and become awakened,”⁸⁹⁰ even when the two are literally opposites. This is similar to the matter of the differences between Michael and Gavriel, the angels of fire and water. [Nonetheless]

HaShem (*Chessed*), while the second paragraph speaks of the retribution that will ensue when one strays from *HaShem*. So, although the first paragraph represents *Gevurah*, it is expressed through vessels (letters) of *Chessed*. In contrast, the second paragraph represents *Chessed*, but is expressed through vessels of *Gevurah*.

⁸⁸⁶ This is to say that 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.

⁸⁸⁷ See Numbers 8:5 through 8:21. *HaShem* commanded that the Levites should be inaugurated and consecrated for the service of Priests in the Temple (or Tabernacle) by being offered as “wave offerings” before *HaShem*. They were given as “gifts” by *HaShem* to Aaron and his descendants (the Priests) to serve them in the holy temple. However, it is explained in Kabbalah that the Levites are rooted in the side of *Gevurah* while the Priests (*Kohanim*) are rooted on the side of *Chessed*. The Rebbe then asks, “How is it possible for them to serve their opposites?” The answer is that because each side contains something of its opposite, and is not a simple absolute essence, but rather a composite, therefore, they can inter-include each other, and do not negate each other.

⁸⁸⁸ It is explained that the Levites are rooted on the side of *Gevurah*, while the Priests (*Kohanim*) are rooted on the side of *Chessed*.

⁸⁸⁹ Numbers 18:3

⁸⁹⁰ See Tractate *Eruvin* 9a.

they do not extinguish each other, as it states,⁸⁹¹ “He makes peace in His high places.” This is specifically because each one [latently] possesses something of its opposite.⁸⁹²

However, in [regard to] the completely simple [essential] lights, such as the aspect of *Nekudot* – Points,⁸⁹³ 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 that 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, that 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,⁸⁹⁴ “their transgressions themselves become counted as merits.” This is because they give themselves over with [complete] self-sacrifice to the Essence of the Light of the Unlimited One (*Atzmoot Obr Ein Sof*), which itself is beyond even the essential differences between *Chessed* (Kindness) and *Gevurah* (Judgment).⁸⁹⁵ 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 the Essential Self of *HaShem*-יהו"ה, that is, “before **You**” etc.⁸⁹⁶

⁸⁹¹ Job 25:2

⁸⁹² This latent commonality allows for inter-inclusion and relationship between the opposites.

⁸⁹³ This refers to the essential desires of *Tohu*, that were previously explained.

⁸⁹⁴ See Tractate *Yoma* 86b.

⁸⁹⁵ As explained previously in chapters 10 and 11, the Essence of the Light of the Unlimited One is higher than any divisions at all. In the Essence, these two *sefirot* are literally one essential *heyulie* power of *HaShem*, and are not separate from each other, since they are not separate from Him.

⁸⁹⁶ That is, we are capable of praying that even the very depth of absolute evil should be turned to the very depth of absolute goodness. Only

Similarly, [regarding the thirteen attributes of mercy it states,⁸⁹⁷] “And *HaShem*-יהו"ה passed before him [and proclaimed, *HaShem*-יהו"ה, *HaShem*-יהו"ה,] Benevolent and Gracious God etc.,” [thus] transforming even **essential** judgment into kindness, as will be explained concerning the matter of the, “Thirteen Fixtures of the Beard.”⁸⁹⁸ 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, that possesses [something] of the power of the Essence of the Light of the Unlimited One, literally.⁸⁹⁹ This is in accordance to the statement of our Sages,⁹⁰⁰ “[One must pray] to Him [alone], and not to His qualities,” not even to His **essential** qualities.⁹⁰¹ All

HaShem Himself has the ability to do this. It is through self-sacrifice that the essence of one's being becomes revealed. This essence is the *Yechidah* level of the soul, that is bound up with the Essential Self of *HaShem*. It is for this reason that overturning the depth of evil into the depth of good requires self-sacrifice and the revelation of the *Yechidah*. When a person breaks through all his limitations with complete self-sacrifice in his service of *HaShem*, then *HaShem* will also “break through” and transcend all the limitations He created.

⁸⁹⁷ Exodus 34:6

⁸⁹⁸ The concept of the, “The Thirteen Fixtures of the Beard – *Yud Gimel Tikkunei Dikna*” will be explained later, with the help of *HaShem*.

⁸⁹⁹ It has already been explained at great length in chapter 15 that all sub-division and inter-inclusion throughout the entire chaining down is only possible by means of *Atzmoot Ohr Ein Sof*-the Essence of the Light of the Unlimited One, as it radiates within the *Kav*.

⁹⁰⁰ See *Pardes Rimmonim* of the RaMaK, *Shaar* 32 (*Shaar HaKavanah*), Chapter 2.

⁹⁰¹ This is to say that although *HaShem* includes all these qualities within Himself, nonetheless, in essence, He is above and beyond any of these qualities and is not defined by them. Rather, it is He who defines them and brings them forth, out of His essence and into expression through the revelation of the *Kav*. As mentioned previously, He is “not of any of these qualities at all” since He is an absolute unity and singularity that is absolutely unlimited. It is therefore clear that it is He who defines and limits, thus bringing forth and defining and limiting the various *sefirot*. However, for this same reason, He is certainly capable of unifying the “opposites,” even the essential opposites, which He Himself brought forth, (since in essence,

this will be explained with the help of *HaShem*-יהו"ה. This will suffice for those of understanding.)

in Him they do not conflict, and are not opposites). From all the above it is clear that it is improper to pray to anyone or anything aside for the very essence of *HaShem* Himself, blessed is He and blessed is His name.

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,⁹⁰² while in its external aspect it is the root and head of the Emanated,⁹⁰³ as stated⁹⁰⁴ in *Etz Chaim*.⁹⁰⁵ Moreover, it is known that the first three *sefirot*⁹⁰⁶ of *Atik Yomin* are separate and exalted and do not become invested within the emanated. This is [the meaning of the statement],⁹⁰⁷ “[The King who alone is exalted...] who transcends the days of the world.”⁹⁰⁸ Because of this it is called “*Atik Yomin* – The Ancient of Days.” [*Atik*] shares the same root as, “*HaMa’atik Hareem* – Who

⁹⁰² This refers to the aspect of *Adam Kadmon*, as explained in chapter nineteen.

⁹⁰³ This refers to the world of *Atzilut* – Emanation.

⁹⁰⁴ See *Etz Chaim*, *Shaar* 42 (*Shaar Drushei ABY*’A), Chapter 1.

⁹⁰⁵ In other words, *Keter* is like a link in a chain, the top of which is connected to the link above it, and the bottom of which is connected to the link below it.

⁹⁰⁶ In Hebrew these are called the, “*Gimmel Reishin* – Three Heads,” and refer to the three upper *sefirot* of *Keter*. These are *Keter*, *Chochmah* and *Binah* of *Keter*.

⁹⁰⁷ See *Yotzer* blessing.

⁹⁰⁸ The particulars of the investment of *Atik Yomin* within *Arich Anpin* and the world of *Atzilut* – Emanation, will be explained in the next chapter. However, generally speaking, the meaning of the verse is as follows: The name *Atik Yomin* – Ancient of Days really has two parts, “Ancient,” which means “Removed” and “Days.” As mentioned previously, “days” always refers to the seven-lower emotional *sefirot*, that correspond to the days of the world. Therefore, it is understood that the seven lower *sefirot* of *Atik Yomin* have some relationship with the “days” of the worlds, while the upper three *sefirot* remain “Removed” and transcend all Creation. They are unlimited, that is, above “time” and “days.” This then, is the meaning of the reference to the statement, “Who transcends the days of the worlds etc.”

removes Mountains.”⁹⁰⁹ [In other words, *Atik Yomin*] is removed from the days of the world.⁹¹⁰ 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,⁹¹¹ 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 stated⁹¹² in *Etz Chaim*.

As known, the explanation of these matters is that these [two levels of *Keter*] are the aspects of pleasure and desire.⁹¹³ 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 for them at all. Therefore, seemingly, pleasure is the internal aspect of desire.⁹¹⁴

However, we observe the opposite as well, that if there is no desire there is no pleasure. That is, he will derive no pleasure whatsoever from something he has no desire for. If so, then desire is internal to pleasure.

What we see is that the one cannot exist without the other, because desire cannot exist without pleasure, and pleasure cannot exist without desire. According to this, we must say that the two are one, because it is only by means of their being bound together as one, that [*Keter*] exists. All this [holds true] whether it is the

⁹⁰⁹ Job 9:5

⁹¹⁰ That is, it is still completely unlimited, and above “days” and time etc.

⁹¹¹ That is, they are two aspects of the single entity of *Keter*.

⁹¹² See *Etz Chaim, Shaar 42 (Shaar Drushei ABY”A)*, Chapter 1.

⁹¹³ That is to say, *Atik Yomin* corresponds to pleasure, while *Arich Anpin* corresponds to desire.

⁹¹⁴ In other words, it appears that pleasure is the cause of desire, and therefore the more inner of the two.

simple essential pleasure and desire, or whether it is a composite pleasure and desire, that the soul spreads forth and is drawn after, even though it is not of [the soul's] essence, but is [rather] a separate thing from it.⁹¹⁵

Generally, we see that the nature of the soul is to be drawn after something pleasurable, to the point that its entire essence could be drawn after [it] and invested in it. [This is] like a composite pleasure for a specific [thing] that is separate [from the essence], such as honor, wealth, insight, or the emotional [traits] of kindness, judgment,⁹¹⁶ conquest, and self-aggrandizement, or the like. [This is true of] anything that the soul craves, such as lusting for all worldly pleasures, and the like. Although none of these [desires] are in an aspect of an essential *Heyulie* pleasure and it is only that the soul is drawn after them and lusts for them, nonetheless, from this we see that the essence of the soul is in an aspect of a *Heyulie* of pleasure. It is for this reason that it is drawn to composite pleasures and flees from pain, which is the opposite of pleasure.

These [two, pleasure and pain,] are two lines that are equally counterbalanced, literally.⁹¹⁷ 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.⁹¹⁸ From this we see that the

⁹¹⁵ This means that the two are interdependent and necessary to each other, whether it is a simple essential pleasure and desire, like the desire and pleasure to live, or whether it is a composite desire and pleasure, such as the desire for wealth, which is not an essential desire.

⁹¹⁶ Or... love and hate etc.

⁹¹⁷ This has already been explained at great length in chapter six.

⁹¹⁸ Commensurate to a person's pleasure in any given thing, to that degree will be his pain in the absence of this pleasure. The lack of the pleasure comes about because of an opposing force, so, for example, one's pleasure in being alive is not revealed until an "opposing force" comes to bring his life to an end (God forbid). It is specifically then, that his pleasure in being alive becomes revealed as a consequence of the agony he feels in its opposite. For example, a person neither realizes nor appreciates how

essence of its being is pleasure. However, the principle [proof of this] is from the fact that it⁹¹⁹ will flee and become withdrawn due to pain. This is a greater proof [of this phenomenon].⁹²⁰ 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 stated⁹²¹ that, “There is nothing loftier than pleasure.” However, this is not [entirely] true. Rather, the essence of the soul becomes **filled** with great pleasure, and its entire essence is drawn after it, to the point that it may expire when it is almost entirely drawn into it.⁹²² This is like [the verse],⁹²³ “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.⁹²⁴

much he enjoys breathing until he can no longer breathe. Of course, this is not to say that he did not appreciate and delight in breathing prior to this. However, usually a person is not conscious of the pleasure of breathing. What reveals this pleasure is the opposing force, when he cannot breathe. From this we see that the pleasure in something and the agony experienced when it is missing, are literally commensurate to each other. According to how much pleasure he has in any given thing that will be how much agony he will have when he does not have it.

⁹¹⁹ The soul.

⁹²⁰ The proof from the fact that the soul flees and withdraws from pain is greater than the proof from pleasure. This is because, usually, matters that give us the greatest pleasure are not consciously felt. For example, the essential pleasure of being alive is usually not felt or appreciated until one’s very life is at stake, God forbid. It is specifically pain, which is the opposite of pleasure, that is the great indicator of where one’s pleasure lies.

⁹²¹ See *Sefer Yetzirah*, Chapter 2, Mishna 2.

⁹²² The very essence of the soul itself cannot be described as “pleasure,” for it is a quintessential singularity that is beyond any description or definition, whatsoever. Rather, the essence of the soul is only **drawn after** pleasure and finds its expression by means of pleasure, nonetheless, it itself is beyond pleasure, and does not require pleasure to exist. Rather, it is specifically pleasure that draws the light of the soul into the body, thus enlivening it with great vitality. On the other hand, pain and anguish causes the light of the soul to withdraw, into itself.

⁹²³ Psalms 84:3

⁹²⁴ This is because, as mentioned above (and in chapter 6), pleasure and pain are two sides of the same coin.

Now, an even clearer proof [of this] is from what we observe regarding even the particular powers of the soul; that it is mainly the pleasure in a particular power that establishes its existence at all times. For example, [regarding] the power of the quality of kindness; although it is essential and natural in the nature of [one who is] good to bestow goodness, [nonetheless,] its principal existence [comes about from] the pleasure, in that he takes pleasure in influencing goodness. The true existence of his good nature is that by nature he takes great pleasure from [bestowing] goodness, to the point that the main vitality of his soul comes about through the pleasure [that he derives by doing acts of] goodness and kindness.⁹²⁵

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 primary existence of the quality of Victory is the immense pleasure [that he derives], to the point that the entire vitality of his soul is drawn into being triumphant over his fellow.⁹²⁶ Should he not be victorious, he may [actually] become ill.⁹²⁷ 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.⁹²⁸ This is in accordance with

⁹²⁵ In other words, “the nature of kindness and goodness” is the same as saying “the nature to **enjoy** kindness and goodness.” The same principle holds true in regard to any other qualities and characteristics.

⁹²⁶ His competitor.

⁹²⁷ An example of this can be seen in athletes, whose entire life is invested in “winning” the Olympic gold medal etc.

⁹²⁸ It is clearly observable that specifically those who derive pleasure from the subject of their studies, will have new insights in that subject. This is because it is, specifically, pleasure that arouses the faculty of *Chochmah*-Insight (or any other faculty or quality). One who does not take pleasure in his studies will certainly not have insights on the subject.

the statement,⁹²⁹ “Were it not... for the pleasure in [Torah] study etc.”⁹³⁰ [Moreover], as known regarding the matter of,⁹³¹ “A man’s wisdom illuminates his face,”⁹³² that it is the “*Lachloochit* – Moisture” within which is the *Heyulie* for pleasure, that is the source for the conceptualization of any concept.⁹³³

However, it is only in regard to desire that we observe that without desire there cannot be pleasure.⁹³⁴ We find this [phenomenon] even in all the particular qualities. For example, if

⁹²⁹ See *Zohar, Toldot* 138a.

⁹³⁰ 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 after it) is its **most necessary component**.

⁹³¹ Ecclesiastes 8:1

⁹³² He derives great pleasure from his studies. Therefore “it illuminates his face.” If he did not truly enjoy it, he would not study.

⁹³³ It is explained (Tanya, chapter 1) that the foundation of water is the source of all pleasures. Moreover, it was explained previously, that in order to have a flash of insight one must be “sublimated” to the subject. This sublimation is called, “The hidden pleasure.” That is, he is **so** engrossed in the subject that he becomes totally unaware of himself. All he is aware of is the subject in which he is occupied. Moreover, he is so totally engrossed in it, that he is not even aware of the pleasure of it. This is why it is referred to as “**hidden**” pleasure. As soon as he becomes conscious of himself and of the pleasure, he actually loses the deep concentration of being engrossed in the subject and he will lose the pleasure. It is this “sublimation” and “hidden pleasure” of the entire self to the subject matter which is the source of **all** insights.

⁹³⁴ 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 of 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.

[a person] does not desire kindness or judgment, he will have no pleasure in them at all.⁹³⁵ Similarly, if he does not desire to become intelligent, he will find no pleasure in [intellectual pursuits] at all.⁹³⁶ Likewise, if he does not at all desire victory, he will have no pleasure in victory. [The same is true of] self-aggrandizement or all other worldly pleasures, such as wealth or honor and the like. Without desire, there is no pleasure in them, whatsoever. In other words, because this entire matter is that since the whole essence of the soul is drawn after the pleasure and desire,⁹³⁷ therefore, all its particular powers also [derive] their principal existence from the pleasure and desire.⁹³⁸

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 someone who he does love, he will be agonized by him.⁹³⁹ Similarly, if he enjoys something which is hateful and damaging to

⁹³⁵ An example of this is a parent who must discipline his child, even though he really does not desire to be stern. Therefore, he certainly derives no pleasure from this.

⁹³⁶ This is true even though he may usually derive pleasure from intellectualization. Nonetheless, if he is involved in something else, that is important to him, during that time, he will have no desire for intellectualization, and will therefore derive no pleasure from it.

⁹³⁷ Parenthesis of the Rebbe: (For, [just as with pleasure,] the desire also draws forth the entire soul, to the point that it can expire because of its desire for something, as known.)

⁹³⁸ In other words, just as generally, the two are interdependent, so too particularly, the two are interdependent. This is true even of the tiniest particular in all existence. In order for it to have any existence at all, *HaShem* must have a particular desire and pleasure for it specifically, from which it receives its vitality. If this were not the case, it could not exist.

⁹³⁹ For example, if at the moment he desires to be alone, then even the presence of someone who he loves will be disturbing to him, because he has no desire for this person at the present time.

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, whereas 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.

Chapter Twenty-Four

Now, to one who contemplates [how things are] above, the analogue for all that has been previously stated will be understood. [That is, he will understand] how the aspect of the essence of the simple pleasure of the Essence of the Light of the Unlimited One, as it is before *Tzimtzum*, which is called,⁹⁴⁰ “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*-the Unlimited One, 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].⁹⁴¹ Nonetheless, in truth, the Essence of the Light of the Unlimited One is even beyond the aspect of simple pleasure.⁹⁴² 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,⁹⁴³ “There is nothing loftier than pleasure.”⁹⁴⁴

⁹⁴⁰ See *Emek HaMelech, Shaar Sha'ashuey HaMelech B'Atzmooto*.

⁹⁴¹ As explained in the previous chapter, the “nature of kindness” of the essence of the soul of a human being derives its existence from the simple pleasure that a person derives from matters of kindness and goodness. Likewise above, in the Essence of the Light of the Unlimited One, all the essential qualities (that were explained in chapters 10 and 11) derive their existence from the simple pleasure of His Essential Self. (This principle applies throughout the entire chaining down of the worlds, that everything derives its existence from it *Keter* - the desire, and more specifically from the pleasure for it.)

⁹⁴² As in the analogy of the pleasure of the human being given previously, the essence of his soul cannot be described as “pleasure.” It is only that it is **drawn towards** pleasure, and it is pleasure that draws out the essence of the soul to become invested within the object of one’s pleasure. Similarly, the Essence of the Light of the Unlimited One can in no way be described as “pleasure.” Rather, it is only drawn forth and expressed through pleasure, to radiate within the object of His pleasure.

⁹⁴³ See *Sefer Yetzirah*, Chapter 2, *Mishnah* 4.

⁹⁴⁴ Pleasure is the most primal expression of the Essential Self of *HaShem*. However, it itself is not the Essential Self of *HaShem*. Rather, as

For example, [vested] within the aspect of the desire for kindness of [*HaShem's*] Essential Self is the simple [essential] pleasure.⁹⁴⁵ It is drawn forth and radiates greatly, until it descends and even comes into a separate matter.⁹⁴⁶ This [separate matter] is the aforementioned aspect of the Primal Pleasure and Desire (*Ta'anoog V'Raton HaKadoom*), that follows the *Tzimtzum*, to become the source for the [entire] chaining down of the worlds of ⁹⁴⁷*ABY" A*.⁹⁴⁸ It descends [further], to the point that it is drawn down at the very end of everything, such as even the most final

explained, just as in a human being, it is what draws the essence of the soul out.

⁹⁴⁵ For, as explained previously, the two (pleasure and desire) are inseparable. There can be no desire without pleasure, and there can be no pleasure without desire. Therefore, vested within *HaShem's* simple essential desire for kindness is His simple essential pleasure for it.

⁹⁴⁶ This is to say that this simple pleasure and desire draws the Essence out, even into a separate (composite) thing. As explained in the previous chapter, even the most external mundane thing can draw out the entire human soul if he derives great pleasure from it. Moreover, it is this pleasure that draws his essential self towards this thing that gives it its “existence” for him. Otherwise, he would not even have any thoughts of this thing at all, if he had no pleasure in it. However, in the analogy of man, he does not actually create the object of his desire, but is only drawn toward it. Now, in the analogue, which is *HaShem* above, His desire and pleasure for something is what gives it its very existence, even the most mundane of “separate” things.

⁹⁴⁷ This is an acronym for the worlds *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

⁹⁴⁸ Although in comparison to the pleasure and desire of *Atik Yomin* and *Arich Anpin*, the Primal Desire is still considered to be part of the Essential Self, nonetheless, in comparison to the simple essential desire of the Essence of the Light of the Unlimited One, it is already considered to be a separate thing. That is, it is the desire for the entirety of Creation, which is a “separate thing.” So, although it is not yet a specific pleasure and desire for the particulars of Creation, but is rather the desire for the entirety of Creation as a whole, nonetheless, it relates to Creation and in this context, is therefore considered to be a “separate” thing. However, the point here is that it is the essential pleasure and desire that is what gives existence to all of Creation as a whole.

particular of the ten *sefirot* of [the world of] *Atzilut* – Emanation.⁹⁴⁹ This is [understood] by way of the aforementioned analogy of the pleasure that exists to give being to the [emotional] quality of Victory (*Netzach*), and the like.⁹⁵⁰

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,⁹⁵¹ 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

⁹⁴⁹ This is to say that it is this very same essential pleasure that gives existence even to the most final particulars at the very end of creation. For, if there was no pleasure or desire in it, it would not exist.

⁹⁵⁰ That is, His entire Essence is drawn forth into this single particular matter, and is what enlivens this quality. Were it not for His essential pleasure and desire for this matter, His Essential Self and life force would not be invested in it, to give it its existence.

⁹⁵¹ Parenthesis of the Rebbe: (They are called the, “three heads that 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,” that is, the revealed pleasure and the revealed desire. However, there is also a third “head” that is called “*Reisha D’lo Ityada* – The Unknowable Head,” that refers to the concealed pleasure (referring to the three upper *sefirot* of *Atik Yomin* (pleasure) that do vest within *Arich Anpin*, as will soon be explained). This is similar to the pleasure in living, which is not a consciously felt pleasure at all. Rather, it is only felt when one’s life is threatened, as previously explained. In contrast, the other two “heads” refer to the revealed pleasure and desire, which are **consciously** felt.]

without it, it can have no existence at all, as previously explained at length.⁹⁵² Moreover, it [also] encompasses them all.⁹⁵³

Now, the aspect of *Atik Yomin* is considered to still be a part of the Infinite World.⁹⁵⁴ This is because the Infinite World is considered to continue until the aspect of *Malchut* of *Adam*

⁹⁵² That is, in the *sefirotic* scheme of *Yosher*, the pleasure and desire is the most internal force, and is the inner vitality of all subsequent levels, all the way until the most final action. It is the pleasure and desire vested within the action that gives it its vitality, and its very existence. Moreover, it is also all encompassing, as in the scheme of *Igullim*, in which it is the pleasure and desire of the self that encompasses all the particular desires that a person will come to want.

⁹⁵³ Parenthesis of the Rebbe: (This is in accordance with what is explained elsewhere, in the analogy of ten pits that 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*, that 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.]” It similarly states, “You brought out ten ‘*Tikkunim* – Vessels’ and called them ten *sefirot* etc.”) [In other words, although the first “pit” and the last “pit” are two different “pits,” nonetheless, the inner vitality of them all is the same. This is similarly the case with the analogy of the “vessels.” Vested within all these vessels, is the essential pleasure of the Self, and it is what enlivens and animates the vessels. When the essential pleasure of *HaShem* is vested within the vessel of *Chochmah*, He is called “wise.” When this same essential pleasure of the Self of *HaShem* 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 that draws the Essential Self of *HaShem* forth, to be vested within these “vessels.” (The very same passage of *Zohar* states, “He called *Keter* (that is, 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 Mehannah) Bo* 42b, and introduction of *Tikkunei Zohar* 17a.

⁹⁵⁴ See *Etz Chaim*, (*Shaar Drushei ABY”A*) *Shaar* 42, Chapter 1. See also *Shaarei Teshuvah* of Rabbi Dov Ber of Lubavitch, page 104.

Kadmon, which is the aspect of the “letters” of the end action that arose in the aforementioned Primal Thought and Desire (*Machshava V’Ratzon HaKadom*).⁹⁵⁵ It is [these “letters,” that 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 HaKadom*). Therefore, even *Keter* of *Atik Yomin*, and the [*sefirot*] of *Chochmah*, *Binah* and the emotions that are within it, are all considered to be of the end of the Infinite World.⁹⁵⁶

However, [this is not the case] with *Arich Anpin*, which is the aspect of the revelation of the desire that 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.⁹⁵⁷

⁹⁵⁵ As previously explained, the end action that arose in thought first is the thought of the **pleasure** of the Self. (The analogy given previously was the desire and thought of oneself sitting, as opposed to the desire for a chair). This Primal Thought and Desire is still focused entirely towards the Essential Self, and the essential pleasure mentioned above.

⁹⁵⁶ This is because, although the pleasure is already a pleasure in an **external thing** (like the aforementioned chair), nonetheless, the aspect of the pleasure for this desire is still entirely focused towards the Self, and is literally bound with the Self. This is the case with the pleasure behind every desire. Although the desire already relates outward, towards the external object of the desire, nonetheless, the pleasure is still entirely for the self and is still entirely bound with the essential pleasure of the self. For example, even in the desire for the chair, the pleasure aspect of this desire is still entirely for himself. **He**, in his essence is drawn after the pleasure that he will derive from the fulfillment of this desire, as mentioned previously. Therefore, *Atik Yomin*, which is the pleasure aspect of *Keter*, is still considered to be part of the Infinite World, and literally connected to the Essential Self of *HaShem*, blessed is He. (This is true even of the pleasure which is vested within the desire for the most final particular specific in the entire chaining down.)

⁹⁵⁷ In other words, in contrast to the pleasure, which is still focused on the self, the desire is focused on the external object of one’s desire.

It is for this reason that the aspect of *Keter* is generally called an intermediary aspect, that possesses 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 nineteen⁹⁵⁸).

By way of analogy, this is like the emotions of *Chessed* or *Gevurah* for a separate thing that come from the power of the qualities of *Chessed* and *Gevurah* of the Essential Self. Nevertheless, it is the aspect of the pleasure and desire that 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 Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), and is called “the Delight of the King in Himself” (*Sba’ashoo’ei HaMelech B’Atzmo*). This is similar to the [aforementioned] analogy of the soul that 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]

Therefore, the revealed desire is already considered to be “the beginning and head of the emanations.” (Now, it is only relative to the pleasure that it is considered “separate” and relating to the external “object.” However, in truth, even the desire is entirely bound with the self. For, although the desire, “I want **such and such**,” relates to the external thing, “such and such,” nonetheless, really the main part of the desire is the “**I want**.” However, relative to the pleasure, the desire is considered to relate entirely to the “external” object of desire.)

⁹⁵⁸ In the Hebrew text it says (chapter 12), but it is a typo which should say (chapter 19), as corrected above.

equals the absence of the light of its existence. This will suffice for those of understanding.

Now, all the above is only in a general manner. In a particular manner, however, it is only the aspect of the first three [*sefirot*] of *Atik Yomin* that 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*”⁹⁵⁹ of *Arich Anpin*. *Chessed* (Kindness) of *Atik Yomin* [vests] within the “*Gulgulta – Skull*” [of *Arich Anpin*], *Gevurah* [of *Atik Yomin* vests] within “*Mocha Stima’ah – the Hidden Brain*”⁹⁶⁰ [of *Arich Anpin*] etc.⁹⁶¹ This, then, is the meaning of [the statement,⁹⁶² “The King who alone is exalted], who transcends the days of the world.”⁹⁶³

This is because the coming into being of the desire from the pleasure is primarily from the aspect of the emotions of the pleasure, as is known.⁹⁶⁴ For example, *Chessed* (kindness) of the pleasure [vests within *Keter* of the desire].⁹⁶⁵ By way of analogy,

⁹⁵⁹ The “*Gulgulta – Skull*” is another name for *Keter* of *Arich Anpin*, that is, the desire.

⁹⁶⁰ “*Mocha Stima’ah – The Hidden Brain*” refers to *Chochmah* of *Arich Anpin* (which was mentioned previously, and is called “the hidden reason for the desire”).

⁹⁶¹ See *Etz Chaim*, (*Shaar Arich Anpin*), *Shaar* 13, Chapters 6 & 7.

⁹⁶² See *Yotzer* blessing.

⁹⁶³ As explained in the footnotes to chapter 23, “days” always refers to the seven lower emotional *sefirot*, that correspond to the days of the world. Therefore, it is understood that the seven lower *sefirot* of *Atik Yomin* have some relationship to the “days” of the worlds, whereas the upper three *sefirot* remain “Removed” and transcend all Creation. They are unlimited, that is, above “time” and “days.” This then, is the meaning of the reference to the statement, “Who transcends the days of the worlds etc.” The investment of the emotional *sefirot* of *Atik Yomin* (pleasure) within the *sefirot* of *Arich Anpin* (desire) will now be explained.

⁹⁶⁴ This is to say that the desire is born specifically of the expression of the felt and revealed pleasure.

⁹⁶⁵ The attribute of *Chessed* is the expression and spreading forth of something with abundance (as opposed to *Gevurah* which is the restraint). Therefore, *Chessed* of *Atik Yomin* represents the abundance of felt pleasure

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 that uplifts his soul (for the aforementioned reason).⁹⁶⁶ During this time, he may be aroused to grant every desire. In other words, even a desire for judgment may be overturned to kindness.⁹⁶⁷ 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*), that 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'ab* – the Hidden Wisdom" of *Arich Anpin*, which is the "hidden reason for the

in something. The abundance of pleasure in something is what enlivens and arouses the power of desire. It is clearly observable that the more pleasure there is in any given thing, the more desire there is for it. This then is the explanation of how *Chessed* of *Atik Yomin* (pleasure) vests within *Keter* of *Arich Anpin* (desire).

⁹⁶⁶ That is, it is the pleasure that draws the essential light of his soul out into expression. (Therefore, when a person is happy, he will be very giving and generous, whereas when he is sad or depressed, he is withdrawn etc.)

⁹⁶⁷ In other words, the pleasure of a person actually reaches the very essence of his soul, which can change from a desire of sternness to kindness, as explained. (Similarly, the pleasure one gives to *HaShem*, blessed is He, (through the fulfillment of Torah and Mitzvot) actually reaches the very Essential Self of *HaShem*, and can cause a change from a desire for sternness to a desire for kindness. More profoundly, the fulfillment of the Torah and Mitzvot actually causes the Essential Light of *HaShem's* Essential Self to be drawn forth into Creation. This is because the pleasure, even from a completely external thing, reaches to the very essence of one's being and draws its light forth, as previously explained. Similarly, when one sins, it also reaches the very Essential Self of *HaShem*, and is the opposite of pleasure. This can affect a change from kindness to sternness, for the very same reason. Moreover, it causes the Essential Light of *HaShem* to be withdrawn from Creation.)

