





# 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

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## Chapter Thirty-One

Now, there is a great advantage of the aspect of the Vessels (*Kelim*), over and above the aspect of the Lights (*Orot*). This is because there is a greater aspect of inter-inclusion in the vessels than in the lights. This is the main aspect of *Tikkun* – Rectification. For, as known, the main aspect of *Tikkun* – Rectification comes about because of the abundance of vessels.<sup>1</sup>

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<sup>1</sup> See *Etz Chaim (Shaar HaTikkun) Shaar 10*, Chapter 5, and *Shaar 12*, Chapter 4. This was already explained in chapter twenty, in the explanation of the difference between the essential lights of *Tohu* (Chaos), and the abundant vessels of *Tikkun* (Rectification). In *Tohu* (Chaos) the lights are essential lights, which are called *Nekoodim* (points). This is to say that they do not extend outside of their essential state, but are bound up in a single vessel, a point. Because of this, the essential lights of the *sefirot* cannot inter-include with one another, and the one must “die” before the next can “reign.” In contrast, in *Tikkun* (Rectification), because the lights are limited lines of revelation, and there are abundant vessels of expression that extend outside of their essential state, it is possible for them to inter-include. This is to say that there is a subdivision, so that each *sefirah* inter-include all the other *sefirot* and can therefore merge or be tempered by the others. In this case, there are many possible manners of expression (that is, an abundance of vessels) and not just a single point of expression. (It was previously explained that this is called a *Partzuf* – Stature or Personage, as opposed to a *Nekudah* – Point etc.) The example given before regarded the difference between the essential qualities of fire and water, as opposed to the composite qualities of fire and water. The essential quality of fire is infinitely hot, and can therefore not mix or coexist with the essential quality of water, which is infinitely cold. However, in their expression as they are outside of their essential state, in which there is a subdivision and inter-inclusion of fire and water, it is possible for there to be an infinite gamut of varying temperatures of heat and cold, since none of them are essential, but rather, each includes something of the other to a certain measure. In other words, if something is not infinitely hot, no matter how hot it is, it is somewhat cold and if something is not infinitely cold, no matter how cold it is, it is somewhat hot. This is possible because of an abundance of vessels of expression, so that there is not one single essential mode of expression. This comes about specifically because of the

Moreover, it is specifically by means of the external aspect of the vessel, which is the aspect of *NeHi"Y*.

This is evidenced by the fact that we find that, in some circumstances, the light of *Chessed* – Kindness may radiate within a vessel of *Gevurah* – Judgment, or that a light of *Gevurah* – Judgment [may radiate] within a vessel of *Chessed* – Kindness.<sup>2</sup> If this is so, that the light may be exchanged to radiate within its opposite vessel, if this is because of [the light] itself, then why can it not become inter-included and bound with a **light** that is its opposite and opposes it?<sup>3</sup> For example, the light of the attribute of *Chessed* – Kindness will not tolerate the light of the attribute of Judgment (*Din*), whatsoever.

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subdivision and inter-inclusion of the *sefirot*, in that they are not in their essential states, in which they cannot tolerate one another (*Tohu* – Chaos).

<sup>2</sup> An example of these two cases was given previously. An example of a Light of Kindness (*Chessed*) within a vessel or vehicle of Judgment (*Gevurah*) is when a father, who loves his son, restrains and rebukes him so that he should not come to physical harm. In this example, the light of the father's love (*Chessed*) for his child is expressed through its opposite vessel, that of Judgment and discipline (*Gevurah*). An opposite example, in which the light of Judgment (*Gevurah*) is invested within a vessel or vehicle of kindness (*Chessed*), which is its opposite, is when one gives charity to his sworn enemy. Although the act itself (the vessel) is an act of kindness, in reality, it is the worst punishment that one could perpetrate against his enemy. This is to say that the shame and embarrassment in receiving beneficence from one's sworn enemy is a thousand times more shameful and embarrassing than receiving charity from anyone else, which is embarrassing to begin with etc. Similarly, the Torah states that *HaShem* rewards His enemies upfront, in this world, for their few good deeds, in order to destroy them later, in the world to come. (Deuteronomy 7:10)

<sup>3</sup> As explained before, in the essential lights of *Tohu* (Chaos) the essential light of one *sefirah* cannot tolerate or join with its opposite, and must "die" before the next one can "reign." Rather, inter-inclusion comes about specifically through of the aspect of limited vessels of expression, outside of the essence.

Rather, we must say, that this [inter-inclusion] is because of the aspect of the vessel (*Keli*), which has the ability to tolerate an opposite light that opposes it. This is because it is specifically in the vessels that the aspect and matter of the inter-inclusion of a thing with its opposite [is possible]. This is not the case [in regard to] the Lights (*Orot*).

Similarly, in man, the main aspect of rectification is from the angle of his body. As we clearly observe with our senses in regard to the nature of man's organs, that each organ contains an inter-inclusion of its fellow [organs],<sup>4</sup> to the point that it is possible to rectify a lacking [in one organ] through healing a different organ. For example, for a problem in the eye sight, healing may be applied to the power of the nerves in the foot, since they include within themselves [something of] the nerves of the eye.<sup>5</sup>

However, in the case of old age and the like, [in which] the light and vitality of the brain becomes weakened to the point that [one's] sight becomes weakened, one cannot heal [this] through strengthening the power and light of the vitality of the **emotions** of the heart, even though the heart and brain are inter-included with one another.

It is only through strengthening the **vessel** of the heart that the vessel of the brain may become strengthened, so that the power of the intellect will radiate to a greater degree and he will [thereby] have better vision.<sup>6</sup> This is because there is not as

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<sup>4</sup>See *Siddur, Shaar Nefilat Apayim* 91c. See also *Ma'amarei Admor HaEmita'ee, Kuntreisim*, page 407.

<sup>5</sup> It is this inter-inclusion of the organs of the physical body that is the foundational principle of the eastern healing method of acupuncture.

<sup>6</sup> In other words, the evidence that the inter-inclusion takes place specifically in the vessels and "organs," is from the fact that one cannot heal or strengthen his power of sight through contemplation or emotional exercises. Rather, he must correct the physical eye, either through laser

much of a connection and inter-inclusion between the light of the intellect and the light of the emotions, as there is between the vessel of the heart and the vessel of the brain. This is likewise the case in regard to the vessel of the eye, the vessel of the nose and the vessel of the ear, and the like. It is for this reason that it is specifically from the angle of the aspect of the Vessel (*Keli*) that it is possible for its opposite light to radiate within it.<sup>7</sup> This will suffice for those of understanding.

This may be further understood from our observation that the emotions of *Chessed* – Kindness and *Gevurah* – Judgment are opposites that literally oppose each other.<sup>8</sup> Nonetheless, when

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surgery or by creating an additional vessel (such as eyeglasses) which will re-adjust his vision, or bring about an improvement through the physical manipulation of organs other than the eye, such as acupuncture. It is only through the external healing of the vessels themselves that they may become proper receptacles for the light of the powers of the soul. That is, it is specifically through the application of healing to the external vessels and organs, such as the eye, that the spiritual light and power of the sight of the soul may be drawn down to, once again, radiate within the vessel. (This is because it is the vessel that needs the “fixing” and not the light of the soul, within which there is no blemish. The indication that there is no blemish in the light of the powers of the soul, but rather, only in the external vessel, is from the fact that a blind person may give birth to a perfectly sighted child, as previously explained.) We therefore see that the inter-inclusion is specifically a function of the vessels and “organs” rather than the essential lights.

<sup>7</sup> This is to say that because each vessel contains some element of all the other qualities within it, it is possible for it to be a vessel for its opposite. This is not the case in regard to the essential lights, being that they are essential qualities that do not possess anything of their opposite. (Refer back to the example of the essential qualities of fire and water, as opposed to the limited expressions of these qualities, wherein each quality must possess something of its opposite.)

<sup>8</sup> In other words, the essential light of the emotional quality of *Chessed* (Kindness) is literally the opposite of the essential light of the emotional quality of *Gevurah* (Might/Judgment).



these emotions come into a vessel,<sup>9</sup> such as actual thought, speech and action, it is possible for the light of *Chessed* – Kindness to radiate in a thought, speech and action that is its opposite.<sup>10</sup> [This is so] since it is possible to think, speak and do the opposite of that which is in his heart. Similarly, a person can become angry in his heart against someone whom he loves in his heart, or he may have mercy in his heart towards someone whom he despises etc. This is because the heart is prepared to become a receptacle for that which is its opposite, since there is a [greater] inter-inclusion of one thing and its opposite in the vessels, rather than the lights.

(The fact that in jubilation there is trembling and in wrath there is mercy, or the opposite, that in trembling there is jubilation and in mercy there is wrath, is all specifically due to the vessels.<sup>11</sup>)

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<sup>9</sup> This is to say that when these lights are expressed in a limited fashion outside of their essential state, it is then possible for the two opposites to become inter-included.

<sup>10</sup> Although, actually, this example of thought, speech and action is an example of *Levooshin* (Garments), nevertheless, it applies to the vessels as well. This is because just as one is capable of expressing the opposite of that which is in his heart or mind etc., so too, one is capable of becoming emotionally aroused in a manner that is the opposite of the true essential feeling of his heart or mind etc. For example, one is capable of becoming angered in his heart toward a person whom he loves with his heart etc. This is only possible because the heart is capable of being a vessel for both these qualities, because it inter-cludes both. The reason it includes both is because it is a limited vessel, and therefore is only capable of containing limited quantities and qualities. A **limited** quality and quantity of *Chessed* may indeed become inter-included and tempered through a **limited** quality and quantity of *Gevurah*. However, this is not so in regard to the essential lights, that are of an infinite and essential quality. Thus, the vessels, (just as the garments) are vehicles for limited expression, outside of the essence. It is because of this limitation, restriction and subdivision that unification and inter-inclusion is possible in the vessels.

<sup>11</sup> This is to say that when one experiences joy in the vessel of his heart, he does not experience the true essence of the quality of joy. Rather,

We similarly find this [matter] in the six days of creation. The first day is the aspect of the *Chessed* – Kindness of, “Let there be light,”<sup>12</sup> whereas the second day is the aspect of the *Gevurah* – Judgment of, “Let there be a firmament,”<sup>13</sup> as it states in *Zohar*,<sup>14</sup> “Each day has its function.”<sup>15</sup> Nevertheless, in each day there is specifically an inter-inclusion of the other days, as

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within this joy, there is a degree of wrath or the like, which tempers the joy. It is because of this that there are different degrees of joy (similar to the example of heat and cold given above). The same is true of the opposite, which is the quality of wrath. In wrath there is something of the quality of joy, and for this reason, there are different degrees of wrath. This is because these are not expressions of pure essential joy, nor of pure essential wrath, but are rather only composite qualities. If the essence of these qualities were to be revealed, a physical world of composites could not exist, and one quality would have to “die” before the next one could “reign,” as explained previously with the explanation of the kings of Tohu who died. (It is for this reason that the statement that, “*HaShem* created worlds and destroyed them,” does not apply to this physical world of composites at all, but rather, to the spiritual worlds of *Tohu* – Chaos, wherein the essential qualities were revealed as infinite, undiluted points. See *Torah Ohr* 51d of the Alter Rebbe, Rabbi Shneur Zalman of Liadi, and *Likkutei Torah, Parshat Kedoshim* of the Holy Rabbi Yitzchak Luria.)

<sup>12</sup> Genesis 1:3

<sup>13</sup> Genesis 1:6

<sup>14</sup> See *Zohar Vayigash* 205a, and *Emor* 94b.

<sup>15</sup> This is to say that each one of the seven days of the week corresponds to one of the seven lower *sefirot* of *Chessed*, *Gevurah*, *Tiferet*, *Netzach*, *Hod*, *Yesod* and *Malchut*. In each day of the week, one of these seven *sefirot* is the dominant quality of that particular day. Nevertheless, this world is a world of *Tikkun* – rectification and composites, where essential qualities are not revealed, but are rather only expressed in a composite form. All kindness in this physical world includes a measure of its opposite, which is judgment, and vice versa, etc. Therefore, as the Rebbe will state momentarily, each day of the week inter-includes the qualities of all the other days of the week as well, so that, although a particular quality is dominant, all the other qualities are present as well, with all their subdivisions and inter-inclusions. If this were not so, this physical world of composites could not exist.

known. This is because it is specifically when the light comes into the vessel that is called “day,”<sup>16</sup> that an inter-inclusion of one thing with its opposite [occurs]. This is because, when the matter comes to be influenced in actuality, it is impossible that kindness will not have the aspect of judgment inter-included in it, or that judgment [will not have] the aspect of kindness [inter-included in it].<sup>17</sup> This is not the case, however, when the light and influence [remains] without a vessel, as of yet.<sup>18</sup>

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<sup>16</sup> This is to say that a “day – *Yom*” constitutes the **bringing forth** of the influence into actuality, and is thus the vessel for the influence of that day. The reason for this is because a day is a limited measure of time. It therefore is capable of the inter-inclusion of many qualities. This is because, as the Rebbe will soon state, when the influence comes to be influenced in actuality, in a limited manner, within the vessels that restrain the light, it is impossible for one quality not to also possess something of all the other qualities. In contrast, as the essential light exists before being influenced as an actual “day,” it cannot inter-include with the other qualities and actually opposes them. Rather, when the light is in its essential state it cannot be called by the term “day,” for, as explained before, it is still in the aspect of a “point – *Nekudah*” that transcends time. This is because a point has no measure. It has no beginning, middle or end, and is therefore above the quality and definition of time. Thus, it is specifically when there is a limitation and measure of the vessel of expression, which is called a “day,” that there can be an inter-inclusion of all the qualities (*Tikkun*- Rectification), as opposed to the essential points of *Tohu* – Chaos, that transcend time and cannot be defined by the term “day.”

<sup>17</sup> When there is a limited expression of any quality, it is a certainty that there is an inter-inclusion of its opposite within that quality, as explained above. If this were not the case, then it would not be a limited expression of that quality, but rather, it would be an infinite revelation of the essence of that quality. However, when there is a limited expression of any quality, it is a certainty that it must be tempered and limited through inter-inclusion with its opposite quality.

<sup>18</sup> See previous footnotes and chapter twenty, in which the difference between the essential Lights of *Tohu* (Chaos), and the limited vessels of *Tikkun* (rectification) were explained at length.

An example of this is a *Halachic* legal ruling that is specifically for [the purpose of] practical application. Of necessity, there will be an inter-inclusion of kindness within the judgment or of judgment within the kindness.<sup>19</sup> However, this is not the case when the ruling is not [necessarily] for practical application. [From all the above] we find that the primary aspect of inter-inclusion is in the aspect of the externality of the vessels, that relate to action. This will suffice for those of understanding.<sup>20</sup>

However, at first glance there seems to be a contradiction to all this. This is because, in reality, the fact that the light is capable of radiating within its opposite vessel, is because of the

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<sup>19</sup> For example, when a person's heart is boiling with anger towards someone else, such as the anger of King Achashverosh towards the wicked Haman, to the point that he wanted him immediately killed, it is impossible that there was no inter-inclusion of a measure of the quality of love within his anger. This is evidenced by the fact that he was incapable of killing him immediately. Rather, it took some **time** ("day") for him to be killed. Were this the revelation of the **essential** quality of anger, not only would Haman have died on the spot, instantaneously, but, in actuality, the entire world would have immediately been destroyed, as mentioned before, that it is impossible for the essential qualities to be revealed within the world of *Tikkun* – rectification. Rather, when the light comes out, to be influenced in actuality, as a limited action, only then it is possible for there to be an inter-inclusion of one quality with the others. (This is evidenced by the fact that anger will dissipate and subside over time, as in the case of Achashverosh's anger towards Queen Vashti.)

<sup>20</sup> From all of the above we understand that inter-inclusion takes place specifically in the external aspect (*NeHi"Y*) of the vessels, which is the limited expression as it relates to action. (This is to say that it is in the limited action where there is the greatest limitation of expression, and therefore, the greatest inter-inclusion of opposites.) The Rebbe will now pose a challenge to this, and explain that the inter-inclusion is specifically in the internal aspect of the vessels (*ChaBa"D*), which constitutes the nullification (*Bitul*) of the vessels to the inner light, as previously explained. (Although this will appear to contradict all the above, it will be resolved in the third section of this chapter.)

sublimation of the vessel to the light. This comes about by means of the aspect of the inner name of *Ma”H*, which is the source of the aspect of the inter-inclusions in the lights, specifically, from the radiance of the *Kav* – Line.<sup>21</sup> It is specifically for this reason that the inter-inclusion is in the internality of the vessels,<sup>22</sup> rather than in their externality.<sup>23</sup>

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<sup>21</sup> As explained in chapter fifteen, the inner name of 45 – *Ma”H* (מ”ה) represents the aspect of the *Koach Mah* – “The power of what” (כח מ”ה) – which is the aspect of nullification (*Bitul*) to the Essential Self of *HaShem*, as in Moshe’s statement, “*V’Nachnu Mah* – What are we etc.” It is this nullification to the Essence that allows for inter-inclusion and unity. This is because in the essence of *HaShem*, the *sefirot* are an absolute unity and singularity. Therefore, it is because of the radiance of the Essential Light of *HaShem* (*Atzmoot Our Ein Sof*) within the *Kav*-Line, that there can be inter-inclusion and unification of opposite *sefirot* throughout Creation. This is to say that the inter-inclusion in the vessels is because of their nullification to the inner light that pervades them. This is similar to the fact that when one makes a movement, the external movement can only be according to his inner desire, the light of the essence of the soul that pervades this movement, to which it is nullified.

<sup>22</sup> Parenthesis of the Rebbe: (An example of this is the devotional intent in the performance of the *Mitzvot*-commandments, which includes two opposites. This is similar to the [matter of the] *Atzamat V’Geedin* – Bones and Tendons etc. This is not the case, [however], in the actual action.) [This statement may be understood as follows: The devotional intent of Moshe Rabbeinu when he fulfilled the *Mitzvah*-commandment of *Tefillin* (phylacteries) was with complete pureness and holiness. However, the devotional intent of anyone else, who is not on such a lofty level of holiness, may be a composite of good and evil, and not entirely pure etc. Nevertheless, in the actual external action of the *mitzvah* itself, the donning of *Tefillin* by Moshe, and the donning of *Tefillin* of even the simplest Jew, are literally equal. As explained in the previous chapter, the “bones – *Atzamat*,” “tendons – *Geedin*,” and “flesh – *Basar*” correspond to the devotional intent (*Kavanah*), the blessing (*Brachah*), and the action (*Ma’aseh*.)]

<sup>23</sup> This is to say that the inter-inclusions actually occur in the inner aspect of the vessels (*ChaBa”D*), which is the nullification (*Bitul*) of the vessels to the radiance of the limited inner pervading light of the limited desire and intellect etc., from which they receive. According to the composite of the limited ray of the inner pervading light of the desire etc.,

This is because, [as known,<sup>24</sup>] one angel cannot perform two opposite missions.<sup>25</sup> This is because all sending forth of influence comes about specifically from the externality of the vessels, which brings out the influence. This is similar to the

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will be the composite in the inner aspect of the vessels. It is only because of this nullification to the inner intention and desire, that the composite in the action is possible. Thus, the external action is **merely** according to this inner composite and determination. Therefore, the composite actually takes place in the inner aspect of the vessels, which receives the radiance of the inner pervading light. In contrast, in the external aspect of the vessels, which is the spreading forth of the action itself, there is no true composite. For example, when the aforementioned father disciplines his child, although there is a composite in his **inner intention** and desire, nevertheless, in the external action, the discipline is a discipline etc. External action cannot be two things at once. It can only be one thing. From this we clearly see that the composite takes place specifically in the inner aspect of the vessels, rather than in the external aspect of the vessels. This will now be explained further.

<sup>24</sup>See *Bereshit Rabba, Parsha 50:2*. It explains there that the reason that three angels were sent to Avraham (and to destroy Sodom etc.) was because each angel had a specific mission, and one angel cannot perform multiple missions etc.

<sup>25</sup> As will later be explained, the source of the angels is from the externality of the vessels (*NeHi"Y*) of the worlds. Thus, the entire function of the angels is that they are agents who bring forth the actual influence, in actuality. (This will be explained later at greater length.) However, it is known that one angel cannot perform two opposite tasks. Thus, the face of the lion (in Ezekiel's prophecy) is always to the right and the face of the ox is always to the left, the face of man is always to the front and the face of the eagle is always to the back. They cannot change their function or task. (This is similar to how the brain is always the vessel and vehicle for intellectual thought, the heart is always the vessel and vehicle for the heartfelt emotions and the liver is always the vessel and vehicle for the life force and "gut" emotions etc. The eye is always the vessel for the power of sight and the ear which is always the vessel for the power of hearing, the nose is always the vessel and vehicle for the power of smell and the mouth is always the vessel for the power of taste and speech etc. These external vessels **cannot** change their functions.)

external vessels of the “letters,” and the like.<sup>26</sup> It is for this reason that, “The face of the Lion is to the right etc,”<sup>27</sup> and they [are incapable of] changing their function, nor can they join together to exchange missions with each other. Because of this [the *Zohar* states,] “Each day has **its own** specific function.”<sup>28</sup>

However, the [explanation of the] matter is that because the inner aspect of the vessels receives from the aspect of the inner lights that become limited within the vessel, [therefore,] when there is an inter-inclusion in the lights, there is an automatic inter-inclusion in the internality of the vessels.<sup>29</sup> This is similar to

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<sup>26</sup> Each of the letters of the *Aleph-Beit* is a vehicle for a particular influence, and not any other influence. If one letter is exchanged for another letter, confusion will result. For example, each of the letters and words of this paragraph are arranged to convey a certain particular idea. If these letters would be re-arranged and scrambled, they would not convey the true and proper intention.

<sup>27</sup> Ezekiel 1:10

<sup>28</sup> This is to say that each day of the week has its own particular influence, separate from all other days.

<sup>29</sup> This can be understood as follows: In the first part of the chapter, when the Rebbe spoke of the difference between the Lights (*Orot*) and Vessels (*Kelim*), he was referring to the general difference between the essential limitless lights (of *Tohu*) and the limited vessels of expression (of *Tikkun*). That is, the essential lights do not vest within the vessels, but transcend and encompass the vessels. Moreover, there is no inter-inclusion in these essential lights, and the essential light of the quality of *Chessed* does not inter-include with that of *Gevurah* etc. However, all this refers to the encompassing **essential** lights. In the second part of the chapter the Rebbe spoke of the limited rays of the inner lights that do indeed vest within the innerness of the vessels. Because these inner lights are no longer unlimited and essential, but are only limited rays of revelation of the qualities, powers and essential desire of the soul, there can therefore be inter-inclusion in these lights (as previously explained). (Nevertheless, as explained before (in the explanation of the Lights), even the limited inner light of the soul that vests within the vessels is not at all separate from the essential encompassing light of a person’s desire, but is only a limited expression thereof, and is totally bound with his essence.) Therefore, when there is an inter-inclusion in the limited inner lights of the soul, there

the arousal and comprehension of [the angels] Michael and Gabriel etc.<sup>30</sup>

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will be an inter-inclusion in the inner aspect of the vessels (*ChaBa" D*) which is the inner sublimation of the vessels to the lights of the soul. In other words, (for example,) when a person has a limited desire for a particular thing in a particular way, there is certainly an inter-inclusion in this limited desire, for otherwise it could not be expressed in a limited fashion. Because there is an inter-inclusion in this desire, there will be an inter-inclusion in the actualization of the desire. It is understood that the inter-inclusion in the actualization will only be exactly according to the inter-inclusion in the light of the limited desire, because the vessels are sublimated to the light etc.

<sup>30</sup> This is to say that although in their functions and actions, the angels Michael (*Chessed*) and Gabriel (*Gevurah*) differ from each other, nonetheless, this is only externally. Internally, however, they do not contradict each other at all, because of their nullification to their common essence, which is the ray of the Godliness that they perceive and grasp. This is similar to the inner aspect of the vessels that are all equally sublimated to the essential light of the soul. It is because of this that they all function as a single composite organism, and one quality does not negate its opposite. Moreover, they all work in conjunction and in harmony, as one unified system to carry out the will of the soul. Regarding this matter of the inner aspect of the cooperation and composite unity of the vessels or angels it states, “**He** makes peace in His heights”-*Osseh Shalom BiMeromav*. This is to say that because the angels and vessels are nullified to the essential light of *HaShem*, from which they receive, there is therefore “peace” between them, and they are capable of compromise and co-existence, so that they work together as one unified system. (The reason this is possible is because in the **Essential Self of HaShem** these qualities **are not in conflict at all**. This is because, as explained in previous chapters, *HaShem* is absolutely singular. In the Essence of the Light of the Unlimited One, the *sefirot* are totally and absolutely one with His Singular Essential Self, 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 Essential Self. This is because they are **totally** one with the Singular Essence of *HaShem*. Because the secondary light and ray of the inner pervading light of the *Kav* contains a radiance of this **Essential** light, and is totally bound to *HaShem*’s Essence, it therefore possesses the ability to unify and inter-



[However,] the externality of the vessels [receive] from the aspect of, “The Potential Power to Limit-*Koach HaGvool*,” which is in an aspect of an encompassing [light].<sup>31</sup> There can therefore be two opposites as one within them, which is the aspect of the inter-inclusion of one thing with its opposite, specifically. This is similar to all miracles,<sup>32</sup> which specifically take place in the

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include the *sefirot*, thus creating composite modes of conducts (*Partzufim*). This is the meaning of, “You are He who unifies them, and binds them...” Therefore, because the angels and vessels are sublimated to this essential radiance of *HaShem*’s Essence within the *Kav*, they do not conflict and there is “peace” between them, so that they can bring forth and influence in a way of a composite. This was explained in previous chapters with the explanation of the inner name of *Ma”H*.)

<sup>31</sup> This is to say that the actual limitation itself (*Gvool B’Poel*) comes directly from the potential power to limit (*Koach HaGvool*) of the encompassing light. In other words, the fact that the eye is a vessel for the light of the power of sight, and the fact that the brain is a vessel for the light of the intellect and the heart for the emotions etc., comes directly from the dictates of the potential power to limit (of the *Reshimu*), that is, the source of the vessels that limit. (However, **what** he will think, and **what** he will feel or see or move etc., comes from the radiance of the inner pervading light of his desire.) Hence, the fact that there is an inter-inclusion in the externality of the vessels, in the actualization, is because that is how *HaShem* desires to set limits in His Essential Self. (In other words, the fact that the eye is a vessel for sight and the brain for intellect etc., is only because *HaShem*, in His Essential Self, determined that the eye should be a vessel that limits the light of sight and the brain should be a vessel for the intellectual powers etc.)

<sup>32</sup> In the first part of the chapter, the Rebbe gave an analogy for the inter-inclusion from the **natural** inter-inclusion in the vessels and organs of a human being. Here, however, he gives analogies of supernatural occurrences, such as miracles etc. The reason for this difference, is because there is a radical difference between a human being and the Creator. That is, the human being does not **create** his organs and vessels, and it therefore seems only natural to him that his brain should be a vessel for thought and that the eyes are a vessel for sight etc. However, in the analogue, of how it is above, in relation to *HaShem*, it is not this way. Rather, there is a radical difference between us and Him, in that He actually **creates** His vessels and “organs” (as in the previous explanation of

aspect of the externality of the vessels, which is the [performance of the miracle] in actuality. For example, every place in which a miracle is performed, is a place that withstands a thing and its opposite [simultaneously]. [This is to say that, at once, it includes] that which is above nature, within nature [itself]. An example of this is the transformation of the sea to dry land, and similarly, [the fact that] the place of the Holy Ark was not according to [natural] measurable dimensions,<sup>33</sup> as explained elsewhere.<sup>34</sup>

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the statement that “He and His Organs are one”). Therefore, in truth, from His perspective, to bring about a miraculous event, such as turning the sea to dry land etc., is no different than to bring it about that dry land acts as dry land. Both matters are equal for Him. This is because it is *HaShem* who tells the dry land to have the properties that dry land has, and if He desires that water should assume the same properties as dry land, therefore water acts as dry land, which is what happened with the splitting of the Red sea.

<sup>33</sup> If one were to measure the Holy Ark, in and of itself, it possessed the limited **measurement of 2½ cubits by 2½ cubits** etc. If he then measured the Holy of Holies, which was the room within which the Holy Ark was placed, it too had a limited **measurement of 10 cubits by 10 cubits etc.** However, when the Holy Ark was measured in relation to the Holy of Holies, it did not take up any space at all. This is to say that the distance of the wall of the Holy of Holies to one side of the Holy Ark was 5 cubits, and the distance of the opposite wall to the other side of the Holy Ark was also 5 cubits. This phenomenon took place when the distances between any walls of the Holy of Holies were measured in relation to the Holy Ark. In other words, although when measured against itself, the Holy Ark had limited, dimensions and measure, nevertheless, when measured against the Holy of Holies it took up no space and was as if it did not exist. It was there and not there simultaneously. (Similarly, the entire world is created in such a manner. This is to say that when the universe or anything in it, is measured against itself, it has a certain limited measure etc. However, when it is measured against the **True Reality** of *HaShem*’s absolute and infinite being, it is as if the world takes up no space and has no existence at all.)

<sup>34</sup> See Tractate *Yoma* 21b.

Likewise, it is [specifically] from there that the source of divisions comes, to separate each [thing] unto itself. This comes about due to of the aspect of the *Kav HaMidah* – The Line of Measurement in the Encompassing [Light], since it is the source of the vessels that limit.<sup>35</sup> For this reason the primary aspect of rectification is specifically the aspect of the abundance of subdivisions.<sup>36</sup> It is specifically because of the [subdivisions] that there can be an abundance of inter-inclusions of one thing with its opposite, as one.<sup>37</sup>

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<sup>35</sup> As explained previously, it is the power of the *Kav HaMidah* – The Measuring Line, that defines the borders, limitations and measurements of all that is brought into being. This is to say that it is *HaShem* Himself who defines and limits every entity and determines what it will limit and be a vessel and vehicle for etc. It is, specifically, these definitions and measurements that limit each thing, thus separating and distinguishing it from everything else.

<sup>36</sup> In other words, in the essential lights of *Tohu* (Chaos) that do not subdivide to include opposites, but are rather essential infinite qualities, there cannot be any inter-inclusion. It is specifically because of the subdivisions and limited expressions of the *sefirot*, that any inter-inclusion of one *sefirah* with its opposite can take place, as explained above at length. This is because, when there is a limitation of expression, each *sefirah* latently possesses something of its opposite. Therefore, there is an infinite gamut of possible limited expressions, according to the composition etc. It is this inter-inclusion of opposites that is the primary aspect of the world of *Tikkun* - Rectification, in which there are limited expressions (rather than essential expressions), and inter-inclusions of opposites. It is clear that the more subdivisions there are, the more possible inter-inclusions there can be.

<sup>37</sup> From all of the above it is understood that there are two aspects or types of inter-inclusions, which correspond to the two functions of the vessels, as mentioned above in chapter twenty-seven. The first is that there is a change of existence, from spiritual to physical. This is to say that physical sight grasps physicality, which is not the case with the spiritual light of the power of sight. This is similarly the case with the light of the spiritual power of sight that merges in the physicality of the vessel of the brain, to the point that it is called, “intellect.” Likewise, there is a change of existence from the spiritual power of movement as it vests within a physical movement. This is from the aspect of the inner aspect of the

This is likewise the primary aspect of the, “Man of Rectification” (*Adam D’Tikkun*), about whom it states,<sup>38</sup> “*Achor V’Kedem Tzartanee* – You have formed me back and front,” [which refers] specifically to formation (*Yetzirah*)<sup>39</sup> in a body of substance (*Goof Chomer*). *Kedem* – Front, refers to the aspect of the simple substance (*Chomer Pashoot*) that preceded the form (*Tzoorah*), which is the light. This is in the source of the vessels that preceded the light. *Achor* – Back, refers to the aspect of the vessel of substance that follows [the investment of] the Light

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vessel that is sublimated to the limited ray of the inner pervading light of the soul. For example, this is the matter of **what** he thinks, and **what** he will look at and see etc., where there is a merging of the spiritual power of the sight of the soul, with the vessel of the brain and of the eye etc., to produce “sight” and “intellect.” The second aspect is the matter of the limitation and measurement of the **substance** of the vessel itself. This is to say that it is limited and quantified to a certain measure. An example of this is how physical sight can only see so far. Or, more particularly, it is the fact that the eye is a vessel for the spiritual power of sight, at all, or the fact that the brain is a receptacle for the spiritual powers of the intellect, at all. This comes from the *Kav HaMidah* of the encompassing light, that defines the limits and measurements of all lights and vessels in actuality, specifically in the externality of the vessels. In this manner, the previous contradiction is resolved, in that there are two aspects to the vessels, internal and external, and two types of inter-inclusions that result thereby etc. The internal aspect of the vessel receives the radiance of the limited ray of the inner pervading light of the desire of the soul, to which it is sublimated. The external aspect of the vessel, that limits the light of the soul in actuality, receives from the potential power to limit of the encompassing light. (Therefore, when one has an ailment in his sight, it is not because of **what** he looks at, but rather, there is a blemish in the vessel of his eye. In other words, it is not a fit receptacle for the power of sight. Thus, through specifically fixing the **vessel** of the eye, the light of the power of sight automatically is drawn into it etc.)

<sup>38</sup> Psalms 139:5

<sup>39</sup> As explained previously, the aspect of the Form – *Tzoorah* refers to the investment of the inner light within the vessels etc.

and Form etc. This will suffice for those of understanding.<sup>40</sup> (This is in accordance with the explanation of this matter

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<sup>40</sup> In chapter twenty-nine, it was explained at length that the vessels have a source in the essence of the Emanator, **independent** of the Lights. They receive their limitations according to the essential *Heyulie* ability and desire to Limit, as it is in the essence of the light of the Unlimited One (*Atzmoot Ohr Ein Sof*). This is because, as explained above, a Being who is **truly** unlimited also has the ability to limit. Nevertheless, His ability to limit is also unlimited 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 as they relate to Him, blessed be He, they are **literally one and the same power**, as explained above. This explains why the 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 essence of the Emanator just as the light receives its existence directly from the Emanator. Nevertheless, the ultimate intention is the unity of these two, the lights and the vessels. As explained at the end of the previous chapter, although the vessels have their source in the *Reshimu*, independent of the radiance of the lights within them, nevertheless, without the radiance of the lights they would be like a "body without a soul." This is to say that the **ultimate** purpose of the vessels is to draw down the Light of the Unlimited One, blessed is He, and to specifically reveal it, in an inner manner. This is similar to the fact that the essential light of the soul is drawn forth specifically when it is vested within the vessels and organs of the body. However, when the light of the soul is withdrawn from the vessel of the body, God forbid, then the body remains as an inanimate mass, and does not reveal the soul. It is specifically when there are both the vessels and the lights within them, that there is a soul. (This may be

elsewhere at length, and should suffice for those of understanding.)

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the reason why the verse places, “*Achor – Back*” before “*Kedem – Front*,” in order to indicate that although the source of the vessels preceded the source of the light, nevertheless, the ultimate purpose of the vessels is to be receptacles for the light that will be invested in them. To further explain, this verse brings up the concept of, “The end action arose first in thought – *Sof Maaseh B’Machshavah Tchilah*.” This is to say that the end action that arose in thought first, is the primal source of the vessels, but is not the end action itself, but only the thought. This is the matter of “*Kedem - Front*.” However, the end action itself, is the actualization and fusion of the lights within the vessels, and is the matter of “*Achor – Back*.” The verse places “*Achor – Back*” first, to indicate that it is this investment of the lights within the vessels in a way of **actualizing** the primal thought, which is the ultimate goal of the world that arose first in *HaShem’s* thought.)

## Chapter Thirty-Two

We now must understand the aspect of “the Upper Man” of [the world of] *Atzilut*, who is “upon the throne etc.”<sup>41</sup> This is the aspect of *Zeir Anpin*<sup>42</sup> of *Atzilut* that receives from the aspect of *NeHi”Y* of *Chochmah* and *Binah*.<sup>43</sup> As known, this is the matter and aspect of the Emotions (*Midot*) of [the world of] *Atzilut*, which is the primary [source] and root of the influence for the “source of the source” of the vitality of the worlds.<sup>44</sup>

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<sup>41</sup> Ezekiel 1:26

<sup>42</sup> See *Etz Chaim (Shaar RaPa”Ch Nitzotzin) Shaar 18*, Chapter 5 in which it is explained that the aspect of *Zeir Anpin*, which is the six emotional *sefirot* (of *Atzilut*), corresponds to the letter *Vav* (ו) of *HaShem*’s name. It further explains that the aspect of the emotional *sefirot* of *Atzilut* is represented by the expansion of the name *HaShem*, known as the name of 45 (מ”ה). This is to say that when the four letter name *HaShem*-יהוה is expanded with the letter *Aleph*-א as follows: יהוה-א, it has a numerical value of 45, which is the numerical value of the word “Man – *Adam* (אדם). For this reason, *Zeir Anpin* is called “the Upper Man who is on the Throne.” (The “Throne” is a reference to the world of *Briyah* – Creation, which is called, “The World of the Throne – *Olam HaKiseh*” (See *Etz Chaim, Shaar 42*; Chapter 1). The world of *Briyah* – Creation will be discussed later.)

<sup>43</sup> It was explained before at length that the aspects of *Netzach*, *Hod* and *Yesod* are the aspect of the spreading forth of the influence. In chapter twenty-six it was explained that the birth of the emotions comes from the spreading forth (*NeHi”Y*) of the essence of *Chochmah* and *Binah* etc. This is to say that the heartfelt emotions (which are the aspect of *Zeir Anpin*) become aroused according to the influence they receive from the spreading forth of the intellectual faculties of *Chochmah* and *Binah*. (See *Etz Chaim (Shaar Drooshey HaNekudot) Shaar 8*, Chapter 2.)

<sup>44</sup>As will be explained later, the actual source of influence for the Created worlds of *Briyah*, *Yetzirah* and *Asiyah* comes from *Malchut* (Kingdom) of the world of *Atzilut*, which is compared to the faculty of speech. However, the source of the speech, that is, of the desire to speak, and of the voice and emotions that are revealed in the speech etc., comes from the aspect of the heartfelt emotions (as will be explained in later chapters). Therefore, these emotional *sefirot* (*Zeir Anpin*) of the world of

[Nonetheless,] it [itself] is still the end of the world of the Infinite, since “He and His life force and organs are one,”<sup>45</sup> as previously explained.<sup>46</sup> Therefore, even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of the *NeHi”Y* of [*Zeir Anpin*], it is still considered to be of the end of the world of the Infinite.<sup>47</sup>

Now, the explanation of these matters [may be understood in a manner] of “From my flesh I shall behold God,”<sup>48</sup> because “Man was made in the image of God,”<sup>49</sup> as stated,<sup>50</sup> “[Let us make man] in our form and in our likeness.”<sup>51</sup> Now, we observe

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*Atzilut* are the source of the source of influence for the created realms of *Briyah*, *Yetzirah* and *Asiyah*.

<sup>45</sup> See introduction to *Tikkunei Zohar* 3b.

<sup>46</sup> As explained in the preceding chapters regarding the statement of the *Zohar*, “He and His life force and His organs are one,” even the most external vessels of the world of *Atzilut* are still completely and totally one with the Essence of the Light of the Unlimited One. This will become clearer in this chapter’s explanations and the analogies of how it is in man below.

<sup>47</sup> The Rebbe will now explain how even the most external aspects of the heartfelt emotions of *Zeir Anpin* of *Atzilut* are still totally and completely bound up with the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) as it is before the first *Tzimtzum*-lessening of the light.

<sup>48</sup> Job 19:26

<sup>49</sup> Genesis 9:6

<sup>50</sup> Genesis 1:26

<sup>51</sup>Man was created as a microcosm of the entire Creation and is therefore called, “a little world.” This means that everything that is found in man has its counterpart in Creation and in the Torah (as known regarding the Chassidic explanation of the verse, “This is the Torah of Man”), and vice-versa. Therefore, through understanding one’s own self in a manner of particulars (this being the allegory), one may come to comprehend and perceive the analogue, that is, how things are in their spiritual Godly root above. (It is for this reason that the analogy of man has been used throughout this book and throughout Chassidus and Kabbalah. However, one must be very cautious to always contemplate and distinguish the vast difference between the analogy and the analogue.



in the soul of man, that its aspects of *Chayah* and *Yechidah* are the aspects of the encompassing [lights, relative] to the *Nefesh*, *Ruach* and *Neshamah*, and transcend the limitation of lights within vessels.<sup>52</sup> This is the aspect of the simple essential desire and pleasure which is in the aspect of the *Yechidah*, plus the aspect of the innerness and source of the intellect, that is called *Maskil*, and is the aspect of the encompassing [light] of the *Chayah*. They do not become limited within the vessels at all. It is only from *Chochmah* down [that the light] is drawn into a vessel. This is the aspect of the *Neshamah* that is within the brain, the *Ruach* within the heart etc.<sup>53</sup>

However, the light of the encompassing desire and pleasure nevertheless radiates from its concealment, from the inner aspect

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Otherwise, there is a danger that one may fall into the worst depths of confusion and false notions.)

<sup>52</sup> As explained (in chapters 27-31), the aspects of the *Nefesh*, *Ruach* and *Neshamah* of the soul are the inner, pervading lights of the soul that become limited within the vessels and organs of the body (the brain, the heart and the liver, which are the chief organs, including all the subsidiary organs). However, the aspect of the *Chayah*, which is the essential source of the intellect and is called, “The Potential Power to conceptualize – *Koach HaMaskeel*” and the *Yechidah*, which is the aspect of the essential pleasure and desire of the soul, do not vest or become limited within the vessels and organs of the body. Rather, these are the encompassing lights of the soul. However, this does not mean that their radiance and light does not permeate or reach the vessels and organs of the brain, heart and liver etc. Rather, it only means that there is no particular vessel that limits and defines them. (In contrast, *Chochmah* actually vests and becomes limited within the right hemisphere of the brain and *Binah* actually vests and becomes limited within the left hemisphere (the *Neshamah*). Likewise, the heartfelt emotions vest within and become limited within the heart (the *Ruach*) etc. This is not the case with the encompassing lights, that encompass all the vessels and “organs” equally.) This is because, as will be explained later in this chapter, even the simple essential desire of the essence of the soul radiates within even the most external aspects of the vessel of the heart.

<sup>53</sup> ...and the *Nefesh* in the Liver, as previously explained.

of the light of *Chochmah*, within the *Nefesh*, *Ruach* and *Neshamah*, which are within the three vessels of the Brain, the Heart [and the Liver]. This is the revelation of the desire, that comes into the revealed intellect and reasoning in the aspect of the brain of *Chochmah*, which is called the Light of *Abba* [*Chochmah*]. From there, it is drawn down and spreads forth in *Binah*, which is comprehension.<sup>54</sup> From the comprehension (*Binah*) of the brain, the emotional arousal in the heart is drawn down. This is to say that the thirty-two chambers of the brain, which are called the “thirty-two pathways of *Binah*,” open up to become the intellect of *Zeir Anpin*.<sup>55</sup>

This is because the Intellect (*Mochin*) divides into four, that is, *Chochmah*, *Binah*, *Chessed* and *Gevurah*. Each one of these [four] has eight chambers within it, which totals thirty-two.<sup>56</sup> It is for

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<sup>54</sup> As explained in previous chapters (primarily 25 and 26), the true source of the intellect is actually in the inner aspect of *Keter*, which is the pleasure of it (*Atik Yomin*). This is to say that the Light of *Chochmah*, which is the flash of insight, comes from the “Hidden Pleasure – *Taanug HaNe’elam*” that is brought about through the nullification (the *Koach Ma”H*) of *Chochmah* to its essential source. Hence, there is a radiance of the encompassing light of the pleasure and desire (the *Yechidah*) within the potential power to conceptualize – the *Koach HaMaskeel* (the *Chayah*). From the potential power to conceptualize – *Koach HaMaskeel*, the flashes of insight of *Chochmah* come into the vessel of the brain. The flash of insight then enters into the comprehension of *Binah*, wherein the insight is analyzed and comprehended in a way of a “something,” that is, through tangible explanations and reasoning. Then, from the externality (*NeHi”Y*) of *Chochmah* and *Binah*, it is drawn down to affect an arousal of the heartfelt emotions.

<sup>55</sup> See *Zohar (Idra Rabba) Naso* 128b, 129a & 136a.

<sup>56</sup> In *Zohar* and *Etz Chaim* it is explained that the four compartments and *Parshiyot* of the *Tefillin* of the head, correspond to the four brains of *Chochmah*, *Binah*, *Chessed*, and *Gevurah*. The primary aspects of the brains are the aspects of *Chochmah* and *Binah* (which are the *Parshiyot* of *Kadesh* and *V’Hayah Ki Y’Viyecha*. The *Parshiyot* of *Shma* and *V’Hayah Im Shamo’a* are the two brains of *Chessed* and *Gevurah* that divide in *Da’at*.) Actually, the brains are divided into the three primary aspects of

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*Chochmah, Binah and Da'at.* However, when there is a radiance of the depth of comprehension (*Omek HaMoosag*) then *Da'at* divides into the two aspects of *Chessed* and *Gevurah*.

This may be understood through an analogy in man below. We clearly observe that when a concept is actually influenced from an influencer to a recipient (such as in a teacher\student relationship) there are additional particulars and details that become apparent, which were not noticeable as this concept originally existed in the mind of the influencer. As the concept existed in the mind of the influencer, it was in short form, and was not yet divided into many parts and details.

Now, we find that some people are capable of giving over and explaining concepts to those below their own intellectual level, through the use of analogies and explanations, until the light of the concept is grasped by the recipient. However, there are others who are incapable of giving over and explaining the concepts, even though they themselves grasp them. This is to say that though he grasps the subject clearly in his own mind, nonetheless, he is incapable of bringing the concept down to a recipient who is on a lower intellectual level than himself. The reason for this is because this ability is dependant upon the *Omek HaMoosag*—The Depth of his own comprehension of the concept, as explained before. A person who has a great depth into the concept will be able to bring down the concept and break it down into smaller and smaller particulars, in a logical order, through the use of many analogies, which act as a “garment” within which the concept is vested etc. However, a person who has a shallow depth in his own understanding of the concept, only comprehends the matter as it is (that is, as it was explained to him or how he understood the subject, in and of itself etc.). Therefore, though he may understand it, nevertheless, because he only grasps the concept in short form, there are no divisions into particulars and details. He only grasps it in a general way and is therefore incapable of bringing it down to a recipient by bringing out all the particulars and details of the concept through a logical order of many explanations and analogies etc.

From the above it is clearly understood that the abundance of division into the many particulars and details of the concept being conveyed, comes about specifically because of the *Omek HaMoosag* – The depth of comprehension, which is the flash of insight and understanding that comes from the source and potential power to conceptualize (*Koach HaMaskeel*), from which all concepts arise. In other words, a person who has great

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depth into a concept will be capable of bringing it down, so that even a small child can comprehend it. In contrast, a person who does not have such great depth will not be capable of dividing the subject into many particulars and details or to invest it into many allegories, since he only grasps it in a general, abbreviated fashion.

From all the above, it is understood that it is specifically a person who has *Da'at* into the *Omek HaMoosag* (that is, an intellectual connection and feel for the essential depth and source of the concept, which itself is but a radiance from the power to conceptualize-*Koach HaMaskeel* of *Arich Anpin*) who has the power to divide the concept into its various particulars (*Chessed* and *Gevurah*).

However, at first *Chessed* and *Gevurah* are included without any division whatsoever. This is to say that there cannot yet be any revelation of the particulars from the general, abbreviated light which is grasped. In other words, at this point there is only a small radiance of the intellect of *Chochmah* and *Binah* without much depth. However, once a person grasps the depth of the concept and receives a radiance of the intangible essence that comes from the power to conceptualize itself (*Koach HaMaskeel*), then *Da'at* splits into its particulars, that is, *Chessed* and *Gevurah*, which are the intellectual leanings towards either *Chessed* – Kindness or *Gevurah* – Sternness (as will be explained). However, without the radiance of the depth into *Da'at*, it could not divide into the two brains of *Chessed* or *Gevurah*, but would rather include them together, similar to a person who grasps a concept, as it is, in a general, abbreviated fashion, without divisions or intellectual leanings into the particular details and specifics of the matter. However, when there is a radiance of the depth of the concept, then the brain of *Da'at* divides into *Chessed* and *Gevurah*, thus bringing about four brains; *Chochmah*, *Binah*, *Chessed* and *Gevurah*. These four further subdivide into thirty-two, as will be explained.

Now, these two aspects of *Chessed* and *Gevurah* of *Da'at* are not actual emotions. Rather, in truth they are intellectual brains. Furthermore, it must be pointed out that when *Da'at* is divided into the two aspects of *Chessed* and *Gevurah*, it itself is not included in the count. (In other words, there are only four brains, not five.) This is because the two brains of *Chessed* and *Gevurah* are *Da'at* itself. This is because *Da'at* is the aspect of the intermediary between *Chochmah*, *Binah*, *Chessed*, and *Gevurah*, since it includes all of them within itself. It is only before the

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division of *Da'at* into *Chessed* and *Gevurah* that it is counted as the third brain, that is, *Chochmah*, *Binah* and *Da'at*.

We must now understand how *Da'at* divides into the two brains of *Chessed* and *Gevurah*. Moreover, as known, the aspects of *Chessed* and *Gevurah* are usually referred to as emotional *sefirot* (*Midot*) rather than intellectual brains (*Mochin*). How is it that here they are brains?

However, the explanation of the matter is that the aspects of *Chessed* and *Gevurah* that branch out of *Da'at* constitute the two primary intellectual leanings, towards either *Chessed* – Kindness, or *Gevurah* – Sternness. This is similar to two opposing methodologies or opinions, such as the methodology of *Beit Shamai* as opposed to the methodology of *Beit Hillel*. Likewise, this is the case regarding every dispute between Torah Scholars, that is, that one rules stringently and prohibits, whereas the other rules leniently in regard to the very same case and permits. This is because the intellect of one Torah scholar leans towards *Chessed* – Kindness, while the intellect of the other leans towards *Gevurah* – Sternness. All this depends on the brain of *Da'at*, which is called “the Leaning *Da'at* – *Da'at Noteh*.” This is because *Da'at* has the power to cause the intellect and reasoning to lean either towards kindness and merit (*Chessed*), or towards its opposite, which is judgment and liability (*Gevurah*). Moreover, the measure and proportions of these intellectual leanings depends specifically on the brain of *Da'at* also. This is clearly observable in a judge who must “weigh” the merits or demerits in a matter of law. Sometimes his *Da'at* (his intellectual connection to the matter) will lean towards merit and he will find reason to acquit the defendant etc., whereas at other times his intellectual leaning will lean towards severity and he will find reason to find the defendant guilty. Similarly, there may be two Torah Scholars who both delve into the same matter, and the intellect of one will lean towards merit, whereas the intellect of the other will lean towards liability.

Furthermore, this matter may actually be found within a single individual. At times he will lean towards kindness, while at other times he will lean towards judgment. As mentioned before, an example of this is that before the flood the Torah states that *HaShem*, “saw that the evil of man was great” and decided to destroy them. However, after the flood, it states that *HaShem* saw, “that the heart of man is evil from his youth” and he pledged to never again destroy the world. From this we see that there can be two opposite leanings in the very same intellect and reasoning,

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according to the desire. We, therefore, find that the brain of *Da'at* is divided into the two intellectual brains of *Chessed* and *Gevurah*. Thus, when *Da'at* is divided into *Chessed* and *Gevurah* there are a total of four intellectual brains of *Chochmah*, *Binah*, *Chessed* and *Gevurah*.

Now, after the intellect is divided into four chambers, *Chochmah*, *Binah*, *Chessed* and *Gevurah* (corresponding to the four sections and *Parshiyot* of the *Tefillin* of the head), each chamber then further subdivides into eight subsequent chambers, corresponding to the eight letters of the two names *HaShem* (יהו"ה) and *Adon'ay* (אדני"), which are the aspects of *Chessed* and *Gevurah*. This is because, as known, the name *HaShem* represents *Chessed* and the name *Adon'ay* represents *Gevurah*. The reason for this division is because each of the above mentioned four brains also includes *Chessed* and *Gevurah* in general. Thus, there are the eight letters of these two names within each of the four brains mentioned above. Now, four times eight equals thirty-two. These are the thirty-two chambers of the brain or the thirty-two pathways that open and descend to become the intellect of *Zeir Anpin* (the actual heartfelt emotions).

This may be understood according to what was said above regarding the aspect of *Da'at* which causes the intellect to lean towards *Chessed-Kindness* etc. Included within *Chessed-Kindness* of *Da'at* is also the aspect of *Gevurah-Sternness*. This is because it is not an essential, absolute kindness, but is rather a composite. Therefore, although there is a leaning towards kindness, which is its dominant characteristic, nonetheless, there is also an element of sternness. This is called *Gevurah* of *Chessed-Sternness* of Kindness. Thus, we find that both names, *HaShem* (יהו"ה) and *Adon'ay* (אדני"), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Chessed*.

Likewise, included within *Gevurah* of *Da'at* is also the aspect of *Chessed*. This is because it too is not an essential quality of absolute sternness, but is rather a composite that leans towards Sternness. Therefore, because it is a composite, to a degree, the quality of Kindness exists there as well. This is called *Chessed* of *Gevurah-Kindness* of Sternness. Hence, we find that both names, *HaShem* (יהו"ה) and *Adon'ay* (אדני"), which are the aspects of *Chessed* and *Gevurah*, are present in the brain of *Gevurah*, as well. These are the aspects of the particular inter-inclusions of *Chessed* and *Gevurah* in each of the two general brains of *Chessed* and *Gevurah*.

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Likewise, it is understood that each of the two general brains of *Chochmah* and *Binah* also possess the two names of *HaShem* (יהו"ה) and *Ado"nay* (אדני"), except that it is more general. (The reason it is more general is because these are the first divisions of *Chessed* and *Gevurah*, whereas in the brains of *Chessed* and *Gevurah*, which themselves are already divided into two, the subdivisions and inter-inclusions of *Chessed* and *Gevurah* within them, are more particular.)

As known, the brain of *Chochmah* is an aspect of the kindnesses (*Chassadim*) of the right line, *Chochmah*, *Chessed*, *Netzach*. The brain of *Binah*, in contrast, is an aspect of the severities (*Gevurot*) of the left line of *Binah*, *Gevurah* and *Hod*. Furthermore, both *Chochmah* and *Binah* each include *Chessed* and *Gevurah*, as explained above at length. (That is, *Chessed* of *Chochmah* also includes *Gevurah*, and *Gevurah* of *Binah* also includes *Chessed*.) Therefore, the eight letters of the two names of *HaShem* (יהו"ה) and *Ado"nay* (אדני"), which represent *Chessed* and *Gevurah*, are found in both *Chochmah* and *Binah* as well. These emotions, *Chessed* and *Gevurah* of the intellect of *Chochmah* and *Binah* were explained above in chapter 26 at length. That is, when a person is unable to bring out a reasoning and comprehensible explanation for his position, but is, nonetheless, unwilling to accept the opposite position, because his intellect leans in this way, this is the aspect of *Chessed* and *Gevurah* of *Abba*, as it is before it radiates from the “nothing” into the “something” of *Binah*–Comprehension. An example of this is the Talmudic story in which, “Rav was silent” and could not bring out a logical reasoning to support his intellectual position. Similarly, it was explained that *Beit Shammai*, who generally ruled stringently, were spiritually rooted in *Gevurah* of *Chochmah*, whereas *Beit Hillel*, who generally ruled leniently, were spiritually rooted in *Chessed* of *Chochmah*. It was also explained in chapter 26 that *Chessed* and *Gevurah* of *Binah* are the leanings of the comprehension, with sound reasoning and explanation, either for merit or demerit (and receive from *Chessed* and *Gevurah* of *Chochmah*, as explained there). This is to say that they are the reasoning of the intellect, either toward kindness or sternness.

However, according to the above explanation, what is the difference between *Chessed* and *Gevurah* of *Binah* and the brains of *Chessed* and *Gevurah* that subdivide out of, “The Leaning *Da'at*”? The explanation is that *Da'at* is what mediates between the two intellectual reasons of *Chessed* and *Gevurah* of the comprehension of *Binah*, causing it to further lean towards either *Chessed* or *Gevurah*. This is similar to the

this reason that [the heart] is called *Lev* – Heart (לב), because its source is in the thirty-two pathways (ל"ב שבילין), that are the thirty-two chambers.<sup>57</sup>

It is through them that *Da'at*, which includes *Chessed* and *Gevurah*, causes the light of the intellect of *Chochmah* and *Binah* to lean [and] be aroused [either] towards *Chessed* or *Gevurah*, that is, towards merit or towards judgment. These are also called the emotions of the intellect, which are the seven lower [*sefirot*] of *Binah*, each of which includes seven. These are the fifty gates of

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aforementioned matter of the verses that state that *HaShem* “saw that the evil of man was great” etc. In other words, there were two opposite intellectual reasonings, which came out of the same matter, as previously explained. It is *Da'at* that causes them to lean, sometimes towards kindness and sometimes towards sternness.

From all of the above it is understood that there are four chambers in the brain, which are; *Chochmah*, *Binah*, *Chessed* and *Gevurah*. In each of these four brains there are the eight letters of the two names *HaShem* (יהוה) and *Ado'nay* (אדני), which are the particular leanings towards *Chessed* and *Gevurah*. Four times eight equals thirty-two. These are the thirty-two chambers or pathways of the brain that become revealed in the heart. (Now, when these thirty-two divisions are still completely concealed within *Chochmah*, they are called, “the thirty-two passageways of *Chochmah* – *Lamed Beit Netivot HaChochmah*.” When the thirty-two become more revealed in *Binah*, they are called, “the thirty-two pathways of *Binah* – *Lamed Beit Shveelin D'Binah*.” When they become fully revealed in *Da'at*, they are called “the thirty-two chambers of *Da'at* – *Lamed Beit Chadarei Da'at*.” When these then descend to be aroused as actual emotions in the heart, the heart is then called the *Lev* – לב, which has the same spelling and numerical value of 32.) See *Ateret Rosh* of Rabbi Dov Ber of Lubavitch, *Shaar Yom HaKipurim*, Chapters 5 & 6. Also see the *Siddur* of the Alter Rebbe, *Shaar Tefillin*.

<sup>57</sup> As mentioned before, the numerical value of the Hebrew word for heart – *Lev* (לב) is 32. This then, is the reason why the heart is called *Lev* – לב, because it is the 32 lights of the intellect that spread forth into the heart to cause an arousal of the heartfelt emotions. (See *Etz Chaim*, *Shaar* 31, Chapter 4.)



*Binah*. [However,] all this is one [related] matter,<sup>58</sup> except that the fifty gates of *Binah* still are within the comprehension of

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<sup>58</sup> There are two general explanations and calculations of the, “Fifty Gates of *Binah* – *Nun Shaarim D’Binah*.” It is explained in various places that the reason there are fifty gates in *Binah* is because the light of *Binah* spreads forth into the five emotional *sefirot* of *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod* of *Binah*. Since each of these emotional *Sefirot* consists of ten subdivisions, there are a total of fifty subdivisions.

The second explanation (which is the one given in this chapter) is that this refers to the seven emotional *sefirot* of *Binah*, each of which includes seven sub-emotions. This creates a total of 49 gates. (The point and depth of the comprehension (*Omek HaMoosag*) of *Binah* is called the fiftieth gate (which includes and surpasses all the other forty-nine gates, and is therefore counted separately.) The difference between these two explanations will soon be explained.) These are called, “The emotions of the intellect and comprehension” themselves. For example, this is similar to the arousal of the quality of love, as it still is included within the essence of the comprehension. This is to say that upon a person’s comprehension of a matter with a well reasoned explanation etc., his mind itself immediately becomes aroused.

This is called a “gate,” similar to a gate that is opened to the outside, through which one may exit or enter. Likewise, the arousal of the emotions of love and awe (or fear) of the intellect itself, is called the “Gates of *Binah*,” which either allows the emotions of the heart to come up and expand the intellect within the mind, or for the emotions of the mind to descend down to the heart and arouse the emotions, as explained elsewhere at length. Now, the difference between the two ways of enumerating the fifty gates of *Binah* (*Nun Shaarim*) may be understood as follows:

The first explanation is that the five emotional *sefirot* of *Binah* (that is, *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod*) each include ten *sefirot*, thus totaling fifty “gates.” The reason for this is that the main essence of the emotions is specifically the five *sefirot* of *Chessed*, *Gevurah*, *Tiferet*, *Netzach* and *Hod*. This accords with the statement of *Zohar* (*Tikkunim* 6b) that, “*Binah* only spreads forth until *Hod*,” which is called *Hod* of *Imma*. *Binah* does not spread forth further than this. The reason is because the aspect of *Yesod* of *Binah* is not an actual defined emotion, but is only the aspect of the revelation and influence of the emotions that are above it,

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from the brain to the heart. This is in accordance with what was previously explained (and what will be explained at length later) that the aspect of *Yesod* is only the spreading forth of the influence of the five emotional *sefirot* that precede it. (In truth, however, the statement, “*Binah* only spreads forth until *Hod*,” mainly refers to the fact that *Binah* spreads forth only until the aspect of *Hod* of *Zeir Anpin* (the heartfelt emotions). It is for this reason that *Yesod* of *Zeir Anpin* is called, “An orphan from his mother (*Binah*) but not from his father (*Chochmah*),” as will be explained later at great length. Nevertheless, this statement of the *Zohar* also applies to the matter of the 50 gates of *Binah* as well.)

Now, each of these five emotional *sefirot* (*Midot*) of *Binah* includes ten, which therefore equals fifty. That is, there are ten gates of *Chessed*, ten of *Gevurah*, ten of *Tiferet*, ten of *Netzach* and ten of *Hod*. In this case, the three intellectual *sefirot* (not just the seven emotional *sefirot*) are included in each of these five emotions of *Binah*. The reason for this, and also the reason there is not yet any influence from *Yesod*, is because the fifty gates of *Binah* as they are at this point, are still totally included and bound up with the essential depth and point of the comprehension. This is to say that this way of enumerating the fifty gates, refers to the emotions of *Binah* as they are when there is an inner unification of *Chochmah* and *Binah*, as the person is grasping and perceiving the depth of the comprehension (*Omek HaMoosag*). On this level all fifty gates are counted (because, as mentioned previously, the fiftieth gate refers to the *Omek HaMoosag* – The depth of the comprehension), and each of the five emotional *sefirot* includes the three intellectual *sefirot* as well. Moreover, because his mind is totally occupied and involved in the intellectual sight and perception of the essential depth of the concept, there is not yet any spreading forth of these intellectual emotions. Rather, they are still totally included within the sublimation and perception of the depth. This is the more inner aspect of the fifty “gates” and emotions of *Binah*, as they are included (and still concealed) within the depth of the comprehension of the three upper *sefirot* of the intellect (*ChaBa”D*).

However, this is not the case regarding the second way of enumerating the fifty “gates” of *Binah*. That is, there are seven emotional *sefirot* of *Binah*, each of which include seven, thus totaling forty-nine. On this level, *Yesod* and *Malchut*, which are the aspects of the spreading forth of the emotions of the intellect of *Binah*, indeed, are counted. Moreover, the three intellectual *sefirot* (that is, the fiftieth “gate”) are separate and apart, and therefore removed from the equation. In other words, on this

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level the inner aspects of *Chochmah* and *Binah* are separate and the person is no longer having a flash of insight into the depth of the concept etc. Because of this, the emotional *sefirot* of *Binah* are no longer receiving the influence of the flash of insight of the depth of the comprehension from *Keter*, *Chochmah* and *Binah*. Therefore, the *sefirot* of *Yesod* and *Malchut* are now counted, because, the influence which was previously received from the intellectual *sefirot*, now spreads forth and is drawn down to bring about an **actual** arousal of the emotions, or to bring the explanations of the concept out to a recipient or to apply it in action etc. This was not the case, in the inner level of the fifty gates, while his mind was totally and completely sublimated to the essential depth of the concept and was occupied in receiving influence from *Chochmah*.

Thus, these two aspects of the fifty gates of *Binah* refer to the emotions of the intellect and comprehension as they are on two different levels. The first is how they are as they go up to receive from the depth of the intellect, and the second is how they are when they separate from the depth of the comprehension and essence of the intellect.

Now that we have understood the difference between these two enumerations of the fifty gates and how they are not in contradiction to each other, it must, nevertheless, be understood that these emotions are not yet actual heartfelt emotions at all, but are still the “emotions of **intellect and comprehension.**” This is to say that these are intellectual emotions that are born of comprehension. An example of this is the aspect of *Hod* of *Binah*. The word *Hod* means acknowledgement. This is the aspect of the acknowledgement that comes about solely due to intellect, specifically through comprehension and reasoning. For example, this could be the acknowledgement of creation ex nihilo (that is, the creation of something from nothing) which comes about through deep contemplation and reasoning (*Hitbonenut*), even though he does not perceive this with his physical eyes. In other words, through one’s comprehension he will acknowledge and admit to the fact that it is the light of *HaShem*, blessed is He, that creates and vitalizes all entities etc., similar to how it is specifically the soul that is the life force and vitality of the body. This matter is clear in his mind’s eye even though he cannot see it with his physical eyes.

For example, when two people are debating and one person grasps the truth of his opponent’s reasoning, he will have to admit intellectually and acknowledge the truth of the other person’s position. If he did not

*Binah*, such as the “Kindnesses that are concealed within *Yesod* of

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recognize the truth of the other position, he would not, at all, admit to the truth of it. This is called *Hod* of *Binah*, which is the intellectual acknowledgment and admission that comes from the comprehension and reasoning. (*Hod* of *Chochmah*, in contrast, is acknowledgment and admission higher than reasoning. For example, this is like the acknowledgment and admission to a miracle that occurs right before his very eyes. Even though he cannot at all comprehend it and it is beyond his understanding, he nevertheless is forced to admit to its truth etc.) Now, *Hod* of *Hod* of *Binah* is the acknowledgment of the acknowledgment. This is to say that he acknowledges the fact that he must acknowledge. An example of this is an unlearned person who admits that he must acknowledge and submit to the rulings of the Torah Scholar. Another example is a person who admits that he must acknowledge the prescriptions given to him by a medical doctor etc. Now, this is not yet an actual emotion or even an intellectual emotion that spreads forth into action etc. As of yet, it is entirely an intellectual emotion and has not yet come forth into revelation in the heart or into action etc. Rather, it is specifically through the thirty-two pathways of *Da'at* that these emotions of *Binah* are brought forth to be revealed in the heart etc. (This is because, as previously explained, it is possible for two opposite logical constructs to come out of the same matter, and it is specifically the aspect of *Da'at* that causes the mind to lean, sometimes towards kindness and sometimes towards judgment.

The fifty gates of *Binah* may be viewed as all the possible intellectual conclusions (*Tamtzit*) and leanings that may be reached through contemplation and comprehension, whereas the thirty-two pathways or chambers of (*Chessed* and *Gevurah* of) *Da'at* are what cause the **actual** leaning towards one thing or another etc.) Thus, as these emotions still exist in the fifty gates of *Binah*, they are entirely intellectual (such as all the various logical arguments and position of the *Talmud*). In contrast, as they spread forth into *Da'at* to become the intellect of the heartfelt emotions, there is already an emotional decision and leaning towards one way or the other (such as the actual legal rulings of the *Shulchan Aruch*). Thus, it is specifically the thirty-two pathways that cause the intellect to lean and therefore descend, giving rise to actual heartfelt emotions. It is specifically for this reason that it is called the *Lev*-לב. (See *Pardes Rimonim* from Rabbi Moshe Cordovero (the Ramak), *Shaar* 13, and *Perush HaMilot* from Rabbi DovBer of Lubavitch, p. 99a, and *Imrei Binah* from Rabbi DovBer of Lubavitch, *Shaar HaTefilin* p120c and on.)

*Imma*.”<sup>59</sup> In other words, this is the aspect of the arousal of love as it still is within intellect and comprehension. It is [thus] considered to be “concealed” and “hidden” within comprehension. Afterwards, it comes out into revelation as an actual arousal of the attribute of love within the heart, which is called *Zeir Anpin*. In this fashion, the aforementioned thirty-two pathways come out in a revealed way in the heart from the concealed arousal of the brain, and it is for this reason that it is called “*Lev* – Heart.” This is in accordance with what is stated in *Etz Chaim*,<sup>60</sup> that the reason it is called “*Lev*” is because the thirty-two lights of *Abba* and *Imma* gather there. These are the thirty-two pathways. (These are the thirty-two [times that it states,] “*VaYomer Elohim* – and God said,” which [refers to] *Binah*, as it receives from *Abba*<sup>61</sup>) as explained elsewhere at length.

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<sup>59</sup> See *Likkutei Torah, Bamidbar* 6d.

<sup>60</sup> See *Etz Chaim*, Shaar 31 (*Shaar Partzufei Zu”N*), Chapter 4. See also *Ma’amarei Admor Ha’Emtzaee, Dvarim*, Volume 3, page 994. This matter has already been explained in previous footnotes.

<sup>61</sup> It was explained before that the first word of the Torah, “*Bereshit* – In the Beginning (בראשית),” is translated into Aramaic as “*B’Chochmeta* – With Wisdom” which is the aspect of *Abba* (*Chochmah*). Later in the book, it will be explained that the name *Elohim* relates to the aspect of *Imma* (*Binah*). Thus, the thirty-two times that it states “*VaYomer Elohim* – And God said,” refers to the unification of *Abba* (*Chochmah*) and *Imma* (*Binah*), which is called “The creation of something out of nothing,” as previously explained at length (See chapter 25 and other places throughout). These are called the “*Lamed-Beit Netivot Chochmah* – The Thirty Two Passageways of *Chochmah*,” that become revealed in the “*Lamed-Beit Shvilin D’Binah* – The Thirty Two Pathways of *Binah*,” which open up to the “*Lamed-Beit Chadarei Da’at* – The Thirty Two Chambers of *Da’at*,” that descend to become the intellect of the heartfelt emotions of the heart – *Lev* כ"ל (which has a numerical value of thirty-two). This was explained in previous footnotes at length. (See *Ma’amarei Admor Ha’Emtzaee, Vayikra*, Vol. 2, Page 625, and *Dvarim*, Vol. 2, Page 651.)

Now, certainly, in order for there to be an arousal of an emotion in the heart, from the concealed arousal of that emotion as it exists in the intellect and comprehension of *Binah*, there must first be an aspect of a *Tzimtzum*, concealment and gathering, which is called a withdrawal.<sup>62</sup> (This is analogous to a seed decaying so that there can be a transformation from one [state of] being to a different [state of] being, as known.<sup>63</sup>) This [*Tzimtzum*-lessening] is the aspect of the “Narrowness of the Neck – *Meitzar HaGaron*” of *Binah*, in which the arousal of the intellect becomes concealed, and is drawn down as an arousal in the heart through a transformation of [its state of] being. (This is similar to the aspect of the “Airy Membrane – *Krooma D’Avirah*” that conceals and separates between the upper power which transcends intellect, [and the intellect], so that it may be revealed as the light of the intellect through a transformation of

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<sup>62</sup> This means that in order for there to be a change from intellect to emotions, there must be a qualitative lessening, that is, a *Tzimtzum*. This is to say that there must be a restraint and cessation of the intellect to bring about the possibility of heartfelt emotions, which are of lesser quality. Otherwise, if the intellect was to radiate without cessation, nothing lower than the intellect, such as the heartfelt emotions, could be revealed. This *Tzimtzum*-lessening is analogous to the “Narrowness of the Neck – *Meitzar HaGaron*” that exists between the brain and the heart. Similarly, above, there is a *Tzimtzum* (A narrowing or constraint) between the intellectual *sefirot* of *Chochmah* and *Binah* of the world of *Atzilut* and the emotional *sefirot* of *Zeir Anpin* of *Atzilut*. (Moreover, just as in the first *Tzimtzum*, an impression remained, within which the entire Light of the Unlimited One was included, so too, an impression remains from this *Tzimtzum*, within which the entire light of the intellect is “impressed” so to speak. The arousal of the heartfelt emotions comes from this **impression** of the intellect that is passed on to the heart.)

<sup>63</sup> In other words, when a seed is planted in the ground, before it can grow into an actual tree, the seed must first decay. In other words, there must first be a “decay” and “withdrawal” of its original state of being, to facilitate its transformation into a new state of being. (See *Tanya* 113a, and *Ma’amarei Admor HaEmtza’ee, Vayikra* Vol.2, Page 598.)

[its state of] being.<sup>64</sup> It is also similar to the “Diaphragm – *Chatzer HaKaved*” which divides and separates between the respiratory system and the digestive system in order to bring about a transformation of [the state of] being, as explained elsewhere at length.<sup>65</sup>)

Nevertheless, the emotions of the heart are patterned after the emotions of the intellect, literally. They are literally according to how they were aroused in the brain, without any deviation whatsoever, even the, “thorn of the letter *Yod*,”<sup>66</sup> as known.<sup>67</sup> The only exception is that in the heart they come about

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<sup>64</sup> As explained at the end of Chapter Twenty-One, there is a separation between the inner aspect of *Keter* of *Keter* and *Chochmah* of *Keter*, about which the Torah hints, “And the curtain shall be for you as a separation between the holy and the holy of holies.” It was explained there, that this is the aspect of the “*Krooma D’Aveera* – The Airy Membrane” that exists between the “*Gulgulta* – The Skull” (referring to *Keter*) and the “*Mocha* – The Brain” (referring to *Chochmah*). This is because it is necessary for there to be a *Tzimtzum*-lessening and separation between the upper level and the lower level, so that the lower level, which is qualitatively lower, may have existence and be revealed, as explained there. The same principle is true here, in our case, in regard to the *Tzimtzum* of the “*Meitzar HaGaron* – The Narrowness of the Neck” that separates and creates a *Tzimtzum* between the intellect and the heartfelt emotions, thus making it possible for heartfelt emotions to come into being. (See *Zohar (Idra Rabba) Naso* 128b, and footnotes 45 and 46 of Chapter 21.)

<sup>65</sup> Just as there is a separation and *Tzimtzum* between the aspects of the Brain and the Heart, there must, likewise, also be a *Tzimtzum* between the aspects of the Heart and the Liver. This *Tzimtzum* is called the “*Chatzer HaKaved* – The Diaphragm” (literally, “The Courtyard of the Liver”), which separates between the heart and the liver. This brings about a transformation from heartfelt emotions to gut emotions and actions etc.

<sup>66</sup> This expression means, “even the tiniest amount.” An equivalent English idiom would be, “Even to a hair’s breadth.”

<sup>67</sup> In other words, the arousal of the heartfelt emotions is, **literally**, exactly according to the arousal of the intellect. If he is boiling with anger in his heart, it is a certainty that in his brain, he was boiling with the same anger etc. Because of this, when a person becomes angry in his heart, we

through a transformation of their [state of] being, according to the limitation and restraint of *Netzach* and *Hod* of *Binah*, which constitute the sending forth of the influence of the light of the essential comprehension, for the sole purpose of arousing the emotions, as known.<sup>68</sup>

Now, included in the emotions of the heart are the three levels of *ChaBa"D*, *ChaGa"T* and *NeHi"Y*.<sup>69</sup> These are the "*Mooskal* – The Intellect [of the Emotions]," the "*Moorgash* – The Felt [arousal of the emotions]" and the "*Mootba* – The Natural [Response of the Emotions]," which were mentioned previously.<sup>70</sup> Each of these consists of three vessels; inner, middle, and external, as explained previously at length.<sup>71</sup>

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try to distract his attention and cause him to think about something else etc., so that the anger in his heart will subside. This is because the arousal of the heart is exactly according to the arousal of the brain. There is absolutely no divergence. The same is true of all the other heartfelt emotions, such as love and fear. They are patterned exactly according to the arousal of the emotions of the intellect.

<sup>68</sup> In other words, certainly there is a great difference between the intellect and the emotions of the heart, in that the emotions of the heart are of a much lesser quality. This is because the heart only receives a radiance of the intellect in a very limited fashion, through a *Tzimtzum*-lessening, as explained above. Moreover, the heart does not receive the actual **essence** of the intellect itself, but only its light as it spreads forth (*NeHi"Y*) to arouse the emotions, as explained in chapter twenty-six. Nevertheless, the composition of the heartfelt emotions will be exactly according to their composition in the intellect, with no change whatsoever, as explained above.

<sup>69</sup> These are the nine *sefirot* of *Zeir Anpin* (the heartfelt emotions) that each include nine *sefirot*, totaling eight-one, as explained in chapter thirty at length.

<sup>70</sup> These are the three levels of the innerness, intermediate and externality of the vessel of the heart. The innerness is the aspect of *ChaBa"D* of the vessel of the heart, which is the aspect of the sublimation (*Bitul*) of the heart to the brain from which it receives. The intermediate is the aspect of *ChaGa"T*, which is the actual arousal of the heartfelt emotions themselves, in a felt manner (*Moorgash*). That is, it is still the spiritual feeling of love or repulsion etc. of the heart. The externality is the



However, even the aspect of the externality of the vessels of *NeHi"Y* of the heart, which is the aspect of the arousal of the kindness and love of the heart as it comes to be [expressed] as influence to the outside, which is called *NeHi"Y* of the chest [as it is expressed] within the Thought, Speech and Action, which comes [about] through the externality of the vessel of the heart, which is the aspect of the “*Mootba* – The Natural [response of the emotions]” of the breath of the chest of *Zeir Anpin* of [the world of] *Atzilut*, about which it states,<sup>72</sup> “He and His organs are one,” is [nonetheless] all still in an aspect of Limitlessness (*Ein Sof*).

By way of analogy, this is similar to man below. When the essential desire, which is in an aspect of the encompassing [light] of the aforementioned *Yechidah* [of the soul], radiates and comes into revelation in the brains of *Chochmah* and *Binah*, to the point that it descends and constricts within the “smallness” of the brains of *Netzach* and *Hod* of *Chessed*, as it is felt in the heart, which is the breath of the chest, we find that even there, the [essential] desire radiates. This is because, as we observe, the desire is felt even in the breath of the heart. This is called, “*Re'oota D'Leeba* – The Desire of the Heart,”<sup>73</sup> which is the fact that his heart lusts in a **felt** way for something good, and loathes

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aspect of *NeHi"Y*, which is the spreading forth of these emotions (*Hitpashtoot*), as previously explained. This is similar to the natural responses of the emotions, such as hyperventilation or rapid heartbeat etc. as explained at length in chapter thirty. These three aspects are called the “*Mooskal* – The Intellect of the Emotions,” the “*Moorgash* – The Felt Arousal of the Emotions” and the “*Mootba* – The Natural Response of the Emotions.” (Also see the explanations of the *Ravad* and the *Ramban* on *Sefer Yetzirah*, Chapter 1, *Mishna* 5.)

<sup>71</sup>  $9 \times 9 = 81 \times 3 = 243 + 5$  (kindnesses) = 248 “organs” of *Zeir Anpin*.

<sup>72</sup> See Introduction to *Tikkunei Zohar* 3b.

<sup>73</sup> See *Zohar VaYera* 100a.

that which is bad and despised, through the absence of desire [for it] in the heart. This being the case, [we find that] there is an instantaneous unification and bond between the [original] source of the essential desire, to the [external] breath of the heart, as if they are literally one entity.<sup>74</sup>

Through this analogy we may understand the Upper Man, which is the aspect of *Zeir Anpin*. Regarding the heart of *Zeir Anpin* it states,<sup>75</sup> “And He said unto His heart,” causing it to lean toward Kindness. Likewise, [a different verse states,<sup>76</sup>] “And He saddened His heart,” [causing it to lean] toward Judgment, and the like. We find that within the aspect of the externality of the vessel of *Netzach* and *Hod* of this heart, there is a radiance of the aspect of the simple essential desire of the Essence of the Light of the Unlimited One that preceded the first *Tzimtzum*. ([This aspect] was mentioned previously in chapter ten, in regard to the aspects of *Yachid* and *Echad* etc., through the analogy of the essential desire for kindness [as it exists] within the essence of the [human] soul etc.) This being the case, even up to the aspect of the externality of the heart of *Zeir Anpin*, it still is completely

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<sup>74</sup> Although there are a multitude of particular levels and intermediate aspects between the essential *Yechidah* of the soul and the externality of the heartfelt emotions, nonetheless, even the most external aspect of the heartfelt emotions is literally one with the essence of the soul, and is not at all separate from it. Moreover, the essential light of the soul radiates all the way to even the most external aspect of the heartfelt emotions, as if all the intermediate levels were transparent. The reaction, such as rapid heartbeat, is instantaneous, and to the person experiencing it, it cannot be distinguished as something separate and apart from himself. This is, likewise, the relationship between *Zeir Anpin* of the world of *Atzilut* (Emanation) and the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*). In other words, even the most external aspect of *NeHi"Y* of *Zeir Anpin* is still totally bound up with the Singularity of the Essence of the Light of the Unlimited One that preceded the *Tzimtzum*, as if they are literally one entity.

<sup>75</sup> Genesis 8:21

<sup>76</sup> Genesis 6:6

considered to be the end of the World of the Infinite (*Olam HaEin Sof*). This is because, “He and His organs are one” just as in man, whose heart is one with his essential desire. This will suffice for those of understanding.<sup>77</sup>

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<sup>77</sup> In the beginning of the chapter the Rebbe stated that, “Even up to the aspect of the vessels of *Zeir Anpin*, in the aspect of the externality of *NeHi”Y* which is within it, is still considered to be of the end of the world of the Infinite.” It is clearly understood from all of above (and all the preceding chapters) that there is a total and complete unity between even the most external aspects of *Zeir Anpin* of *Atzilut* and the Essential Self of *HaShem*, blessed is He. It is not at all separate from Him, but rather, is literally one with Him, just as a person’s heartfelt emotions are literally one with the essential emotions of the essence of his soul. In the continuing chapters, the Rebbe will continue to explain *HaShem*’s unity through the entire chaining down of the worlds (*Seder Hishtalshelut*).



## Chapter Thirty-Three

From all of the above<sup>78</sup> we understand the matter of a single *Hitbonenut*-contemplation of the many particulars that come together as one general [overarching principle] that includes them all. This is similar to [the matter of] “Whatever *HaShem*-יהו"ה desires He has done in the heavens and the earth etc.”<sup>79</sup> The root of this “desire of *HaShem*-יהו"ה” is rooted in the first source (that is called *Yachid* – Singular etc). This is the aspect of the essential *Heyulie* desire for kindness in the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) which is [an] absolutely simple [singularity]. This [desire for kindness] is similar to the essentially good and kind nature embedded in the essential self of the soul (as explained above in chapter ten). Once it arose in HaShem’s-יהו"ה will and desire to bestow goodness in a particular way from this general *heyulie* light,<sup>80</sup> [this desire] descended with a great chaining down. [Nonetheless], all [this was] still within Himself [and was still] in the aspect of limitlessness (*Ein Sof*), until this desire reached the aspects of *Netzach* and *Hod* of the externality of the vessel of the “Heart.”

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<sup>78</sup> This refers to **all** the preceding chapters (at least from ten through thirty-two). To clearly comprehend this chapter to its depth, the reader must be proficient in all those chapters. This is because here the Rebbe explains the entire chaining down and unification (*Yichud*) from the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) until the externality of the emotions of *Zeir Anpin* of *Atzilut*, in short form. At this point in the book, it is expected that the reader is proficient in all these concepts and their terms. For example, if the term “*Yachid*” is mentioned, it should immediately conjure in one’s mind the entire explanation of what this means, or if the terms, “*Atik Yomin* or *Arich Anpin*” are mentioned, he should clearly know and understand both the analogies and the analogue of what these matters are. However, if the previous chapters are not clearly understood, it is highly recommended to go back and review them thoroughly, until one has a good grasp of them.

<sup>79</sup> Psalms 135:6

<sup>80</sup> This refers to the aspect of *Echad* – One, which was explained above at length in chapters ten and eleven.

In other words, [it reached] the external emotions (*Midot*) of *Malchut* of the Unlimited One (*Ein Sof*), even though, as it is there, [in *Malchut* of *Ein Sof*] it completely transcends the aspect of limitations of lights within vessels. Rather, it all is literally in an aspect of limitlessness (*Ein Sof*), as, “He estimated it within **Himself**.”<sup>81</sup>

Afterwards, there was a *Tzimtzum* [withdrawal] and it descended by means of the aspect of the Line (*Kav*) within the ten *sefirot* of Circles (*Igullim*) etc., until the aspect of *Keter* of *Adam Kadmon*.<sup>82</sup> [Now, *Keter* of *Adam Kadmon*] is the source of the concealed desire (*Ratzon HaNe’elam*) that becomes revealed as the, “desire for the desire,” within *Keter* of *Atik Yomin* etc.<sup>83</sup> [This desire then continued to descend] until the aspects of the desire and pleasure within *Abba* and *Imma*, and became limited within the [revealed] desire, intellect, and comprehension, which are the three upper *sefirot* of *Chochmah* and *Binah* etc.<sup>84</sup> [It then continued to descend] until the aspect of the seven lower *sefirot* of *Binah*. [Then it continued] until the aspect of the “immature brains – *Katnoot HaMochin*” of *NeHi”Y* of *Abba* and *Imma* [as they vest] within *Zeir Anpin*, as explained before. From there it underwent further restraint (*Tzimtzum*) on the three levels of *ChaBa”D* and *ChaGa”T* of *Zeir Anpin* etc., until the aspect of the externality of the vessels of *Netzach* and *Hod* [of *Zeir Anpin*], which is the aspect of the “Breath of the Chest.” There, [the descent of] the light of the simple desire, which was included in

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<sup>81</sup> See *Mikdash Melech* on *Zohar* 16a. This is the aspect of *Kadmon* – Primordial (or Preceding) which was explained at length in chapters ten and eleven.

<sup>82</sup> See chapters sixteen, seventeen and eighteen.

<sup>83</sup> See chapters nineteen through twenty-four.

<sup>84</sup> See chapters twenty-five and twenty-six. (Also see chapters one through six.)

the concealed Essence of the *Heyulie* desire for kindness, concludes.<sup>85</sup>

Moreover, this entire chaining down (*Hishtalsbelut*), from the [essential] desire that arose hidden in the Essential Self (*He'elem HaAtzmoot*), until it came to be felt in the breath of the heart, happens and is drawn down **instantaneously**, since “He and His life force and organs are one.”<sup>86</sup> This means that, “He” literally refers to the aspect of the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), whereas “His life force” refers to [both] the concealed and revealed aspects of the ten *sefirot*, [that are] “like a flame [that is bound to the coal] etc.”<sup>87</sup> [This continues] until the aspect of the ten *sefirot* of *Zeir Anpin*. “And His organs,” refers to the aspect of the vessels of *Zeir Anpin*. “Are one” means that all this is still in an aspect of limitlessness (*Ein Sof*).

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<sup>85</sup> Actually, this desire for kindness does not conclude on this level, which is the externality of the emotions of “the heart” of *Zeir Anpin* of *Atzilut*, but really continues all the way to this physical world, where it comes into actual fruition. However, because at this point we have only explained the chaining down from the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) to the externality of *NeHi”Y* of *Zeir Anpin*, this is where the chaining down, thus far, ends for us.

<sup>86</sup> This is in accordance with what was explained in the previous chapter, that it is specifically because of the radiance of the essential self of the soul within the heart, that a person becomes aroused either with love and attraction or fear and repulsion in his heart (which is called “*Re’oota D’Leeba* – The Desire of the Heart”). This is to say that there is an instantaneous unification and bond between the essential self of one’s soul and the external arousal of the emotions of his heart, as if they are literally one. Likewise above, although there are a multitude of levels between the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) and the externality of the “heart” of *Zeir Anpin* (just as there are a multitude of levels between the essential self of a person’s soul and his heart), nevertheless, they are so totally bound up and one with each other, that they, literally, are a single entity.

<sup>87</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. This was also explained previously at length in chapter nineteen.

This is because, although the aspect of the vessels that limit the external emotions of the heart of *Zeir Anpin* are [in the aspect of] ultimate “minuteness” compared to the exaltedness of the essential emotions of the aspect of *Malbut* of *Ein Sof*, they are, nevertheless, considered to be the aspect of the end of the beginning, as scripture states, “He calls out the generations from the beginning etc.”<sup>88</sup> Their final conclusion is the aspect of the “immature” [or “tiny”] emotions of *Zeir Anpin*.

Because of this, *Zeir Anpin* is called, “The Small Face,”<sup>89</sup> [since] it is similar to the small face of a small child compared to the “Large Face”<sup>90</sup> of, “an elder who has acquired wisdom.”<sup>91</sup> The one is completely intellectually immature, whereas the other is completely mature. Nonetheless, they are equally in the category of man, except that one is considered to be an immature person, whereas the other, is considered to be a mature person. However, the form of how they are, is the same. This is because the emotions of a child are also according to intellect and concealed desire etc., except that it becomes [revealed] with total immaturity. [However] in a mature adult, his emotions are mature, according to the breadth of his intellect and his very lofty and exalted desire.<sup>92</sup>

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<sup>88</sup> Isaiah 41:4

<sup>89</sup> The literal translation of “*Zeir Anpin*” is “The Small Face.”

<sup>90</sup> See Tractate *Chagigah* 13b.

<sup>91</sup> See Tractate *Kiddushin* 32b.

<sup>92</sup> It must be pointed out, that though this analogy speaks of two separate people or entities, an adult and a child, of course, this is not the case in relation to *HaShem*, who is the analogue. In the analogue only one Being exists. Actually, this may also be understood as the great qualitative difference between when a single individual is in a state of “mature” intellectual thought, as opposed to when the very same individual becomes emotional, in which case, he is in a state of immaturity, similar to a child who acts only according to the arousal of his heartfelt emotions. In this example, we find that there may be times that the very same person may be “mature” and in a superior state of thought and intellect, while there may



This is likewise the comparison between the immature emotions of *Zeir Anpin*, which are the emotions that are limited according to the immature intellect of *Netzach* and *Hod*, compared to the aspect of *Arich Anpin*, which is called the “Large Face.” [This is to say that *Arich Anpin* represents] the [mature] countenance and brains of, “an elder who has acquired wisdom,” from the source of the concealed wisdom [itself], which is higher than the, “[Airy] Membrane (*Krooma D’Avira*).” This is the aspect of the hidden intellect (*Sechel HaNe’elam*) that is in the concealed desire (*Ratzon HaNe’elam*), which is the root of the emanated etc.<sup>93</sup>

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be other times, when the very same individual may be in a “state of immaturity,” in which he is animated solely by his heartfelt emotions. Nonetheless, throughout, he is the very same individual, regardless of what state he is in. Moreover, even the “immature” state of heartfelt emotions follows the exact pattern of that which preceded it, in the emotions of the intellect, all the way to the emotions of the essential self of his soul.

<sup>93</sup> In other words, just as there is no comparison between the state of the emotions as they exist during their arousal in the heart, compared to the state of the emotions as they exist in the essential power to conceptualize itself (*Koach HaMaskeel*), so too, there is a vast qualitative difference between the emotions of *Zeir Anpin* of *Atzilut* compared to the emotions of *Arich Anpin*, which is the desire and root of the world of *Atzilut*-Emanation, in its entirety. Nevertheless, the emotions of *Zeir Anpin* are literally patterned exactly according to their arousal in *Arich Anpin*, since it is their source. If in a person’s desire, he is aroused with kindness and compassion towards someone or something, the heartfelt emotions will likewise be aroused with kindness and compassion, in exactly the same pattern and composition. There is no change in the pattern and composition between the heart and the desire, even to a hair’s breadth. Thus, although there is a vast qualitative difference between the two levels, nonetheless, they are literally exactly the same arousal in the perception of the person who is experiencing them. It is only that one is in the “superior” and “mature” state, which is the arousal of his desire, while the other is on a qualitatively “inferior” or more “immature” state, which is the arousal of his heartfelt emotions. However, they have exactly the same pattern and composition, and he remains the same individual. This is likewise the case above in regard to the qualitative difference between

In the same way, even the aspect of the emotions of the concealed desire and intellect of *Arich Anpin* are in the aspect of immaturity compared to the aspect of the even greater “man,” that is, the aspect of *Adam Kadmon*, who is called, “The Man of Creation.”<sup>94</sup> (As known, *Zeir Anpin* is called, “The Man of

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*Arich Anpin* – The Large Face (or Personage), who is like an, “elder who has acquired wisdom,” as opposed to *Zeir Anpin* – The Little Face (or Personage) that is compared to a small child who completely follows his heartfelt emotions. However, as the Rebbe will point out momentarily, this, likewise, is the difference between *Arich Anpin*-the Large Face (or Personage) as compared to the higher level of *Adam Kadmon*-Primordial Man (which is also called “*Adam D’Briyah* – Man of Creation”).

<sup>94</sup> In other words, there is a vast qualitative difference between one’s general self-perception and a specific desire that becomes revealed from the general desire and self-perception. The one is a desire that literally includes the whole of his life in a, “single glance,” as explained before, whereas the other, is merely a revelation of a particular desire that comes out of this self-perception. Nevertheless, the particular desire that is revealed, can only be according to the general self-perception and desire within himself. There cannot be any divergence from the general desire to the particular desire, whatsoever. This is why the particular desires that a person has, act as an indicator and reveal how he perceives himself etc., as explained before at length. This is, likewise, the difference between *Adam Kadmon* – Primordial Man (who is also called *Adam D’Briyah* – The Man of Creation) compared to the aspect of *Arich Anpin* – The Large Face (who is also called *Adam D’Yetzirah* – The Man of Formation). *Adam Kadmon* is compared to a general self-perception and desire that includes the entire chaining down of the worlds in a, “single glance,” just as the self-perception of a person includes the whole of his life span in a single glance. In contrast, *Arich Anpin* is comparable to a specific desire that emerges and becomes revealed out of the general desire of *Adam Kadmon*. Hence, there is a vast difference in quality between the two. Nonetheless, the desire and pleasure of *Arich Anpin* (and *Atik Yomin*) are literally according to the general desire of *Adam Kadmon*, which is the source, and are perfectly patterned after it. This is similar to the fact that one’s specific desires will always be patterned in accordance with his self-perception and self-image. It is for this reason that *Arich Anpin* is called the, “revelation of the concealed,” since this particular desire (*Arich*) is a revelation of the

Action,” *Arich Anpin* is called, “The Man of Formation” and *Adam Kadmon* is called, “The Man of Creation.”<sup>95</sup> In each of these there are ten *sefirot* in a concealed and revealed [manner], as scripture states,<sup>96</sup> [“For My glory, I have created, formed, and even actualized”]. “For My glory” refers to *Malchut* of the Unlimited One (*Ein Sof*), “I have created” refers to *Adam Kadmon*, “formed” refers to *Atik Yomin* and *Arich Anpin*, and “actualized” refers to the aspect of *Zeir Anpin*, about whom it states,<sup>97</sup> “Let us make man in our image [and in our likeness].”<sup>98</sup>)

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concealed desire (*Adam Kadmon*), just as a person’s particular desires reveal his self-perception and self-image, which is his concealed desire.

<sup>95</sup> It was explained in chapter eighteen that the chaining down of the worlds (*Seder Hishtalshelut*) is a system which repeats itself, both in general and in particular. For example, the ten *sefirot* of every world also subdivide into ten *sefirot*, which further subdivide into ten *sefirot*, ad infinitum. This creates infinite worlds and realms, each different from the other, in that it is either more particular or more general. Likewise, the chaining down of the worlds repeats itself, so that there are general worlds and particular worlds, which, although they are different, possess similarities and likenesses to the qualities they correspond to. In the “General Worlds-*Olamot D’Klalloot*,” there is also a scheme of four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) that radiates within the *Kav*-Line and *Ratzon HaKadoom*-the Primal Desire (which, as explained previously, is a “duplicate” of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-“The Simple Determined Desire of the Essential Self”) is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of “something from nothing,” but is, rather, an emanation of the Essential Light of *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*.” This is because the existence of *Adam Kadmon* comes about as a creation of something out of nothing, as explained before at length. *Atik Yomin* and *Arich Anpin*, which are the two aspects of *Keter* of *Atzilut*, are called, “Man of Formation-*Adam D’Yetzirah*,” and *Zeir Anpin* of *Atzilut* is called, “Man of Actualization-*Adam D’Asiyah*.”

<sup>96</sup> Isaiah 43:7

<sup>97</sup> Genesis 1:26

This is analogous to the formation of lines that are made small, [representing] something [much] bigger, such as how a map is patterned after planet earth. Nonetheless, this image contains everything in it. Nothing is missing, not even the amount of, “the thorn of the letter *Yod*,”<sup>99</sup> except that it is a very tiny [scale model] in which the form of a tiny line may be a five hundred *Parsa* long river on planet earth, and the like. Likewise, by way of analogy, the immature emotions of an infant are compared to the emotions of an elder of seventy years. This is similar to the ability [of an adult] to give birth to [offspring] who have are similar to him etc. (This accords with what is explained elsewhere regarding the matter of, “*Bootzin Bootzin* [*Mikeetphay Yediya*] – “Small pumpkins [are discernable when they burst forth from their sap] etc.”<sup>100</sup>)

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<sup>98</sup> In other words, although there is a vast difference in quality between the emotions of *Zeir Anpin* of *Atzilut* and the emotions of *Malchut* of the Unlimited One (*Ein Sof*), nevertheless, the emotions of the “heart” of *Zeir Anpin* are literally patterned according to the emotions of *Malchut* of the Unlimited One, as it states, “In our form and in our image etc.”

<sup>99</sup> This is to say that literally everything exists in the, “scale model.” In this sense it is different from a regular map that does not actually possess any actual qualities of that which it depicts. Rather, what is meant here, is a smaller version that actually possesses everything that is in the larger version, but in smaller form. Likewise, *Zeir Anpin* of *Atzilut* also has ten *sefirot* (desire, intellect, heartfelt emotions, gut emotions, thought, speech and action) but in a qualitatively much “smaller” and lesser form.

<sup>100</sup> See Tractate *Brachot* 48a. The Talmud relates that as young children, Abaye and Rava were sitting before Rabbah and he asked them, “To Whom do we recite the blessing?” They answered, “To the Merciful One.” He retorted, “And where does the Merciful One dwell? Rava pointed upward to the ceiling. Abaye went outside and pointed up toward the sky. Rabbah said to them, “Both of you will grow up to be Rabbis.” The Talmud comments: This is an example of what people say, “Small pumpkins are discernable when they burst forth from their sap.” The relevance of this analogy to our chapter is clearly understood, that even though *Zeir Anpin* is “small” and “immature” relative to that which is above it, nevertheless, it is the very same matter. That is, the emotions of

This is similarly the case regarding the aspect of the emotions of the “Man” of [the world of] *Atzilut*. Even though they become [revealed] in a most diminished fashion (*Tzimtzum*) in comparison to the aspect of the emotions of *Adam Kadmon* and *Arich Anpin*, nonetheless, it all is one, except that it comes from the aspect of a most incredible length to a most incredible brevity.<sup>101</sup> (This is the meaning of [the verse,<sup>102</sup>] “What is his name, what is his son’s name – *Mah Shmo, Mah Shem Bno*.” “What is his name – *Mah Shmo*” [refers to the aspect of] *Ma”H* of *Adam Kadmon*, and “What is his son’s name – *Mah Shem Bno*” is the aspect of *Zeir Anpin*,<sup>103</sup> as explained in several places.)

This then, is the general *Hitbonenut*-contemplation [of the verse, “Whatever *HaShem*-יהוה desires He has done, in the heavens and the earth etc.”] “Whatever *HaShem* desires” in the Essence of the Light of the Unlimited One, literally, “He has done in the heavens-*Shamayim*,” which is the aspect of *Zeir Anpin*.<sup>104</sup> [The word “*Shamayim* – Heavens” is a conglomerate of

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the “heart” of *Zeir Anpin* are the very same emotions as *Arich Anpin* and *Adam Kadmon* etc., from which it receives. (See also *Siddur* (of the *Alter Rebbe*), *Erev Shabbat*, 164d, and *Ma’amarei Admor HaEmtza’ee, Kuntreisim* p.207.)

<sup>101</sup> This has already been explained in the above footnotes to this chapter and in the previous chapter at length (with the analogy of how a person’s essential desire radiates even in the external arousal of the desires and emotions of his heart – *Re’oota D’Leeba*).

<sup>102</sup> Proverbs 30:4

<sup>103</sup> It was explained before that the name of 45 – *Ma”H* (ה”מ) corresponds to the six emotional *sefirot*. Thus, the words “*Mah Shmo* – What is His name” can be read “*Ma”H* is His name” and the words “What is His son’s name – *Mah Shem Bno*” can be read “*Ma”H* is His son’s name.” In other words, the emotions of *Zeir Anpin* of *Atzilut* are patterned and composed exactly according to the emotions of *Adam Kadmon* and higher, literally.

<sup>104</sup> See *Zohar Beshalach* 62b, and *Idra Zuta, Ha’azinu* 288a.

the two words] “*Aish* – Fire” and “*Mayim* – Water,”<sup>105</sup> [that is,] *Chessed*-Kindness and *Gevurah*-Judgment of the immaturity of [the world of] *Atzilut*. ([This matter is true even down] to the aspect of the “*Shamayim* - Heavens” of [the world of] *Asiyah*-Action.<sup>106</sup>) This is because, “Their beginning is imbedded in their end,”<sup>107</sup> from the *Chochmah* at the “top” of *Adam Kadmon* [all the way] to the *Chochmah* at the end, in the emotions of *Zeir Anpin*.<sup>108</sup>

(This [also is the explanation of] the verse,<sup>109</sup> “Blessed is *HaShem*-יהוה, the God of Israel.” [This refers to] *Yisrael Sabba*, which is the aspect of *Adam Kadmon*, about which it states, “I have created etc.” Similarly, [the verse,<sup>110</sup>] “Listen Israel etc.” refers to the worlds of *Briyah*, *Yetzirah* and *Asiyah* in a general manner (*Klalut*).<sup>111</sup>)

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<sup>105</sup> The Hebrew word for Heaven – *Shamayim* – שמים is a conglomerate of the two words *Aish* – אש (Fire) and *Mayim* – מים (Water), which correspond to the aspects of *Chessed* – Kindness (Water) and *Gevurah* – Judgment (Fire). See Tractate *Chagiga* 12a, and *Sefer Yetzirah*, Chapter 1, *Mishnah* 11 and 12, and the commentaries there. Also see *Ma’amarei Admor HaEmtza’ee*, *Vayikra*, Vol.2, Page 498, and *Dvarim* Vol.4, Page 1,392 (אשצב).

<sup>106</sup> That is, in truth, even the emotions of *Zeir Anpin* of the world of *Asiyah* – Actualization, are literally patterned according to the desire of the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), as will later be explained.

<sup>107</sup> See *Sefer Yetzirah*, Chapter 1, *Mishnah* 6 – “Their end is bound with their beginning and their beginning with their end.” This is to say that the emotions at the end of *Zeir Anpin* of *Atzilut* are one with the emotions at the beginning of the chaining down, which are the emotions of *Adam Kadmon* (and higher).

<sup>108</sup> The same is true of all the other *sefirot* as well, and not only *Chochmah* – Wisdom.

<sup>109</sup> See Samuel I, 25:32, and Kings I, 1:48, 8:15. (“*Baruch HaShem Elohei Yisrael*”)

<sup>110</sup> Deuteronomy 6:4

<sup>111</sup> It appears that in this parenthesis the Rebbe brings out the point that just as the emotions of *Zeir Anpin* are the same emotions as the

(More particularly, “Whatever *HaShem*-יהו"ה desires” in the emotions of [the world of] *Atzilut*, “He has done in the heavens and the earth,” of [the worlds] *Briyah*, *Yetzirah* and *Asiyah*, [all the way] to the aspect of the physical constellations and planets that are the root of influence for the [four categories of] inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) within the physical [world], [all of] which will be explained with the help of *HaShem*-יהו"ה.<sup>112</sup>)

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emotions of *Arich Anpin* and *Adam Kadmon*, and that they are totally and completely bound up with the Essence of the Light of the Unlimited One, blessed is He (*Atmoot Ohr Ein Sof*), and this matter was then applied to *Chochmah* as well, that the “tiny” *Chochmah* of *Zeir Anpin* is totally and completely bound up with the *Chochmah* of *Adam Kadmon* and higher etc., so also, the same is true of the aspect of *Yisrael Saba* (which represents the emotions of *Chochmah*, as explained before). As mentioned in chapter twenty-six, there is an aspect of *Yisrael Saba* (the emotions of *Chochmah*) in the aspect of *Abba* of *Atzilut*, and there is also a higher *Yisrael Saba* in the aspect of *Arich Anpin*. Likewise, there is an even higher aspect of *Yisrael Saba* in *Adam Kadmon*, and as will be explained later, there is a lower *Yisrael* which is called “*Yisrael Zoota* – The Little Israel.” The point of this parenthesis is that although there is no comparison between the aspect of *Yisrael Saba* (the emotions of *Chochmah*) of *Adam Kadmon* and the aspect of “*Yisrael Zoota* – The Little Israel” of *Zeir Anpin*, nevertheless, the “Little Israel” (the emotions of *Chochmah* of *Zeir Anpin*) is literally the same as the emotions of *Yisrael Saba* (the emotions of *Chochmah*) of *Adam Kadmon*, with no divergence from it whatsoever, even to the minutest amount of, “the thorn of the letter *Yod*.” In other words, even the lowest aspect of “*Yisrael*” is literally patterned according to the essential desire of *HaShem* and how He estimated within Himself (in the emotions of *Chochmah* of *Malchut* of the Unlimited One – *Ein Sof*). This is in accordance with what was explained in this chapter in regard to the comparison between the heartfelt emotions of *Zeir Anpin* and the emotions of *Arich Anpin* and *Adam Kadmon*. (The explanations of the particulars of the aspects of *Yisrael* and *Yaakov* will be given in subsequent chapters.)

<sup>112</sup> All the above was the explanation of the verse, “Whatever *HaShem* desires, He has done in the heavens and the earth” according to the general explanation of the chaining down of the worlds (*Hishtalshelut*

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*D'Klalloot*). However, in the explanation of particulars of the chaining down of the worlds (*Hishtalshelut D'Pratoot*), it means “Whatever *HaShem* desires” in the emotions of *Zeir Anpin* of *Atzilut*, “He has done in the heavens and the earth” of the worlds of *Briyah*, *Yetzirah* and *Asiyah*, all the way to this physical world. This is to say that even the most final *Tzimtzum* in the actualization of our physical world and everything therein, is totally one with and bound up to the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) that preceded the *Tzimtzum*. (This is similar to how even a person’s most limited and particular actions are totally bound with the essential self of his soul). This will all be explained in later chapters.



# Introduction to Chapter Thirty-four

## Part One

In the following chapter the Rebbe begins to explain the aspect of the emotions of the world of *Atzilut* – Emanation, that are called *Zeir Anpin*. He begins by stating that there are two general states and levels of *Zeir Anpin* (the emotions). These two states are called *Yaakov* and *Yisrael*. To fully understand the explanations of the chapter in regard to these two general states and the difference between them (including all their particulars), the following introduction should be read.

Within the aspect of the heart there are emotions, such as the aspects of love or hate etc. For instance, when a person sees something that he loves, which his soul is attached to, his heart will be drawn after it. When he sees something that he hates, his heart is moved to despise and distance himself from it. These are the aspects of the right and left lines of the heart (*Chessed* and *Gevurah*). All subsequent emotions are particular “branches” of these two primary emotions.

Now, the emotions of the heart are drawn from the emotions of the intellect. This is because in the intellect there also is an aspect of emotions, except that as they exist there, they are not actual emotions of love and fear altogether. Rather, they are intellect, such as an intellect that necessitates love for something or an intellect that necessitates hate for something. It is, therefore, possible for the emotions to exist intellectually, even though what he loves or hates is not present. Rather, his intellect necessitates that **if** this thing would be present, it would be fitting to either love it or hate it etc. In contrast, the emotions of the heart do not arise except if what he loves or hates is present. Only then do the actual heartfelt emotions of love or hate come into play and become revealed in the heart.

As explained above, within the intellect are the two aspects of *Chochmah* and *Binah*. There are emotions in the aspect of *Binah*, which are emotions of comprehension, and there are emotions which are higher than the comprehension and reasoning of *Binah*, as they exist in the aspect of *Chochmah*. This is the aspect of how the essence of a person's intellect, which is higher than reasoning, necessitates and compels him to lean either towards *Chessed* or *Gevurah*, to love or to hate something etc. (As explained in chapter twenty-six, the emotions of *Chochmah* are the emotional leanings of the intellect towards either kindness or severity before spreading forth into comprehension and reasoning. That is, as of yet, he cannot explain why this is his leaning and opinion, however, this is how he sees things. This is similar to the Talmudic incident in which, "Rav was silent" and did not respond to the difficulties posed against his position, even though he did not submit to the opposing view etc. In contrast, the emotions of *Binah* are the tangible explanations and reasons of why this is his position.)

Now, as known, "*Chochmah* is found from nothing." This "nothing" is the aspect of the potential power to conceptualize (*Koach HaMaskeel*), which is higher than *Chochmah* itself and is the hidden potential power and source of intellectualization and conceptualization. It is from this power and source that all the various particular flashes of insight and intellect become revealed. This intellectual flash of insight comes forth into a state of revelation from its concealed source, in a manner of a "leap – *Dilug*" from "nothing" to "something."

(However, although the revelation of kindness in the heart also comes from its concealed source, nevertheless, this does not occur in the manner of a "leap – *Dilug*," but rather, it comes from being concealed (in the mind) to being revealed (in the heart). Therefore, it is only considered to be a progression or chaining down of, "something from something" (*Yesh M'Yesh*).

In contrast, *Chochmah* occurs in the way of a “leap – *Dilug*” from “nothing to something” (*Yesh M’Ain*). This is evidenced from the fact that the revelation of kindness in the heart does not require toil. Rather, all that is required is the arousal of desire. As soon as a person’s desire to do goodness or kindness is aroused, the kindness immediately becomes revealed in his heart. Such is not the case in regard to intellect. Even when a person’s desire is aroused to conceptualize and “be wise,” it does not become revealed except through great toil and effort. This indicates that the source and root of *Chochmah* is in a state of “nothingness – *Ein*” and may, therefore, be revealed only through great toil and effort.)

This potential power to conceptualize (*Koach HaMaskeel*), is called “the hidden wisdom – *Chochmah Stima’ah*, since it is the source of the intellect, and is itself hidden and above actual thought, but is rather included in the essence of the desire (*Arich Anpin*), as previously explained. Now, just as there are emotions in *Chochmah* and *Binah*, as mentioned above, so is there also an aspect of emotions in this **source** of *Chochmah*, as it is included as a “nothing” in the essence of the desire (*Arich Anpin*). These are the emotions of the aspect of the “hidden wisdom”-*Chochmah Stima’ah*. (Likewise, in the same manner, there are even higher emotions than the aspect of the “hidden *Chochmah*,” as they exist in the very essence of the desire itself (*Keter* of *Arich Anpin*), and even higher, as they exist in the essential pleasure (*Atik Yomin*), and even higher, all the way to their original source within the very **essential self** of the soul itself, which is even higher than pleasure and desire, as previously explained.)

In light of the above, we may now understand that there are two aspects, *Yisrael Saba* – The Elder Israel and *Yisrael Zoota* – The Little Israel:

The aspect of *Yisrael Saba* – The Elder Israel, is the aspect of the emotions of *Chochmah* and *Binah* and the emotions of the

“hidden intellect – *Chochmah Stima’ab*.” This is because the word “*Saba*” is the Aramaic for the Hebrew word “Zaken – Elder,” as in the verse “Zaken *Shekana Chochmah* – An elder who has acquired wisdom,” from the actual source of wisdom itself. The matter of, “acquisition (*Kinyan*),” means that it is drawn down (from one domain to another domain) without any actual transformation in its state of being at all. For example, when someone acquires or purchases something there is no essential change in the thing itself. Rather, the only change is that it is transferred from one domain to the other. It originally was in the domain of the seller and now is transferred to the domain of the buyer etc.

In the same manner, as the emotions are included in the intellect of *Chochmah* and *Binah*, the intellect radiates within them without any concealment or change of being at all. This is likewise true of the emotions of “the hidden wisdom – *Chochmah Stima’ab*” wherein they are totally included and one with the source of intellect, which radiates within them. They have no separate existence from it at all. It is because of this that the emotions of the intellect, including the emotions of the “source of intellect” are called, “The Elder Israel – *Yisrael Saba*.”

This then, is the meaning of the verse,<sup>113</sup> “What (*Ma”H*) is his name and what (*Ma”H*) is his son’s name.” (As previously explained, the aspect of *Ma”H* refers to the six emotional *sefirot*.) The first part of the verse, “What (*Ma”H*) is his name,” refers to the aspect of the emotions as they exist in the “hidden wisdom – *Chochmah Stima’ab*.” The second part of the verse, “What (*Ma”H*) is his son’s name,” refers to the aspect of the emotions that are “born” in the brain, as they exist in the aspects of *Chochmah* and *Binah*. That is, they are “born” or become revealed from the “hidden wisdom-*Mocha Stima’ab*, which is the source of *Chochmah* itself.

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<sup>113</sup> Proverbs 30:4

However, the aspect of *Yisrael Zoota* – The Little Israel, is the aspect of the emotions that are drawn into the heart, which is **below** *Chochmah*. (That is, the term, “An elder who has acquired wisdom,” is not applicable to actual heartfelt emotions, since they only receive a glimmer of a glimmer of the emotions of the intellect, and do indeed undergo a change of their state of being.) They are called, “Little Israel – *Yisrael Zoota*,” because they are in a state of immaturity. This is because they only become revealed through the concealment of the main essence of the intellect. As stated, they only receive a glimmer of a glimmer of the essence of the intellect as it is drawn forth into the heart to vest within the heartfelt emotions of *Chessed* and *Gevurah*. This glimmer of a glimmer is called, “The intellect of the emotions,” and is only drawn from the aspect of the external vessels of *NeHi”Y* of *Chochmah* and *Binah*, whereas the essential light of intellect itself, becomes withdrawn and concealed.

For example, this is similar to the seminal drop that is drawn from the brain of the father (*Abba*), which comes only from the externality of the vessels. Moreover, the seminal drop is only from the most external vessels, since it is derived from the spiritual intellect as it already is vested within the physical brain. This is in contrast to the above revelations of intellect, that are more spiritual and do not actually vest within the physicality of the brain. Nevertheless, there is a benefit in the seminal drop of the father, in that the very essence of his soul is vested in it (since it results from the pleasure (*Atik*) that draws out the essential self). It is for this reason that this gives birth to a child who resembles his father.

With the above in mind, we can now understand a second meaning of the verse, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name.” That is, both the aspects of the intellect of *Chochmah* and *Binah* **and** the aspect of, “the hidden wisdom – *ChochmahStima’ah*,” are included in the first part of the

verse, “What (*Ma*”*H*) is his name.” The second part of the verse, “What (*Ma*”*H*) is his son’s name” refers to the aspect of the heartfelt emotions, that come about in a manner of “birth” from the seminal drop (as will be explained), specifically after the main essence of the intellect has become withdrawn and concealed and only a glimmer of the intellect radiates within them. This is called an, “offspring light – *Obr Shel Toldah*.” (That is, it is no longer the essential light of the intellect itself, but is rather only an “offspring light” that is “born” of it.)

More particularly, this may be further understood as follows: In various places it is explained that the letter *Aleph* (א) represents the *sefirah* of *Chochmah*, as in the verse,<sup>114</sup> “*A’Alephcha Chochmah* – I shall teach you wisdom.” (*Chochmah* is called a teacher, since it is the aspect of the influencer relative to the aspect of *Binah*, which is the recipient of the wisdom etc.) Now, as may be observed, the form and image of the letter *Aleph* (א) has a *Yod* (י) at its top, a *Yod* (י) at its the bottom, and the line of a *Vav* (ו) in its middle. Now, the point of the *Yod* (י) that is above, is the aspect of *Chochmah* of *Chochmah*,<sup>115</sup> which receives from the light of *Keter* (that is, from the aspect of “the hidden wisdom – *Chochmah Stima’ah*” of *Keter*, that is, *Arich Anpin*). This is as stated, “*Chochmah* is found from nothing.” This level is called “*Peleh* – Wondrous” or “*Pla’ot Chochmah* – The Wonders of *Chochmah*.” (The word “*Peleh* – Wondrous” (פלא) is the reverse of the letters, “*Aleph* - Teach” (אלף). This then, is the aspect of the “brain” of the “father – *Abba*.”) This is because the aspect of *Chochmah* of *Chochmah*, is the most supernal aspect of *Chochmah*, and is like the aspect of *Atzilut* of *Chochmah* itself. It is for this reason that it is called “*Peleh* – Wondrous” (פלא). In

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<sup>114</sup> Job 33:33

<sup>115</sup> It is explained in various places that the upper point of the *Aleph* includes all three upper *sefirot* of *Chochmah*, which are *Keter*, *Chochmah* and *Binah* of *Chochmah*. (See *Biurei Zohar* of the *Tzemach Tzedek*, *Parshat Balak* - chapter 10 (p.532).)

contrast, the lower *Yod* (י) is the aspect of *Yesod* of *Abba* (*Chochmah*) that influences below to *Binah*, in an aspect of an intangible point of insight that becomes revealed in the depth of the comprehension (*Omek HaMoosag*) of *Binah*.

(The letter *Beit* (ב) represents the aspect of *Binah*, as explained regarding the letter *Beit* (בית) which is the first letter of the first word of the Torah, “*Beresbit* – In the Beginning” (בראשית). The point in the center of the letter *Beit* (ב) of the word “*Beresbit* – In the Beginning” (בראשית) represents the point of *Chochmah* that flashes into *Binah*. This is because the letter *Beit* (בית), when spelled out, is the same as the word “*Bayit* – House” (בַּיִת). As previously mentioned, this union of the point of the insight of *Chochmah* within the comprehension of *Binah*, is known as, “the point [of *Chochmah*] within the palace [of *Binah*] – *Nekudah BeHechalah*.” This is also in accordance with the verse,<sup>116</sup> “A house (*Bayit*) is built with wisdom (*Chochmah*).”)

Now, the line that is in the middle of the letter *Aleph* (א) represents the “six directions” (the emotions) of *Chochmah*, for it is similar to the letter *Vav* (ו) which has the numerical value of six. Thus, we find that, as a whole, the form of the letter *Aleph* (א) represents *Chochmah* (*Abba*). The *Yod* (י) on top is the aspect of *Chochmah* of *Chochmah* (that is, the “brain” of the “father – *Abba*”), the *Vav* (ו) in the middle is the aspect of the “six directions” (The emotions of *Chochmah*), and the *Yod* (י) at the bottom is the aspect of the point of *Yesod* of *Abba* – Father (*Chochmah*) that influences down into *Imma* – Mother (*Binah*).

From the above it is understood that in *Chochmah* itself there are two aspects. This is to say that there is *Chochmah* of *Chochmah*, which is the essential light of *Chochmah* itself. This is the aspect of the upper *Yud* (י) of the letter *Aleph* (א), which

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<sup>116</sup> Proverbs 24:3

refers to *Chochmah* of *Abba* as it receives from the aspect of, “the hidden wisdom – *Chochmah Stima’ab*” of *Arich Anpin*. In regard to this it states, “What (*Ma*”H) is his name and what (*Ma*”H) is his son’s name.” More particularly, however, when this *Chochmah* of *Chochmah* itself comes to influence down to *Binah*, there issues forth a seminal drop or seminal flash of insight which comes to be revealed only through the constraints and measurement of the line of the *Vav* (ו) of the *Aleph* (א). This is the aspect of the seminal point of the lower *Yud* (י) of the letter *Aleph* (א), that represents the aspect of *Yesod* of *Abba* – Father (*Chochmah*).

We may now understand the particular explanation and meaning of the statement of the Rebbe in the following chapter that: **“The emotions that are below *Chochmah* [intellect] are called “*Yisrael Zoota* – The Little Israel,” for they are in an aspect of immaturity.”** This refers to the aspect of how the emotions are included and concealed within the seminal drop and flash of insight that is below the main essence of the intellect of *Chochmah* of *Chochmah* and is only the aspect of the seminal flash of *Yesod* of *Abba* that spreads forth into *Binah*. **“[This is] because of the fact that they come [to be revealed] with the concealment and withdrawal of the main essence of the intellect.”** This is to say that the main essence of the intellect of *Abba*, which is the aspect of *Chochmah* of *Chochmah*, becomes withdrawn and concealed.

**“[All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth, in order to give rise to and [for example] bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota* – The Little Kindness.”**” As previously explained, *Netzach* and *Hod* are the aspects of, “the kidneys that give council,” and determine exactly what to reveal and bring down to the recipient through the aspect of *Yesod*, which mediates between the two and receives the limited influence etc. (Allegorically, this is



compared to the aspect of the two testicles of the father.) Thus, we find that the actual essence of *Chochmah* of *Abba* is withdrawn and concealed, and only a limited and restrained influence of the seminal drop and flash of insight is sent forth into *Imma* – Mother (*Binah* of *Atzilut*). (We have underlined the word “intellect” to emphasize that although we are speaking of the source of the emotions of *Zeir Anpin*, nevertheless, this flash of insight from *Yesod* of *Abba* (*Chochmah*) into *Imma* (*Binah*) is still pure intellect and not yet emotions at all. Moreover, this seminal flash of insight is still considered to be an aspect of the “nothing (*Ein*)” of *Chochmah*, relative to the “something (*Yesh*)” of *Binah*, and is still the intangible depth of the comprehension. (For example, the emotions as they exist in this seminal drop of *Chochmah*, do not yet have a tangible explanation and reasoning, as explained previously regarding the matter of “Rav was silent.”) Nonetheless, the birth and growth of the heartfelt emotions is compared to the conception, birth and developmental growth of a child, and just as the main essence of the child comes from the seminal drop of the father, so too, the main essence of the emotions is from this seminal flash of insight and perception, as will soon be explained at greater length.)

**“(Allegorically, this is like the seminal drop that is in the brain of the father etc. Similarly, it states “What (*Ma”H*) is his son’s name” in reference to “*Yisrael Zoota – The Little Israel*” which is drawn from the seminal drop of *Abba* (The Father) [that is, *Chochmah*] etc., as known.)”** This is to say that there is a vast difference between how the seminal drop is, as it still is totally included in *Chochmah* of *Chochmah*, which is “the brain - *Moach*” of, “the father – *Abba*,” in contrast to how the seminal drop spreads forth from *Yesod* of *Abba* (*Chochmah*) to ultimately become the source of actual heartfelt emotions. Thus, more particularly speaking, regarding these two aspects of the essential light of *Abba* (which is *Chochmah* of *Chochmah*) and the aspect of the point of the flash of

insight (*Yesod* of *Chochmah*) which is the seminal drop that is “the son” (*Zeir Anpin*), it states, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name.”

## Part Two

The explanation of all of the above, in addition to how the emotions are included in the seminal drop and flash of insight of *Chochmah*, which then develop in *Binah*, may be further understood as follows: It was previously explained that *Chochmah* is the aspect of intangible “nothingness” whereas *Binah* is the aspect of tangibility and “somethingness.” This is because the influence of *Chochmah* is drawn forth like a flash of lightening from above to below, and is only the aspect of a point. Afterwards, in *Binah*, this point spreads out into a length and breadth, which is the length and breadth of the contemplation and comprehension, as was previously explained using the analogy of the length and width of a river (on the verse, “*A river came out of Eden*” etc.) For this reason, the *Yesod* of *Abba* - Father (*Chochmah*) is an aspect of spreading forth from above to below, for it is the aspect of the flash of the point of insight, that spreads forth from influencer (*Chochmah*) to recipient (*Binah*). *Binah* is the aspect of the recipient of this influence, and is therefore called *Imma* – Mother.

Now, as explained in chapter twenty-six, the heartfelt emotions are born specifically out of a unification of *Abba* – Father (*Chochmah*) and *Imma* – Mother (*Binah*), that is, when the influence of the light of *Chochmah* is drawn forth into the vessel of *Yesod* of *Binah*. As mentioned in chapter thirty, this is analogous to the seminal drop, which certainly includes the entire form within itself, including all the particular limbs of the child that will be developed etc. This is similar to the fact that if one examines a lima bean, he will find an entire tiny lima plant folded within it. However, in the seminal drop, all the limbs, literally from head to toe, are included there, but in a more spiritual and refined manner. At this point, if observed under a microscope, one will not see anything remotely resembling a tiny man. Nonetheless, everything is there in a very hidden fashion,

encoded into the DNA etc. This means that the seminal drop only contains the spiritual potentiality for each limb that will develop in the mother's womb etc. Moreover, the spiritual "organs" are so totally concealed there, to the extent that we are altogether not aware of their existence.

However, during the nine months of pregnancy, once the fetus begins to form in the mother's womb, it progressively takes on more and more recognizable characteristics, though it is still concealed in the womb. Moreover, although its state of existence is more recognizable than its state as a seminal drop, nonetheless, it still is concealed and totally dependant on its mother. This is because a fetus only consumes whatever its mother consumes, as known. Even so, the extent of the concealment at this stage is not at all comparable to the extent of concealment and complete inclusion, when it was a seminal drop, in which the organs only existed as spiritual potentialities and were completely hidden.

According to this analogy we may understand the birth of the emotions from the aspect of *Yesod* of *Abba* which was mentioned above. In the seminal drop of *Chochmah*, the emotions are in an aspect of great concealment, and their existence is not noticeable at all. This is not the case in regard to *Binah*, in which the existence of the emotions is felt to a much greater degree, although even as they are in *Binah*, they still are concealed, like a fetus in its mother's womb. As is clearly observable, there is an arousal of love and fear, even in the brain of *Binah*. This arousal is called, "intellectual love and fear," as known.<sup>117</sup> Although it is only an arousal of intellect alone, nevertheless, there is an aspect of emotions, such as the emotions of love etc. However, it is totally included and one

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<sup>117</sup>See *Kuntres HaHitpa'alut* (A Tract on Divine Ecstasy) and Part 3 of "The Knowledge of *HaShem*."

with the intellect itself, and is not felt to be an aspect of a, “something,” in and of itself.

This is not the case, however, after the emotion is born, “out of the womb” of *Imma* – the Mother (*Binah*). Here, there is the birth of heartfelt emotions that come out completely revealed as totally felt emotions and indeed have an existence of their own, (as if they are) completely separate from the power of the intellect. Nonetheless, even as the emotions are aroused as they are included in the intellect (of *Binah*) they are recognizable and felt as an existence of the aspect of emotions, and are, literally, according to how they will be afterwards, when they become revealed in the heart, from their former state of concealment.