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.⁹⁶⁸ This is in accordance with what is written in the books of Kabbalah,⁹⁶⁹ that the early [Kabbalists] decreed a statement that *Chochmah* is an aspect of judgment. This is because, when desire comes according to the dictates of *Chochmah*, it comes with precision and restriction that it should be by one [specific] way and no other. For this reason, there are many judgments in the laws of the Torah, since the Torah comes out of [*HaShem*’s] upper *Chochmah*.⁹⁷⁰

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.”⁹⁷¹ Certainly [this is the case in regard to] the aspect of the first three *sefirot* of *Atik Yomin* that are not invested within the Emanated. This is the aspect of the pleasure as it is within Himself. As 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 Essence of the Light of the

⁹⁶⁸ In other words, *Gevurah* of *Atik Yomin* is the revelation of displeasure. That is, it is the revelation of a precise pleasure, in a certain thing, in a certain way. This becomes invested in *Chochmah* of *Arich Anpin*, the wisdom of the desire. That is, it is what dictates that the desire should be in a specific manner, and not in any other manner.

⁹⁶⁹ See *Etz Chaim*, (*Shaar Arich Anpin*) *Shaar* 13, Chapter 6.

⁹⁷⁰ See *Zohar*; *BeShalach* 62a, *Yitro* 85a, (*Ra’aya Mehemna*) *Mishpatim* 121a, *Kedoshim* 81a, *Chukat* 182a and *Ve’Etchanan* 261a.

⁹⁷¹ That is, the thirteen attributes of mercy are rooted in *Keter* of *Arich Anpin* (and higher). It is for this reason that they have the ability to “pardon iniquity.” For, although according to *Chochmah* of *Keter* one may be guilty and liable, nonetheless, if *HaShem* has desire and pleasure in this person (*Keter* of *Arich*), he will overlook his faults. This is similar to how one will overlook and pardon the faults of a person he loves and desires. (Whereas, he will not overlook the same faults in someone he does not love or have desire for.)

Unlimited One (*Atzmoot Ohr Ein Sof*). This is as stated,⁹⁷² “With You is the source of life,”⁹⁷³ that is, the source of all the pleasures [within] the Primal Desire [for Creation] (*Ratzon HaKadoom*).⁹⁷⁴ In the general⁹⁷⁵ totality [of the chaining down] it this called⁹⁷⁶ “*Atika D’Atikin* – The Ancient of the Ancients.”⁹⁷⁷ [However, more particularly] it is called “*Atik Yomin* – The Ancient of Days,” as stated in Daniel,⁹⁷⁸ “And *Atik Yomin* sat etc.” [*Atik* – Ancient] is a terminology of antiquity, which [indicates] the aspect of the eternity of the Essence of the Light of the Unlimited One as He comes to radiate within the chaining down of the line and thread. However, in regard to His actual Essential Self [it states],⁹⁷⁹ “Is there old age before the Holy One, blessed is He!”⁹⁸⁰ This is in accordance with what is stated elsewhere⁹⁸¹ regarding the matter of the word “*Va’ed* – Forever” (וְעַד), which through a permutation

⁹⁷² Psalms 36:10

⁹⁷³ Note how the verse states, “**With you** is the source of life” (that is, the pleasure and desire). However, it does not say, “**You are** the source of life.” This is because, although the Essential Self is drawn after pleasure, it cannot itself be described as pleasure, as previously explained.

⁹⁷⁴ That is to say, it is *HaShem*’s pleasure and desire for the entirety of Creation that gives it it’s “life” and very existence.

⁹⁷⁵ See the footnotes to chapter 18 for the explanation of the “general chaining down” and the “particular chaining down.”

⁹⁷⁶ See *Zohar (Idra Rabba) Naso* 128a.

⁹⁷⁷ As previously explained, *Atika D’Atikin* is the pleasure for all of Creation as a whole, while *Atik Yomin* is the revelation of the particular pleasures for particular creations within this whole. (See large parenthesis in chapter 17, and footnotes there.)

⁹⁷⁸ Daniel 7:9

⁹⁷⁹ See Tractate *Yevamot* 16b.

⁹⁸⁰ This is to say that the concept of the eternity of time is applicable only as the Light of the Unlimited One radiates within Creation, thus causing Creation to be Eternal in time. However, the Essential Self of *HaShem* Himself is beyond even being called, “eternal,” for He is entirely beyond any concept of “time.”

⁹⁸¹ 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. Also see the Opening Gateway to the Mittler Rebbe’s *Imrei Binah*, translated as *The Gateway to Understanding*.

of letters equals “*Echad* – One” (אחד), referring to the simple [oneness] Himself.⁹⁸² For, when the Essence of the Light of the Unlimited One, 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.

⁹⁸² The word “*Echad* – One” (אחד) is the last word of the verse, “*Shma Yisrael HaShem Eloheinu HaShem Echad* – Listen Israel, *HaShem* our God, *HaShem* is One.” The word “*Va’ed* – Forever” (ועד) is the last word of the statement that follows the above verse in the *Shma*, “*Baruch Shem Kevod Malchuto L’Olam Va’ed* – Blessed is the Name of His Glorious Kingdom forever and ever.” As mentioned previously, the first verse refers to the “Upper Unity” of *HaShem*, which is the absolute singularity and oneness of His Essential Self (in the Upper Purity), and how only He exists. The second statement refers to the “Lower Unity,” that is, how the created worlds are also totally one with *HaShem*, and how His Light radiates and vests within the created realms. Therefore, when the absolute singularity of the Light of the Unlimited One (that is, *Echad* – One) radiates within Creation, then Creation too becomes eternal (that is, *Va’ed* – Forever). (This of course is only because *HaShem* can bring entities into existence infinitely and eternally.)

(Hebrew grammar classifies the letters of the Hebrew Alphabet according to their syntactic functions, their respective sources in the organs of speech, and so on. Within each group, the letters are interchangeable. The letters *Aleph* and *Vav* both belong to the group of “connective letters” (*Otiot HaHemshech*), and may thus be interchanged. The letters *Chet* and *Ayin* fall into the category of, “guttural letters” (*Otiot Groniot*), and may likewise be interchanged. Hence “*Echad*” is the equivalent of “*Va’ed*.” See Lessons in Tanya, volume 3, page 835, note 5.) Also see the Opening Gateway to the Mittler Rebbe’s *Imrei Binah*, translated as *The Gateway to Understanding*.

Chapter Twenty-Five⁹⁸³

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*⁹⁸⁴ of *Arich Anpin* into *Abba*⁹⁸⁵ and *Imma*.⁹⁸⁶ [Now,] sometimes it states⁹⁸⁷ that the “Arms”⁹⁸⁸ of *Arich Anpin* vest within *Abba* and *Imma*.⁹⁸⁹ [However,] sometimes it states⁹⁹⁰ that *Abba*

⁹⁸³ To properly understand the next few chapters, it is recommended to return to chapters one through six, until they are firmly grasped and to then continue with this chapter.

⁹⁸⁴ This is an acronym for the *sefirot*, *Netzach*, *Hod* and *Yesod*.

⁹⁸⁵ As mentioned previously, when referring to the *Partzuf* – The complete Stature of *Chochmah* or *Binah*, they are referred to as *Abba* and *Imma* – Father and Mother. The reason they are called “Father” and “Mother” is because it is *Chochmah*, the “Father,” that provides the seminal flash of insight, that is subsequently developed in *Binah*, the “Mother.” (This unification gives birth to offspring, that is, the emotions and actions, as will be explained later.)

⁹⁸⁶ See *Likkutei Biurim* (R’ Hillel Paritcher), chapter 25.

⁹⁸⁷ 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.

⁹⁸⁸ The “Arms” of *Arich Anpin* refers to the aspects of *Chessed* and *Gevurah* of the desire.

⁹⁸⁹ Parenthesis of the Rebbe: (However, the statement that, “The head of the King is fixed within *Chessed* and *Gevurah*” refers to the “head” of *Arich Anpin* [within] which *Chessed* and *Gevurah* of *Atik Yomin* are affixed. [This is to say that] *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” (that is, the three upper *sefirot*) of *Arich Anpin*. This matter was explained in the previous chapter.]

⁹⁹⁰ See *Zohar (Idra Zuta) Ha’azinu* 289b. See also *Etz Chaim, Shaar HaKlallim*, chapter 5.

suckles from the eighth “*Mazal*” [which is] “*Notzer*,” and *Imma* [suckles] from the thirteenth “*Mazal*” [which is] “*VeNakeh*.”⁹⁹¹

Now, as known regarding the matter of the “*Ko’ach Mab*”⁹⁹² – the Power of What⁹⁹³ (כח מה) that *Chochmah* – Insight (חכמה), is⁹⁹⁴ “found from nothing,” and is in an aspect of “Nothing – *Ein*.” [In contrast,] *Binah* – Comprehension is called “Something – *Yesh*.”⁹⁹⁵ The light and influence of the “Nothingness” of

⁹⁹¹ There are thirteen attributes of Mercy which *HaShem* revealed to Moshe. (*Parshat Ki Teesa*) They are:

1. *E-L* - Benevolent God
2. *Rachum* - Compassionate
3. *V’Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V’Rav Chesed* - and Abounding in Kindness
7. *V’Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L’Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPeshah* - and Transgression
12. *V’Chata’a* - and Sin
13. *V’Nakeh* - and He Cleanses.

These “thirteen attributes of mercy” are often referred to as, “the thirteen fixtures of the beard of *Arich Anpin*.” The eighth and thirteenth attributes, “*Notzer*” and “*V’Nakeh*,” are referred to as “*Mazalot*.” The root of the word “*Mazal*” is “*Nozel*” which means “to flow down.” These two are called “the upper *Mazal* and the lower *Mazal*,” because influence flows down from them to the intellectual *sefirot* of *Chochmah* and *Binah*, as will be explained. (They are also referred to as the “Hairs – *Sa’arot*” of the beard of *Arich Anpin*. This is because a hair is a narrow tube, which indicates an issuance of constricted influence down, just as the hairs of the beard grow downward etc.) The Rebbe will now further explain these matters.

⁹⁹² The word *Chochmah* (חכמה) can be spelled as, “the power of what” (כח מה), which is a reference to the aspect of the sublimation and “hidden pleasure” that gives rise to *Chochmah* – Insight.

⁹⁹³ See *Zohar (Ra’aya Mehemnah) Tzav*, 28a, 34a.

⁹⁹⁴ Job 28:12

⁹⁹⁵ This is to say that *Chochmah* is the intangible intellect, while *Binah* is concrete and tangible comprehension. (As mentioned in chapter one,

Chochmah – Insight, radiates and is drawn into the aspect of the comprehension of *Binah*. That is, [there is a transition] from “nothing” to “something.”⁹⁹⁶ Moreover, [*Chochmah* and *Binah* – Insight and Comprehension] are called,⁹⁹⁷ “The two lovers who never separate” [about which it states,⁹⁹⁸] “They dwell as one.”⁹⁹⁹ This is the aspect of the “point” of *Chochmah* – Insight, that flashes like a lightning bolt from that which is above intellect. (In common terminology [this is called] “understanding.”)¹⁰⁰⁰ 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.¹⁰⁰¹

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

Chochmah is only called, “nothingness,” relative to *Binah*, however, relative to its source in *Keter*, it too is called, “something,” as in the verse, “*Chochmah* is found from nothing,” implying that it itself is a something.)

⁹⁹⁶ In other words, there is a transition and a “flash” of insight, from the intangible source of insight into tangible comprehension.

⁹⁹⁷ See *Zohar Beshalach* 56a, *VaYikra* 4a.

⁹⁹⁸ See *Zohar (Idra Zuta) Ha’azinu*, 290b.

⁹⁹⁹ This is because the one cannot function without the other. In order for the mind to comprehend, there must be a seminal concept to grasp through analysis. On the other hand, the concept cannot exist in a vacuum. There must be a vessel to contain it and develop it. This vessel is the comprehension of *Binah*. For this reason, these two *sefirot* are always found together. In other words, when one is thinking, he must think **about** something.

¹⁰⁰⁰ For example, a person will have a flash of intuition or insight and say, “Oh, now I understand...”

¹⁰⁰¹ This means that the *Koach HaMaskeel* – The Potential Power to Conceptualize, is the *Heyulie* ability and desire to bring forth new insights, and to conceive all concepts.

“*Sa’arot* – Hairs” of the eighth “*Mazal*” is the growth aspect of the aforementioned potential power to conceptualize (*Koach HaMaskeel*). That is, it sprouts forth all kinds of concepts from “nothingness.”¹⁰⁰²

Now, the development (suckling) [of this seminal flash], that is, the growth of the brain of *Abba* (Insight) and the growth of the brain of *Imma* (Comprehension), comes from the thirteenth “*Mazal*,” which is “*VeNakeh*.”¹⁰⁰³

These two “*Mazalot*,”¹⁰⁰⁴ the upper “*Mazal*” and the lower “*Mazal*,” are the roots of the [intellectual] brains of *Abba* and *Imma*. This is to say that in the potential power to conceptualize itself, there is a root for the development of the brain of understanding (*Chochmah*), and a root for the development of the brain of grasp and comprehension (*Binah*). These [two, *Chochmah* and *Binah*] are called “the brain of *Abba*” and “the brain of *Imma*,” as 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*,¹⁰⁰⁵ so too, in their source

¹⁰⁰² In other words, there is a constricted issuance of influence to the intellectual *sefirah* of *Chochmah*, which is expressed as the flash of insight and intuition in a subject matter. The source of this influence is the potential power to conceptualize (*Koach HaMaskeel*) of *Arich Anpin*- the desire. (By way of analogy, hair is similar to a plant, which has roots and grows etc. Similarly, the flash of insight and intellect is rooted in the potential power to conceptualize, and develops through the influence it receives from there.)

¹⁰⁰³ The Hebrew word “*VeNakeh* – And Cleanse,” is related to the word “*Yenikah*,” which means “to suckle.” This is analogous to a child who suckles his mother’s milk, which causes him to develop and grow. Similarly, the thirteenth *Mazal*, “*VeNakeh*,” is the source for the development of the insight in *Binah*-Comprehension, so that it “matures and grows” into a fully developed idea.

¹⁰⁰⁴ This is the plural of the word “*Mazal*.”

¹⁰⁰⁵ This has already been explained at length in the beginning chapters of this book (and refers to the unification of *Chochmah* with *Binah* – Insight

there is a unification of the two “*Mazalot*” of “*VeNotzer*” and “*VeNakeh*.”¹⁰⁰⁶

It is known that although the “*Mazalot*” are called “*Sa’arot – Hairs*,” which only break forth and come out from the aspect of the excess¹⁰⁰⁷ of the “Hidden Brain” of *Arich Anpin*, nonetheless, their [true] source is from the essence of the “*Gulgulta – Skull*.”¹⁰⁰⁸ [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,

with Comprehension, which is brought about through *Hitbonenut*-contemplation and analysis.

¹⁰⁰⁶ In other words, in order for there to be conceptualization and comprehension, just as there must be a unification of the powers of the mind, *Chochmah* and *Binah*, there must likewise be a unification of these two matters in *Keter*- Desire, which is their source. (If the potential power to bring out new insights alone exists, but not the potential power to grasp and develop them, new insight cannot come about. The reverse is also true. If there is only the potential power to develop the insight, but there is no insight to develop, the potential power to grasp and comprehend remains barren. The unification of both these powers of *Arich* (desire) is no less essential than the unification of *Chochmah* and *Binah* themselves.)

¹⁰⁰⁷ The flash of insight that comes forth from *Chochmah* - Insight into *Binah* - Comprehension is like an excess and “overflow” from the potential power to conceptualize. (This is another reason why they are called hairs, since hairs are an excess, so to speak, that come out from the brain and skull.)

¹⁰⁰⁸ In other words, although the influence comes through *Chochmah* of *Arich Anpin* (the desire), which is the potential power to conceptualize, nonetheless, the true source of this influence is actually in *Keter* of *Arich Anpin* (and even higher, within *Atik Yomin*). This is to say that although the source of the insight is from the potential power to conceptualize, in truth, it is the **pleasure** of it, that activates the potential power to conceptualize and spawns’ new insights. This refers to the aforementioned, “hidden pleasure” and sublimation of *Chochmah*, wherein one is totally invested in the subject to the point that he is not aware of himself (See chapter 5). It is called “hidden” pleasure, because he derives so much pleasure from it, that he loses all awareness of self. It is this hidden pleasure that is the true source of all insight. As is clearly apparent, it is impossible to have any new insights if this sublimation and “hidden pleasure” is absent.

when the potential power for intellect greatly overwhelms the [power of] *Chochmah*, there is a fallout of excess [insight] from *Chochmah* [into *Binah*, that is, from insight into comprehension].¹⁰⁰⁹ The source of this excess is higher than the actual light of the intellect itself.¹⁰¹⁰ It is for this reason that it states, “The excess of

¹⁰⁰⁹ When a person truly grasps the intangible depth of the concept (*Omek HaMoosag*), he is in a state of total sublimation to it, and is completely unaware of himself. As mentioned previously, this is called “the hidden pleasure” of *Chochmah*, or the *Koach Mah* – Power of What (that is, the sublimation) of *Chochmah*. Now, the flashes of insight and intuition, that come about because of this grasp of the depth, are not actually revelations of the depth itself. Rather, when one has a flash of insight into the depth of a subject, it is only the “excess fallout” that overflows from the *Heyulie* of the depth, into his comprehension. It is for this reason that the flashes of insight and intuition into any subject are always only very short and terse insights that must be developed afterwards. The intangible depth itself, however, is concealed within these short flashes of insight. (These short flashes of insight are compared to an essence-*Tamtzeet*, from which many beverages may be mixed etc.) Similarly, it is stated in a way of praise, that the Torah is the, “excess fallout,” from the upper *Chochmah*. Although the teachings of the Torah may appear to be short and external “stories,” nonetheless, it is the excess of the Upper Wisdom. Therefore, contained within the terse teachings of the Torah is the whole of the Light of the Unlimited One, blessed is He, which is the revelation of the Truth of *HaShem*’s Singular existence. (This is as stated, that the inner aspect of *Abba* (*Chochmah*) is the inner aspect of *Atik Yomin*). Therefore, when one contemplates the teachings of the Torah, his “hidden pleasure” (that is, his sublimation) and the “sight of his mind’s eye” is specifically into *HaShem*. The insights and explanations, which are the “fallout” of this perception, are insights and explanations into the true reality of *HaShem*’s singular existence, and may be brought out infinitely, like an ever-flowing spring. (This is known as the *Choosh HaChassidut* – The Talent for *Chassidut* or “The sense of the Godliness of the concept.” See *Kuntres HaHitpa’alut* by Rabbi Dov Ber of Lubavitch.)

¹⁰¹⁰ That is, the source of the excess is the, “hidden pleasure,” (that is, *Keter* of *Arich Anpin* and even higher in *Atik Yomin*), which is higher than the light of the intellect itself (that is, *Chochmah* of *Arich*).

the Upper *Chochmah* is Torah,” specifically in praise [of the Torah], as explained elsewhere.¹⁰¹¹

Likewise, this is the reason for the greatness of the thirteen attributes of mercy, which are called “the thirteen fixtures of the beard [of *Arich Anpin*]” that come out of the excess of the “Hidden Brain-*Mocha Steema’a*.”¹⁰¹² This is as stated, “And *HaShem*-יהו"ה passed before him and proclaimed, ‘*HaShem*-יהו"ה *HaShem*-יהו"ה.”¹⁰¹³ This is higher than the “Hidden Brain-*Mocha Steema’a*,” which is called the, “hidden reasoning and wisdom for the concealed desire” and is also called, “The intellect that is hidden from all contemplation” or “the wonders of *Chochmah*.”¹⁰¹⁴

According to this, when it states that the light of *Abba* suckles from the [eighth] “*Mazal*,” this is actually [from] higher than the “Hidden *Chochmah*” itself.¹⁰¹⁵ It is for this reason that it states,¹⁰¹⁶ “Everything is dependent upon *Mazal*, even the *Sefer Torah* (Torah Scroll) in the *Heichal* chamber,” which refers to the unification of

¹⁰¹¹ See *Imrei Binah* (of Rabbi Dov Ber of Lubavitch), *Shaar HaKri'at Shma*, page 57a. See also previous footnote for explanation of this statement about the Torah.

¹⁰¹² This is to say that the source of these “excess hairs of the beard” is from the overflow of the essential pleasure (*Atik Yomin*). It is for this reason that they can “pardon iniquity” and are called the “thirteen attributes of mercy.” (As mentioned previously, when one derives pleasure and desire from someone who he dearly loves, he will have mercy upon them, even when they have offended him. This is not the case with *Chochmah* of *Arich Anpin*, which is the “hidden reasoning of the desire,” from which all of the specific laws of the Torah are derived, as explained at length in the previous chapter. See there.)

¹⁰¹³ Exodus 34:6

¹⁰¹⁴ In other words, this is from *Keter* of *Arich Anpin* (and higher), which is higher than the aspect of *Chochmah* of *Arich Anpin*, as previously explained at length.

¹⁰¹⁵ This means that although the overflow of the flash of insight is from *Chochmah* of *Arich Anpin*, its true source, from which it is aroused, is the “hidden pleasure” and sublimation to the concept, which is from *Keter* of *Arich Anpin* and higher (in *Atik Yomin* – the pleasure).

¹⁰¹⁶ See *Zohar (Idra Rabba) Naso* 134a.

Abba and *Imma* below.¹⁰¹⁷ [This is] the [flash of the] “point” of *Chochmah* in the chamber of *Binah*, from “nothing to something,” as mentioned above.¹⁰¹⁸ The [flash of insight from *Chochmah* to *Binah*] is what is meant by,¹⁰¹⁹ “*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*.¹⁰²⁰ Moreover, this is certainly [higher] than the aspect of *NeHi”Y* of *Arich Anpin* as they are vested within *Abba* and *Imma*.¹⁰²¹

[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*¹⁰²² etc.¹⁰²³ These are called,¹⁰²⁴ “the Great Hand and the Mighty Hand,” and in the *Zohar* they are also called by the term,¹⁰²⁵ “The Mountains of Darkness.”¹⁰²⁶ These are like

¹⁰¹⁷ In other words, the Torah is compared to the seminal flash of insight from the intangible *Chochmah*, that is contained within the “chamber” of *Binah* – comprehension, within which it is developed and its depth is brought out into revelation. This flash of insight is dependant upon the “*Mazal*,” that is, the pleasure in it and the sublimation to it.

¹⁰¹⁸ See Introduction of *Zohar* 6a. Also see *Zohar Tetzaveh* 180a.

¹⁰¹⁹ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 1.

¹⁰²⁰ This refers to how *Chessed* and *Gevurah* of *Arich Anpin* (Desire) become vested within *Abba* (*Chochmah* of *Atzilut*) and *Imma* (*Binah* of *Atzilut*), as will be explained.

¹⁰²¹ This will soon be explained.

¹⁰²² This is an acronym for *Chessed*, *Gevurah* and *Tiferet*.

¹⁰²³ That is to say, these are the emotional leanings of the desire.

¹⁰²⁴ Exodus 14:31, 13:9. (“*HaYad HaGedolah* – The Great Hand” is *Chessed* and “*HaYad HaChazakah* – The Mighty Hand” is *Gevurah*.)

¹⁰²⁵ See *Zohar Pinchas* 249b. (“*Toorey D’Chashoocha* – Mountains of Darkness” and “*Toorey D’Nehorah* – Mountains of Light”)

¹⁰²⁶ Parenthesis of the Rebbe: (This is in accordance with what is known regarding the teaching, “This gazelle goes to the mountains of darkness and gathers her food from there.” This refers to how *Malchut* goes up to *ChaGa”T* of *Arich Anpin*, as it states, “The ark was uplifted... in the seventh month” which refers to *Rosh HaShanah*, during which time *Malchut*

mountains that are [so] high that the light of the sun does not shine upon them.¹⁰²⁷ In other words, this is the aspect of the emotions of the desire that are higher than revealed intellect and reasoning. In contrast, the emotions that 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*,” that is called “The Concealed Insight-*Ta’aloomot Chochmah*.” This is the matter of the “Hidden Reasoning for the Desire,”¹⁰²⁸ from which the two lines

goes up to “*Harei Ararat*,” which is [translated by the Targum as] ‘the mountains of darkness.’”) [This may 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 *HaShem’s* great love and desire for the Jewish people, He exonerates His beloved people, not based on any reasoning or intellect, but in a way that is above reason. This is the meaning of *Malchut* goes up to *Chessed*, *Gevurah* and *Tiferet* of *Arich Anpin*, and “gathers food from there.” This is to say that the emotional aspect of *HaShem’s* desire and love for the Jewish people is revealed, and they receive their sustenance and life from there.]

¹⁰²⁷ That is, these are the emotional *sefirot* of the desire that cause the desire to lean towards either *Chessed* or *Gevurah*. Since these are the emotions of the desire, they are higher than the “radiance” of the intellect, which is called “light.” Therefore, these emotions do not follow the guidelines of rationale and reason, for as explained previously, “There is no reasoning for desire.” Rather, the contrary is true. It is these emotions of the desire that vest within the intellect, causing the intellect to conform to the desire and lean towards either *Chessed* or *Gevurah*, as will now be further explained.

¹⁰²⁸ This is the aspect of the “reasoning” of the desire, that dictates that the desire should be in a particular manner, and not any other manner, as previously explained.

of *Chessed* and *Gevurah* (Kindness and Judgment) of the desire divide.¹⁰²⁹

This then is [the meaning of] the statement that the “Arms” of *Arich Anpin* vest within *Abba* and *Imma*. This is as we clearly observe, that the root for intellectual reasoning [leaning] towards kindness and merit exists because of the quality of *Chessed* (Kindness) and the great love within one’s desire.¹⁰³⁰ This is similar to “a bribe, that blinds [the eyes of the wise] etc.”¹⁰³¹ Because of the bribe, he has a love in [his] desire [towards this person]. He will therefore find justification and his intellectual powers will be caused to lean from [a judgment of] guilt to merit. This is similar to [the Talmudic¹⁰³² account of] Rabbi Yishmael, who “took a basket of fruits... and said [to himself], ‘If he wishes he may justify [himself] like this etc.’”¹⁰³³

[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].¹⁰³⁴ This is as

¹⁰²⁹ This has already been explained at great length in chapter 21 and in the previous chapter.

¹⁰³⁰ This is to say that it is these emotions of the desire (*ChaGa”T* of *Arich Anpin*) that cause the intellect to lean towards either *Chessed* – Kindness or *Gevurah* – Sternness.

¹⁰³¹ Deuteronomy 16:19, also see Exodus 23:8

¹⁰³² See Tractate *Ketubot* 105b.

¹⁰³³ When a judge accepts a bribe from the defendant, he can no longer be unbiased in judgment. His desire is to treat the defendant with kindness. Because of this, his intellect will also lean toward kindness in regard to the defendant and he will come up with logical justifications to exonerate him. This illustrates how the intellect conforms to the desire, that is, how *Chessed* and *Gevurah* of *Arich Anpin* (the desire), become vested within *Abba* and *Imma* (the intellect).

¹⁰³⁴ When these *sefirot* become vested within *Chochmah* – Insight (*Abba*) and *Binah* – Comprehension (*Imma*), the intellect becomes like a garment that covers over them. The intellect conforms to the leanings of the desire, just as a garment takes on the movements of the person who is wearing it. If the person moves to the left, his clothing will move along with him and if he moves to the right, his clothing will move along with him.

stated,¹⁰³⁵ “I am *Binah, Gevurah*” of *Arich Anpin*, “is mine,” as explained in *Etz Chaim*.¹⁰³⁶ 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*.¹⁰³⁷ That is, [these *sefirot*] bring the influence of *Chessed* and *Gevurah* below. Similarly, in various places [the *sefirot* of] *Netzach* and *Hod* are called,¹⁰³⁸ “the Righteous Scales,” even in reference to the lower emotions that go according to the light of the intellect.¹⁰³⁹ However, the emotions of the desire, which is called “*Arich Anpin* – the **Long** Countenance,” are unlimited, like the desire itself, which is unlimited. Therefore,

¹⁰³⁵ Proverbs 8:14.

¹⁰³⁶ See *Etz Chaim*, (*Shaar Abba V’Imma*) *Shaar* 14, Chapter 2.

¹⁰³⁷ However, the actual influence is issued through the aspect of *Yesod*, which is a composite of *Netzach* and *Hod*, as previously explained.

¹⁰³⁸ See **Introduction of *Tikkunei Zohar***.

¹⁰³⁹ As explained previously (Chapter 21), the concept of the three lower *sefirot* of *Netzach* (Victory), *Hod* (Majesty) and *Yesod* (Foundation) is the matter of how the influence will be expressed to the recipient. The analogy given previously is as follows: When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has, “won him over,” to his way of thinking or acting. This is the aspect of *Netzach* (Victory), in which he brings out influence to “win over” the opposition etc. In contrast, the word “*Hod*” also means, “submission,” as in the word “*Hoda’ah*.” Therefore, in the parent/child relationship, this is when the parent demands that the child should act or desist from acting in a certain way, not because he has “won him over” to his way of thinking, as with *Netzach*, but by force of authority alone, as an influence of *Hod*. *Yesod* represents the “scales” of the gut emotions that determines how the actual issuance of influence from the influencer to the recipient should come out. That is, should the influence be in a way of *Netzach*, should it be in a way of *Hod*, or should it be a synthesis of the two. In *Arich Anpin*, these three *sefirot* represent the determination within the desire of how the desire should be expressed and brought out into fruition and actuality.

even the aspects of *Netzach* and *Hod* are in an unlimited aspect.¹⁰⁴⁰ This is as known regarding the explanation of the verse, “The remembrance of Your abounding goodness,”¹⁰⁴¹ that it refers to the aspect of *Yesod* of *Arich Anpin*.¹⁰⁴² This is likewise the case in the verses, “In Your great goodness”¹⁰⁴³ and “If he will redeem you, good”¹⁰⁴⁴ and “Great goodness for the house of Israel,”¹⁰⁴⁵ and the like.¹⁰⁴⁶

In contrast, the aspect of *Yesod* of “*Zeir Anpin* – the Small Countenance”¹⁰⁴⁷ is the aspect of the emotions that are born of *Binah* – Comprehension. They are in an aspect of great immaturity.¹⁰⁴⁸ This is in accordance with what is explained elsewhere regarding the matter of,¹⁰⁴⁹ “The righteous [shall flourish] like the palm tree,” [that this] refers to the aspect of *Yesod* of *Zeir Anpin*.¹⁰⁵⁰ [In contrast, the continuation of the verse is,]

¹⁰⁴⁰ For example, the desire to actualize a “house” as it is within *Netzach*, *Hod* and *Yesod* of the desire (*Arich Anpin*) is the desire to actualize an **infinite** house. It is only in the intellect that this desire becomes limited according to the circumstances etc.

¹⁰⁴¹ Psalms 145:

¹⁰⁴² As will be explained later in chapter 36, the aspect of *Yesod* is called “good-*Tov*-טוֹב.” Therefore, “abounding goodness” refers to the infinite aspect of *Yesod* of *Arich Anpin*.

¹⁰⁴³ Siddur, Morning prayers

¹⁰⁴⁴ Ruth 3:13

¹⁰⁴⁵ Isaiah 63:16

¹⁰⁴⁶ All these verses are referring specifically to *Yesod* of *Arich Anpin*.

¹⁰⁴⁷ As will later be explained, *Zeir Anpin* – the Small Countenance, refers to the limited heartfelt emotions that follow and receive from the intellectual *sefirot* of *Abba* and *Imma*.

¹⁰⁴⁸ That is, they are not as unlimited as the desire, and are of a far lesser quality. (Nonetheless, as will later be explained (in chapters 32 and 33), the heartfelt emotions of *Zeir Anpin* are still completely bound up with the Essence of the Light of the Unlimited One-*Atzmoot Ohr Ein Sof*.)

¹⁰⁴⁹ Psalms 92:13

¹⁰⁵⁰ As will be explained later, (Chapter 36), *Yesod* of *Zeir Anpin* is called “*Tzaddik* – the Righteous” since all influence comes into the world through the merit of the Righteous, as stated, “*Tzaddik Yesod Olam* – the Righteous is the foundation of the world.”

“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.¹⁰⁵¹ Similarly, it states¹⁰⁵² regarding King Solomon, “He spoke [of trees,] from the cedar that is in Lebanon, even unto the hyssop [that springs out of the wall].” [The hyssop] refers the aspect of the smallness of *Yesod* of *Zeir Anpin* as it is in *Malchut*, which is called¹⁰⁵³ “a wall.”¹⁰⁵⁴

¹⁰⁵¹ The Hebrew word “*Levanon* – Lebanon” shares the same root as the term “*Loven HaElyon* – The Supernal Whiteness (purity),” which refers to *Keter* of the world of *Atzilut* (that is, *Atik Yomin* and *Arich Anpin*). Therefore, this second part of the verse refers to *Yesod* of *Keter*.

¹⁰⁵² Kings I 5:13

¹⁰⁵³ See *Zohar VaYechi* 228b and *Terumah* 133a.

¹⁰⁵⁴ Parenthesis of the Rebbe: (As is known in the [Kabbalistic] intentions of [the prayer], “Amen, May His Great Name be blessed,” that “His Name” (*Shmo* – שמו) has the same numerical value as, “Desire” (*Ratzon* – רצון). [Moreover,] “His Great Name” refers to the aspect of *Yesod* and *Malchut* of *Arich Anpin*, in that they should be “drawn down” into *Abba*, *Imma*, *Zeir Anpin*, and *Nukvah*, so that the “right” will overpower 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.¹⁰⁵⁵ [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).¹⁰⁵⁶ 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*¹⁰⁵⁷ of *Abba* and *Imma* (The Gut emotions of Insight and Comprehension) that vest within the “brains” of *Zeir Anpin* (Intellect of the Emotions), as stated¹⁰⁵⁸ in *Etz Chaim*.¹⁰⁵⁹

Now, the [explanation of this] matter is known, that the inner aspects of the brains of *Abba* and *Imma* are likened to *Shabbat* and

¹⁰⁵⁵ As previously explained, *Abba* and *Imma* correspond to the *Partzufim* (Statures) of the intellectual qualities of *Chochmah* and *Binah* (Insight and Comprehension) of the world of *Atzilut*. In this chapter the Rebbe will explain how the intellectual *sefirot* of *Atzilut* function according to the various ways that influence is received from *Arich Anpin* (Desire). (The three general ways that the intellectual *Partzufim* of *Abba* and *Imma* receive their influence from *Arich Anpin* was explained at length in the previous chapter. Also, as mentioned at the beginning of the previous chapter, it is assumed that the reader has a fine grasp of everything that has been explained up to this point, specifically the first few chapters of the book that explain the workings of the intellect.)

¹⁰⁵⁶ In the previous chapter, *Chessed* and *Gevurah* of *Arich Anpin* were referred to as the “Arms” of *Arich Anpin* that vest within *Abba* and *Imma* etc.

¹⁰⁵⁷ This is an acronym for the *sefirot* of *Netzach*, *Hod* and *Yesod*.

¹⁰⁵⁸ See *Etz Chaim* (*Shaar Drushei HaNekudot*) *Shaar* 8 Chapter 2. See also *Shaar* 16 (*Shaar Holadat Av"i V"Zu"n*) Chapter 7.

¹⁰⁵⁹ This is to say that we must understand how the intellect influences the emotions and actions that follow from the intellect and are below it. (These are called *Zeir Anpin* and *Nukvah*).

Yom Tov.¹⁰⁶⁰ This is because *Shabbat*, which is referred to as¹⁰⁶¹ “*Kodesh* – Holy,” is [observed] through the pleasure of, “*Chochmah*, which is a thing unto itself.”¹⁰⁶² This is the aspect of the inner light of *Abba*-Insight (that is the innerness of *Atik Yomin* (Pleasure)).¹⁰⁶³ This is the reason for the statement,¹⁰⁶⁴ “And you

¹⁰⁶⁰ *Shabbat* refers to the seventh day of rest, the Sabbath, while *Yom Tov* refers to the Biblical holidays in which work is prohibited, such as *Passover*, *Shavuot*, *Sukkot* and *Rosh HaShanah*. Nonetheless certain types of labor are permitted on the holidays, even though they are forbidden on *Shabbat*, such as cooking and carrying in a public domain. From this we understand that the holiness of the *Yom Tov* is an intermediate level, between the holiness of *Shabbat* and a regular week day.

¹⁰⁶¹ See Exodus 31:14, 15. See *Zohar Emor* 95a. See also *Pri Etz Chaim* (*Shaar Mikra Kodesh*) *Shaar* 20, Chapter 1.

¹⁰⁶² As mentioned in chapter 6, *Shabbat* is called *Kodesh*, which means “Holy” and “Separate.” That is, just like the quality of *Chochmah*, it is a thing unto itself and is removed from the mundane. On *Shabbat* one does not interact with the world, but rather, it is a day for interaction with *HaShem*, blessed is He. Furthermore, it says in regard to *Shabbat*, “You shall call *Shabbat* pleasure.” This is to say that the **inner** light of *Shabbat* is the pleasure (*Atik*) into Godliness. Likewise, as explained in the previous chapter, the inner light of the faculty of *Chochmah* – Insight, is the hidden pleasure and sublimation that one derives from understanding the subject of one’s pursuit. As explained in the previous chapter, it is specifically the pleasure and sublimation to the subject, that is the source of insight into it. If this pleasure and sublimation is lacking, there can be no *Chochmah* – Insight. This then, is the relationship between the sublimation and pleasure of *Shabbat* and that of *Chochmah*, as will soon be further explained. (In contrast, in regard to *Yom Tov* – the Holidays, it states, “You shall be joyful on your holidays.” Furthermore, on *Yom Tov* one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which (as explained in chapter 6) is the aspect of Joy, and *Yom Tov*.)

¹⁰⁶³ As explained at length in the previous chapter (and in the previous footnote), the inner light of *Chochmah* – Insight, is the “hidden pleasure,” wherein one is so invested into the concept that he loses all awareness of himself. This is to say that the inner light and source of insight is specifically the pleasure, which is *Atik Yomin*, to which *Chochmah* is sublimated. This, then, is the meaning of the statement that “the inner light of *Abba* (Insight) is the innerness of *Atik Yomin* (pleasure).”

¹⁰⁶⁴ Isaiah 58:13

shall **call** the *Shabbat* pleasure,¹⁰⁶⁵ as explained elsewhere¹⁰⁶⁶ at length, regarding the matter of the three meals of *Shabbat*.)

Yom Tov, however, is referred to as,¹⁰⁶⁷ “*Mikra Kodesh* – It is called Holy,”¹⁰⁶⁸ [which is] an aspect of joy, as stated,¹⁰⁶⁹ “The mother of the children rejoices.”¹⁰⁷⁰ [The “mother”] refers to the aspect of the brains of *Imma* [Comprehension] that receives from

¹⁰⁶⁵ This is to say that although *Shabbat* (or *Chochmah*) is not the actual “delight” and “pleasure” of *Atik Yomin* itself, nonetheless, since *Atik Yomin* is its inner light to which it is sublimated, it is **called** after it.

¹⁰⁶⁶ See commentary in the *Siddur* by Rabbi Shneur Zalman of Liadi (The Alter Rebbe), *Seder Seudah Shelishit*, page 204c.

¹⁰⁶⁷ Exodus 12:16; Leviticus 23:4

¹⁰⁶⁸ In other words, just as *Chochmah* is only **called** “pleasure” because it **receives** and is sublimated to the “pleasure” of *Atik Yomin*, so too, *Binah* (*Yom Tov*) is only **called** “Holy,” because it receives and is sublimated to the “Holiness” of *Chochmah* (*Shabbat*).

¹⁰⁶⁹ Psalms 113:9

¹⁰⁷⁰ That is, as opposed to the pleasure of *Chochmah*, which is an inner bliss and sublimation that is not tangibly felt, *Binah* is the spreading forth of this pleasure in a way of felt and expressed joy. As explained in chapter 6 at length, this joy comes about as a result of the comprehension of *Binah*.

Abba [Insight],¹⁰⁷¹ because the cessation¹⁰⁷² [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.”¹⁰⁷³ [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*),¹⁰⁷⁴ for, as known, there is the “nothingness” of *Chochmah* within *Binah*, and

¹⁰⁷¹ The inner aspect of *Binah* is the depth of the comprehension (*Omek HaMoosag*). This is the intangible flash of inspiration and insight that flashes from *Chochmah* into the comprehending mind of *Binah*. The grasp of this essential point and depth of the comprehension, is the sublimation of the mind of *Binah* – Comprehension, to the intangible point and flash from the mind of *Chochmah* – Insight. It is here, in the depth of the comprehending mind of *Binah*, that the “somethingness” of *Binah* becomes sublimated to the “nothingness” of *Chochmah*. This means that the aspect of the “sublimation” (*Koach Mah*) of *Chochmah* is also found in *Binah*. This is because in order for the comprehending mind of *Binah* to be able to receive insight, it must be sublimated to the mind of *Chochmah*. (This sublimation is called, “the sublimation of the “somethingness” to the “nothingness.”) Now, it is specifically the, “cessation from work,” of the day of *Shabbat* (*Chochmah*) that makes it, “Holy,” by separating it and removing it from the “days of the week.” This cessation is the aspect of the sublimation of *Chochmah* to that which is above it (that is, to the pleasure of *Atik Yomin*). Likewise, because the inner aspect of *Binah* (which is the depth and point of the comprehension) is sublimated to *Chochmah*, which is above it, therefore *Yom Tov* (that is, *Binah*) is also called “*Kodesh* - Holy,” even though the actual holiness itself is in *Chochmah* (*Shabbat*).

¹⁰⁷² As explained in the previous footnote, the cessation from work on *Shabbat* represents the aspect of the sublimation (*Bitul*) of *Chochmah* to *Atik Yomin*.

¹⁰⁷³ As mentioned previously, the “*Koach Mah* – The Potential Power of What” is a rearrangement of the letters of the word *Chochmah*. This *Koach Mah* represents the aspect of sublimation (*Bitul*), as in Moshe’s statement, “*V’Nachnoo Mah*-and what are we?”

¹⁰⁷⁴ This is to say that just as the inner aspect of *Chochmah* is the aspect of the sublimation to “the potential power to conceptualize” (*Koach HaMaskeel*) and the “hidden pleasure,” so too the inner aspect of *Binah* is the “*Omek HaMoosag* – the intangible depth of comprehension” which is the sublimation to *Chochmah* – Insight.

there is [the somethingness of] *Binah* within *Chochmah*.¹⁰⁷⁵ This is the meaning of [the statement],¹⁰⁷⁶ “Be understanding in wisdom and wise in understanding,” which [refers to] the aspect of the inner unification of *Abba* and *Imma*.¹⁰⁷⁷

This is not the case,¹⁰⁷⁸ however, with the external flow of the influence of *Chochmah* and *Binah*, that is, their *ChaGa*’T and

¹⁰⁷⁵ In other words, *Chochmah* is called “nothing” whereas *Binah* is called “something.” However, *Chochmah* also possesses the aspect of “something,” and similarly, *Binah* also possesses the aspect of “nothing.” It is the “something of the nothing” of *Chochmah* that flashes into *Binah* to become the “nothing of the something.” In other words, it is the tangible aspect of *Chochmah* that becomes the depth and the intangible point of the comprehension of *Binah*. This is the flash of insight from the “something of the nothing” to become the “nothing of the something” where the two intellectual powers of *Chochmah* and *Binah* meet and become united. (This inner unification is caused specifically through *Hitbonenut* – contemplation and analysis, for this is the only way to reach the *Omek HaMoosag* – “The intangible depth of the comprehension,” as explained at length in chapter one. It should also be noted that the process of *Hitbonenut* – Contemplation, which is analysis with the desire to understand, is called, “*Ha’ala’at Mayim Nukvin* – The rising of the feminine waters.” That is, it is an arousal from below, that brings about an arousal and spreading forth of influence from above, which is called, “*Hamshachat Mayim D’churin* – The drawing down of the masculine waters.”)

¹⁰⁷⁶ Sefer Yetzirah chapter one, mishnah 4.

¹⁰⁷⁷ In other words, through *Hitbonenut*-Contemplation a person causes a unification of the “something of the nothing” with the “nothing of the something.” This is to say that he causes a unification of the “tangible of the intangible” with the “intangible of the tangible.” This is the innermost unification of the faculties of *Chochmah* and *Binah* (Insight and Comprehension), and their sublimation to that which is above them, to the very essence (that is, the inner aspect of *Atik Yomin* – the pleasure). Similarly, when this inner unification of *Abba* and *Imma* of *Atzilut* takes place, all the worlds, both the upper worlds and the lower worlds, become completely sublimated to and one with the very essence of *Atik Yomin*, which, in turn, is literally bound up with the Essential Self of *HaShem*, the Unlimited One (*Atzmoot Ohr Ein Sof*), as previously explained.

¹⁰⁷⁸ All the above was an explanation regarding the inner unification of *Chochmah* and *Binah*, that is caused through the act of trying to understand the essential reality of *HaShem* and his relationship to His world. That is,

NeHi"Y etc., such as the emotional [*sefirot*] of *Chochmah* that are called the aspect of the six directions of *Abba*.¹⁰⁷⁹ 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*] that 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).¹⁰⁸⁰

he has a great desire to comprehend “what it is” and “how it is” etc. For example, in the inner unification of *Abba* and *Imma*, one is simply trying to understand the nature of the “Truth of Reality.” This is not the case, however, in regard to the external unification of *Abba* and *Imma*, that is, in their lower emotional *sefirot*. There, in the external level, one is not investigating the simple “Truth of Reality,” but rather, he accepts certain “truths” as being axiomatic and takes them for granted. Rather, his contemplation is only into “how to feel” or “how to act” in accordance to his preconceived notions of “reality.” The external unifications of the emotional *sefirot* of *Chochmah* and *Binah* will now be discussed at greater length.

¹⁰⁷⁹ The six directions of *Abba* (*Vav Kitzvin D'Abba*) refer to the three emotions, *Chessed*, *Gevurah* and *Tiferet* and the three gut emotions, *Netzach*, *Hod* *Yesod*, of *Insight*.

¹⁰⁸⁰ As will be explained in a moment, the emotions of *Chessed* and *Gevurah* of *Chochmah* are the emotional leanings towards either kindness or sternness **before** they have spread forth into the comprehension and reasoning of *Binah*. That is, he cannot yet explain **why** this is his leaning and opinion, but, nonetheless, this is how he sees things. These emotions of *Chessed* and *Gevurah* of *Chochmah* then radiate into the emotional *sefirot* of *Chessed* and *Gevurah* of *Binah*, which produces the tangible reasoning and explanations for why this is his intellectual position. However, all the above is still totally within the intellect, and is not at all a heartfelt arousal of emotion. This level of the intellect, relative to the previous level, may be compared to the difference between the intellectual debates of the Talmud (that is, positive and negative intellectual positions in regard to what the emotional leaning should be towards any given issue), as opposed to the teachings of Kabbalah and Chassidut, which are called, *Chochmat HaEmet*—“The Wisdom of True Reality.” In Kabbalah and Chassidut the intellect is

Now, when a person cannot find a reason in a [way of] comprehensible explanation [for his position], but is, nonetheless, incapable of conceding to the opposite [position], because of his intellectual leanings, this is an aspect of *Chessed* and *Gevurah* of *Abba* (Kindness and Sternness of Insight), [as it is] before it radiates from the “nothingness” [of *Chochmah*-Insight] into the “somethingness” of *Binah*-Comprehension.¹⁰⁸¹ (An Example of this is the matter of [the Talmudic¹⁰⁸² incident in which] “Rav kept silent etc.”)¹⁰⁸³

([However, the statements],¹⁰⁸⁴ “Silence is a protective fence for wisdom” or¹⁰⁸⁵ “[If speech is worth one *Selah*,¹⁰⁸⁶ then] silence is worth two,” refer to the sublimation of the “*Koach Mah* – The Potential Power of What” of *Chochmah* that ascends to the source from which all wisdom comes, and brings out new insights from

involved in understanding the true nature of reality, as opposed to how to act or how to feel about it.

¹⁰⁸¹ That is, he has an intellectual *Chochmah* leaning toward kindness or sternness, but as of yet, it is still higher than the comprehending mind of *Binah*. He can therefore not explain his reasoning for this position. Rather, he intuitively “sees” or “senses” that it is this way. (It is clear that, as opposed to the previous inner level of the intellect that receives influence from the *Mazalot* of *Arich Anpin* (and higher), this level of intellect receives its influence from the “Arms,” that is, the *Chessed* and *Gevurah* of *Arich Anpin*.)

¹⁰⁸² See Tractate *Betza* 6a.

¹⁰⁸³ This refers to a Talmudic incident in which Rav was challenged on the logic of his position and remained silent. He did not concede to the opposing position, but neither did he argue against it. Instead, he remained silent. This is because he intuitively “knew” that he was correct in a way of *Chochmah* rather than in a way of *Binah*. On the level of *Chochmah* – Insight, he “sensed” that his position was correct, but he had not yet brought it down to a comprehensible explanation, on the *Binah* level.

¹⁰⁸⁴ See *Avot*, Chapter 3, *Mishnah* 13.

¹⁰⁸⁵ See Tractate *Megilla* 18a.

¹⁰⁸⁶ A *Selah* was an ancient monetary currency used during Talmudic times.

there.¹⁰⁸⁷ 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 that give counsel.”¹⁰⁸⁸ (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*¹⁰⁸⁹ of *Abba* uphold the “body” of the mind. The reverse is true if he is not

¹⁰⁸⁷ In this parenthesis, the Rebbe is pointing out the difference between the inner silence and sublimation that relates to the **inner** unification of *Chochmah* and *Binah*, as opposed to the “silence of Rav” that was mentioned immediately before this parenthesis. The silence referred to here may be understood as follows: When a person is involved in the contemplation of a subject, in trying to understand it clearly to its very depth, obviously there is something which he does not yet understand. This is specifically why he is contemplating and analyzing the matter. When he contemplates it deeply, until he literally reaches the “ceiling” of his intellect, then immediately before any flash of insight comes into his mind, there is an inner “silence” in his mind. This “silence” is the same sublimation (*Bitul*) and “hidden pleasure” of the inner aspect of *Chochmah* and *Binah* that was explained previously. It is this “silence of the mind” that precedes any flash of insight or intuition into the subject. However, the inner silence of the mind mentioned here, is different than the silence mentioned in the previous example of Rav being silent. In that example, that was only an external silence, that stemmed from the intellectual leaning of the emotional *sefirot* of *Chochmah*, as opposed to the inner sublimation of the *Koach Mah*-The Potential Power of What. He was silent simply because he did not know how to respond to the challenge, rather that because of trying to understand the inner truth of the matter. This is because he had already determined his position on the matter.

¹⁰⁸⁸ The matter of the “kidneys that council” has already been mentioned in chapter 21. Also see next footnote.

¹⁰⁸⁹ *Netzach* and *Hod* have two general functions. In their function of deciding whether the influence will come out positively or negatively, *Netzach* and *Hod* are referred to as the kidneys and in their function of upholding that decision through strong mindedness, they are referred to as the legs (or thighs).

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*).¹⁰⁹⁰

In general, the brains of *Zeir Anpin*, which are [heartfelt] emotions that are below intellect (as will be explained), come about from the enclotement of the aspect of the *NeHi*"Y of *Abba* into the *NeHi*"Y of *Imma*.¹⁰⁹¹

¹⁰⁹⁰ As explained in previous chapters, the aspect of *Netzach*, *Hod* and *Yesod* is the intellectual scale, which measures how the predetermined influence of *Chessed* and *Gevurah* (and above) should be brought out, either to the recipient or to the heartfelt emotions that are below the intellect etc. Since these are the intellectual *sefirot* of *NeHi*"Y, this can be seen as the intellectual determination of how one should act in any given situation based upon the predetermined intellectual leanings of *Chessed* and *Gevurah* of the intellect. This is to say that when one encounters any matter, it is not necessary for him to go through the entire logic of his position each time the matter comes up. Rather, he has already determined his position on the subject, and all he must do now is adapt it to this particular situation. *Netzach* and *Hod* are sometimes also referred to as the "two legs" (see *Patach Eliyahu*). Likewise, the aspects of *Netzach* and *Hod* of the intellect are the "legs" which uphold the "body" of the intellect. In other words, this is the strength of mind in one's intellectual position. We find that there are two aspects in the *NeHi*"Y of the intellect. There is the matter of the spreading forth of the influence below, and there is the matter of the strength of mind in one's intellectual position. Now, these two explanations of the aspect of *Netzach* and *Hod* are not in conflict, but rather, they are interdependent. It is because of his strength of mind in his position, that he will be able to bring this influence forth, into heartfelt emotions, action, or to a recipient. For example, if he does not have a strong position in a certain matter, it is certain that his emotions will not become aroused towards an opposing opinion. On the contrary, his position will falter and he will retreat in the face of any opposition. From this we see that these two matters are interdependent, and are part and parcel of the same faculty. (This will be understood even more clearly from the next paragraph of the text, and its explanation.)

¹⁰⁹¹ In other words, usually, one's emotions become aroused only by the most external level of his intellect, which is the unification *NeHi*"Y of *Abba* and *Imma*. Moreover, even one's actions are generally only from this

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

most external level of the intellect. Most of the time a person is not contemplating the “Truth of Reality” or attempting to understand what is **really** going on, that is, how or why we are here etc. Rather, he already holds **strong** opinions that he feels are self-evident (*NeHi”Y* of *Abba* and *Imma*) regarding the nature of his existence (which usually did not originate with him, but are rather learned opinions that he accepted from others), and he conducts himself accordingly. However, because the influence to the emotions and actions comes about only from the most external level of the intellect, it therefore lacks the vitality of the pleasure, sublimation, and complete self-investment, that take place when he invests the inner levels of the intellect (as explained above). Because of this lack of sublimation and self-investment, most people go through life by rote. It is as if they are just “going through the motions,” completely on automatic, with almost no inner life and vitality. Because man below usually conducts himself in this fashion, even when studying Torah or fulfilling the commandments of *HaShem*, so too, *HaShem* responds in kind, and therefore, generally, all the worlds, both the upper and the lower worlds, are created only through this type of influence, from a unification of the externality of *NeHi”Y* of *Abba* and *Imma*. This is to say that there is a constant unification the *NeHi”Y* of *Abba* with the *NeHi”Y* of *Imma*, which gives vitality to the world, but only in an external way, like a person who does something by rote, but whose mind and self is really invested elsewhere. (This explains the statement that *Abba* and *Imma* (Insight and Comprehension) are, “Two lovers who **never** separate.” On this **external** level they are constantly unified, for otherwise all the worlds would not continue to exist. This level of unification of *Chochmah* and *Binah* is necessary to at least maintain the existence of the world. However, this is a most external issuance of vitality, as explained above. In the inner levels of *Abba* and *Imma*, however, it **is** possible for them to be separated. This external unification and influence is referred to as “*Chol* – the weekday,” whereas the inner unification and influence is referred to as *Shabbat* and *Yom Tov*, as explained above.) The above will now be further explained.

two unifications] is the [same as the] difference between *Shabbat* and the weekdays.¹⁰⁹²

¹⁰⁹² The difference between these two types of unification, the inner and the external, was explained in the previous footnote, and may be further understood as follows: The inner unification of *Chochmah* with *Binah* is considered to be a unification “for themselves,” because, here the desire is solely to understand the, “Truth of Reality,” which is the reality of *HaShem*, blessed is He. As explained before, this unification is brought about specifically through *Hitbonenut* – Contemplation and Analysis, and even more specifically, this is the study and intellectual toil of Chassidut. Now, this analysis and contemplation, is what causes a unification of *Chochmah* and *Binah*, thus causing a flash of insight, in the mind’s eye, into the True Reality that only *HaShem* is, there is nothing but Him. As mentioned previously (in chapter 5), this “vision” with the mind’s eye is called, *L’Eestakla B’Yeekra D’Malka* - “Gazing at the Glory of the King.” The only way this seeing with the mind’s eye may be attained, is through *Hitbonenut* - Contemplation of the Torah of *HaShem*, (since Torah is the body of knowledge *HaShem*), specifically through *Hitbonenut* – Contemplation into the inner aspect of Torah (that is, Kabbalah and Chassidut). However, the actual source and cause of this flash of insight into the True Reality of *HaShem*-יהוה, is specifically the “hidden pleasure” and the complete sublimation and investment of himself, to the point that he is not even aware of himself. The reason he is not aware of himself is because he is so completely invested into his perception and awareness of *HaShem*, blessed is He and blessed is His Name, and although he will have a powerful arousal of emotions of love and awe of *HaShem*, he will, nonetheless, be totally unaware of it. This is because his emotions are totally bound up with, and completely sublimated to the flash of insight into the reality and awareness of *HaShem*. Moreover, because of his awareness of the reality of *HaShem*’s Presence, he will be greatly motivated with great enthusiasm and vitality to fulfill *HaShem*’s commandments (The *Mitzvot*). This level of unification with *HaShem* is called *Shabbat*. This is because *Shabbat* is a day that is “Holy” and separate from all mundane matters, as explained above, and is totally bound up with *HaShem*. Now, when man, below, activates this inner unification and sublimation of *Chochmah* and *Binah* through *Hitbonenut*-contemplation, this causes an inner unification of *Abba* and *Imma* of *Atzilut*, the sublimation to *HaShem* and the awareness of His Indwelling Presence-*Shechinah* in all the worlds, both the upper worlds and the lower worlds. The ultimate realization of this, will be when the earth will be filled with the knowledge of *HaShem* as the waters cover the ocean floor, with the revelation of *Moshiach* and *HaOlam HaBah* - “The Coming World,” that is called, *Yom SheKoolo Shabbat* - “A day that is all *Shabbat*.” This will come

(In the *Shma* recital, the [inner] intention of [the words] “*HaShem Eloheinu-HaShem* our God-יהו"ה אלהינו” is the inner [unification] of *Abba* and *Imma* (Insight and Comprehension),

about in the seventh millennium. The above explains the inner unification of *Abba* and *Imma*, in their upper three *sefirot*. In contrast, the external unification of *Abba* and *Imma* is only in the aspect of *NeHi"Y*. Here, the person is not contemplating the truth of reality, and is not necessarily contemplating anything at all. Rather, he has preconceived notions of reality (that he did not necessarily arrive at through his own contemplation and understanding), and he conducts his life according to these preconceived notions. Although these notions may also include “God” in them, nonetheless, since there is no sublimation to *HaShem* Himself or self-investment and “hidden pleasure” into Him, all of which come about through *Hitbonenut* - contemplation, the person therefore conducts himself in an external fashion, with very little vitality or true enthusiasm, even when serving *HaShem*. This is because he has no “insight” or “perception” of *HaShem*’s Presence or the truth of *HaShem*’s reality, in that only He truly is. He will therefore have little to no sublimation to *HaShem*, and if he does have any, it will only be external. Because of this, even when he performs *HaShem*’s commandments, he will lack the self-investment and sublimation to *HaShem*, and therefore, he will be entirely aware of himself, and will certainly not be bound up with *HaShem* or aware of His absolute singularity, in that only He truly is. (Even if he “hypes” himself up in order to induce an arousal of emotions toward *HaShem*, this will actually only create a more heightened awareness of himself. This is because, as explained in chapter 5, if there is a lacking in the contemplation and comprehension, then there certainly will be a lacking in the sublimation, as well.) It follows, that when man below conducts himself in this fashion, with only an external unification of *Chochmah* and *Binah*, then likewise above, the worlds will be conducted and created by *HaShem* in a similar fashion, measure for measure. In other words, there will only be an external unification of *NeHi"Y* of *Abba* and *Imma* of *Atzilut*, just enough to maintain the existence of the world. However, because the sublimation of all the worlds to the Essential Self of *HaShem*, the Unlimited One (*Atzmoot Ein Sof*) is lacking, and *HaShem* only invests Himself into all the worlds in an external fashion, therefore, the worlds and all the entities therein, perceive themselves as separate entities, separate and apart from *HaShem*. This kind of perception of reality is referred to as “*Chol* – the weekday.” (These are the six millennia of the world, that precede the aforementioned seventh millennium of *Shabbat* and are also called *HaOlam HaZeh* – This World.)

from which [it follows that] “יהו"ה אהד-ה” *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.¹⁰⁹³ This is [brought about] by giving ourselves over to *HaShem*-יהו"ה 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

¹⁰⁹³ In the *Shema* recital, the words “*HaShem Elokeinu – HaShem* our God” refers to the unification of *Chochmah* and *Binah*, that is, the inner contemplation of the reality of HaShem’s singular existence, in that only He is, there is nothing but Him. If one contemplates this in a manner in which he gives himself over to *HaShem*, blessed is He and blessed is His Name, with complete self-sacrifice and self-investment, then he will grasp its inner depth and point. As previously explained, this grasp is called, *L'Eestakla B'Yeekra D'Malka* - “Gazing at the Glory of the King.” As explained in the beginning chapters of the book, the automatic outcome of this is that his entire being, including his emotions and actions, become sublimated and included in the Oneness of *HaShem*. (This refers to the various levels of love of *HaShem* and awe of *HaShem* that are aroused through *Hitbonenut* – Contemplation into *HaShem*’s Oneness.) This then, is the meaning of the continuation of the verse, “*HaShem Echad – HaShem* is One-יהו"ה אהד-ה.” That is, his entire being (and the being all of the worlds) becomes bound up and sublimated to *HaShem*’s Essential Singularity and Unity. This also is the meaning of the statement said in our prayers, “For the sake of unifying the *Yud-Heh*-יהו"ה (of HaShem’s name) with the *Vav-Heh*-ו"ה (of His name) etc.” On a more general level, as explained in previous footnotes, this contemplation causes the Presence of *HaShem* to be revealed in all worlds, both the upper worlds and the lower worlds, thereby bringing about the complete sublimation of all the worlds to *HaShem*. Also, the Rebbe points out here that this is specifically due to giving ourselves over to *HaShem* with complete self-sacrifice, that is, the complete self-investment into the comprehension of *HaShem*’s Oneness. Without this self-investment, which is the “hidden pleasure” in *HaShem*, with great desire, to the point that one’s entire being is involved in it, there can be no insight into this reality. It is therefore specifically due to complete self-sacrifice and self-investment that one can attain a true realization and awareness of the Oneness of *HaShem*, Blessed is He, that only truly He is, there is nothing but Him. (The emotions of, “You shall love *HaShem* etc.,” which follow in the *Shma* recital, come about as an automatic result of the above contemplation and realization.)

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 martyrs¹⁰⁹⁴ 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*-יהו"ה with complete self-sacrifice.)¹⁰⁹⁵

(This [also] is the matter of the unification of the “upper *Abba* and *Imma*,” and the unification of the “lower *Abba* and *Imma*,” which are *Yisrael Saba* and *Tvunah*, a explained at length before in regard to the matter of *Binah* and *Tvunah*.¹⁰⁹⁶ The aspect of *Yisrael Saba* is the six directions of *Abba*,¹⁰⁹⁷ and *Tvunah* is the six

¹⁰⁹⁴ This refers to the ten great Sages who were cruelly tortured and murdered at the hands of the Romans because they continued teaching Torah after the Romans outlawed it.