However, as they are in *Binah*, they still are concealed within the intellect. This is, literally, like the analogy of a fetus in its mother’s womb. There, it does indeed have a recognizable and felt existence of its own, but is, nonetheless, concealed and included in the womb and is nourished solely by what the mother consumes etc. (Likewise, the nine months of pregnancy correspond to the nine *sefirot* of the emotions of *Zeir Anpin*.) In contrast, the aspect of the emotions that are included in the aspect of *Chochmah*, which transcends comprehension, do not possess a recognizable or felt existence as an emotion or arousal whatsoever, as of yet. Of course, they most certainly and necessarily have an existence, even as they are in *Chochmah*, nonetheless, they are spiritual and refined without any noticeable existence whatsoever. This is, literally, comparable to the embryo as it is concealed and included when it still is only a seminal drop etc.

(As previously mentioned, the first letter *Heb* (ה) of the the four-letter name *HaShem*-יהוה, refers to the aspect of *Binah*. Now, the letter *Heb* (ה) has a small leg which is in the form of a tiny *Vav* (ו). The main body of the *Heb* (ה) is in the form of the

letter *Dalet* (ד), which represents the aspect of spreading forth to a length and breadth. This is the aspect of the length and breadth of the comprehension of *Binah* itself. The small leg of the *Heb* (ה), which is in the form of a tiny *Vav* (ו) (that has the numerical value of six) represents the aspect of the six emotions (of *Zeir Anpin*) as they are included within the “womb” of *Imma* (*Binah*). However, at this stage of the emotions, they are only a “tiny *Vav*,” representing the smallness and immaturity of the emotions. This is because as long as the emotions are concealed within *Binah* they are only like a fetus that is, “folded over three within three, with its head between its knees” (that is, in the “fetal position”).)

From all the above we may now understand why it is that when the emotions of *Zeir Anpin* are still included in the aspect of *Abba* (*Chochmah*) it is considered to be a true, “Inclusion – *Hitkalelot*.” In contrast, when they descend, as a seminal flash of insight, to become developed in the comprehension of *Imma* (*Binah*) they are considered to be in a state of gestation, like a fetus in the womb of its mother, and are called an “*Ubar* – Fetus.” This is the first state of the emotions, as they still are within the intellectual statures of *Abba* and *Imma*, before they are “born” as a, “something,” in and of themselves.<sup>118</sup>

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<sup>118</sup>See chapter thirty-four of *Likutei Biurim* from R’ Hillel of Paritch. Also see *Biurei Zohar* from the *Tzemach Tzedek*, *Parshat Balak* p. 530-533. Also see *Biurei Zohar* from the *Mittler Rebbe* (Rabbi Dov Ber of Lubavitch), *Parshat Balak*, *Ma’amar* “*Ki M’Rosh Tzurim Arenu*” p.103a. Also see *Pardes Rimonim*, *Shaar 23*, *Chapter 1*, (section on “*Adam*”). See also *Etz Chaim*, *Shaar 20*, *Chapter 3*, (and *Shaar 17*, *Chapter 2*).

## Part Three

Let us now continue to explain the upcoming concepts of the chapter. The Rebbe states, **Now, from the aspect of *NeHi"Y* of *Abba* there is drawn forth into *NeHi"Y* of *Imma*, which is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness.** From all the above, this statement is self understood. This is to say that as the emotions are included in *Chochmah* they do not yet have the existence of a “something,” in a way of explanation and reasoning, as in the above example of, “Rav was silent.” Rather, they are only the intellectual emotional leanings that come from the perception of the power to conceptualize itself, and really even higher, in the pleasure of the soul. It is only afterwards, when this leaning of the perception of *Chochmah* becomes invested within the comprehension of *Binah*, that these leanings are given an actual existence with tangible comprehension and reasoning.

The Rebbe then states: **However, the aspect of *NeHi"Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions].** The explanation of this may be understood as follows. From the analogy of a fetus in its mother’s womb, it is understood that it already has a recognizable existence of its own, and is not totally one with the mother’s existence, as it was with the father, before impregnation. That is, the mother is the “carrier” and “host” of the fetus, but its existence is not really her existence, as it was before it was emitted from the father. However, since it is concealed in her womb and has not yet been born, it cannot be readily differentiated from her. Moreover, although it has its own existence, nonetheless, it is still completely dependant on the mother and, “consumes only what she consumes.”

Throughout the nine months of pregnancy, it progressively develops until, when it is complete, it is prepared to come out. At this point there are two reasons why the infant comes out of the womb and is born. Firstly, the infant itself desires to come out. Secondly, the mother no longer can contain and carry the child, for it has grown beyond her capacity. Hence, her body expels the baby and it becomes a completely independent individual, who exists in and of himself.

In the same fashion above, as the emotions are included in *Imma (Binah)*, the brain of *Binah* is like the “carrier” or “host” for the seminal flash and perception of *Chochmah*. Nevertheless, the brain of *Binah* develops it into a tangible concept that may be grasped and comprehended. Because of this, as the initial concept is caused to grow, so are the emotions and their arousal within the intellect caused to grow. An example of this is that when a person contemplates something depressing, his mind itself will become saddened (until afterwards, his heartfelt emotions will likewise respond with heartfelt feelings of depression). Similarly, when he contemplates and dwells upon something joyful in his mind, his mind itself becomes aroused with joy (until he becomes aroused with joy in the heartfelt emotions of the heart). This is because it is the comprehending brain of *Binah* that has the power to take the seminal point of the concept and develop it into tangible comprehension. However, as is clearly observable, the more that one thinks about something in his brain of *Binah*, the more the matter expands and grows, and the emotional arousal of his thoughts and intellect likewise become expanded, until his mind no longer can contain the great arousal taking place in it.

At this point the “infant,” that is, the emotional arousal of the intellect, has developed to the point that it no longer can be contained within the brain of the comprehension (since the emotions themselves are really not a matter of comprehension altogether, but actually are of a higher order than



comprehension. The comprehension merely causes them to grow, as explained above. The comprehension merely develops the seminal emotions of love and fear etc.) Therefore, at this point, the intellect withdraws and expels the expanded emotions which no longer can contain.



## Part Four

**For, as is clearly observable, the reasoning and the intellect becomes shortened and withdrawn when there is an arousal of the [heartfelt] emotions.** The reason intellect and reasoning withdraw in order for the emotions to be born, may be understood through the following explanation of **the matter of "You shall see on the birthing stones," that the thighs become cold during the time of [labor] and birth:**

The Torah relates how Pharaoh commanded the midwives to kill all Jewish male newborns. The verse states,<sup>119</sup> "And he said, when you are assisting the Hebrew women at childbirth... and you see on the stones; if it is a son, you are to kill him, and if it is a daughter she shall live." The Talmud states regarding this,<sup>120</sup> "What are the stones to which the verse refers? Rabbi Chanan said: "Pharaoh gave over a great and dependable sign of imminent childbirth to the midwives. He said to them, 'When a woman kneels to give birth, her thighs become as cold as stones.'" Etz Chaim<sup>121</sup> explains that because the opening of the womb (*Yesod*) is very small, the child is not capable of coming out through it. Thus, when the period of *Ibur* (the development of the fetus during pregnancy) is complete, the fetus has fully developed into an infant and it now is time for its birth, the spiritual light and vitality of the aspect of *NeHi"Y* (the thighs) of *Imma* (the mother) withdraws from its place, and arises into the body of the mother herself. It is the withdrawal of this additional light and life force into the torso and womb of the mother that gives her the extra force and strength to give birth

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<sup>119</sup>Exodus 1:16

<sup>120</sup>Sota 11b

<sup>121</sup> See *Etz Chaim, Heichal Z" A, Shaar HaMochin*, Chapter 3.

to the baby, so that it can exit her womb.<sup>122</sup> However, because of the withdrawal of the light and life force from her thighs, they become as cold as stones.

Now, from this analogy of how childbirth takes place in human beings, we may understand the analogue. The “thighs” of the “mother” refer to the aspect of *NeHi”Y* of *Imma (Binah)*. As mentioned above, the more one thinks about something in his brain of *Binah*, the more it expands and grows, and the emotional arousal of his thoughts and intellect concerning the matter, become expanded, until his mind can no longer contain the great arousal taking place within it. At this point, the “infant,” that is, the emotional arousal of the intellect, has been developed to the point that it can no longer be contained within the brain of comprehension. At this point, the emotions must be “born,” that is, expressed, and brought forth into the heart with actual **heartfelt** emotional arousal. However, in order for the “child” (that is, the heartfelt emotions) to be born, it is necessary for the intellect and reasoning to withdraw into itself. It is for this reason that, when one has an arousal of his heartfelt emotions, his intellect and reasoning withdraws.

**Because, the first *NeHi”Y* is withdrawn and a new *NeHi”Y* is drawn forth.** That is, the aspects of *NeHi”Y* (that is, the “thighs”) of the comprehension of *Binah* (that is, the “mother”) are withdrawn in order to give rise to a heartfelt emotional arousal. Only afterwards does the intellect give forth a new *NeHi”Y* in order to develop the child (as will soon be explained). If the intellect would not initially withdraw, it would be impossible for an arousal of heartfelt emotions to take

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<sup>122</sup> It is explained there that this additional life force and vitality within the torso (*Tiferet*) of the mother serves a third function as well. That is, it causes the milk to begin to flow after childbirth so that the child can begin its second stage of maturation which is called “*Yenikah* – Suckling,” as will be explained later.

place.<sup>123</sup> From all the above we can clearly understand the particular explanation of how *Zeir Anpin*, the stature of the heartfelt emotions of the world of *Atzilut*, is born out of *Abba* (*Chochmah*) and *Imma* (*Binah*) of the world of *Atzilut* - Emanation.

(However, the difference between the analogy and the analogue is clearly understood. In the analogy, the father, mother and infant are three separate entities and individuals. In contrast, in the analogue, *Abba* (the stature of *Chochmah*), *Imma* (the stature of *Binah*, and *Zeir Anpin* (the stature of the emotions) are all one single entity and being.<sup>124</sup> This is similar to the fact that in a human being, his wisdom is one with his essential self, his understanding is one with his essential self, and his emotions are one with his essential self. Likewise, *Abba* of the world of *Atzilut* is one with the Essential Self of *HaShem*-יהו"ה, *Imma* of the world of *Atzilut* is one with the Essential Self of *HaShem*-יהו"ה, and *Zeir Anpin* of the world of *Atzilut* is one with the Essential Self of *HaShem*-יהו"ה, as previously explained at length.

Moreover, there is another difference between the analogy and the analogue in that when a human mother gives birth, she loses that which was concealed in her. In contrast, when the emotions are born out of *Binah* comprehension, in truth there is no actual loss in *Binah* itself. The intellect merely recedes. Clearly, [through *Hitbonenuf*] the same emotion may be brought forth again from *Binah* (Contemplation) afterwards, so there is no actual loss.)

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<sup>123</sup>It is for this reason that when one is having an intense emotional arousal, like anger, one cannot tell him anything at all to calm him down. This is because his intellect has withdrawn and his emotions are not a thing of reason.

<sup>124</sup>See *Pardes Rimonim, Shaar 22, Chapter 1.*



## Part Five

Now, after all the above explanations regarding the “birth” of *Zeir Anpin*, (The heartfelt emotions of *Atzilut*), we may now continue to understand the various levels of the “maturation” of *Zeir Anpin* itself, once in is “born.” In the analogy, a physical child is initially born small and then undergoes various stages of maturation, until he reaches full maturity. Likewise, when the emotions are initially born out of the comprehension, they are brought forth in a completely “immature” state of being, because of the *Tzimtzum*-lessening between the intellect and the heartfelt emotions (that is, the “*Meitzar HaGaron* – the narrow of the neck”). At this point, there is almost a total withdrawal of the intellect, similar to a newborn infant who lacks almost all intellect. Afterwards, however, the emotions slowly develop until, [finally], they reach a complete state of development, in which the light of the intellect radiates to a great degree within the emotions.

This may be understood as follows: When the emotions are in an aspect of a “fetus – *Ibbur*” within the womb of the “mother - *Imma*” (*Binah*), they are only in an aspect of, “three within three etc.” That is, the “head” of *ChaBa*”D (The intellect) is within *ChaGa*”T (The emotion), and *ChaGa*”T is within *NeHi*”Y (The gut emotion). This is like the fetus in its mother’s womb. It is in the fetal position, folded over with its head between its knees. Likewise, at this stage, all that is revealed of the emotions is the aspect of *NeHi*”Y, which is called the “natural” [or instinctual] (*Mootba*) aspect of the emotions. That is, the natural character of the child already exists even as it still is in its mother’s womb. This means that the nature of a kind and giving person, was already embedded in him, at the very start of his inception and while being formed in the womb.

Afterwards, when he is born and begins to grow, these natural tendencies and emotions grow with him, in accordance to the growth and development of his intellect and reasoning. This is because the intellect and reasoning become invested within them to a much greater degree, than their original capacity when they were first formed. We clearly observe that the personality traits of a child are small and undeveloped compared to how they develop as his intellect expands and grows.

An example, is someone who is naturally generous in his youth. As he grows and his intellect shines to a greater degree, this characteristic and natural trait will grow and develop far greater than its original state, when he was but a small child. This is because, as his intellect grows, it vests within the emotion and expands it, causing it to grow. As we can see, when a child is born, over time his emotions and characteristics slowly but surely grow, but only in accordance to the growth of his intellect. This is the meaning of the verse, (Proverbs 12:8) “According to his wisdom shall a man be praiseworthy.” This then, is what is called, “*Mochin D’Yenika* – the Brains of Suckling,” which is the development of the natural characteristics of the emotions (*NeHi”Y* – *Mootba*), according to the intellect.

However, this growth is still only an aspect of, “Immature Brains” (*Mochin D’Katnoot*), and is not at all within the category of “Mature Brains” (*Mochin D’Gadlood*). This is because, although the emotions are expanded according to the growth of the intellect, nevertheless, the intellect is invested in them only in a very greatly concealed manner. That is, to the eye, all that can be seen is the natural arousal of the emotions (just as when he was a child). The only difference is that now this character trait has become magnified to a greater degree than when he was an infant. Nevertheless, the intellect is completely and totally concealed. In the above example of a person who by nature is a generous, it is the very same trait, but on a larger scale.



Concealed within it, in its innermost depth, is the light of the intellect that causes it to grow and spread. Nevertheless, it still exists entirely as an emotional arousal, rather than an intellectual one, except that now it is a bigger and greater expression of the same emotional trait.

However, this is not the case in regard to the aspect of the “Mature Brains” (*Mochin D’Gadlout*) of *Zeir Anpin*. This is when the emotions actually undergo a profound change of existence and actually exist as intellect. This is brought about by a complete revelation of the intellect and reasoning within the emotions of the heart. Moreover, here, the intellect completely dominates the emotions (rather than vice versa), to the point that there is no felt awareness of the arousal of the natural emotions, whatsoever. Rather, there is a complete arousal and excitement of the intellect only, whereas the arousal of his heartfelt emotions (although this indeed takes place) is totally sublimated to and included in the intellectual arousal. Therefore, it does not exist as something separate and apart from it. This is similar to the matter of the intellectual arousal (explained in *Kuntrus HaHitpaalut* and in Part Three of, “The Knowledge of *HaShem*”).<sup>125</sup> We, therefore, find that through the revelation of

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<sup>125</sup>Included here is the explanation of the aspect of intellectual love and fear from part three of ‘The Knowledge of *HaShem*’ (which is directly based on *Kuntrus HaHitpa’alut* and R’ Hillel Paritchers explanations there):

When one’s heart becomes excited through his *Hitbonenut* and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the 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.

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The recognition of the truth of the, “therefore,” is what causes the excitement and arousal of his heart. (This is also the explanation of the verse in Genesis, “Therefore a man shall leave his father and his mother etc.” We explained earlier that “father and mother” refers to the Intellectual faculties of *Chochmah* and *Binah*. The word “man – *Ish*” refers to *Zeir Anpin*, that is, the emotions of the heart.) An example is one who contemplates how *HaShem* permeates and “fills” all worlds (*Memaleh Kol Almin*). When his emotions towards *HaShem* become aroused through this contemplation all that remains in his mind is the truth of the “Therefore,” in that he realizes the truth that *HaShem* fills all worlds. Once he is aroused emotionally, the entire contemplation that preceded the “Therefore” recedes from his consciousness and becomes concealed. This level is called *Mochin D’Katnut* – “Brains of Smallness.”

This means that the intellect (brains) becomes small and its light is concealed. All that remains is the *Tamtzit* (The final essential conclusion), mentioned above. This level comes about when his contemplation does not reach the depth of the concept. Rather, he only brings the Godly concept closer to the comprehension of his mind, by grasping it externally through the allegories and explanations of his teacher. The depth of the concept (The *Omek Hamoosag*) remains concealed.

(Now, the difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essence. The “essence of mint” is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the, “Therefore,” that follows the thorough processing of the concept through *Hitbonenut*-contemplation. In contrast, the true essence of mint is the source of the existence of mint itself. This is similar to the *Omek Hamoosag* – the actual depth of the concept. The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will now be explained.)

When one’s excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect receding and becoming “shortened” during the arousal of the emotions, it actually expands due to the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous

“Mature Brains,” the state of the heartfelt emotions is actually transformed into intellectual existence. The effect of this is that it actually enhances and expands the intellect itself. At this stage of development, each of the *sefirot* of the emotions also includes ten complete *sefirot*.

Furthermore, we find that, in effect, this is the opposite of the aspect of the “Brains of Suckling” (*Mochin D’Yenikah*), in which the intellect is completely concealed and consumed by the heartfelt emotions and causes them to grow and expand slowly. In contrast, the aspect of “Mature Brains” (*Mochin D’Gadlut*), is rather, the emotions that are concealed and consumed by the intellect, until they themselves take on an existence of intellect and expand it, to the point that the emotions themselves become transformed to exist as intellect. This is the main difference between the aspects of the immature brains of “suckling” (*Mochin D’Yenikah*) and the mature brains (*Mochin D’Gadlut*).

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level, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation.

An example of this is that when a person’s entire heart and mind are completely involved in a personal or business matter or the like. His entire being becomes involved and drawn after it. Because of this deep involvement, since his entire mind, heart and soul are involved, the emotions of the heart are not consciously felt and act as an enhancement to the comprehension, rather than a distraction. This level is called *Mochin D’Gadlut* – “Brains of Largeness.” In other words, his mental capacities are actually enhanced by the involvement and excitement in the very depth of his heart. (This is in contrast to the external excitement of the emotions of the previous levels. This is an internal excitement and involvement in the very depth of the heart. However, this is not to say that the externality of his heart is not also excited with great arousal. Rather, it is not **consciously** felt because it is completely absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called “Intellectual Love and Fear.”

From all the above, we may now understand that in *Zeir Anpin* of *Atzilut* there also is the aspect of the immature brains (*Mochin D'Katnoot*) that are called, “Brains of Suckling” (*Mochin D'Yenikah*). This is when the emotional *sefirot* of *Zeir Anpin* grow according to the influence they receive from the intellectual *sefirot* of *Abba* (*Chochmah*) and *Imma* (*Binah*) of *Atzilut*, that vest within them in a concealed manner. (This is the aspect of the six mundane days of Creation, as explained in chapter twenty-six.)

(As mentioned previously, the aspect of *Ibbur* – Pregnancy, is actually lower than this, for there is no true consciousness or awareness of reality altogether. Rather, the state of *Ibbur* – Pregnancy is similar to the state of exile (*Galut*) which is called, “sleep,” as previously explained. During this time, the emotions of *Atzilut* are in their lowest and most immature state of, “three within three,” in which only the very lowest level of the natural emotions are revealed (*NeHi”Y* of *NeHi”Y*), which is called *Mootba* – the natural responses (Instinct). In chapter thirty this sleep state is explained at length).

In contrast, there is the aspect of “Mature Brains” (*Mochin D'Gadlout*) of *Zeir Anpin* of *Atzilut*. This is to say that each of the emotional *sefirot* of *Zeir Anpin* includes ten *sefirot*, and the aspect of *ChaBa”D* (the intellectual aspect – *Mooskal*) of each emotion comes into revelation and overpowers the felt emotional arousal (*Moorgash* – *ChaGa”T*) and the natural character of the emotions (*Mootba* – *NeHi”Y*). This causes the emotional *sefirot* of *Zeir Anpin* to be transformed into intellect, as explained above. (This is the aspect of the seventh day of *Shabbat*, as explained in chapter twenty-six.) This is when the entire light of *Abba* (*Chochmah*) becomes revealed and shines within the “six directions” of *Zeir Anpin*, as stated, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name.” That is, the aspect of the *Koach Ma”H* of *Chochmah* (which is the complete sublimation to

the depth of the intellectual subject matter) radiates within the aspect of *Zeir Anpin*, which is called *Ma"l*.



## Part Six

We must now understand the difference between the inclusion of the emotions within *Chochmah* and the enclotement of *Chochmah* within the emotions. We must also understand the difference between the development that comes from *Imma* (*Binah*), which is called, “*Gadlout Rishon D’Imma* – the first maturation of *Imma*,” and, “*Gadlout Sheni D’Abba* – the second maturation of *Abba* (*Chochmah*).”

It was previously explained that as the “child” (that is, the emotions) is originally included in the “father” (that is, *Abba* or *Chochmah*), it exists there as part and parcel of intellect and *Chochmah*, rather than actual emotions altogether. An example is the aspect of *Chessed* (Kindness) of *Chochmah*, which is the intellectual leaning and pull of *Chochmah* toward kindness. This literally, is an intellectual power and not an emotion at all. For the primary quality here is that of *Chochmah*, and therefore, the emotions included in *Chochmah*, also exist as *Chochmah*, literally.

Now, it is further understood from all that was previously stated, that it is specifically in the light of *Abba* (*Chochmah*) that there is a complete inclusion of the emotions. This is not the case, however, when the emotions are included in the light of *Imma* (*Binah*). This is because, as the emotions are included in *Binah*, they do not have an actual transformation of their existence, as occurs in *Chochmah*. Rather, they have their own existence and state of being as emotions, except that they are still concealed within the comprehension of *Binah*, as a fetus in its mother’s womb. However, while they are in the comprehension of *Binah*, this causes them to grow, like a fetus, “who eats what his mother eats,” for as was previously understood from the above, the main difference between “the brains of suckling” (*Mochin D’Yenikah*) and “the mature brains” (*Mochin D’Gadlout*), is that during the period of “suckling” it is only the nature and

characteristics of the emotions that are caused to grow because of the investment of the intellect within them in a concealed manner.

This is similar to a child who suckles from his mother's milk and thereby grows. Likewise, although the emotions become more developed, they are still the very same emotions, except that they are expanded and enlarged to spread forth to a greater degree, as previously explained. This may also be compared to a tree that grows when watered. Although it grows, nonetheless, it exists as the very same tree, and its state of being is not transformed whatsoever through its development, except that now it is bigger. Likewise, in this state of development of the heartfelt emotions, there is no transformation of the nature of the emotions at all, even when they grow due to the influence of the intellect of *Binah*, which is concealed within them. The intellect of *Binah* that vests within the emotions does not cause them to be changed from their state of being emotions, to a state of being of intellect, but rather, it merely expands the emotions as they are.

However, this is not the case in regard to, “the mature brains” (*Gadlout HaMochin*) of the light of *Abba* (*Chochmah*), which vest within the emotions during a state of maturity. It does indeed transform the very nature of the emotions, causing them to actually become included as part and parcel of the intellect, even expanding the intellect, rather than expanding the emotions. (Nonetheless, this does not detract from the existence of the emotions and the development and growth that they first received from the brain of *Imma* (*Binah*), as will be explained.)

(The reason that *Chochmah* and *Binah* each influence the emotions differently, is because of the difference in the manner of how the emotions were originally included in them. While the emotions were included in *Chochmah*, they were included there as



one with the intellect of *Chochmah* itself, and did not have any recognizable or noticeable existence as emotions altogether. That is, as they were in *Chochmah* they had the existence of *Chochmah*, like the seminal drop as it still is included in the brain of the father. There the child has no recognizable existence at all. Therefore, when the light of *Chochmah* shines into the emotions, the state of being of the emotions actually transforms to become one with the intellect and actually expands the intellect.

In contrast, the way the emotions were included in *Binah*, they already had some kind of recognizable existence, like a fetus in its mother's womb. Moreover, the existence of the fetus is not actually one with the mother's existence, in the same way as it was with the father. This is because the mother is the host and carrier of the seminal drop of the father, but not its originator. Rather, she **develops** the fetus and the nature and characteristics it received from the father. Thus, when the intellect of *Binah* becomes invested within the emotions, it causes the emotions to develop and expand, but not to undergo a transformation of being.

Moreover, even during the growth and expansion of the arousal of the emotions, as it comes from *Binah*, the intellect is completely concealed and hidden. This is not the case with the aforementioned radiance and investment of *Chochmah* into the heartfelt emotions. There, they actually undergo a transformation in their state of being, to become intellect and expand the intellect and comprehension.)



## Part Seven

We must now understand the difference between how the emotions are originally included in the light of *Abba* (which is called, “*Hitkalleloot* – Inclusion”), and how the light of *Abba* vests within the fully developed emotions (which is called, “*Hitlabsboot* – Investment”), since, in both circumstances the emotions undergo a transformation of their state of being to become actual intellect, according to the light of *Abba* (*Chochmah*). However, in order to understand this, we must first understand the general difference between the matters of “*Hitkalleloot* – Inclusion” and “*Hitlabsboot* – Enclothing.”

The matter of “Inclusion – *Hitkalleloot*,” is that something is totally included and sublimated, just as a secondary matter is totally sublimated to the primary matter. An example of this is the Talmudic statement, “Included in two hundred is one hundred,” and the like. A further example is that it is like the letters of the intellect, as they are included in the essential power to conceptualize itself, wherein they do not appear to have any existence, in and of themselves, at all. This is because, while a person is delving into the depths of *Chochmah*, the letters of intellect are totally sublimated, secondary to and included in the essential being of the intellect itself, as is clearly observable. The same is true of the aspect of the emotions as they are included in *Chochmah*.

For example, the intellectual leaning towards kindness is totally included and sublimated to the essential light of the intellect itself, to the point that it does not appear to have any existence of its own, whatsoever. This being the case, it is understood that, as the emotions exist included in the light of *Abba* (*Chochmah*), they are in the ultimate state of smallness and “immaturity.” This is not because of a *Tzimtzum* or lessening of the light of the emotions, but simply because they are considered

to be as nothing, in comparison to the primary essence of the intellect itself. Thus, the emotions as they are included in *Chochmah* are in their smallest state, to the point that, for all practical purposes, they cannot be considered to exist.

However, such is not the case once the emotions have been developed and “born” out of the womb of the, “mother – *Imma*” (*Binah*) and during the period of “Suckling – *Yenikah*,” that causes them to grow and expand etc. At this point, it is the opposite of the above, and the emotions are in their main state of being, in that they exist and are revealed. Therefore, in the state of “*Gadlout* – Maturity,” although the light of *Abba* (*Chochmah*) shines within them with great intensity and radiance, to the point that the very nature of the emotions becomes transformed into intellect and they even have an effect on the intellect, by expanding it, nevertheless, in their full development and spreading forth, the emotions still retain their own existence. The only difference is that now, the light of the intellect is invested in them.

However, this investment of the intellect within the emotions is not similar to the aforementioned aspect of inclusion (*Hitkalleloot*). This is because “Investment – *Hitlabshoot*” means that the intellect completely vests within the emotions and conducts them according to intellect alone, so much so, that they become completely united with it, as one. This is to say that the arousal and excitement of the intellect, becomes one with the arousal and excitement of the emotions (which is not the case in regard to the aspect of *Yenika* – Suckling, in which the arousal of the emotions is separate and apart from the intellect, since the intellect is completely concealed.) However, in regard to the Investment (*Hitlabshoot*) of the state of Maturity (*Gadlout*), it is not that the emotions become totally nullified and sublimated out of existence relative to the intellect, as it is in regard to the aspect of inclusion (*Hitkalleloot*) of the emotions within *Chochmah*.

This, then, is the difference between the aspect of the inclusion of the emotions within the light of *Abba (Chochmah)*, and the aspect of the investment of the light of *Abba (Chochmah)* into the emotions.

(As previously explained, the statement, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name” refers to when the aspect of the light (*Ma”H*) of *Abba (Chochmah)* radiates within *Zeir Anpin*, which is called “his son.”<sup>126</sup> However, this statement applies whether we are speaking of the aspect of the inclusion (*Hitkalleloot*) of *Zeir Anpin* (the emotions) within *Abba (Chochmah)* or whether we are speaking of the investment of *Abba (Chochmah)* within *Zeir Anpin* (the emotions).)

From all of the above it is understood that there is a vast difference between how the emotions are totally included within *Chochmah* and how the light of *Chochmah* vests within the emotions in their most developed state. For example, there is a vast difference between the intellectual leaning towards kindness (that is purely intellectual), and the aspect of the great arousal of the heartfelt emotion of love and kindness that is unified with the intellect to the point that it is actually one with the intellectual arousal, rather than separate from it (as previously explained).

This is because in the latter “mature” state of the emotions, a complete transformation of its state of being does not take place. In other words, it itself is not actual intellect. Rather, it is like the relationship of a horse and a rider, in which the horse can carry the rider a much further distance, in a shorter amount of time, than if the rider had to walk the distance himself. However, the horse only goes where the rider directs it to go.

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<sup>126</sup> This is in accordance with the known explanation of the verse, “My son, my firstborn, *Yisrael*” (Exodus 4:22).

Similarly, in the mature state of arousal, the emotions are as one with the intellect, like the relationship between a horse and rider. Moreover, on this level, the arousal of the emotions actually expands the intellect and takes the person much deeper into his intellectual delving and comprehension (as known in regard to the fourth level of arousal, explained in *Kuntrus HaHitpa'alut* and Part Three of "The Knowledge of *HaShem*." ) This will suffice those of understanding.

## Part Eight

From all the above, we now clearly see that there are three general states in the development of the heartfelt emotions until they reach their most complete state, with the full investment of the Light of *Abba* into the emotions of *Zeir Anpin* (which is called “*Gadloot HaMochin* – Mature Brains”).

The first state of the emotions is the “fetal” state of *Ibbur*-Pregnancy, in which the emotions receive their natural composition within the intellect.

The second state of the emotions is after the emotions are born and the natural composition of the emotions is developed according to the hidden radiance of the intellect. This second state is called *Yenikah* – Suckling, in which the emotions “suckle” intellect from the “mother,” that is, from the comprehension and intellect of *Imma* (*Binah*).

The third state of the emotions comes after the nature of the emotions is fully developed in its completeness, and the light of *Abba* vests within the emotions, as explained above at length. This state is called *Mochin* – Intellect, and is the aspect of how the emotions are in their complete state, in which the light of *Chochmah* fully shines within them, and **their** arousal is not at all separate from the **intellectual** arousal.<sup>127</sup>

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Thus, the first general category, which is the lowest general state of emotional arousal, is as it is detached from the intellect and subject of his contemplation and comprehension.

The second general level and category is as the emotions do indeed receive a revealed revelation of intellect and are indeed

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<sup>127</sup> See *Etz Chaim, Shaar 3*, Chapter 3.

aroused directly by the subject that he contemplates, however, when his emotions are aroused by the intellect, the reasoning and comprehension is, nonetheless, withdrawn and concealed. This is because his arousal is only from the aspect of the *Tamtzeit* – the “Therefore” that results from his contemplation and comprehension.

The third general level of arousal of the emotions, is when the emotional arousal is not detached from his contemplation, but on the contrary, is one with it. In this state, his contemplation and comprehension does not become withdrawn by the arousal of heartfelt emotions, but rather, is expanded through the arousal of his heart. This comes about because he comprehends into the *Omek HaMoosag* – The intangible depth of the comprehension, which comes from the *Koach Ma”H* of *Chochmah*, in which his heart is totally sublimated to his mind, just as a horse is totally sublimated to its rider, as previously explained at length.

From all the above, we can now understand the two general states of *Zeir Anpin* that are called *Yaakov* and *Yisrael*:

*Yaakov* refers to the immature state of the emotions, as they are separate from the arousal of the intellect (in which case the revelation of the intellect is withdrawn and diminished because the arousal of the heart overpowers the intellect).

In contrast, *Yisrael* refers to the mature state of the emotions, when the light of *Chochmah* is vested within them (in which case, the nature of the emotions is ruled by the intellect, and the intellect overpowers the arousal of the heart). This will now be further explained and elucidated in chapter thirty-four.

End of Introduction to Chapter Thirty-Four



## Chapter Thirty-Four

Now, in the aspect of *Zeir Anpin* of [the world of] *Atzilut* (Emanation) there are two levels that are called *Yisrael* (Israel) and *Yaakov* (Jacob),<sup>129</sup> as known. [We will now] explain the [various] particulars and the levels in this.<sup>130</sup> However, we must first understand that the reason it is called by the name *Yisrael* is, “because you have ruled over *Elohim* etc.”<sup>131</sup> This is the [matter

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<sup>129</sup> See *Etz Chaim (Shaar HaKelipot) Shaar 48*, Chapters 2 & 3.

<sup>130</sup> In previous chapters the Rebbe explained how from both the aspect of the lights and the aspect of the vessels, *Zeir Anpin* (that is, the emotional *sefirot*) of the world of *Atzilut*, is totally bound up with the Essence of the Light of the Unlimited One, (that is, “He and His life force and He and His organs are one etc.”) The Rebbe will now begin to explain all the particular levels, aspects and expressions of the emotional *sefirot* of *Zeir Anpin* itself. As previously mentioned, all man’s organs, natural characteristics and life stages etc., hint at great and profound matters in *HaShem’s* conduct of the worlds. These conducts are called by the names of the stages corresponding to them. The general principle is that everything found in man, hints at *HaShem’s* conduct toward His Creation. Thus, in this chapter, the Rebbe will continue employing the analogy of man and his development (that is, embryonic - *Ibur*, infancy - *Yenika*, childhood - *Katnut*, and, adulthood – *Gadlut*) as an analogy to explain the various modes of conduct of *Zeir Anpin* of *Atzilut*, that affect the state of being of the rest of Creation that follows it.

<sup>131</sup> Genesis 32:29. This verse refers to the Biblical incident in which Yaakov wrestled with the angel of his brother Esav. When Yaakov overpowered the angel, the angel blessed Yaakov and changed his name, so that Yaakov should release him. The verse states, “You shall no longer be called by the name *Yaakov*, but rather *Yisrael*; for you have ruled over *Elohim* (God) etc.” When angels are performing a mission of God, they are called by the Godly title, *Elohim*, because of the general rule that, “the emissary of a person is like the person himself.” That is, when the emissary acts on behalf of the one who sent him, it is the sender who is acting, through the agency of the emissary. Therefore, the simple meaning of this verse is that *Yaakov* ruled over the angel of *Esav*, and therefore his name was changed to “*Yisrael* – ישראל.” The Hebrew word “*Yisrael* – ישראל” is a composite of the two words “*Yasar E-l* – יש"ר א"ל” meaning, “Ruled over *E-l* (God).”

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On a deeper, mystical level, the aspect of *Yisrael* represents the aspect of *Zeir Anpin*, as it states, “My son, my firstborn, *Yisrael*” (Exodus 4:22). As explained before, *Chochmah* and *Binah* are called “Father – *Abba*” and “Mother – *Imma*,” whereas *Zeir Anpin* and *Nukvah* are called, “son” and “daughter” (see Chapter 2).

Now, regarding the verse, “A sun and a shield is *HaShem Elohim*,” it is explained that the aspect of *Elohim* represents the concealment of the revelation of the essential name *HaShem*-יהוה. (The name “*Elohim* – אלהים” has a numerical value of 86, which is numerical value of the word “*HaTeva* – Nature (הטבע)”). Therefore, it is understood that the name *Elohim* represents the aspect of *Tzimtzum* and concealment, as will be explained later at greater length.

Similarly, as the Rebbe will soon state, “You have ruled over *Elohim*” is the same concept as the matter of, “The name of *Ma”H* (מ"ה) rules over the name of *Ba”N* (ב"ן).” For, as previously mentioned, the name of *Ma”H* – 45 (מ"ה) shares the numerical value of the word “*Adam* – man” (אדם). In contrast, the name of *Ba”N* – 52 (ב"ן) shares the numerical value of the word for “*Animal* – *Behemah*” (בהמה). Thus, this aspect of, “ruling over *Elohim*” represents the aspect of the intellect (*Koach Ma”H*) ruling over the nature of the heartfelt emotions. (This is the fundamental difference between man and animal. That is, through his intellect, man has the ability to rule over his instinctual emotions and desires. In contrast, an animal is ruled completely by his instincts and emotions.)

As explained before, the emotions are revealed through a *Tzimtzum*-lessening (the “narrow of the neck – *Meitzar HaGaron*”). Because of this lessening, when the emotions are initially born, the length and breadth of the intellect and comprehension of *Binah*, from which they come, actually recedes and becomes concealed, as is clearly observable. (Therefore, when a person thinks, acts, or speaks during a state of emotional arousal, he usually becomes irrational.) Thus, when the emotions are initially revealed, they overpower the intellect, thus causing the withdrawal of the revelation of the intellect. (In such a state, the emotions “rule” and “overpower” the intellect.) At this point the intellect only radiates within them in a diminished fashion, similar to the emotions of a child, as compared to those of an adult. This lower aspect, in which of the heartfelt emotions of *Zeir Anpin* are in a state of immaturity, is called *Yaakov*.

of the] name of *Ma”H* – 45 (מ”ה) that clarifies and rules over the name of *Ba”N* – 52 (ב”ן),<sup>132</sup> for [it states],<sup>133</sup> “They are clarified with *Chochmah*,” and,<sup>134</sup> “It is in the power of the man to clarify,” and,<sup>135</sup> “It is the nature of man to conquer etc.”<sup>136</sup>

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(The name *Yaakov* (יעקב = 182) has a numerical value of two times *Elohim*, plus the ten letters of these two names (אלהים אלהים = 182). *Etz Chaim* explains that these two names *Elohim* represent an influence of the intellect of *Chochmah* and *Binah* in a completely diminished and concealed form.)

It is only after the emotions have “matured” through the additional influence and radiance of the intellect within them (which is called *Yenika* – Suckling), that the emotions become a proper vessel for the light of the intellect. When this occurs, the emotions no longer rule over the “intellect,” but rather, the opposite is true. The intellect now rules and overpowers the emotional arousal. At this point the arousal of the heart no longer interferes with intellectual arousal, nor does it cause the light of the intellect to be concealed or withdrawn. Rather, because the emotions become sublimated and “under the rule” of the intellect, the arousal of the heartfelt emotions actually causes an expanded state of intellect, as explained in the introduction to this chapter. Because of this, no longer are the emotions called *Yaakov*, but are now called *Yisrael* instead. This means that there is now a change of state from the emotions overpowering the intellect (as in an animal – *Ba”N*). Rather, they act similar to a man (*Ma”H*) whose intellect overrules and overpowers the emotions. This then, is the inner explanation of the verses mentioned above (that *Yaakov*’s name was changed to *Yisrael*, “because you have ruled over *Elohim*” etc.) (See *Etz Chaim (Shaar Leah V’Rachel) Shaar* 38, Chapter 2.)

<sup>132</sup> See *Etz Chaim (Shaar TaNT”A) Shaar* 5, Chapter 1. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.1, p.5, and Vol.2, p.573, and Vol.4, p.1213 (א”ר”ג).

<sup>133</sup> See *Zohar (Hechalot) Pekudei* 254b. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.1, p.295, and *Shmot*, Vol.2, p.321.

<sup>134</sup> See *Pri Etz Chaim (Shaar Tefilah) Shaar* 1, Chapter 7. Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, p. 543.

<sup>135</sup> See Tractate *Yebamot* 65b.

<sup>136</sup> From the introduction to this chapter, the explanation of the statement in *Zohar*, “they are clarified (or refined) with *Chochmah*,” may be understood. That is, it is specifically when the light of *Chochmah* vests within the emotions, that it effects a profound transformation of their

In order to explain these things, we must first understand the difference between the aspect of *Yisrael Saba* (The Elder Israel) and *Yisrael Zoota* (The Little Israel).<sup>137</sup> The aspect of the emotional [*sefirot*] of *Chochmah* itself are called “*Yisrael Saba* – The Elder Israel.” Now, there are two levels in this: The first [level] is the emotions that are in the Light of *Abba* (*Ohr Abba*), and the second [level is] the emotions that are in the Hidden *Chochmah* (*Chochmah Stima’ah*). This is called “The First Man – *Adam Kadma’ad*” in the terminology of the *Zohar*.<sup>138</sup> Regarding this, it

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nature. In other words, this is specifically when the aspect of the, “*Koach Ma”H* – The Power of What” (that is, the sublimation) of *Chochmah* shines within the emotions. As explained in the introduction, until the light of *Chochmah* vests within the heartfelt emotions, the emotions overpower the light of the intellect, causing it to be withdrawn and diminished. In contrast, when the light of *Chochmah* (*Koach Ma”H*) vests within the emotions, the emotions become totally sublimated to it, “like a horse to a rider.” Because of this, the nature of the emotions becomes refined and completely transformed etc.

This is the name of *Ma”H* – 45 (מ"ה) which refers to the emotional *sefirot* of the world of *Atzilut* (*Zeir Anpin*) as they receive from the *Koach Ma”H* of *Chochmah*. As mentioned above, the name *Ma”H* (מ"ה) has a numerical value of 45, which is the numerical value of the word *Adam* – Man. It is specifically this essential aspect of *Zeir Anpin*, as it receives from the light of the *Koach Ma”H* (כח מ"ה) of *Chochmah* (חכמה), which has the capability to refine, clarify and “conquer” the original animalistic (ב"ן – *Ba”N* = *Behemah* – Animal – בהמה) and natural (אלהי"ם – *Elokim* = *HaTeva* – Nature – הטבע) state of the emotions, that was brought about because of the *Tzimtzum*-lessening (*Meitzar HaGaron* – The narrow of the neck), and the withdrawal of the intellect when the emotions were “born.” (This was thoroughly explained in the introduction to this chapter.) Thus, the relationships between the three statements, mentioned in the paragraph above, are self understood. This is the same concept as the aspect of *Yisrael*, whose name was changed from *Yaakov* because he “ruled over *Elohim*.”

<sup>137</sup> See *Zohar VaYakhel* 216a.

<sup>138</sup> “*Adam Kadma’a* – The First Man” (which refers to the hidden *Chochmah* of *Arich Anpin*) should not be confused with “*Adam Kadmon* –

states, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name.”<sup>139</sup>

Now, the emotions that are lower than *Chochmah* [intellect] are called “*Yisrael Zoota* – The Little Israel,” for they are in an aspect of immaturity. [This is] because they come [to be revealed] through the diminishment and concealment of the main essence of the intellect. [All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth to give rise and bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota* – The Little Kindness.” (This may be compared to the seminal drop as it is in the brain of the father etc. Similarly, it states “What (*Ma”H*) is his son’s name” in reference to “*Yisrael Zoota* – The Little Israel,” which is drawn from the seminal drop of *Abba* (The Father) [that is, *Chochmah*] etc., as known.)<sup>140</sup>

Now from the aspect of *NeHi”Y* of *Abba*, [influence] is drawn into *NeHi”Y* of *Imma*. [*NeHi”Y* of *Imma*] is the aspect of the influencing and lowering of the comprehension and reasoning of this emotion of kindness. However, the aspect of *NeHi”Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions]. For, as is clearly observable, the reasoning and the intellect becomes abbreviated and withdrawn during the arousal of the [heartfelt] emotions. (This [explains] the matter of, “You shall see on the birthing stones,” that is, that the thighs become cold during the time of birthing.<sup>141</sup> [This is] because, the

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Primordial Man” (which refers to the *Ratzon L’Ratzon* – Desire for the Desire), as previously explained.

<sup>139</sup> This was explained at length in part one of the introduction to this chapter.

<sup>140</sup> Two ways of reading this paragraph, either generally or particularly, were offered in part one of the introduction to this chapter.

<sup>141</sup> Exodus 1:16. Also see Tractate *Sota* 11b, and *Etz Chaim* (*Shaar HaMochin*) *Shaar* 20, Chapter 3. Also see *Biurei Zohar* (of the Mittler

first *NeHi*”*Y* is withdrawn and a new *NeHi*”*Y* is drawn forth, as explained elsewhere.) This is called the aspect of, “Breaking through the *Yesod* of *Imma*,” to give birth to the [heartfelt] emotion. At first, the [emotion of] love is hidden and concealed, included in the intellect, like a fetus in the womb of its mother. However, after the [heartfelt] emotions are born, they include the kindnesses (*Chassadim*) of *Abba* and the judgments (*Gevurot*) of *Imma* with all their general and particular aspects.<sup>142</sup>

Now, there are three levels in this:<sup>143</sup> There is the aspect of “*Mochin D’Yenika* – The Intellect of Suckling,” the aspect of

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Rebbe) *Balak* 105b. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol.2, p.378.

<sup>142</sup> This paragraph was explained at great length in parts one, two, and four of the introduction to this chapter.

<sup>143</sup> That is, because there is a *Tzimtzum* between the intellect and the emotions and because the light of the intellect is withdrawn during the arousal of the emotions, therefore, there are different degrees of arousal of the heartfelt emotions, according to the manner of the intellect or the degree of revelation of intellect within the emotions. There are three general categories of influence from the intellect, that affect the development of the emotions of *Zeir Anpin* from their embryonic state-*Ibur*, until complete maturation *Gadlut HaMochin* – The Mature Intellect. (This is because, as understood from all the previous explanations regarding Lights and Vessels, and as understood from the introduction to this chapter, there are different stages or states of how the light radiates within the vessels. Similarly, there are different stages and states of how the light of the intellect radiates within the vessels of the emotions. As mentioned above, the cause of the different stages, is the manner (and *Tzimtzum*) in which the light of the intellect is influenced into the vessels of the emotions. The effect is that there are different states and stages of the existence of the emotions, and just as this is the case regarding the physical analogy, so too, there are various spiritual stages of maturity in a person’s spiritual growth. These are caused through the radiance of the Godly intellect that he achieves through *Hitbonenut*-contemplation. That is, there are different stages and states of love and fear of *HaShem* (that is, in ones relationship with *HaShem*), which are the result of a ones awareness of *HaShem*, which, in turn, is caused by the differences in his level and manner of *Hitbonenut*-contemplation. Correspondingly, there are

“*Mochin D’Gadlut Rishon D’Imma* – The Intellect of the First Maturation from *Imma*,” and “*Gadlut Sheni D’Abba* – The Second Maturation from *Abba*,” as known.

As known, the explanation of these things is that the emotions are in an aspect of a fetus, three within three. That is, only the externality of *NeHi”Y* [is revealed]. Included within them, in a concealed manner, are *ChaBa”D* and *ChaGa”T*. [This is to say that] these are only the [instinctual] nature of the emotions.<sup>144</sup> Through suckling (*Yenikah*), they become developed and prepared to receive intellect. This is similar to a child whose limbs grow from suckling his mother’s milk, as known.<sup>145</sup> [This

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different stages in how *Zeir Anpin* (the emotions that are called, “the body of the King – *Goofa D’Malka*”) of the world of *Atzilut* receives influence of the intellectual light of *Abba* and *Imma*, which in turn, effects the entire chaining down of the worlds.)

<sup>144</sup> It was explained in the footnotes to chapter thirty that this state is compared to the exile-*Galut* (which is called the exile of the Indwelling Presence of *HaShem* – *Galut HaShechinah*) in which 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, when the “sleep of *Zeir Anpin* – *Durmita D’Zeir Anpin*” will be explained). This is to say that there is only a greatly diminished light of *ChaBa”D*, that is concealed within *ChaGa”T*, which in turn, only radiates in a greatly diminished fashion within *NeHi”Y*. This is similar to a “fetus” or to a person who is sleeping (in the fetal position etc.) in which his head is folded into his chest, which is between his knees. Thus, all that is revealed is only an extremely diminished state of awareness (which is in a state of confusion, similar to a dream), of only *NeHi”Y* of *NeHi”Y* (that is, the *Nefesh* of the *Nefesh*). (Nevertheless, even a fetus possesses all two hundred and forty-eight limbs, as mentioned above, except that they are very “tiny,” like the body of an infant.) All that is revealed is the physical nature (*NeHi”Y* or *Mootba*) of the world. This is like a sleep state or a fetal state, in which one is completely unaware of true reality, yet is nevertheless dependent and sublimated to it.

<sup>145</sup> As explained in chapter thirty, through *Hitbonenut*-contemplation, the vessels become further developed and capable of receiving the next level of the soul (lights), so that it automatically becomes revealed and drawn forth (into the vessels). (For, as explained before, all drawings forth

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of the simple light into the vessels, come about specifically through rectifying the vessels and preparing them to be proper receptacles for the light. (This is analogous to the drawing forth of the simple power of sight through repairing the eye, which is the vessel for the power of sight, or by creating additional vessels, such as eye glasses etc. As previously explained, there is no lacking in the simple light or form. Because of this a blind person is capable of giving birth to a fully sighted child.) The light is then automatically drawn forth in accordance to the vessel, as explained regarding the statement, “It is the nature of the man to pursue the woman.”)

Now, physically, the period of suckling (*Yenikah*) is from age zero until age two (twenty-four months). During this period an infant’s natural characteristics and emotions become revealed. However, his actions and emotions are purely instinctual, such as those of an animal. In other words, he is only drawn toward what he feels is good **for him**, and repulsed by what he feels is bad **for him**.

He received the nature of his emotions and character when he was still in the womb. This includes the nature to be kind or cruel, generous or miserly, soft hearted or hard hearted, humble or arrogant, happy or depressed etc. In general, these may be divided into two categories: *Chessed* – Kindness and *Gevurah* – Might (or Judgment), that is, either positive (good) or negative (bad). This is likewise the case regarding all the other attributes, such as *Tiferet* (*Hitpa’aroot* – self esteem), *Netzach* (the natural desire for overcome challenges) etc. Each individual is born with a certain composition of characteristics that make up his instinctual nature. In this way, each person is different from his fellow. Although everyone possesses all these qualities, nonetheless, one person is unlike the other in the particular revelation of these attributes. One person’s soul will lean more towards *Chessed*, whereas another’s will lean more towards *Gevurah*, and yet another will lean more towards *Tiferet* etc. (As explained elsewhere, this depends upon where a person’s soul is rooted.) Nevertheless, while he was in the womb, his instinctive emotions and nature were concealed, and there was no awareness or recognition of these qualities at all. They were not yet even revealed to himself, since they were not yet felt emotions. Therefore, they certainly were not yet revealed to others. The most basic nature of all people, however, is the instinct to be drawn after that which they think is good for them and repulsed by that which they think is bad for them. However, even this basic nature is not revealed while the fetus is still in the womb.



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(Elsewhere it is explained that the reason that, at this stage, they are called *Mootba* – Natural (מ׳טב׳ע), is not only from the word *Teva* – Nature (טבע), but is also related to the terminology, “They were sunken in the reed sea - *Toob’oo B’Yam Soof* (ט׳וב׳עו ב׳ים ס׳וף)” (Exodus 15:4). That is, they are in a state of complete concealment, because in this state, although the intrinsic nature is already imbedded there, nonetheless, it is utterly concealed.)

Similarly, in the analogue, during exile, the true nature of reality is concealed in the world. This is compared to a fetus –*Ibur* in its mother’s womb. That is, the true nature of the world’s total sublimation and unity to *HaShem* is totally concealed. Because of this, even the lowest basic nature of this reality, that the fulfillment of *HaShem’s* will is good for a person, whereas striving after worldly pleasures is bad for him, is concealed. It is for this reason that, in such a state of concealment, it is possible for a person to become completely drawn after the many vanities of this world, thinking that they are good for him, when in truth they are actually harmful and damaging to his soul.

Now, once the infant is born, his intrinsic instincts and characteristics begin to be revealed (with all his particular characteristics and attributes). That is, through the suckling (*Yenikah*) of his mother’s milk, he begins to grow and the natural characteristics of his emotions become revealed and developed.

This is similarly the case with the first stage of the emotions, that is aroused through *Hitbonenut* – contemplation. Through a person’s contemplation of the teachings of Chassidus and Kabbalah, he acknowledges the absolute truth of the *HaShem’s* existence, and recognizes the lowliness of worldly matters. This motivates him to come close to *HaShem* through action (*Nefesh*) by the acceptance of the Heavenly yoke, in performing His *Mitzvot*-commandments. Nonetheless, he has not yet attained any actual revelation of Godliness, because he still is not even on a level of actual heartfelt love and fear of *HaShem* (which would be an aspect of his *Ruach*). Rather, he still perceives himself as a completely separate entity from *HaShem* and is drawn towards the physical pleasures and temptations of the world. However, he has become aware of and acknowledges that, in reality, only matters of Godliness are good **for him**, whereas the vanities and lusts of the world are bad **for him**. Therefore, he makes a commitment **in regard to his actions**, to fulfill the commandments. In other words, at this stage, he is only on a level of cold

continues] until when he is six years of age, he possesses intellect in his emotions, but in a very limited fashion.<sup>146</sup> However, [now]

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acknowledgement, that leads him to act upon his convictions, through desisting from evil – that is, distancing himself from that which is damaging **to him**, and fulfilling the positive commandments – that is, drawing close to that which is good **for him**. This is similar to an obedient child who submits to the commands of his mother etc., even though he himself may still emotionally be drawn to do otherwise. (The gauge of how much of this natural level of the soul is revealed, is the strength of his commitment to *HaShem* and the fulfillment of His commandments, specifically in action.) This continues until age six, as will now be discussed.

<sup>146</sup> Before the age of six, a child does not have any deep mental connection (*Da'at*) to anything, and can therefore easily be seduced to go from one thing to its opposite (as explained in chapter one regarding the statement of the Sages that, “A child has no *Da'at*”). In contrast, at the six years of age we see that a child already has more of a heartfelt connection (which comes about because of the additional radiance of the intellectual connection of *Da'at*) to various things. For this reason, when a six-year old child chooses something, or chooses to do something etc., it is because, at this point, he himself feels a certain personal connection to it.

Because of this there is a *Halachic* legal ruling that prior to six years of age, a person is considered to be a child in all respects. That is, before he is six years old, all of his transactions are considered to have no validity or meaning to them whatsoever. In contrast, by the age of six, a child may have enough intellect for his small transactions to be considered valid and binding. This is because, at this point, his “yes” is a “yes” and his “no” is a “no,” whereas, prior to this, such was not the case. (See Tractate *Gittin* 59a, and *Mishneh Torah L'HaRambam, Sefer Kinyan, Hilchot Mechirah* 9:6.) That is, prior to the age of six he does not have an appreciation of right or wrong etc. on his own.

Likewise in the analogy, before the “age of six” the only reason a child acts according to the dictates of his parents or teachers etc., is because of the appreciation that it is good for him to accept the yoke of his parent’s or teacher’s commands etc. (which indicates a certain degree of intellect recognition and comprehension). However, if he was not aware that his actions were being supervised, he would act according to the

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dictates of his own desires and pleasures (which may not be in accordance to the rules and guidelines set by his parents or teachers etc.) This is because he does not yet have any true or deep appreciation of goodness, in and of himself, in a personal way. He only understands that he must obey his parents and teachers.

Similarly, in the analogue, prior to the “age of six.” Through a person’s *Hitbonenut* contemplation he achieves a level of realization and acknowledgment of the truth of *HaShem’s* existence and supervision, and this becomes manifest in his strongly held conviction and commitment to fulfill *HaShem’s* laws, as set forth in His Holy Torah. (In other words, even in this lower level, there is a certain degree of intellect, in that he acknowledges and appreciates that he must obey *HaShem’s* will. This is called *Hoda’ah*. In contrast, prior to this acknowledgment and awareness, it is possible for him to disobey and even transgress *HaShem’s* will, that is, when he is in a state of “sleep” or “*Ibur*.”) That is, his heart may still actually be drawn towards the opposite of *HaShem’s* will.

However, now, when he reaches the age of six, a new level of his soul is aroused, in which he has an actual personal connection to matters of Godliness on his own and feels them to be good and beneficial to him. This is qualitatively superior to the previous external acknowledgement. The general difference between these two levels may be understood as follows: There is a vast difference between a person’s appreciation of the value of someone else’s million-dollar business deal, as opposed to his own fifty-thousand dollar business deal. Although he will greatly appreciate the other fellow’s million-dollar business deal, nonetheless, this appreciation will not at all compare to the heartfelt arousal of joy that will result from his own personal business deal, even though it is of much lesser monetary value. This is because the million dollars are “distant” and unrelated to him, whereas the fifty thousand dollars are “close” to him and affect him personally.

Likewise, in the analogue, when a person reaches the state of awareness, in which matters of Godliness become personal, there certainly is a much, much greater vitality in his service of *HaShem*, in the performance of His *mitzvot*-commandments, similar to the vitality that one has in his own personal business affairs. Thus, the second level, which arises from contemplation of Godliness, is this kind of thought, in which his mind becomes attached to Godliness as something that is directly and personally relevant and meaningful to him. This is called a, “good

his actions and ways have an aspect [and degree] of reasoning and intellect, and are not just the natural instinctive emotions [that are] only like those of an animal.<sup>147</sup>

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thought,” which becomes connected to action (as opposed to only the “cold thought” of the first level, mentioned above). In other words, this kind of thought gives rise to actual heartfelt love and fear of *HaShem*. However, this too, is only as it relates to **doing** the *mitzvot* (Commandments) in action.

This is in contradistinction to the first level, which is called, “cold thought,” in which only an acknowledgement and commitment to Godliness exist from afar. The only thing born of it is his embarrassment and shame, through his realization of just how far he is from Godliness. Because he realizes the lowliness of this world and its affairs, he makes a commitment to desist from evil (the 365 negative commandments) and to do the 248 positive commandments. However, this is only because he realizes and acknowledges that it is a very proper and right thing for him to do, and is the true path to achieving his ultimate goal, which is **closeness** to *HaShem*. This, then, is the difference between “the age of six” and “before the age of six.”

<sup>147</sup>Another difference between six years of age and before, is clearly apparent. As may clearly be observed, the growth of the characteristics is not only in their revelation, but in addition, with their growth the emotions become drawn towards greater and more mature matters. A small child becomes emotional over small and immature things, whereas a more mature person will become emotional about matters of greater significance and importance. As a person matures, he no longer desires the same things he desired as a child. On the contrary, he may even be embarrassed about what was so important to him when he was a child. However, it must be noted that this is not due to his emotions and character, in and of themselves, but rather, this is because of the additional radiance of intellect that he now has.

This is in contrast to how it is in animals. Because they act completely according to their instinctual natures, they cannot change or deviate from them, whatsoever. This is because, as explained above, the natural character of the emotions remains constant without change whatsoever. In other words, animals do not mature and grow out of their natural inclinations. In man, however, there are certain changes in the

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expressions of the nature of his character. When he was a toddler, he desired immature things of little value and when he matured his desires changed to matters of greater value. Certainly, this is due to intellectual growth, which influences and directs the emotions, informing them of what is and what is not desirable etc. As known, the intellect acts as a director who guides the emotions on what to become aroused about etc. Thus, although the emotions follow their essential nature from birth, nonetheless, their conduct is in accordance to the influence and development of the intellect.

However, because at this stage the intellect causes a change mainly only in the expression of the natural characteristics and emotions (unlike animals who undergo no change at all in this respect), it is included (by the Rebbe) in the one general level of *Mochin D'Yenikah*, as well. That is, the emotions still go entirely according to their natural characteristics, but their expression is directed by the intellect, to be invested in more mature matters. However, from this stage onward, another stage of development begins (until nine years of age), in which the emotional arousal is not merely influenced and directed by the intellect, but is also **caused** by it. This is in contrast to the previous levels in which the intellect merely directed the natural character and emotions. This next stage will now be explained.

(That is, as will later be explained, although this above level is already said to be greater than the intellect of an animal, it is nevertheless also animalistic in comparison to that which follows it. The main reason for this is because both these levels, that is, prior to age six and age six (until age nine), relate to what is good **for him**. That is, on both levels, his natural emotions and desires are all about **himself**. That is, his sense and awareness of himself dominates, whereas the intellectual light and arousal that radiates within him and in his emotions, is still concealed. In contrast, at nine years of age, the arousal and light of the intellect begins to dominate the natural character and arousal of the emotions, so that the intellect is revealed and dominates, whereas the emotions are sublimated to the intellect, as explained in the introduction to this chapter and as will further be explained.)

This continues until he is nine years of age, at which point he is capable of procreation.<sup>148</sup> At this point he has an aspect of additional growth of his intellect, more than what is necessary for the emotions alone. Moreover, it is now possible for the beginning of an emotion that comes into being only according to intellect and reasoning, and if the intellect dictates the opposite, then an opposite emotion will be born, until his emotions are entirely according to [the dictates of] the intellect.<sup>149</sup>

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<sup>148</sup> See Tractate *Yevamot* 68a. This refers to the legal ruling that at nine years of age a person's sexual acts are considered to be valid, and therefore have legal implications (as in the laws of *Yibum*-Levirate Marriage etc.) What is meant here by, "procreation," is that he begins to be capable of "giving birth" to new emotions on the basis of intellect alone. This is in contrast to the previous stages, in which the intellect merely guided and directed the natural character of the emotions. At this stage, however, he begins to be capable of actually bringing forth an emotional arousal caused by the intellectual reasoning alone. This is to say that the natural characteristics of the emotions now begin to become sublimated to the light of the intellect, rather than vice-versa. Prior to this stage, the emotional arousal towards action was not directly an arousal into the subject of his contemplation, but only indirectly aroused by it. In contrast, now, his emotions are aroused directly by, and toward, the subject that he contemplates (and is not just an indirect arousal to act). The reason for this will soon be discussed by the Rebbe.

<sup>149</sup> As may be observed, at the physical age of nine a child begins to have a desire to understand and have different matters explained to him. Until this point, he may have only recognized and acknowledged these matters as being true, good or even necessary, but did not yet truly understand or appreciate them. Likewise, at nine years of age he is capable of having a degree of grasp and insight into what he is taught. (Because of this, the commandment to educate a child in matters of Torah and *Mitzvot* begins mainly at the age of nine. See *Etz Chaim, Shaar 25, Drush 5*.) This is because he now desires and is capable of comprehending the explanations given to him and understanding them.

Now, this level of "age nine" is comparable to the third level of arousal that results from the Divine service and toil of *Hitbonenut* contemplation, which is called, "Natural Love and Fear" (*Dechilu*

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*U'Rechimu Tiveeyim*). This is when *immediately*, following the arousal in his thoughts, his heart becomes aroused as well. This arousal is consciously felt with much vitality. In other words, the arousal of his thoughts immediately becomes expanded and magnified in his heart. This is because, as known, the excitement of the heart is much more expansive and magnified in comparison to the excitement of the mind. This is to say that his heart becomes aroused with the same arousal that took place in the mind, only in a way of greater feeling. He contemplated and was aroused in his mind by the greatness of *HaShem*, and his heart too now became aroused by His greatness. The emotions of the heart now directly respond and go according to the emotions of the intellect.