¹⁰⁹⁵ As mentioned in chapter 15, the feminine waters – *Mayim Nukvin*, represent an arousal and flow of influence from below to above, from the recipient to the Giver of Divine influence. The process of *Hitbonenut* – Contemplation, which is analysis with a great desire to understand, is termed “*Ha’ala’at Mayim Nukvin* – The rising up of the feminine waters.” In other words, this is an arousal from below, which causes an arousal and spreading forth of influence from *HaShem* above, which is called, “*Hamshachat Mayim D’churin* – The drawing down of the masculine waters.” However, as explained, this “arousal from below” must be done with complete self-investment and “hidden pleasure” in order for the reciprocal influence from above to below to come about. All the above is true not only in the contemplative sense, but in the practical sense as well, in regard to the complete self-investment and self-sacrifice in the fulfillment of the *HaShem*’s commandments. It is explained in Kabbalah and Chassidut that through giving themselves over to *HaShem* with complete self-sacrifice, to the point of death, these ten Martyrs caused enough of *HaShem*’s Godly influence to be drawn down into the world, to sustain it until the time of the final redemption, with the coming of *Moshiach*, may it be speedily in our days, Amen.

¹⁰⁹⁶ This has been explained at length in chapter two (and three).

¹⁰⁹⁷ This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the insight-*Chochmah*.

directions of *Imma*.¹⁰⁹⁸ These [two] are called “The lower *Abba* and *Imma*.” [However], there is another *Yisrael Saba* that 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*.¹⁰⁹⁹ 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*].¹¹⁰⁰

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*.¹¹⁰¹

¹⁰⁹⁸ This is referring to the three emotions (*Chessed, Gevurah, Tiferet*) and the three gut emotions (*Netzach, Hod, Yesod*) of the comprehension-*Binah*. *Tvunah* is the spreading forth of the light of *Binah*, while *Yisrael Saba* is the spreading forth of the light of *Chochmah*, in order to bring out the depth of the light of the intellect to that which is below the intellect, either to the heartfelt emotions, or into practical application.

¹⁰⁹⁹ See *HaGahot Tzemach on Etz Chaim, (Drush Igullim V'Yosher) Shaar 1, Anaf 5*. This will also be discussed later in chapter 34.

¹¹⁰⁰ This refers to the spreading forth of the light of the *Mazalot* of *Arich Anpin*, which was previously explained. The upper *Yisrael Saba* is the spreading forth of the light of *Chochmah* of *Arich Anpin*, while the upper *Tvunah* is the spreading forth of the light of *Binah* of *Arich Anpin*. As explained in the previous chapter, the inner unification of *Abba* and *Imma* is caused by the unification of the two *Mazalot* in their source.

¹¹⁰¹ In other words, new souls are brought forth into the worlds through the unification of *Abba* and *Imma* of *Atzilut*. However, in order to bring forth a new soul, it is necessary that there be an inner unification of *Abba* and *Imma*, with the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because the souls are a, “*Chelek Eloka MeeMa'al Mamash* – Literally a part of God from above,” and are literally from the Essential Self of HaShem. They therefore issue forth from the Essential Self (*Atzmoot*). As explained in chapter twenty-four, it is the pleasure (*Atik Yomin*) that draws out the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*). Therefore, in order for there to be an issuance of influence from the Essential Self, it is necessary for there to be additional influence of pleasure and

(This, then, is the meaning of [the statement],¹¹⁰² “Children, [health, and livelihood] are dependent on *Mazal*”).¹¹⁰³

This is as explained elsewhere, that this is the [inner] meaning of [the prayer,¹¹⁰⁴ “The Supernal God, 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 God” refers to the ascent of the inner light of *Abba* (Insight), as it receives from the *Mazal* of “*Notzer*.”¹¹⁰⁵ Then, [the result of this, is that] “He bestows good kindnesses”

desire, as explained previously. This may be clearly understood from the conception of a new human being in this world. In order for a child (a new soul) to be born, it is necessary for there to be an inner unification of *Abba* (Father) and *Imma* (Mother). Moreover, in order for the seminal drop to issue forth, the essential self of the father must be invested into it. This is drawn out through the great pleasure. This then, is the meaning of the above statement that in order to give birth to souls, it is necessary for there to be a unification of *Abba* and *Imma* in the inner intellect, in their root within the two *Mazalot* of *Arich Anpin*. (Another way that this may be understood is that in order for there to be “Soul” in one’s Divine service, or in order to bring forth and reveal deeper levels of one’s soul in an inner way, there must be an inner unification of *Abba* and *Imma* (Insight and Comprehension), which is brought about through *Hitbonenut* – Contemplation.) From all the above it is apparent that although the actual influence and birth of souls in the world comes about through the aspects of *Netzach*, *Hod* and specifically *Yesod*, nonetheless the real source of this influence is actually from a higher level. Its real source is from the inner unification of *Abba* and *Imma*, which draws out influence from the very Essence of *HaShem* Himself (*Atzmoot Ein Sof*).

¹¹⁰² See Tractate *Moed Katan* 28a.

¹¹⁰³ That is, they are dependent upon the inner unification of *Abba* and *Imma* as they receive from **their** source in the *Mazalot* of *Arich Anpin* – the desire, (and even higher, in *Atik Yomin* – the pleasure).

¹¹⁰⁴ See beginning of *Amidah* prayer. See also *Pri Etz Chaim* (*Shaar Ha’Amidah*), *Shaar* 9, Chapter 3.

¹¹⁰⁵ The name *E-L* refers for *Chochmah*. Therefore *E-L Elyon* (The Supernal God) refers to the inner light of *Chochmah*-Insight as it ascends to receive from the *Mazal* of *Notzer* of *Arich*-Desire.

through the aspect of *Yesod*,¹¹⁰⁶ which is called, “The Possessor of all,”¹¹⁰⁷ to give birth to offspring through [the resulting unification of] *Zeir Anpin* and *Nukvah*.¹¹⁰⁸ This then, is the meaning of the continuation of the verse, “He remembers the kindnesses of the fathers and brings the redeemer to their children’s children.”¹¹⁰⁹

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

¹¹⁰⁶ As mentioned in the previous chapter, and as will be explained later, *Yesod* is called “good” and is an aspect of kindness, since it is the aspect of the bestowal of influence to the recipient.

¹¹⁰⁷ As will be explained later, *Yesod* is also called “*Kol – All*,” since everything (that is, all the preceding lights) gather in *Yesod* in order to spread forth as influence to the recipient.

¹¹⁰⁸ That is to say, the birth of souls physically (and spiritually in one’s Divine service) must be spawned through the inner unification of the intellectual *sefirot* of *Chochmah* and *Binah*, and their sublimation to their source, which are the *Mazalot* of *Arich Anpin*. This is the perceptual awareness and revelation of the Presence of *HaShem*, the “Supernal God.” It is only then that this essential light may be drawn forth through the influence of *Yesod*, to bring out new Godly light into the created worlds.

¹¹⁰⁹ The “Fathers” refers to *Abba* (*Chochmah*) and to its sublimation and perception of the inner light of the Essential Self of *HaShem*, the “Supernal God,” (that is, the *Mazalot* of *Arich Anpin* (desire) and *Atik Yomin* (pleasure) within which *Atmoot Ohr Ein Sof* – The Essence of the Light of the Unlimited One, *HaShem* Himself, blessed is He, is vested. It is only through this level of self-sacrifice (that is total self-investment) and pleasure into the Divine service, that there can be awareness of *HaShem*, the “Supernal God.” It is specifically through the toil of *Hitbonenut* - contemplation (in Chassidus and Kabbalah) that this inner sublimation to *HaShem* is aroused, thereby eliciting an arousal from above, which brings about a flash of insightful revelation of *HaShem*’s Presence in the world. This, then, is the meaning of the continuation of the prayer, “and brings the redeemer to their children’s children.” In other words, the redemption is entirely dependant on everything that was explained above. This is because the entire matter of the redemption is specifically **the revelation of *HaShem* within the world**, through the knowledge of *HaShem*, and as explained, this revelation is dependent on the toil of *Hitbonenut*- contemplation in Chassidus and Kabbalah.

source of its inception, he is therefore capable of [bringing out] influence from it to someone who is of a much lesser [intellectual capacity than himself], even to a small child. [This is to say that] he can make new combinations [to explain] how to conceptualize this concept, specifically not merely [explaining it] as it [already] is [in his own mind]. Furthermore, he is capable of formulating and giving rise to entirely new and different concepts, through this concept.¹¹¹⁰ 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.¹¹¹¹ It is [difficult] enough for him to make the “breakthrough” and grasp it himself. However, he will be incapable of “giving birth” to new insights from it, altogether. Certainly, he will be incapable of lowering it and “bringing down”

¹¹¹⁰ As explained in chapter two, all the above is only possible because of his firm grasp and “sight” into the intangible essential truth of the concept (*Omek Hamoosag*), and his sublimation to it. It is because he grasps the essential depth and the *Heyulie* point of it, that he is capable of drawing out all manner of different explanations and insights from this depth. Similarly, when one has a good grasp and “sight” in the essential Godliness of the concepts of Chassidut and Kabbalah in his mind, he will be capable of bringing it out into his emotions, his actions, and into the world at large. That is, he will be a man of *Tyunah*, who is capable of drawing out the very depths themselves into revelation, as explained in chapter two. (As mentioned previously, this sublimation to the essential Godliness in the Divine body of knowledge, is called the “*Choosh HaChassidut* – The Talent of Chassidut,” that is, the perceptual sight of the intangible essence of *HaShem*.)

¹¹¹¹ In other words, he does not grasp the depth and essential point of the concept, but only the external explanations of it, rather than its inner light. He will therefore only be capable of repeating the explanations as he received them, but will not be capable of drawing out **new** light from the *Heyulie* depth of the concept. Moreover, as explained in chapters two and three, because he does not have this inner sublimation and perception of the intangible essence, his emotions will not become aroused in his Divine Service, and he will be incapable of bringing the concepts out into revelation. (On the contrary, as mentioned previously, he will question the need for this type of study altogether etc. This is because, for him, it all remains completely abstract.)

the explanation of the concept so that [even] a child could understand it.¹¹¹²

[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*, that is, the power to influence a recipient, is specifically dependent on the potential power to conceptualize (*Ko'ach HaMaskeel*), which is the source from which all concepts are “hewn” from “nothing” to “something.”¹¹¹³

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*

¹¹¹² Refer back to chapters two and three.

¹¹¹³ This is to say that in order to draw out an entirely new issuance of influence to the recipient (or into the worlds), it is necessary for there to be an inner unification of *Abba* and *Imma*, in which the intellect becomes bound up to the potential power of conceptualize of *Arich Anpin* itself. In other words, it is necessary for there to be a flash of insight and perception of the essential *Heyulie* depth of the concept. This only happens when there is sublimation and complete self-investment, in the way of a “hidden pleasure” into the subject. Without this, it is impossible to draw out new insights or explanations. Similarly, above in Godliness, for there to be an entirely new influence, which is the perception and revelation of Godliness in the worlds, there must be an inner unification of *Abba* and *Imma*, wherein the worlds become sublimated and bound to the essential Godliness which continuously creates and vitalizes them, and although this influence is actually revealed through the lower aspect of *Yesod*, nonetheless, its source is from a much higher level, within the very essence of *Arich Anpin* and *Atik Yomin*, and ultimately within the very Essence of the Light of the Unlimited One Himself.

Steema'a) that is even higher than *Chochmah* and *Binah* of *Arich Anpin* itself, as previously explained.¹¹¹⁴

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.”¹¹¹⁵ This is because they are Torah Scholars who are called “*Kodesh* – Holy” and the source of *Shabbat* is in the “upper *Kodesh* – Holiness,” which is the inner aspect of the light of *Abba*, as previously explained. This will suffice for those of understanding.

¹¹¹⁴ All this has already been explained in the previous footnotes of this chapter.

¹¹¹⁵ 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 internal and external unifications, as previously explained, we must now explain the specifics of the matter of the lights of *Zeir Anpin*, which are called *Yisrael* and *Yaakov*.¹¹¹⁶ [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.¹¹¹⁷

Now, the explanation of the statement,¹¹¹⁸ [“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*).¹¹¹⁹

Now, both generally and particularly speaking, the aspect of the lights of the ten *sefirot* is called,¹¹²⁰ “Ten *sefirot* without what,” that is, without “whatness.” This is as stated,¹¹²¹ “He is not of any

¹¹¹⁶ See *Etz Chaim*, (*Shaar HaKelipot*) *Shaar* 48, Chapters 2 & 3.

¹¹¹⁷ All of the above will be explained later at great length, after the explanation of Lights and Vessels (*Orot V'Kelim*). This chapter is an introductory chapter, in which many concepts will be introduced, but not fully explained with their details. However, the main point of this chapter, which is to explain the general differences between Lights (*Orot*) and Vessels (*Kelim*), will be fully explained here.

¹¹¹⁸ See Introduction to *Tikkunei Zohar* 3b.

¹¹¹⁹ In other words, both the Lights (*Orot*) and the Vessels (*Kelim*) are totally bound with *Atzmoot Ohr Ein Sof*—the Essence of the Light of the Unlimited One, and are one with HaShem. This matter will be explained in full in the next few chapters. However, before this may be understood, we must fully understand the explanation of Lights (*Orot*) and Vessels (*Kelim*).

¹¹²⁰ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 2.

¹¹²¹ See Introduction to *Tikkunei Zohar* 17b.

of these qualities at all.”¹¹²² 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,¹¹²³ “He brought forth ten vessels that we call ten *sefirot*... to show... and to conduct the worlds with them etc.”¹¹²⁴

Likewise, the fact that, in general, the ten *sefirot* of *Atzilut* are called by four names,¹¹²⁵ *A”V* (72), *Sa”G* (63), *Ma”H* (45) and *Ba”N* (52), [is only in regard to the aspect of the vessels].¹¹²⁶ [The

¹¹²² This is to say that the Light (*Ohr*), that is, the essential vitality of the ten *sefirot*, is completely intangible. This refers to *Atzmoot Ohr Ein Sof*-The Essence of the Light of the Unlimited One, that radiates within the *Kav*-Line. As explained previously, since this light is still entirely bound to *Atzmoot Ein Sof*-The Essential Singular Self of *HaShem*, it is therefore an absolute singularity and is completely intangible and indefinable.

¹¹²³ See *Tikkunei Zohar* 17a and 17b.

¹¹²⁴ In other words, it is specifically the Vessels (*Kelim*) that bring the Light (*Ohr*) into a tangible state. This is to say that all tangibility comes about from the aspect of the vessels, rather than from the aspect of the Light, which is an intangible Essence. Because of this, we cannot actually speak of *sefirot* in regard to the Essential Light. Rather, even the mention of a definition such as “*sefirot*,” is in reference to the Vessels (*Kelim*), within which the Essential Light vests. This is the meaning of the statement of *Zohar* mentioned above, that “He brought forth ten vessels that we call ten *sefirot*.” That is, the term “*sefirot*” may only be applied to the vessels. The Lights (*Orot*) and Vessels (*Kelim*) and their relationship will now be further explained.

¹¹²⁵ The Divine names may be expanded by spelling out their individual letters as follows; *Alef* (א"ל"ף), *Beit* (ב"י"ת), *Gimmel* (ג"ימ"ל) etc. The letters Hey (ה) and Vav (ו) each have three possible spellings: (י"ה), (א"ה), (ה"ה) and (ו"ו), (ו"א"), (ו"י"). The four-letter name of the Essential Self of *HaShem*-ה"הו"ה, may therefore be expanded into several possible spellings depending on the variant spellings of the letters *Hey* (ה) and *Vav* (ו).

¹¹²⁶ As will soon be explained, the ten *sefirot* are called by certain names. These names are the vessels for the *sefirot*. The reason for this is because a name draws out the essence and brings it out into revelation. This is understood by the fact that when one’s name is called out, it draws his essential identity and attention toward the caller. Furthermore, a name is what gives description to something. This is to say that a description is a name. Now, a name is not the actual thing itself. Rather, it brings the essence

name] *A"V*¹¹²⁷ is an expansion [of the four letter name of *HaShem*] with *Yud's*, and refers to *Chochmah*.¹¹²⁸ [The name] *Sa"G*¹¹²⁹ is [an expansion of the Name of *HaShem*] with *Yud's* and an *Aleph*, and refers to *Binah*.¹¹³⁰ [The name] *Ma"H*¹¹³¹ is [an expansion of the Name of *HaShem*] with *Aleph's* and refers to *Zeir Anpin*,¹¹³² [and the name] *Ba"N*¹¹³³ is [an expansion of the Name of *HaShem*] with *Heh's*, and refers to *Malchut*, as is known.¹¹³⁴ As is known, in the

of the thing named to light and defines it. If someone were to go to a craftsman and tell him, “make **it** for me,” without defining it by name, such as make a chair for me or make a table for me, or at least describing it, the craftsman would not know what to make. He would simply not know what is wanted of him. Even if the person who placed the order has a clear picture in his own mind of what he wants, nonetheless, since no description was given, the object will never be made. It is the description of this thing, that is, its name, that reveals it to the craftsman and makes it possible for the object to come out into actuality. Likewise above, the names of the *sefirot* etc., are the descriptions that contain and bring the Godly light of *HaShem* into revelation and tangibility. Without these vessels of names, descriptions and limitations, the Godly lights could never materialize and would remain completely beyond tangible comprehension and definition. Now, although these names are mentioned in this chapter, their explanation will only come later in the book.

¹¹²⁷ See *Etz Chaim (Shaar RaPa"Ch Nitzotzin) Shaar 18*, Chapter 2.

¹¹²⁸ That is, יו"ד ה"י וי"ו ה"י, expanded with *Yods*. This is the name of 72-A"V (ע"ב) which is its numerical value. This name corresponds to *Chochmah*.

¹¹²⁹ 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.

¹¹³⁰ That is, יו"ד ה"י וז"ו ה"י, expanded with *Yods* and an *Aleph*. This is the name of 63-SA"G (ס"ג) which is its numerical value. This name corresponds to *Binah*.

¹¹³¹ See *Etz Chaim (Shaar Leah V'Rachel) Shaar 38*, Chapters 1 and 2.

¹¹³² That is, יו"ד ה"א וז"ו ה"א, expanded with *Alephs*. This is the name of 45-M"AH (מ"ה) which is its numerical value. This name corresponds to the emotional *sefirot* of *Zeir Anpin*.

¹¹³³ See *Etz Chaim (Shaar RaPa"Ch Nitzotzin) Shaar 18*, Chapter 3.

¹¹³⁴ That is, יו"ד ה"ה וז"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 (Nukvah)*.

terminology of the *Zohar*, the ten general *sefirot* are only called,¹¹³⁵ “The secret of the Holy Name.”¹¹³⁶ All this is specifically only in respect to the aspect of the vessels (*Kelim*), as is known.¹¹³⁷

Now, the explanation of the matter is known, that in regard to the statement,¹¹³⁸ “There are three rulers above, the brain, the heart and the liver,” these are the three vessels for the *Nefesh*,

¹¹³⁵ See *Zohar Yitro* 67b, and commentaries there.

¹¹³⁶ This refers to the fact that each of the letters of the four-letter name *HaShem*-יהוה correspond to the particular *sefirot*. The thorn of the letter *Yod* (י) corresponds to *Keter*. The point of the letter *Yod* (י) corresponds to *Chochmah*. The first *Heh* (ה) corresponds to *Binah*, wherein the point of *Chochmah* (י) is expanded into a length and width as depicted by the letter *Heh* (ה). The *Vav* (ו) the numerical value of which is six, corresponds to the six emotional *sefirot* of *Zeir Anpin*. The last *Heh* (ה) corresponds to the spreading forth of all the above into actualization, *Malchut*.

¹¹³⁷ In truth, although the vessels are what give tangibility and “somethingness” to the *sefirot*, nonetheless, tangibility and “somethingness” is not actually applicable in the emanated world of *Atzilut*, which is still totally infinite and intangible. Rather, “somethingness” is only applicable in the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. In other words, in the world of *Atzilut* – Emanation, even the vessels are in an aspect of intangibility and essential Godliness and are in a way of “Nothingness” (*Ein*), rather than “Somethingness” (*Yesh*). This is one of the explanations of the statement, “He and His organs are one.” However, the fact that we **do** call them “something” (relative to the lights of *Atzilut*) is because the vessels of *Atzilut* are the *heyulie* source for the expression and influence of actual tangibility and “somethingness.” It is therefore fitting to call them “something” in reference to the influence that issues from them. For example, the Godly power and source from which the aspect of *Chochmah* of the world of *Briyah* is drawn, is fitting to be called *Chakim* – Wise. This is in accordance with what is known regarding the matter of, “You have called them all by names.” Therefore, this concept of “Names” does indeed speak of the vessels of the ten *sefirot* of the world of *Atzilut*. (That is to say that the *sefirot* of *Atzilut* are named according to the influence that is **destined** to issue forth from them etc. This will be more clearly understood at the end of the chapter, where it is explained that the Vessels (*Kelim*) come from the lowest level of the Light (*Ohr* or Form – *Tzurah*).

¹¹³⁸ See *Zohar Terumah* 153a, and *Toldot* 138a. See also, *Zohar Chadash*, *Ruth* 80a.

Ruach, and *Neshamah*.¹¹³⁹ The *Neshamah* [vests] within the brain, the *Ruach* [vests] within the heart, and the *Nefesh* [vests] within the liver.¹¹⁴⁰ However, the aspects of the *Chayah* and *Yechidah* [of the soul] transcend the limitations of vessels.¹¹⁴¹

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

¹¹³⁹ At first, three general Vessels (*Kelim*) are created. These are called the three “Rulers” (*Shleetin*). This is comparable to a King who is the Ruler and representative of all the people in his land. These three “Rulers” are the Brain (*Mocha*), the Heart (*Leeba*), and the Liver (*Kavved*). However, more particularly speaking, they are divided into nine *sefirot*, that is, three levels, each of which has three levels. These are *ChaBa”D* – which are the intellectual *sefirot* of the “Brain,” *ChaGa”T* – which are the heartfelt emotional *sefirot* of the “Heart,” and *NeHi”Y* – which are the gut emotional *sefirot* of the “Liver.” As will soon be explained, each of these *sefirot* also possesses nine *sefirot*. (*Malchut*, which is the tenth *sefirah* is not counted within *Zeir Anpin*, since it forms its own *Partzuf*-Stature that is called *Nukvah*-The Female, as will later be explained.)

¹¹⁴⁰ The explanations of the particulars of the vessels will only be mentioned generally in this chapter, since they will be explained at greater length in chapter 30. The main point of this chapter is to explain the general difference between Lights (*Ohr*) and Vessels (*Kelim*).

¹¹⁴¹ The *Chayah* and *Yechidah* levels of the soul are called “*Ohr Makif* – The Encompassing Light” of the soul, that do not vest within the Vessels (*Kelim*) of the Brain, the Heart, and the Liver. In contrast, the *Nefesh*, *Ruach* and *Neshamah* levels of the soul are called “*Ohr Pnimee* – The inner Lights” of the soul that do vest within the vessels. The differences between these will be explained in later footnotes.

hundred and forty-eight. This is the general matter of the vessels of *Zeir Anpin*, which are called “The body of the King.”¹¹⁴²

In addition [to the “organs”], “He prepared garments for them, from which souls for human beings issue forth.”¹¹⁴³ [These

¹¹⁴² This will be explained at length in chapter 30, and will therefore only be explained in short here. The innerness of the vessels is the aspect of the containment and restriction of the light of *ChaBa”D* (the intellect) of that particular vessel and *sefirah*. The middle part of the vessel is the containment and restriction of the light of *ChaGa”T* (the emotions) of that particular *sefirah* and the external part of the vessel is the containment and restriction of light of *NeHi”Y* (the gut emotion) of that particular *sefirah*. As mentioned in earlier footnotes, there are three general “levels” of the vessels. The first is the three intellectual *sefirot* of *ChaBa”D* – the Brain. The second is the three heartfelt emotional *sefirot* of *ChaGa”T* – the Heart. The third is the gut emotional *sefirot* of *NeHi”Y* – the Liver. Each of these nine *sefirot* also possesses nine *sefirot*, as explained previously regarding the subdivisions of the *sefirot* of *Tikkun*. Therefore, nine times nine equals eighty-one ($9 \times 9 = 81$). Now, each of these eighty-one *sefirot* (and sub-*sefirot*), has three parts; inner, middle and outer (*ChaBa”D*, *ChaGa”T* and *NeHi”Y*). Therefore, three times eighty-one equals two-hundred and forty-three ($3 \times 81 = 243$). When the five kindnesses, that cause these “Limbs” to grow, are added, there are two hundred and forty-eight ($243 + 5 = 248$). (In the analogy of a human being, these correspond to all the various organs of the three main systems of the body, the nervous system, the cardiac system (which includes the respiratory system) and the digestive system. However, above in Godliness, these 248 limbs correspond to the 248 positive commandments of the Torah, which are the “Vessels” and vehicles that draw out the Essential Light of *HaShem*. Moreover, it should be noted that there also are 365 veins and arteries in a human being that correspond to the 365 negative commandments of the Torah.) (Obviously, *Atzmoot Ohr Ein Sof* – the Essence of the Light of the Unlimited One, *HaShem* Himself, blessed is He, has no body or form whatsoever, and as explained, the Light is “*Bli Mah* – Without Whatness.” Rather, this “form” is only in regard to the vessels, of how the Essential Light of *HaShem* vests within the vessels of *Zeir Anpin* of *Atzilut* and ultimately, with Creation as a whole. Moreover, even the vessels of the world of *Atzilut* are completely intangible, and are only the **source** from which actual creation issues forth, as will be explained later.)

¹¹⁴³ See Introduction to *Tikkunei Zohar* 17a. The aspect of garments – *Levushin*, and the difference between them and Vessels – *Kelim*, will be explained later. (This parenthesis may be skipped by the beginner who is

“garments”] are the garments of thought, [speech and action], as will all be explained.¹¹⁴⁴

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.¹¹⁴⁵

reading this chapter for the first time. However, it should be returned to later. Parenthetically, although we previously said that the essential light of the soul is an essential light that is completely intangible (*Bli Mah* – Without What), in truth, generally speaking, the souls of the Jewish people are from the “garments” of Thought, Speech and Action, that correspond to the worlds of *Briyah*, *Yetzirah* and *Asiyah*. Therefore, because of this, some Jewish souls will become more greatly aroused by Godliness than other souls, as explained at length in *Kuntres HaHitpa'alut*. This is because the souls of *Briyah*, *Yetzirah* and *Asiyah* already do have some kind of definitions and limitations. However, this is all in regard to the inner light of the soul. However, the true essence of the Jewish soul is in the Essential Lights of the world of *Atzilut* and higher. Nonetheless, this generally remains concealed, for it is only in an encompassing fashion, and is only revealed in the greatest *Tzaddikim* – Righteous People.)

¹¹⁴⁴ Now, the particular explanations of all the above will come later in the book. However, from all of the above, we find that although there are many particular divisions of levels, in general, all the above can be divided into three general levels or aspects. There is the aspect of the Essential Lights of the soul that transcend and are higher than the limitations of the vessels, that is, the *Chaya* and *Yechidah* levels of the soul. These are called “*Ohr Makif* – Encompassing Light.” Then there is the aspect of the three general vessels of the Brain (*Neshamah*), the Heart (*Ruach*) and the Liver (*Nefesh*), (including all of their particular subdivisions). These are called “*Ohr Pnimee* – Inner Light” or “*Kelim* – Vessels.” Then there is the aspect of the Garments - *Levushin* (of Thought, Speech and Action), as will later be explained. Let us now continue to understand the general matter of Lights (*Orot*) and Vessels (*Kelim*).

¹¹⁴⁵ The difference between Lights (*Orot*) and Vessels (*Kelim*) is like the difference between spiritual Light (*Ohr*) and Vitality (*Chayoot*). The aspect of Light (*Ohr*) radiates in a transcendent manner, in a way of

separateness. This is comparable to the light of the sun, as it radiates within a vessel such as a house. There is no actual relation or comparison between the light of the sun and the house at all, and the light does not “contribute” anything to the house, except that it illuminates it. However, the house remains a house, exactly as it was before the sunlight radiated into it. This is evidenced by the fact that no profound change comes about as a result of the unification of the light and the house. However, the aspect of Vitality (*Chayoot*) is comparable to the vitality and the life force of the soul as it merges and integrates with the vessel of the body. The life force is drawn down in a way of descent, to the point that there is actually some kind of relationship and comparison between the two. Moreover, from the influx and merging of the life force of the soul with the physical vessel of the body, a profoundly new entity comes about. For example, from the influx of the Vitality (*Chayoot*) of the soul into the vessel of the Brain, a radical change takes place, in that active physical intellect comes about, or if there is an influx of vitality to the eye, physical sight takes place etc. However, it must be pointed out that, in the life force of the soul, there **also** is an aspect of influence in the way of Light (*Ohr*). This is the aspect of the vitality and life force of the soul, that rests upon the entire body **equally**. This aspect of the soul does **not** come in a way of “closeness” or qualitative comparison to the vessel of the body. Rather, it is similar to the aforementioned analogy of the light of the sun. It rests upon the body in a concealed fashion and does not integrate within the particular organs of the body whatsoever. This is the aspect of a Light (*Ohr*) as opposed to the aspect of Vitality (*Chayoot*). This is as explained (in chapters 9 and 19), that the concept of an *Ohr* – Light, is that it is a revelation of influence, but without change at all. Similarly, although the general life force of the soul is considered to be a descent in comparison to the essence of the soul, as it is prior to its being invested in the body, nevertheless, even after it becomes invested in the body, the soul **also** dwells **upon** it in a concealed manner and remains essentially spiritual and apart. That is, it remains in its essential state, just as it was prior to being invested in the body, with no change whatsoever. (The proof for this is from the fact that a blind or handicapped person, such as an amputee, can give birth to a child who is complete and whole in all his limbs and faculties.) This is not the case in regard to the vitality (*Chayoot*) of the soul that merges and integrates within the vessels of the body. In the issuance of vitality (*Chayoot*) there indeed is a change in its radiance, from how it was prior to being invested in the body, as compared to how it is after being invested in the body. This matter is to such an extent that the vitality (*Chayoot*) can actually be called by the name of its corresponding vessel. (It is because of this that it may be called a Vessel (*Keli*) altogether, because when the term “vessel” (*Keli*) is used, it does not refer to a vessel which is empty of light.

If this was the case, it could not be called a vessel at all, but would just be called “substance” or “matter” (*Chomer*). Rather, it is called by the term “Vessel” (*Keli*) specifically when it is merged with the issuance of life force and vitality of the soul. It is specifically the integration of the two that is called a “*Keli – Vessel*.”) This may be understood by a comparison to the light of the [power] of sight, as it is within the vessel of the eye. Although it dwells within the vessel of the eye, it nonetheless is in an aspect of transcendence and separateness. For this reason, one cannot see in the dark. It is only when the vessel of the eye receives in the way of a rebounding light (*Ohr Chozer*), that is, when it receives the radiance of the light of the sun (or any other light), that it becomes prepared to receive the spiritual light of the power of sight. That is, the light of the power of sight is then automatically drawn forth into the eye in a way of closeness, to the point that it becomes bound with the vessel of the eye in an inner way. (At first, in the darkness, this power of sight only dwelt upon the vessel of the eye in an external encompassing manner. It is only when it was aroused from below (that is, by the light of the sun) that it was drawn forth into the vessel of the eye to create physical vision). We find that when they merge together (that is, the spiritual power of sight and the physical vessel of the eye), that physical vision is born. This is similarly the case with the aspect of the light of the intellect. Although this light dwells upon the brain of an adult, nonetheless, it only dwells there in an encompassing manner (*Ohr Makif*). However, through the intermediary of *Hitbonenut* (intellectual contemplation) the intellectual power and light of the soul is drawn forth in a way of closeness, into the substance of the vessel of the brain as an inner light (*Ohr Pnimee*). When these two are found together, intellect is born. This is likewise so with the power of movement of the hand. Although this power of movement dwells upon the hand in a concealed fashion, his hand will not move. It is the intermediary of the desire to move, that compels the power of movement to descend in a way of “closeness” within the vessel of the physical hand, to the point that when these two are found together, physical movement is born. We observe this in the matter of the spiritual power of growth as well. This is to say that although this power dwells upon the earth in a concealed manner, it will not cause anything to grow until it is aroused through the intermediary of a seed being planted in the earth. When one sows a seed into the ground there is an “arousal of the feminine waters” (*Ha’alaat Mayin Nukvin*) from below, that causes this power to descend from above (*Hamshachat Mayin Dchurin*) and be drawn forth, to vest and merge within the physicality of the earth in an internal way, thus causing the seed to grow in actuality.

Now, two aspects are [involved] in this:¹¹⁴⁶ The first is a change of existence, from spiritual to physical. [This is to say that] physical sight grasps physicality, which is not the case with the spiritual light of [the power of] sight. This is similarly the case with the light of the spiritual potential power of intelligence which integrates with the physicality of the vessel of the brain, to the point that it is called, “*Hitchachmoot-Active Intellect.*” Likewise, [there is a change of existence] from the [spiritual] potential power to move as it [vests] within actual physical movement. So too, [there is a change of existence] from the spiritual potential power of growth as it becomes integrated and vested in the actual physical growth of a physical plant.¹¹⁴⁷

¹¹⁴⁶ From all the analogies in the previous footnote, we find that there are two main differences between the Light (*Ohr*) that radiates in an encompassing manner (*Ohr Makif*), and the aspect of the Vessels (*Kelim*), which is the aspect of the merging of the light within the vessel in an inner manner (*Ohr Pnimee*).

¹¹⁴⁷ The first difference between the encompassing Light (*Ohr Makif*) and the inner light (*Ohr Pnimee*) of the vessels (*Kelim*) is that there is a change of existence, from spiritual and transcendent to physical and inner. In the essential Light (*Ohr*) itself, there is no change or difference from before it vests within the vessels and after it vests within them, because even after it vests within the vessels it remains transcendent and separate. (The proof of this is that there is no change in the essential encompassing light of the soul, was explained previously, in the fact that a blind person can give birth to a seeing person. Likewise, a person who is missing a limb can give birth to a child who is whole. This is because there is no change or difference in the transcendent encompassing light of the soul that encompasses the “Vessels” of the body.) Moreover, as explained in chapter ten, the essential powers of the soul are completely beyond definition. In other words, the essential light of the power of movement of the soul cannot be called “movement” at all, since there is no movement there whatsoever. The same is true of the power of sight and all the other essential soul powers. However, in the aspect of the Vitality (*Chayoot*) which is called a Vessel (*Keli*) (that is, the inner light) there is a descent of the light to the point that its essential spirituality is changed, making it possible for it to be the source of physical influence. In this inner light of the soul, there are the divisions of the powers of sight and hearing etc. Moreover, there is a change from spiritual to physical.

The 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 is known.)¹¹⁴⁸

¹¹⁴⁸ The second difference between the encompassing Light (*Ohr Makif*) and the inner Light (*Ohr Pnimee*) of the vessels (*Kelim*) is the aspect of the limitation of the vessels, because the essential encompassing Light (*Ohr Makif*) is still completely unlimited. The proof of this is from the fact that in a sudden panic, a person may be able to lift much more than his physical “vessels” and limbs are normally capable of lifting, or he will be able to run much faster and further than his legs would normally be capable of carrying him etc. This is because there is an additional radiance from the encompassing light (*Ohr Makif*) of his soul, which is unlimited. (This is the basis for various forms of martial arts that use various practices to induce the encompassing light of the animal soul to perform feats that would normally be impossible, such as breaking a concrete block with ones bare hand.) In contrast, the radiance of light that merges within the vessels is indeed limited according to the capacity of the vessels. This is like the examples given above regarding the limits of the intellectual power of the brain, or the power of movement as it is in the hand, or the limitation of the power of sight as it is in the eye. These limitations are specifically imposed by the vessels. A further proof of this is from the fact that in order to expand these limitations, such as the power of movement (that is, physical strength), or the intellectual powers of the brain, one must strengthen the vessels

Now, this is [the general principle] in every matter of “Substance and Form” (*Chomer V’Tzurah*).¹¹⁴⁹ This is to say that aside from the fact that the “substance” comes in [a way of] a change of existence, it also limits the “form.” Nonetheless, the “substance” has a similarity and likeness to the “form,” such as the “substance” of the vessel of the eye [which is specifically suited] for sight or the “substance” of the vessel of the brain [which is specifically suited] for thought, and the like.¹¹⁵⁰

specifically. That is, in order for the power of movement as it is invested in the hand to be strengthened, it must be developed through a regimen of exercise. In other words, the capacity of the **vessel** must be expanded to accommodate and draw forth greater light from the essential power of movement in an inner manner (*Ohr Pnimee*). The same is true of the intellectual power of the brain. In order for it to be able to contain and accommodate greater intellectual light, the vessel of the brain must be strengthened through *Hitbonenut*-intellectual study and contemplation.

¹¹⁴⁹ Substance (*Chomer*) and Form (*Tzurah*) is another way of saying Vessel (*Keli*) and Light (*Ohr*).

¹¹⁵⁰ From all the previous explanations, we find that the aspect of the Light (*Ohr*) completely transcends and is separate from the Vessels (*Kelim*), to the point where there is literally no comparison between the Light (*Ohr*) and the Vessels (*Kelim*). However, at first glance, there is a contradiction to this from the fact that the Rebbe explains above that the Substance (*Chomer*) of the Vessel (*Keli*) is similar to the Form (*Tzurah*) of the Light (*Ohr*). Moreover, there are several proofs for the similarity between the two. The first is from the fact that these two (the Light - *Ohr* and the Vessels – *Kelim*) become bound with one another to the point that they form a single essential entity, as explained above. A second proof is from the fact that a Light (*Ohr*) will only become bound with a Substance (*Chomer*) that is, a Vessel (*Keli*), that is suited and prepared specifically for that particular kind of light. For example, the spiritual light of sight will vest specifically in the vessel of the eye. However, if the spiritual power of sight were to radiate in the foot, its radiance could not be accepted by the foot, but would rather be rejected, and the foot would not see. Likewise, the opposite is also true. The power to walk will specifically vest within the feet, but will be rejected by the vessel of the eye. A third proof is from the fact that we observe that the growth of the Form (*Tzurah*) specifically comes simultaneous to and in conjunction with the growth of the Substance (*Chomer*), as will soon be explained in this chapter. Rather, the explanation of the matter is that the Form (*Tzurah*), that

However, the “substance” is made from the thickening and condensation¹¹⁵¹ of the spiritual “form,” from its lowest¹¹⁵² level.¹¹⁵³ 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,¹¹⁵⁴ “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.

is, the Light (*Ohr*), as it is in its essential state, is completely and utterly removed even from the aspect of spreading forth to influence and vest within the vessels (*Kelim*), that is, the Substance (*Chomer*). The fact that the Substance (*Chomer*) in relation to the Form (*Tzurah*) is called a Vessel (*Keli*) for the Light (*Ohr*) and that the Vessel is similar to the Form, as mentioned above, is only in relation to the last and lowest level of the Form (*Tzurah*). However, the actual essence of the Form (*Tzurah*) so completely transcends the aspect of “influence” to become “merged” within the Vessels, that it cannot be grasped and contained in vessels altogether. Rather, it only dwells **upon** the vessels, so to speak, in an encompassing fashion, and is therefore called an Encompassing Light (*Ohr Makif*).

¹¹⁵¹ The three-letter root of the word *Hagshamah* is *Geshem* which means condensation or materialization. Because of this the Hebrew word for rain is *Geshem*.

¹¹⁵² The text reads, “from its last level.”

¹¹⁵³ This is similar to the explanation in the previous chapter of how the “something of the nothing” descends to become the “nothing of the something.” That is, although the “something of the nothing” is also still an intangible essence, like the aforementioned *Omek Hamoosag* – Depth of the comprehended concept, nonetheless, it is the source for the actual tangibility and “somethingness – *Yesh*” of actual comprehension. It therefore becomes the “nothing of the something,” the intangible source for the tangible comprehension. The same is true regarding every matter of the, “thickening of the intangible Lights.” Moreover, just as in the example, in order for this “thickening” of the essential intangible light of the intellect to occur, it is necessary for there to be an arousal from above (through *Hitbonenut* – Contemplation and study), so too, with every “thickening” of the intangible Lights of the soul, it is necessary for there to be an arousal from below.

¹¹⁵⁴ Deuteronomy 12:23

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,¹¹⁵⁵ “Days speak and many years teach wisdom.” That is to say, the vessel becomes developed in proportion to the light, each and every day until the age of seventy, at which time a person reaches intellectual maturity, as is known.¹¹⁵⁶ This will suffice for those of understanding.

¹¹⁵⁵ Job 32:7

¹¹⁵⁶ This spiritual growth of intellectual maturity is accomplished specifically through the development of a person’s intellect through Torah study. When he studies and draws forth intellectual light from his soul, his brain will develop in conjunction with this spiritual growth, to accommodate the new influx of the inner light of the intellect. In this way, after years of daily Torah study, he will reach a level of true intellectual maturity and wisdom. However, if he does not develop the spiritual light of his intellect through Torah study, his brain will also remain undeveloped.

Chapter Twenty-Eight

Now, the analogue from all of the above analogies regarding the aspects of the three vessels of the brain, the heart and the liver, can be generally understood as follows: The light of *Chochmah* of [the world of] *Atzilut* as it is emanated from the Essential Light of the Emanator, is comparable to the light of the spiritual intellect itself, as it is drawn from the essential potential *Chochmah* power of the aspect of the essence of the soul. It still is literally one with the source from where it was hewn. [This is] is similar to¹¹⁵⁷ “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*.¹¹⁵⁸

¹¹⁵⁷ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. Also see chapter 19 of this book, where this was explained at length.

¹¹⁵⁸ In order to properly understand this chapter, we must take into account several matters that were previously discussed. That is, we must understand the descent and chaining down from the Essential self of the soul until it finally radiates within the body. As explained in chapters 10 and 11, the essential self of the soul is an absolute simplicity, and is beyond any limitations or divisions into specific powers. Nonetheless, all the specific powers of the soul are there in an essential state, in such a way that they are not separate from the essential self altogether. As explained, they are so absolutely embedded in the essence of the soul that it is not possible to say that in the soul they are “united.” This is because their inclusion in the essential self of the soul is totally in the way of *Heyulie* abilities. For example, the potential power to conceptualize, is the fact that it is within the ability of the essential self of the soul to conceptualize all concepts. However, this power cannot be called an intellectual power, since, in this state, it is not within the category of intellect altogether, but is rather, totally a *Heyulie* ability. The same is true of all the other powers of the soul, such as the power of kindness or the power of sternness etc. Now, when the soul is aroused to enliven the body, initially, there is a general drawing forth of the soul. This general drawing forth includes all the particulars of the vitality for the specific powers of the soul, as they will be in the body. Moreover, every particular in their development throughout a person’s life is included in this general drawing forth. This was called, “The desire for the desire.” Within this general issuance, all the powers of the soul are drawn from their concealed *Heyulie* state, as they are in the essential self of the soul, into revelation. This may be seen in the fact that there is a, “desire for a desire,”

(or “self-perception”) for each particular that actually does come into revelation. An example of this is a person who has intellectual talent. His “desire for a desire” constantly vests within and creates a desire for *Chochmah*-Insight, even before he has any particular subject to contemplate. This is likewise the case regarding a person who is naturally kind. His “desire for a desire,” which is his self-perception as a kind person, vests within and constantly creates a desire for kindness, even when there is no particular person to bestow a kindness to. As previously explained, the “desire for the desire” (or self-perception) for any specific matter (such as for *Chochmah* or *Chessed*) is the general source for every particular desire that will ever come into revelation from it. For example, the “desire for the desire” for wisdom (*Chochmah*) is the general source for every revealed particular desire for any particular wisdoms throughout his life. (This “desire for the desire” of *Chochmah* is called *Chochmah Kedooma* – The Primal Wisdom or *Kedmat Sechel* – The Primordial Intellect.) Now, when a particular desire is drawn forth from this general desire, that is, when he encounters a particular intellectual subject matter that interests him, then an entirely new desire is aroused within him, that is, the desire to conceptualize this particular concept. This desire is called, “A desire that is relevant to action (*Ratzon HaShayach L’Asiyah*).” Now, the actual intellectual **involvement** in the matter itself, is called the “Action (*Asiyah*).” That is, when there is actual intellectual toil, that causes the vitality of his soul (*Chayoot*) to merge with the vessel of his brain, thus creating actual intellect, this is called “the Action – *Asiyah*,” and is called “*Sof* – the end or culmination.” However, the particular **desire** for that particular intellectual matter is the aspect of “*Techilah* – The beginning” of this “*Sof* – End,” since it precedes it. That is, this particular desire is not yet in an aspect of a Light **within** a Vessel (*Ohr B’Keli*), since that only occurs when the intellectual light of the soul actually merges with the vessel of the brain, creating actual intellect. Nevertheless, this particular desire is the **beginning** that leads to the end action, because it is the main source, power and beginning of the existence of actual intellect (which constitutes the integration of the spiritual intellectual light with the physical vessel of the brain). Moreover, once this particular desire is aroused, it will come to fruition, that is, it is the beginning to an end. This is not the case, however, regarding the “desire for the desire.” It is possible for the “desire for the desire” to never come into actual revelation or fulfillment. For this reason, the “desire for the desire” is not called a “beginning to an end,” but rather, it includes both the beginning and the end as one, literally, “In one glance,” so to speak, as previously explained. Now, from all the above, it is understood that there are three levels that are drawn forth in succession from the essential self of the soul. The first is the aspect of the ten essential powers that are embedded in the

Now, although this is merely like an indicator or a color,¹¹⁵⁹ 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 that leans towards kindness, indicates the essence.¹¹⁶⁰

essential self of the soul. This is the revelation of the essence of the soul, and since these powers exist in an essential state, they therefore transcend and are beyond even being called a “general” or “encompassing light” for a “particular” or “inner light,” as explained in chapter thirteen. The second level is the matter of the ten concealed powers, that are the aspect of the “desire for the desire” or “self-perception.” This is the spreading forth of the soul outside of its essential state (as previously explained regarding the matter of *Adam D'Briyah* – Man of Creation). Nonetheless, this spreading forth is only in a general manner, that is, the “desire for the desire” and “self-perception” of the entirety of one’s life in a holistic, general manner, as previously explained. The third level is the revelation of the ten powers of the soul in a particular manner, such as the revelation of a particular desire from the general “desire for the desire.” However, the revelation of the particular desire on this level is still beyond the category of a Light within a Vessel (*Ohr B'Keli*), and is still only Light (*Ohr*). (Only afterwards, from *Chochmah* down, does the light merge and become integrated within vessels, as will soon be explained.)

¹¹⁵⁹ Parenthesis of the Rebbe: (This is as explained before at the end of chapter nineteen regarding the matter of, “He calls out the generations from the beginning,” that this refers to the ten *sefirot* of *Atzilut* that came out of the concealment of *Adam Kadmon*, which is the revelation of the [general] desire in a separate thing.)

¹¹⁶⁰ Now, continuing the explanation in the above footnotes, the revelation of the general desire, which is generally called, “the desire for the desire,” is the aspect of a simple essential revelation of the essential self of the soul. Since it is the revelation of the essence of the soul, therefore it is similar to it and there is no profound change of existence, similar to a change from spiritual existence to physical existence. In contrast, the revelation of the particular desires (from this general desire) could come in a way of a profound change of existence. This is because it is a particular revelation

and is therefore like a completely new creation, that was not in the simple essence of the soul except in a way of a *Heyulie* ability, in that the soul is **able** to bring it out. (An example of this was given in chapter nineteen, regarding a person who is essentially kind. His essential kindness may be expressed in any number of ways. He may give food to a poor person, or he may give him money, or speak kind words to him etc. All these are particular desires for external acts of kindness, which are **separate matters** from the essential kindness itself, as it is in his soul. As explained in chapter nineteen at length, these desires are only **indicative** of his essential kindness and **reveal** that he is a kind person in his essence. Nonetheless, as explained there, they all come from the same source, which is his, “desire for the desire” or “self-perception” of being a kind person, which is bound up to the essential characteristic of kindness in the very essence of his soul.) However, in truth, even this particular revelation of desire is still a completely simple revelation that is completely bound up to the essence of the soul, literally. This is evidenced from the fact that it is impossible for a person to have a desire that differs, even in the slightest way, from the essential nature of his soul. For example, if he is a naturally kind person, the revelation of his particular desires will always be for kindness, and he will not desire or derive any pleasure from cruelty, which is the opposite of kindness. The same is true of a person who is cruel by nature. (However, this is not the case in regard to the aspect of *Chochmah* and below, wherein there is a profound change in the nature of the expression of the soul, to the point that it is possible for his intellect to cause him to act in a way that is the opposite of his essential nature. In other words, he can act this way even if he does not desire it.) If this is the case, then it is clear that even the revelation of the particular desires, are the aspect of a revelation of the essence of the soul, and are totally bound to it. The example for this was given above, regarding the matter of revelation in the manner of an indicator, like the desire for a particular act of kindness, which is an indication of his essential kindness, or like the whiteness of an apple which, in and of itself, is not connected or relevant to the essential sweetness of the apple etc. However, these are revelations (or indicators) that bring to light the essential kindness of a person or the essential sweetness of an apple etc. This is evidenced by the fact that it is impossible for there to be a revelation that is the opposite of the essence, as explained above. That is, it is impossible for a green apple to be sweet. The same is true of the revelation of particular desires from the general “desire for the desire” or “self-perception.” From all the above, the first two paragraphs of this chapter are clearly understood. That is, although the revelation of the light of *Atzilut* (which relative to *Adam Kadmon* is a particular desire) is only an indication of the essential desire of *Adam Kadmon* (which is the general desire) and of the essential nature of

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, [that is, *Adam Kadmon*].¹¹⁶¹ An example

the Essential Self (*Atzmoot*), it is nevertheless similar to the Light of the Essence (*Ohr HaAtzme*) and is totally bound up with it. Therefore, it is still considered to be an essential revelation and indication of the Essence of the concealment of *Adam Kadmon* and of the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*).

¹¹⁶¹ This is to say that although the revelation of the particular desire is still an essential revelation, nonetheless, because it comes forth into a particular matter, it only comes from the **external** “letters” of the essential general holistic desire. (In other words, *Keter* of *Atzilut* comes only from the aspect of *Malchut* of *Adam Kadmon*, that is, the “letters” of the Emanator, as explained at the end of chapter nineteen.) These “letters” are what limit and conceal the whole of the general desire, so that a particular desire can come forth into existence. Nonetheless, since these are the letters of the essential desire, they too are completely essential, and are not separate from the essential light. This may be understood by how a particular desire comes forth from the “desire for the desire” and self-perception. As explained above, the self-perception of a person is an intangible and essential general desire, that does not actually come forth into existence. Rather, as mentioned above, the particular desires are drawn forth from the general desire only in the way of a **revelation** and **indication** of the essential desire. Therefore, it is only from the end of the essential “letters” of description of oneself, within his perception of himself as a whole, that the light of the particular desires is drawn forth into revelation. For example, from the letters of description in the self-perception of a person who perceives himself as being wise, the desire for particular wisdoms will be drawn forth etc. In other words, from *Malchut* of *Chochmah* of *Adam Kadmon* comes *Keter* of *Chochmah* of *Atzilut*. Similarly, *Malchut* of *Chessed* of *Adam Kadmon* is the tangible “letters” of the desire to be kind as they exist in the self-perception. It is specifically the letters of the, “desire to be kind,” that becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular act of kindness. Therefore, it is understood that from the essential “letters” of the “Name” *A”V* (of *Chochmah*) of *Adam Kadmon*, (that is, the letters of the intangible “desire for the desire” for wisdom) that the light of *Chochmah* of the world of *Atzilut* (the desire for a particular wisdom) comes forth. The same is true of all the names mentioned above. However, it must be understood that even these letters are still intangible and essential. This may be understood by

of this is the name *A"V* (י"ד ה"י ו"ו ה"י) 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* (י"ד ה"י ו"ו ה"י) 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*] that **precede** the ten *sefirot* of *Atzilut*. They are [therefore] called, “The names of the Emanator.”¹¹⁶²

understanding the difference between the “letters” of the intangible and essential depth of a concept (*Omek HaMoosag*) compared to the tangible “letters” of the explanations that come from it. In other words, when a person has a flash of insight, he has an intellectual perception of the “letters” of the intangible and essential depth of the subject matter. Nonetheless, the fact that these “letters” of the depth are still entirely intangible is evidenced from the fact that he cannot convey the actual depth itself to a recipient, such as a student. Rather, he can only draw forth the “letters” of explanation **surrounding** the depth, through which the recipient will be able to perceive the intangible depth as well. (Now, in truth, this analogy of the difference between the essential letters of the intangible depth of the concept and the tangible letters of explanation, is actually an analogy that belongs later in the scheme of things, in regard to how the world of *Atzilut* is the source for the actual “somethingness” and tangibility of the world of *Briyah*. This is because, as mentioned in the previous chapter, even the external vessels of *Atzilut* are still “nothingness – *Ein*” and are only the **source** for actual tangibility and “somethingness - *Yesh*.” Nonetheless, the analogy here, in regard to the relationship between *Adam Kadmon* and the world of *Atzilut*, brings to light the difference between the essential and intangible “letters” of the **source** of emanation-*Atzilut*, that is, *Adam Kadmon*, which is called *HaMa'atzeel*-The Emanator, and the “letters” of *Atzilut* that follow from it and are already considered to be an emanation of light from the Emanator that indicates and reveals His essence but is not actually essential to Him.)

¹¹⁶² 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*, that were mentioned at the beginning of the previous chapter. Rather, this paragraph explains how the inner lights (*Keter*) of the world of *Atzilut* come out of the “names” and “letters” (that is, *Malchut*) of *Adam Kadmon*, as explained in the previous footnotes. The names of the world of *Atzilut*, and how they are different than these names of *Adam Kadmon*, will be explained later in the chapter.

This is similar to how the last aspect of the spiritual Form (*Tzurah*) becomes bound to the beginning of the existence of the light and form within the substance of the vessel (*Kelil*).¹¹⁶³ 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.¹¹⁶⁴

¹¹⁶³ This was explained at length in the footnotes of previous chapter.

¹¹⁶⁴ As explained previously, the Form (*Tzurah*), this is, the Light (*Ohr*), as it is in its essential state, is completely and utterly removed even from the aspect of spreading forth to influence and vest within the vessels (*Kelim*), that is, the Substance (*Chomer*). This is like the “desire for the desire” which is a singular essence that includes the whole of one’s life (or of Creation) in “one glance” and encompasses the whole of Creation equally. Similarly, as the powers of the soul exist in this first essential revelation, they are still in a state of singularity and unity, and cannot even be called “particular powers.” Rather, this is the general power of the soul, that encompasses the entire life of the soul equally. In this state, for example, the essential light of the power of movement of the soul cannot be called “movement” altogether, since no movement exists there, whatsoever. Rather, it is only the potential power and ability for movement, as it is essentially bound up in a way of singularity with the general encompassing life force of the soul. The same is true of the power of sight, and all the other essential soul powers. This general life force only dwells **upon** the vessels, so to speak, in an encompassing fashion, and is therefore called the general encompassing light (*Ohr Makif*) of the soul. This is to say that the actual essential being of the Form (*Tzurah*) of the soul completely transcends the aspect of particular influence and revelation, since it is a general revelation of the powers of the soul, as they are in a “single” general “glance.” Nevertheless, this is only in reference to the essence of the Form (*Tzurah*) or the essence of the Desire for the Desire (*Ratzon L’Ratzon*). However, from the external “letters” of this general Form (*Tzurah*), comes the light of the particular revelations. This is because, as explained previously, from the external letters and description of one’s self, in one’s self-perception of himself as a whole, his particular desires are drawn forth. In the same way, from the external letters of the general encompassing life-force of the soul comes the revelation of the light of the particular powers. In the same way, from the letters of *Malchut* of *Adam Kadmon* (that is, the four names mentioned above), the revelation of the ten *sefirot* of *Keter* of *Atzilut* are drawn forth. However, as previously explained, this is only the revelation of a particular **Light** and desire, which is only an **indication** of the general encompassing light (*Ohr Makif*). This particular light and life force or

However, the aspect of the Vessel (*Keli*) that 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 for the fact that there is a [profound] change of existence, it limits [the light].¹¹⁶⁵

particular desire, is only the very beginning of particular revelation and has not yet merged within a vessel. For example, this is like the desire for a particular wisdom that has not yet actually merged with the vessel of the brain to create actual thought (that is, a light integrated within a vessel). Similarly, it is like the revelation of the life force and vitality (*Chayoot*) of the particular power of intellect and conceptualization. It is still only the light (*Ohr*) of the potential power to conceptualize itself. However, as explained in a previous footnote, this particular light is already considered to be the beginning to the end action, and is thus called “The desire that is relevant to the action – *Ratzon HaShayach L’Asiyah*.” This is because it is already a particular light for a particular action, which is not the case in regard the general desire or life force, as previously explained. The Rebbe will now continue, and explain the actual merging of this particular light and life force (*Chayoot*) with the vessels.

¹¹⁶⁵ As explained in previous footnotes, the **Light** (that is, *Keter*) of *Chochmah* of *Atzilut* is comparable to the revelation of the particular power and vitality for conceptualization from the general power and encompassing life force of the soul. Now, even this particular power to conceptualize is still entirely intangible, and is not actual thought whatsoever. Rather, it is only the Light (*Ohr*) and Vitality (*Chayoot*), that is, the particular **potential** power to conceptualize, from which actual insight and intellect later comes about. This is to say that it is still a *Heyulie* ability of the soul, which, although it is already a **particular** power, is nonetheless still a *Heyulie* ability and not actual conceptualization or thought at all. Now, this particular potential power also has “letters.” These “letters” are its limiting and defining vessels. This is similar to the “letters” of the flash of intellectual insight, that becomes revealed from the particular potential power to conceptualize (which in turn receives from the general potential power and encompassing life force of the soul). That is to say, the actual flash of intellectual insight only receives from the end “letters” of the particular power to conceptualize, and not the whole of the particular power to conceptualize at all. Now, in this actual flash of intellectual insight, we observe that there is a limitation of even the particular power to conceptualize, which is still completely intangible. Moreover, in the flash

This is similar to the light of *Chochmah* as it vests within the brain, which is [then] called “*Chochmah Mocha* – Insight is the Brain.”¹¹⁶⁶ It is then that because of the aspect of the vessel of *Chochmah*, it comes into the aspect of a tangible existence of intellect, that 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.”¹¹⁶⁷

of insight we observe an actual profound change of existence from a potential *Heyulie* ability to conceptualize, to an actual intellectual insight.

¹¹⁶⁶ See *Zohar (Ra'ayah Mehemnah) Pinchas* 235b, and Introduction to *Tikkunei Zohar* 17a.

¹¹⁶⁷ This is to say that when the particular intellectual *Heylie* ability (that is, the Light – *Ohr*) merges with the Substance (*Chomer*) of the brain (*Mocha*), it creates actual *Chochmah* – Insight. Before this, however, it was only the intangible **Light** and potential *Heyulie* ability of *Chochmah*, but not **actual** *Chochmah*. When these two unite, (the intangible Light and the actual Substance (*Ohr V'Chomer*), the vessel (*Keli*) of actual *Chochmah* – Insight is formed. It is the merging of these two that creates the **vessel** (*Keli*) of actual *Chochmah* – Insight, which is called by the term “brain (*Mocha*).” However, this vessel of actual insight (*Chochmah*) is also still intangible, and is only the **source** for actual tangible intellectual thought and explanations. This is comparable to how the abundant tangible explanations of a concept come out of the intangible depth of the concept, the *Omek Hamoosag*. However, as previously explained, the *Omek Hamoosag* itself, is still an intangible depth, which is only the **source** for actual tangibility and “somethingness.” As will be stated at the end of the next paragraph, “This is called the somethingness of the Light, as it appears to be the aspect of a ‘something’ with tangible existence.” However, it is not an actual “something,” but is only the “something” of the “nothing” of the intangible Light. The same is true of all the other vessels of the world of *Atzilut*, such as the “Heart” and the “Liver.” (In other words, even though there are actual vessels in the world of *Atzilut*, and therefore limitations of the light and a profound change of existence etc., nevertheless, even the vessels of the world of *Atzilut* are still intangible. For example, even in the flash of insight, it is apparent that there is a change of existence and limitation in comparison to the particular potential *Heyulie* power of conceptualization itself. Nevertheless, the “letters” of the flash of insight are still an intangible depth, and only the **source** for tangible explanations etc.)

This, then, is the matter of the “Three rulers above.” These are the three general vessels for the *Nefesh*, *Ruach* and *Neshamah* of *Zeir Anpin* of *Atzilut*. The *Neshamah*, which is the aspect of the intellectual *sefirot* of *Chochmah* and *Binah* of *Zeir Anpin*, [vests] within the “Brain,” the *Ruach* [vests] within the “Heart,” [and the *Nefesh* vests within the “Liver”].¹¹⁶⁸ These [vessels] are the “letters” of the Lights of *Atzilut*, that [refers to] the matter of the four names, *A”v*, *Sa”G*, [*Ma”H* and *Ba”N*] of *Atzilut*.¹¹⁶⁹ These [four names] are called the vessels for the [light of the] ten *sefirot* of *Atzilut*, that limit the light and restrain it, because the vessels

¹¹⁶⁸ This is to say that the *Nefesh*, *Ruach* and *Neshamah* of the world of *Atzilut* are the intangible Lights (*Orot*) that become merged and integrated within the Substance (*Chomer*) of the Vessels (*Kelim*) of the world of *Atzilut*. In other words, the *Neshamah* is the intangible lights of the intellectual *sefirot* (*ChaBa”D*) of the world of *Atzilut*. These intangible lights merge with the substance of the vessel of the “brain” of *Zeir Anpin* of *Atzilut*, in the manner explained above. Likewise, the *Ruach* is the intangible Lights of the emotional *sefirot* (*ChaGa”T*) of *Atzilut*, that merges within the substance of the vessel of the “heart” of *Zeir Anpin* of *Atzilut*. The same is true of the *Nefesh*, which is the intangible Lights of the gut-emotional *sefirot* (*NeHi”Y*) of *Atzilut*. These vessels are what bring the intangible Light of the world of *Atzilut* out into revelation. This is analogous to how it is, specifically, the vessel of the flash of insight from *Chochmah* that reveals the essential light of a concept to the actual comprehending intellect of *Binah*. Moreover, as explained, it is from this vessel of actual insight that actual tangible explanations are created in the comprehension and thought of *Binah*. Likewise, it is from the “thickening” of the intangible Light of the emotional powers that actual **felt** emotions may be brought forth etc.