No longer is the intellect as greatly concealed as in the previous levels of arousal. This is because in the previous levels, the arousal of the emotions appeared to be completely detached from the intellect, and only indirectly associated with it. For example, when there was an intellectual contemplation of *HaShem's* greatness, the emotions became aroused and were drawn towards serving *HaShem* through action, and the thoughts of His greatness became forgotten from his heart. All that remained of his intellectual contemplation was an impression of the thoughts of his mind within his heart, and even this, only in an indirect and concealed fashion, that only translated into action. In contrast, now, he is capable of an arousal of actual love and awe towards *HaShem* Himself. (For this reason, the previous levels of love and awe of *HaShem* are not considered to be **actual** levels of love and awe of God.)

This, then, is the meaning of the Rebbe's words that, "It is now possible for there to begin to be an emotion that is only according to the intellect and reasoning, and when the intellect dictates the opposite, then an opposite emotion will be born, until his emotions are entirely according to the intellect."

Now, although at this stage his emotions are aroused directly from the intellect, nevertheless, there is still a certain degree of separation between the intellect and the emotions. That is, when the heart becomes excited through his *Hitbonenut* and his emotions become completely aroused toward *HaShem*, either with great longing, love, joy, bitterness, awe or fear etc., the entire length and breadth of the Godly matter that he was contemplating becomes abbreviated (but not completely concealed) during the actual emotional response. The length and breadth of the contemplation (but not the point), recedes and becomes concealed from

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consciousness. He is only left with what is called a, “*Tamtzit*” (The final essential conclusion), which is the, “Therefore,” that follows the contemplation (for example, that *HaShem* is Mighty and Awesome).

(The difference between the *Tamtzit* and the *Omek Hamoosag* may be understood as follows: There are two types of essence. The “essence of mint” is not its true essence, but is rather what remains after it has been thoroughly processed until only its essential oil remains. This is the *Tamtzit*. In the same way, the *Tamtzit* of a concept is the, “Therefore,” that follows the thorough processing of the concept through *Hitbonenut*-contemplation. In contrast, the true essence of mint is the spiritual source of the mint itself. This is similar to the *Omek Hamoosag* – the actual depth of the concept (and the Godliness vested within it etc). The *Omek Hamoosag* is the very depth and source of the concept itself. One who grasps the *Omek Hamoosag*, which is its very essence and source, has a radically different experience, as will be explained regarding age thirteen and *Gadlut Sheni D’Abba* – The second maturation from *Abba*.)

Nevertheless, it is understood from the analogy of the mint, that just as the “essence of mint” has a tremendous power and strength once it has been processed into an essence, so too, with the *Tamtzit* (“conclusion”) that has been passed over from his intellect to his heart. It likewise has an incredible strength to it and is able to cause a great arousal of his emotions. Nonetheless, at this stage, his emotions are still emotions, and there is still a certain separation between the intellect and the emotions (even though, firstly, the emotions are now directly aroused by the intellect, and secondly, they are aroused with the same arousal that took place in the intellect etc.)

Because his arousal is only from the *Tamtzit* (“conclusion”), to a certain degree the arousal of the emotions is still detached from the intellect. This is because he only grasps the depth of the concept – *Omek HaMoosag* (and the Godliness vested within it) through an external garment (a “*Masach* – screen,” which will be explained more thoroughly later). This means that he only grasps the light of *Chochmah* (and the Light of the Unlimited One vested within it) through the garment of the letters of the explanations of *Binah*. It is specifically from the explanations that he is mainly aroused. For this reason, this level of arousal is called “Natural Love and Fear” (*Dechilu U’rechimu Tiviyim*), because the emotional arousal still overpowers the light of the intellectual arousal, from which it is born. (In contrast, the next level is called, “Intellectual Love



In contrast, before to the age of nine, he only had intellect according to the emotions that already were [instinctively] embedded in him, that he can have insight into.<sup>150</sup> This [type of intellect] is also found in wild, as well as domesticated animals, that they have insight in their [natural] emotions, to find food and sustenance, except that in mankind [this aspect] is called “the animal of the speaker – *Chai SheB’Medaber*.”<sup>151</sup> This will suffice those of understanding.

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and Fear,” since the light of the intellectual arousal overpowers the emotional arousal.) Nevertheless, as the Rebbe will momentarily state, at this stage the light of the intellect already begins to overpower the natural emotions. This being the case, the emotional arousal is already intellectual. In other words, it is into the intellectual subject upon which he contemplated (as opposed to manifesting into something external to it, as in the previous levels), as explained above.

<sup>150</sup> As previously explained, prior to the age of nine the intellect radiates and vests within the emotions in a totally concealed manner, in which the natural character of the emotions (and the desire for his personal benefit and wellbeing etc.) overpower the intellectual light completely. Because of this, the emotions that are aroused, arise in a detached way from the light of the intellect (though the intellect is indeed there). That means that the intellect, that radiates within the emotions, is “overpowered” and “ruled” by the animal-like natural emotions and desires etc. This is not the case, however, in regard to the subsequent stage of “age nine,” in which the emotional arousal is focused toward the subject matter and light of the intellect (even though at this stage there still is a degree of separation between the intellect and emotions, as explained above).

<sup>151</sup> It was stated previously that at the age of six, a person’s ways and actions have a degree of intellect and reasoning to them and are not merely driven by natural instinctive emotions, like those of an animal. Here, however, it states that the intellect that he possesses prior to nine years of age is similar to the intellect of an animal. Even animals are capable of insightful wisdom within their natural characteristics and traits (such as figuring out how to procure food and sustenance etc.)

From nine years of age and up, he is prepared for the second maturation [that comes] from *Abba*.<sup>152</sup> This is to say that

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The explanation of this seeming discrepancy may be clarified through close scrutiny of the words in the text here. The Rebbe is exacting in his words here, by saying that even the intellect prior to the age of nine, is not completely similar to the intellect of an animal, but is specifically called “the animal of the **speaker** – *Chai SheB’Medaber*.” This is because there is a similarity between the intellect of an animal and this level in man; in that (prior to age nine) the arousal of the natural emotions completely dominates the radiance of the intellect, and the intellect only serves to direct the natural character of the emotions, as previously explained. (This is comparable to an animal who can find food and shelter etc.) However, this is in contrast to after age nine, in which the light of the intellect begins to dominate over and control the arousal of the emotions and the natural character.

Thus, the stages preceding age nine are all considered to be animal-like (albeit the “animal of the **speaker**”) compared to the stages that follow age nine, in which the intellect begins to dominate over the emotions. (Similarly, there is a difference between six years of age in relation to the stage of suckling, which preceded it. This is to say that when there is only the revelation of the natural characteristics and composition of the emotions, it is entirely animal-like. In contrast, when there is a maturation of the character and emotions, so that they are directed by the intellect and are thereby invested into more mature matters, this is already more than the intellect of an animal (since an animal is incapable of maturing in this way). Nonetheless, this maturation and intellect is sublimated entirely to the nature and character. The **essential** nature did not change whatsoever, and in this respect, he still is similar to an animal. However, this is specifically, “the animal of the speaker.” This is not the case at nine years of age, in which his emotional arousal comes as a direct result of and exactly according to that which took place in his intellect and contemplation.

<sup>152</sup> That is, the vessels of his emotions are now capable of beginning to be invested with the light of *Chochmah* (as explained in the introduction). (However, until the age of thirteen, this light of *Chochmah* is manifested only through the garments of the explanations of *Binah*. It is only at the next stage of thirteen, that the light of *Chochmah* becomes revealed directly within the heart.)

[now] it is possible for the intellect to overpower the emotions,<sup>153</sup> (as explained elsewhere at length regarding the matter of, “From the pinnacles of the boulders etc”<sup>154</sup>). Because of this, he is capable of procreation, since now each *sefirah* [of the emotions] includes the nine *sefirot* of *ChaBa”D*, *ChaGa”T* and *NeHi”Y*.<sup>155</sup> This is because when the aspect of the intellect of *ChaBa”D* of each emotion is developed, then automatically the aspect of *NeHi”Y* has the power to give birth to offspring, for the two are interdependent (as was explained at length above, in chapter twenty-six).<sup>156</sup> When he was six years of age, each

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<sup>153</sup> This means that it is now possible for the emotional arousal to come directly from the intellectual arousal (albeit through the garment of the explanations). This was already explained at length in footnote twenty-one.

<sup>154</sup> See *Biurei Zohar* (of the Mittler Rebbe), *Balak* 103d. The explanations given there are quoted and explained at length in the introduction of this chapter.

<sup>155</sup> Though in a fetus and even in a small child the external vessels (*Kelim*) of all the *sefirot*, *ChaBa”D*, *ChaGa”T* and *NeHi”Y* are there, nevertheless, because the vessels are “small” they are only capable of containing a diminished radiance of the lights (*Orot*). Therefore, though prior to age nine only the aspects of *ChaGa”T* and *NeHi”Y* are in a revealed state, nonetheless, there indeed is a small measure of intellect (*ChaBa”D*). However, this is only the intellect of the emotions (that is, *ChaBa”D* of *ChaGa”T* or *ChaBa”D* of *NeHi”Y*). Because of this, prior to age nine a person is considered to possess only the general *ChaGa”T* and *NeHi”Y*. In contrast, at age nine, the development and revelation of the intellectual *sefirot* (*ChaBa”D*), in and of themselves, begins (not only that which is necessary for the emotions etc.)

<sup>156</sup> As explained in chapter twenty-six, in order to bring forth a new soul, it is necessary for there to be an inner unification of *Abba* and *Imma*, through the sublimation and pleasure of *Arich Anpin* and *Atik Yomin*. This is because, for there to be any **new** influence within the chaining down of the worlds (*Seder Hishlalshelut*) it must come from the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*). Therefore, for there to be an issuance of **new** influence from the Essential Self, there must be additional influence of pleasure and desire, which is what draws out the Essential Self, as explained in chapter twenty-four. This may be clearly understood from the example of the conception of a new human being into

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the world. In order for a child (a new soul) to be born, there must be an inner unification of *Abba* (Father) and *Imma* (Mother). Moreover, for the seminal drop to issue forth, the essential self of the person must be invested in it. This is brought out through great pleasure. A further analogy for this was given in chapter twenty-six. That is, it is similar a person who is particularly outstanding in his deep insight and wisdom. Since he knows the concept to its intangible depth, specifically to the very source of its inception, he is therefore capable of bringing out influence and new explanations from it, to someone who is of a much lesser intellectual level than himself, even to a small child.

This is not so, however, in the case of someone who does not grasp the concept to its very depth. It will be difficult enough for him to thoroughly understand the concept himself, let alone to explain it to someone else who is on a lesser intellectual level. We therefore find that the ability to bring forth new influence (*NeHi"Y*) is dependant upon and goes according to the power of the intellect (*ChaBa"D*). Since prior to the age of nine, a person only has the general *sefirot* of *ChaGa"T* and *NeHi"Y*, he is therefore incapable of "procreation" and "giving birth" to a new influence and revelation, since this is dependant upon the strength of the intellect (*ChaBa"D*). In contrast, when he begins to have a revelation of the intellect of *ChaBa"D* itself (not just for the emotions) he then begins to be capable of bringing forth new influence and revelation, that is, "giving birth."

This ability to "give birth" and bring out new influence is specifically due to the great pleasure involved in grasping the depth of the concept (*Omek HaMoosag*). That is, in order for him to have the flash of insight and *Chochmah*, he must be totally invested into the concept, to the point that he arouses the "hidden pleasure" of his soul, as previously explained. Thus, now that he has reached this level of intellectual maturity, he is now capable of bringing forth new explanations etc., from the depth of the concept (which is the source of the length and width, as explained in chapter one.)

However, as explained in *Etz Chaim (Shaar HaKlalim, Chapter 8)* at "age nine" he is not yet truly capable of impregnating a female (*Nukvah*). Only later at, "age thirteen," is he capable of doing this. That is, because at the age of nine he merely grasped the point of *Chochmah* as it is already vested **within** the garment of the explanation of *Binah*, he is not capable of actually drawing forth new explanations or influence from there (since he

emotion included only *ChaGa''T* and *NeHi''Y* and the intellect was very constricted, according to the limitations of the natural instincts of the emotions alone.<sup>157</sup>

The second maturation is from the age of thirteen to twenty,<sup>158</sup> during which [time] he is capable of selling the [movable] properties of his father.<sup>159</sup> This is the aspect of *Keter*

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has not yet grasped the depth itself. As explained in the first several chapters, and in the footnotes above, and in chapters twenty-five and twenty-six, in order for new influence to be drawn forth, it is necessary for one to grasp the depth itself.) Thus, at this stage the only “new offspring” and influence he is capable of “giving birth” to, is an emotional arousal that is according to the intellect, **for himself**. However, he is not yet capable of bringing out new influence or new explanations (in speech) to a recipient other than himself, that is, to the female (*Nukvah*). This second ability, to bring forth new influence and explanations according to the capacity of the recipient, is only possible when he grasps the very depth itself. This only takes place in the next stages of development, “age thirteen” and “age twenty,” as will be explained shortly.

<sup>157</sup> Thus, prior to “age nine” he did not bring forth new emotions that are into the intellectual matter at all. Rather, his emotional arousal was completely natural (*NeHi''Y*) and emotional (*ChaGa''T*), and only **directed** by the light of the intellect that was concealed in it.

<sup>158</sup> See *Shaarei Teshuvah*, Vol.1, p.7a.

<sup>159</sup> This is to say that his emotions (which are called, “movable properties”) are now completely sublimated to the light of the intellectual arousal. That is, his intellect now completely “rules over” and “dominates” his emotional arousal. However, this does not mean that the intellect merely *overpowers* and dictates to the emotions etc., so that they follow the intellect, since this took place prior to this, as explained before. Rather, as explained in the introduction to this chapter, the intellect “overpowering” the emotions, means that the intellectual arousal and radiance of the intellect overpowers the emotional arousal, so that the emotions are not consciously felt altogether. It is as if the emotional arousal is totally nullified (*Batel B'Metziut*) with the arousal of the intellectual. This is because he now grasps the depth of the concepts (*Omek HaMoosag*) that he contemplates. That is, the light of *Chochmah* now begins to radiate and vest within the emotions of the heart (as explained in the introduction).

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This, then, is the meaning of the ability to “sell.” In other words, he now is capable of “selling” and transferring the “property” of the emotions from one domain to another, that is, from the domain of emotions to the domain of intellect. Another way of understanding this, is that he now is capable of bringing down the light of the intellect from the domain of the intellect to the domain of the emotions, in such a way that the intellect radiates within the emotions just as it radiates within the intellect. (When a sale is made between the seller and the buyer, the property is transferred from one domain to the other. However, the property remains the same.)

When a person’s excitement and arousal is caused by the very depth and essence of the concept, which is the *Omek Hamoosag*, then instead of the intellect receding and becoming “abbreviated” during the arousal of the emotions (as in the previous levels), on the contrary, it actually expands as a result of the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous levels, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because now his heart itself begins to receive from the light of *Chochmah* (not through any *Masach* – screen), as stated, “My heart has seen much wisdom.” This comes about when the very depths of his mind, heart and soul become completely involved and engrossed in the depth of the subject under contemplation, so much so, that his emotional arousal is totally sublimated to the light of the intellectual arousal taking place in his brain.

An example of this, is that when a person’s entire heart and mind are completely engrossed in a personal or business matter or the like, his entire being becomes involved and drawn after it. Because of this deep involvement, since his entire mind, heart and soul are involved, the emotions of the heart are not consciously felt and act as an enhancement to the comprehension, rather than as a distraction. This level is called *Mochin D’Gadlut* – “Brains of Largeness.” In other words, his mental capacities actually become enhanced as a result of the involvement and excitement of the very depth of his heart. (This is in contrast to the external excitement of the emotions of the previous levels. This is an inner excitement and involvement in the very depth of the heart. However, this does not mean that the externality of his heart is not excited with great arousal as well. Rather, this is not **consciously** felt because it is completely absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called “Intellectual Love and Fear.”

and *ChaBa*”*D* of each emotion. [In other words,] this is the aspect of the [active] persuasion of the desire of each emotion, from higher than the intellect of that emotion etc.<sup>160</sup> [This stage

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At this stage he now becomes capable of bringing out novel insights and explanations (that result directly from the sublimation and hidden pleasure, as explained before). However, because he only grasps the depth of the concept (*Omek HaMoosag*), he is only on the level of a *Chacham* (as explained in chapter one regarding the difference between a *Navon* and a *Chacham*). This means that he is only capable of having insight and bringing out influence from the depth of the particular subject that he contemplates. This is because, although the *Omek HaMoosag* is an intangible depth, nevertheless, it is already somewhat limited to **this** particular subject. (This is not the case with a *Navon*. He grasps the intangible *heyulie* and Godliness of the concept **before** it is limited at all, as will be explained regarding the next stage of arousal.) This is another reason why he is specifically capable of selling only “movable” properties at this stage. In other words, he is only capable of bringing forth influence from the “moveable” depth of the concept (*Omek HaMoosag*). However, he is not yet capable of bringing forth the “immovable” Godliness.

(See Tractate *Bava Basra* 155a; 156a. See *Likkutei Torah BaMidbar* 2a. See *Ma’amarei Admor HaEmtza’ee, Nevi’im U’Ktuvim* p.519. See *Kuntres HaHitpaalut* (the sections on “intellectual love and fear”) and *Biurei Zohar* (of the Mittler Rebbe) *Balak*, “*Ki M’Rosh Tzurim*.” See *Etz Chaim, Shaar* 25, *Drush* 6. Also, see part three of *The Knowledge of HaShem*.)

<sup>160</sup> This is to say that the nature of the emotions is completely and totally sublimated to the light of the intellectual arousal. The light of the intellectual arousal completely dominates the light of the emotions, so that the natural arousal of the emotions is not consciously felt at all. (That is, it does not overpower the intellectual arousal, as in the previous stages.)

(Nonetheless, even at this stage he has not yet transformed the basic nature and character of the emotions themselves. Rather, because of the sublimation of the emotions to the intellect, the emotions (**as emotions**) do not have any consciously felt or separate existence whatsoever, but are a vehicle for the light of the intellect. (However, they still retain their basic nature.) This is why it is called an active “persuasion” of the desire and intellect of the emotions etc. That is, although the revealed desire (*Keter*) of the emotions is indeed transformed, nonetheless, the (concealed,

of development continues] until the age of twenty, which is the maturity of the intellect of the emotions in their complete state. This is because now he knows how to sell the [immovable] properties of his father, that is, with the brains of *Abba* (Father), which is the source of the emotions, to transfer it from one domain to another etc.<sup>161</sup> For example, this is like the changes

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essential) desire and pleasure for the self has not yet been transformed. (In other words, he is drawn to Godliness because of the great pleasure he derives from it.) It is for this reason that this stage is called “*Ratzo – Running*.” That is, because of his own pleasure in the Godliness that he grasps (albeit through the *Omek HaMoosag*), he is completely drawn toward the light of *HaShem*, level after level, to the point that his soul desires to cleave to Him and literally leave his body. However, in the next stage of age twenty, he grasps the Godliness itself, before it becomes limited within the “letters” of the *Omek HaMoosag*. At this stage he achieves a total and complete sublimation to Godliness, and becomes literally one with *HaShem*. Because of this, his basic nature itself, becomes transformed to conform to the will of *HaShem*. This is the aspect of “*Shuv – Returning*.”)

<sup>161</sup> Now, the result of the previous level, as mentioned above, is that one has a great longing and yearning to withdraw from the limitations of his body and the world and to transcend physicality, by totally merging with Godliness. This is called, “*Ratzo – Running towards HaShem*,” with an overpowering urge to totally merge and be consumed by Godliness. *HaShem* responds to this withdrawal on the part of man below, by withdrawing the *Ohr Ein Sof* (The Light of the Unlimited One) from all levels of the created worlds. (That is, just as in the physical analogy (and the spiritual analogy of the service of *HaShem*) the emotions “ascend” and become included in the intellect and lose all consciously felt existence, so too, all the worlds “ascend” and become withdrawn in their source, losing all consciously felt existence.) However, this is contrary to the ultimate intention of *HaShem*’s upper desire, which is that there be a dwelling place for Him specifically below, in this world. (In other words, instead of the lower worlds ascending and becoming nullified within the Light of *HaShem*, the Unlimited One, in actuality, His ultimate desire is that the Light and Essence of the Unlimited One, blessed is He, be revealed below, specifically **within** the worlds. For this reason, there must be a “*Shoov*” - A Return, after the “*Ratzo*” of running towards *HaShem*.)



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This return comes about in this next level of Divine service, which is the revelation of the essential Godliness of the concept itself. Likewise, in the soul, this is the revelation of the encompassing light of the *Yechidah*, which is the aspect of the soul as it is completely and totally bound up with *HaShem*. Because it is bound up to *HaShem's* unity (and is thus called *Yechidah* – Singular), when this level of the soul is revealed, the person “shares” the same essential desire (*Keter*) with *HaShem* (since he is totally bound up with Him). He therefore, likewise, desires that there be a dwelling place for *HaShem* in this world, which is *HaShem's* ultimate desire in creating the world. *HaShem* responds to the “*Shuv*” (Return) of the *Yechidah* as well. He causes the *Ohr Ein Sof* (The Light of the Unlimited One) to become invested within all levels of the created worlds, revealing Godliness in all worlds, and thus fulfilling the upper intent and desire in Creation. (This is the opposite result of the previous level, in which the person desires to withdraw from his own existence, thus bringing about the withdrawal of Godliness from the created worlds.) This is the meaning of the statement in Mishnah, “Nullify your desire before His desire.” (In contrast, the previous two levels of age nine and age thirteen, correspond to the statement of the same Mishnah (*Avot* 2:4), “Make your will like His will” (corresponding to the service of “age nine”), “So that He will make your will like His will” (corresponding to the service of “age thirteen”). See *Likkutei Torah, Bamidbar* 2a.)

(This aspect is also hinted at in the verse (Song of Songs 5:2), “Open to me, my sister, my beloved, my dove, my pure one etc.” All these various descriptions of love, correspond to the various levels and kinds of emotional arousal of love and awe of *HaShem* mentioned in this chapter (and at length in *Kuntres HaHitpaalut* and part three of *The Knowledge of HaShem*). The word used for the last level is, “*Tamati*,” the root of which is the word “*Tam*,” and is generally translated as “pure” or “complete.” However, on a deeper level, the word “*Tamati*” shares the same root as the word “*Te'umati*,” which means “my twin.” This means that, at this stage, a person has bound and unified himself to *HaShem*, to the point that he is called, “my twin.” (See *Likkutei Biurim* on *Kuntres HaHitpaalut*, page 99 and 100. Also see part three of *The Knowledge of HaShem*). This level is the pure essential desire to fulfill the will of the Master of the Universe, at all times, in a revealed way. In other words, he has transformed his very nature (as a separate entity who feels himself as existing independently from *HaShem*), to reveal his **true** nature, which is literally one with *HaShem*. This is revealed on a constant basis. It is not just in an external encompassing way, but has become his very nature.

[he can make] in the combinations of the letters of the intellect, that comes because of the root and source of the depth of the intellect in its essential source, specifically.<sup>162</sup> (This is as

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This, then, is the meaning of the above statement (in the chapter) that he is now capable of selling the “immovable” properties of his father, transferring them from one domain to another. That is, he is now capable of bringing forth into revelation the essential unlimited Godliness itself. (For example, although the previous level of *Zeir Anpin* is the source of miracles that occur within the nature of the world, this level of *Zeir Anpin* is the source of miracles that, though they occur in our world, nevertheless, completely transcend the nature of the world.)

<sup>162</sup> In other words, because he grasps the intangible and unlimited Godliness of the concept, as it is even before it is limited in the *Omek HaMoosag* (which, in comparison, is limited and tangible), he is therefore capable of bringing out novel insights and explanations, in an infinite manner, not only in relation to the subject matter being contemplated. This is similar to the level of a *Navon* (explained in chapters one and two) who is capable of grasping, “one thing from another.” That is, from “one thing” that is, the revealed explanations that are tangible in the way of a “something,” he grasps “another thing” which is the Godliness itself. Because this Godliness is an unlimited *Heyulie*, he is capable of bringing it out and manifesting it in any manner. Moreover, as explained in chapter twenty-six, the higher he grasps, the lower he is capable of bringing it. (Because of this, a *Tzaddik* (righteous person) who is totally bound to Godliness at the, “Original Source,” is literally capable of bringing down Godliness into the physical world in the form of miracles (that is, “changing the letters” and nature of the physical realm.)

(This is also the meaning of the statement (*Hayom Yom, 3 Tishrei*) regarding the verse, “And you shall return (*Teshuvah*) until *HaShem* your God (*Ad HaShem Elokecha*).” That is, one must toil and cleave in revealing Godliness, to the point that his nature is changed, so that the Unlimited Essential Self of *HaShem*, becomes his *Elohim*-God (which has the same numerical value as *HaTeva* – Nature). That is, he makes *HaShem*’s Unlimited Reality into his reality, by cleaving and binding himself to Him through his Divine service.”)

previously explained<sup>163</sup> with the analogy of an outstandingly wise individual etc.)

This then, is the aspect of “*Yisrael* – ישראל,” [whose letters spell] “*Li Rosh* – לי ראש,”<sup>164</sup> meaning “A head” and intellect “for me,” which are the aspects of *Keter*, *Chochmah*, *Binah* and *Da’at*. This is because then, [the intellect] is in an aspect of a much more mature state and is capable of refining the aspect of *Ba”N*, which is the aspect of *Elohim*, as known,<sup>165</sup> because, “from *Chochmah*,” that is, from the inner aspect of the *Koach Ma”H* specifically,<sup>166</sup> which is from the aspect *Keter* of *Chochmah* [as it shines] within the emotions, “they are clarified.” This is analogous to a very wise person, in that the more he knows the [subject] to the depth of the matter, at its first source, the more he knows how to clarify and refine it, to remove the errors etc. Likewise, his wisdom will stand by him, so that he can support himself with his profession and profit from his work. This is called,<sup>167</sup> “His Torah learning is his profession.”<sup>168</sup> This then, is

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<sup>163</sup> See chapter twenty-six.

<sup>164</sup> See *Pri Etz Chaim* (*Shaar HaLulav*) *Shaar* 29, Chapter 1. Also see *Ma’amarei Admor HaEmtza’ee*, *Vayikra*, Vol.1, p.75, and *Shaarei Teshuvah* 94d.

<sup>165</sup>In other words, the refinement of the natural emotions is commensurate to the revelation of the light of the intellect. This is to say that according to the revelation of the sublimation of the *Koach Ma”H* (the power of “what,” as in “what are we,” as previously explained) of *Chochmah*, will be the degree of the sublimation of the natural (animalistic) emotions to the intellect. This then, is the meaning of *Ma”H* (which has a numerical of 45, the numerical value of *Adam* – Man – אדם) clarifies and refines *Ba”N* (which has a numerical value of 52, the numerical value of *Behemah* – Animal – בהמה). See also the various footnotes in the beginning of this chapter.

(See also *Torat Chaim*, *VaYetze* 166a, footnote 9. Also see *Shaarei Teshuvah*, Vol.1, p.48c.)

<sup>166</sup> See *Zohar* (*Raayah Mehemna*) *Tzav* 28a; 34a.

<sup>167</sup> See Tractate *Shabbat* 11a. Also see *Torat Chaim*, *Bereshit* 2c. (Also see *Etz Chaim*, *Shaar HaKlallim*, chapter 8.)

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<sup>168</sup> In the physical analogy, a person's ability to apply abstract knowledge to physical reality is commensurate to the depth of his comprehension of the subject matter. Similarly, in the spiritual analogue, it is specifically commensurate to a person's depth of comprehension of Godliness that he will be capable of bringing it out and manifesting it in the physical world, in refining himself and the world around him. Now, just as this is so in regard to man's service of *HaShem* below, it is likewise so in regard to *Zeir Anpin* of *Atzilut* above (who is called the "Upper Man"). Commensurate to the revelation of the Light of the Unlimited One (*Ohr Ein Sof*) within *Zeir Anpin* of *Atzilut*, will be the influence of this light below in *Malchut* (which is *Ba"N*, that is, the speech that creates the worlds of *Briyah*, *Yetzirah* and *Asiyah*). This then, is what is meant by the statement, "his Torah learning is his profession." That is, the entire purpose is to refine the world so that it reveals Godliness (as opposed to "overpowering" and "dominating" the Godliness and thereby concealing Godliness). That is, the world was created in such a manner that the "nature" of the world "overpowers" the Godliness of the world, and Godliness is concealed. Because of this, the world appears to exist independent of its Maker and is conducted according to the laws of nature. The entire purpose of man, however, is to clarify and refine the world, in the manner explained above, so that it becomes a fitting receptacle and vessel for the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) to be revealed within it. This is accomplished specifically through toil in Torah and *Mitzvot* (the commandments of *HaShem*). Even more specifically, it is through the investment in *Hitbonenut*-contemplation, particularly in the levels of the Torah called *Kabbalah* and *Chassidut*.

This is called "work" (like the six days of work, that correspond to the six millennia of refinement (*Avodat HaBirurim*). In the Zohar this is called, "*Pulchana D'Rechimuta* –A Labor of Love." It is called "Labor" because the arousal of these levels (until one achieves a state of *Gadlut HaMochin*) requires great toil and labor. This is in contrast to the ease in which the heart is aroused towards natural and worldly matters. When it comes to natural matters of the world, as soon as a desire enters one's mind, he becomes aroused and his heart is immediately affected and aroused with great yearning and a flaming desire. The opposite is also true. When something negative causes the mind to become embittered, the heart too, responds immediately with great bitterness and disdain against it. However, in regard to the service of *HaShem*, this is not the case. In matters of Godliness, the heart is not easily moved by the arousal of the mind. This is because (until the state of *Gadlut HaMochin*) the Godliness

the [explanation of] the matter of, “It is the nature of man to conquer etc.,” which is the aspect of the name of *Ma”H* – 45 (מ"ה) of *Chochmah* that refines [the name of] *Ba”N* – 52 (ב"נ) etc., and this is the meaning of, “You have ruled over *Elohim*.”<sup>169</sup> This will suffice those of understanding.

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in the comprehension of his mind does not permeate his very being, since it is revealed only in an encompassing manner. Therefore, he does not grasp the actual Godliness itself. If this is the case with respect to the actual letters of comprehension in the mind, then certainly the revelation to the heart is even more miniscule. It therefore requires great contemplative toil and labor, to bring the Godly light itself into the letters of his comprehension. When this is accomplished, his heart automatically and spontaneously ignites as well, in the manner explained above. This service is therefore called “Labor” since it requires great toil and labor. Another reason it is called “*Avodah* – Work,” is from the terminology “*Orot Avudim* – Worked hides.” Hides are “worked” to soften and make them fit for use. Likewise, the toil of *Hitbonenut* constitutes the matter of “working” on the character traits of the animal soul and redirecting them to *HaShem*, instead of toward worldly desires. This is specifically accomplished through a revelation of the light of *Chochmah* within the emotions, which is caused only through *Hitbonenut* - contemplation.

However, when the “work” is complete there will be a complete revelation of the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) within the worlds. This will take place (in a complete way) in the “Coming World” (*Olam HaBah*), which is known as Shabbat – the day of rest.

<sup>169</sup> According to all that has been explained in the introduction to this chapter and in the chapter itself, this statement is self understood. (It is worthy to note, however, that the five general levels described in this chapter correspond to the five levels of the soul, *Nefesh, Ruach, Neshamah, Chayah* and *Yechidah*. Just as man below is affected differently according to the revelation of these various levels (which is according to his toil), so likewise *Zeir Anpin* of *Atzilut* also has these five levels, and is conducted differently, according to the revelation of these levels. Thus, the entire *Hishtalshelut* (Chaining down) of the worlds is dependant upon the revelation of the Light of the Unlimited One (*Ohr Ein Sof*) within *Zeir Anpin*. This, in turn, depends on man’s toil in the service of *HaShem* below.

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(For further elucidation on the five levels of arousal and how they relate to the five levels of the soul, see *Kuntres Hahitpaalut*, the explanations (of *Kuntres Hitpaalut*) from Rabbi Hillel of Paritch, and The Knowledge of *HaShem*, part three.)

## Chapter Thirty-Five

This then, is the aspect of *Yisrael* (ישראל), that is, “*Sar E-I* – The Ruler of *E-I*” (שר א"י).<sup>170</sup> In other words, [he is thus called] because of the radiance of *Keter* within *Chochmah*, which is called “*E-I*” א"י, the light of *Chochmah*.”<sup>171</sup> For, *Keter* is what overrules, as explained elsewhere regarding the meaning of [the verse,] “Because you have ruled etc.”<sup>172</sup>

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<sup>170</sup>See *Pri Etz Chaim (Shaar HaKriyat Shma) Shaar 8*, Chapter 9. See also *Ma'amarei Admor HaEmtzaee, Hanachot 5577*, page 271.

<sup>171</sup> See *Zohar, Lech Lecha 94a; Tav 30b and 31a; Acharei 65a*. Also see chapter twenty-six above, that is, the explanation of the words “*E-I Elyon* – The Supernal God.” (This is the quote from chapter twenty-six; “The “Supernal God” (*E-I Elyon*) refers to the ascent of the inner light of *Abba* (Insight) as it receives from the *Mazal* of “*Notzer*.”) That is, it refers to the sublimation of *Chochmah* (*Koach Ma”H*) as it receives its light from the aspect of *Keter* in the inner unification of *Abba* and *Imma*, as explained there at length.

<sup>172</sup>As explained previously, the aspect of the *Koach Ma”H* (Power of “What”) of *Chochmah* is the aspect of the sublimation and hidden pleasure of the power of *Chochmah* to the aspect of *Keter*, from which it receives its light and influence. Moreover, as explained in the previous chapter, it is specifically this revelation and sublimation that causes the intellect to rule over the natural aspect of the emotions. This was referred to as the aspect of *Ma”H* (which has a numerical value of *Adam* – Man (45) – אדם) ruling over the aspect of *Ba”N* (which has a numerical value of *Behemah* – Animal (52) – בהמה), and represents the distinction between man and animal. It is also the difference between the aspect of the immaturity of the intellect (*Katnoot HaMochin*), wherein the intellect is “ruled” and concealed by the natural emotional arousal, compared to the aspect of the maturity of the intellect (*Gadlout HaMochin*), in which the intellect “rules” and dominates the nature and the emotional arousal. These two general states were referred to as *Yaakov* and *Yisrael* (as will be further elaborated in this chapter). Thus, this is the deeper meaning of the Torah verses that explain how the name *Yaakov* (יעקב) was changed to *Yisrael* (ישראל), as explained previously at length. (Another aspect in the name *Yaakov* – יעקב is that the word *Yaakov* (יעקב) spells *Yod* – *Eikev* (עקב)). As mentioned before, the letter *Yod* (י) refers to the point of *Chochmah*. The word *Eikev* (עקב) means “heel,” that is, the lowest aspect of the “body.” Thus, the

We must now understand the matter of the unification of *Yisrael* and *Leah*, which is the unification of the emotions with thought, which is called *Leah*. In addition, [we must also understand] the unification of *Yaakov* and *Rachel* which is the unification of the emotions with speech.<sup>173</sup>

[However,] we must first understand the difference between *Yisrael* and *Yaakov*. This is because the aspect of *Yaakov* is the aspect of *Tiferet* of *Zeir Anpin* of *Atzilut*, which is the attribute of Mercy.<sup>174</sup> As known, the forefathers are “the chariot” [of the

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name *Yaakov* (יעקב) indicates how the intellect and light of *Chochmah* is dominated by the aspect of the “heel” and most external nature etc.) (Also see *Ma’amarei Admor HaZaken al Parshiot HaTorah*, Vol. 1, page 179. See also the *Ma’amarim* of 5563, Vol. 2, page 672 and on. See also *Shaarei Teshuvah*, page 114d. Also see *Etz Chaim*, *Shaar* 3 Ch. 2, and *Pardes Rimmonim*, *Shaar Erchei HaKinuyim*, Section on “*Yaakov*.”)

<sup>173</sup> The aspect of *Leah* refers to the “letters” of thought, whereas the aspect of *Rachel* refers to the “letters” of speech. Both aspects mentioned in this paragraph refer to different types of unifications of *Zeir Anpin* and *Nukvah*. This will be discussed and explained in much greater detail in later chapters. (Also see the *Siddur* (of Rabbi Schneur Zalman of Liadi) *Shacharit* 60c. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Chapter 1. See also *Siddur* (60c). See also *Ma’amarei Admor HaEmtzaee*, *Vayikrah*, Vol. 1, pg. 227.)

<sup>174</sup> It was explained in chapter 21 that the attribute of *Tiferet* is the quality that mediates between the heartfelt emotion of *Chessed* and the heartfelt emotion of *Gevurah*. It was explained there that this is the quality of Mercy (*Rachamim*), which can only take place subsequent to the quality of judgment. That is, although he is found guilty, he is released through mercy. As explained towards the end of the chapter there (and also in chapter 15 etc.) the reason this intermediate quality has this power is only because it is a quality of the middle line that reaches up, all the way to the essence of the desire and pleasure, which is higher than division and includes all these opposites as one. It is because of this that it is capable of synthesizing the expression of these opposing qualities etc. This concept was explained before at length, chapter 21 and its footnotes. Also see *Zohar Lech Lecha* 87b, *Zohar* (*Sitrei Torah*) *Vayetze* 157b, and Vol. 3,



supernal attributes].<sup>175</sup> *Avraham* is in the aspect of *Chessed* – Kindness<sup>176</sup> of *Zeir Anpin*, *Yitzchak* is in the aspect of *Gevurah* – Judgment,<sup>177</sup> and *Yaakov* is the aspect of *Tiferet* – Mercy. Likewise, it is written,<sup>178</sup> “Give truth to *Yaakov*; Kindness to *Avraham* etc.” Moreover, regarding the [verse,<sup>179</sup>] “And you shall give me a sign (*Or*) of truth,” it states in the *Zohar*,<sup>180</sup> “This is the letter (*Or*) *Vav* (ו).”<sup>181</sup> This is the aspect of *Yaakov* who is the

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302a. See also *Pardes Rimonim (Shaar Erchei HaKinuyim) Shaar 23*, section on “*Rachamim*” and “*Tiferet*.”)

<sup>175</sup> All the actions of the forefathers were completely given over to *HaShem*, with all their being, so that they were, literally, the vehicles for the expression of His Divine will within the world. Our forefather *Avraham*, personified and was the “chariot” and vehicle for the attribute of Kindness (*Chessed*) and Love of *HaShem*, as expressed by the verse, (Isaiah 41:9) “*But you, Yisrael, are my servant, Yaakov whom I have chosen, the seed of Avraham, who loves me.*” In contrast, *Yitzchak* personified and was the “chariot” and vehicle for the attribute of Judgment (*Gevurah*) and Fear of *HaShem*, as expressed by the verse, (Genesis 31:42) “*Were it not that the God of my father, the God of Avraham, and the fear of Yitzchak etc.*” *Yaakov*, however, represents the median quality of *Tiferet* and Mercy, which is the quality of truth, as expressed by the verse, (Micha 7:20) “*Give truth to Yaakov, kindness to Avraham, as You have sworn to our fathers from the days of old.*” (Also, the numerical value of “*Yaakov Yaakov* – יעקב יעקב” (mentioned in Genesis 46:2) is 364, which is the same numerical value as the words “*Rachamim B’Din* – Mercy in Judgment” (רחמים בדין), thus representing the intermediate conduct between Kindness (*Chessed*) and Judgment (*Gevurah*.) (Also see *Bereshit Rabba, Parsha 47* and *Parsha 82*. See also *Torat Chaim Noach 49d*, and footnote 42 there.)

<sup>176</sup> See *Zohar Bereshit 47b*. See also *Ma’amarei Admor HaEmtzaee, Kuntreisim*, pg. 4.

<sup>177</sup> See *Pardes Rimonim (Shaar Erchei HaKinuyim) Shaar 24*, Chapter 3 (section on *Gevurah*).

<sup>178</sup> Micha 7:20

<sup>179</sup> Joshua 2:12

<sup>180</sup> See *Zohar Vayikra 2a*. See also *Sefer HaMaamarim 5565*, Vol. 1, pg. 368.

<sup>181</sup> The Hebrew word for “sign” is “*Or*” (אור) which is the same word for “letter – *Or*” (אור). Thus, the *Zohar (Vayikra 2a)* reads the verse mentioned above as, “You shall give me a **letter** of truth,” and states that

middle line, “the middle beam...[that passes through from one end to the other”].<sup>182</sup>

As known, the explanation of the matter is that the right line [which consists] of *Chochmah*, *Chessed* and *Netzach*, is negated by the left line [which consists] of *Binah*, *Gevurah* and *Hod*.<sup>183</sup> For example, this is similar to how the attribute of judgment negates

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this refers to the letter *Vav* (ו). In other words, specifically the letter *Vav* (ו) is called “The Letter of Truth.” However, this does not mean that the other letters are not “True,” but rather that this letter is specifically called, “The Letter of Truth (*Ot Emet*).” The reason for this is because (as mentioned previously) the letter *Vav* (ו) refers to the aspect of (the middle line of the emotional qualities of) *Zeir Anpin*, which is called *Yaakov*, about whom it states, “Give truth to *Yaakov*.” Also, as explained in chapter fifteen, the letter *Vav* (ו) represents the aspect of the intermediate conduct of the *Kav* (Line) which is a synthesis of the qualities of revelation and concealment, that is, *Chessed* and *Gevurah*, and includes them both. As explained there, the reason it is capable of inter-including these two opposite powers, though they naturally negate each other, is because the middle line (the aspect of the *Vav* – ו) reaches all the way to the very Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*) and contains a radiance of the Essence of the Light of the Unlimited One within it, which is the **ultimate** Truth. That is, it is “the inner beam... that passes through from one end to the other end.” It is for this reason that the Sages stated that, “The seal of the Holy One blessed is He, is Truth – *Emet* (אמת) (See Tractate *Shabbat* 55a). The various aspects of the quality of “Truth” (אמת) will become further understood through the explanations in this chapter.

<sup>182</sup> Exodus 26:28. See also *Zohar Terumah* 175b. This concept, that *Yaakov* refers to the “middle line” (*Kav HaEmitza’ee*) is also learned from the verse (Genesis 25:27) “And the boys grew: and Esav was a cunning hunter, a man of the field; whereas *Yaakov* was a pure man (*Ish Tam*), dwelling in tents.” It is explained that the word “tents - *Ohalim*” is plural and teaches us that the aspect of *Yaakov* (*Tiferet*) dwells between the tent of *Avraham* (*Chessed*) and the tent of *Yitzchak* (*Gevurah*). (According to the *Zohar*, the words “*Ish Tam*” which are often translated as, “a simple man” actually mean “a complete (or pure) man.”) (See *Zohar* Vol. 1, 146a.)

<sup>183</sup>This was already explained chapter 21 at length.

the attribute of kindness and limits its light. Likewise, the opposite [is true], that kindness limits the light of judgment. We therefore find that both may cease. This cannot be called, “Truth – *Emet*,”<sup>184</sup> since the principal [definition] of truth is that it endures [forever], as stated,<sup>185</sup> “The lip of truth will be established forever; but a lying tongue is but for a moment.” [In contrast,] falsehood is deceit (*Kazav* – כזב), as in the terminology,<sup>186</sup> “[A spring of water] whose waters fail” (*Y’Kazvoo Meimav* – יכזבו מימיו).<sup>187</sup> As known, [under such conditions] the river [which is drawn from the waters of the spring] will cease. However, the quality of *Emet*-Truth, is that it endures [forever]. This is because it includes the two opposites of *Chessed* and *Gevurah* [within itself]. [Therefore,] nothing at all obstructs it or opposes it. Because of this, “its waters do not fail.” This then, is [the meaning of the statement in *Zohar* that] “the letter of truth is the letter *Vav* (ו),” which is the middle line that includes both *Chessed* - Kindness and *Gevurah* – Judgment. This [middle line] is *Da’at*, *Tiferet* and *Yesod* (as stated previously in chapter twenty-one).<sup>188</sup>

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<sup>184</sup> That is, these two qualities are diametric opposites that cancel each other out and become “negated.” This is the opposite of truth, the main character of which, is that it has “true” positive value and endures forever.

<sup>185</sup> Proverbs 12:19

<sup>186</sup> Using the terminology of Isaiah 58:11

<sup>187</sup> That is, the stream that flows from the spring dries up (either because it became separated from the spring or because the waters of the spring stopped flowing) and is therefore called, “*Y’Kazvoo Meimav* – Its waters fail.” The term used in this verse, “*Y’Kazvoo* – Fail” (יכזבו) shares the same three letter root as the word for deceit or falsehood “*Kazav*” (כזב). This teaches us that something that is false cannot endure and will ultimately fail. In contrast, the aspect of truth endures and, “is established forever.”

<sup>188</sup> This is to say that although the two opposing lines, that is, the right line of Kindnesses and the left line of Judgments, nullify and cancel each other out, the middle line, wherein there is a synthesis of these two opposites, never ceases. Rather, because it is a composite of both the aspect of kindness and the aspect of judgment, it itself does not cease. Thus, specifically the middle line, the aspect of *Tiferet*, which is

Now, there is another benefit in the middle line of *DaTi"Y*,<sup>189</sup> in that it does not [undergo] change from beginning to end.<sup>190</sup> Just as it is in the beginning, so is it in the end. It does not undergo change as a result of the length of being drawing down. This is because of the connection [and unity] that there is in its entirety, [so that] from beginning to end it is unified as a single entity. [In this way] it is like “the inner beam...that passes through”<sup>191</sup> from the highest end to the lowest end.

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represented by the letter *Vav* (ו), is called the aspect of “Truth.” (As explained before in regard to the letter *Vav* (ו) of the word “*VeHanora* – The Awesome” (והנורא); it is specifically the letter *Vav* (ו) that represents the middle line. (This can also be understood through the difference between the essential qualities of *Tohu* (Chaos), in comparison to the qualities of *Tikkun* (Rectification). As previously explained, the qualities of *Tohu* are the essential qualities that do not inter-include with their opposites (because they are essential points rather than lines, like the *Vav* – ו). Thus, regarding each of these qualities, the verses (Gen. 36) state, “And he reigned... and he died” etc. That is, the quality of Kindness (*Chessed*) is incapable of coexisting with the quality of Judgment (*Gevurah*) and vice versa, etc. This is not the case with the qualities of *Tikkun*, in which there is a true inter-inclusion of all the qualities and *sefirot*. As mentioned before (Ch. 20) the aspect of the rectification and inter-inclusion of *Tikkun* comes about specifically by means of the radiance of the name of *Ma" H* (45), which refers to the revelation of the light of *Keter* and *Chochmah* within the emotions. In other words, this is the same matter as the light of the intellect “ruling over” and dominating the natural character of the emotions and the irrational emotional arousal etc. That is, this is the concept of the aspect of *Ma" H* (Man - אדם) that clarifies and rectifies the aspect of *Ba" N* (Animal - בהמה.) (Also see *Sefer HaMaamarim* 5708, pg. 182, Ch. 2 and on.)

<sup>189</sup> This is an acronym for the three *sefirot* of the middle line, *Da'at*, *Tiferet*, and *Yesod*.

<sup>190</sup> Not only is the aspect of the middle line eternal and enduring, but it is also unchanging. As it is in its beginning, so it is in its end. This will now be further explained.

<sup>191</sup>As previously explained (in footnotes to chapter 21), the middle line is called the “Inner Beam - *Breeyach HaTichon*.” This refers to the construction of the Tabernacle (*Mishkan*), which was a portable Temple

This is not the case, however, with the other two lines. [That is,] in the right and left [lines] there is no aspect of a connection and bond of each [of the *sefirot* with the other *Sefirot*

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used by the Jewish People during the forty year sojourn in the desert until the building of *Mishkan Shiloh*. Its walls were constructed of cedar beams which stood side by side and were held together by a long beam, the “*Breyach HaTichon* – Inner Beam” (Ex. 26:28; 36:33) that ran through inside all the beams, connecting them together. Everything in the construction of the Tabernacle (and the Holy Temple in Jerusalem) corresponded to something in the chaining down of the worlds (*Seder Hishtalshelut*). This inner beam corresponded to the middle line of *Da’at*, *Tiferet*, *Yesod*, which connects all the other *sefirot* together. All the *sefirot* of the middle line actually represent the same aspect, that of “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 – that comes from the essence of the influencer, as previously explained). As will soon be mentioned, the Talmud states, “A man is incapable of having an erection without *Da’at* (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 up with each other, as one. This is to say that the erection (*Yesod*) occurs simultaneous to the arousal of desire (*Keter*), the mental interest and focus (*Da’at*) and the heartfelt emotional connection (*Tiferet*). They act literally as one – and there is no change or diminishment whatsoever. As it is in its beginning, so it is in its end. This is the aspect of Truth. (For example, a “truthful” and “honest” person is one whose external expressions are a reflection of his inner self.)

of that line]. As a result of this, we do not find that their end is similar to their beginning.<sup>192</sup>

An example of this is [the right line of] *ChaCha*”N.<sup>193</sup> We find that in *Netzach* (Conquest) there is a [qualitative] diminishment of the light of the influence [of *Chessed* – Kindness]. This is likewise the case in [regard to the *sefirah* of] *Hod* (Splendor). As known in [regard to] the [explanation of] the matter of *Netzach* and *Hod*, they are called, “The two branches of the Willow (*Aravot*), that lack flavor and scent.”<sup>194</sup> This is

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<sup>192</sup> In chapter twenty-one it was explained that although *Chessed* – Kindness is an offshoot of *Chochmah* – Insight, nonetheless, *Chessed* is an entirely different matter than *Chochmah*. Likewise, *Netzach* – Conquest is an offshoot of *Chessed* – Kindness, but is nonetheless an entirely different matter, which is separate from *Chessed*. That is, the end is not at all similar to the beginning. This is likewise the case in the left line of *Binah*, *Gevurah* and *Hod*, as explained there.

<sup>193</sup> This is an acronym for the three *sefirot* of the right line, *Chochmah*, *Chessed*, and *Netzach*.

<sup>194</sup> In the Midrash (*Vayikra Rabba*, *Parsha* 30) we learn regarding the four species used on the holiday of *Sukkot* (the *Lulav* – Palm Branch, *Eitrog* – Citron, *Hadasim* – Myrtle and *Aravot* - Willow) that each differs in quality from the other. The *Eitrog* (Citron) has both flavor and scent, the *Lulav* (Palm) has flavor but no scent, the *Hadas* (Myrtle) has scent but no flavor, and the *Aravot* (Willow) has neither flavor nor scent. In the *Zohar* we learn that the two *Aravot* (Willow Branches) that are used in the four species, which have neither flavor nor scent, represent the aspects of *Netzach* and *Hod*. It is explained that the reason for this is because the aspects of *Netzach* and *Hod* are separate from the aspect of the essential emotions of the heart (*ChaGa*”T), and it is because of this that they do not have the “flavor” or “scent” of the intellectual light that vests within the emotions. Rather, all that radiates within the qualities of *Netzach* and *Hod* is the aspect of an impression. For example, in the **commitment** to act out a kindness, there is no emotional arousal of the heart etc. It is even possible that at that moment, he does not feel particularly kindly toward the recipient. However, he forces himself to act in a kind manner because of his commitment to doing so (which are the aspects of *Netzach* and *Hod*). That is, there is no “flavor” or “scent,” but rather, only the commitment that is impressed within him through his intellect and emotions. (However,

because the radiance of the intellect ceases in them, since *Chessed* (Kindness) is merely a branch of *Chochmah* (Wisdom)<sup>195</sup> and the principal intellect and reasoning of the kindness has already withdrawn and passed. [The intellect] only remains in [the kindness] in a way of *Tzimtzum* - lessening and concealment. Although it still possesses [the intellect] within itself in a concealed manner,<sup>196</sup> there is nonetheless a separation from [the intellect], and there is not such a great connection and bond between them.<sup>197</sup> For example, [it states,<sup>198</sup>] “*Chessed* is the right arm,” that is, [this refers to] the strength of the right arm which is separate from the brain etc. [Likewise,] the aspect of *Netzach*, which is merely the victory of the commitment, is already more separate from the brains of *Chochmah*, since all that remains within it is a faint impression of the love and kindness [of the heartfelt emotions]. This is similar to the “right thigh,” which is separate from the kindness of the “right arm,” for there is no [direct] bond between the thigh and the arm.

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it nonetheless is a “branch” of *Chessed*, because if he did not have the original light of kindness impressed upon his heart, he would not have the commitment to act in this kindly manner etc. Nevertheless, as explained in the footnotes of the previous chapter, the conduct that comes from the aspect of *Netzach* and *Hod* is only the aspect of a, “cold thought,” which is devoid of “flavor” and “scent,” that is, vitality.) (See *Zohar VaYechi* 220b, (and the *Mikdash Melech* there), and also see *Zohar Balak* 193b. See also *Ma’amarei Admor HaEmtzaee, Bamidbar*, Vol. 5, pg. 1,868. See also *Shaar HaEmunah* 101b.)

<sup>195</sup> See Chapter 21.

<sup>196</sup> See *Shaarei Teshuvah* 114b and on. See also *Ma’amarei Admor HaEmtzaee, Bamidbar*, Vol 5, pg. 1,867 and on; and *Nevi'im Uketuvim* pg. 179.

<sup>197</sup> This was all explained at length in the previous chapter, with the explanation of how, with the “birth” of the heartfelt emotions of *Chessed* and *Gevurah*, the light of the intellect and reasoning is withdrawn.

<sup>198</sup> See Introduction to *Tikkunei Zohar* 17a.

The same is true of the “left arm” and the “left thigh” which are the aspects of the left line of *BoGa”H*.<sup>199</sup> The [*sefirot* of the left line] are separated one from the other. Therefore, we will not find their beginning in their end. This is because of the cessation of the intellectual radiance, so that there can be a complete [qualitative] lessening [and diminishment], as in the verse,<sup>200</sup> “And the hollow of Yaakov’s thigh was strained.” This is to say that he hit him in the aspect of *Netzach*, “in the sinew of the thigh-vein,”<sup>201</sup> to the point that the external [forces of impurity] receive [their sustenance] from there.<sup>202</sup> This is in

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<sup>199</sup> This is an acronym for the three *sefirot* of the left line, *Binah*, *Gevurah* and *Hod*.

<sup>200</sup> Genesis 32:26. This refers to the incident in which *Yaakov* fought with the angel of *Esav* (See commentary of *Rashi* there). “And Yaakov was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he did not prevail against him, he touched the hollow of his thigh; and the hollow of Yaakov’s thigh was put out of joint, as he wrestled with him... Therefore, the children of Israel do not eat the sinew of the vein, which is upon the hollow of the thigh, to this day, because he touched the hollow of Yaakov’s thigh in the sinew of the vein.” This will be further explained momentarily.

<sup>201</sup> Genesis 32:33

<sup>202</sup> Now, we can ask a question here regarding the words of the Rebbe. We previously stated that *Yaakov* is the aspect of the middle line of *DaTi”Y*, which is the aspect of Truth. How then can it be that the angel of *Esav* and the forces of evil were capable of overpowering the aspect of *Yaakov* and received sustenance from his “thigh”? The answer to this question may be understood in light of what was previously explained. The aspect of *Yaakov* represents the aspect of the immaturity of *Zeir Anpin* (*Katnoot HaMochin*), wherein the light of the intellect of *Chochmah* (the *Yod - ך*) is in its most “immature” and concealed state, and is thus overpowered by the external arousal of the natural emotions of *Chessed* and *Gevurah*. That is, with the arousal of the emotions there is a withdrawal of the light of the intellect and the revelation of truth. Even more than this, it is possible that the light of *Chochmah* and truth (*Ma”H*) becomes completely concealed by the aspect of the natural character and emotions (*Ba”N*), in a manner of the “cold thought” mentioned before (that is, the external aspects of *Netzach* and *Hod*). Thus, because there is a concealment of the aspect of *Chochmah* and the intellectual light of the



accordance with the statement in *Zohar* regarding the thigh of a *Sota*.<sup>203</sup> This also is the reason why regarding *Chessed* and *Gevurah* themselves, it states,<sup>204</sup> “*Yishmael* came out of *Avraham*,” for he is

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“head,” it is therefore possible for the external forces to overpower the aspect of *Yaakov* to a certain extent, and “hit him in the sinew of the thigh-vein,” that is *Netzach*. However, this is not the case with the aspect of *Yisrael* (ישראל), which spells “*Li Rosh* – A Head [and Intellect] for Me” (לִי רֹאשׁ). For, *Yisrael* is the aspect of the revelation of the light of the intellect and truth within the emotions, in which the emotions and external forces that conceal, are automatically illuminated and thus “ruled” by the light of truth. (This is also the reason why *Yaakov*’s limp and thigh were healed when the light of, “the sun shone upon him,” as *Rashi* points out in his commentary to Gen. 32:32.) The distinction between the aspects of *Yaakov* and *Yisrael* will be further explained toward the end of this chapter.

<sup>203</sup>Regarding the verses, (Genesis 32:26) “And *Yaakov* was left alone, and there wrestled a man with him etc.” and, “When he saw that he could not prevail against him, he touched the hollow of his thigh,” the *Zohar* (*Mishpatim* 111b) explains that the *Sitra Achara* (the side of evil) persevered over the thigh, that is, the *Netzach* of *Yaakov*, and “won” it from him. The *Zohar* then continues to explain that the aspect of the “thigh” (*Netzach*) of the aspect of *Yaakov*, was weakened until the Prophet *Shmuel* came and rectified it. (It explains there, that its weakness was that it did not draw down the light of prophecy. As explained elsewhere, prophecy is primarily revealed through the aspects of *Netzach* and *Hod*. However, this is not the place to elaborate on this point.) From the time of *Shmuel* onward, the *Sitra Achara* does not have dominion over the aspect of the thigh of *Yaakov*. Rather, the forces of evil and concealment now receive their sustenance from another “thigh,” that is, the thigh of the adulteress (*Sotah*). As scripture states regarding the adulteress - *Sotah* (Numbers 5:22), “These waters that cause curse shall enter your innards to distend the stomach and cause the thigh to fall.” The reason for this is because the “*Sitra Achara*” itself, is compared to an adulteress, as stated regarding the side of evil, “Who forsakes the friend of her youth and forgets the covenant of her God” (Proverbs 2:17). (See *Zohar Mishpatim* 111b. Also see Numbers 5:21, 27.)

<sup>204</sup> See Tractate *Pesachim* 56a. The Talmud relates: Rabbi Shimon ben Lakish said: Scripture states, “Then *Yaakov* called for his sons and said, ‘gather together and I shall tell you what will befall you in the end of days.’” *Yaakov* wished to reveal to his sons the end of the withdrawal of *HaShem*’s right hand, so to speak (that is, the time of the Messianic Era),

the excess and dregs of the Kindnesses (*Chassadim*). [It likewise states,] “*Esav* came out of *Yitzchak*,” [referring to] the excess and dregs of the Judgments (*Gevurot*).<sup>205</sup>

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but the Indwelling Presence of *HaShem* departed from him and he was unable to do so. He said to his sons, “Perhaps, God forbid, there is a blemish amongst my children, like Avraham from whom there issued Yishmael, or like my father Yitzchak from whom issued Esav. His sons answered him, “Listen Israel, *Hashem* is our God, *Hashem* is One.” They then explained, “Just as there is only One in your heart, so there is only One in our heart. That is, Yaakov feared that perhaps the Indwelling Presence, the *Shechinah*, had departed from him because one of his children did not believe in *HaShem*’s absolute unity, and therefore was not worthy of receiving this prophecy. Through their answer, Yaakov now knew that he was prevented from revealing the time of Moshiach’s arrival, not because his sons were unworthy, but for other reasons, known to *HaShem* alone. In any event, it is understood that from Avraham who was the “chariot” and vehicle for the Divine attribute of *Chessed*, there nonetheless came forth the wicked Yishmael. From Yitzchak who was the “chariot” and vehicle for the Divine attribute of *Gevurah*, there nonetheless came forth the wicked Esav. In contrast, all of the sons of Yaakov, who was the “chariot” and vehicle for the attribute of *Tiferet* (*Rachamim* – Mercy), were righteous and faithful to *HaShem*. It is for this reason that it states regarding Yaakov, that “his bed was complete.” This again demonstrates that in the right and left lines (*ChaCha*”*N* and *BoGa*”*H*) it is possible for there to be a diminishment and concealment of the light of the intellect of *Keter* and *Chochmah*, to the point that there may be a complete concealment of the aspect of Truth. The result is that there is a sense of independent existence, separate and apart from *HaShem*. This sense of separation is the source of all vitality and influence to all the external forces of evil, God forbid. Such is not the case, however, with the middle line of *DaTi*”*Y*. (See *Etz Chaim*, *Shaar* 31, Chapter 2.) (The explanations of the external forces and shells of evil – “*Sitra Achara*” and “*Kelipot*” – will be explained at greater length toward the end of the book, with the help of *HaShem*.)

<sup>205</sup> From all of the above, we may also understand the statement of the Sages, that the external forces derive their sustenance from the fingernails (which are the “end” and conclusion of the right and left “hands”), and why a person who cuts his fingernails is obligated to wash his hands (*Netilat Yadayim*). We also may understand the reason why, when a person awakens in the morning, an evil spirit dwells specifically upon his

However, *Yaakov* is the aspect of the middle line of *DaTi"Y*,<sup>206</sup> In this line there is a connection and bond between its beginning to its end, so much so, that its end is found to be the same as its beginning, literally. (For example, as known, it is impossible for an erection to occur without *Da'at* (concentration

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hands, until he washes them in the prescribed manner (*Netilat Yadayim*). Similarly, we may understand the statement that, "A lie has no legs" of its own, but rather derives its sustenance from the aspects of *Netzach* and *Hod*, which are (the legs) of holiness. (For example, for a lie to be believed, it must also contain a degree of truth in it. Moreover, the more truth it contains, the stronger the lie.) We may also understand why, in the war against *Amalek*, when *Moshe* would lift his hands, the Jewish people would prevail, but when he would lower his hands, *Amalek* would prevail. This is because, when he lifted his hands (*Chessed* and *Gevurah*) next to his head (*ChaBa"D*), the external forces of evil (which derive their sustenance from holiness) could not derive any influence from there. In contrast, when he lowered his hands (*Chessed* and *Gevurah*) they were capable of overpowering the Jews. This is also the reason why when one washes his hands in the prescribed manner (*Netilat Yadayim*) he must lift his hands upward, as in the verse, (Psalms 134:2) "Uplift your hands to *Kodesh* – holiness." As previously stated, the aspect of *Kodesh* (generally) refers to the three intellectual qualities. This is because the arousal of the emotional qualities can become separated from the light of the intellect and the light of the intellect and inner intent can become concealed. Because of this, it is possible for influence to become separated from the light of the intellect and truth. This separation is the root of the external forces of evil (the root of which, is the sense of self-existence, separate and apart from *HaShem*). This is even more so, in the case where there only are the aspects of *Netzach* and *Hod*, which are only the aspect of the emotional acknowledgment and submission (as explained previously in regard to the "cold thought"), that only comes from an impression of the light of the emotions, (and an even lesser impression of the light of the intellect). In contrast, when the light of the intellect and "truth" radiates within the emotions in a revealed manner, these qualities do not become separated from the intellect. On the contrary, they are ruled by the light of the intellect and "truth," as previously explained at length. (See *Etz Chaim*, *Shaar* 31, Ch. 2.)