¹¹⁶⁹ In contrast to the names mentioned previously, which are the “letters” and Names that limit the light of *Adam Kadmon*, the “letters” and Names of *Atzilut* are the vessels that bring the intangible Light of *Atzilut* into revelation. The name *A”V* of *Atzilut* is the vessel for the particular Light of *Chochmah* of *Atzilut*. *Sa”G* is the vessel for the Light of *Binah* of *Atzilut*, *Ma”H* is the vessel for the Light of the Emotional *sefirot* of *Atzilut*, and *Ba”N* is the vessel for the Light of *Malchut* of *Atzilut*. We find that there are two sets of names. The first set of names is **before** *Atzilut* from which the Light of *Atzilut* comes into revelation from *Adam Kadmon*, whereas the second set, is the names that **follow** the world of *Atzilut*, and bring the Light of the *Atzilut* into revelation below (to *Briyah*, *Yetzirah* and *Asiyah*). The relationship between these two will be explained in the next paragraph.

are made from the “thickening” of the lights, as stated in *Etz Chaim*.¹¹⁷⁰ As known, this is called, “The somethingness of the Light,” as it appears in an aspect of a “something,” with tangible existence.¹¹⁷¹ 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*].¹¹⁷² The second [set of names], which are the vessels that limit, is after [the world of] *Atzilut*.¹¹⁷³ According to this, when a person directs his attention to the [external] names, his [actual] intention is [**really**] to the source of the lights.¹¹⁷⁴ For

¹¹⁷⁰ See *Etz Chaim, (Shaar Ha’Akoodim) Shaar 6, Chapter 3.*

¹¹⁷¹ This has already been explained in the above footnotes of this chapter.

¹¹⁷² These names are the vessels that bring forth the ten particular Lights and *Heyulie* powers from their concealment in the singular general lifeforce of *Adam Kadmon*. This was previously compared to how the particular desires come into revelation from the “letters” of the general “desire for the desire” and self-perception, wherein they are all included in a singular general “glance.”

¹¹⁷³ These names are the vessels that bring the particular lights and powers forth to become the actual source of tangibility in the worlds of *Briyah, Yetzirah* and *Asiyah* (which will be explained later). This was compared to how the flash of intellectual insight brings forth actual tangible intellectual comprehension, or tangible emotions and actions etc.

¹¹⁷⁴ This is to say that when one comprehends the external name of the world of *Atzilut*, what he really comprehends is the essential light of *Adam Kadmon*, (all the way up to the very Essence of the Light of the Unlimited *One-Atzmut Ohr Ein Sof*). This may be understood through the following analogies: When a person has a flash of insight and grasps the intangible depth of a concept (*Omek HaMoosag*), this “Sight of the mind’s eye” of the intangible depth, sees all the way to the essential light of the matter, as it is as a whole. This is true even though the flash of insight is only the most external “somethingness” of the Light, and even though it comes about through a profound change of existence. An example of this is that if someone were to announce, “There is a lion loose!” people would immediately become fearful. Now, how is it that from the word “lion,” people go into a panic? After all, the word “lion” is only a composition of a few measly letters and sounds. However, from these external “letters” and “vessels” one can see to the very essence of the matter. That is, they grasp

the very essence of what a lion is, that is, the whole, of not just this particular lion, but of all lions, literally. This perception includes all the desires, thoughts, feelings and actions etc., of the essence of **all** lions. However, it must be pointed out that, in truth, the word “Lion” is only a garment (*Levush*), and not actually the vessel (*Keli*). The **vessel** for the light of the essence, is the intellectual sight and grasp of the intangible (but somewhat tangible) depth (the *Omek Hamoosag*) of the matter of lions. This is to say that the actual vessel for this light is the intangible thought and intellectual sight, which is what people **think** and **perceive** when the word “Lion” is mentioned. (The proof that the external word “Lion” is only a garment for this vessel of the *Omek Hamoosag* is from the fact that firstly, it can be said in any language, and secondly, no effect will be brought forth in a person who does not recognize a Lion by this name. That is to say, the word itself is not essentially bound to the essence of the matter. However, in contrast, the **perception** of the intangible depth of the concept of “Lion” is equal even in people who speak different languages. This is because, in contrast to the **garment**, which is the letters of the word “Lion,” the intangible depth of the concept is bound to the very essential light of what a Lion is.) Moreover, when one grasps this external vessel of the depth of the concept, the essential light of the matter is drawn forth, and automatically radiates within this vessel. Similarly, as will be stated momentarily, when true Kabbalists devote their intention (*Kavanot*) during their prayers to the various Names of the external vessels of the world of *Atzilut*, their actual intention and perception is to the **very Essential Self of HaShem** and not merely to the external “letters.” That is, although they grasp only the external vessels and names of the world of *Atzilut*, nonetheless, these names are bound with and reveal the very essence of the Light of *Adam Kadmon* (which is the radiance of the Essence of the Light of the Unlimited One within the *Kav*). (This is in contrast to those fools who “meditate” on the external “letters” of the various holy books or names of *HaShem*. In truth, they do not grasp the essential light at all, but only separate garments. This is because they have no real understanding of these names or their inner essential meaning. Such people are comparable to one who meditates on the word “L-I-O-N” without ever having seen a Lion or knowing what a Lion is or what the word means altogether etc. For him, these letters of expression are only separate garments and are not vessels, and have nothing to do with the essence of the light. Such “meditation,” therefore, **does not** draw forth the light. In contrast, the vessel of the intangible depth of the matter (*Omek HaMoosag*) is literally bound up to the essence of the matter. The grasp of the depth of the concept (*Omek HaMoosag*) **automatically** draws the essential light of the matter forth, into revelation, as is clearly understood from the above explanations. This is because, as previously mentioned, “He and His Organs

example, a person who directs his attention to the aspect of the name א"ו, the source of the light of *Chochmah* etc., automatically is [also] directing his attention to the vessel of *Chochmah*, causing it to be drawn down. This will suffice for those of understanding. These are the [Kabbalistic] *Kavanot* (intentions) of the Names [of *HaShem*] during the eighteen blessings of the *Amidah* prayer. This is because, the source of the [external] limiting vessels [which are the names of *Atzilut*] is from the names of *Atzmoot HaMa'atzel*. The Essential Self of the Emanator and the two [levels] are interdependent, as will be explained. This will suffice for those of understanding.)

This then, is the meaning of the statement, “[He made ten *Tikkunim* (Fixings)] that we call ten *sefirot*... to show... to conduct [the worlds] etc.,” because *Tikkunim* (Fixings) is the aspect of Vessels (*Kelim*) for the Lights (*Orot*) of [the world of] *Atzilut*. By way of analogy, a “fixing” for the eye, so that its physical sight may spread further, [may be accomplished] through the means of eyeglasses. Likewise, the physical organ of the eye is the “fixing” through which the spiritual [power of] sight spreads forth, as explained elsewhere.¹¹⁷⁵

are one.” This is to say that the external vessels of *Zeir Anpin* of *Atzilut* are literally bound up to the Essence of the Light of the Unlimited One-*Atzmoot Ohr Ein Sof*.) (In addition, it must be pointed out that the grasp of this depth only comes about through complete self-investment and sublimation to the Essential Self-*Atzmoot*, which is brought about specifically through *Hitbonenut* contemplation into the secrets of Torah, as explained at length in the first portion of this book and in chapters 25 & 26.) The rest of the above parenthesis of the Rebbe may be understood from the explanations in this footnote. (The concept of Garments – *Levushim* and how it is different from Vessels – *Kelim*, will be explained later in chapters 38 and 39. Further explanations of the “letters” and “Names” will come later in the book, with the explanations of the *Sefirah* of *Malchut*.)

¹¹⁷⁵ In other words, just as the physical vision of the eye may be drawn further by means of “fixings” in the form of eyeglasses, microscopes or telescopes, and the like, so too, the spiritual power of sight is drawn out by means of the substance of the organ of the eye. Similarly, the spiritual potential power to conceptualize is drawn forth by means of the vessel of the

[It is] therefore [understood] that all aspects of the spreading forth of influence below, can only come about specifically through the vessels that limit. For example, it is through the vessel of the brain that grasps the intellectual concept that [the concept may be] drawn down to arouse emotions in the heart or to be expressed to another person. Similarly, it is through the means of the heart, which is the vessel for the spiritual light of love and kindness, that [this light] can come into the category of being influenced to a recipient. It is [specifically] because of this that the [vessels] are called *Tikkunim* – Fixings, [because they “fix” the light] so that it can be drawn down from [the world of] *Atzilut* to [the world of] *Briyah*. In other words, it’s [sole purpose is] only “to show” etc.¹¹⁷⁶ 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.¹¹⁷⁷

brain etc. Likewise, above, the essential intangible Lights (*Orot*) of the world of *Atzilut* are drawn down into the tangibility of the worlds of *Briyah*, *Yetzirah* and *Asiyah* only by means of the external “letters” of the Names and Vessels of the world of *Atzilut*. However, the Lights (*Orot*) themselves remain completely intangible, as previously explained.

¹¹⁷⁶ This is to say that it is only by means of the vessels that the inner Essence becomes revealed within the lower realms. Moreover, the realms of *Briyah*, *Yetzirah* and *Asiyah* are literally created by these external vessels of *Zeir Anpin* of *Atzilut*, as will later be explained.

¹¹⁷⁷ As explained at length previously, it is specifically the Vessels (*Kelim*) that bring the Light (*Ohr*) into a tangible state. This is to say that all tangibility comes about from the aspect of the vessels, rather than from the aspect of the Light, which is an intangible Essence. Because of this, we cannot actually even speak of *sefirot* in regard to the Essential Light. Rather, even the mention of a definition such as, “*sefirot*,” is in reference to the Vessels (*Kelim*) within which the Essential Light vests. This then, is the meaning of the statement of *Zohar*, mentioned above, that “He brought forth ten vessels that we call ten *sefirot*.” That is, the term “*sefirot*” may only be applied to the vessels. In contrast, the Light (*Ohr*) of the *sefirot* is called “the ten *sefirot* without whatness.” In other words, the Lights are completely intangible, as is clearly understood from all the previous explanations.

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 reality, there is no difference between “He and His life force are one” and “He and His organs are one.”¹¹⁷⁸ This is because even though the Lights are “*Bli Mab* – without whatness,” [that is, they are intangible], whereas the Vessels are in an aspect of “*Yesh* – somethingness” [and are therefore tangible], nevertheless, from the angle of the Essential Self of the Emanator, He actually made the root for the existence of the Vessels before making the root for the existence of the Lights.¹¹⁷⁹ The fact that the Vessel comes about from the “thickening” of the Light [poses no contradiction to this], since the root and source [of the vessels] preceded this.¹¹⁸⁰

¹¹⁷⁸ This is to say that in their Essential source, there is no difference between the two matters at all. This is because, as will soon be explained, the source of the Lights (*Orot*) is from *Chessed* of the Light of the Unlimited One, while the source of the Vessels (*Kelim*) is from *Gevurah* of the Light of the Unlimited One. However, as explained in chapters 10 and 11, the two qualities of *Chessed* and *Gevurah* of *Atzmoot*-The Essential Self, are literally one and the same Essential power. That is, they are so totally and completely one with the Essential Self of *HaShem* that they cannot even be considered as being “unified” with each other, as explained before at length.

¹¹⁷⁹ As will soon be explained, the simple primal matter (*Chomer Pashoot*) which is the source of the Vessels (*Kelim*), is the aspect of the *Reshimu* – Impression. This source of the tangibility of the Vessels precedes the source of the Lights, which are from the aspect of the radiance of the *Kav* – Line.

¹¹⁸⁰ As explained previously, the Vessel is created from the “thickening” of the Lights. This is to say that the Vessel is created through the merging of intangible Light (*Ohr*) with the tangible Substance (*Chomer*). When these two merge, a Vessel is created. However, the obvious question is, “Where did the substance of the vessels come from to begin with, so that it can merge with the lights?” The answer is that the, “Simple primal substance – *Chomer Pashoot*” (of the *Reshimu*) which is the source of the vessels, actually preceded the radiance of the light of the *Kav* – Line.

This [source] is called the “Simple [Primal] Matter – *Chomer Pashoot*” or “The *Heyulie* Matter” which precedes the “Form – *Tzoorab*” [of the Lights].¹¹⁸¹

The explanation of this matter is known, and may be understood through the well know preface regarding the matter of vessels that actually limit. That is, there are two kinds of limitations (*G'vool*):

The first is the essential potential power to limit. An example of this are the vessels of the brain which limits or the eye which limits, and the like. However, this is still only in potential rather than in actuality. For example, in the hand there is the potential power to limit every physical movement before it actually limits any [specific] movement.¹¹⁸²

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

¹¹⁸¹ Although the Lights are intangible and are therefore “close” to the Essential Self of the Emanator, whereas the Vessels, which are tangible, are “distant” from it, nonetheless, this is only from our perspective as created beings. From His perspective however, the source of the Vessels was made before the source of the Lights. The source of the vessels is the Simple *Heyulie* Substance (*Chomer HaPashoot HaHeyulie*) that preceded the Form (*Tzurah*). We therefore see that from the angle of the revelation of the chaining down of the worlds (*Seder Hishstalshehut*), the Lights precede the Vessels and are closer to the Essential Self of the Emanator, but in regard to their source, the Vessels preceded the Lights. This indicates that in relation to the True Essence of *HaShem*, the two are actually completely equal, literally, and that they both chain-down from the True Essence of *HaShem* equally. This is the meaning of the Talmudic opinion that, “The heavens and the earth were created as one,” that is, they are literally equal in relation to the Essential Self of *HaShem*. (See *Likkutei Biurim* of Rabbi Hillel of Paritch, Chapter 29.)

¹¹⁸² That is, this is still the essential potential power to limit of the hand, and is not yet an actual limitation of any specific movement of the hand.

the actual limitation [itself].¹¹⁸³ Firstly, one is spiritual and essential while the other is physical and separate from the essence. Secondly, the potential power to limit is not actual limitation. Rather, [the person] limits his strength according to his will and choice, and it is [therefore] not a limitation of necessity, that is to say, [it is not] that he does not have the power to spread forth further. Rather, he does not desire to spread forth further. [Therefore], this is only [that which] **makes** limitations, while [it itself] is not truly limited. [In other words, it is not] like an actualized limitation, which is truly limited. (This is in accordance with what is explained elsewhere regarding the matter of the innerness of the vessels and the externality of the vessels, as will be explained with the help of *HaShem*-יהו"ה.¹¹⁸⁴)

[Through this] it may likewise be understood [regarding how it is] in the upper realms, in the root and source of the vessels that limit the light. That is, [we may understand] the source and root of their power to limit, which is drawn from the same Essence from which the lights themselves are drawn.¹¹⁸⁵ 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, which 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

¹¹⁸³ For example, although the **actual** limitation of an actual specific movement is exactly like what was determined in the potential power to limit, nonetheless, the two are not comparable.

¹¹⁸⁴ This will be explained in the next chapter, with *HaShem*'s help.

¹¹⁸⁵ In other words, just as the Lights are emanated from the essential desire and *Heyulie* power of the Essential Self of *HaShem* to emanate, so likewise, the various limitations of the Vessels are also drawn from the essential potential *Heyulie* power to limit. Moreover, as explained in chapters ten and eleven, not only are these two powers equal, but they literally are one and the same power, except that, from the perspective of the source of the Lights, *HaShem* is called, “the True Nothing – *Ein Ha'Ameete*,” whereas from the perspective of the Vessels, He is called, “the True Something – *Yesh Ha'Ameete*.”

desire” could come about.¹¹⁸⁶ This is because if the power and the light of the desire would not cease, the “reasoning for the desire” could never come about.¹¹⁸⁷

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 vessels of the ten *sefirot* that limit, and dictates how they will actually limit.¹¹⁸⁸ However, their root and source is not the aspect of true limitation, but rather, it determines the type of limitation.¹¹⁸⁹

(This comes from the *Kav HaMidab* – The Measuring Line, from the aspect of *Gevurah* of *Ohr Ein Sof*- Sternness of the Light

¹¹⁸⁶ This refers to *Chochmah* of *Keter*, which is generally called the “hidden reasoning for the desire,” as previously explained.

¹¹⁸⁷ This rule applies not only to the Desire – *Keter*, and “the Reasoning for the Desire – *Chochmah* of *Keter*” but also to the entire chaining down of the worlds. As mentioned before, the Essential inner light of the *sefirot* is a completely intangible “nothingness.” In order for this light to be drawn down to a lesser level, self-limitation is necessary. An example of this is when a person has a desire for something. In order for his desire to be conveyed to a recipient, such as the craftsman who will construct the object of his desire, he must limit his desire and define it. For example, he must state, “I want a table.” If he does not say, “I want a table” and instead only says “make it for me,” the craftsman cannot make anything. Rather, in order for the light of this desire to be expressed, it must be limited within the “vessels” and “letters” of description, and he must state, “I would like you to make a table for me.” Without this self-imposed limitation, of limiting himself to this specific definition and these specific words, there could be no transition from one level to the next, and no expression of his inner desire to the outside. Rather, only the simple self-expression of his essential self itself could exist. This concept will be discussed later in regard to the subject of the “letters.”

¹¹⁸⁸ This was explained in chapter fifteen.

¹¹⁸⁹ This is to say that the source of the actual limitations is only the potential *Heyulie* power and ability to Limit. However, this power itself is actually an unlimited power, and is not limited whatsoever. Therefore, although the actual limitation is bound to the *Heyulie* power to limit, nonetheless, the two are of an entirely different category, as explained above.

of the Unlimited One. This is the power to gather in, which is similar to the power to spread out, since they are two lines of equal balance.¹¹⁹⁰ This is because [being that *HaSbem*-ה"ה ירה" is] all-capable (*Kol Yachol*) [He therefore] also possesses the power to limit (as explained elsewhere).¹¹⁹¹ It was explained above¹¹⁹² that this is the aspect of the *Reshimu* – Impression, which is the source of the limitations of the vessels of the ten *sefirot* of [the world] of *Atzilut*. The aspect of the *Kav* – Line, which is drawn from the *Reshimu* – Impression, is the source of all the Lights, as explained elsewhere at length.)

Therefore, although the aspect of the Vessels of [the world of] *Atzilut* actually limit¹¹⁹³ through the aspect of the [four] names

¹¹⁹⁰ We explained before that the *Kav* – Line is the intermediary infinite conduct of, “*HaGadol, HaGibor, V’HaNora*” (*Chessed* is the infinite revelation (*Ohr Ein Sof*), *Gevurah* is the absolute concealment (*Tzimtzum* and *Reshimu*) and *Tiferet* is the *Kav*-Line, that unites these two absolutes to bring about infinite levels of limited revelation between the two extremes. We see that all three powers are infinite. Here, however, it appears that the Rebbe is calling the *Kav* – Line, *Gevurah* of the Light of the Unlimited One (*Ohr Ein Sof*). Rather, it must be understood that the *Kav*-Line bears two properties, the power to reveal and the power to limit. Here the Rebbe is specifically referring to the power of the *Kav*-Line to limit and measure, which is why it is called *Kav HaMidah* – The **Measuring** Line. This ability of the *Kav*-Line to measure and limit, is drawn from the *Tzimtzum* and *Reshimu*, which is the power of *Gevurah* and self-restraint of *Atzmoot Ohr Ein Sof*-The Essence of Light of the Unlimited One. In contrast, the power to spread forth and reveal of the the *Kav*-Line, is drawn from the aspect of the revelation of the Light of the Unlimited One (*Chessed* of the *Ohr Ein Sof*). Now, these two lines are literally one power, and are in absolute equilibrium, as was explained at length in chapter 15.

¹¹⁹¹ See *Avodat HaKodesh*, Section 1, Chapter 8. Also see *Derech Emunah* (by the same author, Rabbi Meir Ibn Gabai), Chapter 2.

¹¹⁹² See Chapter 13.

¹¹⁹³ This is to say that in comparison to the potential *Heyulie* ability to limit, as it is in the *Kav* and *Reshimu*, the vessels of the world of *Atzilut* are considered to be actual limited vessels. In other words, they actually limit the Lights (*Orot*) of the world of *Atzilut* by means of the four names (that is, limiting descriptions) *A”v, Sa”G, Ma”H* and *Ba”N* etc. (However, the vessels of *Atzilut* are only considered to be matters of actual limitation in

A"v, Sa"G, [Ma"H and Ba"N] that are called "Letters," however, this is only due to the potential power to make limitations within the Essential Self of the Emanator [Himself].¹¹⁹⁴ This then, is the meaning of "He and His organs are one," that is, that [the Vessels] come about from the power of the *Ein Sof* - The Unlimited One Himself, in the same way that, "He and His life force are one," in regard to the aspect of the Lights.

(However, in truth, even the aspect of the vessels of the ten *sefirot* of [the world of] *Atzilut* are potential limitation (*Koach HaGvool*) rather than actual limitation (*Gvool B'Po'e*). It is only when the light and influence is limited to [create] "something"

comparison to the essential *Heyulie* power to limit. However, as explained before, even the vessels of *Atzilut* are intangible and are not yet considered to be **actual** limitation.)

¹¹⁹⁴ In other words, the vessels have a source in the Essential Self of the Emanator **independent** of the Lights. They receive their limitations according to the Essential *Heyulie* ability and desire to Limit, as it is in the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*). This is because, as explained above, a Being who is **truly** unlimited, also possesses the ability to limit. Nevertheless, His ability to limit is also infinite and in no way limits **Him**. Rather, *HaShem's* power to limit is the **direct** source of all limitations throughout the entire chaining down of the worlds. (In other words, there are two separate types of chaining down. There is the chaining down of the lights and the chaining down of the vessels. Now, the substance of the vessels is literally the same *Heyulie* Substance mentioned above and derives its existence directly from there. In contrast, the form (*Tzurah*) and vitality of the vessels is from the aspect of the chaining down of the lights. However, both these aspects are literally rooted in the very Essence of the Light of the Unlimited One, and relative to Him, they are literally one and the same power, as explained above. This explains why *Zohar* states, "He and His organs are one" and "He and His life force are one," as two separate statements, rather than expressing them as one statement, such as, "He and His organs and life force are one." This is to teach us that, contrary to what we would have thought from the statement that the vessels come about from the "thickening" of the light, we must understand that this only refers to the **form** of the vessels. However, the **substance** of the vessels exists independently of the light and receives its existence directly from the Essential Self of the Emanator, just as the light receives its existence directly from the Emanator.

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*-יהוה¹¹⁹⁵

According to the above, when one focuses his intention on the names of *A”v*, *Sa”G* etc., which are in an aspect of vessels that actually limit, this itself [constitutes] focusing his intention on 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-יהוה – *Shem Ha’Etzem*, that indicates the Essence of the Source, as previously explained.) In other words, [his intention] is [focused] on the source of the existence of the Vessels, [about which it states] “He and His organs are one,” as explained above.¹¹⁹⁶ This is because the actual limitation (*Gvool B’Po’el*) is unified with the potential power to limit (*Koach HaGvool*), that brings about this 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

¹¹⁹⁵ That is, even the external “letters” and Vessels of the world of *Atzilut* are still completely intangible, just as the flash of insight from *Chochmah* to *Binah* (*Omek HaMoosag*) is still completely intangible. Rather, they are only the **source** for the actual “somethingness” and tangibility of the worlds of *Briyah*, *Yetzirah* and *Asiyah*. This was already explained in the preceding chapters, and will be further explained later.

¹¹⁹⁶ In other words, when a person grasps the external vessels of the world of *Atzilut*, he is grasping the “actual limitation” of the Lights. However, this “actual limitation” is literally exactly according to what was determined in the essential **source** of the vessels, within the essential *Heyulie* ability to limit. This is because although there is no comparison whatsoever between the actual limitation and the potential power to limit, nonetheless, the actual limitation is literally bound up and connected to its source, which is this ability to limit. Moreover, the actual limitation is literally exactly according to the essential desire to limit in this specific manner. In this respect, there is no difference between it and the essential desire, even to a hair’s breadth, so to speak. Therefore, the external names of the world of *Atzilut* are, nevertheless, still considered to be part and parcel of the Name of the Essential Self (*Shem HaEtzem*), *HaShem*-יהוה, blessed is He and blessed is His name.

the Vessels of the Brain, Heart [and Liver], that cannot yet be considered to be actual limitation (*Gvool B'Po'el*), as explained above. Rather, they limit and describe the Lights only so that they may be recognizable as a tangible existence. Nonetheless, the [Vessels] are rooted in the 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 Unlimited One Himself, literally. This is because just as the Light of the Unlimited One spreads down [without limit], so too it [exists above] without end.¹¹⁹⁷ These [two powers, that is, 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 Vessels [as they are] in their source, it is the reverse of [how they are] in their revealed aspect. This is because as they are revealed, the aspect of restraint - *Tzimtzum* is in the Lights, and the kindnesses of spreading forth, is in the Vessels. This is because even though the [Vessels] limit [the Lights, nonetheless,] all spreading down [of influence] comes about specifically through them. However, in their source, the opposite is true. The restraint-*Tzimtzum* is in the *Reshimu*-Impression, which makes potential limitation, whereas 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.¹¹⁹⁸

¹¹⁹⁷ That is, just as the Light of the Unlimited One can be revealed infinitely (*Chessed*), likewise, it can be contained and withdrawn infinitely (*Gevurah*).

¹¹⁹⁸ In other words, from our perspective as the recipients, the Light of the Unlimited One (*Chessed*) is restrained and concealed (*Tzimtzum* and *Gevurah*), and that which is revealed to us, only comes through the limiting vessels (*Gevurah*). This is to say that, to us, the right (*Chessed*) is concealed and the left (*Gevurah*), is revealed, and as explained before, revelation is an expression of *Chessed*. In contrast, in their source, it is the opposite. The right (*Chessed*) is the revelation of the Light of the Unlimited One and the left (*Gevurah*) is the *Tzimtzum* and *Reshimu*, that conceals. All this may be

understood through the analogy of two people. When one person stands facing another, to the other person, the right hand is on his left and the left hand is on his right. However, from the angle of the person himself, right is right and left is left.

Chapter Thirty

From the above we may understand the statement,¹¹⁹⁹ “If You would withdraw from them, all [the names] would remain as a body without a soul.” This refers to the aspect of the vessels of the Brain, the Heart and [the Liver], which [by themselves] are called “A body without the soul.” [The soul] refers to the aspect of the Lights of the *Nefesh*, *Ruach* and *Neshamah* etc. However, after having previously stated that the Vessels (*Kelim*) come from the thickening of the Lights (*Orot*), how then is it possible for there to be a Vessel (*Keli*) without Light (*Ohr*)?¹²⁰⁰ Rather, according to what was stated above¹²⁰¹ that the source of the Vessels (*Kelim*) preceded the source of the Lights (*Orot*), therefore the Vessels have their own existence, independent [of the lights]. Regarding this it states, “He and His organs are one.”¹²⁰²

(Accordingly, a person who directs his intentions to the name *HaShem*-יהוה, such as during the eighteen benedictions of the

¹¹⁹⁹ See Introduction of *Tikkunei Zohar* 17b.

¹²⁰⁰ In other words, after having stated that the vessels are made from the thickening of the lights, then at first glance, how is it possible for there to be a Vessel without Light? If this was entirely the case, then with the withdrawal of the light, the vessel would revert to nothingness. How then does the *Zohar* state that, “they remain as a **body** without a soul”?

¹²⁰¹ See previous chapter.

¹²⁰² This is to say that the vessels have a source and power from the Essential Self of the Unlimited One, independent of the source of the Lights. As explained previously, the source of the vessels is the aspect of the *Reshimu* that precedes the source of the revelation of line of light-*Kav* within the chaining down of the worlds. Therefore, there is an independent chaining down specific to the vessels, directly from the aspect of *Gevurah* of the Light of the Unlimited One which is vested within the aspect of the limitations of the Line of Measurement (*Kav HaMidah*). However, as explained in chapters ten and eleven, the power of *Gevurah* of the Light of the Unlimited One is totally bound up with the essence of the Light of the Unlimited One, and has no independent existence from Him, whatsoever. That is, “He and His organs,” which are the Vessels of the world of *Atzilut*, “are one.” Hence, when the Lights of the *sefirot* are withdrawn from the Vessels, they still remain intact “as a body without a soul.”

Amidah prayer, should direct his intention to the source of the vessel, which is the main aspect of the name,¹²⁰³ since “He and His

¹²⁰³ That is, it was previously explained that when one devotes his intention to the external names of the world of *Atzilut*, his true intention is actually to the Essential Light of *HaShem*, Himself. This is similar to the fact that when one grasps the depth of a concept, he immediately grasps the essential light of the concept. This is also comparable to the matter of names. When one says a name, such as the name of a person who he knows well, the thought that is conjured in his mind at the mention of that person’s name, is the external vessel of the light of the essence of the totality of that person, to which his mind literally becomes bound to. Here, however, the Rebbe is making a different point. Here he states that when one devotes his intentions to the external names, his intention should specifically be directed to the source of the vessels, which is the principal aspect of the name. As explained before, the source of the vessels is the *Reshimu* (which is the impression and “engraving” of the essential simple desire of the Essence of the Light of the Unlimited One. This essential desire is, “*Ana Emloch* – I Shall Rule,” which is *HaShem*’s desire to have a, “dwelling place in the lower worlds” (*Dirah B’Tachtonim*) and is the ultimate purpose of all of Creation.

When one reaches the *Shemoneh Esreh* prayer, his entire intent and desire should be only to fulfill this essential will and desire of *HaShem*. This is to say that when he makes his requests during prayer, such as, “Grace us with wisdom, understanding and knowledge,” “Return us, our Father, to your Torah etc.,” “Forgive us our Father, for we have sinned etc.,” “Redeem us speedily etc.,” “Heal us etc.,” “Bless us *HaShem* during this year etc.,” “Blast the great *Shofar* of our liberation etc.,” “Return our judges as of yore etc.,” “Speedily uproot the dominion of evil etc.,” “Let your mercies please be upon us etc.,” “Return to Jerusalem, your city, with mercy etc.,” “Cause the plant of you servant David to speedily grow etc.,” “Listen to our voice, *HaShem* our God etc.,” “Return the service to the sanctuary of your house etc.,” his own intention and desire should literally be identical with the ultimate intention and desire of *HaShem* in creating His world, which is to bring about a “dwelling place” for *HaShem* specifically in this **physical** world. That is, during the *Shemoneh Esreh* prayer a Jew literally stands before *HaShem*, with true and complete sublimation to Him. At this time, the very essence of his soul, the *Yechidah*, is revealed, and therefore **his** desire and ***HaShem*’s** desire are literally one. (Because a Jew is totally sublimated and bound up with the Essential Self of *HaShem* during the *Shemoneh Esreh* prayer, that is why it begins with the words, “*My Lord-Adona*”y, **You** open my lips,” that is, he is so sublimated and nullified to *HaShem* at this point that *HaShem* Himself must “open his lips” and then,

“my mouth will speak your praises” etc.) Now, when his desire and *HaShem*’s desire are equal, *HaShem* grants his request, and He bestows His blessings, influence and beneficence upon the world. (This explains the statement of our sages in *Pirkei Avot*, “Make His will as your will, so that He will make your will as His will.”)

This matter may be further understood as follows: There are several stages in the actualization of any desire. The first stage is the matter of the actual limitation of his desire to a specific desire. This is the original point of the desire and thought for the end action, and arises before any action at all. Obviously, this is not the end action itself. However, immediately upon the determination of the desire, and the resolve to actualize it, a line of action is immediately drawn forth from this point. This is as previously explained in regard to how the *Kav* – the Limited Ray of Light, is drawn from the *Reshimu* (which is the “letters” of the Essential Desire of *HaShem*) automatically. This line of Light vests within the Vessels that have their source in the *Reshimu*. The merging of the light with the vessels constitutes the actualization of the desire and its fulfillment. It therefore follows, that the merging of the light with the final vessel, constitutes the actualization and fulfillment of the ultimate desire. An analogy for all this is that when one desires to move his hand, he does not begin by contemplating how to draw forth the light of his soul so that it should spread forth in movement. Rather, immediately upon the establishment of the end action within his essential desire, the light of his soul is automatically and instantaneously drawn forth through the entire chaining down to the actualization of the desire, and is fulfilled in actuality.

In the *Shemoneh Esreh* prayer, because of a Jew’s complete sublimation and nullification to *HaShem*’s will, the essence of his soul, the *Yechidah*, which is literally bound to *HaShem*, becomes revealed. When this is the case, he shares the very same desire as *HaShem* with every fiber of his being (as explained in *Kuntres HaHitpaalut*). Therefore, when he requests physical beneficence from the Essential Self of *HaShem*, his **true** desire and intention is purely to utilize this beneficence to fulfill the ultimate will of *HaShem* and create a, “dwelling place for the Holy One, Blessed is He, below in this physical world.” This principle applies not only to the *Shemoneh Esreh* prayer, which was just given as the prime example, but to all the prayers and blessings that a person may say throughout the day. (Furthermore, this principle may be extended to include all the *mitzvot* that he may do. Ultimately, it may even be applied to all permissible matters, such as all of a person’s thought, speech and actions. In such a case it would

organs are one.” This automatically brings about that the Light (*Ohr*) is drawn to the Vessel (*Kelî*), since,¹²⁰⁴ “It is the nature of a man to [pursue the woman].”¹²⁰⁵ This will suffice for those of understanding.)

fall into the category of, *Kadesh Atzmecha BaMootar Lach*-“Sanctify yourself [even] in matters that are permitted to you.)

(Now, according to the above explanation, both aspects of devotional intent are absolutely necessary. One must bind himself to the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) from the angle of the Lights and one must also bind himself to the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) from the angle of the Vessels. The difference between the two is that the devotional intent into the Essence of the Lights, is the act of binding himself to the Essential Self of *HaShem*, as an arousal from below to above (which is called *Ratzo* – Running towards *HaShem*, and is connected to the *Chaya* level of the soul). In contrast, once he is **truly** bound up and one with *HaShem*, his desire and *HaShem*'s desire become literally one. Because *HaShem*'s desire is specifically for a dwelling place in this physical world, his desire too is that *HaShem* have a dwelling place in this world. Since *HaShem*'s upper desire and man's lower desire are in full agreement, this brings about an arousal from above to below, and the Light of the Unlimited One is drawn down to dwell within Creation, drawing down abundant blessings of Divine Influence and revelation to all the worlds. (This matter is called *Shuv* – Returning back, to drawn down Godliness into this world, and is connected to the *Yechidah* level of the soul). From the above, we see that these two matters are interdependent and that the *Ratzo*-running to *HaShem*, must precede the *Shuv*-Returning back. In other words, just as when you mention the name of a person, you must first know him, and understand who and what he is, before you can know his inner wants and desires, likewise, one must first bind himself to the source of the lights before he can bind himself to the source of the vessels. This is also the meaning of the Talmudic statement (Tractate *Yevamot* 105b) regarding prayer that, “One who prays must direct his eyes down and his heart up.” Furthermore, this is the reason why the contemplation-*Hitbonenut* of *HaShem*'s Oneness during the recitation of *Shma* must precede the requests for beneficence during *Shemoneh Esreh*.

¹²⁰⁴ See Tractate *Kiddushin* 2b.

¹²⁰⁵ This may be understood according to the previous footnote, that as soon as one creates the source of the vessel, the light is immediately drawn forth to actualize it. Here the comparison is in regard to the nature of a man (light) to pursue the woman (the vessel or recipient).

Now, there are three levels in the vessels; the inner, the intermediary, and the outer.¹²⁰⁶ The [explanation of this] matter is known, that corresponding to the nine *sefirot*, *ChaBa"D*, *ChaGa"T* and *NeHi"Y*, there are three kinds of vessels.

The innerness of the Vessels is the aspect of the restriction of the light of *ChaBa"D* of the Light (*Obr*).¹²⁰⁷ The intermediary aspect of the Vessels is the restriction of the *ChaGa"T* of the Light,¹²⁰⁸ and the externality of the vessels is the limitation of the *NeHi"Y*¹²⁰⁹ of the Light.¹²¹⁰

¹²⁰⁶ As mentioned before, there are three general vessels; the Brain (*ChaBa"D*), the Heart (*ChaGa"T*) and the Liver (*NeHi"Y*). These three vessels also include subdivision, that is, nine times nine, equals eighty-one particular vessels. Now, each of the eighty-one particular vessels possesses an internal, intermediate and outer aspect. Thus, eighty-one times three, equals two-hundred and forty-three. With the addition of the five kindnesses that spawn growth (*Heh Chassadim HaMagdeelim*) they equal two-hundred and forty-eight limbs. This matter will now be explained fully, throughout the rest of this chapter. In this paragraph the Rebbe is not yet explaining the matter of the inner, intermediate and external aspects of each of the particular vessels. Rather, he is saying that the brain is the general internal vessel that limits the light of *ChaBa"D*, the heart is the general intermediate vessel that limits the light of *ChaGa"T*, and the liver is the general external vessel that limits the light of *NeHi"Y*. (More particularly, each of these also possesses three aspects of internal, intermediate and external, as will soon be explained in detail.)

¹²⁰⁷ This refers to the vessel of the Brain, which is the vessel for *ChaBa"D* of the Light.

¹²⁰⁸ This refers to the vessel of the Heart, which is the vessel for *ChaGa"T* of the Light.

¹²⁰⁹ This refers to the vessel of the Liver, which is the vessel for *NeHi"Y* of the Light.

¹²¹⁰ In other words, there are three aspects in the Lights, which are *ChaBa"D*, *ChaGa"T* and *NeHi"Y*. Corresponding to these three general influences of Light there are the three general Vessels; the Brain, the Heart and the Liver. In other words, although the Lights are of the ultimate simplicity, there are also divisions of levels of *ChaBa"D*, *ChaGa"T* and *NeHi"Y* in the lights. This may be understood by way of analogy from the sun, the light of which possesses three levels. The first level is as the light

is totally sublimated and included within the essence of the sun. At this point, it is as if it has no existence at all, and it is called the, “Concealment of Light – *He’elem Ohr.*” The second level is the aspect of the revelation of the light, in that it is revealed from its concealment in the essence. Now, this aspect itself has two levels. The first aspect is how the light radiates, as it is, in and of itself. This is called a Revelation of Light – *Gilyu Ohr.* The second level (which is the third of the three levels) is that since it radiates in and of itself, it therefore also radiates to recipients. This level is called a “Ray – *Zeev*” and spreading forth of the Light.

It is similarly understood that in the spiritual light of the soul there are ten powers which are called “Lights – *Orot,*” each of which includes three aspects. The first level, for example, is the aspect of the sublimation of the Light of the power of *Chochmah*, as it is in the essence of the soul. This is the power of *Chochmah* as it is absolutely included and embedded in the very essence of the soul, as explained in chapters ten and eleven. It has no existence separate and apart from the essence of the soul at all. This is called the aspect of *ChaBa”D* of the Light of *Chochmah*. The second level is the aspect of the revelation of the Light from the essence. This is the matter of the desire for the desire (*Ratzon L’Ratzon*) of *Chochmah*, which was explained in chapter twenty-eight (and previous chapters). In other words, this is how the Light radiates, in and of itself, and is not yet a revelation of any particular desire, but only a general desire and life force that encompasses the entirety of the one’s life. This is the aspect of *ChaGa”T* of the light of *Chochmah*. The third level is the aspect of the revelation, as it is revealed as a particular desire, like a ray (*Zeev*). For example, this is how each and every day, as a person matures, the aspect of the *Chochmah* of his soul dwells upon the body in a different manner. This is similar to the explanation above, of the verse, “Days speak and years relate wisdom.” This is the aspect of *NeHi”Y* of the Light of *Chochmah*. That is, it is the aspect of the revelation of the light as it spreads forth to the recipient, which is the vessel of the body.

Now, corresponding to these three levels in the light there are three aspects in the vessels. (This is because it is from the thickening of the light that the vessels are made. Now, although the source of the vessels is higher than that of the lights, nevertheless, that is only as they are in a concealed state. However, they can only be revealed through the aspect of light. This is analogous to a person lighting a candle in a dark house. Everything that is concealed becomes revealed. However, this analogy is not entirely similar to the analogue, since in the analogy the various objects in the house, that are revealed, are not actually affected or changed by the radiance of the

candle. Prior to their revelation they were physical and subsequent to their revelation they remain physical. However, above, the source of the vessels is from the aspect of the primal concealment and darkness called the *Reshimu*. The *Reshimu* is in a state of ultimate closeness to the Essential Self (*Atzmut*) and as the vessels exist in their source (the *Reshimu*) they are completely beyond even being a source of influence. However, through the aspect of the light they become revealed in the way of a tangible “somethingness.” This is to say that the *Reshimu* is called the aspect of the “True Something” only because it is the source of all, “somethingness,” not because it itself is a tangible entity, Heaven forbid.)

Now, the three levels of the vessels are the innerness of the vessels, the intermediary aspect of the vessels and the externality of the vessels. However, before these three levels may be explained in a manner of particulars, we must first categorize them generally as follows: The inner aspect of the vessels is the aspect of the Sublimation (*Bitul*) of the Vessel to the Light. The intermediary aspect of the vessels is the aspect of the revelation and Feeling (*Hergesh*) of that particular Light (*Ohr*), which is brought forth by the general revelation of that Light within the intermediary aspect of the Vessel (*Keli*). The external aspect of the Vessel (*Keli*) is the power of the vessel to spread out (*Hitpashtoot*) influence to that which is below it.

This may generally be understood as follows: According to what was explained (in chapter twenty-nine), we understand that in each particular of the three levels of the vessels, there are two aspects. The first is the aspect of the *Gevurot* – sternness, which comes about from their source in the *Reshimu*. This is the matter of the power of the vessel to limit and conceal the light. The second, which is the aspect of their ability to reveal influence downward, is the aspect of *Chassadim* – Kindnesses, and comes from the aspect of the Light of the *Kav*-Line. That is, the vessels bring forth all kinds of influence of light below, to the recipient. According to this, the inner aspect of the vessels is the restraint and limitation of the aspect of *ChaBa”D* of the light, which is the aspect of the light’s sublimation and inclusion in the luminary. Through this sublimation to the luminary (that is, the essence) there is an automatic drawing forth of the light to the recipient who is sublimated (that is, the body). This is the matter of the sublimation of the recipient to the influencer. (A general analogy for this is the sublimation of the limbs of the body to the desire of the soul, in that they act totally according to the desire of the soul. This is brought about by the aspect of the innerness of the vessels, which is the matter of the “sinews of feeling – *Geedy Hargasha*,” that is, the “nerves,” that become revealed through the

aspect of *ChaBa*”*D* of the Light (that is, the light of the Brain), and the sublimation of the brain to the soul.

However, this analogy is only in general. A better analogy for this is that it is specifically through the sublimation of a person’s intellect to the essential depth of the concept (*Omek HaMoosag*) that the flash of the light of insight is drawn forth into the vessel of his brain, as explained in previous chapters.) The intermediary aspect of the vessels limits the aspect of *ChaGa*”*T* of the Light. This is the matter of the revelation of the light from the concealment of the soul. Through this, an aspect of revelation of light and influence is drawn down to the recipient (that is, the body). (This is the matter of the Feeling of Vitality – *Hargashat HaChayoot*, that is found throughout all the limbs of the body. In other words, the previous, more internal level of the vessels is like the sublimation of the body to the essential self of the soul. However, this intermediate level is like the general revelation of the life force of the soul throughout the body, which is subsequent to the sublimation of the body to the soul.)

The external aspect of the vessels is what limits the aspect of *NeHi*”*Y* of the light. This is the matter of the “Ray – *Zeev*” and its spreading forth (*Hitpashtoot*) to the receptacle of the body. It is in this aspect that the main limitation and concealment takes place. (This is because, as explained above at length, in the essential light there is no change from how it is before the *Tzimtzum* to how it is after the *Tzimtzum*.) By means of the limitation, a particular power is drawn forth to the recipient (that is, the body). In other words, this is similar to the revelation of a particular power from the general life force and vitality of the soul. This is the difference between this level and the previous level. For example, it is because of this external aspect of the vessels that it is within the power of the limbs of the body to draw forth the power of movement into an actual movement. This is the matter of the revelation of their influence to a recipient outside of themselves. In other words, there is now a complete merging of the lights within the vessels and limbs of the body, causing a change of existence from the spiritual potential power of movement to actual physical movement.

(However, all the above is only in general, and the particulars will be explained soon. In other words, the above is actually speaking in regard to the three general Vessels of the Light, which are called the Brain, the Heart and the Liver. However, as will soon be explained in a manner of particulars, each of these three general vessels also possesses the three aspects of inner, intermediate and external. Moreover, it must be understood that all the above is only an analogy in order to understand this concept

This is the meaning of [the verse],¹²¹¹ “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),¹²¹² because the main restriction and concealment [of the Light] is in the externality of the vessels.¹²¹³

Furthermore, in regard to the matter that the aspect of influence and the lowering of [that] influence to the recipients [comes about] specifically through Vessels (*Kelim*), there also are three levels.¹²¹⁴ The innerness of the vessels is the aspect of the

below in man. The analogue of how it is in Divine Service or how it is above in Godliness has yet to be explained.)

¹²¹¹ Psalms 32:7

¹²¹² See *Emek HaMelech, Shaar 12*, Chapter 4.

¹²¹³ It is clearly understood that the greatest restriction of the essential light of the soul is in the most external aspect of the vessels (which is the *NeHi"Y* or the Liver). This is because the gut emotions (*NeHi"Y*) of the Liver only receive a radiance of light from the Heart, which only receives a radiance of light from the Brain, which only receives a radiance of the encompassing life force of the soul. Thus, the external aspect of the vessel of *NeHi"Y* only receives a radiance of a radiance of a radiance etc. Likewise, as explained before regarding the *sefirot* of *Yosher* (about which we are now speaking), the most external action is only the most finite radiance of the essential Self of the soul, and is only a glimmer of a glimmer. In contrast, the heartfelt emotions reveal the essence to a greater degree, and thoughts and desires reveal it even more. Hence, the greatest concealment is in the externality of the Vessels, that is, on the level of action.

¹²¹⁴ It was explained previously that there are two aspects in the vessels. The first is the aspect of the *Gevurot* – Sternness, because their source is the *Reshimu*. This is the matter of the power of the vessels to limit and conceal the light. The second, which is the aspect of their revelation downward, is the aspect of *Chassadim* – Kindnesses, that comes from the aspect of the Light of the *Kav*. That is, they bring forth all kinds of influence of light below, to the recipient. This is the inner aspect of the vessel and the outer aspect of the vessel. The matter of how the vessels limit the light has already been explained. The Rebbe will now explain the matter of how the vessels draw the light forth to that which is below them. (These two aspects are the difference between the inner aspect of the three vessels of the Brain, the

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.”¹²¹⁵ The letters of Thought (*Machshavah*) is the aspect of the inner vessel for the *ChaBa*”D of *Chessed* – Kindness. The letters of Speech (*Deeboor*) is the intermediary vessel for *ChaGa*”T of *Chessed* – Kindness, and the letters of the Action (*Ma’aseh*) is [the outer vessel for] the aspect of *NeHi*”Y of the Light of *Chessed* – Kindness. [In other words, this outer vessel] is the power to

Heart and the Liver, and the external aspect of the vessels of the Brain, the Heart and the Liver.)

¹²¹⁵ This is only an analogy because it refers not to the aspect of the vessels (*Kelim*) but to the aspect of the garments (*Levooshin*). The Rebbe brings a proof for the fact that the vessel of the Brain limits and brings forth the Light of *ChaBa*”D and that the vessel of the Heart limits and brings forth the light of *ChaGa*”T and that the vessel of the Liver limits and brings forth the light of *NeHi*”Y, from the matter of the three Garments – *Levooshim* (thought, speech and action). By way of analogy, this is like the light of *Chessed* – Kindness. The aspect of *ChaBa*”D, the intellect of the kindness, generally vests within the letters of thought, which is the internal garment. The aspect of *ChaGa*”T of the kindness, which is the aspect of the emotions of love etc., generally vests within the aspect of speech, which is the intermediary garment. The aspect of *NeHi*”Y of the kindness, is the power for the actualization of this kindness, to actually do an act of kindness. This becomes vested within the aspect of the power of the letters of action, which is the most external garment.

The same is true of the matter of the vessels, that the light of *ChaBa*”D is limited and drawn forth into revelation by the internal aspect of the vessels, which is the Brain. The light of *ChaGa*”T is limited and drawn forth by the intermediary aspect of the vessels, which is the Heart. The light of *NeHi*”Y is limited and drawn forth by the external aspect of the vessels, which is the vessel of the Liver. Nevertheless, there is a great difference between the aspect of Vessels (*Kelim*) and Garments (*Levushim*), as will be explained later in chapter thirty-eight.

actualize the kindness, to do it in actual deed. This [actualization of the kindness] has a vessel specific to it. Likewise, the love of the kindness has a vessel specific to it, and the intellect and reasoning of the kindness has a vessel specific to it.

In most cases, the intellect and reasoning of the kindness are entertained in one's Thought (*Machshavah*), the love [of the kindness] is said in Speech (*Deeboor*) and the power to actualize [the kindness] is actualized in Deed (*Ma'aseh*).

(However, when [the Light of *Chessed* – Kindness] comes [to **actually** be expressed] in the three types of Letters (*Otiot*) of Thought, Speech and Action, they are [only] called “Garments – *Levooshin*.” This is lower than the aspect of the vessels, about which it states, “He and His **organs** are one,” which is not the case with the Garments - *Levooshin*.¹²¹⁶ Rather, [this statement] refers to the Vessels (*Kelim*) for the *Nefesh*, *Ruach* and *Neshamah*, that are the Brain, the Heart [and the Liver].¹²¹⁷

¹²¹⁶ The difference between the two will be explained in chapter thirty-eight and thirty-nine at length.

¹²¹⁷ In the next paragraph the Rebbe begins to explain the particulars of the vessels. However, because he previously explained the internal, intermediate and external aspects of the intellectual *sefirot* of *Chochmah*, *Binah* and *Da'at* of the vessel of the Brain, he skips to explain the vessel of the Heart. For the sake of clarity, however, we will explain these three aspects of the intellectual *sefirot* as follows:

Chochmah is the aspect of the beginning of the revelation of the soul in a way of, “something from nothing” (*Yesh Me'Ein*). This is to say that it is the depth and point of the intellect, that dwells upon and vests within the right hemisphere of the brain. There are three aspects in this: The first is the concealed depth of *Chochmah*, which is not revealed or invested within the vessel of the brain at all, even for the brain itself. (This is in accordance with what was previously stated regarding the matter of, “Rav was silent,” but could not acknowledge the position of his opponents. This is because he felt the essential depth of the matter with his intellect, and ruled on that particular matter accordingly. Nevertheless, he was unable to bring this intellectual matter to vest in an aspect of letters, to respond to his opponents. This is because the matter was not revealed to him in a way of the revelation

of light.) This is the aspect of the light of *Chochmah* as it is in the inner vessel of the brain.

The second level is the revelation of the *Chochmah* in a way that it dwells within the vessel of the brain. This is what is called the flash of insight, which comes about through the merging of the light of *Chochmah* with its intermediary vessel. The third level is the fact that the essential intellect has the power to bring forth comprehensible explanations that, in and of themselves, are separate from the essence of the matter. This is the aforementioned matter of, “Be understanding in wisdom etc.” (This also explains the concept of the, “upper thorn, the middle body and the lower thorn of the letter *Yud* - י.)

This power of “understand in wisdom” comes about because the light of *Chochmah* dwells within the externality of the vessel of the right hemisphere of the brain. The above explains the aspects of the inner, intermediary and external levels of the vessel of *Chochmah*. This is the matter of the beginning, middle and end of the vessel of *Chochmah* (which was previously called the depth, width, and length of *Chochmah*).

Now, the same is likewise true of the left hemisphere of the brain, within which the light of the soul becomes invested to bring forth new comprehensions. That is, this is the investment of the essence of the concept into many different explanations, and is called *Binah*. Now, there are also three aspects in the vessel of *Binah*: There is the depth of the comprehension that unifies with the depth of *Chochmah*. (This is in accordance with what was explained previously, that “*Abba* and *Imma* dwell as one.”) This is called the, “point of the comprehension and reasoning” (*Omek HaMoosag*). Now, the revelation of the explanation in an aspect of “letters” is the intermediary aspect of the vessel of *Binah*, whereas the power of the comprehension to arrive at an actual leaning towards either kindness or judgment, is the external aspect of the vessel of *Binah*. These are the inner, intermediary, and external aspects of the vessel of *Binah* and are similar to what was said regarding the aspect of *Chochmah* (that is, that these correspond to length, width and depth of *Binah*).

This is likewise the case in regard to the aspect of *Da'at*, which is the light of the soul as it becomes vested within the vessel of the brain when one leans their head backwards. In other words, *Da'at* is the matter of memory. (As known, *Da'at* is the aspect of the connection to the comprehension or concept, and generally, the strength of ones memory is according to this connection.) In *Da'at* there are also three aspects; inner, middle and

Now, in the [vessel of the] Heart there are [also] three levels; inner, middle and outer, corresponding to the nine *sefirot*.¹²¹⁸ 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* that rules over the heart.¹²¹⁹

external: The depth of *Da’at* is the matter of the connection to the essential depth of the comprehension or the depth of the concept, as the concept is before it vests within the aspect of “letters.” This is the innerness of the vessel of *Da’at*. The second level is the aspect of the width of *Da’at*, which is the intermediate aspect of the vessel of *Da’at*. This is the matter of the intellectual connection to the length and width of the comprehended concept and explanation, that is, to the particulars of the concept and its “letters.” The third level is the aspect of the connection to the entirety of the comprehension or concept, to actually bring forth emotions or action. This is the externality of the vessel of *Da’at*. All the above explains the three powers of *ChaBa*”D (or the general level of *Neshamah*) which dwells within the general vessel of the Brain, and how each one includes an inner, intermediate and external aspect. In other words, each one possesses the inner sublimation (*Bitul*), the feeling and somethingness (*Moorgash*), and the spreading forth to below (*Hitpashtoot*).

¹²¹⁸ The Rebbe now begins to explain the aspect of the vessel of the Heart, that includes the three emotional *sefirot* of *ChaGa*”T for which it is the vessel. These emotional *sefirot* are the heartfelt emotions of attraction or love, repulsion or hate and the intermediate composite of the two, which is mercy. In other words, the matter of mercy is that, even though it may be fitting to hate and be repulsed by such and such a person, nonetheless, because of the aspect of mercy, he will actually act kindly and with goodness toward him. These three general levels become merged within the vessel of the Heart. Now, in the vessel of the heart there are also three aspects of inner (*ChaBa*”D of the Heart), intermediate (*ChaGa*”T of the Heart) and external (*NeHi*”Y of the Heart). These will now be explained in a manner of particulars.

¹²¹⁹ The first aspect of the Heart is in the right ventricle, which is the dwelling place for the innerness and depth of these three emotions (of *ChaGa*”T), and is their main essence. It is clearly observable that immediately upon a person’s conceptualization of something as good and desirable, a power is aroused in his heart that draws his emotions toward this

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*) that beats in the left ventricle. This is drawn from the brain of *Binah*, which is called “*Ruach*.”¹²²⁰ This is the aspect of the vessel of the felt vitality of the emotions, when they become aroused.¹²²¹

good and desirable thing. This drawing of the heart toward the desirable thing is aroused immediately upon his conceptualization of it. It is therefore clear that it becomes one with the intellect, and is not separate from it at all. This is the matter of the investment of the soul into the aspect of the innerness of the vessel of the heart, which is the right ventricle, as mentioned above. (Likewise, the same is true of the opposite emotional power, that draws the heart to be repulsed, or the intermediate emotional power that draws the heart to be merciful.) We find that the essential light of the intellect, which is drawn from the brain of *Chochmah* (that is, the intuition towards the thing), radiates within the aspect of the innerness of the emotions. In other words, the “Brain of *Chochmah* rules over the heart” and therefore, the emotions of the heart respond entirely according to the dictates of the intellect, and cannot stray from it, even in the slightest way. This is the aspect of *ChaBa*’’D of the emotions, in the right ventricle of the Heart. In other words, this is the inner aspect of the heart, which is the sublimation (*Bitul*) of the heart to the brain. In other words, this is the sublimation of the emotions to the intellect, which encompasses the emotions from above.

¹²²⁰ Isaiah 29:24; See also *Tanya*, Chapters 5, 9 and 16.

¹²²¹ The second (intermediate) level of the vessel of the heart is the aspect of how the light of the emotions become merged within the left ventricle of the heart, which is the dwelling place of the “Spirit of Life – *Ruach HaChayim*” of the heart. This refers to the lifeforce, as it is before it vests within the blood (which is the aspect of the *Nefesh*, as will soon be explained). Rather, it encompasses and rests upon the blood, but does not yet completely vest within the blood. It is in this intermediate vessel of the heart that the emotions become merged in the heart, in a completely felt way (*Moorgash*). That is, this is the matter of the felt arousal of the emotions of love or hate etc., that is influenced by the brain of *Binah*, which is called “*Ruach*.” This is the somethingness of the emotions of the heart itself (the *Moorgash*). (The essence of the emotions comes from the aspect of *Chochmah*. However, the **feeling** and **excitement** of the emotions comes from the aspect of *Binah*. This is similar to a newborn infant. That is, the essence of the infant comes from the seminal drop of the father (*Abba*). Nonetheless, the spreading forth and development of this infant into two

The externality of the heart is the “Breath of the Chest” (*Hevel HaChazeh*), which is the vessel for the natural [reactions] of the emotions. This corresponds to the aspect of *Nefesh*, that is, the aspect of *NeHi”Y* of the [heartfelt] emotions. It is this [level] that radiates into the *Nefesh* which is, “in the blood,” which, generally, is a vehicle for the *Ruach* of the heart.¹²²²

Likewise, the aspect of the *Nefesh* in the Liver includes three levels; inner, middle and outer etc.¹²²³ The *Zohar* calls the inner

hundred and forty-eight distinct limbs and organs, takes place in the womb of the mother (*Imma*), and comes from her, as known.) This arousal of the emotions comes from the unification of the innerness of *Chochmah* and *Binah* (which is the level of a *Chacham*-wise man, as previously explained.)

¹²²² The third and most external level of the emotions is the aspect of the natural reactions of the emotions that become merged with the externality of the vessel of the heart. This is the matter of the, “Breath of the Chest – *Hevel HaChazeh*,” which is the aspect of the *sefirot NeHi”Y* of the emotions. In other words, it is from this aspect of the heart that the actual investment of the heartfelt emotions within the blood comes about, that is, the physical responses of the body (such as rapid heartbeat, hyperventilation or an adrenaline rush etc.). These are called the “Natural Emotions – *Meedot Teeviyot*” of the aspect of the *Nefesh* in the liver, as will be explained. The power that brings these natural responses forth, is in the breath of the chest. (The *Nefesh* in the liver is a vehicle to bring forth the emotions of the heart, which is the general *Ruach* of the heart.) In other words, this is similar to the nature of a child to flee from danger, because the danger opposes the lifeforce of his soul that he feels in his heart. In other words, this is the external aspect of the heart, which is the spreading forth of the emotions of the heart (*Hitpashtoot*) to that which is below the heartfelt emotions. (All the above regarding the heart, explains the inner, intermediate and external aspects of the general vessel of the heart, which is the seat of the general *Ruach*.)

¹²²³ The third general level is the aspect of the *Nefesh* in the Liver. It too includes the three aforementioned levels of inner, intermediate and external: The liver is the aspect of the vessel for the gut emotions of *NeHi”Y*, which come into revelation from the aspect of the Heart. That is, the heartfelt emotions vest within the blood of the liver, to bring the arousal toward putting something into action, such as actually fleeing from danger,

[level], “The Impression of Life – *Keesta D’Chayoota*.” This refers to the aspect of the impression (*Reshimoo*) that remains of the aspect of the *Ruach* during sleep. This is the aspect of the intellect of *ChaBa”D* in their immature state (*Katnoot*), [as they are] in the *Nefesh*.¹²²⁴

or actually drawing oneself close to something desirable, as mentioned above. This is the meaning of *NeHi”Y* (*Netzach, Hod* and *Yesod*).

Netzach is the attribute of conquest, which is the great strength in this quality to bring a matter into actuality. This comes from the concealed intellect and emotions, since *Netzach* is a branch of *Chessed* which is a branch of *Chochmah* etc., as previously explained. Likewise, *Hod*, which shares the same grammatical root as *Hoda’ah* – Submission, is the aspect of sublimation that comes out in actuality. In other words, although the intellect and emotions become completely concealed, nevertheless, the action will be sublimated to the matter, coming forth literally exactly according to the dictates of the intellect. In other words, although the intellect is completely concealed relative to the action, nevertheless, the intellect radiates within the action in a way of, “a glimmer of a glimmer.” The *sefirah* of *Yesod* is the aspect of the connection to the actualization of the matter. (In contrast, *Da’at* is the intellectual connection to the subject matter and the concept.)

Now, generally speaking, these three attributes are called the “emotions of action” (or the gut emotions which compel one to act upon his heartfelt feelings), and they become merged within the vessel of the liver. In other words, this is the aspect of the natural response to the heartfelt emotions that dwell within the intermediate vessel of the heart, which is the left ventricle that receives from the light of *Binah*, as previously explained.

¹²²⁴ The innerness of the vessel of the Liver is what the *Zohar* calls, the “Impression of Life.” This is the impression which remains from the *Ruach* (that is, the left ventricle of the heart) during sleep. Within this impression there is also a radiance from the aspect of *ChaBa”D* of the soul, except that it is called *ChaBa”D D’Katnoot* – The Immature *ChaBa”D*. (This is evidenced from the fact that the letters of thought radiate during the time of sleep, and as known, the letters of thought are aroused by the *Chochmah* and *Binah* of the soul. This is the matter of dreams. Nevertheless, in the dreams, the letters are not in their correct order, because the proper ordering of the letters is a function of the revealed intellect that radiates within them. However, during sleep the intellect is generally withdrawn and only radiates in a diminished and “immature” manner. This is why dreams are generally

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 the limbs.¹²²⁵

confused. Nevertheless, there is still a tiny radiance of the intellect within the letters of the dreams, as can be discerned by the fact that dreams may be interpreted.)

Now, this phenomenon likewise exists during the waking state. That is, when one does an action, the radiance of the intellect and the emotions must withdraw, so that only an impression of the intellect remains revealed. (Furthermore, in the action, the impression of the intellect is not received directly from the brain. Rather, only a glimmer of the intellect that radiates within the emotions is transferred to the action. Thus, the intellect of the action (that is, *ChaBa”D* of *NeHi”Y*) only receives a glimmer of a glimmer of the intellect. (This is in accordance to the Talmudic dictum that, “At night, one will only dream about that what he thought in his **heart** during the day.” In other words, he will dream about things that his heart became aroused to during the day, (which is only **because** of that which he thought about in his brain.