<sup>206</sup> This is an acronym for the three *sefirot* of the middle line, *Da'at*, *Tiferet*, and *Yesod*.

and interest) which [takes place] in the head.<sup>207</sup> We, therefore, find that the aspect of *Yesod* and the aspect of *Da'at* in the brain of the head, are bound together as if they are one entity.) This is because *Da'at*, [which] is an inner [light], radiates and is bound up to the mercy of the heart. They are one at all times, literally. This is similar to the statement in *Zohar*,<sup>208</sup> “*Moshe* is inside and *Yaakov* is outside.” This is the aspect of *Da'at*, which is the innerness of the emotions of mercy.<sup>209</sup> This is because the measure of mercy will literally be commensurate to the measure of *Da'at*. Moreover, whoever does not have *Da'at* is cruel, such as children, or the like. [However], the more one increases his *Da'at*,<sup>210</sup> the more will he feel mercy.

This is because, as explained elsewhere at length, there is no interruption, whatsoever, between *Da'at* and *Rachamim* (Mercy), as there is between the aforementioned aspects of *Chochmah*

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<sup>207</sup> See tractate *Yevamot* 53b. There it states that, in a man, there cannot be sexual arousal against his will and that he cannot have an erection without *Da'at*. (This is applicable in the realm of Torah laws dealing with rape and other sexual issues, such as *Yibum*-Levirate Marriage). However, on a deeper level of understanding, this is another indication of the unity and bond between the *sefirot* of the middle line of *DaTi"Y*. In other words, the bond between the aspect of *Da'at* in the head, the aspect of *Tiferet* of the heart, and the aspect of *Yesod* (which is called “the sign of the holy covenant – *Ot Brit Kodesh*,” that is, the circumcision, and is compared to the male reproductive organ), is instantaneous, as if they are literally one. It is for this reason that in describing the marital relations of *Adam* and *Chava*, the Torah uses the terminology for *Da'at* (simply translated as “knowledge”), as in the verse, “and *Adam* knew *Eve*,” as will be explained.

<sup>208</sup> See *Tikkunei Zohar*, *Tikkun* 13 (28a), and *Etz Chaim*, *Shaar HaKlallim*, Chapter 8.

<sup>209</sup> It was already mentioned at the end of chapter one that *Moshe* corresponds to the aspect of *Da'at*. This is why *Moshe* was the leader of the generation known as, “*Dor De'ah* – The Generation of Knowledge” (*Da'at*). (See *Etz Chaim*, *Shaar HaKlallim*, Chapter 11.)

<sup>210</sup> Here the Rebbe uses the terminology of *Ecclesiastes* 1:18

(Wisdom)and *Chessed* (Kindness).<sup>211</sup> [Furthermore,] there most certainly is a bond [of the *Daat*] with the influence of *Yesod*, which is the aspect of the connection of the influencer to the recipient.<sup>212</sup> This [connection] comes about instantaneously

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<sup>211</sup> The attributes and qualities of the middle line are commensurate to one another, which is not the case with the right and left lines etc.

<sup>212</sup>As mentioned previously, and as will be explained in the following chapter, the aspect of *Yesod* is the aspect of the unification of the influencer (*Mashpia*) and recipient (*Mekabel*) and the spreading forth of influence from influencer to recipient. This general principle is true on every level. For example, the physical connection and spreading forth of influence between the male and female, is through the aspect of *Yesod* (that is, the “sign of the Holy covenant” - the circumcision). Likewise, the actual unification between *Chochmah* and *Binah* is specifically through the aspect of *Yesod* of *Abba*, as explained previously. The same is true of the unification between any “influencer” and “recipient.” It is through the aspect of *Yesod*, as will be further explained in the following chapter. This is only possible because of the fact that *Yesod* is an aspect of the middle line and is thus bound with the essence of the influencer etc. As was previously explained (see Ch. 26), this external bond and influence between the influencer and recipient is specifically dependant on the most internal aspect of pleasure and desire (*Keter* – *Atik Yomin* and *Arich Anpin*). For example, as explained there, in order for a child (that is, a new soul) to be born, it is necessary for there to an inner unification of *Abba* (Father) and *Imma* (Mother) through the aspect of the *Yesod* of *Abba* (“father” - the influencer) and *Imma* (“mother” - the recipient). However, as explained, the connection, arousal and “seminal drop” of *Yesod* of *Abba* (the influencer) is dependant specifically on the aspect the “head” and “brain” of *Abba* and the inner pleasure (*Atik Yomin*) etc. For in truth, in order for there to be an issuance of the seminal drop, there must be an investment of the self, which is brought about through the aspect of pleasure (*Keter*). Thus, there is a unity and bond between all the aspects of the middle line. That is, the influence to the recipient from the aspect of the *Yesod* of the influencer, is dependant upon the more inner faculties of the *Tiferet* of the heart, and even more specifically the aspects of *Da’at* (interest or focus) and *Keter* (desire and pleasure) of the head etc. Hence, just as the aspect of *Tiferet*, which is the aspect of compassion, is dependant upon the aspect of *Da’at* (knowledge and intellectual connection) - so is it with the aspect of *Yesod*. Because of this, the Torah states, “*And Adam knew Eve his wife, and she conceived and bore etc.*”

from *Da'at*, as in [the verse],<sup>213</sup> “And Adam **knew** Eve [his wife, and she conceived and bore etc.]”<sup>214</sup> This is in accordance with the statement in *Zohar Bereshit* regarding [the verse],<sup>215</sup> “Let the waters [under the heaven] be gathered into one place.” This is

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(Moreover, in the final influence there is a unity and bond with the beginning source, as explained at length in the explanations of, “What (*Ma”H*) is his name and What (*Ma”H*) is his father’s name etc.” In the words of *Sefer Yetzirah*, “The beginning is bound with the end and the end with the beginning,” referring specifically to the unity of the middle line.) An additional analogy, regarding a very wise person, was given before to express the same point. It is specifically because such a person knows the depth of the concept at the very source of its inception, that he is capable of influencing it to someone on a much lesser intellectual level than himself, even on the level of a small child. His ability to bring down the concept (*Yesod*), is dependant upon his grasp of it to its very depth (*Keter*). The two, that is, the depth of his grasp and the ability to bring the concept down, are totally interdependent and commensurate to each other. This was explained at length (in chapters 2, 3 and 26). Now, just as this is so in *Chochmah* itself (*Abba*), so is it in *Zeir Anpin*. This is to say that the unifications and influence between *Zeir Anpin* (the male influencer) and *Nukvah* (the female recipient), come about through the aspect of *Yesod* of *Zeir Anpin* (as will be explained later at length). The manner of unification and influence is likewise dependant upon the light and revelation in the “head” of *Zeir Anpin*. We therefore find a unity and bond between all three aspects of the middle line, so much so, that they are literally interdependent and commensurate to each other, which is not the case regarding the right and left lines. (The unifications of *Zeir Anpin* and *Nukvah* will be discussed in following chapters, mainly chapter thirty-seven.)

<sup>213</sup> Genesis 4:1

<sup>214</sup> Parenthesis of the Rebbe: (There is an internal aspect of *NeHi”Y*, which are the “Kidneys that give council,” and the innerness of *Yesod* is the “End of the body; [the sign of the holy covenant].” The externality of *Netzach* and *Hod*, [however,] are “the two thighs.”) [See Tractate *Brachot* 61a; introduction to *Tikkunei Zohar* 17a; *Tikkunei Zohar*, *Tikkun* 13 (29a).]

<sup>215</sup> Genesis 1:9

the aspect of *Yesod*,<sup>216</sup> in which all the influence gathers. It is thus called, “The ingathering of all the lights.”<sup>217</sup>

This, then, is the aspect of the middle line, [which is, “The inner beam] that passes through... from one end to the other.” It is for this reason that [the middle line] is called “Truth – *Emet*” (אמת), which is made of the letters *Aleph*–א, *Mem*–מ, and *Tav*–ת. [These letters are] the first, middle, and last letters of the [Hebrew] *Aleph-Bet*,<sup>218</sup> for, as [Truth] is in its beginning, so is it in the end, this being the principal aspect of Truth. Because of this, [the sages] stated,<sup>219</sup> “Yaakov did not die,” since, because of this very reason, death (*Mavel*), which is the root of the external

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<sup>216</sup> See *Zohar Bereshit* 18a & 33a.

<sup>217</sup> There are various explanations in the *Zohar* regarding the verse, “And God said let the waters under the heaven be gathered to one place.” The “waters” refers to the aspect of the point (of the light of the intellect and *Chochmah*). The words, “under the heavens,” refer to the aspect of this influence of the intellect, as it comes forth from the aspect of *Tiferet*. (This is because “*Shamayim* – Heaven” (שמים) refers to *Tiferet* of *Zeir Anpin*, which is the unification of *Aish* – Fire (שא) (*Gevurah*) and *Mayim* – Water (מים) (*Chessed*), but the aspect of “**under** the heavens - *Shamayim*,” refers to the influence that comes forth from *Tiferet* to *Yesod*.) The verse then continues and says that these waters should, “be gathered to one place,” which is the aspect of *Yesod*. In other words, all the influence of the upper *sefirot*, gathers in *Yesod* to be influenced down to the recipient. Because of this, *Yesod* is called, “the ingathering of all the lights.” (Thus, the aspect of the light that is influenced from *Yesod*, is interdependent with the light that it receives from the point of *Chochmah* in the head etc.) The aspect of *Yesod* will be addressed more thoroughly in the following chapter.)

<sup>218</sup> See *Bereshit Rabba, Parsha* 81:2. (For example, the letters of the word *Emet*-Truth-אמת, are the first, middle and last letters of the Hebrew alphabet as follows; אַבְגְּד הוֹזֻחֵטִי כִרְלִמְנִסְעִפִצִיקְרִשׁתְּ)

<sup>219</sup> See Tractate *Ta’anit* 5b. (Also, as will be pointed out momentarily, this does not primarily refer to the external aspect of *Yaakov*, but actually refers to the aspect of *Yisrael* (*Li Rosh* – A Head for Me) etc. Nevertheless, even in the external aspect of *Yaakov*, there is no aspect of complete “death,” but rather only an aspect of “limping,” as will be explained.)

shells (*Kelipot*), has no foothold whatsoever in the middle line.<sup>220</sup> It is for this reason that it states, “You have ruled over *Elohim*”

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<sup>220</sup> Death represents the cessation of that which is not always true. In other words, whatever is false does not endure forever. In contrast, truth endures forever, as previously explained regarding the verse, “The lip of truth is established forever, but a lying tongue is but for a moment.” Thus, although the right and left lines cancel each other out and ultimately cease, nonetheless, the aspect of *Yaakov*, which is the middle line and is the aspect of truth (“give truth to *Yaakov*”), never ceases or is destroyed, but is rather, everlasting and endures forever. (For, although the truth may sometimes become concealed by the false, it nevertheless, continues to be true. Eventually, when the false ceases to be, truth is revealed.) This is also the difference between the influence from the *sefirot* of *Tohu*, about which it states (Gen. 36), “And he reigned... and he died” etc., compared to the aspect of *Tikkun*, which never ceases, but is everlasting and eternal. For, as previously explained; the middle line is greater than the divisions of the right and left lines, in that it reaches all the way up to and is completely bound up with the Essence of the Light of the Unlimited One (*Atzmoot Ohr Ein Sof*), the True Being who is everlasting and eternal. Therefore, there is no “death” or “cessation” in the middle line (although there may indeed be an aspect of the concealment of the revelation of the absolute truth – this being the difference between *Yisrael* and *Yaakov*). It is for this very reason (that is, the fact that it is literally bound up with the Essence of the Light of the Unlimited One) that it is capable of rectifying and inter-including the opposites of the right and left lines throughout the chaining down of the worlds (*Seder Hishtalshelut*). In other words, because it is bound up with the Essential Self of *HaShem*, within whom all opposites converge and are thus not opposites at all (as explained in chapter 10), it is therefore capable of bringing about inter-inclusions throughout the entire chaining down of the worlds (as explained in chapter 15). Thus, it is specifically the aspect of the middle line, that is, the sublimation to the Truth of the Light of the Unlimited One, blessed is He (which is vested and revealed within the Light of *Chochmah*) and is capable of rectifying and clarifying the aspect of *Ba”N*, as previously explained. This then, is the meaning of, “*Yaakov* did not die,” for when one is bound to the Essence of the Light of the Unlimited One, there is no death, for he is bound to the very source of life itself. (The Sages therefore made a similar statement in regard to Moshe (Tractate *Sota* 13b), who is also an aspect of the middle line, as previously mentioned. It is also for this reason that the Sages stated that the righteous



[which is] the aspect of *Ba”N*. Now, this specifically [refers to] the aspect of *Da’at* and *Chochmah* that are in the head of *Yisrael* (ישראל) [which spells] “*Li Rosh* - a head for me” (לי ראש), as explained previously. Because of this [the angel] told him,<sup>221</sup> “*Yisrael* shall be your name.”<sup>222</sup>

However, this is not the case in regard to [the aspect of] *Yaakov*. This is because the aspects of *Netzach* and *Hod*, which are the “two thighs,” come from the powers of *Chessed* and *Gevurah* of *Avraham* and *Yitzchak*.<sup>223</sup> Thus, for the reason stated above, he [was able to] hit him in the hollow of his thigh, which is the aspect of *Netzach* of the right line. In contrast, regarding

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are considered to be alive even after their passing, whereas the wicked are considered to be dead even while they are still alive.)

<sup>221</sup> Genesis 35:10

<sup>222</sup> All of these concepts have already been explained at length.

<sup>223</sup> In other words, the aspect of *Yaakov* is ruled by the emotional arousal of *Chessed* and *Gevurah* of the heart, and receives its influence from there. As previously explained, this itself is the reason for the concealment of the light of *Chochmah* and Truth (that is, the *Yod* (י) of *Yaakov*-עקב etc). Thus, it is possible for there to be a certain degree of dominion of the external forces within the aspect of *Yaakov*, about which it states, “He hit him in the hollow of his thigh,” that is, in the aspect of *Netzach*. However, such is not the case with *Yisrael*, about whom it states, “Even the *Netzach* of *Yisrael* will not lie.” (As explained before, the light and revelation of *Chochmah* is the aspect of truth. The reason for this is quite simple. This is because *Chochmah* is the aspect of a flash of insight into the **truth** of something. That is, he perceives the truth of it with his mind’s eye. He “sees” and perceives how it is essentially, and is “enlightened” to the truth of it. It is for this reason that it is also called “light,” since light and darkness determine a person’s perception of the truth. When a person is in a dark room, he will not perceive the truths of the room. Because of the darkness and the resulting lack of perception of the realities of the room, he may stumble or stub his toe on the objects in the room that are hidden from his perception. In contrast, when the light is turned on, it illuminates the darkness and as a result, since he perceives the reality of the room and the objects within it, he will not stumble at all. However, in actuality, the truth was there all along, whether he perceived it or not. This is the difference between *Yisrael* and *Yaakov*.)

*Yisrael* it states,<sup>224</sup> “And also the *Netzach* of *Yisrael* does not lie etc.” This is because *Yisrael* is the inner aspect of the emotions of *Chessed* and *Gevurah*, which is the aspect of *Da’at* of the middle line, about which it states, “For you have ruled etc.” Likewise, [the reason for the statement] *Yaakov* did not die, is because it states,<sup>225</sup> “They die, but not in wisdom.” (Similarly, the Sages stated,<sup>226</sup> “*Yaakov* serves in the heights,” which refers to *Chochmah* and *Binah*, for, “Great is *De’ab* [since it was placed between two Divine Names].”<sup>227</sup> This is higher than the “chest,”<sup>228</sup> as explained elsewhere.) However, this is all in regard to the **source** of *Yaakov*, which is much higher, in the aspect of the middle line of *DaTi”Y*, for the above mentioned reason.

However, in regard to the externality of the emotions of *Yaakov* it states, “He hit him in the hollow of his thigh,” as explained elsewhere.<sup>229</sup> This will suffice those of understanding.

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<sup>224</sup> Samuel I 15:29

<sup>225</sup> Job 4:21. The literal translation is, “They die, for they are without wisdom.” However, this implies that in wisdom there is no death, which is the intent of the Rebbe above, as will be expressed momentarily.

<sup>226</sup> See *Zohar* Vol. 1, 133a.

<sup>227</sup>The verse (Samuel I 2:3) states, “*Ki E-l De’ot HaShem* – For *HaShem* is a God of knowledges,” and places the aspect of *Da’at* (*De’ot*) between the two Divine names of “*E-l*” and “*HaShem*.” Thus, the Sages stated (Tractate *Brachot* 33a), “Great is *Da’eh* since it was placed between two Divine Names.” The *Maharsha* explains this statement of the Talmud to mean that the aspect of *Da’at* exists between the aspects of *Chochmah* and *Binah*. Thus, the relationship of this statement to our chapter is self-understood.

<sup>228</sup>The “Chest” is a reference to the emotional *sefirot* of *ChaGa”T*, as previously explained.

<sup>229</sup> The aspect of *Yaakov* may be better understood by understanding two different explanations of the same verse. The verse (Malachi 3:6) states, “I *Hashem* have not changed, and you the sons of *Yaakov* have not ceased.” The first explanation is that just as I *Hashem* have not changed, so too, the Godly light that dwells within the children of *Yaakov* (the Jewish people), also has not ceased. As known, this aspect of the Godly light that dwells within them, which is called the *Shechinah* (The

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Indwelling Presence of *HaShem*), dwells within them even during the time of exile, in which they are sunken in their impurities etc. (Lev. 16:16). This is the matter of the Godly Spirit that motivates each and every Jew to return to *Hashem* with all his heart and soul and to attach himself to the Torah and Mitzvot of *HaShem*. Though the yoke of earning a livelihood overpowers them and deep preoccupations confuse their brains and hearts, nevertheless, those who falter shall not be completely cut off and fall, God forbid. This is as stated (Song of Songs 8:7), “Great waters cannot extinguish the love.” This means that even the “great waters” of preoccupation with one’s livelihood, cannot extinguish the light of this great and essential love of *HaShem*. This is because it is like a nature embedded in our very souls, as explained elsewhere. This is because this love literally is an aspect of the Godly light, which is called “the spirit instilled in her” (*Zohar Mishpatim* 99b) and is called the *Shechinah*, in which there is neither change nor exchange. This then, is the meaning of the verse, “I *HaShem* have not changed, and you, the children of Israel, have not ceased.” Therefore, even during the time of exile, in which there is a great concealment of Godliness in the world, nevertheless, the Jewish People have an essential bond and love of *HaShem*. It is because of this essential nature of the Godly soul of every Jew, that no matter how distant he finds himself from the path of Godliness, nonetheless, through true self-sacrifice, he always is capable of returning to *HaShem*. (See the introduction to *Shaar HaEmunah*, 1a.)

The second explanation of this verse is as follows: The words of the verse are, “I *HaShem* have not changed, and you the sons of Yaakov have not ceased.” It is possible for a person to contemplate how, “I *HaShem* have not changed,” and yet not to be moved to completely invest himself in bonding and cleaving to Godliness. That is, in the second part of the verse, “you the sons of Yaakov have not ceased,” the word used for cease, “*Khilitem* – כלייתם” shares the same root as the word “*כלות הנפש*” which generally translates as, “the expiry of the soul,” when it cleaves to *HaShem*. It is explained that the reason for this lack of investment, is specifically because we are speaking here of the aspect of, “the children of *Yaakov*,” who are dominated by the aspect of the natural animal soul. (See *Sefer HaMa’amarim* 5652, pg. 64.)

We may therefore compare the aspects of *Yaakov* and *Yisrael* to the Godly soul of a Jew. Every Jew has an eternal Godly soul. However, it is possible that his Godly soul may become covered over and concealed by the animal soul and his physical nature etc. This is to say that the Godly

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soul (*Ma”H*) may be in a state of “*Katnoot*” - immaturity, and be overpowered by the nature of the animal soul (*Ba”N*). In such a state the animal soul covers over and conceals the true potential of the Godly soul, and therefore impedes a person from binding himself and cleaving to *HaShem*. On the contrary, it may, “hit him in the hollow of his thigh,” causing him to “limp” and veer off the path. Nevertheless, it can never destroy his Godly soul completely, since it is essential to him, but can rather only cover it over and conceal it. Even while he is, “amongst the impurities,” nonetheless, his Godly soul (the light of the upper *Chochmah*) dwells within him, as mentioned above. However, the Godly soul is in a state of immaturity (*Katnoot*) and is dominated and “ruled” by the animal soul. Nonetheless, at all times it is possible for him to repent and return to *HaShem*, thereby revealing his Godly soul. In other words, through toil in the service of *HaShem*, it is possible for him to cause the Godly soul to overpower and “rule over” the animal soul. Similarly, as explained in the previous chapter, *Yaakov* represents the “immaturity – *Katnoot*” of the light of *Chochmah* (*Ma”H*) within the emotions, that is, as it is covered over by the aspect of the natural and animalistic aspect of the emotions (*Ba”N*). Although it is possible for there to be a concealment of the aspect of *Yaakov* (*Ma”H*) – which is the light of Truth in its concealed state - nevertheless, it does not undergo the aspect of “death” or cessation, but rather, only an aspect of concealment. (This is to say that it is possible for the aspect of *Yaakov* to be overpowered, to a degree, by the external forces, such as being, “hit in the hollow of his thigh,” causing him to limp – and thus not walking “straight,” as mentioned above. However, the truth is still the truth, and is merely **concealed** and, therefore, unapparent.) However, through toil and self-investment (“*Mesirat Nefesh*”) in the service of *HaShem* (“*Avodat HaBirurim*”) and through the development and maturation explained in the previous chapter, the aspect of *Yisrael*, which represents the state of “*Gadloot*” - maturity, becomes revealed. Then it is the light of the Godly soul (*Ma”H*) that overpowers and “rules” over the animal soul (*Ba”N*). This state of being no longer is called *Yaakov* (יעקב) but is rather the aspect of *Yisrael* (לִי רֵאשׁוּ אוֹ שֵׁר אֵלִי), which is when the aspect of the light of *Chochmah* and truth radiates within the emotions, in a revealed manner, thus “ruling over” the emotions, rather than vice-versa.

## Chapter Thirty-Six

Now, it is written,<sup>230</sup> “These are the offspring of *Yaakov*; *Yosef*.” [*Yosef*] is the aspect of *Yesod*,<sup>231</sup> which is the aspect of the “Upper Righteous One” (*Tzadik Elyon*).<sup>232</sup> He is also called “the small *Vav*” (*Vav Ze'ira*) etc.<sup>233</sup>

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<sup>230</sup> Genesis 37:2. Parenthetically, the word “These-אלה” of this verse refers to the six emotions, each of which include six, totaling thirty-six, all of which are included in the aspect of *Yosef*, as will now be further explained at length.

<sup>231</sup> Out of all the characters in the Torah it is specifically *Yosef* who is traditionally referred to as, “*Yosef HaTzadik*” (Joseph the Righteous). This is because although he was put in a situation of great temptation, he nevertheless restrained himself (in the aspect of *Yesod*, which corresponds to the male reproductive organ) when tempted by the wife of Potiphar (Genesis 39). (Noach too is likewise called, “A Righteous Man – *Ish Tzadik*,” for although he lived in a very immoral generation, he guarded himself against immorality etc.) Regarding the righteous, the verse (Proverbs 10:25) states, “*V'Tzadik Yesod Olam* – The Righteous is the foundation of the world.” According to Kabbalah this verse is understood to mean that the aspect of the *Tzadik* (a righteous individual) is synonymous with the aspect of *Yesod*. The reason for this will be explained later in the chapter. Nevertheless, we can now understand why it is specifically *Yosef* who is called *Yosef HaTzadik* (Joseph the Righteous) and is the vehicle and “chariot” for the supernal attribute of *Yesod*. Because of this the verse states, “These are the offspring of *Yaakov*, *Yosef* etc.” (See *Zohar*, (*Ra'ayah Mehemnah*) *Pinchas* 236a., *Zohar* at the beginning of *Parashat Noach*, *Pardes Rimonim*, *Shaar Erchey HaKinuyim* (*Shaar* 23) section on *Yosef*.)

<sup>232</sup> Elsewhere it is explained that there are two aspects; “The Upper Righteous One” (*Tzadik Elyon*) which is *Yesod* of *Zeir Anpin* of *Atzilut* and is represented by Joseph and “The Lower Righteous One” (*Tzadik Tachton*) which is *Yesod* of *Nukva* of *Atzilut*-The Female (*Malchut*) and is represented by his brother Benjamin. As previously mentioned, the aspect of *Yesod* is the connection and bond between the influencer and the recipient. Now there are two aspects in this regard; the aspect of the love and connection of the influencer to the recipient, which is called “The Upper Righteous One,” and is the aspect of the *Yesod* of the male, and also the aspect of the love and connection of the recipient to the influencer, which is called “The Lower Righteous One” and is the aspect of the *Yesod*

Now, the explanation of these things is known regarding the matter of [the verse,<sup>234</sup> “Yours, *HaShem* יהוה, is the greatness (*Gedulah*),<sup>235</sup> and the might (*Gevurah*), and the glory (*Tiferet*), the victory (*Netzach*), and the majesty (*Hod*):] for All<sup>236</sup> that is in heaven and on earth is yours.” The [Aramaic] translation of this [latter part of the verse] is, “He unites the heavens and [the earth].” This is the aspect of the light of the influence of *Yesod*, the Upper Righteous One, who is called, “the life of the worlds.”<sup>237</sup>

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of the female. Since in his relationship with his brother Joseph, Benjamin was the recipient of influence, rather than the giver of influence, therefore he represents the female aspect in this respect. (See *Shaarei Orah* 27a. Also see *Ma'amarei Admor HaEmtza'ee, Parashat Mekeitz* pg. 297-299)

<sup>233</sup> That is, *Yaakov* (*Tiferet*) is called the “Big Vav,” as explained at length in the previous chapter. In contrast, *Yosef* (*Yesod*) is called the “Small Vav” and is a lesser extension of the “Big Vav.” (See *Zohar, Acharei* 74b.)

<sup>234</sup> Chronicles I 29:11. The following is a transliteration of the Hebrew text of the verse; “*Lecha HaShem HaGedulah, V'HaGevurah, V'HaTiferet, V'HaNetzach, V'HaHod, Ki Kol Bashamaym U'BaAretz, Lecha Hashem HaMamlachah* (that is, *Malchut*) etc.”

<sup>235</sup> The quality of *Gedulah* (Greatness) is synonymous with the attribute of *Chessed* (Kindness). In older works of Kabbalah, the quality of *Chessed* is often referred to as *Gedulah*. The reason for this is because here *Gedulah*-Greatness means largess, generosity and magnanimity, which is a function of *Chesed*-Kindness.

<sup>236</sup> *Yesod* is called by the name *Kol*-All, because it draws influence from all the upper *Sefirot*, that are above it, and brings it down to *Malchut*. Since all existence is dependent on this, it is thus called *Kol*-All. Furthermore, the words כִּי כֹל – *Ki Kol* in the verse, have the same numerical value as the word יסוד – *Yesod*. (כי כל=יסוד = 80). (See *Sha'arei Orah, Sha'ar Two* by Rabbi Yosef Gikatillia.)

<sup>237</sup> These three names, “*Yesod*,” “The Upper Righteous One” and “The Life of the Worlds,” are inter-related. That is, it is the aspect of *Yesod* that brings forth influence and vitality from the influencer to recipient. He is thus called, “The life of the worlds” (*Chay HaOlamim*), because He is the source of the life of the world. He is called *Tzadik*-The Righteous One, because all influence of goodness and blessings to the world comes

By way of analogy, one who understands the light of an [intellectual] concept in and of himself, but does not have the power to bring the light of this concept forth to influence it outside [of himself] to a recipient, behold, this is still only the aspect of the essence of this influence, as it is in himself. However, one who is capable of bringing it out as an influence and revelation to recipients, is called the aspect of *Yesod*. He is called, “He who unites [the heavens and the earth],” drawing forth [influence] from the influencer to the recipient.<sup>238</sup>

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through Him and He is called *Yesod*-Foundation, because since all existence and life force comes through Him, He therefore is the foundation of the world, upon which everything rests. This is the meaning of the verse, “The Righteous is the foundation of the world – *V’Tzadik Yesod Olam*” (עולם וצדיק יסוד). (See *Zohar, Miketz* 193b. See the morning prayers, *Baruch SheAmar*. Also see *Siddur* (of The Alter Rebbe) pg. 86d. Also see *Pirush HaMilot* pg. 77c (עו ע”ג). Also see *Sha’arei Orah, Sha’ar Two*, by Rabbi Yosef Gikatillia.)

<sup>238</sup> This may be understood by the example of a person who is wise and knows a subject very well, in and of himself. However, if he would need to influence and reveal it to a recipient who is not on the same level as he is, he would be incapable of finding the appropriate words of instruction and knowing how to convey the concept by lowering and tailoring it to the capacity of the recipient, so that he too could understand and assimilate it. This being the case the influence remains concealed within him and can never be revealed. On the other hand, there could be another individual who possesses the vessel or talent to find the appropriate words of instruction and therefore knows how to convey and draw down conceptual influence to a recipient. Such a person is considered to be in the aspect of the male organ (*Yesod D’Dechoora*) because he is capable of influencing a recipient. This principle likewise applies to the *Yesod* of the emotions. The emotions, which are Kindness, Severity and Mercy (*Chesed, Gevurah, Tiferet*) are the essential emotional influence as it exists in and of itself. However, the ability to draw this influence down to a recipient is the quality of *Yesod*. This is considered to be the uniting of the heavens, that is, the influencer, to the earth, that is, the recipient. (See *Ma’amarei Admor HaEmtza’ee, Parashat MiKeitz*, p.292.) The reason why he has this ability to convey and lower the concept, is not solely due to the great and expansive wisdom of the teacher. Rather, in order to influence

This is as stated,<sup>239</sup> “Light is sown for the righteous,” and it states about light,<sup>240</sup> “[And God saw the light,] that it was good,”

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intellect to another, there must be a *tzimtzum*- restraint of the intellect and a specific description of the letters of the concept, in and of themselves, different from how the concept exists in its essential state. Because of this, if the mind of the teacher is preoccupied in comprehending the essential concept, he will be incapable of restraining his thoughts to distinguish and isolate a small part of it with the intent of making it comprehensible to a recipient. Now, this ability to restrain oneself to a specific detail of a concept in order to explain it, rather than simultaneously entertaining all of it at once, in all its details, is the quality of *Yesod*. (See *Ohr HaTorah, Parashat Masei*, pg. 1401) Furthermore, the degree of the teacher’s ability to bring down the subject to the student, is directly proportional to the degree of his **desire** and **pleasure** in bringing it down to the student. This is similar to the intellectual connection of a father to his son’s intellect when he teaches him with love and with the desire that his son should understand the subject. If not for this, even if the son would have overheard the same words from his father, while the father was learning by himself, nonetheless, he would not have understood nearly as much as he does, now that his father makes a mental connection with him and speaks to him with love and desire, face to face. This is because he has a great desire that his son should understand. The greater is the father’s desire and pleasure in teaching the child, so will he have a greater influence upon him and the child will learn more. Through this the son will be able to receive more and, in turn, the father will therefore give more. This is because desire and pleasure cause his mind to expand and grow, with an expansive interest to influence and teach his son. A more physical analogy of this is the fact that the amount of sperm produced during marital relations is a result of the amount of desire and pleasure. To the degree of a person’s desire and pleasure, that is how much influence he draws down from his brain during conception. This is the reason why the sages of the Kabbalah compared the matter of the union of the *Sefirah* of *Yesod* with the *Sefirah* of *Malchut* to marital union. (See *Tanya, Igeret HaKodesh*, Part 15, pg. 122b-123a)

<sup>239</sup> Psalms 97:11.

<sup>240</sup> Genesis 1:3



just as the aspect of *Yesod* is called “Good – *Tov*” (טוב),<sup>241</sup> as in [the statement],<sup>242</sup> “It is the nature of the good to bestow goodness”<sup>243</sup> specifically to another.<sup>244</sup> Thus, the aspect of *Yesod*

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<sup>241</sup> See *Zohar, Noach* 60a. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 224. Also see *Sha'arei Orah, Sha'ar Two*, by Rabbi Yosef Gikatillia.

<sup>242</sup> See *Tanya, Shaar HaYichud VeHa'Emunah*, Ch. 4. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim* p. 5. Also see *Torat Chaim, Bereishit*, p. 30b and footnote 4 there.

<sup>243</sup> In other words, *Yesod* is the conduit for all influence of existence, life and goodness, in that first it receives from all the upper lights that are above it, as in the verse, “light is sown for the righteous,” and then it bestows this light and goodness to that which is lower than it, as in, “It is the nature of the good to bestow goodness.”

<sup>244</sup> *Yesod* is similar to a *Tzaddik*, because a *Tzaddik* is a totally selfless individual whose sole desire and intent is to benefit others. In this respect a *Tzaddik* is like a water-wheel that takes in on one side and gives out on the other side. This is facilitated by two types of selflessness-*Bitul*. This may be understood through the Teacher/Student relationship. In order to properly receive the teachings of the teacher, the student must set aside his own personality, empty himself of his own pre-conceived notions and put his trust wholly on the teacher's knowledge of the subject, totally focusing himself on the wisdom being conveyed to him. When he is doing this, he can only receive knowledge and influence, rather than give it. Later, once he has totally absorbed and assimilated what he was taught, he can give over the teachings to a recipient, who is **his** student. In order to do this, he must again set aside his own personality and way of understanding the subject and only have the student's benefit in mind, so that he can tailor his words to the capacity and personality of the student. When he is doing this, he can only give over knowledge rather than receive it. This is similar to a water-wheel. The receptacles of the water wheel cannot receive and pour out water simultaneously. Rather, they receive on one side of the water-wheel and then pour out on the other side. Nonetheless, the whole purpose of the water-wheel is to pour out water rather than to receive water. It receives water specifically in order to pour it out. This is why the water wheel was built in the first place. In the same way, even though the *Tzaddik* must have both types of selflessness-*Bitul*, and must set aside his own personality in order to receive, as well as to give, nonetheless, his primary desire and purpose is to bestow goodness to others. This represents the **ultimate** selflessness, since while he is giving, he cannot receive.

is called “Righteous – *Tzadik*” and “Good – *Tov*,” as stated,<sup>245</sup> “Say of the righteous, that they are good,” and it states,<sup>246</sup> “For [*HaShem*-יהו"ה is] righteous, He loves righteousness,” that is,<sup>247</sup> “to revive the spirit of the humble,” and as stated,<sup>248</sup> “*HaShem*-יהו"ה is good to all.”

(Moreover, the word “*Tov* – Good” (טוב) has a numerical value of seventeen,<sup>249</sup> that is, א"ה ו"ה, which are the first letters of the words [of the verse,<sup>250</sup>] “אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ” – The Heavens and The Earth,” that is, “He unites the heavens and the

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However, ultimately, it is this very selflessness that gives him the ability to receive, because according to how much he gives, that is how much he will receive. Just as it is with a water-wheel, the giving and receiving are interdependent. As much water as the water wheel receives on the one side, that is how much it can pour out on the other side, and as much water as it pours out on the other side, that is how much it can receive on the one side. Now, in the same manner, the primary purpose of the *Sefirah* of *Yesod* is specifically to influence goodness to the *Sefirah* of *Malchut*. Likewise, as much as it gives, that is how much it receives and as much as it receives, that is how much it gives. The two functions are interdependent. Because *Yesod* has these functions of both receiving everything from the *Sefirot* that are above it, as well as giving everything to the *Sefirah* that is below it, it is therefore called *Kol-All*, and because it represents the ability to bring down blessings and goodness to *Malchut*, which is the recipient, it is called, “*Tov-Good*.” As Explained above, this is because its entire purpose and desire is only to draw down good influence to the recipient. (See *Tanya, Igeret HaKodesh*, part 15, pg. 122b-123a. Also see *Ma’amarei Admor Ha’Emtza’ee, Parashat Mikeitz*, p.292. Also see *Ohr HaTorah, Parashat Mikeitz*, pg. 1401-1403. Also see *Sha’arei Orah, Sha’ar two*, by Rabbi Yosef Gikatillia.)

<sup>245</sup> Isaiah 3:10

<sup>246</sup> Psalms 11:7

<sup>247</sup> Isaiah 57:15

<sup>248</sup> Psalms 145:9

<sup>249</sup> See *Likkutei Torah* (of the *Arizal*), *Vayeshev*. Also see *Ma’amarei Admor Ha’Emtza’ee, Bereishit*, pg. 294 and pg. 328. Also see *Shaarei Orah* (of the *Mittler Rebbe*), pg. 170.

<sup>250</sup> Genesis 1:1; Jeremiah 23:24. Also see *Zohar Hashmatot*, 251a. Also see *Ma’amarei Admor Ha’Emtza’ee, Kuntreisim p. 225*.

earth.”<sup>251</sup> This is the aspect of the connection of the influencer to the recipient, as known and as explained elsewhere. [The aspect of *Yesod*] is also called “*Shalom - Peace*”<sup>252</sup> and “*Brit – Covenant*,” as [the verse states] regarding *Pinchas*,<sup>253</sup> “Behold, I give to him My covenant of peace.” This is in accordance with what is explained elsewhere regarding the difference between the innerness of *Yesod* of *Zeir Anpin*, which is *Yosef*, and the

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<sup>251</sup> The first two letters of this name (ה"א) are the first two letters of the Divine name ה-ה-ה-א that represent the highest levels of the highest *Sefirah*, which is *Keter* (Pleasure and Desire), whereas the last two letters of this name (ה"ו) are the last two letters of the Divine name ה-ה-ו-ו which represent the lower levels of *Zeir Anpin* and *Nukva* (*Malchut*). As the *Zohar* states on the words, אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ – The heavens and the earth, “These words form the acrostic ה"ה"ו, for with this name the heaven and the earth were created. The heavens were created with the ה"א and the earth and everything therein, were created with the ה"ו.” Thus, we clearly see that this name represents the union of the higher levels (the heavens) with the lower levels (the earth). (See *Zohar Hashmatot*, pg. 251a)

<sup>252</sup> As mentioned above *Yesod* unites the heavens, which is the aspect of the giver of influence, to the earth, which is the aspect of the recipient of that influence. Therefore, it is called *Shalom-Peace*, as in the verse, “Behold I give my covenant of peace etc. (Parashat *Pinchas*, 25:12) and as in the verse, “And you shall know peace in your tent” (Job 5:24), which constitutes the aspect of the bond of influence between the giver and the recipient. (See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, p. 226.)

<sup>253</sup> Numbers 25:12. Also see *Yalkut Reuveni, Parashat Korach, Dibur HaMatchil* כשנקרא in which *Pinchas* is associated with the *Sefirah* of *Yesod*. In *Ma'amarei Admor HaEmtza'ee, Parashat Mikeitz*, pg. 293, the Rebbe states that, more specifically, *Pinchas* personifies *Yesod* of the *Sefirah* of *Chessed*, since he specifically received the *Brit Kehunah*-The Covenant of Priesthood. The priesthood (*Kehunah*) corresponds to the aspect of *Chessed*, as stated, “For you are a priest forever.” This refers to the aspect of *Chessed*, since the word “You” is in the second person which is indicative of revelation. This is because the word, “You” indicates a direct relationship with the person spoken to. This is in contrast to the word “He” which is in the third person, and is indicative of concealment. This is because the word “he” indicates that the relationship with the person spoken about, is roundabout and indirect. (See *Hemshech B'Sha'a SheHikdimu* 5672, pg. 1.)

externality of *Yesod*, which is the aspect of *Noach*<sup>254</sup> who is [also] called “righteous” and “perfect,”<sup>255</sup> as stated in *Zohar*.<sup>256</sup>)

This then, is [the aspect of] the “small *Vav*,”<sup>257</sup> which is the aspect of the collecting and gathering of the light and influence

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<sup>254</sup> Since *Yesod* is good and represents the ability to influence a recipient, like a good person whose sole desire is to draw out and bestow goodness upon recipients, we therefore find that there are two aspects in *Yesod*. These are its inner and outer aspects. The inner aspect is the light of the influence of kindness and goodness of everything in his desire, intellect and emotions to their finest details, as they still exist within him. This is called *Ish Tov*-The Good Man, and is the level of *Yosef*. The external aspect of *Yesod*, which receives from the inner aspect, is the fact that all goodness and kindness is drawn from him. This is called *Tzaddik Kee Tov*-He is Righteous because he is good, and is the level of *Noach*. In other words, why is it that the external level is “righteous” and influences everything? It is specifically because he is good in his essential self, that is, specifically because he receives from the inner level, which is “good.”(See *Ma’amarei Admor HaEmtza’ee, Parashat Mikeitz*, pg. 292.)

<sup>255</sup> Genesis 5:9

<sup>256</sup> See *Zohar*, beginning of *Parshat Noach*. Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim* p. 225.

<sup>257</sup> *Da’at* is called the “Big *Vav*,” because it includes within itself, in a *heyulie* form, the three heartfelt emotions of *Chesed*, *Gevurah* and *Tiferet*, and the three gut emotions of *Netzach*, *Hod* and *Yesod*, all of which make up the six *Sefirot* of *Zeir Anpin*. These six come to the numerical value of the letter *Vav*=6. Now, the shape of the letter *Vav* (ו) is similar to a long pipe. This is because through *Zeir Anpin* the Godly influence, which is likened to the masculine waters, descends to influence *Malchut*, which is also called *Nukvah*-The Female or *Imma Tata’a*-The Lower Mother. However, all the levels higher than *Yesod* are still considered to be part and parcel of *Zeir Anpin* itself, whereas, though *Yesod* is still connected to *Zeir Anpin* and is an extension of it, nonetheless, it is already “protruding” and coming out of the “body” of *Zeir Anpin*. This is because it is totally focused on bringing the influence out to the recipient. Because of this it is likened to the male reproductive organ, which is like a “the small *Vav*” and protrudes from the body for the purpose of impregnating the female. (See *Ma’amarei Admor HaEmtza’ee, Kuntreisim, L’Habin Shoresh Inyan Chevley Moshiach*.)

of the emotional qualities of *Yaakov*,<sup>258</sup> that were explained above. This then, is [the meaning of] “These are the offspring of *Yaakov*, *Yosef*.” That is, the aspect of the offspring [that is, the influence] of the emotions, is through *Yosef* specifically,<sup>259</sup> which is the “Light” that is “sown for the Righteous” [who receives from and is thus called] the “Eighteen Worlds” (*Chay Almin*).<sup>260</sup>

Furthermore, it is written,<sup>261</sup> “The righteous man shall flourish like the palm tree and grow great like a cedar in the Lebanon.” For, the source of *Yesod* of *Zeir Anpin* is in *Yesod* of *Arich Anpin* and *Atik Yomin* that transcend the intellect.<sup>262</sup> For,

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<sup>258</sup> That is, *Zeir Anpin*.

<sup>259</sup> That is, *Yesod*.

<sup>260</sup> The Eighteen worlds relate to the eighteen vertebrae of the spinal cord which is shaped like a *Vav* (ו). It is specifically the spine that a) holds up the entire body and is thus the foundation of the body, and b) brings the influence down and thereby connects the *Daat* of the brain, all the way down to the lowest extremity of the body, which is *Yesod*. This being the case, *Yesod*, which is likened to the male reproductive organ, is considered to be the final extension from the spinal cord. This is because the influence of life force begins in conception as it exists in the brain, until it makes its way through the spinal cord and finally comes out of the male organ to impregnate the female. Because of this, *Yesod* is likewise called, *Chay Almin*, which means “The Life of the Worlds” and also means, “The Eighteen Worlds.” Since *Yesod* receives the final life force and influence through the spinal cord, it is also called *Chay Chooliot HaShedra*-The Eighteen Vertebrae of the Spine. (See *Tikkunei Zohar* (*Tikkun* 18) 31b; 33a. Also see *Pardes Rimonim*, *Shaar* 3, Ch.5 and *Shaar* 15, Ch. 2. Also see *Torat Chaim*, *Parashat Noach*, pg.53:a and *Ma’amarei Admor HaEmtza’ee*, *Shemot* volume II, *Parashat Zachor*, pg.499a. Also see *Siddur HaAri’zal*, *Kol Yaakov* by Rabbi Yaakov Koppel, *Kavanat HaLulav*.)

<sup>261</sup> Psalms 92:13

<sup>262</sup> *Yesod* of *Zeir Anpin* is referred to as, “The righteous one who flourishes like a palm tree and grows like a cedar of Lebanon,” because it is the source of the birth of souls, which is the aspect of the light that is sown for the righteous. Now, since *Yesod* has this ability to give birth because it contains radiance from *Ohr Ein Sof*-The Light of the Unlimited One, blessed id He, which can give birth beyond measure, therefore *Yesod*

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is comparable to a date palm that produces abundant fruit. However, *Yesod* is also compared to the cedar of Lebanon, which grows in very high altitudes. Furthermore, it grows taller than all the other trees of Lebanon. In addition, its trunk expands incomparably thicker than other trees. We see that both the palm and the cedar indicate growth and expansion. Nonetheless, the palm indicates the growth and abundance of produce, whereas the cedar indicates that the tree itself grows abundantly, in the spreading of its roots, the thickness of its trunk and its tremendous height. This illustration gives us insight into how it is above in regard to the aspect of the upper *Tzaddik*, that is, *Yesod* of *Zeir Anpin* of *Atzilut*, about which the verse states, “For man is the tree of the field.” *Zeir Anpin* is compared to a tree that grows. This relates to the aspect of the emotions of *Zeir Anpin*, the “Upper Man,” that grow from a state of immaturity to a state of maturity, similar to a tiny infant who’s intellectual and emotional faculties are extremely small and immature. Nonetheless, as explained before, in the footnotes to chapter 33, “Small pumpkins are discernable when they burst forth from their sap.” That is, the child begins to grow from its inception and continues to grow until the ripe old age of seventy when he reaches complete intellectual and emotional maturity in his insight (*Chochmah*) and higher, in his pleasure and desire (*Atik* and *Arich*) and even higher in the source of desire and pleasure (*Adam Kadmon*), all the way up to the emotions of the *Yechidah* level of the soul itself, which are the essential qualities of the essential self of the soul, such as the essential kindness of the soul, which is the original source of the pleasure and desire to do acts of kindness.

Now, all this is analogous to the growth of the immature emotions of *Zeir Anpin* (as explained above in chapter 34) the purpose of which, is to benefit and bring forth influence to the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). These emotions “grow” to maturity by the effect of the mature intellect of Insight (*Chochmah*) and Comprehension (*Binah*) on the emotions, until they “grow” and reach up to *Atik Yomin* (The Emotions of Pleasure), as explained in chapter 34 at length (regarding the maturation of *Zeir Anpin*). These are called the emotions of an elder who has acquired wisdom from its source, that is, pleasure and desire (*Atik* and *Arich*) with a completely mature intellect, and even from much higher, until he reaches the very source of the source, which is the desire to do kindness in the Essential Self. It is because of this essential desire to do kindness that it arose in *HaShem*’s will to emanate, create, form and make all the worlds in actuality, through the aspect of *Yesod*. This is because the function of the *Tzaddik* (*Yesod* of *Zeir Anpin* of

“their beginning is bound with their end”<sup>263</sup> for *Yesod* is called,<sup>264</sup> “the extremity of the body.”<sup>265</sup> It is for this reason that the

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*Atzilut*) is to reveal influence to the worlds of *Briyah*, *Yetzirah* and *Asiyah*. This is the reason why *Yesod* is below all the other *Sefirot* at the conclusion of the world of *Atzilut*, so that it can receive influence from all of them. Because of this it is called *Kneeshoo D'Chol Nehorin*-The ingathering of all the lights. In other words, since its function is to reveal influence and bring the lower worlds into existence, especially to give “birth” to souls, therefore, to accomplish this it must reach all the way up to the very first root and source of influence, that even precedes the source of the desire and the simple essential pleasure. This is the level of the essential goodness and kindness in the Essential Self of *HaShem*, literally. It is because of this essential goodness and kindness that He desires to do kindness and has the desire and pleasure to bring about the entirety of the chaining down of the worlds (*Seder Hishtalshelut*).

This, generally, is the meaning of the verse, “The righteous shall flourish like the palm tree and grow like a cedar in the Lebanon.” In other words, the aspect of *Yesod* of *Zeir Anpin* can produce “fruit” like a date palm and give existence to the lower worlds and especially give birth to souls, specifically through the “growth” and “maturation” that reaches very high into the “Essential Goodness” and is called, “The Cedar of Lebanon.” The word Lebanon means, “The Whiteness” and refers to the “Upper Whiteness” or purity, which is the essential goodness of *Ohr Ein Sof*-The Light of the Unlimited One, blessed is He, and precedes the source (*Adam Kadmon*) of the desire and pleasure (*Atik* and *Arich*) of kindness, as mentioned above. This is the meaning of the continuation of the verse, “and it will grow great like a cedar in Lebanon.” In other words, it will grow great in a limitless fashion, in a way of *Ein Sof*. Only then can, “Light be sown to the *Tzaddik*” so that he can “give fruit abundantly” like a date palm. From all of the above we may also understand how, “their beginning is bound with their end,” in a more particular manner. That is, the influence at the “end” is entirely inter-dependant with its essential root in the “beginning.” (See *Pirush HaMilot*, Chapter 133.)

<sup>263</sup> This means that *Yesod*, which is the end and extremity of the “body,” as will be explained shortly, contains within itself a *Tamtzit*-distilled essence of all the levels above it, all the way to the highest level, that is the “beginning.” This is the reason why *Yesod* is also called, “*Kol Chai*-All Life,” because it has within it something of the aspect of everything. In other words, it has something of all the upper lights as they

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vest within the vessels of expression, which represent the totality of the 248 “organs” of *Zeir Anpin*, all of which are included, in a *heyulie* form, in the “drop of semen” of *Yesod*, the root of which is the “brain of *Abba*” (*Chochmah*), and even higher in the pleasure and desire (*Atik* and *Arich*). This is because the 248 organs include something of all the revealed faculties of *Chochmah* and *Binah* (*Abba* and *Ima*) as they are in *Zeir Anpin*. Furthermore, they even include the “hidden” upper lights,” that are more concealed, such as the aspects of *Atik* and *Arich* (Pleasure and Desire) and even *Adam Kadmon* (the Desire of the Desire). In other words, *Yesod* contains something of all the hidden aspects: pleasure, desire, the hidden powers of the intellect and the emotions, and even the root of all roots, which is the aspect of the Essence of the light of the Unlimited One-*Ohr Ein Sof*, blessed is He. Everything is included in the “drop of semen” of the *Yesod* of *Zeir Anpin*. This is so because it is specifically this “drop” that has the power to give birth to a “child” that possesses the qualities of his parent. Therefore, the drop must possess, in a *heyulie* form, all the qualities of the parent. (See *Pirush HaMilot*, chapter 76.)

<sup>264</sup> See Introduction to *Tikkunei Zohar* 17a.

<sup>265</sup> The explanation of the matter is that it is specifically through the aspect of *Yesod* that the completion of the coming out of influence to the recipient, in a way of complete revelation, occurs. This is as written in *Zohar Bereshit*, on the verse, “Let the waters under the heavens be gathered to one place. The *Zohar* states that this refers to *Yesod* because it is the ingathering of all the upper lights. This is to say that all the influence that is drawn down from the intellect of the brain, the emotions and gut emotions of the body, is drawn down to *Yesod* and gathers there, in order to be transmitted and revealed in the recipient, which is *Malchut*. This is the meaning of the continuation of the verse, “And the dry land appeared.” This refers to the revealed world (which refers to *Malchut*, as will be explained later).

Now, *Yesod* is called by two related names: *Siyooma D’Goofa*-The Extremity of the Body and *L’Bar M’Goofa*-Outside of the Body. This may be understood by way of example, such as a person who wants to build a house or start a new business. Initially, what will arise in him is the perceived pleasure (*Atik*) in doing it, because if he has absolutely no delight or pleasure in it, he certainly will not be moved to act upon it. After the perceived pleasure, the desire (*Arich*) to do it is aroused in him. Subsequently, this desire becomes invested within the intellect and reasoning, thereby strengthening this desire. Then, from the intellect and



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reasoning (*Chochmah* and *Binah*), emotions are aroused in his heart, with love (heartfelt emotions) and yearning (gut emotions) to do it. After the emotions are aroused in his heart, they come out into revelation from the, “Breath of the Heart” in speech and action, once he “commands” his limbs to do, at which point he actually does it. The source that brings about the revelation of the speech and action is in the, “Breath of the Heart.” This is because the emotions (*Zeir Anpin*) and intellect (*ChaBaD*), and even the highest levels, which are the pleasure and desire (*Atik* and *Arich*), all gather there. This power in the “Breath of the Heart” to bring it out into revelation in speech and action (*Malchut*) is called the aspect of *Yesod*. It is specifically *Yesod* that brings the emotions and the intellect to a state of revelation in speech and action (*Malchut*). However, speech and action themselves, are only considered to be the recipients of this influence.

Now, the best analogy for this is the matter of physical marital relations. This may be understood as follows: The coming into being of the seminal drop begins in the pleasure of the brain, which, in and of itself, is spiritual. It is then drawn out by way of the spinal cord until it first reaches the kidneys and then the testicles, as actual physical semen. There, it is incubated and “ripened,” so to speak. After it remains there for a short period, it comes out from the orifice of the male organ which is called the aspect of *Yesod*. It is through it that all influence of the “Masculine Waters” is drawn out into revelation until, finally, impregnation and fertilization occur, which produces an embryo. As the Talmud states in *Chagiga* 15a, this occurs when the semen shoots out with force, like an arrow. If it does not shoot like an arrow, fertilization is unlikely to happen.

From all the above we find that the culmination of the drawing down of influence from its root and inception, as it existed in the brain, takes place specifically in *Yesod*. It is specifically there that it comes into a state of completion from first being totally concealed in the desire and mind of the donor, to finally being revealed and given over to the recipient. Until the drop of semen actually reached the male organ (*Yesod*), it could still not be accurately defined as “influence” to a recipient. Rather, it was still part and parcel of the influencer himself, which is called the “body.” In other words, as long as the influence for this drop of semen is still being drawn down through the spinal cord, the kidneys and the testicles, it is not considered to be anything outside of himself, since all these levels are still part and parcel of the body. This matter even applies to the testicles, since their function is to incubate the semen. However, while it is in the testicles,

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the influence has not yet, “separated,” in that it is still not issuing forth. Rather, it is specifically in *Yesod* that this takes place.

Now, this being the case, even though *Yesod* is called, *L’Bar M’Goofa*-Outside of the Body, since it brings about the revelation of the influence to the recipient, by separating the influence out of the body, nonetheless, it itself is unified with the body. Thus, it is also called, *Siyooma D’Goofa*-The Extremity of the Body. This is also the reason why it protrudes out of the body. On the one hand the sole reason for this is to make impregnation possible, because the influence comes out from it. In this respect it is considered to be outside of the body. However, on the other hand, though it protrudes from the body, nonetheless, it still is unified with it, because otherwise it could not draw any influence from the body. In this respect, since it is united with the body so that it could gather all the masculine waters into itself, it is considered to be the final extremity of the body.

From all these physical analogies we may now understand the analogue, which is the aspect of the supernal *Yesod* and is also called, “The Upper *Tzadik*.” This is to say that it is specifically in *Yesod* that the influence from all the “Upper Lights” culminates. In other words, the supernal pleasure and desire (*Atik* and *Arich*) is drawn down to insight and comprehension (*Chochmah* and *Binah*). From *Chochmah* and *Binah* it is drawn down to the heartfelt emotions (*Chesed*, *Gevurah*, *Tiferet*), continuing down to the gut emotions (*Netzach* and *Hod*) until the light and influence reaches the aspect of *Yesod* of *Zeir Anpin*, which finally brings revelation to the recipient, which is the aspect of *Malchut* (Speech and Action). Thus, *Yesod* is considered to be both outside the “body” of *Zeir Anpin* and the final extremity of the body, since it is unified with the upper emotions and intellect. Because of this it is called *Kneeshu D’Chol Nehorin*- The Ingathering of all the Lights,” as in the verse, “Let the waters be gathered to one place,” which refers to the supernal “waters.” This is also the meaning of the verse, “Everything in the heavens and the earth,” because *Yesod* unites the heavens (*Tiferet*), which is connected to the emotions (*Chesed* and *Gevurah*) and is called, “*Goofa*-The Body,” to the earth (*Malchut*). This is why *Tiferet* is called “The Heavens” (*Shamayim*), because the word *Shamayim* is made up of the words *Esh* and *Mayim* (fire and water) that represent *Chesed* and *Gevurah* (kindness and sternness). This is because *Shamayim* (the heavens) represents mercy (*Tiferet*), which includes both *Chesed* and *Gevurah* in itself, since it is a composite of the two. As explained above, *Yesod* connects the heavens to the earth, which

principal pleasure [is felt] specifically at the end of the influencing, as known regarding the matter of,<sup>266</sup> “[And by the seventh day] God had ended [His work which He had done] etc.”<sup>267</sup> (This is also the meaning of the verse,<sup>268</sup> “And *Yosef* was

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is the aspect of the recipient, in that it connects to it in a manner of revealing and bringing down the influence of the “masculine waters” to the recipient. (See *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, pp. 225-226.)

<sup>266</sup> Genesis 2:2. Also see *Siddur* (of the *Alter Rebbe*) *Shaar HaMilah* 139b. Also see *Likkutei Torah* (of the *Alter Rebbe*), *Tazria* 20d.

<sup>267</sup> Here the Rebbe is answering the question of why it is, that at the conclusion of the influence, there is the greatest degree of pleasure and force. Logically, it would seem to be the other way around, that at the conclusion of the influence, the desire and longing would cool down. For example, when a river flows a long distance from its source, its current slows down and becomes calm compared to the rapid current of the water when it was closer to its source. This is especially true if the river takes a winding and circuitous route. The same principle is true when a rock is thrown. Certainly, its force is greater immediately upon leaving the hand of the thrower, and the further it travels, the more its force diminishes until it can no longer resist gravity and falls to the ground. If so, why is it that in regard to *Yesod* the opposite is true?

Now, as explained previously, *Yesod* is the conclusion of the middle line of *Da’at*, *Tiferet* and *Yesod*. *Da’at* includes the potentiality for *Chesed* and *Gevurah* within itself, *Tiferet* is an inter-inclusion of *Chesed* and *Gevurah*, and likewise *Yesod* has an inter-inclusion of *Chesed* and *Gevurah* as they are drawn down from *Netzach* and *Hod*. This is because *Netzach* is a branch of *Chesed* and *Hod* is a branch of *Gevurah*. We therefore find that the final admixture and inter-inclusion ultimately takes place in *Yesod*, since it follows all the admixtures and inter-inclusions that took place in *Da’at*, *Tiferet*, *Netzach* and *Hod*, both internally and externally.

This may be understood as follows: As explained before, *Da’at* is an intermediate between the two brains of *Chochmah* and *Binah*. It receives from the five kindness of *Chochmah* and the five severities of *Binah* and includes them all. Because of this *Da’at* has the power to cause the light of the intellect to lean either toward kindness or sternness in various different manners and aspects. Sometimes it causes the light of the intellect to lean toward kindness in several different manners, whereas other times it causes

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it to lean toward sternness. Now, there are many different ways that it could lean, each of which includes an admixture and inter-inclusion of opposite qualities. In other words, it never leans either toward absolute kindness nor absolute judgment. Rather, since in the world of *Tikkun* no one quality is absolute, therefore, of necessity, included within it, is its opposite. Furthermore, as explained before, the synthesis and inter-inclusion of the opposite qualities of *Chesed* and *Gevurah* is the chief characteristic of the “Middle Line” which is made up of *Da’at*, *Tiferet* and *Yesod*. An example of this is that after the flood, *HaShem* promised that He would no longer destroy the world. This is the quality of *Chesed*-Kindness. However, He also said that from then on people would no longer have life spans of several centuries, as they did up to the time of the flood, but that rather, the average lifespan would not exceed one hundred and twenty years. This is the quality of *Gevurah*-Sternness. We see from this that the final decree included a synthesis and admixture of both *Chesed* and *Gevurah*. However, both the kindness and the sternness were a result of the same line of reasoning, that is, that the inclination of man is evil from his youth. In the same manner, the aspect of *Da’at* is capable of causing the intellect to lean in many different admixtures and inter-inclusions of opposite qualities, since *Da’at* is the mediator between the intellectual kindness and the intellectual sternness of the mind. This is similar to the balance of a scale. The two sides of the scale will lean proportionate to the weight on each side of the scale.

This is likewise similar to a situation in which a person considers going into a new business venture. Initially the venture will seem wonderful and lucrative in his minds’ eye. However, immediately, he will start considering all the disadvantages and risks involved. This will negate his initial positive thoughts on the subject and will also result in the opposite effect. In other words, it will dampen his initial intellectual enthusiasm and desire for it. Now he sees the possible loss of his investment capital rather than the possible gain. Afterwards, his mind again swings the other way, and resolves the objections of the second perspective with yet a third line of reasoning. Now he once again appreciates the merits and advantages of investing his time, effort and money into this venture in his minds’ eye. This process continues back and forth, like a pendulum, until he finally settles on a decision within his intellect, as to how to go about setting up the business in the best, most efficient, profitable and effective fashion, with the least degree of risk. This final settling of the mind is called “*Yishoov HaDa’at*” (“The Settling of the Mind”). It takes all

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the pros and cons into consideration and is the most reasonable synthesis of the two that he can arrive at.

Now, the very same principle also applies in conveying a teaching to a student. This also involves a settling of the mind-*Yishoov HaDa'at*. It involves the admixture of the two opposites of *Chesed* and *Gevurah* in several different manners and aspects until he arrives at a specific decision of what he deems to be the best course to take, in influencing the student in a positive fashion. This course of action will be an intermediate manner of conveying the teachings, somewhere between giving the student too much information, which is more than he can handle, and not giving him enough information. This is because, as known, in regard to every act of influence, before the influencer can influence the recipient, two components must be present: *Chesed* and *Gevurah*. *Chesed* is that he desires to give over his goodness and kindness as they are in their true state. In the case of intellectual transmission, this means that he desires to give over the understanding of the concept as he understands it, with the same depth and expansiveness as it is in his mind. However, because he recognizes the limitations of the intellectual receptivity and readiness of the recipient, he finds it necessary to diminish and restrain the concept in his own mind, until it is reduced to the intellectual capacity of the student. This is because if he would give over the concept as it is, without explanations, examples and clarifications, thus bringing it down to the level of the student, the whole subject would be above the students' head and he would understand none of it. In effect, giving the concept over in this way would actually amount to completely concealing it, which is a function of *Gevurah* and *Tzimtzum* (Sternness and restraint). However, he decides against this path and settles on awakening the quality of *Chesed*, because he realizes that because of the extreme brevity of stating the concept as it is, without any analogies and explanations, the student would find it impossible to grasp. Therefore, the teacher considers and reconsiders the tension between giving too much information and not giving enough information, several times in his *Da'at*, like a pendulum, until finally, he settles on an intermediate manner of giving over the concept in a way that would be most accessible and beneficial to the student. The final decision as to the course of action is a compromise between the two extremes of *Chesed* and *Gevurah* and is a synthesis and admixture of the two. Therefore, it is the best and most effective way of giving over the teachings, because since it takes the capability and personality of the student into account and is tailored to his needs, it is the most likely to succeed.