From this it is understood that although the liver receives a glimmer of intellect from the brain, nonetheless, generally, it is only through the intermediary of the heart.) This explains the inner aspect of the Liver, which is the aspect of the sublimation (*Bitul*) of the gut emotions that lead to actions (*NeHi”Y*), that is, to that which is above the gut emotions, namely, the heartfelt emotions and the intellect.

¹²²⁵ The middle aspect of the vessel of the liver is the felt arousal in the action. In other words, this is the sense of feeling and vitality in the blood itself, within which the *Nefesh* vests. That is, he feels the arousal that spreads forth within his blood, in the heightening of his blood pressure or the quickening of his pulse. (We can clearly observe that when a person performs an act with great arousal of emotion, there is much greater vitality to his actions. In contrast, when he performs an act without much emotional arousal, there is diminished vitality to his actions.) This explains the intermediate aspect of the heart, which is the feeling (*Moorgash*) of actual vitality (that is, *ChaGa”T* of *NeHi”Y*). The external aspect of the vessel of the liver is the aspect of *NeHi”Y* of the liver (that is, *NeHi”Y* of *NeHi”Y*),

Now, the inner [aspects, may become] separated, as explained elsewhere at length.¹²²⁶ [This is to say] that during the time of exile

which is the actual spreading forth of the external life force and vitality throughout all of the limbs and organs.

¹²²⁶ In order to understand this statement and the rest of this paragraph, it is necessary to first understand the explanation of the various levels of the soul according to their states of arousal in the service of *HaShem*, which is *Hitbonenut* – Contemplation. This may be generally understood in accordance with the previous explanations of the various levels of the soul and their vestment within the various organs of the body.

There are three general vessels: The Brain, the Heart and the Liver. These are vessels for the general inner lights of the soul that vest within the vessels. The inner lights of the soul are called (in ascending order) *Nefesh*, *Ruach* and *Neshamah*. Now, the *Nefesh*, which vests in the Liver, also possesses three levels, that is, three inner lights. That is, in the general soul of the *Nefesh* there are also three levels of *Nefesh*, *Ruach*, *Neshamah*: The *Nefesh* of the *Nefesh* is the actual spreading forth of vitality throughout all the limbs and organs of the body and the spreading forth of the external vitality in the actual performance of the *Mitzvot*-commandments of *HaShem* (*Hitpashtoot*). The *Ruach* of the *Nefesh* is the feeling of vitality, that is, the blood pressure and pulse of the blood, in the performance of the *Mitzvot*-commandments (*Moorgash*). The *Neshamah* of the *Nefesh* is the “impression of life-*Keesta D’Chayoota*,” and the sublimation of the gut emotions of the Liver to the arousal of the Heart towards *HaShem* and His *Mitzvot*-commandments (*Bitul*). (The encompassing light of the *Chayah* of the Liver (*Nefesh*) is the aspect of the “breath of the chest” (*Hevel HaChazeh*) from which it directly receives the “impression” of the emotions of the Heart towards *HaShem*.)

Likewise, the *Ruach*, which vests within the Heart, also possesses three inner lights: The *Nefesh* of the *Ruach* is the, “breath of the chest” (*Hevel HaChazeh*), and the natural arousal of the emotions towards *HaShem* and his *Mitzvot*-commandments, which spreads forth into the level below it (*Hitpashtoot*), into the gut emotions that compel one to act upon this arousal, as mentioned above. The *Ruach* of the *Ruach* is the actual arousal of the heartfelt emotions of love and fear towards *HaShem*, which takes place in the left ventricle of the heart in a way of complete arousal and feeling (*Moorgash*). The *Neshamah* of the *Ruach* is the sublimation of the Heart to the Brain (*Bitul*), so that this arousal is only according to the dictates of the

intellect. (This level of *Neshamah* of *Ruach* receives from the aspect of the *Chayah* of the *Ruach*, which is the spreading forth of the intellect to the Heart (as explained in previous chapters).

Now, the *Neshamah* that vests in the Brain, likewise possesses three inner lights of *Nefesh*, *Ruach* and *Neshamah*. The *Nefesh* of the *Neshamah* is how the intellectual comprehension of Godliness spreads forth to arouse the emotions of the heart towards *HaShem*, or to be applied in actuality in action (*Hitpashtoot*). The *Ruach* of the *Neshamah* is the actual comprehension of the letters of the explanation of the Godly matter itself, in a tangible fashion (*Moorgash*). The *Neshamah* of the *Neshamah* is the inner aspect of the intellect, and its sublimation to the depth of the comprehension of the Godly matter (*Bitul*). (The *Chayah* is the intellectual sight of the mind's eye, as one perceives the essential ray of Godliness and the Truth of the Godly concept. This itself does not directly vest within the intellect, but only "hovers" over the intellect, in an encompassing manner.)

Now, it is possible that the inner aspect of the soul, such as the sublimation of the mind or the arousal of the heart etc., can become withdrawn and separated into their source. That is, they do not radiate within the vessels of the Brain, the Heart and the Liver. For example, as understood from all the above, there are different levels of arousal towards *HaShem* and His *Mitzvot*-commandments. The lowest level of radiance, which is the initial radiance of the soul into the body, as will be discussed momentarily in greater detail, is called a "sleep state" or "the state of the fetus" in its mother's womb. During sleep, the upper levels of the soul, such as the *Neshamah* and the *Ruach* are withdrawn. This is to say that the intellect and emotions do not radiate in a revealed way within the vessels of the brain, and the heart. That is, they only encompass and "hover" over the vessel of the body. Rather, all that remains revealed within the vessel of the body is an impression of life (*Kista D'Chayoota*) which is only an impression of the general life force of the soul. This is an impression that remains from the fleeting thoughts of the heart that one had during the day.

However, even here, because the intellect does not radiate within the vessels in a revealed manner, these thoughts are all jumbled and confused. This is the source of dreams. (In other words, the *Neshamah* of *Nefesh* which is the *ChaBa"D* of *NeHi"Y* is also not revealed, but rather, only the *Nefesh* of *Nefesh* or *NeHi"Y* of *NeHi"Y* is actually revealed. (This matter, which is known as the confusion of the letters, will be explained in great detail in later chapters.) During the dream state, because the intellect is withdrawn, the

nature of reality is concealed and all that remains is a confusion of the reality of the day.

Below in man, this is the level of the soul that is normally revealed, before he has done deep *Hitbonenut*-contemplation into the truth of reality, that is, *HaShem*. Because of this, his “reality” is only a confusion of True Reality, of which he may be altogether unaware. He does not perceive the true reality of *HaShem*’s Singular Existence, but, instead, is in a confused perception of reality. Such a person is compared to a child in its mother’s womb, who has not yet been born into the reality of the world. (The ramifications of this in the Upper Worlds will soon be discussed.) The next level of the soul, which may become revealed and drawn forth through *Hitbonenut* contemplation, is also the same level of *Nefesh*. However, when it is aroused through *Hitbonenut* – Contemplation, it is already comparable to be the beginnings of a waking state. That is, because the intellect is no longer entirely absent, and he does indeed contemplate matters of Godliness, to understand them, although the entire Truth of *HaShem*’s Singular Existence is still concealed and far removed from Him, nevertheless, he recognizes the absolute truth of the teachings of Chassidus and Kabbalah, and recognizes the lowliness of worldly matters, and is therefore motivated to action (*Nefesh*), to come close to *HaShem* through the performance of His *Mitzvot*-commandments. Nonetheless, he has not actually attained any revelation of Godliness yet, and this is still not even a level of actual heartfelt love and fear of *HaShem* (*Ruach*). Rather, this is the inspiration that leads him to act on his convictions, through desisting from evil and fulfilling the positive commandments. The gauge of how much of this level of the soul is revealed, is the strength of his commitment to *HaShem* and the fulfillment of His commandments, specifically in action. (See explanation of “Cold Thought” in part three of “The Knowledge of *HaShem*.”)

The next level of the soul, which becomes revealed through the toil of contemplation-*Hitbonenut* into Godly matters, is the level of the soul called *Ruach*, which is the heartfelt arousal of love and fear of *HaShem* and His *Mitzvot*-commandments. In the previous level of *Nefesh*, although he is motivated to act and fulfill the commandments, it is not like something that is directly relevant and personal to him. Rather, he only recognizes that this is the good and proper thing to do, and resolves with a full commitment to fulfill the commandments, in actuality. In this second level, however, the arousal is a heartfelt arousal, like a person’s arousal and investment upon hearing good news of a personal nature. For example, when a person hears good or bad news regarding his business, he is aroused towards action, in a way of personal interest, investment and involvement. Likewise, when one

contemplates matters of Godliness, this level of *Ruach* of his soul may become aroused. That is, his performance of the commandments and investment into matters of Godliness become a personal matter for him, and therefore, his heart actually becomes aroused to fulfill the commandments. This too, however, is only called love and fear that is related to action, and also is still not an actual revelation of *HaShem's* absolute Reality and Singularity. Rather, the difference between this level and the previous level is only that the arousal of the *Nefesh* is called a, “cold thought,” that is still not a personal matter, whereas the *Ruach* is called a, “good thought,” because the fulfillment of the commandments is now a personal matter for him.

The third level of arousal is the revelation of the *Neshamah* of the soul. Here, he comprehends the explanation of matters of Godliness (such as the upper unity or the lower unity) and his heart actually becomes aroused with actual love and fear of *HaShem*. (This is similar to the first level of *Simcha* – Joy as explained in chapter six.) However, this arousal is only from the external garments of the tangible explanations that he comprehends, and the ramifications of the, “therefore,” (*Tamtzit*) which comes out of these explanations. However, he does not grasp the essential Godliness and Truth of the depth of the concept (*Omek HaMoosag*). Nevertheless, the revelation of this level of the soul, through contemplation of Chassidus and Kabbalah and the comprehension thereof, results in an actual arousal of the heartfelt emotions of love and fear of *HaShem*. This is the level of the *Neshamah* of the Brain.

The next level of the soul which may become revealed through the toil of contemplation (*Hitbonenut*) is the *Chayah* of the soul, which is the lower of the two encompassing lights of the soul. This is the aspect of the sight of the mind's eye into the actual depth and Godliness of the Godly matter that he contemplates. That is, he sees the essential truth of the matter, and it immediately expands in his mind and heart into abundant explanations (even into different matters). This is not the case with the previous level, in which he does not see the depth of the concept (*Omek HaMoosag*) but only becomes aroused by the, “therefore,” (*Tamtzit*) of the explanation.

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essences. For example, “essence of mint” is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the, “Therefore,” which follows the thorough processing of the concept through *Hitbonenut*

contemplation. This “therefore” is very potent, and can arouse very strong heartfelt emotions towards *HaShem*. However, the true essence of mint is the actual source of the mint itself, that brings it into existence. This is similar to the *Omek Hamoosag* – the actual depth of the concept. The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the depth of the concept - *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will now be explained).

When one’s heart becomes excited through his *Hitbonenut*-contemplation and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the Godly matter that he was contemplating, becomes shortened during the actual emotional response. Just an impression of the contemplation remains, as it relates to the excitement and arousal of his emotions only. The length and breadth of the contemplation, recedes and becomes concealed from consciousness. He is only left with what is called a “*Tamtzit*” (The final essential conclusion), which is the “Therefore” that follows the contemplation. It is the recognition of the reality of the, “therefore,” that causes the excitement and arousal of his heart.

(This is also the explanation of the verse in Genesis, “Therefore a man shall leave his father and his mother etc.” We explained earlier that “father and mother” refer to the intellectual faculties of *Chochmah* and *Binah*. The word “man – *Ish*” refers to *Zeir Anpin*, that is, the emotions of the heart.) In contrast, when one’s excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect receding and becoming “shortened” during the arousal of the emotions, it actually expands, due to the arousal of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous level, but on the contrary, they actually strengthen the contemplation and are bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation. (As explained before, this is the aspect of the sublimation of one’s entire being to *HaShem*, and his complete self-investment in the depth of the Godly matter that he contemplates.) This then, is the difference between the revelation of the *Neshamah* of the soul and the level of the *Chayah*.

Now, the next level of the soul that may become revealed, is the level of the *Yechidah*. This is the revelation of the essential self of the soul, literally as it is bound up with *HaShem*, **before** the limitation of His light to vest within Creation. (This aspect is the third and greatest level of arousal

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*.”¹²²⁷ [It is

discussed in chapter six, and is explained at greater length in *Kuntres HaHitpaalut*, translated under the title, “Divine Inspiration,” and in part three of “The Knowledge of *HaShem*.”)

In any case, from all the above, it is understood that the inner levels of the soul may become separated, so that all that remains is just the lowest form of an “impression of lifeforce-*Kista D’Chayoota*” that vitalizes him during his “sleep” state. This state of sleep, in which the inner levels of the soul are concealed, shall now be discussed at greater length. Also, the analogue of everything that was said above in regard to a human being, on this physical plane, shall now be explained regarding how it is Above, in the realm of Godliness. (The stages of the “growth” of *Zeir Anpin* will be discussed later at greater length.)

¹²²⁷ Now, everything that was explained above regarding the lights (soul) and vessels (body) of human beings is only an allegory in order to understand the lights and vessels of the world of *Atzilut* - Emanation, above in the realm of Godliness. As explained before, in the world of *Atzilut* there are also three vessels: the “Brain,” the “Heart” and the “Liver,” that are the source of influence to the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. (These three created worlds correspond to the garments of Thought, Speech and Action, as will be explained later.) These three general vessels are called the “Body of the King” (*Goofa D’Malka*), which is the vessel for the Lights of *Zeir Anpin* of *Atzilut*. (However, the “Body of the King” is still entirely bound up with the Essential Self of *HaShem*, as explained before regarding - “He and His organs are one.”)

Now, in the vessels of *Zeir Anpin* of the world of *Atzilut* there are ten *sefirot*, which are the vessels for the ten *sefirot* of the Lights of *Zeir Anpin* of *Atzilut*. These are divided into three categories: There is the, “Brain,” which is the vessel that limits the light of *ChaBa”D*. There is the, “Heart,” which limits the Light of *ChaGa”T*, and there is the, “Liver,” which limits the Light of *NeHi”Y*. Now, each of these three categories also possesses three general aspects. There is the internal aspect of the vessels, which is the sublimation of the vessels to the light. This was previously compared to how the body is sublimated to the soul. Similarly, the inner aspect of the “Body” and vessels of *Zeir Anpin* of *Atzilut*, is the aspect of the essential sublimation of the vessels to the Godly Light that vests within them. This is

the inner aspect of the vessels and is the aspect of *Bitul* – Sublimation, mentioned previously. (We have already explained that even the most external level of the vessels of the world of *Atzilut*, is still intangible and totally bound with the Essential Self of *HaShem*.) The intermediate aspect of the “Body” and vessels of *Zeir Anpin* of *Atzilut*, is the aspect of how the light of *Zeir Anpin* actually merges within the vessels, and was compared above, to the general feeling of vitality within the body of a human being. This is the aspect of *Moorgash* – Feeling, as explained above. The externality of the general vessels of *Zeir Anpin* of *Atzilut*, is the aspect of how this vitality spreads forth (*Hitpashtoot*) to that which is “outside,” which are the created worlds of *Briyah*, *Yetzirah* and *Asiyah*. This is compared to the aspect of the spreading forth of a person’s intellect, into the garment of thought, or his emotions into the garment of speech, or his gut emotions into the garment of action. (The difference between vessels that are bound up with the Essential Self, and garments that are not, will be explained later.) This is the external aspect of the vessels of *Zeir Anpin* of *Atzilut*, which brings the worlds of *Briyah*, *Yetzirah* and *Asiyah* into actual existence.

Now, all of this is only in general, for, as understood from the analogy of man, each of these three categories also divides into three categories (and more etc.) Thus, we now understand the general matter of the general lights (soul) and vessels (body) of the world of *Atzilut*. However, each of these three categories also possesses three levels: inner, intermediate and external.

For example, the *Nefesh* of the world of *Atzilut* also possesses three levels of *Nefesh*, *Ruach* and *Neshamah* (and two encompassing lights of *Chayah* and *Yechidah*), as previously explained in the analogy of man below. That is, the *Neshamah* of the *Nefesh* of the vessel of the “Liver” of *Zeir Anpin* of *Atzilut* is the aspect of the “impression of life” (*Kista D’Chayoota*), which is the impression of Godliness that is passed over from the *Ruach* of *Atzilut*.

This then descends within the *Ruach* of the *Nefesh*, which is the feeling of vitality within the “blood,” that is, the seat of the life force (and was previously compared to the vitality of the pulse and blood pressure, when performing an action). This is like the feeling of vitality within the creation of the worlds. This is to say, that the worlds may be created with a great investment and revelation of life force from *HaShem*, or they can be created with a diminished life force and vitality, like a person who performs an action by rote, as previously explained.

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 Congregation of Israel¹²²⁸ is compared to a fetus. In other

The third level of *Nefesh* of *Nefesh* of *Atzilut* is the aspect of the actual spreading forth of the Godly life force and vitality in the actual creation. (The rest of the levels of the “soul” (Lights) and “body” (Vessels) of *Zeir Anpin* of *Atzilut* may be understood according to the analogy of man as well.)

Now, during exile-*Galut*, the soul (light) of the vessels of the world of *Atzilut* (which is called, the *Shechinah* – the Indwelling Presence of *HaShem*) that descends, creates, vitalizes and reveals Godliness within the created realms, in an inner manner, is in a diminished state of “sleep.” This is to say that because the light of the intellectual and emotional *sefirot* is withdrawn from the vessels, all that remains is an “impression” of the Light of *HaShem*. Moreover, this does not mean that the light of the intellectual *sefirot* radiates in a diminished capacity (as explained before), but rather, that because the light of the intellect is actually **withdrawn** from the vessels, the impression that remains in the “Liver” is in a state of confusion, like a confused dream, as explained above. This is to say that the Truth of Reality is completely concealed throughout all the created worlds and the awareness of *HaShem* is completely confused and not actually revealed.

However, this is just like when a person is asleep. Although he is not aware of reality, nonetheless, reality is still there, and he still receives vitality and life force from his soul, in a concealed way. In other words, there is only a diminished revelation of the light of his soul, in an inner manner, whereas the greater portions of his soul only radiate in an encompassing manner. Likewise, during the “sleep” state of the exile-*Galut*, the worlds still receive their vitality and existence from *HaShem*, but only in a very concealed manner, in which there is only a very diminished inner Light of *HaShem* within Creation. However, the worlds are still entirely sublimated to *HaShem*, and His Light still “hovers” over Creation in an encompassing manner, without actually being revealed within Creation. All this can change by returning the aspect of Intellect into the performance of the *Mitzvot*-commandments, through the toil of *Hitbonenut* – Contemplation (as has been explained, and as will be explained further in the explanation of the five kindnesses that draw forth the encompassing lights **into** the “body” of Creation.)

¹²²⁸ The “Congregation of Israel” (*Knesset Yisrael*) refers to the aspect of the General Godly Soul of the Jewish People, where all the Jewish souls

words, they are similar a fetus whose head is folded between its knees, “three inside of three.” [This is to say] that the Brains of *ChaBa”D* are concealed within *ChaGa”T*, and *ChaGa”T* is [concealed] within *NeHi”Y*, as stated elsewhere.)¹²²⁹

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 vessels, equaling two-hundred and forty-three, as previously mentioned.¹²³⁰ [Now],

converge as one, and is another name for the aspect of the Indwelling Presence of *HaShem* (*Shechinah*).

¹²²⁹ In other words, during the exile-*Galut* (which is called the Exile of the Indwelling Presence – *Galut HaShechinah*) there is only a glimmer of a glimmer of the revelation of the True Reality of *HaShem*. This is because of the withdrawal of the Light of the intellectual *sefirot* (as will be explained at length later, with the explanation of the “sleep of *Zeir Anpin* – *Durmita D’Zeir Anpin*”). This is to say that there only is a greatly diminished light of *ChaBa”D* that is concealed within *ChaGa”T*, which in turn, only radiates in a greatly diminished manner within *NeHi”Y*. This is similar to a, “fetus,” or a person sleeping (in the fetal position) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion, similar to a dream), of only *NeHi”Y* of *NeHi”Y* (that is, the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty-eight limbs mentioned above, except that they are very “tiny,” like the body of a newborn infant. The stages of development and growth of this, “infant,” will be discussed later in greater detail.)

¹²³⁰ In other words, the commandments are the aspect of the actual vessels and vehicles for Godly influence and light to radiate within Creation in a revealed and inner manner, as opposed to only in an encompassing manner. (That is, when the Jewish People fulfill *HaShem*’s Divine will, through the actual fulfillment of the positive commandments (in action), this draws forth actual vitality and Godliness within the three aspects of each of the vessels, which creates and vitalizes the created worlds. In contrast, were the Jewish People to cease fulfilling the Supernal will of *HaShem*, God forbid, all Godliness would be withdrawn from the worlds and they would cease to exist. (Rather, all the “vessels” of existence would revert back to their original source in the *Reshimu*.)

with the inclusion of the five kindnesses that bring about growth, they are two-hundred and forty-eight.¹²³¹

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, [that is] to only do the will of the King, for which there is an external vessel.¹²³² (Generally, these are called Intent – *Kavanah*, Blessing –

However, this is actually impossible, since an “impression of life” and Godliness remains within the Jewish people even while they are in exile, so that there will always be, at least some Jews, who will remain loyal to *HaShem* and adhere to His commandments, even if they only fulfill them by rote. Even though these commandments are fulfilled by rote, it nevertheless draws forth actual vitality and Godliness into the created worlds. This is because, ultimately, their reason and intention in doing them, is for the general purpose of fulfilling *HaShem’s* will.)

(It is noteworthy to point out that the word *Mitzvah* – Commandment shares the same grammatical root as the word *Tzavta* – To Bind. That is, when one performs a *Mitzvah*-commandment in action, he literally binds himself to the Essential Self of *HaShem*, Blessed is He. It is also worthy to note that the actual performance of the commandments (*Mitzvot*) in thought, speech and action, are only the external garments of the, “limbs of the King.” Nevertheless, the “limbs of the King” are vested within these garments. Thus, when one hugs the King, although he may only be hugging His external garments, still and all, he is hugging the King himself, literally, because, after all, the King is in them. The differences between Garments – *Levooshim* and Vessels – *Kelim* will be discussed later at greater length.)

¹²³¹ The Five Kindnesses (*Heh Chassadim*) is the aspect of the drawing forth of additional influence and light from the encompassing lights to the inner lights. This spawns’ “growth” in the Light, and therefore “growth” in the vessels, as will soon be explained.

¹²³² Generally, just as there are three general vessels of the Brain, the Heart and the Liver (or Sublimation (*Bitul*), feeling of vitality and lifeforce (*Moorgash*) and Spreading Forth of the lifeforce or power of actualization (*Hitpashtoot*)), so likewise, there are three general vessels in the performance of the *Mitzvot*-commandments. There is the inner intention and

Brachah, and Action – *Ma’aseh*, or Unification – *Yichud*, Blessing – *Brachah*, and Holiness – *Kedushah*, that are called [by the acronym]

sublimation to *HaShem* to fulfill the will of the King alone, which is the innerness of the vessel of the Brain of the commandments. This causes a general sublimation of all the worlds to *HaShem*. (This is similar to the general sublimation of the limbs of the body to the soul.) Then there is the love and fear (and the sublimation and drawing forth of the heart in the right ventricle) which is the intermediary vessel of the Heart of the commandments. This causes an awareness and feeling of Godliness and vitality to the worlds. (This is similar to the general feeling of vitality of the body.) Then there is the power to actualize and actually perform the will of the King in action, which is the externality of the vessel of the “Liver” of the commandments. This causes an actual issuance of the Light of the Unlimited One within the created worlds. (This is similar to the actual spreading forth of particular vitality in the blood, to each of the particular limbs and organs of the body, such as the power of sight, the power of hearing or the power of movement etc.)

Now, it is clearly understood that all three of these aspects are necessary for actual vitality to be brought forth. In other words, if one only has the inner intention of the commandments, which is the inner aspect of the vessels, then there is not yet any actual spreading forth of vitality. Likewise, even if one has the intention, plus the love and awe, nonetheless, there is still no actual spreading forth of vitality throughout the “body.” It is only when there is the external aspect of the vessel, which is the performance of the *Mitzvah*-commandment **in actuality**, that there is an actual issuance of life-force, since all three matters are present. (Now, all the above is only in general, and is only the aspect of the general *Nefesh* of the *Mitzvot* – Commandments. However, just as each of the aforementioned levels of man divide into three particular levels of *Nefesh*, *Ruach* and *Neshamah*, so too, the *Mitzvot* – Commandments also each possess these three aspects. Thus, when the performance of the *Mitzvot*-Commandments is done only with the aspect of the *Nefesh*, this brings about actual vitality to the world, but only in the same way as one who does something by rote (or worse, like the vitality of one who is asleep). However, when, through the toil of *Hitbonenut*-Contemplation, a person causes the higher levels of his soul to become revealed in an inner manner (as opposed to being concealed in an encompassing manner), and when this is invested in the actual performance of the *Mitzvot*-commandments, so too, there is a greater revelation of the True Reality of *HaShem* throughout all the worlds, and there is a greater influx of the Light of *HaShem*, the Unlimited One (*Ohr Ein Sof*), throughout all the worlds in an inner manner.)

YaBo”K. As explained elsewhere at length, these are [also represented by] the matter of the Flesh (*Basar*), Veins (*Geedin*) and Bones (*Atzamot*) of every limb.)¹²³³

Now, the Five Kindnesses that bring about growth (*Heh Chassadim HaMagdeelim*) are the aspect of the general drawing down and revelation of the Godly Light through [the fulfillment of] each [particular] commandment.¹²³⁴ This is by way of the

¹²³³ This is to say that the body of a human being, whether a fetus or whether a fully-grown adult, possesses two hundred and forty-eight limbs. Each limb includes three parts: flesh (*Basar*), veins (*Geedin*) and bones (*Atzamot*). (There is also the matter of skin (*Or*) which will be explained later.) This is true, whether he is in the fetal state (*Ibbur*), whether he is a child, or whether he is a completely grown adult. There is no difference in the number of limbs, because no additional limbs come about in the course of time of his growth from childhood to adulthood. This is because the source of the limbs themselves is in the *Reshimu*. Rather, there is only additional growth in the limbs themselves, so that a small limb becomes a big limb. However, the growth is proportional. In other words, the length and width of the limb is proportional to the influx of the light of that limb. (This is similar to what was mentioned previously regarding how the length and width of the explanations are according to the grasp of the depth of the concept.)

¹²³⁴ In *Etz Chaim (Shaar Pirke HaTzelem, Chapter 6)* it states that the five kindnesses (*Heh Chassadim*) is the aspect of the influence of the last *Heh* of the name *Sa”G* of *Binah*, which is the aspect of *Tvunah*. This matter, and the fact that it is these five-kindnesses that cause an additional revelation of light within the vessels, thus causing them to “grow,” may be understood according to what was stated earlier regarding the aspect of *Tvunah*. In chapter two we explained that there are two matters in *Binah*, there is *Binah* and there is *Tvunah*. It was explained there, that *Tvunah* is the spreading forth of the light of *Binah*, which comes about specifically through the grasp of the depth of the concept in one’s comprehension in a concrete manner. It was further explained, that it is specifically a person who grasps the depth of the concept, who has the ability to bring it down in a revealed manner to the recipient (that is, the inner lights of the body, the revealed intellect, the heartfelt emotions, or the gut emotions that compel one to act). Thus, it is the faculty of *Tvunah* that draws forth the “depth” of the encompassing light (*Ohr Makif*) in an inner manner (*Ohr Pnimi*), thus causing the growth of the

drawing down of the *Kav* – Line, which draws from the Source of all kindnesses, for “He¹²³⁵ water’s the tree,” similar to the statement, “You fill all the names” etc.¹²³⁶

(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

emotions, and bringing about the gut emotions, that lead to action (or an additional influence of the depth to the recipient) etc.

This grasp of the depth, comes about specifically through active *Hitbonenut*-contemplation, which brings about the inner sublimation and sight of the mind’s eye into the essential depth and Godliness of the Godly matter that one contemplates. This is to say that through *Hitbonenut*-contemplation and the automatic sublimation to *HaShem* that results from it, (the *Koach Ma”H*) one causes the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), Blessed is He, to be drawn down and vested within the inner light and revelation of the *Kav* – Line (that reaches all the way down to this world, as explained before). As explained previously, it is this aspect of the *Kav* - Line that is the source of all “kindnesses” and revelations throughout the entire chaining down of the world. (It is for this reason that it states, “*Talmud Torah K’Neged Koolam* – The study of Torah is equal to all [the other *Mitzvot*-commandments],” since it causes the Essence of the Light of the Unlimited One to be drawn down into all the worlds and “limbs” (that is, all the other commandments) in a revealed manner. This is specifically true of the inner aspects of Torah, such as *Kabbalah* and *Chassidus*, which are the aspects of the *Chayah* and *Yechidah* of the Torah.)

¹²³⁵ The word “He” refers to the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) that is vested in the *Kav* – Line, as explained at length in previous chapters, and as is evident from the text of the introduction to *Tikkunei Zohar* (page 17).

¹²³⁶ That is, just as the soul vitalizes and animates the body, so too, it is the radiance of the Essence of the Light of the Unlimited One within the *Kav* – Line, that pervades and vitalizes all of Creation. (As explained previously, the names are the vessels for the light.) To the degree that the Essence of the Light of the Unlimited One is drawn forth in an inner manner within the *Kav*, is the degree that the worlds become bound up with the very Essential Self of *HaShem* in a revealed and pervading manner (as opposed to only an encompassing manner). When this radiance is diminished and withdrawn, the names, that is, the vessels and all the worlds, remain “as a body without a soul,” or like a tree without water.

three vessels, requires the radiance of the Light of the Unlimited One within the *Kav*, which “fills all the names.”¹²³⁷ This is because there is an independent source for the existence of the Vessels (*Kelim*), as previously explained. However, if this is the case, then why is this statement made dependent upon something that [at first glance] is not the essence of the matter, which is the statement, “they will remain like a body without a soul.” However, since the essential matter of the vessels is that they correspond to the nine *sefirot* of the *Nefesh*, *Ruach* and *Neshamah*, and it is because of the increase of the light that there is growth in the vessels, in order for the light of the influence to be brought down, [therefore,] “If You would withdraw from them, they

¹²³⁷ This is to say that although the vessels have their source in the *Reshimu*, independent of the radiance of the Lights within them, nevertheless, without the radiance of the lights they would be like a “body without a soul.” However, the Rebbe asks, if the source of the vessels preceded and is higher than the source of the lights, what difference does it make if the revelation of Light in an inner manner, is lacking or not? In other words, why does the *Zohar* tell us that they would remain as a body “without a soul” if the source of the “body” is higher than that of the “soul”?

However, the explanation of the matter is that the **ultimate** purpose of the vessels is to draw down the Light of the Unlimited One, and specifically to reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, God forbid, then the body remains as an inanimate mass, and does not reveal the soul. Similarly above, if there would not be any radiance of the Light of the Unlimited One within the *Kav* in an inner manner, to pervade the vessels of the *Reshimu*, there would be no spreading forth of Godliness into the worlds and they would remain, as a “body without a soul.”

(Actually, they would withdraw back into their source within the *Reshimu*, and lose all existence. From this we see that all of created existence is dependent upon the radiance of the Light of the Unlimited One within Creation, that is drawn forth specifically through the two hundred and forty-eight positive *Mitzvot*-commandments (and specifically through *Hitbonenut*-contemplation into the Torah, which “is equal to them all”). The rest of the paragraph may now be clearly understood.

would remain as a body without a soul.” In other words, they could not spread forth, whatsoever. This will suffice for those of understanding.)