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Now, just as this is the process in the intellectual quality of *Da'at*, which includes intellectual *Chesed* and intellectual *Gevurah* within itself, so too, the same principle applies to the emotions that are aroused in the heart by *Da'at*. This is to say that once the matter has been clarified in *Da'at* in a specific fashion, it then spreads down and arouses the emotions of the heart. There too, there is an inclusion of *Chesed* and *Gevurah* as they are included in the heart, so that the emotion won't lean too much to the right or to the left. Rather, they specifically follow the pattern settled upon by *Da'at* in relation to the intellectual emotions. This is the aspect of *Tiferet* which receives from *Da'at* in the aspect of the "Middle Line," as known. This constitutes the deciding mediation of causing the emotions of *Chesed* and *Gevurah* to lean in a manner that is a compromise between too much kindness and too much judgment. Here too, in the emotions of the heart, there is, once again, a back-and-forth process of deciding between opposite emotions, like a pendulum, until finally, a compromise that is a composite of opposite emotions, is settled upon. This composite emotion, which is the synthesis of the two, is *Tiferet*.

Likewise, in the same fashion, once the emotions need to be brought down and translated into revealed influence to a recipient, the influencer must yet again take counsel in himself as to how to bring out the influence in the most appropriate manner. For although everything was considered and measured as to the proper consistency of admixture in the heartfelt emotions of the heart, in a way that was decided upon, which is the aspect of *Tiferet*, nonetheless, when he has to bring out actual influence from his essential self to the recipient, the whole back and forth process must be repeated again, but now on the gut level, which are the emotions as they relate to action. This is the aspect of *Netzach* and *Hod*, which are the kidneys that give counsel as to how to bring out the influence in actuality. This is similar to the above-mentioned example of a person who is considering going into a new business venture. Even though, in the emotions of the intellect, he already came to an intellectual conclusion, and in the heartfelt emotions he already came to an emotional conclusion, nonetheless, when it comes to realizing the business idea as an actual reality, since this is the ultimate fulfillment and point of the entire process, he must therefore take counsel within himself again on the level of *Netzach* and *Hod*-the gut level, and settle upon how to finally take action and turn his financial goals into reality.

Likewise, in the teacher\student relationship, at the point that the teacher has to actually open his mouth and bring out the influence and

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teachings to his student, he must reconsider the whole matter anew on the gut level, when he is about to speak and decide exactly what and how much to say, how much to shorten and how much to lengthen, so that it should be best received and most beneficial to the student. This is the aspect of the “Kidneys” that counsel how to reveal the influence in actuality. Furthermore, as in the case above, this takes place even though he already contemplated the matter and came to both an intellectual and emotional conclusion. Nonetheless, up to this point, when he is about to open his mouth and actualize it, everything that took place before was all still “theoretical,” so to speak, and was still part and parcel of himself.

From all the above, we find that the conclusion of all the admixtures and inter-inclusions that took place in *Da'at*, *Tiferet*, *Netzach* and *Hod*, takes place specifically in *Yesod*. This means that by the time the influence reaches and is about to come out of *Yesod*, all that remains is only that influence which is necessary for the recipient according to his capabilities and what is most beneficial to him. Everything, as it was prior to the level of *Yesod*, when it was on the level of *Da'at*, *Tiferet*, *Netzach* and *Hod*, was merely part and parcel of the influencer himself, in which he “speculated” within himself how the influence should essentially be or how it should be revealed to a recipient. However, the influence and revelation as it exists in *Yesod* is already being drawn out from the essential self of the influencer to the recipient. This is because once it reaches *Yesod* it is solely according to what is necessary for the recipient of the influence, not more and not less. Because of this, even though it is called *Siyooma D'Goofa*-The Extremity of the body, in that it is still connected to *Da'at*, *Tiferet*, *Netzach* and *Hod*, which are called “The Body;” nonetheless, *Yesod* is also called *L'Bar M'Goofa*-Outside of the body. It is called “Outside of the Body” because all the admixtures and inter-inclusions as they exist in *Da'at*, *Tiferet*, *Netzach* and *Hod* are still all part and parcel of the “body;” so to speak. This is to say that they are all still within the essence of the influencer, in and of himself, and cannot yet be defined as being solely for the benefit a recipient who is outside of him. This is so because they all are still a process that takes place within him, whereas the aspect of *Yesod* is called “Outside of the Body” because it constitutes the drawing out of influence as it is specific to the recipient alone.

According to all the above, we may now understand why it is that specifically toward the end and conclusion of the bringing out of influence, the flaming desire to conclude it, comes out with force, rather than at the beginning or middle of the process, even though the analogy to the current

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of a river would seem to indicate the opposite. This matter may be understood through the fact that the aspect of *Yesod* is subsequent to the admixture and inter-inclusion of opposites that takes place in *Da'at*, *Tiferet*, *Netzach* and *Hod* which all are part and parcel of the influencer himself. Only afterwards, in *Yesod*, does the influence, which is solely for the needs of the recipient, come out. That is, all his difficult labor and effort in the aspects of *Da'at*, *Tiferet*, *Netzach* and *Hod* to synthesize and inter-include all the opposites in several different modes, was solely for the final completion of the matter. It is specifically in the aspect of *Yesod* that this becomes completely revealed in a manner that is specific to the needs of the recipient. If not for this, he never would have gone to the tremendous toil and trouble of inter-including one thing with its opposite. This is because opposites are quite tiresome, in that they obstruct the essential flow of the influence. An example of this is an intellectual opinion that objects to the essential flow of influence, thereby causing the total restraint and cessation of the flow. The only reason there is a flow of influence, at all, is because afterwards he changes his opinion to one that leans toward kindness and the giving of influence.

Likewise, in *Tiferet*, which constitutes the synthesis on the level of the heartfelt emotions, the quality of *Gevurah*-Sternness completely obstructs the flow of emotional influence. Nevertheless, afterwards he reverts to a heartfelt leaning toward *Chesed*-Kindness. However, this is in a way which resolves the objections of the obstructing feeling. A similar thing likewise takes place on the next level of *Netzach* and *Hod*, which is the synthesis and admixture in order to actually bring out the influence to the recipient. At first, the objecting side restrains and obstructs the influence from coming out and then afterwards he reverts and causes it to lean toward kindness. This happens on all the above levels several times, similar to a pendulum. This being the case, therefore, what finally actually **does** come out, after all the obstructions, difficulties and clarifications, is **the primary and essential thing**. From this we understand that the whole intent, from the very beginning, even of the objections on all these levels, was specifically that the influence should come out clearly, solely and specifically according to the needs of the recipient. Now, since all this great toil and effort, with so many obstructions, objections and difficulties, was solely for the purpose of bringing the influence to completion, in the best possible way, for the recipient, therefore, when the influence **does** finally reach the point of being close to completion, it is specifically **then** that the desire to finalize it flares up in the influencer. This is because it is for this very reason that he troubled himself to such an extent, in the first



well built [and good looking].” That is,<sup>269</sup> “His appearance resembled the beauty of *Yaakov*” – which is the aspect of *Tiferet* of *Zeir Anpin* – “And the appearance of *Yaakov* resembled the beauty of *Adam Kadma’u* (The Primal Man),”<sup>270</sup> – which is the aspect of *Arich Anpin* and *Adam Kadmon* etc.)<sup>271</sup>

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place, with so much toil and effort, through the clarification of many opposites. If there had not been so many stages of admixture and inter-inclusion of opposites in *Da’at*, *Tiferet*, *Netzach* and *Hod*, until the influence finally reached a state of completion in *Yesod*, then the longing and desire to complete it quickly, would not have been so great, once it would reach the aspect of *Yesod*. It is specifically **because** there were so many objections and obstructions that towards the end, the longing and desire to finalize it quickly becomes so great. The whole process is so that the final result will be optimally good.

This is similar to a river that is dammed up, in order to redirect the water to a specific spot. When the dam gates are finally opened up, the water surges through them much greater force. The water pressure is so great, specifically **because** of the backup caused by the obstruction. The same principle applies to physical marital relations. There is a “blockage” and delay, first in the brain, then in the spinal cord, the kidneys and finally in the testicles that incubate the semen. However, the reason for all this, is for the specific purpose of bringing out the influence in such a manner that a child will be born of it. As stated above, this is most possible when the semen shoots out with force, like an arrow. Therefore, when the “drop” reaches *Yesod* (The male organ), it is specifically there that a great upsurge of desire wells up in him, which causes it to shoot with force. (This is compared to an arrow because, just like when a person shoots an arrow, the force of its flight is directly commensurate to how tautly he pulled the bow string back.) (See *Ma’amarei Admur HaEmtza’ee*, *Kuntreisim* pgs. 227-232)

<sup>268</sup> Genesis 39:6

<sup>269</sup> *Bereshit Rabba*, *Parsha* 84.

<sup>270</sup> See Tractate *Bava Basra* 48a.

<sup>271</sup> In other words, as explained the above footnotes, *Yesod* is the culmination of all the upper lights and vessels and receives from them all. However, it must be understood that *Yesod* is not just the last step of a process and that all the levels above it merely precede it. Rather, it contains all the upper lights within itself. This is why it is called, “*Kneeshu D’Chol Nehorin*-The Ingathering of all the Lights.” However, as the light and

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influence come down, each level is only a glimmer of the radiance and “beauty” of the level that preceded it. Nonetheless, even though it is only a “*Tamtzit*-distilled essence” of the higher level, it contains this higher level, as well as all the levels above that level, to the finest detail, in a hidden manner, until the influence finally reaches *Yesod*, which is the final “*Tamtzit*-Distilled essence” and contains them all. Nonetheless, all the levels are contained in it in a hidden fashion, just as all the characteristics of a child are “contained” in the DNA that is transmitted through the “drop of semen.” This is similar to the fact that though the *Mishnah* is brief and sparing in its wording, it inherently contains all the long and broad explanations of the *Talmud* within itself. This is self-evident, since the entire length and breadth of the *Talmud* is a reconstruction of the logic of the *Mishnah*. What was hidden in the *Mishnah* was brought into open revelation in the *Talmud*, through the deep analysis of its brief statements.

This may be understood through the analogy of a Rabbi who teaches his student in a short manner. Now, what is meant here by short is not that he actually shortens the subject by omission and fails to transmit key components of the concept. Since, in such a case, he would only be conveying part of the concept, therefore, he would not at all be conveying the concept in “short form.” Rather, such a form of teaching would be an **actual** abbreviation of the subject. In other words, he would only be giving the student a particle of the concept in a manner that it would be “cut off” from the rest of the concept. Because of this, since many important components would be missing, the student would be incapable of ever grasping it properly. However, what we mean here by, “teaching in short form,” is that the teacher fully transmits the concept to the student, as he himself understands it, with all its components, and to its ultimate length, width and depth, so that even the finest detail is not missing from it. However, because the mind of the student is not nearly on the level of the teacher, and it is impossible to transmit all the intellectual light to him, as it essentially is, in all its length, width and depth, therefore, the teacher must search deeply within himself to discover brief explanations that could hold the entire theme and “*Tamtzit*-distilled essence” of the concept, without losing any of its components. In such a manner the student will be equipped to arrive at a true grasp of the subject. As we see, this manner of teaching is radically different than the manner mentioned above, because the teacher is not “shortening it” by divorcing one part of the concept from all its accompanying parts. He omits nothing. On the contrary, he transmits everything. However, he does so by conveying it in short terms, which

Now, regarding the words [of the aforementioned verse,] “These are the offspring – *Eileh Toldot*” (אלה תולדות): This refers to the aspect of the “six directions” of *Zeir Anpin*, each of which also includes six,<sup>272</sup> thus totaling 36 which is the numerical value

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though they are brief, are tailored to the capacity of the student to digest them, so that he will not become confused.

However, since the student receives the teachings in short terms, and only understands the “surface” meanings of it, how could this be of benefit to him? As we said, his mind is not capable of penetrating the depths of meaning inherent in it. If it was, the teacher would not have felt it necessary to shorten it in the first place. This being the case, why does the teacher “compress” the entire matter into these short statements? The answer is that, though he is incapable of it now, nonetheless, as his mind matures and his insight and knowledge grow, eventually he will attain the ultimate depth of the Rabbi’s teachings. This is in accordance with the Talmudic dictum that it takes forty years for a person to plumb the depths of his Rabbi’s teachings. Similarly, in the example of the birth of a child, though it comes about through a tiny drop of semen, nonetheless, that drop contains within itself all the spiritual, mental, emotional and physical characteristics of the parent. However, they are contained in it in a hidden fashion. In order to bring these characteristics out from their hidden state to a state of revelation, there must be development and growth, first during the embryonic and fetal stages and later during the stages of infancy, childhood, adolescence and adulthood, at which point the child himself can become a parent. In the same way, it must be understood, that just as it was explained above, in chapter 34 regarding the stages of the maturation of *Zeir Anpin*, so too, the same principle applies to *Yesod*, which is the “*Siyooma D’Goofa*-The Extremity of the Body” of *Zeir Anpin* and its culmination. (See *Pirush HaMilot*, chapters 75-76.)

<sup>272</sup> The six “directions” of *Zeir Anpin* are the three heartfelt emotions, *Chessed*, *Gevurah*, *Tiferet*, and the three gut emotions, *Netzach*, *Hod* and *Yesod*, each of which is also made up of six. *Chessed* is made up of *Chessed* of *Chessed*, *Gevurah* of *Chessed*, *Tiferet* of *Chessed* etc. *Gevurah* is made up of *Chessed* of *Gevurah*, *Gevurah* of *Gevurah*, *Tiferet* of *Gevurah* etc. The same principle applies to all six qualities, totaling a sum of thirty-six qualities.

of the word “אלה” (“these are”).<sup>273</sup> However, there can be no “offspring” without an additional influence of new intellect from *Abba* and *Imma*, which is brought about by means of the maturation of *Keter*, *Chochmah*, *Binah* and *Da’at* of *Zeir Anpin*, as previously explained.<sup>274</sup>

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<sup>273</sup> See also *Likkutei Torah* (of the *Alter Rebbe*), *Pikudei* 4c. Also see *Torat Chaim*, *Noach* 56b, and footnote 15 there.

<sup>274</sup> This may be understood through the verse (Isaiah 40:26), “שאו מראי אלה - מרום עיניכם וראו מי ברא אלה” - Lift your eyes to the heights and behold who created these.” The word “*Eileh*— These” (אלה) connotes revelation, because it points to something that may readily be experienced, whereas the word “*Mee*— Who” (מי) connotes concealment, because it is said in a way of a question, as in the verse, (Esther 7:5) “מי הוא וזה הוא מי הוא זה ואי זה הוא זה הוא.” We, therefore, see that this indicates a level of Godliness that is beyond our direct knowledge and experience. Now, as explained, the word “*Eileh*—These” (אלה), refers to the emotions of *Zeir Anpin*, that are drawn and aroused by the intellect. They are particularly born of *Hitbonenut*-Contemplation which is the aspect of *Binah*-Comprehension. Because of this, *Binah* is called, “*Eim HaBanim* – The Mother of the Children” (אם הבנים). The word “Mother” in this verse is referring to *Binah* and the word “Children” refers to the emotions, that are born of it. Now, in addition, *Binah* is also called, “*Mee* – Who” (מי). This is because the numerical value of the word “מי – Who,” is 50 and refers to the 50 gates of *Binah*. Another reason *Binah* is called “מי – Who,” is because, like *Chochmah* which is called “*Mah* – What” (מה), *Binah* too is part of the concealed world (עלמא דאתכסיא) as opposed to the emotions of *Zeir Anpin*, which are already called the revealed world (עלמא דאתגליא).

From the above we understand that the meaning of, “*Mee Barah Eileh* - Who created These” (מי ברא אלה) is that “Who,” that is, *Binah*-Comprehension, is the source that gives birth to “אלה – These,” that is, the emotions. This is further supported by the fact that the name of our matriarch לאה – Leah, who represents the letters of thought, as will be explained later, has the same letters as the word “אלה.” Thus, it was specifically Leah who gave birth to six sons, that is, to the six emotions. From all the above we find that the word “אלה – These,” is the aspect of the letter Vav (ו) of *HaShem*’s four letter name יהוה. In other words, it represents the six emotions, each of which includes six, thus totaling thirty-six.

(In the above, we again [observe] the aspect of a single *Hitbonenut* contemplation that includes many particulars in one general point, that is, from *Yesod* of *Malchut* of the Unlimited One (*Ein Sof*) until the aspect of *Yesod* of *Zeir Anpin*. (This is similar to the manner previously described regarding *Zeir Anpin*

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This clarifies the meaning of the verse, “אלה פקודי המשכן משכן העדות” – These are the accounts of the tabernacle, the tabernacle of testimony.” The Hebrew word for “Accounts” in this verse is פקודי-*Pekoodei*, which also means “marital relations,” as in the Talmudic statement, “חייב אדם לפקוד את” – A man has an obligation to have marital relations with his wife etc.” The word for marital relations here is לפקוד-*Lifkod*, which is of the same root as פקודי-*Pekoodei*. Now, the word משכן-Tabernacle refers to the שכנינה-*Shechinah*, which is the *Sefirah* of *Malchut* and is the aspect of the last letter *Hey* (ה) of *HaShem*’s four letter name. As we see, these words, משכן-*Mishkan* and שכנינה-*Shechinah*, share the same root. As known, *Malchut*-Kingship is the source of all worlds, as indicated by the verse, “מלכותך מלכות כל עולמים” – Your kingdom is the kingdom of all worlds,” and as known, שכנינה-*Shechinah* is the source of all the souls of Israel. The coming into being of all the worlds and souls specifically comes about through פקודי המשכן-*Pekudei HaMishkan*.” The impregnation of *Malchut*,” which is the unification of the *Vav* (ו) and *Hey* (ה) of *HaShem*’s name יהו"ה.

However, this unification, which is the unification of *Zeir Anpin* and *Malchut* through the *Yesod* of *Zeir Anpin*, is only possible if the emotions of *Zeir Anpin* mature through the influence of *Chochmah* and *Binah* upon them. In other words, there must also be משכן העדות-The Tabernacle of testimony, which is referring to the unification of *Chochmah* and *Binah*, that are called, “*trein rey'in d'lo mitparshin*-The two lovers who never separate.” This influence is drawn to *Zeir Anpin* from the upper משכן-*mishkan*-tabernacle, which is the upper *Shechinah* (or the upper *Hey* (ה), that is, *Binah*, through דעת-*Da'at*, which is called עדות-*Eidoot*, as in the verse “כי אל דעות הוי”-For *HaShem* is a God of awarinesses. The word דעות-*Dei'ot*-Awarinesses, has the same letters as the word עדות-*Eidoot*-testimony. (As known, a testimony is only necessary when something is concealed. Thus, we see that this refers to the levels of *Chochmah* and *Binah*, which are the concealed world-אלמא דאתכסיא-*Alma D'Itkasia*-The Concealed World.) (See *Likkutei Torah, Parashat Pekudei*, Sections 4-6.)

in general, which is the end of the Infinite world.<sup>275</sup>) This is in accordance with what is written regarding King Solomon,<sup>276</sup> “[He spoke of trees, from the cedar tree that is in the Lebanon to the hyssop that is in the wall.<sup>277</sup>]” The words, “from the cedar tree that is in the Lebanon,” refers to the simple essential pleasure that is in the Essence of the Light of the Unlimited One when the desire of, “I will rule,” arose in His simple will. The words, “to the hyssop that is in the wall” refers to the aspect of the “small *Vav*,” that is, the immaturity of *Yesod* of *Zeir Anpin*, in its influencing and union with *Malchut*, which is called, “the

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<sup>275</sup> Chapter 33 described a *Hitbonenut*-Contemplation that unites all the particulars of the *Seder Hishtalshelut*-The Chaining Down of the Worlds, down to *Zeir Anpin*, and connects all the particulars to the general whole. Similarly, Chapter 7 describes a *Hitbonenut*-Contemplation that traces all the levels and particulars of *Malchut*-Kingship, from *Malchut* of *Ein Sof* to *Malchut* of *Asiyah* and connects all the particulars to the general whole. It also explains the unification of all the particular levels of *Keter*-Desire to the general whole, which is the “Simple Desire in the Essential Self of *Ein Sof*,” and chapter 8 deals with the same principle as it applies to *Chochmah*. Similarly, the same matter may be applied to *Yesod*. Based on the principles outlined in this chapter, one may contemplate all the details of the chaining down of *Yesod* and relate them back to the general whole. See chapters 7, 8 and 33.

<sup>276</sup> Kings I 5:13

<sup>277</sup> The configuration of the ten *Sefirot* is called by the term, *Eitz Chayim*-עץ חיים-The Tree of Life. Now, as explained above in chapter 22, the ten *Sefirot* not only exist as ten general qualities, but rather every single level and aspect is also subdivided into ten and those, in turn, are further subdivided into ten etc. This means that the “Tree of Life” exists on all levels, from the highest to the lowest levels. This is the meaning of, “He spoke of trees (that is, the ten *Sefirot* as they exist throughout *Seder Hishtalshelut*-The Chaining Down) from the cedar tree that is in the Lebanon (that is, from the highest level which is, “The Simple Essential Pleasure that is in *Atzmoot Ohr Ein Sof*- the Essence of the Light of the Unlimited One, when the desire of, “I will rule,” arose in His simple will) to the hyssop that is in the wall (that is, all the way down to the level of the “hyssop in the wall” which is *Yesod* of *Zeir Anpin* as it unifies with and influences *Malchut*.)

wall.”<sup>278</sup> This is as stated,<sup>279</sup> “Then he turned his face to the wall and prayed etc.,” and likewise it states,<sup>280</sup> “Pray, let us make a loft with a wall etc.,”<sup>281</sup> which refers to *Malchut*, as stated in *Zohar*. This then, is the meaning of, “The righteous shall flourish like the palm tree,” that is, he ascends to the “seventy years”<sup>282</sup> of *Adam Kadmon*<sup>283</sup> and there, “he will grow like a cedar in the

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<sup>278</sup> See *Zohar Vayechi* 228b; *Terumah* 133a

<sup>279</sup> Kings II 20:2

<sup>280</sup> Kings II 4:10

<sup>281</sup> The word used for “wall” here is “*Keer*.” The *Zohar* states that in the Greek language *Keer* means lord. We therefore see that *Keer*-Wall is a euphemism for the *Sefirah* of *Malchut*-Kingdom. This is because the Divine name associated with *Malchut* is the name “אדני” – Lord. This is also the meaning of the verse, “He prayed toward the wall.” Prayer is the act of man connecting with *HaShem* from below. It is the act of ascending to *HaShem*, blessed is He. Since *Malchut* is the Divine Attribute that is the source of the worlds and is closest to the worlds, therefore it is the “Gateway of prayer,” so to speak, through which the soul may ascend to higher and higher levels of Divine closeness and awareness. This is why the *Amidah* Prayer is prefaced by the words, “אדני שפתי תפתח ופי יגיד תהילתך” – “Lord, open my lips and my mouth shall utter your praises.” This is also the meaning of “נעשה נא עליית קיר” – “Pray, let us make a loft with a wall.” The word used for “loft” may also be translated as “ascension” and as explained above, the word for “wall” may also be translated as “Lord.” Accordingly, this verse could be translated as, “Pray, let us make an ascension by way of the Lord.” (See *Zohar*, part one, p. 228. Also see *Ma’amarei Admor HaRaShaB*, of the years 5643-5644, pg. 310)

<sup>282</sup> See *Zohar Vayikra* 16a; 24a. Also see *Ma’amarei Admor HaEmtza’ee, Shmot* Vol. 1, pg. 225.

<sup>283</sup> The reason that the date palm is associated with the “Seventy years” of *Adam Kadmon*, is because it takes a date palm seventy years to reach full maturity, at which time it produces good fruit. In the same way, as explained in chapter 34, the emotions of *Zeir Anpin*, that culminate in *Yesod*, which represents the, “Ingathering of all the lights,” need to go through stages of growth until they reach the emotional maturity of, “An elder who has acquired wisdom” from the source of wisdom. The “Seventy years” of *Adam Kadmon* represent the full maturation of the emotions, through the effect of the intellect upon them, to the point that the *Ratzon L’Ratzon*-Desire for the Desire (or self-perception) is totally aligned with

Lebanon,” in an aspect of limitlessness (*Ein Sof*), literally.<sup>284</sup> This will suffice those of understanding.)

(It is also explained elsewhere that *Yosef* is called,<sup>285</sup> “an orphan from his mother,” but not from his father. The [letters of the] word “orphan – *Yatom*” (יתום) form an acronym for [the words of the verse,] “[And *Yosef* was] well built and good looking – יפה תאר ויפה מראה.”<sup>286</sup> Now, the reason that, “he is an orphan

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*HaShem*, as *Pirkei Avot* states, “Make His will as your will,” as explained in the notes to chapter 30. (See *Zohar Vayikra* 16a.)

<sup>284</sup> In other words, even after the maturation of the emotions to the point of the “Seventy years” of *Adam Kadmon*,” there may be even further growth, all the way to the “Aspect of limitlessness (*Ein Sof*), literally. This is indicated by the continuation of the verse, “He will grow like a cedar in the Lebanon,” as previously explained at length.

<sup>285</sup> See *Etz Chaim (Shaar HaTzelem)*, *Shaar* 23, Ch. 3. Also see *Biurei Zohar*, *Tisa* 54c. Also see *Ma’amarei Admor HaEmtza’eeBereshit* pg. 294, and *Na”Ch* pg. 118.

<sup>286</sup> At first glance, these words of the *Torah* seem superfluous. Of what benefit is the quality of beauty in a man, especially a good and righteous man such as *Yosef*? The explanation of the matter is that *Yosef* represents the aspect of *Yesod*, which in the giver of all influence. He therefore includes all the upper lights within himself. Because of this, the *Torah* says of him that he was beautifully built and beautiful of appearance. *Yafeh To’ar*-beautifully built, refers to the shape and image, which is the aspect of vessels that define and limit how the light and life force will be. On the other hand, *Yafeh Mar’eh*-beautiful in appearance refers to the beauty of the radiance of the spiritual light and life force within the vessel, which is the form within the substance. Thus, the *Torah* is telling us that *Yosef* was beautiful both spiritually as well as in the physical expression of that spirituality. This is to say that, both in the lights and in the vessels, all his qualities existed in the proper proportion of admixture. There was neither too much of one characteristic nor too little of another characteristic. Rather, everything was in the most appropriate proportions of characteristics, both in the lights and in the vessels. For example, in the matter of his essential goodness a person should neither be excessively good, in which case he will be greatly taken advantage of, nor excessively bad, in which case he will be unsympathetic to the suffering of others. Rather, there should be a proper equilibrium between the two



from his mother” is because the aspect of *Yesod* of *Imma* is short<sup>287</sup> and withdraws and is concealed during the birth of the emotions. For, as is clearly observable, the intellect withdraws with the arousal of the emotions. It is for this reason that it states that *Binah* only spreads forth until *Hod* of *Zeir Anpin*, but not until *Yesod* of *Zeir Anpin*.<sup>288</sup> That is, it only [spreads forth] until [it causes] the aspect of the acknowledgment (*Hoda'ah*), that comes about because of the intellect. However, it does not

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characteristics, both in the essence of the vessel, as well as the spiritual light and life force. The same principle applies to intellect. A person should neither be overly judgmental nor overly gullible. Rather, his perception of others should be with the proper proportions of caution and trust. Now, this principle of being beautifully built and beautiful in appearance, applies to the recipient, as well as to the giver of influence. Because of this, *Rachel*, who represents *Malchut*, which is the recipient, as will be explained later, was also called, *Yafat To'ar V'Yafat Mar'eh*-Beautifully built and beautiful in appearance. In other words, the recipient must accept from *Kol*-Everything (*Yesod*) in the proper measure, in the most appropriate proportions of admixture and inter-inclusion of characteristics. Because of this *Rachel* (*Malchut*) is called *Kallah Na'ah V'Chasoodah*-A beautiful and pious bride. The word *Kallah*-Bride (כלה) is the feminine form of the word *Kol*-All (כל). In other words, just as *Yesod*, which is called *Kol*, must have the proper proportions of qualities, both in its lights and vessels, in order to give, so too, *Malchut* which receives from him, must also have the proper proportions of qualities in order to receive. Similarly, just as *Rachel*, who is the recipient, and represents *Malchut*, receives through the proper inter-inclusion and admixture of characteristics, so too, *Yosef*, the giver of influence, who is the aspect of *Yesod*, must give the proper proportions of influence which it receives from the upper kindnesses of the *Sefirot* that are above it. This is because it through *Yesod* that all the upper light and influence, from the highest levels to the lowest level becomes revealed from its state of concealment. (See *Ma'amarei Admor HaEmtza'ee, Parashat MiKeitz* pg. 293-294. Also see *Etz Chaim, Shaar HaKlallim*, Ch. 4.)

<sup>287</sup> See *Etz Chaim, Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma'amarei Admor HaEmtza'ee, Na"Ch* 118.

<sup>288</sup> See *Zohar (Raaya Mehemna) Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereishit* p. 222.

spread forth until *Yesod* of *Zeir Anpin*, which is the aspect of the essential connection of the heart, within which there is a glimmer from the aspect of *Yesod* of *Abba*. [That is, the aspect of *Yesod* of *Abba*] is the aspect of the connection to the essential light of the concept, prior to its [investment] within the comprehension. Regarding this it states,<sup>289</sup> “My heart has seen much wisdom etc,” that is, [this is] the sight of the intellect within the heart of flesh, in *Yesod* of *Zeir Anpin*, specifically. It is the aspect of the sublimation that is drawn forth in the breath of the chest and heart, and as stated in *Ra’aya Mehemna*,<sup>290</sup> “With the eye of the intellect, which is in the heart, one can see everything.” This is because the *Yesod* of *Abba* is longer than that of *Imma*,<sup>291</sup> and is drawn forth until *Yesod* of *Zeir Anpin*, even after the light of *Binah* is withdrawn. Thus, [*Yesod* of *Zeir Anpin*] is called, “an orphan from his mother,” but not from his father etc., as explained elsewhere at length.<sup>292</sup> This is also the matter

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<sup>289</sup> Ecclesiastes 1:16

<sup>290</sup> See *Zohar (Ra’aya Mehemna) Mishpatim* 116b.

<sup>291</sup> See *Etz Chaim, Shaar HaKlallim*, Ch. 10. See also *Siddur* (of the *Alter Rebbe*) *Shacharit L’Shabbat* 187d. See also *Pirush HaMilot* 43b and 43c. See also *Ma’amarei Admor HaEmtza’ee, Na”Ch* 118.

<sup>292</sup> The explanation of this matter is as follows; *Yesod* of *Imma* (*Binah*) is the transmission of revealed comprehension that is drawn down into the emotions of love, fear, awe etc. until it reaches the vessels for transmitting the emotions, which are the gut emotions of *Netzach* and *Hod*. However, *Binah* only influences down as far as *Hod* and concludes there. This is to say that beyond *Hod*, the comprehension that gives “birth” to the emotions, withdraws. Now, the *Yesod* of *Chochmah* is intangible and thus is higher than the comprehension of *Binah*. Nonetheless, as long as the comprehension of *Binah* is revealed, the essential intangible power of *Chochmah* to conceptualize, remains hidden and concealed within the broad comprehension of *Binah*. In other words, *Yesod* of *Abba* is hidden in *Yesod* of *Imma*. This being the case, the statement that, “The *Yesod* of *Abba* is longer than that of *Imma*” only applies after the comprehension has withdrawn from the emotions. Then, the radiance of *Abba* remains and descends to *Yesod* of *Zeir Anpin*, which is beyond the reach of *Yesod* of *Imma*. This is because the essential power to conceptualize, which is the intangible aspect of comprehension, can descend and go lower than the

of, “These are the offspring of *Yaakov*,” that is, the seminal drop

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reach of the tangible comprehension of *Binah*. This may be illustrated by the arousal of the emotions. When the emotions, such as love and fear, are aroused, rational contemplation, “flies out the window,” so to speak, and all that is left is love or hate devoid of reason. The comprehension of *Binah* (Intellectual analysis) is incapable of existing within the emotions, as it is in essence, just as we see that it is impossible for a person to descend from intellectual analysis to a state of emotional arousal and still remain rational. Because of this, as soon as actual emotional feelings are aroused, which is a function of *Yesod*, the light of intellectual comprehension through analysis, completely withdraws. However, even though the tangible comprehension of *Binah* can only reach the aspect of acknowledgment (*Hod*) rather than actual felt emotions (*Yesod*), nonetheless, the intangible aspect of *Chochmah* (Insight) which is higher than tangible comprehension (*Binah*) can radiate even within the felt emotions, which is the level of *Yesod*. This is because unlike *Binah*, which is compared to the faculty of hearing, *Chochmah* is compared to the faculty of seeing. In other words, *Chochmah* “sees” concepts holistically, in a “glance,” so to speak, as opposed to the “hearing” of *Binah*, which must analyze the many particulars of a concept in order to comprehend it completely, as the saying goes, “One picture is worth a thousand words.” Therefore, *Chochmah* has the ability to guide the felt emotions. This is the meaning of the verse, “My heart has seen much wisdom.” This is the, “Minds Eye,” as it exists in the heart and is called *Kavanat HaLev*-The Intent of the Heart, as known that the intent of the heart depends on the light of *Abba* (*Chochmah*-Insight), which is the intangible point of the concept. Likewise, the light of *Chochmah* descends even further into the vessel of speech (*Malchut*), as will be explained in later chapters. This is called, *Chochmah SheBeDibur*-The Insight of Speech, which is higher than revealed comprehension in speech. This may be readily observed by the fact that through expressing one’s thoughts in speech, it is possible to have new insights, discover novel ideas and expand on the subject to a greater degree than how one originally understood it intellectually, when it was still only thought. This is possible because it is specifically the holistic intangible point of insight (*Chochmah*) that is the foundation of speech, rather than the analytical mind of *Binah* - Comprehension. This is because the intangible may be drawn down in the same essential manner that it exists above, without having to undergo any transformation, which is not the case regarding the faculty of comprehension. All this will be elaborated upon with clear explanations and at greater length later in the book. (See *Ma’amarei Admor HaEmtza’ee, Na”ch*, pg-118-119.)

of *Yesod* of *Abba* [*Yaakov*] is the [source of the] aspect of “*Yosef*,” that is, *Yesod* of *Zeir Anpin*. This will suffice those of understanding.)

## Chapter Thirty-Seven

We must now understand the matter of the unifications of *Yisrael* and *Yaakov* with *Leah* and *Rachel*.<sup>293</sup> As known, the

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<sup>293</sup> Having explained the *Seder Hishtalshelut*-Chaining down of the worlds, down to this level, all the way from the original desire of *Atzmoot Ohr Ein Sof* (The essence of the Light of the Unlimited One) to the *Ratzon HaKadom* (The Primal Desire), to *Adam Kadmon* (The Desire of the Desire), to *Atik* and *Arich* (The Pleasure and desire for the world of *Atzilut*) to *Chochmah, Binah* and *Daat* (Insight, Comprehension and Concentration of *Atzilut*) to *Zeir Anpin* (The Emotions of *Atzilut*) to *Yesod of Zeir Anpin* (as explained in the previous chapter), the Rebbe will now begin explaining the transition from the emotions (*Zeir Anpin*) to the faculty of speech (*Malchut* of *Atzilut*). As previously explained, “*Dvar Melech Shilton*-The speech of the King rules.” In other words, when a king speaks, it is tantamount to action. This is because whatever the king decrees with his mouth is immediately put into action. In the same way, the creation of the separate worlds is compared to speech, as we find in the account of the creation in the *Torah*, that the world was brought about through ten utterances, such as, “Let there be light,” “Let there be a firmament” etc. Accordingly, the verse states, “*Malchutcha Malchut Kol Olamim*-Your Kingdom is the Kingdom of all worlds.” In other words, the coming into being of the separate worlds of *Briah, Yetzirah* and *Asiyah* (Creation, Formation and Action) is dependant on the “speech” of the King (*Malchut* of *Atzilut*) to bring them about. On a more general level, even the coming into being of *Adam Kadmon* and the world of *Atzilut* is, likewise, dependent on *Malchut* of *Ohr Ein Sof*. However, it must be understood that all these levels do not have any actual existence separate and apart from *HaShem*, whatsoever, just as, even in a human being, his desires, intellect, emotions and thought, speech and action do not at all exist as independent entities, separate and apart from him. There must be an inner, essential identity of the one who desires in order for desire to be. This essential identity is, likewise, the thinker who thinks the thoughts, the feeler who feels the feelings and the speaker who speaks the words and acts the acts. If this is the case in regard to a mere human being, then how much more so, is it in regard to the King, King of kings, The Holy One, blessed Be He. Certainly, all of existence, from the very highest spiritual level to the lowest and final level, which is our physical and lowly world, is completely bound up to the very essence of *HaShem*, is totally sublimated to Him, and cannot exist independently of Him.

explanation of the matter of *Leah* and *Rachel* is that they are the matter of thought and speech.<sup>294</sup> This is the matter of the two *Heb*'s (ה) of the [four-letter] name *HaShem*-יהוה.<sup>295</sup> This is in accordance with what the *Zohar* states<sup>296</sup> that [in the Song of Songs], “Solomon explains [regarding] two females,” as in the verse,<sup>297</sup> “Come with me from Lebanon [my] bride etc.” In other words, the first *Heb* (ה) [of the four-letter name *HaShem*-יהוה corresponds to,<sup>298</sup>] “The name of the big one was *Leah*,” whereas the second *Heb* (ה) [corresponds to,] “the name of the little one was *Rachel*.”<sup>299</sup>

However, we must first explain the matter of,<sup>300</sup> “The voice is the voice of *Yaakov*,”<sup>301</sup> for there is an inner, unheard voice

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<sup>294</sup> See *Siddur* (of the *Alter Rebbe*) *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, pg. 103. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Ch. 1. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 1, pg. 227. Also see *Shaar HaEmunah* pg. 95b.

<sup>295</sup> See *Zohar* (*Ra'aya Mehemna*) *Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereshit*, pg. 222.

<sup>296</sup> See *Zohar* (*Idra Zuta*) *Ha'azinu* 290b. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 428.

<sup>297</sup> Song of Songs 4:8

<sup>298</sup> Genesis 29:16

<sup>299</sup> As known, the three patriarchs and the four matriarchs correspond to the upper lights of *Atzilut* that are in an aspect of influencer and recipient. The influencer and the recipient are represented as the two Godly names of 45 and 52 (*Mah* and *Ban*-בן"ה). The name *Mah*-מ"ה represents the giver of influence and the name *Ban*-ב"ה represents the receiver of influence. Likewise, in the relationship of *Yaakov* with *Leah* and *Rachel*, *Yaakov* is the giver of influence whereas *Leah* and *Rachel* are the recipients. This is the matter of the two letters *Hey* (ה) of *HaShem*'s four-letter name, about which the *Torah* states, “The name of the big one was *Leah* and the name of the little one was *Rachel*.” *Leah* corresponds to the first *Hey* (ה) that represents the level of “thought” and *Rachel* corresponds to the second *Hey* (ה) that represents the level of “speech.” (See *Torat Chayim, Prashat VaYeitzeh*, pg. 168c)

<sup>300</sup> Genesis 27:22

<sup>301</sup> In the previous chapter we already discussed the expression of the emotive *sefirot* through the aspect of *Yosef*, which is *Yesod* of the world of

[and an outer, heard voice].<sup>302</sup> Since, as known regarding the verse,<sup>303</sup> “Day to day speech streams forth – יום ליום יביע אמר”; that the [word for speech - “Omer – אמר”] is [an acrostic for] “Fire – *Aish*” (אש), “Water – *Mayim*” (מים), and “Air – *Ruach*” (רוח), that is, *Chessed*, *Gevurah* and *Tiferet* (Kindness, Sternness and Compassion). This is to say that just as the [physical] voice is composed of the physical qualities of fire, water, and air, so likewise the breath of the heart itself includes the spiritual qualities of fire, water and air.<sup>304</sup> These are the aspects of *Chessed*, *Gevurah*, and the intermediate quality [of *Tiferet*] which is the air (or vapor).

In other words, [this corresponds to] the aspects of the constriction and spreading forth of the spiritual breath of the heart. For example, when a person is happy in his heart, there then is an aspect of the spreading forth of light [and vitality] in his heart. This is the breath of the Kindnesses (*Chassadim*).<sup>305</sup> In

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*Atzilut*-Emanation. This chapter is a direct continuation, in that it will discuss the inner and outer aspects of the voice of speech (expression) that originate in the previously explained vessel of the heart, and are expressed by the windpipe. As explained by the Arizal (*Sefer HaLikutim, Parshat Miketz*) the windpipe (*Kaneh*-קנה) has the same numerical value as *Yosef* (יוסף) who corresponds to *Yesod* of the world of *Atzilut*-Emanation.

<sup>302</sup> See *Zohar Bereshit* 50b. Also See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 308. (This is stated in many places in the name of the Zohar. See *Siddur* (of the *Alter Rebbe*) *Shaar HaLulav* 264d; *Biurei Zohar, Balak* 107c; *Sefer HaMaamarim* 5668, Vol. 1, pg. 253; *Pirush HaMilot*, Ch. 30; *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 181b; *Torah Ohr, Bereishit* 6d; *Likkutei Torah, Netzavim* 47b, and *Shir HaShirim* 12b and more.)

<sup>303</sup> Psalms 19:3. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 472.

<sup>304</sup> See *Zohar (Ra'aya Mehemna) Bo*, 43b; *Tetzaveh* 184b. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 651. Also see *Torat Chaim, Bereishit* 39d, and footnote 26 there.

<sup>305</sup> This is because *Chessed* (kindness) is the aspect of the spreading forth of influence and revelation.

contrast, when he is depressed, there is an aspect of constriction and withdrawal. This is the aspect of the breath of Judgments (*Gevurot*).<sup>306</sup> The intermediary between the two, *Chessed* and *Gevurah*, is the spiritual breath that is an intermediary composite of both *Chessed* and *Gevurah*.<sup>307</sup> This is like the air [or vapor] (*Ruach*) of the physical breath, which is an intermediary composite between fire and water. As known, thirst results from the element of fire (*Aish*).<sup>308</sup> Similarly, regarding the physical voice, it states,<sup>309</sup> “My throat was raspy,” which comes about due to an intensity of the element of fire in the breath of the heart. The opposite of this is a clear [resonating] voice from the element of water (*Mayim*) of the breath of the heart. The intermediary, which is the vapor (*Ruach*), is an admixture [of the two]. This is likewise true of [the emotions conveyed in] the intermediate voice that contains an admixture of both joy and bitterness or sadness. It is called, “A delightful voice to the soul”; which specifically depends on the proportions of spiritual admixture in the breath of the heart.<sup>310</sup>

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<sup>306</sup> This is because *Gevurah* (sternness) is the aspect of the withholding of influence and revelation.

<sup>307</sup> This is *Tiferet* which, as explained before, is the synthesis of the two emotions of kindness and sternness to form a completely new emotion of compassion that mediates between them.

<sup>308</sup> See *Tanya* Ch. 3

<sup>309</sup> Psalms 69:4

<sup>310</sup> This is observable in the singing voice. It is specifically a singing voice that has the “texture” of expressing the range of emotions and sentiments of the heart, that people find most delightful. Such a voice is much more expressive and moving than a voice that can only convey a single “flat” emotion. Even if a person is a technically proficient singer, and can express a range of sound in their singing, it is specifically the investment of the emotions of the heart that are delightful. This is because it is textured by the admixture of the many different emotional sentiments of the heart itself, such as longing and melancholy, tempered with hope and joy, that it can touch the soul to its core in a manner that is far more delightful and memorable than a voice that is merely beautiful. (Also see *Torat Chaim Bereishit*, 39d.)



Similarly, the spirit of life [and vitality] in the right and left ventricles [of the heart] is in a constant state of “running and returning” (*Ratzo V'Shoo*) with the heartbeat, as known that this too is in an aspect of constriction and spreading forth. (However, here the opposite of the above takes place. For, when the life force [and vitality] enters the heart from the brain, then the heart contracts to receive it. On the other hand, when [the life force] exits, then the heart spreads forth.<sup>311</sup> This is because the vitality is specifically in a manner of “running and returning” etc,<sup>312</sup> as explained in medical books.)

Now, all the above is called, “The voice that is heard,” in speech, that is, the aspect of the vapor and breath of the speech. This is the aspect of the “voice – *Kol*” and “speech – *Diboor*” that is mentioned in many places in the *Zohar*.<sup>313</sup> This is the aspect of

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<sup>311</sup> The statement here is, “When the life force enters the heart from the **brain**” and refers to the influx of impulses to the heart from the nervous system rather than the flow of blood entering and exiting the heart. As known, the electrical impulse of the nerves causes the heart to contract, thus pushing the blood out and with its cessation the heart relaxes, thus permitting blood to enter. The Rebbe is contrasting this to the emotional influx and emotional withdrawal that was previously explained. With regards to the emotional influx and withdrawal, the opposite occurs, that when there is an influx of emotion, one will become more gregarious in their expression, and when there is a withdrawal of the emotions, one becomes withdrawn and depressed.

<sup>312</sup> This is also in accordance with the verse, “The *Chayot* [angels] were running and returning.” (Ezekiel 1:14) Although in this verse the word “*Chayot*” (חיות) refers to the Angels who are called “*Chayot HaKodesh*,” nonetheless, the word “*Chayot*” (חיות) can also be translated as “life force” or “vitality” (*Chayoot*). As will be explained later, the “*Chayot HaKodesh*,” which are in the world of *Yetzirah*-Formation, are rooted in the emotional *Sefirot* of the vessel of the “heart” of the world of *Atzilut*-Emanation, which we are discussing. They are therefore in a state of “*Ratzo V'Shuv*-running and returning” when they experience the influx and withdrawal of their Godly life force.

<sup>313</sup> In other words, the “voice that is heard” refers to the emotions that may be perceived by the tone of the voice as it is expressed in speech etc.

the unification of *Yaakov* and *Rachel*.<sup>314</sup> In other words, it is the aspect of the drawing forth of the emotions of the heart that come into an aspect of the vapor and breath of the heart, which is composed of the spiritual qualities of fire, water and air, until it reaches the aspect of the voice of speech.

Now, the aspect of the power of speech is drawn from the cavity of the lungs in the cardiovascular system<sup>315</sup>, and is called<sup>316</sup>

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(See *Zohar Bereishit* 36a, 50b; *Noach* 74a; *Vayera* 98a; *Toldot* 142a, and other places etc.)

<sup>314</sup>*Yaakov* refers to the external and lower aspect of the emotions, as they are aroused from the externality of the intellect. *Rachel* refers to the aspect of speech, as will be explained later in the chapter. Just as the physical voice is made up of the three elements of fire, water and air (or vapor), likewise, the “breath of the heart” (*Hevel HaLev*) also includes these three elements, but in a more refined and spiritual form. These are the **heartfelt** emotions of kindness (*Chessed*), sternness (*Gevurah*) and compassion (*Tiferet*). This may be understood as follows: When a person is happy, the light and influence of the kindness of his heart (*Chessed*) spreads forth. In contrast, when he is sad, he becomes introverted and reserved. This is *Gevurah*, which is the lack of the spreading forth of light and influence. *Tiferet*, on the other hand, is an intermediary conduct that includes both *Chessed* and *Gevurah*. Now, the physical composition of the voice is affected by the emotional composition in the heart. If there is an excess of *Gevurah*, his voice will have much fire in it and will be dry and raspy. If there is an excess of *Chessed*, his voice will have much water in it and will be clear and resonant. *Tiferet*, which is the intermediary between them, will produce a voice that is an admixture of fire and water. According to the composition of the emotions will be the composition of the voice. Thus, it is also clear that a person’s voice reveals the admixture of his or her inner emotions. From the intonation of the voice itself, it is possible for one to hear if someone is happy, sad, angry, hurt, joyful, or worried etc. All this applies to the “external voice” (The emotions) that may be heard in the voice, and is called, “The Unification of *Yaakov* and *Rachel*. In other words, this is the unification of the external arousal of the emotions with speech.

<sup>315</sup> The lungs are considered to be part and parcel of the cardiovascular system.

<sup>316</sup> See *Targum Unkelos* to Genesis 2:7.

“the speaking spirit” (*Ruach Memalela*). (This then, is the meaning of the statement in *Etz Chaim* that *Keter* of *Nukvah* of *Zeir Anpin*<sup>317</sup> adheres to the chest of *Zeir Anpin*.<sup>318</sup> This is also the meaning of the verse,<sup>319</sup> “Forever, יהוה-ה' *HaShem*, Your word stands in the heavens.”<sup>320</sup> It is also in accordance with what is explained elsewhere regarding the verse,<sup>321</sup> “*Mimtzo Chafetzecha V'Daber Davar*,” that the source of the power of speech is drawn from the breath of the heart of *Zeir Anpin*.<sup>322</sup> It is clearly observable that if [a person's] heart is depressed and withdrawn [into itself] then his speech will be minimal, whereas when [his heart] spreads forth [with joy] his speech will be expansive. This

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<sup>317</sup> In other words, *Keter* of *Malchut* of the world of *Atzilut*.

<sup>318</sup> *Keter* of *Malchut*, which represents the desire to speak, is rooted in the emotions, in other words “the chest of *Zeir Anpin*.” See *Etz Chaim* (*Shaar Mochin D'Tzelem*) *Shaar* 26, Ch. 3.

<sup>319</sup> Psalms 119:89

<sup>320</sup> The words, “Your word” in this verse refer to *Malchut*, which represents the faculty of speech, and the words, “the heavens” refer to *Zeir Anpin*, which represents the emotions of the heart, which is in the chest. As explained before, the word *Shamayim*-שמים (The Heavens) is a composite of two words, *Eish*-אש (Fire) and *Mayim*-מים (Water), that refer to the two primary emotions of *Zeir Anpin*, sternness-גבורה (*Gevurah*) and kindness-חסד (*Chesed*), as they are composed in *Tiferet*.

<sup>321</sup> Isaiah 58:13

<sup>322</sup> The whole of the verse is, “*V'Cheebadto MeAsot drachecha, Mitzo Chafetzecha V'Daber Davar-Honor Shabbat* by desisting from doing your mundane activities, from seeking your mundane needs and speaking mundane words.” However, the word “*Chafetzecha* – Your mundane needs” shares the same root as the word “*Chafetz*” which means desire. Thus, the second half of the verse, “*Mitzo Chafetzecha V'Daber Davar*” can be understood to refer to the “desire to speak.” As evidenced from the continuation above (in the chapter), the desire to express oneself in speech is dependant upon the emotions of the heart. When one is depressed, his speech is minimal, and the opposite is true when one is in a state of joy. This then, is the meaning of the aforementioned statement of *Etz Chaim* that *Keter* (the desire) of *Nukvah* (*Malchut* or speech) adheres to the chest of *Zeir Anpin*.

is because the power of speech is dependant upon the breath of the voice in the heart itself.<sup>323</sup>)

Now, as long as it has not been drawn forth from the breath of the heart into speech, as in,<sup>324</sup> “The heart did not reveal to the mouth,” then the word of the King has not yet been actualized and brought out from, “nothing” to “something,” whatsoever.<sup>325</sup> This is similar to [the statement,<sup>326</sup>] “However, [*HaShem*] did not declare who will be righteous and who will be wicked.”<sup>327</sup> This is

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<sup>323</sup> It is impossible to speak without the voice. Only afterwards, in speech itself, does the voice become divided into the letters of speech through the five organs of the mouth (as will be explained in later chapters at length). (See *Ma'amarei Admor HaEmtza'ee, Vayikrah*, Vol. 2 pg. 652.)

<sup>324</sup> See *Midrash Tehillim* 89:1. See also *Kohelet Rabba, Parsha* 12:10

<sup>325</sup> This statement is referring to the fact that as long as *HaShem* has not actually brought something out into the “speech” of *Malchut* of *Atzilut*, then actualization does not necessarily have to come about. This is because, as the verse states, “*Dvar Melech Shilton*-The word of the King rules” (Ecclesiastes 8:4). In other words, when *HaShem* speaks, so to speak, this brings about an actualization. This is similar to when a king speaks. His word becomes law and is immediately put into action. However, as long as the king is only considering the matter in his heart, or even if he has already come to a decision and **resolve** about it in his heart, but has not yet “dictated” or “enunciated” it, then it still is not the law and no one would be culpable of rebelling against the king if they did not act in accordance to it. This is because, “The heart did not reveal it to the mouth” (*Zohar Hashmatot* 253a). In other words, it was only determined in his heart and did not yet come out into an actual decree.

<sup>326</sup> See Tractate *Niddah* 16b.

<sup>327</sup> Whether a person will be righteous or wicked is given over to his own free will and choice. *HaShem* has not decreed it. Had *HaShem* actually, “said” who would be righteous and who would be wicked, these natural tendencies would be so strongly engraved in us that it would be literally **impossible** to overcome them. It would, therefore, not be possible for *HaShem* to hold us responsible or accountable for any of our deeds, whether good or evil. Thus, there would not be a purpose or “mission” for man to fulfill in the world, and there would be neither reward nor punishment. This would go against *HaShem*'s ultimate purpose in creating the world, since *HaShem* desired that human beings should be free agents

because speech is already an actualization, as stated,<sup>328</sup> “For He spoke, and it was; [He commanded, and it stood fast.]” Similarly, it states,<sup>329</sup> “The word that issued from my mouth shall not return unfulfilled, [but it shall accomplish that which I please] etc.” However, while [it is still] in the “heart” of *Zeir Anpin* it can still be overturned from Judgment (*Din*) to Kindness (*Chessed*), as in the verse,<sup>330</sup> “And *HaShem*-ה' יהו"ה regretted [that He had made man on the earth, and it grieved Him in His heart] etc.” It then states,<sup>331</sup> “And *HaShem*-ה' יהו"ה said in His heart, I will not again [curse the ground any more for man’s sake] etc.” This is the aspect of *ChaGa”T*<sup>332</sup> of the breath of the heart of *Zeir Anpin* that comes forth and unites with speech, which is called the revealed world, as known. This will suffice those of understanding.

Now, there is an aspect of an inner voice that is altogether not heard in speech. This is the aspect of the intellect within the emotions of *Chessed* and *Gevurah*. For example, this is like the Love (*Ahavah*) and Fear (*Yirah*) that transcends the aspect of the spirit of vitality (*Ruach HaChayim*) that is in the heart, like the **essential** joy and love of kindness or the **essential** anger and judgment of fear and trepidation. These are much more spiritual, even more than the spiritual compositions of fire, water and vapor mentioned above, which comes to be composed in the physical heart. Now, although this itself<sup>333</sup> has a composition

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who can freely “choose” to serve Him or not. (See *Ma'amarei Admor HaEmtza'ee, Dvarim*, Vol. 1 pg. 223. Also see *Torat Chaim, Bereishit* 30d, and footnote 19. Also see *Torat Chaim, Bereishit* 155c and on. Also see *Shaarei Teshuvah* 18a.)

<sup>328</sup> Psalms 33:9

<sup>329</sup> Isaiah 55:11

<sup>330</sup> Genesis 6:6

<sup>331</sup> Genesis 8:21

<sup>332</sup> This is an acronym for *Chessed, Gevurah* and *Tiferet*.

<sup>333</sup> This refers to the intellect of the emotions, which is the inner “unheard voice.”

of [the aspects of] fire, water and air – which are the aspects of *Chessed*, *Gevurah* and *Tiferet*, nevertheless it is within the **inner** aspect of the heart. That is, [it refers to] the aspects of *ChaGa”T*<sup>334</sup> within which there is a radiance of the **intellect**. [This radiance of the intellect] is called the inner voice of *Binah* within *Zeir Anpin*,<sup>335</sup> that comes and is drawn from the brain to the heart.<sup>336</sup>

Thus, when [this intellect] is drawn forth by way of the aspect of *Da’at* - which is the aspect of *Yisrael*, that was previously explained - and causes a spiritual arousal [of the emotions] which is immediately drawn forth into the letters of thought, that is called *Leah*, this is what is called a unification of *Yisrael* and *Leah*. This is to say, the innerness of the emotions of the heart immediately become thought about in his mind. [For example,] should he become aroused by an intellectual [point] and reasoning for love and kindness, then this emotion and the intellect that is within it, will come into [the letters of] his thoughts. [This is so] since, as known, the thoughts enclothe the emotions of *Yisrael* and their particulars. [These thoughts] are called *Leah* (לֵאָה), as in,<sup>337</sup> “*Nil’ah* –It is weary (נִלְאָה) of containing

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<sup>334</sup> The emotions.

<sup>335</sup> That is, the comprehension and understanding of *Binah* (which receives from the point of *Chochmah*) as it is invested in the emotions of *Zeir Anpin*. The matter of the investment of the light of the intellect within the emotions (and the various different ways and levels within this) has already been discussed at length in previous chapters.

<sup>336</sup> The Rebbe will now begin to explain the various particular unifications of *Zeir Anpin* and *Nukvah* (*Yaakov* and *Yisrael* with *Leah* and *Rachel*). Since the aspects of *Yaakov* and *Yisrael* were explained at great length in previous chapters (thirty-four and thirty-five), the general explanation should be self-understood at this point. Nevertheless, the general analogue and inner intention for all these analogies will be explained at length at the end of the chapter.

<sup>337</sup> See *Likkutei Torah* of the *Arizal*, End of *Parshat Toldot*. Also see *Ma’amarei Admor HaEmtza’ee, Na”Ch*, pg. 105.

the emotions.<sup>338</sup> The source of *Leah* is above in *Binah*.<sup>339</sup> The verse therefore states regarding *Leah*,<sup>340</sup> “I have born him six sons,” referring to the aspect of the six directions of the emotions of *Zeir Anpin*. However, the unification of *Yisrael* and *Leah* refers to the intellect of *Abba* and *Imma* as it is within *Zeir Anpin*, which unite with the lower *Leah*, that is, the [letters of] thought, which receives from the aspect of *Malchut* of *Tvunah*, which is the source of thought etc.<sup>341</sup> This will suffice for the understanding.

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<sup>338</sup> The reason why the level of “thought” is called *Leah*, which is a term that denotes weariness, may be understood by how thought occurs in a human being below. As we observe, thoughts constantly go through a person’s mind without cessation. Not a moment passes without thoughts arising. This involves everything that he desires and contemplates, even in trivial matters that have no importance, including everything that his eyes see or his ears hear. Not a moment passes without fleeting thoughts running through the mind. This even takes place during sleep in the form of dreams. Because of this, the mind has no rest and becomes weary of thoughts, which is not the case with speech. Speech is much more under the conscious control of a person, and therefore, one can go for long periods of time without speaking. (See *Torat Chayim, Parashat MiKeitz*, pg. 169a-170a)

<sup>339</sup> The reason why it is specifically thought that has this characteristic of never ceasing, is because the source of thought is *Binah*, which is compared to a river. In other words, thought is like the waters of a river that flow ceaselessly and are constantly renewed from their source in the spring, just as the tangible comprehension of *Binah* is constantly replenished with the intangible insights of its source in *Chochmah*. Because of this *Chochmah* and *Binah* are called, “*Trein Rey’in D’Lo Mitparsshin*-The two lovers who never separate.” (See *Torat Chayim, Parashat VaYeitzeh*, pg. 170a. Also see *Likkutei Torah* of the *Arizal, Parshat Vayeitzeh*, (the *Sod* – Mystery of *Yaakov* and his two wives).)

<sup>340</sup> Genesis 30:20. Also see *Ma’amarei Admor HaEmitza’ee, Na”Ch*, pg. 188.

<sup>341</sup> It must be understood that since *Leah* represents the letters (or vessel) of thought, there are therefore two levels in *Leah*: The first level is the upper *Leah*, which is the letters of pure thought. This is thought as it exists above the emotions. In other words, these are the letters of thought of pure intellect, **unconnected** to emotions (but which gives rise to the

Now, there is also a unification of *Yisrael* and *Rachel*, which is when the radiance of the innerness of the intellect, as it is in the emotions, comes into speech.

Likewise, there is a unification of *Yaakov* and *Leah*, which is called, “the fleeting thoughts of the heart” (*Hirburei Liba*). In other words, this is when the aspect of the externality of the emotions rises up as fleeting thoughts in the brain.

So also, there is a unification of *Yaakov* and *Rachel*, which is the drawing forth of the externality of the emotions of the heart into speech, as mentioned above.

Now, the order of the drawing forth is sometimes as follows; The aspect of the emotions of the heart rise and unify with thought, and from thought they come [down] to the externality of the heart – which is the breath of the heart – and from the breath of the heart it enters into the breath of speech, which is called the voice and speech.

At other times, thought enters speech, like a person who says what he thinks (in his intellect). This is referred to as,<sup>342</sup> “The heels of *Leah* enter into the head of *Rachel*.” During this time, in which he speaks what he thinks, it comes out from the voice of the breath of the heart into speech, through the five

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emotions, as explained in previous chapters). The second level represents the letters of thought when the inner emotions of the heart are thought about in the mind. In other words, these are the letters of the thoughts that **result** from the emotions. (See *Torat Chayim, Parashat YaYeitzeh*, pg. 170a -171a.) The aspect of *Malchut* of *Tevunah* will be explained later at length.

<sup>342</sup> See *Etz Chaim (Shaar Leah V’Rachel) Shaar 38, Ch. 3*. Also see *Ma’amarei Admor HaEmtza’ee, Hanachot 5577, pg. 35*.



organs [of the mouth].<sup>343</sup> Now, certainly, what is in his heart arises into his thoughts, for there can be no thought without the emotions of the heart. We therefore find that the aspect of *Yaakov* – which is the vapor and breath of the voice of the heart – functions both in thought and speech, which are called the two sisters, *Leah* and *Rachel*. As known, [these two aspects are sometimes referred to as,<sup>344</sup>] “The concealed world – *Alma D’Itkasia*,” and “The revealed world – *Alma D’Itgalia*,”<sup>345</sup> [and are also referred to as,<sup>346</sup>] “The closed utterance – *Maamar Satoom*” and “The open utterance – *Maamar Patuach*.” This will suffice for the understanding.

(In the same manner there likewise is a unification of *Yisrael* and *Leah* and a unification of *Yisrael* and *Rachel* in the innerness of the emotions, in the aspect of the aforementioned “inner voice.” This is the meaning of the verse,<sup>347</sup> “Day to day speech streams forth,” and then afterwards [in the following verse that refers to thought,] “There is no speech,” that is, in thought, “there are no words; [their voice is unheard.]” This [latter

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<sup>343</sup> The five organs of the mouth are the throat, palate, tongue, teeth and lips. These are the organs that divide the voice into the particular letters of speech, as will be explained in later chapters at length.

<sup>344</sup> See *Zohar (Sitrei Torah) Vayetze* 152a; *Va’era* 29b. Also see *Etz Chaim (Shaar HaMochin D’Tzelem) Shaar* 23, Ch. 4.

<sup>345</sup> In other words, since thought is hidden in the brain, it is called the concealed world. Speech, however, is the revelation of that which is concealed. It is for this reason that the verse (Genesis 29:18) states, “And *Yaakov* loved *Rachel*,” specifically. For although *Yaakov* (the external emotions of the heart) makes use of both the faculties of thought (*Leah*) and speech (*Rachel*), nevertheless, the emotions of the heart desire to be expressed and drawn forth into actual revelation, in speech specifically, which is the aspect of *Rachel*. (See *Torat Chayim, Bereishit*, pg. 168b)

<sup>346</sup> See Tractate *Shabbat* 104a. Also see *Ma’amarei Admor HaEmtza’ee, Shmot* Vol. 1, pg. 213. Also see *Shaarei Teshuvah* 91b.

<sup>347</sup> Psalms 19:3. Also see *Siddur* (of the *Alter Rebbe*) *Shacharit L’Shabbat* 181a and on. Also see *Ma’amarei Admor HaZaken, Hanachot HaRav Pinchas*, pg. 3.

unification refers to the unification] during *Shabbat*, [at which time] the unification is in the **innerness** of *Zeir Anpin* and *Nukvah*, as known, and as explained elsewhere.<sup>348</sup> This will suffice for the understanding.)

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<sup>348</sup> As stated in the first note to this chapter, the chapter begins explaining the transition from the emotions (*Zeir Anpin* of *Atzilut*) to speech (*Malchut* of *Atzilut*, which also is called *Nukvah* and *Rachel*). It was also explained there that the speech of a king is tantamount to action, because what a king decrees through speech comes about in actuality. Therefore, we see that in the *Torah*, the creation of the world is described in terms of *HaShem*'s speech. However, it must be understood that there are several levels of speech, each of which indicates a different level of *HaShem* in His relationship to His world. For example, within speech itself, there are two general levels. These two levels are called, קטנות שבדיבור - *Katnoot SheBeDiboor*-Diminished Intellect in Speech, which corresponds to the unification of *Yaakov* and *Rachel*, and גדלות שבדיבור - *Gadlout SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. For example, the aspect of diminished intellect in speech is similar to what may be observed in a human being, that at times he will speak with a much-diminished intellect. This is because his speech is completely separate and apart from the intellectual light and grasp of his mind, so much so, that he could almost be described as speaking without thinking. In other words, his *Daat*-Concentration, and awareness are not closely associated to his speech, to guide his words with his mind's eye in every detail. On the contrary, he does not invest his mind and heart into what he says. Rather, he says whatever comes to his mouth, without discernment or awareness.

This is similar to a person who speaks frivolously, about things that have no actual pertinence or bearing on his life, and which, furthermore, have no particular value, in and of themselves. Certainly, when he speaks of these matters, he does not invest his heart or intellectual concentration into them, but rather says whatever comes to his lips, without deliberation. This is so much so, to the point that he almost pays no attention to the words issuing from his mouth. The reason for this is because, even in his own estimation, these matters are inconsequential and are not worth the effort of putting his heart and soul into it, to be discerning in his choice of words. Therefore, he does not choose his words according to deliberate intellectual reasoning and analysis. Still and all, his words **must** contain **some** intellect in them, for after all, they are not totally nonsensical and he

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speaks them in somewhat of an orderly fashion. If they did not contain **any** intellect in them **whatsoever**; they would be without rhyme or reason and would be so far removed from normative conversation that we would consider them to be quite insane and confused.

Rather, we must say that **there is** a small degree of *Da'at*- Intellectual Concentration and *lev*-The Emotions of the Heart, invested into his speech, even when he speaks frivolous words. However, it is a very external and superficial investment. In other words, his mind is invested in it only in a very passing fashion, like a person whose mind is deeply occupied on an important topic, and in the middle of his studies someone reminds him about a trifling matter. On the one hand, since he considers it to be a distraction from his deep contemplation, he does not wish to concentrate on it. However, he **does** gloss over it briefly in his mind's eye, even while his inner interest is still engrossed in the important topic. Now, this phenomenon is common to everyone, including even the wisest of men. When he must deal with a matter that he regards as being insignificant or superficial, then, except for a small trace of interest, he will talk about it without investing too much of his attention and concentration and without putting his whole heart into it.

Now, even though, due to this small trace of intellectual interest, he does not cross the bounds of what is regarded as normative speech, such as talking total nonsense or insanity, nonetheless, to a certain degree superfluous words **do** fall into his speech. These excess words are called פסולת ונובלות דברים-Dross and fallout, since they contain no intellect within them and are quite unnecessary to the subject at hand, like excess chatter. As known, the tendency to chatter excessively is specifically found amongst people of light or shallow attention span and concentration ( דעה ( *Da'at Kal*). However, people who have a greater ability to concentrate (*Da'at*) will be more deliberate in their words and will try to speak only those words that are necessary to the subject, without deviating and going off on tangents. What causes these superfluous words is lack of attention and intellectual investment when speaking. Nonetheless, in a person of great wisdom, even the dross and excess that falls into his speech when he talks about mundane matters, will not be as superfluous as the words of a person who is not wise. This is in accordance with the *Talmudic* statement that we can learn even from the mundane conversations of the sages. In other words, even when they speak about mundane matters, we can recognize the wisdom of their words, and though they themselves regard these words as being superfluous, nonetheless, to a person of lesser

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wisdom they contain great meaning and insight. This is because the mundane words of a sage contain greater wisdom than the well thought out words of an average person.

Now, the above level of speech (in other words, *Katnoot SheBeDiboor*-Diminished Intellect in Speech, that corresponds to the unification of *Yaakov* and *Rachel*), is analogous to the level of interest and investment that *HaShem* puts into the ten utterances by which the world is created. Since *HaShem* absolutely transcends the world and is the only True Being whose existence is intrinsic to Him, therefore, in and of Himself, He has no actual need to create the world, altogether. He creates it because He chooses to, rather than because He must. This means that as far as He is concerned, the entire existence of the world and even of the ten utterances that bring everything into being, is quite mundane and superfluous, and He invests very little of Himself into it. However, from **our** angle, the creative power of these ten utterances is so enormous and beyond our comprehension that we cannot even begin to fathom the incredible depth and greatness of their power and importance.

Now, the second level of speech is *Gadlout SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. This is similar to when a person speaks words of wisdom or very great and important matters or if he has to speak before a king, a judge or a great sage. Under such circumstances he will weigh his words carefully in his mind's eye, with great concentration of his heart and mind. He will scrutinize exactly how to speak, taking great care that none of his words go against his ultimate purpose and that one part of what he says does not contradict another part. He will also be careful that no superfluous words, that have no bearing on the subject, pass his lips.

Now, certainly, the intellectual scrutiny that he invests in his speech must come from a much higher level than the specific concepts that he expresses. In other words, it comes from the depth of the power of intellect-*Koach HaMaskil*, as it exists in and of itself. This is the power to conceptualize all concepts and reveal them from their state of concealment. Likewise, it is the source of the ability to scrutinize one's words so that they express the depth of the concept.

Additionally, this ability to scrutinize becomes invested in his speech in a way of close connection and bonding. In other words, the power to conceptualize, bonds with all the specifics of his speech. When this is the

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case, he will speak with great exactness. All his words will be very clear and in accordance with the depth of the concept. Not one word will be superfluous. We therefore find that his speech actually ascends and becomes attached to the very source of intellect. Thus, his intellect comes into his speech with an absolute bond.

Now, this phenomenon is literally the opposite of the above-mentioned level of diminished intellect in speech. There, no intellectual investment and scrutiny takes place altogether. On the contrary, the speech is separate and apart from the intellect and the intellect only radiates in a very superficial and hidden fashion. Furthermore, its source in the intellect is only the external thought of the intellect, rather than the inner essence of the intellect. The opposite is true of words of wisdom and important matters. Here, the essential light of the intellect bonds with his speech, to guide all his words with great scrutiny, so that there is clarity in the expression of his thoughts. Furthermore, there will be no excess words.

Because of this, his words will be as brief as possible, so as not to deviate from the point. (However, sometimes it is **impossible** to express a deep concept without lengthy explanations. This is the aspect of the *Yesod* of the Male, which is called, “*Lashon Limoodim*-The Tongue of Instruction.” However, even in these lengthy explanations there are no superfluous words. On the contrary, the lengthier the explanation of more and more details of the concept, the clearer the concept becomes. His lengthiness is, therefore, purposeful, because the ultimate point of the concept had not yet been clarified by his earlier statements. The purpose of the latter statements is to complete what was missing in the earlier statements.)

Now, what was said above concerning the two levels of speech as they exist in man, is analogous to *HaShem's* “Speech” in His relationship with His world. As known, the aspect of, “Diminished Intellect in Speech,” (The unification of *Yaakov* and *Rachel*) is called “The six “mundane” days of the week” and is the aspect of the combination of the many letters and words that branch out of the ten creative utterances of *HaShem's* upper speech. This is understood from such verses as, “The heavens were created by the word of *HaShem*” and “The word of the King rules” etc. In this level of “Speech,” the intellect invested in the combinations of letters and words is extremely diminished. This is because the principal purpose of these combinations is to bring about the creation of something out of nothing. As explained above, relative to *HaShem's* essential light, in other

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words, from **His** point of view, so to speak, this is very superfluous and insignificant. Therefore, relative to Him it is called, “*Millin D’Hedyota-Mundane matters*” (מילין דהדיוטא). This is similar to a great sage when he speaks of mundane matters.

Now, as mentioned above, superfluous and excessive words “fall out” from this type of speech. These are the **lowest** combinations of letters of the world of *Asiyah* from which the “Seventy Angels” that govern the nations (*Shiv'im Sarim*) receive their influence. In other words, they come about because of the tremendous diminishment of the Godly intellect in the speech that creates them. They only receive in an aspect of a tiny trace element (*Reshimu*) and a “glossing over” of the attention (*Ha'avara B'Alma*). Since this is considered to be like the “dross” (*Novlot*) of speech, therefore the external forces (*Kelipot*-Shells) receive the life force from there.

However, this only applies to the “fallout” of this level of speech. The higher combinations of the unification of *Yaakov* and *Rachel*, which are **not** completely superfluous and are, therefore, not yet like “dross,” remain unaffected by the external forces of *Kelipah* (The shells), as the verse states, “I will not give of my Glory to another.” This is because as long as there is a radiance of the intellect of *Chochmah*-Insight, even if it is only a tiny glimmer, it is not given over “to another,” in other words, it is not given over to the *Sitra Achera* (The Other Side, that is, the side of evil) from which the *Kelipot*-Shells receive their sustenance.

This level of the speech of *HaShem* applies to the six mundane days of the week that correspond to the six millennia of, “This World-*Olam HaZeh*. However, such is not the case regarding the holy day of *Shabbat*, which corresponds to, “The World to Come-*Olam HaBa*, and is called, “*Yom SheKooloh Shabbat*-An era that is all *Shabbat*.” On *Shabbat*, *Malchut* ascends to a higher level of perfection. In other words, the faculty of speech ascends from a state of diminished intellect in speech (The unification of *Yaakov* and *Rachel*) to a state of expanded intellect in speech (The unification of *Yisrael* and *Rachel*). This is the second, above mentioned, level in which speech issues forth with the utmost intellectual scrutiny.

This is because in regard to *Shabbat* it states, “It is not the way of the King to be preoccupied with mundane matters- לאו אורחה דמלכא לאשתעי במילין דהדיוטא. The “mundane matters” referred to here, are the ten

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utterances by which the world was created. As stated above, relative to *HaShem* these ten utterances are mundane and superfluous to His existence. This then, is the meaning of the verse, in Isaiah 58:13, that during the day of *Shabbat* one should desist from, “Seeking his mundane needs and speaking mundane words.” It is specifically then that the essential power of insight (*Chochmah*), which is higher than revealed intellect, strongly connects and bonds with speech.

Therefore, on *Shabbat* speech ascends to the inner light of *Abba* (*Chochmah*-insight) of *Atzilut* as it is invested in *Zeir Anpin* (The emotions) of *Atzilut*. This is called the expanded intellect of *Abba* in *Zeir Anpin*. Because of this strong bond between the intellect and speech, therefore, there are no excess superfluous “words.” Therefore, the *Kelipot* and the *Sitra Achera* do not receive any sustenance whatsoever. This is why it states in regard to *Shabbat*, “*Kol Dinin Mitabrin Minah*-All judgments are removed from her.” This is also why it states about the coming world (Isaiah 35:8), “*Bila HaMavet LaNetzach*-Death will be swallowed up forever.” (See *Pirush HaMeelot* pp. 37b-40a.)

In man’s service of *HaShem*, the above explanation has numerous implications. In regard to prayer, it is self-understood that the emotional arousals, discussed in previous chapters, come to manifest in one’s expression in speech in the combinations of letters and words that one expresses in prayer. This is to say that one’s prayers can be in a state of *Katnoot SheBeDiboor*-Diminished Intellect in Speech, or mundanity, or can be in a state of *Gadlout SheBeDiboor*-Expansive Intellect in Speech, akin to *Shabbat*.

Now, as mentioned previously, although in *Katnoot SheBeDeiboor* there is a radiance of *Chochmah* in the words that one utters, for otherwise there would be no combinations of letters at all, nevertheless, they can be completely devoid of any emotional or intellectual arousal or intention, and one’s attention may be elsewhere completely, rather than in the words that one speaks. The words are said out of habit, with only a glimmer of the radiance of *Chochmah*, for after all, it is ultimately to *HaShem* that he prays, even though he may not be conscious of it in his mind and heart, in an inner manner. Nevertheless, in so doing, the prayer is as if it is devoid of vitality and life, and is comparable to the mundanity of the state of sleep of exile, mentioned previously.

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In contrast, in the higher states of emotional and intellectual arousal that arise through *Hitbonenut*-contemplation, as explained in previous chapters, the combinations of the letters and words of one's prayers will be infused with the inner emotional and intellectual arousals of his heart and mind, and will therefore be in a state of *Gadlout SheBeDiboor*-Expansive Intellect in Speech. His prayers will thereby be imbued with increased spiritual vitality and ascend before the Holy One, blessed is He.

This is expressed directly in Shulchan Aruch (*Orach Chayim* 98:1) as follows: One who prays, needs to intend the meaning of the words that are coming out of his mouth in his heart. He should consider that the Divine Presence is before him, and remove all distracting thoughts from himself, until his thoughts and intentions are pure in his prayers. One should think, if he had to compose his words before a king of flesh and blood, how would he prepare his words with precision and great intention, without any stumbling. Hence, all the more so, before the King, King of kings, the Holy One blessed be He, who sees all thoughts. So did the pious ones and the mystics, who secluded themselves and concentrated on their prayers until they achieved a falling away of their corporeality and an overpowering of their intellectual faculties, until they came close to the level of prophecy. If foreign or mundane thoughts arise during prayer, one should be silent until he nullifies that thought. One should think about things that humble the heart and direct it to one's Father in Heaven, and not think about things that make one light-minded. The RaM"A adds: Before prayer one should contemplate about the exalted loftiness of *HaShem* and the lowliness of mankind, and remove all human pleasures from their heart etc.

Furthermore, these matters do not solely apply at the time of prayer, that is compared to Shabbat, in which there is meant to be an inner unification of the faculties of *Abba*-Father (*Chochmah*) and *Binah*-Mother (*Binah*), as explained in earlier chapters. Rather, one must strive to always be in a state of awareness of *HaShem's* presence, in which case, all his words and deeds will be for the sake of Heaven. Therefore, there are numerous other commands regarding one's speech, such as the prohibition of *Lashon Hara*-wicked speech (Kitzur Shulchan Aruch 30), or even the habitual use of negative expressions (33:14). Beyond the negative, in all of one's words, even in something as lofty as repeating anecdotes from the life of our Sages, one's intention must be to serve the Creator or inspire others to serve Him (31:6).



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It should be further clarified that it is understood from this chapter that the state of *Katnoot SheBeDiboor*-Diminished Intellect in Speech is the effect of the states of *Katnoot HaMochin*-Diminished Intellect, explained previously in chapters thirty-four and thirty-five. That is, it is a result of lack of awareness (*Da'at*) that arises from lack of *Hitbonenut*-Contemplation, as discussed before. This is as explained in the introduction to *Shaar HaYichud* (translated in Essential Faith) regarding the verse (Isaiah 1:3-4), “Even an ox knows his master and a donkey recognizes his master’s trough, but Israel does not know, My folk do not contemplate (*Hitbonan*)” which is immediately followed by the resulting verse, “Woe to a sinful nation, a folk laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken *HaShem*, they have provoked the Holy One of Israel, they have turned backwards.” It is explained there that the direct result of the lack of *Hitbonenut*-contemplation is the lack of conscious awareness of *HaShem*’s Presence, which is the essence of falseness, and ultimately results in such false speech (that caused the destruction of the first and second Holy Temples and is the root of exile in general).

Thus, it is understood that the rectification of one’s consciousness and awareness that results from *Hitbonenut*-contemplation, directly results in awareness of *HaShem*’s presence, intellectually and emotionally, which directly manifest in one’s thoughts, speech and actions. Moreover, through one’s efforts in this regard here below, he causes an arousal Above in the unifications of *Zeir Anpin* and *Nukvah* of the world of *Atzilut*, so that the speech with which the world is brought forth into being, is imbued with *Gadlout SheBeDiboor*-Expansive Intellect in Speech, bringing about revelations of Godliness within all worlds. This brings the coming world, which is called *Yom Shekoola Shabbat*-an era that is all Shabbat, as opposed to the externality of *Katnoot SheBeDiboor*-Diminished Intellect in Speech, of the mundanity of the six millenia that correspond to the six mundane days of creation, as explained above.



## Chapter Thirty-Eight

We must now understand the matter of the garments of thought, speech and action, in a more particular manner, as it states,<sup>349</sup> “You have fashioned garments for them etc.” However, in order to understand this, we must precede with the explanations of the source and root of the aspect of the letters, and why at times they are called by the term “Vessels – *Kelim*”<sup>350</sup> and at times by the term “Garments – *Levooshin*.”<sup>351</sup> We will afterwards explain, in a particular manner, the aspects of *Rachel*, *Leah*, *Malchut* of *Tevunah* and *Binah* all the way until the highest of levels etc.

Now, as known, the source of the letters is literally in the essence of the soul,<sup>352</sup> for “the soul is filled with letters,” that is, at the very beginning and essence of its coming into being.<sup>353</sup>

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<sup>349</sup> See Introduction to *Tikkunei Zohar* 17a.

<sup>350</sup> See *Shaar HaYichud VeHaEmunah*, end of Ch. 4. Also see *Etz Chaim*, *Shaar 6 (Shaar HaAkudim)*, Ch. 1. Also see *Shaarei Teshuvah*, Vol. 1, pg. 38b.

<sup>351</sup> See *Sefer HaMa'amarim* 5562, Vol. 2, pg. 391; and *Sefer HaMa'amarim* 5563, Vol. 1, pg. 249, and 261.

<sup>352</sup> See *Etz Chaim (Shaar TaNT" A) Shaar 5*, Ch. 3. Also see *Ma'amarei Admor HaZaken, Parshiyot HaTorah*, Vol. 2, pg. 639 and pg. 730. Also see *Ma'amarei Admor HaEmtza'ee, Bamidbar*, Vol. 1, pg. 309.

<sup>353</sup> Though the letters of speech are **revealed** through the mouth, nonetheless, their existence is not dependent on the five organs of the mouth from which they issue. In other words, though the mouth and larynx share a certain similarity to string instruments, however, the letters of speech do not receive their essential existence through the vibration of the larynx and the formations of the lips, teeth, tongue, palate and throat, similar to how the sounds of a string instrument are totally dependent on and come about as a result of strumming the strings of the instrument. Actually, the opposite is true. The physical sounds of the letters that issue from the mouth are dependent on **preexisting** letters. In other words, the letters **precede** the physical sounds of speech and are their source, rather than vice versa.

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This is evidenced by the fact that when a person desires to speak, such as to say the letter Beit (ב) or the letter Peh (פ), through our observations we find that the lips move **in response** to the expression of the letters and that it is specifically the expression of these letters that causes the movement of the pursing of the lips. If the reverse was true, that the existence of the letters comes about from the lips, then the pursing of the lips would precede. However, such is not the case. Rather, the Beit (ב) and the Peh (פ) were already prepared to come out, and it is this which causes the lips to move, thus bringing out the **revealed** letters of speech.

This principle applies to all the letters of speech. The letters activate the five organs of the mouth, like an axe in the hand of the woodchopper or like a pen in the hand of the writer. This is because, unlike the eyes, which, by nature, are prepared to receive the spiritual power of sight, or the ears, which, by nature, are prepared to receive the spiritual power of hearing, the nature of the mouth does not necessarily to bring out the power of speech. In other words, by their very nature, healthy eyes see and healthy ears hear etc. However, this does not hold true of the mouth. A healthy mouth does not, by nature, have to speak.

A further proof of this is that, if the origin of the letters of speech was in the organs of the mouth themselves, like the sounds of a musical instrument, such as a violin or a piano, then the primary focus in learning how to speak, would be to concentrate on how to properly purse the lips to bring out the letters Beit (ב) Vav (ו) Mem (מ) and Peh (פ) or how to properly move the tongue to bring out the letters Dalet (ד) Tet (ט) Lamed (ל) Nun (נ) and Tav (ת) etc. This would be similar to how one learns to play a piano, in which the primary focus is on how to hit the proper notes on the keyboard to achieve the desired sounds. However, as known, this is **not** how a child learns to speak. He does not focus on how to move his lips, tongue or palate, **at all**. Rather, he concentrates on **what he wants to say**, without giving thought to how to move his lips or tongue, and the combinations of the letters come out by themselves, automatically.

All this is ample proof that the five organs of the mouth, from which the letters issue, are not the source and origin of the letters, but are only the vehicle by which the letters of speech **are revealed**. Rather, we are forced to say that the letters are drawn from the spiritual essence of the soul and that the letters are embedded in the soul, which is full of letters in a *heyulie* way. This is because the human soul is called *Ruach Memalelah*-The Articulate Spirit, or *Nefesh HaMedaberet*-The Speaking Soul.

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Furthermore, it is called by these terms even when it is disembodied and does not possess a mouth or larynx (as will be explained later in the chapter).

A further proof to all the above, may be understood as follows. Although the letters of speech come out from the five organs of the mouth (throat, frontal palate, middle palate, teeth, and lips), nonetheless, their actual source is not in these organs. For, after all, an infant and a mute person also have these organs, yet they are nevertheless incapable of speech. Likewise, an animal also has a tongue and lips, yet it too cannot speak. Rather, the source of the letters is that they are embedded in the human soul in the way of a *heyulie*. It is not merely from the revelation of the soul, for then you would have to say that each thought has its letters, that are specific to it. However, we find that this is not the case, for we see that two Sages can express the same concept using completely different letters. Rather, the source of the letters is in the essential self of the human soul, in that “the soul is full of letters.” This refers to the *Heyulie* power to speak itself, as it is in the essential self of the soul (similar to how the *Heyulie* power for all the particular movements, is in the power of movement of the essence of the soul, as explained in chapters 10 and 11 etc).

This is also evidenced by the terminology of *Sefer Yetzirah* 2:2, in which it states about the letters, “He set them in the mouth.” That is, their source is in the essential self of the soul and they were merely “set in the mouth,” and become invested in these five organs of speech. It is through this, that the letters become concrete and tangible letters of speech. It is self-understood that the letters that issue from these five organs of speech are not comparable to the letters as they exist in the soul, just as the physical movements of the body are not comparable to the *Heyulie* power of movement, as it exists in the soul. Nonetheless, these are the very same letters that are in the soul. They are drawn down from level to level, until they become invested in these five organs and become tangible letters of speech. From the above, we may understand how it is in Godliness, in the upper speech of *Malchut* of Atzilut, that the source of the letters is in the Essence of the Light of the Unlimited One that preceded the first *Tzimtzum* lessening.

Now, as the letters are in the Essence, they are *heyulies* and are not “tangible” or “felt” letters whatsoever. For, wherever there is a revelation of Light (*Ohr*) there is a diminishment of the sense of “somethingness”

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(*Yeshut*). However, when there is concealment and *Tzimtzum* of the light, then the aspect of the “somethingness” (*Yeshut*) becomes more apparent and felt.

In relation to the letters, this can be understood by the letters of speech, which are much more apparent and tangible than the letters of thought, to the point that they are perceivable by others. In contrast to the letters of speech, the letters of thought are much more refined and spiritual, so that they are not apparent or perceivable by others at all. One is able to think all sorts of thoughts in his mind and his fellow will not be aware of these thoughts at all. It is possible that his fellow will not even be aware that he is even engrossed in thought. Nevertheless, he himself “feels” and is aware of these letters of thought. However, there are letters that are even higher than the letters of thought. For, even in thought itself, there are two aspects. There is the externality of thought, which is when he is thinking in letters and they are tangible and felt by him in a manner of “somethingness.” However, there is also the aspect of the innerness or depth of thought, which is when he is thinking into the actual depth of the concept itself and there is a revelation of the light of the intellect in a much stronger and more revealed way – so that the “letters” of the thoughts are not felt at all. Nonetheless, they are still there. An example of this is when a person has a flash of insight from the aspect of *Chochmah*, in which he is focused and aware only of the light of the concept that radiates in his mind. During this time, he is completely focused on the intellectual light of the concept, and the letters of the concept are not felt at all.

We find that this is similarly the case with the power of desire (*Ratzon*) and the power of pleasure (*Taanug*). There are letters there as well. However, because of the great strength of the light of the pleasure, the letters are not felt at all. Nevertheless, we must say that there are letters there. However, they are very refined and not felt. Similarly, there are letters in the essential self of the soul, in that the “soul is full of letters.” For, as previously explained, although the revelation of the letters comes from the five organs of speech etc., nevertheless, their primary source is in the light of the soul itself. Thus, even though it is possible that one is lacking in his ability to bring forth these letters into revelation (like a mute or an infant etc.) nevertheless, he still has these letters in the essence of his soul (which is why he is able to give birth to a child who will be capable of speech, as explained previously regarding a blind person and his ability to give birth to a sighted child. This is because the blind person possesses the *heyulie* of the power of sight and can therefore transfer it to his child).

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Another proof for this is from the fact that, as mentioned above, two individuals can express the very same concept in different manners, with completely different “letters.” If we were to say that the source of the letters is in the revelation of the soul itself (that is, in the concept) then the expression of this concept should be equal in both individuals, and they would, of necessity, express the concept with exactly the same “letters.” However, we observe that this is not the case, and that two individuals can express the same concept with different letters. For example, in the Talmudic commentaries of the *Tosefot*, the *Ro”Sh* and the *Ra”N* etc., they often are all expressing the same matter with different letters.

It is therefore necessary to say that the source of the letters is not from the **revelation** of the soul, but is in the essential self of the soul itself. Now, just as the light of the concept becomes revealed from the soul, so likewise, the letters become revealed from the soul. We therefore find that there is an existence of “letters” in the essential self of the soul, and in the revelation of the powers of the soul etc., and even in the powers themselves, such as pleasure, desire etc., all the way to the aspect of speech. However, we find that the more essential the letters are, the more refined they are, and that as they descend and are drawn down from level to level into revelation, the more tangible and physical they become.

In the essential self of the soul, the letters are not felt to have any existence whatsoever, until their descent into the faculties of the insight of *Chochmah* and the comprehension of *Binah*, wherein they become more tangible compared to their previous state. Nevertheless, as the letters exist in *Chochmah* and *Binah* they still are very refined and spiritual, and are only felt by oneself, but not by others, until they finally issue forth into revelation through the power of speech etc. That is, the letters become more and more tangible and physical as they descend to lower and lower levels. The reason for this is as stated above, that commensurate to the degree of revelation of the light of the soul, to that degree is the concealment of the tangibility of the letters, so that they are not felt and perceived, and commensurate to the degree of concealment of the light of the soul, as it descends from level to level, to that degree is the revelation of the tangibility of the letters, so that they are more felt and perceived. Thus, in thought, where there is more of a revelation of the soul, the letters are more refined and spiritual. In the depth of the thought (or the flash of insight mentioned previously) the “somethingness” of the letters is felt less, as there is a greater revelation of the light of the soul. In the very

They [the letters] are there in two ways; the letters of thought, and the letters of speech.<sup>354</sup> In other words, immediately upon the existence of the essence of the soul, bound up within it are the letters of thought. They are included within it essentially, just as the power of movement is included in the animal etc.<sup>355</sup>

Now, they come out and burst forth into revealed thought on three levels. There is imagination and imagery with no letters

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essential self of the soul, where the essential light of the soul radiates in a totally revealed way, there is no revelation of letters and they are not tangibly felt at all.

(See *Ma'amarei Admor HaEmtza'ee, VaYikrah*, Vol. 2, pg. 922-924. Also see *Sefer HaMaamarim* 5665, pg. 194. Also see *Sefer HaMaamarim* 5665, *Hosafot* pg. 309-310.)

<sup>354</sup> This is to say that just as we explained that the source of the letters of speech is in the essential self of the soul, so likewise the source of the letters of thought are also in the essential self of the soul. The general difference between thought and speech is that thoughts are to oneself, whereas speech is expressed to another. Therefore, just as these two aspects exist in their revelation, it is necessary to state that this is likewise the case in their source. That is, the matter of the letters of thought is that which is unto himself, whereas the letters of speech, even while still in their source, is that which is to be revealed to others. (See *Sefer HaMa'amarim* 5666, p. 483. Also see *Sefer HaMaamarim* 5665 pg. 195. Also see *Maamarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 922-924.)

<sup>355</sup> In other words, as the Rebbe explained in Chapter Ten, even though, in the soul of an animal, there is no **actual** movement, nonetheless, in a way of a *heyulie* it contains the *heyulie* power for all possible movements. It could, therefore, be said of the soul of the animal, that it contains all possible movements within itself. Now, in the same way, the human soul possesses additional *heyulie* abilities, over and above what other creatures possess. These are the *heyulie* for the letters of thought and the *heyulie* for the letters of speech. It may, therefore, be said of the human soul that it is filled with letters. Even though, in actuality, no **actual** letters exist there, nonetheless, it contains the *heyulie* powers for all possible letters of thought and all possible letters of speech to come out.



whatsoever.<sup>356</sup> There are simple letters that are disordered [and jumbled,] not forming combinations or connecting to any particular matter. Then there are the letters that are combined according to [organized] analytical thought.<sup>357</sup>

Likewise, in the essence of the soul, there is [also] the aspect of the letters of speech. It is thus called,<sup>358</sup> “The Articulate Soul – *Nefesh HaMedaberet*” or “The Speaking Spirit – *Ruach Memalela*.” They [too] are included there in an essential manner, and come out into revelation like the movement of an animal, or the like. This is like the speech of the Angels<sup>359</sup>, about which it is stated,<sup>360</sup> “They call one to another [and say] etc.”

In this there are likewise three levels. There is the simple substance of each particular letter. This is called the breath of the spirit of speech. Then there are the individual uncombined letters of *Aleph* (א), *Bet* (ב), *Gimel* (ג), *Dalet* (ד) etc. Then there is the combination of the letters that is called the form of the speech in the “speaking spirit.”<sup>361</sup> This is similar to,<sup>362</sup> “Two spirits conversing,” and to the speech of the Angels etc.<sup>363</sup>

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<sup>356</sup> It was just stated that the letters come out and burst forth into revealed thought on three levels. This being the case the statement that the level of imagination and imagery has no letters, whatsoever, makes no sense. However, it must be understood that even on the level of imagination, there most certainly are letters. Otherwise, it would be impossible to bring out the imagination from its *heyulie* state into a revealed state, since it is specifically the function of the letters to reveal. However, on this level, all that is perceived is the imagery of the imagination, rather than the letters that reveal it. Therefore, on the level of imagination, it is **as if** there are no letters whatsoever.

<sup>357</sup> These three levels will be expounded upon at greater length in chapter forty-one.

<sup>358</sup> See Genesis 2:7; and *Targum Unkelos* there.

<sup>359</sup> See note 15 below.

<sup>360</sup> Isaiah 6:3

<sup>361</sup> In *Tanya, Igeret HaKodesh*, Epistle Five, this is explained as follows: The letters have two (general) aspects of form (*Tzurah*) and

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substance (*Chomer*), which are the inner and external aspects of the letters. The source of the letters in the originating source of the intellect and will of the soul (קדמות השכל ורצון הנפש), is only the “form” (*Tzurah*) of the change in pronunciation of the twenty-two letters. However, the aspect of the “matter” (*Chomer*) and “body” of their formation, which is their externality, is the breath.

<sup>362</sup> The Talmud (*Brachot* 18b) relates the following incident: It happened that a certain Chassid (pious man) gave a dinar of charity to a poor man on the eve of Rosh Hashanah during a year of famine. His wife was angered over this, so he went and spent the night in the cemetery. While he was there, he heard the spirits of two deceased children conversing with each other. One said to the other, “My friend, let us roam the world and hear from behind the curtain what misfortune is to come upon the world this year.” Her friend replied, “I cannot come with you, as I am buried in a reed mat. You go, however, and come back and tell me whatever you hear.” So, she went and roamed and returned. Her friend said to her, “What have you heard from behind the curtain?” She replied, “I heard that the crops of anyone who plants this year at the time of the first rains, will be destroyed by hail.” Hearing this, the Chassid went and planted at the time of the second rain. Everyone’s crops were destroyed except for his. The next year he again went and spent the night in the cemetery and heard the same two spirits talking with each other. One said to the other, “Let us roam the world and hear from behind the curtain what misfortune is to come to the world this year.” She replied, “My friend, did I not already tell you that I cannot come with you, because I am buried in a reed mat? You go and come back and tell me whatever you hear.” So, she went and roamed and returned, and her friend said to her, “My friend, what have you heard from behind the curtain?” She replied, “I have heard that the crops of anyone who plants this winter at the time of the second rain, will be blasted by a dry wind.” Hearing this, the Chassid went and planted at the time of the first rains. Everyone else’s crops were blasted except for his. His wife said to him, “Why is it that last year everyone else’s crops were destroyed by hail except for yours? And why is it that this year everyone’s crops were blasted except for yours?” So, he told her the whole story. It was not more than a few days later that a quarrel broke out between the wife of the Chassid and the mother of the child whose spirit was overheard in the cemetery. In the course of that quarrel, his wife said to the mother, “Come, I will show you your daughter buried in a reed mat etc.” The next year he again went to spend the night in the cemetery and heard the same two spirits conversing. The one said to the other, “My friend, let us roam the world and hear from behind the curtain what

Now, even prior to the coming into being of the source of the simple desire and the simple pleasure, there are already letters included in the essence of the soul. However, only after the coming into being of the desire do [these letters] come out to be the aspect of the revelation of the desire. They are then called “the letters of the desire.” This is the aspect of the revelation of the desire as a “something” with a tangible existence as a desire, this being the principal matter of the letters of the essence of the soul. That is, they only are the aspect of the revelation [and expression] of the light of the essence of the soul in every aspect and manner of “somethingness” and tangible existence. [In other words,] it is through the letters that it comes forth into revelation from the aspect of the concealed *Heyulie* etc. (This is in accordance with what is written in *Likkutei Amarim*,<sup>364</sup> regarding the twenty-two letters that are embedded in the soul, that they are the twenty-two powers or twenty-two movements of the soul etc.<sup>365</sup>)

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misfortune is to come to the world this year.” She replied, “My friend, leave me be. The words that we spoke between ourselves in the past few years have already been heard amongst the living.”

<sup>363</sup> This is a further proof that it is the soul that is the source of the letters. For, the soul is full of the letters that are embedded in it in a spiritual manner. It is for this reason that it is called a, “speaking spirit” (*Ruach Memallela*). This is true even when it is not invested in a body and is lacking the five organs of the mouth. Nevertheless, since the power of speech is an essential power of the human soul, we therefore find that it is present even in disembodied souls, such as the example given about the souls of the two deceased children or in angels. (*Maamarei Admor HaEmitza’ee, Vayikra*, Vol. 2, pg. 923.) (Perhaps it was specifically to make this point that the Rebbe chose to cite an analogy of speech, as it exists in spiritual beings, such as disembodied souls and angels, rather than citing an analogy from a living human being.)

<sup>364</sup> See *Tanya, Shaar HaYichud V’HaEmunah*, Ch. 11-12, and *Iggeret HaKodesh*, Epistle 5.

<sup>365</sup> That is, the twenty-two letters are the ten *Sefirot* and their twelve diagonal interinclusions known as the *Yud Beit Gvoolei Alachson*-The Twelve Diagonal Lines. These represent all possible two letter

It is through this [the matter of the letters] that it is possible for the desire to come into revelation in the light of the intellect. If not for the revelation of the desire in an aspect of letters, that is, that [by means of the letters] it appears as a tangible existence of desire, then the essential concealed desire would not come into any other garment, from one state of being to another state of being. [This is to say, there would be no descent into the] aspect of a desire that is felt and revealed in the “intellect and reasoning for the desire,” as known. This will suffice for the understanding.<sup>366</sup>

This is similarly the case with the intellect and reasoning for the desire, which is called *Chochmah* of the desire (*Ratzon*). The fact that it appears as a tangible existence of “reasoning for the desire” is from the aspect of the letters that are in it. It is through this [that is, through the matter of the letters] that it descends from [its] state to the state of the emotions of the

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permutations and “movements” of expression, which are expressed in the *RaLa She'arim Panim v'Achor*-two-hundred and thirty-one forward and backward gates (רל"א שערים פנים ואחור) after the *Tzimtzum*. The 231 gates are all possible two letter combinations of the twenty-two letters of the *Aleph-Bet*. That is, each letter can permute with each other letter, such as א"ב א"ג א"ד א"ה in a forward manner, and can permute in the reverse as well, such the reverse of א"ה is א"ה etc. Thus, the twenty-two letters are the *heyulie* ability for all expression as they are in the essential self of the soul, whereas the two-hundred and thirty-one gates are the initial expression and potentiality for all subsequent expressions, in the *Reshimu*-impression that remained after the *Tzimtzum* with the “engraving” of letters in the Upper Purity, as mentioned in chapters ten and eleven. (See *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 3, p. 946)

<sup>366</sup> This is to say that if not for the letters, there could never be a transition from the state of pure essential desire to the state of the intellect and reasoning for the desire. In other words, there could not be a transition from *Keter* of *Keter* to *Chochmah* of *Keter*. The same principle holds true for all subsequent states of existence, all the way down to our physical world. It is specifically the matter of the letters that makes the tangible revelation of all these defined states of being possible.

desire. An example of this is [the aspect of] love (*Ahavah*) that is within the desire. It too is only the existence of desire, except that it is vested within the existence of love, that because of his desire he loves etc. (*Ahavah* – Love (אהבה) shares the same root as *Avah* – Desire (אבה),<sup>367</sup> and the *Heb* (ה) [which is additional to the root, represents] the “Five Kindnesses - *Heb Chassadim*” that spread forth from *Chochmah* and *Binah* etc.)

Now, this desire itself, even as it is in the intellect and reasoning for the desire, still refers [only] to the essence of the desire as it transcends [actual] intellect and reasoning. Nevertheless, it is through the letters that it transforms and is

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<sup>367</sup>In other words, the experience of the emotional arousal of love in the inner or external aspects of the heart (*Ahavah*-אהבה-love) is the expression of the desire (*Avah*-אבה-desire) through the intellectual faculties of *Chochmah* and *Binah* in the heart, as previously explained at length. We therefore observe a descent of the defining letters from level to level, and their transitions to different states of definition from desire to the emotion of love, not only linguistically, but in actuality, all the way from the simple essential letters in the essential self of the soul, in descent from one level to another, with a transformation of being, until their final expression, as mentioned earlier in chapter twenty-seven. Therefore, although we are speaking here of desire and love as it is in the desire, they are essentially one matter, and both are ultimately rooted in the simple essential desire for kindness of the Essence of the Light of the Unlimited One (as explained in chapters ten and eleven), and are only more defined expressions of that simple essential desire in their descent. That is, there is a descent from the aspect of *Rav Chessed* – the Abundant Kindness of the Essence of the Light of the Unlimited One, to the levels of *Ahava Rabba*-Great Love of the expression of essential unabounding love that transcends intellect, in the *Sefirot* of the worlds of *Tohu* mentioned previously, until the more limited expression of the level of *Ahavat Olam*-Worldly (eternal) Love, that is also known as *Ahavah Zutah*-The Small Love in the heart of *Zeir Anpin*, which is the emotional arousal that follows and arises from the unifications of the intellectual *Sefirot* of *Chochmah* and *Binah* of *Atzilut*. See *Shoresh Yesha*, section on *Avah* (אבה), brought down in *Sefer HaChakirah*, 92a. Also see *Ma'amarei Admor HaEmtza'ee*, *Hanachot* 5577, pg. 264, *Bamidbar* Vol. 1, p. 102, *Bamidbar* Vol. 2, p.858. Also see *Sefer HaShorashim* of the *RaDa"K*, section on *Avah* (אבה).

seen as transcending the intellect, to [being] within the intellect, to [being] within the emotions.

Similarly, there are letters for the emotions as well. This refers to the fact that the love that is within the desire has an apparent tangible existence etc. This continues until the aspects of thought, speech and action of desire. Each of these has the aspect of letters, all the way to the aspect of the desire for action, that is, when the action arises in his desire.<sup>368</sup> There are specific letters for this.

This is likewise the case with the [actual] intellect that follows the desire. For if the intellect did not have a [tangible] existence in letters of intellect, which is the aspect of the revelation of the intellect as a [tangible] existence, then how would it be possible for the intellect to come forth with a transformation of being to an [emotional] arousal of love that is born of intellect? For, even there [in the emotional arousal] it is the [very] same intellectual [point] that there was prior to the birth [of the emotion] of love. It is only that [now, this intellect]

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<sup>368</sup> In other words, what is spoken of here is not action itself, but rather the desire for the action, which is the action level within desire itself, because, up to this point the Rebbe has only spoken in regard to the various levels in the chaining down (*Hishtalshelut*) of the desire itself. Only in the next paragraph does he begin to talk about the actual level of the intellect, which is the next level after the desire. Nevertheless, it is understood from the previous note that the desire to express the essential love, and the subsequent desires for love, and the subsequent emotional arousal of love etc., within the actual expressions of thought, speech and action (that is, the worlds of *Briyah*, *Yetzirah* and *Asiyah* in general, and specifically the essential desire for the expressions of the Torah and the *Mitzvot* in actual thought, speech and action, which is the inner aspect of the essential desire) are totally one with the essential desire itself in the Essence of the Light of the Unlimited One, and are only the defined descent of the letters of its expression. Therefore, even in their expression, they still are totally bound with and one with their source. (See *Maamarei Admor HaEmtza'ee*, *Bamidbar* Vol. 1, p. 102.)

vests within the [emotional] existence of love. This is only possible by means of the letters that are within it.

Likewise, it is in this manner that the letters of the emotions [come] into thought. If the emotion did not have a tangible existence of letters, how could it possibly vest within the existence of thought etc.? The same is true of the letters of thought within speech etc.<sup>369</sup>

We find that it is through the letters that there is an aspect of a chaining down from cause to effect, from the essence of the soul until the end action, and that the source of the letters is literally in the essence of the soul. It is also understood from all the above that in the source from which the letters are hewn, that is, in the essence of the soul, the letters come into being as one with the essential light of the soul. This is similar to how the power of movement [of an animal] comes into existence with it [that is, the existence of the self of the animal] etc., and the like. This will suffice for those of understanding.

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<sup>369</sup> In other words, as explained, in general, in chapter seven, it is from the lowest level (*Malchut*), that is, the letters of the upper level, that become the highest level (*Keter*) of the lower level. As explained at length in chapter twenty-seven, these letters come about through the “thickening” and condensation (*Hagshamah*) of the lights. Numerous examples were given in that chapter to explain this matter. One such example is how the “something of the nothing” of the flash of *Chochmah*-Insight descends to become the “nothing of the something,” that is, the intangible depth of the *Omek Hamoosag* in the comprehension of *Binah*-Understanding. The same is true of the subsequent descent of the light of the intellect into the emotional attributes of the heart etc. It is therefore clear that there is a direct causality from the arousal in the essential self of the soul, all the way to the final deed (as encapsulated in chapter seven), so that the final deed is totally one with the essential self of the soul, and does not exist independent of it. This is through the aspect of the defining letters at each level of descent, that originate in the essential self of the soul itself.

Now, the analogue to all this is automatically understood:<sup>370</sup> That is, the letters of the Upper Purity (*Tebiru Ila'á*) about which it states,<sup>371</sup> “He engraved an engraving,” refer to the aspect of the essential letters of thought and speech<sup>372</sup> in the Essence of

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<sup>370</sup> The Rebbe will now explain the analogue Above, and in doing so will provide a short unification of the entire the chaining down of the worlds, from the simple essential desire that arose in the Essence of the Light of the Unlimited One, all the way to this lowly world (which will be more fully explained later), demonstrating that even the most final level of this world is totally one with the Essence of the Light of the Unlimited One that brings the entire world into being at ever moment, with the letters of the Supernal speech. To truly grasp the profundity and wondrousness of this brief summary and unification, it is assumed at this point that one has a firm grasp of all of the preceding chapters.

<sup>371</sup> See *Zohar Bereishit* 15a.

<sup>372</sup> It is explained elsewhere that the double language of, “He engraved an engraving” (previously explained in chapters ten and eleven) refer to the two aspects of the letters of thought and the letters of speech in the Essence of the Light of the Unlimited One that preceded the *Tzimtzum*-lessening. That is, the first engraving is a concealed engraving of the letters of thought, which then descends to become engraved in the revealed engraving of speech. That is, the letters of thought, which are concealed within oneself, become manifest within the expressed letters of speech. This engraving is compared to the engraving of letters on a signet ring, which when pressed into the wax, causes a secondary engraving of letters in the wax. In general, these two engravings of the essential letters of thought and speech in the Essence of the Light of the Unlimited One are the source of the concealed worlds (*Almin SeTeemeen*), and the revealed worlds (*Almin D'Igalyan*). However, in the Essence of the Light of the Unlimited One that precedes the *Tzimtzum*, they are the estimation within Himself, in potential, for everything that will be revealed after the *Tzimtzum*. These are like the letters, as they are in the essential self of the soul, that contain all the *heyulie* powers of expression, as previously explained. (See *Ma'amarei Admor HaEmtza'ee, Bamidbar* Vol 3, p. 1,085 and on.)

For, as previously explained in chapters eleven through thirteen, manifest within the “engraving of letters” of the *Tzimtzum*-lessening and *Reshimu*-impression, is contained the thought and wisdom of the Essence of the Light of the Unlimited One Himself. This is to say that these letters



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are the, “containers,” so to speak, for the revelation of the Essence of the Light of the Unlimited One Himself, and are totally bound up with the simple essential desire that arose in the Essence of the Light of the Unlimited One.

Now, as discussed at length at the end of the previous chapter, just as in the expression of the speech of the world of *Atzilut*-Emanation, there is the aspect of *Gadlout SheBeDiboor*-Expansive Intellect in Speech, and *Katnoot SheBeDiboor*-Diminished Intellect in Speech, so likewise Above, in the letters of, “He engraved an engraving in the Upper Purity,” there are these two aspects, an inner aspect and an external aspect of letters, as mentioned above. That is, there is the mundane and external aspect of the letters of speech, that are solely for the creation of the worlds through the ten utterances of creation (within which there can be the experience of the duality of the letter Beis - ב (2) of the word בראשית-In the beginning, for “no thoughts can contain Him”). Then there are the letters of the revelation of the inner Essence Himself, which are the letters of the the ten commandments of the Torah, (beginning with the *Aleph* -א (1) of the word *Anochi*-אני-I, which is an acrostic for the words אנה נפשי כתבית יהבית I have placed Myself into my writings). Similarly, the form of letter *Aleph*- א is a *Yud*-י above, a *Yud*-י below, and a *Vav*-ו in between, which have the numerical value of the Name *HaShem* - 26, that is called *Shmo*-His Name. It was previously explained in chapter ten, in the words of Pirke D'Rabbi Eliezer, that “Before the creation of the world there was Him and His Name alone,” and that *Shmo*-His Name שמו (346) has the same numerical value as *Ratzo*-His Will רצון (346). This is the meaning of, “He looked into the Torah and created the world.” That is, the outer “engraving” of the worlds, which are comparable to the outer, diminished expressions of the Supernal speech, are rooted in and derived from the Torah, which is the inner, expanded expression and container for the Unlimited Light of the Essential Self of *HaShem*, the Unlimited One, blessed be He, which is revealed through His Name.

This may perhaps be understood in another manner, for there are two explanations of the letters that were engraved. The first, mentioned previously, is the aspect of “*Ana Emloch*-I shall rule,” wherein “the word of the King rules” to bring all the worlds into being through the ten utterances of creation. However, the second explanation, are the letters “*Emet*-Truth (אמת)” which are the inner essential letters that are called, “the signet of the Holy One blessed be He,” (and as explained previously, this refers to the first, middle, and final letters of the *Aleph Beit*, which are

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inclusive of all 22 letters). The letters of *Emet*-Truth refer to the letters of the Torah that is called *Torat Emet*-The Torah of Truth, in that the entirety of Torah is the Name of *HaShem*, whereby He is called forth and truly revealed and expressed, as mentioned above, and is the meaning of the verse (Micah 7:20), “give truth to Yaakov.”

Similarly, through the above, we may also understand *Rashi's* explanation of the first verse of Torah. Namely, that the entirety of the heavens and the earth and all therein were created for (בראשית) *Beit Reishit*-the two “beginnings.” This is to say that the inner desire of the worlds, is that they were created for the sake of Torah, which is called (Prov. 8:22), “The beginning of His way,” and for the sake of the Jewish people, who are called (Jer. 2:3) “The first of His grain.”

However, in a more particular manner it must be understood that just as there is a chaining down of letters in the external expression of the creation of the worlds, as explained at length, so likewise, there is a chaining down of the Torah from the innermost letters of the Essence of Torah as it is in the Essential Truth of the Essence of the Light of the Unlimited One, to the external letters that become expressed and manifest within the worlds, and even within the physical commandments. It is for this reason that we observe that there are various levels of Torah, such as the simple surface meaning-*Pshat*, the hints and symbolism-*Remez*, the homiletic exposition-*Drush*, the secrets of the Torah-*Sod*, and the inner essence of Torah-*Chassidut*, which correspond to the four worlds and the transcendent Light of the Unlimited One. Nevertheless, as with the external expressions of speech, which directly chain down from the inner aspects of the thoughts, emotions, intellect, desire and pleasure, all of these levels of the letters of speech of *Torah* are bound with the inner essence of the inner truth of Torah, in the Essence of the Light of the Unlimited One, the essence of which is drawn forth through the complete investment of self (*Meseeroot Nefesh*) into the inner desire and pleasure, as previously explained at length.

Similarly, in man's service of *HaShem*, these five levels correspond to the five levels of the soul, *Nefesh*, *Ruach*, *Neshamah*, *Chayah* and the essential *Yechidah*. That is, in order to draw out this revelation of the letters of the Essential Self of *HaShem* into the worlds, one must unite the external letters of the Torah and the fulfillment of the commandments, to the simple Essential Self, by fulfilling them with a complete and total investment of self (*Meseeroot Nefesh*) on all levels of one's soul. That is,

the Light of the Unlimited One (*Ohr Ein Sof*). This is analogous to the letters that are embedded in the essential self of the soul, in the *Yechidah*, on the three above mentioned levels. These letters chain down from one state of being to another state of being, such as from the simple desire of, “I will rule,” that arose in His thought before the *Tzimtzum*, until even the desire, intellect and emotions of *Adam Kadmon*, *Atik Yomin*, *Arich Anpin*, *Abba* and *Imma*, *Zeir Anpin* and *Nukev* of *Atzilut*. All this is drawn forth and descends, from one to the other, in a manner of cause and effect with a transformation from one state of being to another state of being, by means of the aspect of the letters of each of these states of being. For, this [that is, the matter of the letters] is the aspect of the revelation of the “somethingness” [of that state of being] giving it tangible existence, as explained above. [This continues] until the aspect of the “end action” of *Malchut* of *Atzilut*, which is the aspect of the letters of action of

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in one’s service of *HaShem* through Torah, mitzvot and prayer, one must accept the yoke of the Kingdom of Heaven of, “I shall be King,” with the totality of one’s being, in thought, speech and action (*Nefesh*), with the various levels of emotional arousal of love and fear of *HaShem* (*Ruach*), all of which stem from the intellectual *Hitbonenut*-contemplation in one’s intellectual faculties of *Chochmah*, *Binah* and *Da’at* (*Neshamah*) with the total investment of one’s being, which draw forth the desire and pleasure (*Chayah*), within which is manifest the essential self of the soul (*Yechidah*) that is bound to the simple essence of Torah, and the simple Essential Self of the Giver of the Torah (*Yachid*).

Without the above self-investment, one may perceive only the external letters as if they are detached from their source, even though this is not truly the case, as explained above and as will be further explained later. (This can be compared to a person who hears a language that he does not understand. If he is somewhat wise, he will at least understand that there are letters of wisdom contained within the external expressions of the letters of speech, and he will toil to understand them. If he is not as wise, he may think that it is just meaningless gibberish, to which one should pay no heed.)

See *Maamarei Admor HaEmtza’ee*, *Bamidbar* Vol. 3, p. 1,101-1,103.

*Malchut* of *Atzilut*-The World of Emanation,<sup>373</sup> and continues [even further] until *Malchut* of *Malchut* of *Asiyah*-The world of Action, [which is] the root of the existence of our lowly world (as will be explained at the end of this treatise). This is all included in the verse,<sup>374</sup> “[Everything that *HaShem*-יהו"ה desired, He has done.” That is,] “Everything that *HaShem*-יהו"ה desired” in His Essential Self, “He has done,” in actuality. This will suffice those of understanding.

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<sup>373</sup> In other words, all this is still within the world of *Atzilut*-Emanation, which is still considered one with the Unlimited One-*Ein Sof*, blessed is He, as was previously explained in chapter twenty-nine regarding the statements of the Zohar that, “He and His life force are one,” referring to the lights of the ten *Sefirot* of the world of *Atzilut*, and, “He and His organs are one,” referring to the vessels of the world of *Atzilut*. Similarly, the letters of thought, speech and action (*Briyah*, *Yetzira* & *Asiyah*) that issue forth from *Malchut* of *Malchut* of *Atzilut*, are totally bound up with He who spoke and brought the worlds into being. As is understood from the above unification and the explanations in all the preceding chapters, even the most final aspect of the world of *Atzilut*-Emanation, and even all the way to this lowly world of *Asiyah*-Action, it still is only an expression of the Essence of the Light of the Unlimited One Himself, as will be further explained.

<sup>374</sup> Psalms 135:6

## Chapter Thirty-Nine

It may now be understood in a general way why the letters are called “Vessels<sup>375</sup> – *Kelim*” and are also called “Garments<sup>376</sup> – *Levushim*.”<sup>377</sup> This is because, at first glance, even though it limits the [spreading forth of] the essence, the aspect of the vessel is [nonetheless] considered to be of the essence. For example, the letters, which at all times are embedded in the essential of the soul are unified with the essential self. This is analogous to how the letters that are engraved in an image or letters that protrude from a seal [are one with it]. This is likewise so with the spiritual letters of the soul. [Furthermore] this is similar to the revelation of the essence of an animal through its power of movement, or like the revelation of the vitality that spreads forth from the essence of the animal, as this power still [exists] embedded [and] concealed within the [essential] self [of the animal].

We likewise observe this with the letters of an intellectual concept; that they are included [in their source] in the essential power to conceptualize. That is, that immediately when [a person] brings [his] reasoning to light from his potential power to conceptualize (*Koach HaMaskeel*), its letters come out together with it.<sup>378</sup> It is by and through these [letters] that its existence is

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<sup>375</sup> See *Shaar HaYichud VeHaEmunah*, end of Ch. 4. Also see *Etz Chaim, Shaar 6 (Shaar HaAkudim), Ch.1* Also see *Shaarei Teshuvah* of Rabbi Dovber of Lubavitch, Vol. 1, pg. 38b.

<sup>376</sup> See *Sefer HaMa'amarim* 5562, Vol. 2, pg. 391 and *Sefer HaMa'amarim* 5563, Vol. 1, pg. 249 and 261.

<sup>377</sup> This may be understood in light of what was explained above in chapter 38. Also see Chapters 27, 28 and 30.

<sup>378</sup> In other words, they already preexist in the Primal Intellect (*Kadmoot HaSechel*), which is the Desire of the Desire to conceive (*Ratzon L'Ratzon L'Chochmah*), in the power to conceptualize of the soul (*Koach HaMaskil*) and in the *Ratzon HaShayach L'Asiyah*, which is the desire to conceptualize a particular concept, **before** it comes out as an actual expression of thought, even on the level of thought of thought (See *Sameach T'Samach* 5657 of Rabbi Shalom Dovber of Lubavitch). On these

[limited to] a certain manner of being a [tangible] “thing.”<sup>379</sup>  
These are the letters of any concept to whosoever discovers it.<sup>380</sup>

The proof for this, [that the letters which are called vessels are of the essence] is from two individuals who conceive the same concept or reasoning. One will bring it out with certain letters and combinations, while the other will bring it out into revelation with a different manner of letters and combinations. [However, the concept remains the same.]<sup>381</sup> (This is like the

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levels, the letters are considered to be vessels that are part and parcel of the essence, similar to how the forms of the letters of a seal are part and parcel of the seal itself and similar to how the power of movement of an animal is part and parcel with the animal itself, even before he actually moves. This is the case, even though he may have already decided to make a specific move. Nonetheless, since no actual movement has come out yet, it is still in the potential state. In the same way, on the levels of the Primal Intellect (*Kadmoot HaSechel*), the power to conceptualize (*Koach HaMaskil*), and the desire to conceptualize a particular concept (*Ratzon HaShayach L'Asiyah*), since they are in the potential state and are still totally bound up with the soul, the letters are considered to be vessels. On the other hand, once they come out as **actual** thought, even on the highest level of thought, which is thought of thought, they are considered to be garments, which are separate and apart from the essential self, rather than vessels that are part and parcel of the essential self. This is because thought, speech and action are considered to be the garments of the soul, through which the soul expresses itself outwardly (See Part One of Tanya, Chapter 4), and even though the level of thought is directed toward himself, rather than directed toward anyone else, nevertheless, it still is only a garment of the power to conceptualize of the soul (*Koach HaMaskil*), albeit the innermost garment. This being the case, it is only a vehicle for the expression of the soul rather than part and parcel of the soul itself. (See *Ma'amarei Admor HaEmtza'ee, Vayikra* Vol. 2, pg. 924.)

<sup>379</sup> This is to say that it is specifically the letters that give definition to everything and thereby give it tangible existence.

<sup>380</sup> If not for the letters that define, it would be impossible to conceive any concepts or to differentiate one concept from another. This is because the letters that define, make the concept palpable and tangible.

<sup>381</sup> This may be understood as follows: The relationship between the lights and vessels is that the lights are intangible, whereas relative to the

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lights, the vessels are tangible. However, though in essence they are incompatible, nonetheless, because the lights were emanated so that they may be invested into vessels and the vessels were emanated so that they could withstand, receive and unify with the lights, these two factors make the unification of the lights and vessels possible.

This may be understood by the analogy of a human being below, in this world. The terms lights and vessels as they relate to the spiritual realms could be termed “substance” and “form” as they relate to man below. Similar to the relationship between lights and vessels, substance and form, likewise, are distant from each other and seemingly incompatible, but nonetheless, unify with each other. In this regard the revelation of the form specifically manifests according to the conditions of the substance. On the other hand, when form is invested in substance, this brings about a refinement of the substance.

This principal may be observed through the organs of the human body, which are the vessels for the faculties of the soul. For example, the substance of the eye is the vessel for the form of the power of sight which vests within it, the substance of the ear is the vessel for the form of the power of hearing which vests within it etc. Now, even though the substance of the eye is physical, (since even the spiritual of the physical is still physical) nonetheless, the form of the spiritual power of sight specifically follows the conditions of the physicality of the eye. In other words, whether a person has good eyesight or bad eyesight is a direct result of the physical condition of his eyes. From this we see that the manifestation of the form, directly correlates to the condition of the substance.

Likewise, the form of the intellect that vests within the brainmatter directly correlates to the condition of the brain. *Chochmah*, which is the seminal point of intellectual concepts, vests in that part of the brainmatter that is cold and wet (which corresponds to the kindnesses-*Chassadim*), whereas *Binah*, which is intellect as it relates to detailed analysis, vest in that part of the brainmatter that is hot and dry (which corresponds to the severities-*Gevurot*). Likewise, the ability to focus and concentrate, which is *Da'at*, also depends on the condition of the physical substance of the brain. Furthermore, even a person's intellectual leanings, whether he will be lenient or strict, depends on the physical condition of his brain.

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This is so, even though the *Zohar* and *Chassidut* explain that a person's leanings towards either kindness or sternness stems from the essence of his soul, as in the case of the academy of Shammai, who tended to be strict, as opposed to the academy of Hillel, who tended to be lenient. This was because the souls of the academy of Shammai were rooted in the severities-*Gevurot*, whereas the souls of the academy of Hillel were rooted in the kindnesses-*Chassadim*. However, this division of tendencies is only in general, since the structural design of the substance is dictated by the form. However, the particular divisions of how the form will manifest is dictated by the condition of the substance.

For example, the eye is designed to receive the form of the general power of sight, however, the particulars of how well a person will see, that is, how the power of sight will manifest, such as whether he will be near sighted or far sighted etc., is determined by the physical condition of his eye. From all this we see that with the unification of form and substance, on the one hand, the substance limits the form, and on the other hand, the form refines the substance.

From this analogy we may now understand the relationship between lights and vessels as they exist in the spiritual realm. Even though the two are not at all comparable to each other, nonetheless, the manifestation of the light is specifically in accordance to the vessel and the vessel is so unified to the light that its *raison d'être* is to reveal the light according to the conditions of the vessel.

The function of the garments, however, is quite different than that of the vessels. Whereas the vessels reveal the lights, the function of the garments is to conceal them. Now, in truth, the vessels also conceal light. However, they nonetheless, are unified and animated by that part of the light that they do reveal, which is the externality of the light. As explained above, the lights are intangible and the vessels, relative to the lights, are tangible. The vessels conceal the light as an intangible and reveal it as a tangible. Nonetheless, they are unified to and animated by the external aspect of the light that they reveal. It may, therefore, be said of them that they reveal the light.

The contrary is true of the garments. They are separate and apart from the light, and conceal it. This too may be understood through the analogy of man below. On the one hand, a person's garments certainly relate to him. Because of this his head gear will be different than his body gear and



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his body gear will be different than his foot gear. Furthermore, this is so not only in the fact that the garments must have the correct measurements to fit his body. In addition, they must have varying degrees of lightness and heaviness, fineness and coarseness. Depending on the needs and specifications of each limb, that is how fine or how coarse the garment specific to it will be. However, although the garments are designed for and fit the body, it is, nonetheless, self evident that they are totally separate and apart from the body.

Now, just as this is so in regard to physical garments, so is it in regard to the spiritual garments of the soul, which are thought, speech and action. It is self-understood that not only speech and action are separate from the soul, but even thought. This is the case even on the higher levels of thought.

As known, there are several general levels of thought. These are thought of thought, speech of thought and action of thought. Thought of thought constitutes the letters of thought as they come with the flash of intellectual insight. Although the letters on this level are not consciously felt, however, we must say that there must be some degree of sense of letters there, albeit in a very refined and spiritual manner. Nevertheless, even though a person is not consciously aware of them at all, these letters too are not of the essence of the intellect, but are rather separate and apart from it.

This is evidenced by the fact that the same concept may be expressed through different combinations of letters. This phenomenon, that they may be readily exchanged, is what defines them as garments. Vessels, on the other hand, such as the organs of the body, like the heart or the kidneys, are not readily exchangeable at all. (This point is particularly evidenced by the fact that heart or kidney transplants etc. are extremely difficult procedures in which very serious, life threatening complications may arise, such as the ineffectuality of the drugs used to offset the natural tendency of the body to reject foreign organs.)

All this shows that even the letters of thought of thought are separate from the intellect. This may be especially understood through understanding the reason why immediately upon the flash of insight the letters are already present. This is because the root of the letters is higher than revealed intellect. Their root is in the primal intellect-*Kadmoot HaSechel* (which is the concept before it comes out as an actual expression

various commentaries of the Talmud; such as the commentaries of *Rashi* and of *Tosefot*, the *R"osh*, or the *Ra"N*, and the like. [Sometimes] they may all be explaining the very same concept or reasoning, each one in his own unique language, nonetheless, all [their explanations] amount to the same matter and intent, except that each one explains it according to the letters of his intellect etc., as explained elsewhere.<sup>382</sup>)

This is because when the concept itself is born, its letters are born along with it, through which it takes on [tangible] appearance as an aspect of a “something,” and even though [the letters] depict and define it, they nonetheless, are considered to be essential to it.

This is likewise the case with the letters of desire and the letters of the emotions, such as the love of the heart etc. It becomes revealed by the aspect of its letters, which are what [define the light of Kindness] giving it the aspect of a type of

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of thought, even in a way of thought of thought) and even higher in the very essence of the soul itself. Because the letters are rooted in these higher levels, therefore they are already present with the revelation of thought. The letters, as they exist on these higher levels are considered to be vessels, which are of the essence, whereas the letters as they exist on the levels of thought speech and action, which are separate from the essence, are considered to be garments. (See *Sefer HaMa'amarim*, of the year 5715, page 244-247.)

<sup>382</sup> See *Shaarei Teshuvah* 108d. In other words, although in the external garment of thought the concept manifests itself in many different ways, nonetheless, the “letters” or “vessels” that define that concept, as that particular concept, are the same. We therefore observe that in this concept there are two types of “letters.” There are the letters that are called “vessels” which are one with the essential core of the concept and inseparable from it. Then there are the letters that are called, “garments,” which are only the manifestation of this concept in the garment of thought, that is, the terms in which he thinks about the core idea. These letters that are called “garments” are not essential to the concept, as evidenced by the fact that they are interchangeable with other “letters,” that is, different people will conceptualize the same concept in completely different terms.

revelation, as a [tangible] existence in various different manners, such as a single concept that becomes revealed through different combinations [of letters] etc.

This then, is what is called the aspect of vessels (*Kelim*). This is the aspect of the “something” that depicts and defines, but is [nevertheless] considered to be essential. For example, the aspect of all the vessels of the ten *sefirot*, [such as] the vessel for the light of *Chochmah*, the vessel for the light of *Chessed* and of *Netzach* etc., which is the aspect of that “something” which depicts them, as known. (This is in accordance with what was explained in chapter twenty-eight; that from the “thickening” of the lights the vessels are made. [Furthermore, it was] also [explained] that the root of the vessels preceded that of the lights, and is called “the simple substance” (*Chomer Pashut*) etc. This is understood from what was said above regarding the letters which are in the essence of the soul, that they [even] preceded the root for the existence of the light of the essential desire and pleasure etc.)

However, notwithstanding all the above, it is also true that the letters are sometimes called by the term “Garments – *Levushim*.” This is because the aspect of a Garment (*Levush*) is something that is completely separate from the essence. It is only that the essence becomes vested in it. This is similar to how the body becomes vested within garments that are foreign and separate from it, that cover and conceal it.

This is similarly the case with the letters of the intellect. Once they come into being as existing [in a tangible way], the essence of the intellect becomes vested and concealed within them, so that all that is revealed is only the aspect of the letters of the concept, which is the manner in which it becomes a [tangible] “something,” as if there were nothing besides this manner. In truth, however, the essential light of the concept is not confined to this specific manner [of combinations of letters].

Rather, [this combination of letters] may be exchanged like a garment, and [the concept] may be invested into a completely different manner of [letter] combinations. [However] none of these [letter formations] actually reach the essence of what [the concept] is, altogether. Rather, it only vests and is revealed in them.<sup>383</sup>

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<sup>383</sup> As known, the world of *Atzilut* is considered to be like the soul relative to the three separate worlds of *Briyah*, *Yetzirah* and *Asiyah*, which are considered to be like thought, speech and action. This being the case, one would think that the matter of vessels, which are part and parcel of the essence, should apply only to the world of *Atzilut*, and that the matter of garments, which are separate from the essence, should apply only to the three separate worlds of *Briyah*, *Yetzirah* and *Asiyah*. This being the case, how could it be that there are both vessels and garments on all levels, even as far down as our lowly world? Now, to understand this, we must consider the fact that actually, each of the four worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*, have all four levels within them. In other words, in the world of *Atzilut* there is *Atzilut* of *Atzilut*, *Briyah* of *Atzilut*, *Yetzirah* of *Atzilut* and *Asiyah* of *Atzilut*, and in *Briyah* there is *Atzilut* of *Briyah*, *Briyah* of *Briyah*, *Yetzirah* of *Briyah* and *Asiyah* of *Briyah*. The same holds true of the worlds of *Yetzirah* and *Asiyah*; in the world of *Yetzirah* there is *Atzilut* of *Yetzirah*, *Briyah* of *Yetzirah* etc. and in the world of *Asiyah* there is *Atzilut* of *Asiyah*, *Briyah* of *Asiyah* etc. Furthermore, in each world, the *Atzilut* of that world is like its soul and the *Briyah*, *Yetzirah* and *Asiyah* of that world are like its thought, speech and action. Nonetheless, the main definition of each world is its primary characteristic, and all the various levels within it, still fall within that general characteristic. For example, the main characteristic of the world of *Atzilut* is that there is an open revelation of Godliness in it. Therefore, it cannot be regarded as a separate world, separate and apart from Godliness. This being the case, all its various levels, including even its lowest level, which is *Asiyah* of *Atzilut*, also are an open revelation of Godliness and cannot at all be regarded as separate and apart from Godliness. However, within the world of *Atzilut* itself, *Asiyah* of *Atzilut*, which is the revelation of Godliness as it applies to the “action” of bringing the world of *Briyah* about, is similar to a garment, rather than a vessel, relative to *Atzilut* of *Atzilut*. This is because *Asiyah* of *Atzilut* is like the “action” of *Atzilut* whereas *Atzilut* of *Atzilut* is like the “soul” of *Atzilut*. In the same way, though generally speaking, the world of *Briyah* is already considered to be the separate garment of thought, relative to the world of *Atzilut*, which is like the soul. However, within *Briyah*

(This is similar to what was mentioned above, regarding the revelation of the same concept and reasoning [through the various unique manners of expression] in the language of the [Talmudic] commentators etc.)

The same [principle] applies to the letters of the desire (*Ratzon*), for we find that one simple desire may be invested in many different forms of revelation. Nonetheless, it is all one single desire. Just as the body vests in its garments, so likewise, the desire becomes revealed in a manner of constantly undergoing change.

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itself, *Atzilut* of *Briyah* is considered to be the essential soul of that world, whereas, relative to it, *Briyah* of *Briyah* is considered to be the separate garment of thought. Thus, even though, generally, the world of *Briyah* is regarded to be a separate garment, nonetheless, in relation to itself, the letters of *Atzilut* of *Briyah* are considered to be vessels that are part of the essence, whereas the letters of *Briyah* of *Briyah* are considered to be garments, that are separate and apart from the essence. This is because, in general, the worlds of *Briyah*, *Yetzirah* and *Asiyah* correspond to the three levels of thought, speech and action, which are the garments of *Atzilut*, which is like the soul, and are therefore separate from it. However, when examining each world in and of itself, this principle also applies to all the various levels of each specific world. In other words, *Briyah*, *Yetzirah* and *Asiyah* of the specific world of *Atzilut* correspond to the garments of thought, speech and action of that particular world, whereas *Atzilut* of *Atzilut* corresponds to the soul of that particular world. Likewise, in the world of *Briyah*, the levels of *Briyah*, *Yetzirah* and *Asiyah* of *Briyah* correspond to the garments of thought, speech and action of the world of *Briyah*, whereas *Atzilut* of *Briyah* corresponds to the soul of the world of *Briyah*. The same pattern similarly applies to the worlds of *Yetzirah* and *Asiyah*. With the above explanation in mind, we may now understand how it is that the letters may be seen as both vessels and garments on all levels, even down to our lowly world. (See *Sha'ar HaGilgulim*, *Hakdamah* 18, also see *Sha'arei Teshuvah* of Rabbi Dovber of Lubavitch, *Chinuch* pg. 108b-108c)

Similarly, we observe this with the letters of thought (*Machshavah*) which enrobe the emotions. For, the love [felt] in the heart, which has already come in its [distinct] manner of letters of [description and] revelation in the heart; when it [subsequently] enters thought, it then vests within the thought, literally like a body which becomes enrobed in a separate garment.<sup>384</sup> Regarding this it states,<sup>385</sup> “Like a garment they are changed and exchanged,” literally. This is because the garment of thought does not stand still for even a moment. Rather, it is [in a] constant [state of] “disrobing” and “enrobing,” “disrobing” and “enrobing” etc., from thought to thought etc. This is likewise the case when the light of the intellect comes into the garment of the letters of thought. It literally “disrobes” and “enrobes” from thought to thought [constantly].

(This is not the case, however, with the aforementioned aspect of the revelation of the letters of the essence of the intellectual [concept] itself, which are considered to be of the essence. They only appear to be exactly like the garment of the letters of thought after they come into being as a [tangible] existence, separate [and apart] from the essence of the intellect, as explained above.)<sup>386</sup>

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<sup>384</sup> In other words, just as we explained above that a single concept can manifest in many different ways, so likewise, a single emotion can also manifest in many different ways. Here too, there are these two different levels of “letters.” There are the letters of the emotion that are called “vessels” and there are those that are called “garments.” The “vessels” are the letters that define that emotion, making it tangible in that particular way (that is, so that it is a particular experience, distinguishable from other experiences). Then, there are the “garments” of that emotion, like the manifestation of that emotion in thought, speech or action. Whereas the “vessels” that define it as that particular emotion are essential to it, this is not the case at all with the manifestation of that emotion in the “garments” of thought, speech or action.

<sup>385</sup> Psalms 102:27. See also *Shaar HaEmunah* pg. 97.

<sup>386</sup> The basic difference between letters that are vessels and letters that are garments, is that letters that are vessels are so profoundly bound to

[From all the above] we find that it is understood that both [matters] are true in the root of the aspect of the letters. Sometimes they are in an aspect of “Vessels – *Kelim*.” This is when they are [still] in the root from which they are hewn,

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the essential depth of the concept, that they are literally part and parcel of it, similar to how the letters of a seal are not separate from the seal but are rather part and parcel of it. This is, so much so, that one cannot differentiate between the form of the letters and the seal itself. Because of this, the letters that are vessels are immutable and cannot be changed or exchanged for other letters. This is because, if they would be changed or exchanged, the concept would no longer be the same concept that it originally was. On the other hand, even though the letters that are garments may be identical to the letters that are vessels, nonetheless, there is a vast difference between them, in that the letters that are garments exist as separate and apart from the concept invested in them and may therefore be changed or exchanged for other letters. We may understand this from the letters of the Torah. The letters of the Torah are both letters that are vessels and letters that are garments. Though it would be a sacrilege to do so, a wicked person could cut up the letters of the Torah scroll, God forbid, and rearrange them in a completely different order to make up a totally new book with a totally different meaning. Theoretically, it might even be possible to rearrange the letters and retain the same meaning. Now, these letters, that could be changed or exchanged, are not the letters of the Torah that are vessels, but are rather only the letters of the Torah that are garments. This is why they can be exchanged. However, the Torah is also made up of letters that are vessels. These letters are immutable and unchanging. In other words, the moment that the letters of the Torah are changed, even if only a single letter is exchanged with another letter, it is no longer the Torah, but is rather a different book. The letters of the Torah that are vessels are eternal and cannot be destroyed. Perhaps this is the meaning of the account that, when the Romans burned the Torah scrolls, the letters of the Torah were not burned, but rather flew up and ascended to heaven. The external letters of the Torah scroll, that were garments, did indeed burn and were destroyed along with the parchment. However, the inner essential letters of the Torah, that are vessels, are eternal and cannot be destroyed. Rather, since they no longer had a physical scroll to attach to, they ascended heavenward, that is, they still retained their spiritual existence and, furthermore, they still retained an attachment to physical existence in all the Torah scrolls that were not burned.

completely unified with the essence, as explained above. However, they also come into an aspect of “Garments – *Levooshim*,” that are totally separate from the essence, as explained above. (This is because the root of the letters is from the aspect of the Encompassing Lights<sup>387</sup> (*Makifim*), which are

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<sup>387</sup>Although we just explained at length that the external letters of thought, speech and action that are called “garments” appear to be separate from the inner letters that are “vessels,” nevertheless, the “garments” are rooted in a higher source, in the encompassing lights – *Orot Makifim*, whereas the letters of the “vessels” are primarily called thus when they are in an aspect of inner, pervading lights – *Orot Pnimiyyim*. The explanation of this may be understood as follows. The aspect of the inner, pervading lights (*Ohr Pnimi*) and the encompassing lights (*Ohr Makif*) can be found at all levels and all particulars throughout the *Hishtalshelut*-chaining down of the worlds. For instance, with the example of intellect, there is the transcendent intangible *Chochmah*-wisdom that cannot be contained within the vessel of the brain itself, as in the dictum “*Lav Kol Mocha Savil Da*-Not every brain can withstand this.” This is called the encompassing light of the intellect. That is, no matter how much a person develops the actual muscle of his brain, he does not ever actually grasp the transcendent depth of *Chochmah* itself within the vessel of his brain itself. Yet on the other hand, we also observe that with toil in thought, through contemplative thought and analysis, he will ultimately come to grasp the depth of the comprehension, even though it transcends the vessel of his brain. At first glance this is a wondrous matter, since if, as we explained before that the brain is the vessel for the light of *Chochmah*-wisdom, yet the wisdom is not capable of manifesting directly within the vessel of the brain, then how is it possible that the power of thought and the external combinations of the letters of the garment of thought, which are totally separate from the essence of the intellect, are in fact capable of withstandings and containing the essential depth? We must therefore say that there is a great advantage to the garment of thought, over and above the vessel of the brain itself. This is because the garment of thought is rooted in the encompassing light of the intellect to a greater degree than the inner, pervading lights of the intellect to which the brain is a vessel. Therefore, it is through contemplative thought, specifically in the garment of thought, that one reaches the very depth of the intellect to a greater extent than the vessel of the brain, in and of itself. (This can be compared to the matter of analogies, which are “garments” that one “enclothes” deep concepts within. Through the garments of analogies or allegories one is able to express the deepest of



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ideas, which themselves would not be able to be grasped directly, as will be explained later. Even with thought itself, we see that it is merely a garment from the fact that a person can replace one thought with another at will, so that thought is clearly like a removable garment.) We observe the same thing with the more external garment of the letters of speech. That is, we observe that one is able to get to an even greater depth of the light of the intellect when he has to express it in speech to his fellow, to a greater extent than how he himself understood it on his own. That is, the garment of speech is able to bring out an even deeper light of the intellect than the garment of thought. Moreover, the garment of action is able to bring forth an even greater depth from the encompassing lights, than one would be capable of bringing forth from thought or speech. For example, in the practical application and manifestation of the intellect, a much greater depth is clearly apparent, such as with physical inventions and expressions of intangible concepts. Likewise, it states (brought in numerous places in Chassidus, but rooted in the *Akeida* parshat Noach, Introduction 3), “There is no one as wise as someone with actual experience” (that is, in action). Similarly, when one must express a deep concept in writing, he must come to a much greater depth and may have much greater insight into the depth that he would never would be able to achieve in thought or speech alone. (This is because the more external the garment, the higher the encompassing light that illuminates within it.) It is therefore understood that the encompassing lights hover over the letters of thought, speech and action, which are the garments of the soul, just as the inner, pervading light of the intellect dwells within the vessel of the brain. The primary difference being that the transcendent lights only hover over the garments in an encompassing manner, unlike the light of the power of the intellect that actually manifests within the brain in an inner, pervading manner. (It is for this reason that the very same garments are capable of both concealing or revealing at the same time, as will be explained later, and as may be understood from the previous example of analogies to concepts, which may appear totally separate and conceal, or may garb the depth and reveal it.) (This is similar to what is explained elsewhere that the encompassing lights of the soul hover on a person’s physical garments. It is for this reason that it is brought in Shulchan Aruch (*Orach Chayim*, Siman 2 & 3) that one should not put on or remove multiple garments at the same time, for this can lead to forgetfulness, as mentioned in *Pri Etz Chaim*. This is because, just as physical garments also serve to protect the body, the spiritual garments of thought, speech and action are also called the protectors of the lights and vessels of the intellect in the brain, so that they are not forgotten.) The above is also observable in the arousal of the

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emotions of the heart and the garments for such arousals. For example, when there is an arousal of the emotion and light of love in the heart, the heart itself cannot truly contain the true depth and power of the encompassing light of that love within the physical vessel of the heart. However, the strength of the encompassing light of the power of love does in fact hover over the thoughts of the heart, which is the garment for the feeling of love. Moreover, it is specifically through the thoughts of the heart that one comes to the depth of the love, that the heart itself could not contain in an inner manner. (This is perhaps more observable with the opposite of love, with deep fear or worry that cannot be withstood by the heart itself, yet is brought forth in the thoughts.) From all the above, we may understand the distinction between letters that are considered to be vessels and letters that are considered to be garments, and that this applies throughout the *Hishtalshelut*-chaining down of the worlds, all the way to the letters of the “engraving” that He “engraved” in the upper purity. For, as we explained at the end of the previous chapter, the double language of “He engraved an engraving” may also be understood to relate to these two aspects of Vessels-*Kelim* and Garments-*Levushim*. Moreover, we understood earlier in this chapter, that these two matters are relative terms, in that what may be considered a vessel to the subsequent levels, is considered to be a totally separate garment in relation to the levels that precede it. For instance, as explained in chapter seventeen, the subconscious “desire for the desire” of *Adam Kadmon* in relation to that which precedes it, is considered to only be like the external garment of thought (*Adam D’Briyah*) in relation to that which precedes it. But on the other hand, it represents the encompassing lights of the entirety of the chaining down. (Similarly, *Atik* and *Arich* of the world of *Atzilut*, are considered to be the garment of speech, while *Zeir Anpin* of *Atzilut* is considered to be the garment of action, relatively.) However, in relation to that which follows in the *Hishtalshelut*-chaining down of the worlds, the world of *Atzilut* is considered to be lights (*Orot*) and vessels (*Kelim*), whereas *Adam Kadmon* is considered to be transcendent lights (*Makifim*), in relation to it. In contrast, the lower worlds of *Briyah*, *Yetzirah* and *Asiyah* are considered to be only garments in relation to *Atzilut*.

Nevertheless, it is understood that there is an advantage to *Kelim*-vessels over the garments, in that they are totally united to the light, whereas the garments may be seen as separate. (It is for this reason that in the lights and vessels of the world of *Atzilut* there is no real admixture of good and evil, unlike the worlds of *Briyah* (thought), *Yetzirah* (speech) and *Asiyah* (action) as will be explained later.) In contrast, the advantage of the

the root of the Garments (*Levooshin*), and [furthermore] the root of the Vessels (*Kelim*) that define and depict etc. is also from there, as stated above and as explained elsewhere.<sup>388</sup>

From all the above it may be generally understood how it is above [in Godliness] by a person who contemplates all the aspects of the garments of thought, speech and action, and the three types of letters [that there are] throughout all the particulars of the ten *sefirot*, and throughout the [entire] chaining down [of the worlds] (*Hishtalshelut*), all the way to the highest heights in the Essence of the Light of the Unlimited One (*Atzmut Ohr Ein Sof*), in the letters that, “He engraved an engraving in the Upper Purity,” and the like. This will suffice for those of understanding.<sup>389</sup>

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*Levooshin*-garments is that although they may appear to be “separate,” the encompassing lights hover and dwell upon them, through which they have a much greater capacity to reveal the depth of the transcendent encompassing lights, like the analogy of allegories, as will be explained later. This is to a much greater extent than the light that manifests and becomes limited within vessels, as explained at length above. (See *Ma’amarei Admor HaEmtza’ee, Drushei Chatuna* Vol .1 p. 82 and on. See also *Sefer HaMa’amarim* 5567, pg. 392.)

<sup>388</sup>In other words, the aspect of *Kelim*-vessels and the aspect of *Levooshin*-garments are relative terms, and are both rooted in the essential letters, as previously explained at length. Moreover, as stated (in *Bereishit Rabba* 25:5), even the garments of *HaShem*’s thought, speech and action are not truly removed from Him, but “are like a snail whose garment is from Him and of Him.”

<sup>389</sup>This may be further explained in man’s service of *HaShem* as follows. The Torah and Mitzvot are called garments, such as (Psalms 104:2) “[You] cover yourself with light as a garment,” and similarly (Prov. 31:25) “Strength and dignity are her clothing,” which refer to the Torah and Mitzvot. This is because, on the one hand, they have the advantage of the garments (*Levooshin*) in that they are capable of drawing forth the transcendent lights (*Orot Makifim*), which are only capable of revelation and expression through the external garments of Thought, Speech and Action, as mentioned in the previous footnotes. At other times, however, Torah and Mitzvot are referred to as the aspect of inner lights (*Ohr Pnimi*)

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and vessels (*Kelim*), as in the verse (Prov. 6:23), “For a commandment is a lamp and the Torah is light.” That is, the *Mitzvah* is compared to the vessel and the Torah is compared to the light that pervades and is unified with the vessel. It is therefore understood that there are both these aspects of inner lights (*Ohr Pinimi*) and vessels (*Kelim*), as well as the aspect of garments (*Levooshin*) and transcendent lights (*Orot Makifim*) in the performance of *Torah* and *Mitzvot*. On the other hand, it is also understood that there is the potential for the *Levooshin*-garments to be seen as completely separate and removed from The Giver of the Torah. However, this is not the case at all, and in fact the very opposite is true. As the Arizal explains regarding the first word of the ten commandments (which is inclusive of the entirety of the Torah and the commandments) the word *Anochi-I*, is an acronym for, “*Ana Nafshit Katavit Yahavit-I* have placed Myself into my writings.” For, if in the analogy, a person’s thought, speech or writings are an expression of himself, as previously explained, how much more so is this the case with the thought, speech and writings of *HaShem*, blessed is He and blessed is His name. Likewise, the Torah is called the primordial allegory (*Mashal HaKadmoni*), and the world, which is created from the Torah, is like an allegory on an allegory, or like the written word in relation to speech, and certainly the written word in relation to thought, which can appear to be completely removed from the writer, yet is a reflection of his most crystalized and deepest thoughts, as explained earlier. However, this perceived separation is only from the perspective of the recipient. In reality, the world is constantly created by the speech of *Malchut* of *Atzilut* manifest within the ten utterances of creation, and is not separate from Him. Certainly the Torah and *Mitzvot*, which are the inner expression of the most essential desire and wisdom that arose in the upper purity prior to the *Tzimtzum*, for which the world was created, as previously explained, are totally bonded with the Essence of the Light of the Unlimited One. In other words, to the One who thinks, speaks or writes, there is no separation whatsoever. For example, in relation to one who understands the wisdom contained in the allegory, the allegory is like a vessel that expresses the light of the desire and wisdom and is not at all separate from it, but on the contrary, is revealing. In contrast, to one who does not understand the intention and wisdom contained in the allegory, it is like a separate garment, with no wisdom in it at all. For example, one who understands the written letters of a given language can bond his mind to the wisdom of the writer in the written words of that language, whereas his fellow, who does not understand that language, simply sees meaningless squiggles of ink on paper. Now, just as the above is true in regard to the Torah and the worlds in general, the same is true in the

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service of *HaShem*. The inner lights and vessels may be understood by way of example from the verse (Eccl. 8:1), “A man’s wisdom makes his face shine.” That is, when one has a flash of the light and insight of *Chochmah*, his face will light up, so to speak. In one’s understanding and insight in Torah, there are numerous different levels, since there is gradation, according to the capacity of the vessels, as previously explained. For instance, when Moshe descended with the Tablets, his face literally shone. In contrast, with other scholars of Torah, there may be an inner shining, which is the experience of the revelation of the pleasure of *Atik Yomin* that is the inner essence of the *Chochmah*-wisdom of Torah, which is totally unified with the Essence of the Light of the Unlimited One, as explained in chapters twenty-five and twenty-six. (In actuality, Moshe’s external face shone because the revelation of the wisdom of Torah to Moshe, reached all the way to the encompassing essential lights of Torah, and therefore, even his external face shone, as will be the case in the coming future with all Jews, as will be explained later.) However, this lighting up of the face is internal and is to the degree of revelation within the vessel of the mind of the wise person experiencing the drawing forth of the essence of the soul into the pleasure that is manifest in the insight. However, when he expresses that same wisdom to his student, the student does not experience the same pleasure that the teacher had in his own insight of the flash of wisdom and inspiration at all. That is, this flash and experience of the inner light within the vessels is unique and exactly according to the capacity of the vessels, each person according to their developed capacity in *Hitbonenut*-contemplation, in a manner of gradation. But, on the other hand, we see that the external letters of the garments of action of the Torah and Mitzvot are identical for all Jews. For example, the actual physical *Tefillin* of Moshe and the *Tefillin* of a simple Jew are identical. This is because the external garment of the action of the Mitzvot is the innermost desire of the Essence of the Light of the Unlimited One, which cannot be contained within vessels, but is manifest specifically in the external garments of thought, speech and action, as explained in earlier footnotes. This is similar to how the letters of the thought, speech and action of the the letters of the “engraving that He engraved” in *Malchut* of the Infinite, are totally one with the supernal wisdom of the Essence of the Light of the Unlimited One, who is wise but not with a knowable wisdom, and are in an absolute unity with His Essential Self (as explained at length in chapters ten and eleven). Therefore, in man’s service of *HaShem*, it is specifically the acceptance of the Kingdom of Heaven (*Malchut Shamayim*) in the actual and precise performance of the physical commandments in thought, speech and action, that one literally binds himself to the simple essential

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desire of the Essential Self of *HaShem* Himself. It is through the acknowledgement and acceptance of the true reality of the unity of *HaShem* in thought, speech and action, that the end action is totally bound with the beginning, in actuality, and that, subsequently, there is a drawing forth of revelation of the Essence of the Light of the Unlimited One within the vessels of the powers of the soul and the garments of thought, speech and action. This is similar to how the Jewish people merited the revelation of the supernal wisdom of the Torah at Sinai, because they first accepted the Kingship of Heaven (*Malchut Shamayim*) in action, when they said “we will do” (*Na’aseh*) first and only subsequently said, “we will hear (understand)” (*Nishmah*). This is as stated (Psalms 111:10), “The beginning of wisdom is the fear of *HaShem*, good insight to all who put them into practice.” Now, one might conclude from the above that one must therefore only focus on the physical performance of the Mitzvot, rather than the internal aspects of the Torah and Mitzvot. However, just as we explained earlier, that the aspects of thought, speech and action are relative, it must be understood that within the Mitzvot, there are specific Mitzvot and general Mitzvot that are all-encompassing, and that there are Mitzvot in thought, speech and action on all levels of one’s soul. Thus, the acceptance of the Kingdom of Heaven in the Mitzvah of Torah study, for example, is an all-encompassing Mitzvah as it manifests in thought, speech, action, and therefore illuminates all the powers of the soul, and binds all aspects of one’s being to the inner desire and supernal wisdom of the Essence of the Light of the Unlimited One. It is for this reason that the Mishnah states (*Pe’ah* 1:1), “The study of Torah is equivalent to all the [Mitzvot].” This is even more so, in regard to the inner aspect of the Torah, that illuminates all the inner and outer aspects of one’s soul, primarily in the *Yechidah* of Torah, namely the teachings of Chassidus, as explained at length in Kuntres HaHitpaalut. This will suffice those of understanding.

## Chapter Forty

We must now understand the aspect of the source of the letters of the thought of *Binah*, *Terumah* and *Leah* in a manner of particulars. As explained in various places in the *Zohar*,<sup>390</sup> “There is one kind of thought and there is another kind of thought.”<sup>391</sup> For example, there is the aspect of the concealed thought (*Machshavah Stima’ah*) of *Arich Anpin*, and the aspect of the primal thought (*Machshavah HaKedoomah*) of *Adam Kadmon*, and the like.

Now the explanation of the matter is that in the Holy Language<sup>392</sup>, desire (*Ratzon*) is also called by the term “thought” (*Machshavah*). For example, the verse,<sup>393</sup> “I repent of the evil that I **thought** to do to them,” means, “that I **desired** to do to them,” as known. This is because desire immediately vests within thought in the brain. Thus, the desire and the thought of the desire are as one. Therefore “thought” is called by the term “desire,” and “desire” is called by the term “thought.” For example, the statement,<sup>394</sup> “When it arose in His desire” means “When it arose in His thought” etc.<sup>395</sup>

Now, this is called, “Concealed Thought” (*Machshavah Stima’ah*) in accordance to the aspect of hiddenness of the desire. Thus, the thought within which the desire is invested is likewise

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<sup>390</sup> See *Tikkunei Zohar*, *Tikkun* 69, pg. 109a.

<sup>391</sup> Now that the Rebbe has given a general introduction to the garments of thought, speech and action in the previous chapters, as well as the lengthy explanation of the relativity of the letters of the garments throughout the chaining down, he will now begin explaining the matter of thought in a manner of specifics. That is, he will explain all the various levels of the garment of thought, as well as the different kinds of thought.

<sup>392</sup> Biblical Hebrew

<sup>393</sup> Jeremiah 18:8. See *Ma’amarei Admor HaEmtza’ee*, *Devarim*, Part 1, page 208 and Part 2, page 641.

<sup>394</sup> See *Etz Chaim*, *Shaar HaKlallim*, Ch. 1.

<sup>395</sup> In other words, as previously explained, upon the arousal of the desire, it is immediately manifest in its defining letters.

hidden and concealed. It therefore is called, “Concealed Thought.” (This is the aspect of the letters of the desire, as mentioned above.)<sup>396</sup>

However, the aspect of the Primal Thought (*Machshavah HaK'dooma*) of *Adam Kadmon* precedes even the Concealed Desire (*Ratzon HaNe'elam*). On the contrary, it is the source of the Concealed Desire which is called, “the Desire for the Desire,” (*Ratzon LaRatzon*) etc. This too is an aspect of thought,

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<sup>396</sup> That is, the concealed thought of *Arich Anpin* does not refer to the revealed thought in the letters of thought in the mind of *Binah*, just as the concealed thought of the inner desire itself, does not necessarily manifest within the actual letters of revealed thought in the comprehending mind. This is to say that the aspect of concealed thought here, is relative to that which is above and that which is below, as explained previously at length. This may be understood by way of analogy to how it is in man below. Specifically, anything that a person says in speech obviously originated in thought, for there can be no speech without thought. However, it is clear that in man below, there are two levels of thought, an upper level and a lower level. The thought that is drawn forth in speech is only the lowest aspect of thought (as will be explained further in chapter forty-three regarding, “the heels of *Leah* that enter into the head of *Rachel*,” referring to the lowest aspect of thought that enters into speech). However, in relation to the actual speech that comes forth into revelation to one’s fellow, even the lowest aspect of thought is considered to be concealed, for before speaking, it remains completely concealed to his fellow, which is not the case with the speech itself. However, once it comes forth in speech, we are then able to understand the cause from the effect, which is the speech, and we can discern that this lower level of thought is called revealed thought, since it can manifest within the speech. In contrast, the inner and upper aspect of thought did not become revealed in speech at all, and therefore, in relation to the revealed thought, it is called concealed thought. Through this analogy we may thereby understand the similar relationship between the concealed thought (*Machshava Stima’ah*) of *Arich Anpin*, and the revealed thought of *Abba* and *Imma* of *Atzilut*. Similarly, as will be explained momentarily, we can understand the relationship between the *Machshavah Stima’ah* of *Arich Anpin* in relation to the Primal Thought (*Machshavah HaKedooma*) of *Adam Kadmon*. (See *Ma’amarei Admor HaEmtza’ee, Hanachot* p. 263.)



within which there vests the aspect of the Primal Desire that preceded all, “Desires for Desires,” (as explained in chapter seventeen). Nevertheless, it is called by the term, the Primal **Thought**. In this manner we may understand this concept all the way to the highest levels, even on the level of the thought of the Simple Desire, literally, as it is in the Essential Self Himself (as mentioned previously in chapter ten).<sup>397</sup>

Now, in regard to desire that spontaneously enters the brain, we observe that it enters the strands of the brain<sup>398</sup> in a way of simple thought not made up of letters at all. This is because, in truth, desire does not have an aspect of an organ (vessel), such as the other letters, for example, like how the light of the intellect vests within the organ of the brain etc.

However, the power and light of the desire spreads forth in the strands of the brain, that is, the nervous system, so that all

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<sup>397</sup> In other words, at each level of the letters of thought throughout the chaining down of the worlds, there is the aspect of the the inner concealed thought and the external revealed thought, and they are relational. To further elaborate, even the Primal Thought (*Machshavah HaKedoomah*) in relation to the thought (desire) that arose in the Essence of the Light of the Unlimited One that preceded the *Tzimtzum*, is like the revealed thought manifest in speech in relation to the hidden thought of the essential desire that arose in the Essence of the Light of the Unlimited One.

<sup>398</sup> This is a reference to the nervous system, as will soon become apparent. However, to clarify the point made in earlier notes, we can further observe the difference between concealed thought or desire and revealed thought or desire through examining how it is in man below. That is, the simple essential encompassing desire to live, is a concealed subconscious desire and thought, that is not readily apparent (except when facing opposition) as previously explained at length. Thus, the letters of the concealed desire manifest in a concealed manner in the nervous system, and are apparent in the involuntary muscles that continuously draw forth vitality in an encompassing and subconscious manner. Thus, we can observe a clear distinction between the subconscious, hidden thought and desire, and the revealed, conscious thought and desire. (See *Ma'amarei Admor HaEmtzaee, Bereishit* Vol. 1, p. 471.)

the limbs obey the desire of the brain. (These are called the “nerves,” which are very fine and from which the power of movement and the power of feeling in the limbs come forth, as known). For example, when one stretches out his hand or foot, or gathers them in, it only is in accordance to the desire that rises spontaneously in his brain.<sup>399</sup>

Now, there is also a different kind of thought, which is in an aspect of actual letters of thought.<sup>400</sup> These letters come about through the aspect of the understanding and comprehension, that is, *Binah* that precedes them [and] which is called “Analytical Thought” (*Machshava Iyunit*).<sup>401</sup> As we clearly observe in regard

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<sup>399</sup> Although we previously explained that these levels too are considered to be garments of thought with letters, the Rebbe is now making a distinction between the letters of definition that define the desires, that are different from the letters of actual thought in the comprehending mind. In other words, while the letters of desire do spread forth, even consciously, with definition and form, such as with movement, that will be precisely according to the measures dictated by the desire, nevertheless, this is quite different from the intellectual thought of the mind. This is because desire and pleasure are encompassing lights that draw forth the essence of the soul, as explained previously, and therefore, even their manifestation, is in an encompassing and transcendent manner. Thus, it does not require any kind of contemplative thought to move one’s limbs, since the fact that the limbs respond to the desire comes from a radiance of the encompassing lights of the desire and pleasure of the soul. This is not the case with the inner lights of intellectual and analytical thought, as will now be further explained. (See *Maamarei Admor HaEmtza’ee, Drushei Chatunah* Vol. 1, p. 42 and on.)

<sup>400</sup> The Rebbe will now begin to explain the various levels of intellectual and analytical thought in the inner lights.

<sup>401</sup> In other words, the contemplative analytical thought of *Machshavah Iyunit* actually precedes the organized letters and structure of the thought. This is to say that prior to the intellectual concept becoming grasped within the organized structure of the letters of thought, there is actually a confusion of the (light and) letters of thought, wherein they are not at all in order. Thus, the intangible concept spreads forth into the analytical thought of *Machshavah Iyunit*, which is also called *Machshevet Sechel*-intellectual thought, to think about the concept until it becomes

to every intellectual concept and reasoning that is grasped in the mind of *Binah* (which is called “understanding”), it immediately comes into analytical thought, which is called, “Intelligent Thought,” (*Machshevet Sechel*). This is the power of Analytical Thought (*Machshavah Iyunit*), which specifically includes all intellectual analysis, but has no relationship to desire (*Ratzon*) altogether.<sup>402</sup> This kind of thought is therefore not at all called by the term, “desire” (*Ratzon*), since it is not within the nerves of the brain,<sup>403</sup> that is, the nervous system, altogether. Rather, it is actually within the brain of *Binah* (itself).

In other words, in the organ (vessel) for the comprehension and understanding of the intellectual concept itself, there is an organ (vessel) for the analytical thought of any intellectual comprehension. This is the aspect of *Malchut* of *Tevunah*, which is the last level of the light of the essential comprehension that brings about comprehension in a separate matter (as mentioned previously in chapter two).<sup>404</sup>

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organized and integrated into the organized structure of the letters of thought. (See *Maamarei Admor HaEmtza'ee, Vayikra* Vol. 1, p. 255.)

<sup>402</sup> A great distinction is being made here between the letters of desire that are also called “thought” as previously explained, and the letters of intellectual thought. In the case of true intellectual thought, it is not a thought of desire at all, and the only desire is the desire to truly understand. That is, the analytical thought is not swayed by any desire, in one way or another, but is the desire to uncover the essential truth of the matter. (This distinction was also previously explained in chapter twenty-five on the difference between the inner unification of *Abba* and *Imma*, which comes from the upper *Mazalot* of *Arich Anpin*, as opposed to intellectual thought that is caused to lean by the “arms” of *Chessed* and *Gevurah* of *Arich Anpin*.) This is the analytical thought of *Binah* of *Binah*, previously explained at length in chapter one.

<sup>403</sup> The nervous system that extends outside of the brain is called the “nerves of the brain” because it is an extension of the brain.

<sup>404</sup> For, as explained at length previously in chapters two and three, *Tevunah* is the aspect of the strong grasp and absorption (*Kelilah*) of the revealed explanations. It is only through first having a strong grasp and integration of the revealed explanations of a subject matter, that one may

It is from here that the aforementioned power of “Intelligent Thought” (*Machsbevet Sechel*) is made, since the light of the comprehension of the concept initially comes into his mind even before any analytical thought. (This is called, “to grasp and understand alone.”<sup>405</sup>) That is, it is grasped in his mind even before he thinks of the concept through the garment of thought and analysis. Nevertheless, the comprehension and concept immediately spread into analytical thought. This then, is the aspect of *Malchut* of *Tevunah*. It is higher than the aspect of the **letters** of thought (*Otiyot HaMachsbarah*) that are called *Leah*.<sup>406</sup>

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then have analytical thought and bring out new insights, new applications or bringing the depth out to others. Thus, it is observable that it is the letters of the comprehension of the revealed knowledge, *Malchut* of *Tevunah*, which is the vessel for analytical thought. One who does not have a firm grasp and absorption of the revealed explanations of a subject, certainly cannot have analytical thought into the subject. For example, one must first learn and absorb basic mathematics, such as addition and subtraction, before he can attempt to draw them into application, or utilize them to understand deeper concepts in mathematics.

<sup>405</sup> That is, this is the simple straightforward understanding before any actual indepth analysis of the subject. One must first learn the subject matter, understand it as it is, and only afterwards delve into it. Thus, the more one learns and absorbs the letters of *Malchut* of *Tevunah*, the greater his capacity for analytical thought.

<sup>406</sup> In other words, the absorbed teachings of the revealed explanations of *Binah*, are distinct from the letters of thought themselves that are called *Leah*. For, as is clearly observable, a person integrated ideas into his knowledge, such as mathematics, and not be thinking about them at all, except when he so desires. In contrast, *Leah* is the constant flow of the letters of thought themselves. When one thinks about the ideas he has absorbed and integrated, then they become manifest within the letters of his thought. At other times, however, we can observe that a person will think about other things, such as the external intellect that comes from *NeHi”Y* of *Abba* and *Imma*, or thoughts driven by desire, as previously explained in this chapter and earlier in chapter twenty-five, and elsewhere. Thus, we see that although, ultimately, *Malchut* of *Tevunah* is immediately manifest within the stream of letters of conscious thought, it is distinct

(This is also in accordance with what is known regarding the matter of the large *Dalet* of the word *Echad* (אחד),<sup>407</sup> which is the aspect of *Malchut* of *Tevunah* that comes from the aspect of the “back” (*Achorayim*) of *Imma*.<sup>408</sup> It is the source for the coming into existence of the thought that comes forth in actual letters, as is explained elsewhere.<sup>409</sup>)

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from the letters themselves, which are called *Leah*. See *Siddur* (of the Alter Rebbe), *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, p. 103. Also see *Shaar HaEmunah* 90b and 95b.

<sup>407</sup> See *Ma'amarei Admor HaEmtza'ee, Dvarim* Vol. 1, pg. 283 (and the footnotes there). (We will explain the matter of the large *Dalet* and its relation to the matter of the knot of the straps of the *Tefilin* of the head later, in chapter forty-three, where those aspects are further elucidated, with the help of *HaShem*. Here, in this chapter, the primary intention is the distinction being made between intellectual analytical thought that draws forth the light of *Chochmah*, and thought that is not truly thought at all, and is rooted in the faculty of desire.)

<sup>408</sup> In other words, the absorbed knowledge of *Malchut* of *Tevunah* is the result and final level of the contemplative thought of *Binah* of *Binah* (called *Iyun* or in-depth learning) as explained in chapters one through three. Thus, it is explained elsewhere, that the large *Dalet*- ד of the word *Echad*-אחד of the verse (Deut. 6:4) “*Shema Yisrael*-Listen Israel,” comes as a result of the the large *Ayin*-א of the first word of the verse, *Shema*-שמע-hear, which is also enlarged. For as known, hearing corresponds to the faculty of *Binah*-understanding (*Imma*), and the aspect of first receiving and understanding the revealed teachings (through which one may arrive at the faculty of the sight of *Chochmah*-wisdom, with the eye of his mind, through the subsequent analytical thought). In other words, the aspect of the absorption and integration, as well as the capacity for expression and application of *Malchut* of *Tevunah*, will be exactly commensurate to the contemplative analytical thought in the *Hitbonenut* and *Iyun*-analysis of *Binah* itself. (See *Maamarei Admor HaEmtza'ee, Bereshit* Vol. 1, p. 380.)

<sup>409</sup> For without the integrated, absorbed knowledge of *Malchut* of *Tevunah*, one cannot yet formulate thought in letters of thought on the subject matter, nor can they have any analytical thought in the subject matter. Using the previous analogy, one cannot yet apply the mathematical concepts of addition and subtraction in other things, until he has first understood and absorbed the concepts of addition and subtraction.

Now, the aspect of the conceptualization itself - which is grasped within comprehension and understanding - is also called by the term “thought.” However, this is the aspect of the “somethingness” (*Yesh*) of the light of *Chochmah* that is called the *Chashav Ma”b*<sup>410</sup> (חשב מ”ב) of *Chochmah*. There is also an inner aspect of the thought of *Binah*, that is, “not heard,” even in the aspect of the intellectual thought, for it is not grasped even in the intelligent thought (*Machshevet Sechel*) and it does not come into letters of thought altogether. This is like the aspect of the depth of comprehension (*Omek HaMoosag*) which is ungraspable, even in the comprehension and thought of *Binah*, and the like.<sup>411</sup>

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<sup>410</sup>That is, it is called *Chashav Ma”H*, the “thought of *Ma”H*” as it is rooted in the *Koach Ma”H* – כה מ”ה, which is the power of conceptualization of *Chochmah*-הכמה. This is the aspect of letters of thought of *Chochmah* that come from the inner power of conceptualization (*Koach HaMaskil*) which is rooted in the sublimation of *Chochmah* to the *Ain*-nothing of *Keter*. For as previously explained at length in earlier chapters, the flash of insight (which is the spreading forth of the overflow of the upper powers of conceptualization) comes forth from the wondrousness, sublimation and hidden pleasure as it is caused to manifest within *Chochmah*. See also *Zohar Bereisheet* 24a and see *Tikkunei Zohar, Tikkun* 69 (p. 112b).

<sup>411</sup> These two aspects refer to the something of the nothing (*Yesh* of the *Ain*) of *Chochmah*-Insight, which is the lowest aspect of *Chochmah*, that spreads forth to become the flash of insight in the intangible depth of the comprehension of *Binah*-understanding. When it is in *Chochmah*, it is called the something of the nothing, whereas when it is in *Binah*, it is called the nothing of the something. This was already explained at length in chapter one in regard to the length, width and depth of *Chochmah* and the length, width and depth of *Binah*, as well as in chapter twenty-five in regard to the inner unification of *Abba* and *Imma*. It was understood there that the depth of the comprehension itself remains intangible and hidden, even though the length and the width are drawn from it. These two aspects become united in the inner unification of *Chochmah* and *Binah*, that is caused by the analytical contemplative thought of *Machshava Iyunit* and *Hitbonenut*-contemplation.

(It is called,<sup>412</sup> “*Mi D’lo Kayama L’She’ela* – That which is beyond inquiry.”) This will suffice those of understanding.

This then, is the meaning of the aforementioned statement, “There is thought,” that is, the concealed thought of the desire,

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<sup>412</sup> It is explained that the word “*Mi*-מי-Who” always refers to *Binah*-understanding. This is because the word “*Mi*” has a numerical value of 50, corresponding to the fifty gates of *Binah*, explained at length in chapter thirty-two. (Additionally, as will be explained later in chapter forty-four, the letter *Mem*-מ-40 corresponds to the thought of *Binah*, as it states (*Avot* 5:21) “At age forty (מ), understanding is acquired.” The *Yud*-י corresponds to the point of *Chochmah* that is manifest within the thought of *Binah*.) Now, it is explained elsewhere that there are two aspects to the “*Mi*-who” of *Binah*. Regarding the verse (Isaiah 40:26), “Lift up your eyes on high and see who (מי-*Mi*) created these (אלה-*Eleh*),” it is explained that it is *Binah* that gives rise to the six emotions (which each include six, totaling thirty-six, which is the numerical value of the word *Eleh*-אלה, as explained in chapter thirty-six). This lower aspect of *Binah* that spreads forth to give rise to the emotions, is the graspable aspect of the revealed explanations of the comprehension, and is thus called, “*Mi D’Kayama L’She’ela*-That which is within the sphere of inquiry.” (It is noteworthy that the first three words of the above verse “*Se’oo Marom Eineichem*-Lift your eyes on high-עִינֵיכֶם מֵרֹם שִׁמְעוּ-*Shma*-Listen,” which refers to the contemplation and analytical thought of *Binah*, which is what gives rise to the emotional arousal.) However, the innermost aspect of *Binah*, which is the depth of the comprehension itself, remains concealed from tangible comprehension, although it is the source of it. It is called the, “nothing of the something,” which ultimately is rooted all the way in the nothing of the nothing of the depth of *Chochmah* itself. This was explained in chapter one with the allegory of the river in relation to the spring, and the spring in relation to the aquifer, wherein the drops that burst forth into revelation in the spring are rooted in the waters of the aquifer. This is like the essential axiom of *HaShem*’s intrinsic and essential being, which, although is evident through the expressions of His creation, cannot itself be fully grasped. Thus, this inner aspect of *Binah* is called “That which is beyond inquiry,” that is the inner sight of the minds eye, as explained in the earlier chapters. See Introduction to *Zohar*, 1b. Also see *Biurei Zohar* (of the Mittler Rebbe), *Terumah* 49c. Also see *Imrei Binah*, *Shaar HaTefillin*, 121b and on. Also see *Torat Chaim*, *Noach*, 57c.

as mentioned previously, and there is the analytical thought of *Binah* that comes into the category of the aspect of actual letters of thought that are called *Leah* etc.<sup>413</sup>

However, both these aspects exist even in the desire, which transcends intellect. (In other words, this is the aspect of, “The Hidden *Binah*” (*Binah Stima’ab*) of *Arich Anpin*, which is the concealed thought in the hidden desire. That is, just as there is a hidden intellect and wisdom of *Arich Anpin*, which is, “hidden from all conceptualization,” and is the hidden *Chochmah* of *Arich Anpin*; which, as known, is called the hidden reasoning for the desire, so likewise, there is an aspect of, “The Concealed *Binah*” (*Binah Stima’ab*) etc.)<sup>414</sup>

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<sup>413</sup> In other words, these are two totally different matters, both of which are called thought. One is not really thought at all, but is the overpowering imposition of desire upon thought. In contrast, the other is actual intellectual and analytical thought in the comprehending mind of *Binah*. It is specifically the contemplative thought of *Binah*-understanding, that draws forth the light of *Chochmah*, within which is manifest the Essence of the Light of the Unlimited One, as previously explained. It is specifically through the thought process of the learning and subsequent analytical and contemplative thought into it, that there can be an arrival at the conclusions (*Tamtzit*) of *Malchut* of *Tvunah*, thereby bringing about a paradigm shift in one’s perception of the truth of the reality of the world and it’s true unity with *HaShem*, to the point that *HaShem*’s unity is truly absorbed and integrated in *Malchut* of *Tvunah*. (In other terms, commensurate to the contemplative thought of *Shema* – with the large *Ayin* – into the matter of the Godly unity of *HaShem Eloheinu* – that *HaShem* is totally one with *Eloheinu* – that there will subsequently be *HaShem Echad* – *HaShem* is One with the conclusion of the large *Dalet* of *Malchut* of *Tevunah*, commensurate to the large *Ayin* of *Shema*, as previously explained.)

<sup>414</sup>It was explained at length in chapter twenty-five that the inner unification of *Abba* and *Imma* that gives rise to the revealed flash of insight and comprehension, is rooted in the inner unification of the two *Mazalot* of *Arich Anpin*, which is the desire. In other words, this can be understood as the desire to understand and comprehend, which are the roots that gives rise to actual wisdom and understanding in the revealed intellect, as will be further explained.



This is similar to the difference that we observed between the two types of thought, mentioned above in regard to revealed thought. This is to say that there is the desire that becomes revealed in the brain, which is the desire in the nerves of the brain. It is called, “the concealed thought” (*Machshava Stima’ah*), because of the concealment of this desire in the brain before it comes to *Chochmah* and *Binah*. Furthermore, there is also the aspect of the analytical thought (*Machshava Iyunit*), which is the aspect of the “something” of the “nothing” of *Chochmah*, until it ultimately comes into the aspect of actual letters of thought.<sup>415</sup>

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<sup>415</sup> In other words, from the revealed powers we can understand the concealed powers. That is, the soul of man possesses the lower-order desires such as the desire for sustenance, or the power and desire of movement, and the like. However, the soul of man, unlike that of an animal, also possesses the innate inner desire to grasp and understand truth. The soul of man is therefore called the, “*Nefesh HaMaskelet*-the intellectual soul.” Thus, just as the external movement is rooted in the encompassing lights and letters of thought and desire for the movement, likewise, the analytical thought (*Machshava Iyunit*) is rooted in the encompassing light of the essential desire of the soul to behold and understand the truth of the matter, which itself gives rise to analytical thought. This desire (of *Arich Anpin*), within which is manifest the pleasure (of *Atik Yomin*) that he will have in understanding (as explained in chapter six) is what draws forth the essential self by means of the pleasure (see chapter twenty-six) and causes the light of *Chochmah* to overflow, so to speak, into its letters of thought (which are called *Chashav Ma”H*-the thought of *Ma”H* (see chapter twenty-five). This is called the, “something of the nothing,” or the tangible letters of the intangible, which then spread forth into the flash of insight within the mind of *Binah*-understanding, to become the depth of the comprehension, or the “nothing of the something” (see chapters one and two). This depth of the comprehension then spreads forth into the length and width of the actual tangible letters of thought, in the comprehension and explanations of the faculty of *Binah*-understanding, until it is fully integrated into the aforementioned aspect of the crystalized conclusions of the letters of *Malchut* of *Tyunah*. Thus, we observe that it is specifically the faculty of *Binah*, and particularly the analytical contemplative thought (*Hitbonenut*) of *Binah* that is the catalyst that arouses the upper powers of the soul, and draws them forth into revelation

(Now, according to what was stated previously (in chapter 38) regarding the first source of the letters of thought in the actual essential self of the soul, so likewise, there is a source for the letters of the thought of *Binah* in the essence of the soul. This is similar to how there is a source for the lights of the letters of the desire that come into the nerves of the brain and the like. The only difference, is that one comes as an aspect of revelation of desire and one comes as an aspect of revelation of letters of comprehension (*Binah*) that are grasped within intellectual comprehension. Nevertheless, we observe that whatever it is that arises in his desires and thoughts, will come out until the aspect of the letters of thought of *Binah*. That is, the aspect of the concealed desire and thought is drawn forth into the revealed thought of *Binah*.)<sup>416</sup>

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in the lower powers by means of *Tevunah*, which is also called, *Ben U'Bat* (son and daughter, referring to the love and awe that are born of the *Hitbonenut* contemplation). For, as explained (chapters two and three), it is *Tevunah* that is the power to draw forth the comprehension outside of itself, either in lower explanations, such as allegories to recipients, or to illuminate the lower emotions of the heart.

<sup>416</sup> That is, through all the above explanations we may now understand an even greater depth, namely, insight into the essence of the soul of man (explained in the previous note), through which we will subsequently derive insight into the Essence of the Light of the Unlimited One, that preceded the *Tzimtzum*. For as we explained in the previous note, just as the above is the case in the intellectual soul of man, and just as the above is the case with the revealed powers in the world of *Atzilut*, so likewise is the above the case in the Essence of the Light of the Unlimited One before the *Tzimtzum*. For as was previously explained (in chapter eighteen), the world of *Atzilut* is considered to be the garment of action (*Asiyah*) of the general worlds (of *Klallut*) in relation to *Atik* and *Arich*, which are considered to be *Adam d'Yetzirah* of the general worlds, and *Adam Kadmon*, which is considered to be the garment of thought of the general worlds. Thus, in the Essence of the Light of the Unlimited One that precedes the *Tzimtzum*, there are likewise these aspects of He is Wise but not with a knowable Wisdom (*Chochmah*), and He is Understanding but not with a knowable Understanding (*Binah*), as explained in chapter

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ten. It is therefore understood that in the Essence of the Light of the Unlimited One that precedes the *Tzimtzum*, there is the essential *Machshavah* *Iyunit*-analytical thought that draws forth the Essence of the Light of the Unlimited One to become manifest within the external letters of thought of the, “engraving that He engraved in the Upper Purity” (as discussed in chapters ten and eleven). Therefore, as mentioned in a parenthesis in the beginning of chapter fifteen, the engraving of the letters of the *Reshimu*-impression comes from the *Yod* of the name *Sa”G* of the upper purity. This refers to the final letter of the name *Sa”G* which is the *Yod*-י of the final *Heh*-ה of the name *Sa”G*, which corresponds to the name of *Binah* in the Upper Purity. Thus, the final *Yod* corresponds to the condensation and integration of *Malchut* of *Tevunah* of the Upper Purity (In the combinations of the two-hundred and thirty-one gates, explained in the previous chapter). That is, the final letters that were engraved include the totality of the Light of the Unlimited One that preceded the *Tzimtzum*, but in a condensed form of letters (which are subsequently brought out into the speech of *Malchut* of *Ain Sof*, as will be explained in subsequent chapters). This aspect of the *Yod* of *Sa”G* of the Upper Purity is therefore known as the *Olam HaMalbush*-The world of the garment, as will be discussed later. This is because it is the power of *Malchut* of *Tevunah* which is the power to manifest the depth within a separate thing, like within the actual letters of thought or the emotions, or similarly, the manifesting of the depth of the comprehension (*Omek HaMoosag*) within an allegory. Thus, although it is from the “back (*Achorayim*) of *Imma*-understanding” (of the Essence of the Light of the Unlimited One) as mentioned above, nevertheless, it contains within it the entirety of the Light of the Unlimited One, as explained in chapters twelve and thirteen regarding the *Reshimu* impression. Thus, the aspect of *Malchut* of *Tevunah* is also known as the knot of the *Tefillin* of the head, which is on the lower back of the head, and is in the shape of the letter *Dalet*. Regarding this the Sages explained (*Berachot* 7a) upon the verse, (Ex. 33:23) “You shall see My back,” that *HaShem* showed Moshe the knot of the *Tefillin*. In other words, He showed Moshe the aspect of *Malchut* of *Tevunah*, which is the condensation of the totality of the Light of the Unlimited One that is concealed within it, like the Mishnah in relation to the Talmud that precedes it, as explained in earlier chapters. Thus, the Torah of Moshe includes in it the entirety of the Light of the Unlimited One that is hidden within it, like an allegory to an analogue. (As will be explained later, this is the reason that the straps of the *Tefillin* are made of leather-עור, in relation to the garment of leather-עור כתנות (*Katnot Or*-spelled with an *Ayin*) which is like an analogy prior to the grasp of the

(This is also the matter of the verse,<sup>417</sup> “*Eheyeb Asher Eheyeb-* I shall be as I shall be,” which is the revelation of the general

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depth of the comprehension, wherein it can appear separate.) Similarly, it is like the condensed teachings to the student of the entirety of the wisdom as the teacher understands it. Thus, it states (*Avoda Zarah* 5b) that, “it takes forty years for the student to understand the inner intention of his master.” This refers to the aspect of *Binah*, about which it states (*Avot* 5:22), “The age of forty is the age of *Binah*-understanding.” (Subsequent to the understanding, the leather-עור then becomes a revealing garment of light-אור (*Or* spelled with an *Aleph*). Prior to that, however, the garment of an allegory may be concealing to the student, for which reason the Jewish people needed to sojourn in the desert for forty years.) (It is also noteworthy that this is chapter forty.) However, it is understood from all the above that it is specifically the *Machshavah Iyunit*-analytical thought of the *Hitbonenut* of *Binah* into the “back,” that is, the letters of the revealed teachings of *Malchut* of *Tevunah* of the Master, that draws forth the Essence of the Light of the Unlimited One into revelation and expansion within the “primordial garment” (*Mashal HaKadmonee*) of the Torah. This is like the infinite expansions of the teachings of the Inner Essence of the Light of the Unlimited One which are expressed in the actual explanations and comprehensions of Chassidus, and within the worlds (which are like allegories upon allegories, as will be explained later in regard to the analogies of King Solomon). The ultimate expression of this will be in the coming world (*Olam HaBa*) with the complete integration and revelation of *HaShem*’s unity in a manner of actual comprehension and grasp (as explained in chapter six). This will be the ultimate revelation of the Essence of the Light of the Unlimited One in the large *Dalet* of the *Echad-Oneness* of the Upper Unity, which is brought about by the *Hitbonenut* and analytical thought (of the large *Ayin*) of *Binah*. (As will be explained momentarily, it is for this reason that *Binah* corresponds to the coming world – *Olam HaBa* – throughout the teachings of *Kabbalah* and *Chassidus*.) All of the above will be further explained in later chapters at greater length. (See *Maamarei Admor HaEmtza’ee, Bamidbar* Vol. 5, p. 1,753 and the notes there gleaned from the Lubavitcher Rebbe’s notes to the *Maamarim* of 5659 p. 77, as well as *Vayikra* Vol. 2, p. 568. Also see *Ohr HaTorah, Ki Tetze*, p. 968, and *Tanya Iggeret HaKodesh*, epistle beginning with the words, “He garbs Himself with light” as well as *Likkutei Torah, Shemini Atzeret* 91b.)

<sup>417</sup> Exodus 3:14

*Keter* of *Arich Anpin* within the particular *Keter*, which is in *Binah*.<sup>418</sup> This is in accordance with what is known and explained elsewhere regarding the matter of,<sup>419</sup> “The Levite, shall serve Him,”<sup>420</sup> that the revelation of *Atik Yomin* is specifically in

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<sup>418</sup>It is explained that the first name, “*Eheveh-I shall be-אהייה*,” refers to the inner aspect of the inner delight of *Keter*. This may be learned from the verse (Prov. 8:30), “And I shall be (*Eheveh-אהייה*) with Him as a nursling, and I shall be (*Eheveh-אהייה*) a constant delight,” referring to the aspect of the inner delight of *Atik Yomin*, which is the innermost aspect of *Keter*. (Please note that although most translations of the above verse translate, “*Eheveh-אהייה*” as “I was,” in the context of the verse, we have translated it contextually here. Both meanings are in fact true, as this refers to the original delight in the Essence of the King Himself – *Sha’ashuey HaMelech B’Atzmuto* – which will be revealed in the *Eheveh* of *Binah*, as will be explained.) That is, *HaShem* knows the true Essence of Himself and is one with the inner Essence of His Name (*Shmo-שמו*) which, as previously explained, is the same numerical value as *Ratzon-Desire-רצון* (346) that corresponds to *Keter* in general. Thus, “*Eheveh Asher Eheveh*” is translated by the Sages as “*Anochi Mi She’Anochi* – I am who I am,” which is the knowledge of the Essence of the Light of the Unlimited One that transcends all grasp, as it states, “No thought can grasp Him at all.” The *Zohar* explains this further, as follows; “The first name is *Eheveh-אהייה* (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am, but [to the other] it is not known who He is. Subsequently [the verse states], “*Asher Eheveh*” [referring to *Chochmah* which is called *Rosh-ראש-Head* and shares the same letters as *Asher*, and *Binah* which is likewise called *Eheveh-אהייה* -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in *Keter*], but will subsequently be revealed, until there is a complete revelation of the Holy Name.” This will be further explained shortly. See *Zohar Vayikra* 11a & *Acharei* 65b. Also see *Shaar HaEmunah* 60a.*Zohar* Vol. I 166b, *Likutei Torah Pinchas* 80b, *Re’eh* 31d.

<sup>419</sup> See Numbers 18:23. Also see *Torah Ohr, Lech Lecha*, 11b. Also see *Ma’amarei Admor HaZaken, Parshiyot HaTorah*, Vol. 1 pg. 84 and on. Also see *Ma’amarei Admor HaEmtza’ee, Vayikra*, Vol. 1, p. 375.

<sup>420</sup> Although the simple translation of this verse is, “The levite, he shall do the service etc.” The *Zohar* explains that the verse may be understood more deeply to mean, “The levite shall serve Him-*Hoo-הוא*.” For, the word *Hoo-Him-הוא*, in the third person, refers to the transcendent,

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concealed and innermost aspect of *Keter*, which is the inner pleasure of *Atik Yomin* that draws forth the Essence itself (as explained previously). (For instance, this is similar to, “*HaShem Hoo HaElohim*,” that *HaShem* is concealed within nature (*HaTeva* - which shares the same numerical value of *Elohim*) which will ultimately be revealed in the coming world.) It is specifically the service of the Levite, that represents the side of the constriction and development of the flash of insight within the limited grasp and comprehension of the explanations of *Binah*-understanding, that actually draws forth the concealed Essence into revelation, far more than the flash of insight itself, as will now be explained further. Thus, says the *Zohar*, it is through this service that the supernal Essence will be fully grasped and the world will be brought to its complete state of perfection in the coming world. (see *Zohar Korach*, 178b.) All the above may be understood in line with what we explained at length in the notes at the end of the previous chapter. That is, it is specifically in the separate garment of the expanse of analytical thought that there is the ability to draw forth the essential light of the encompassing lights to a much greater extent. The example of this was given about allegories, which are able to draw forth a much greater depth into explanation, even though the allegory appears separate. It is for this reason that the manifestation of the pleasure of *Atik Yomin* will ultimately be revealed in *Binah* to a greater extent than in *Chochmah*. For even though *Chochmah* is the aspect of the intangible “nothing” (*Ain*), while *Binah* is the aspect of the tangible “something” (*Yesh*) in a way of actual grasp and comprehension that only receives from *Chochmah*, nevertheless, that itself is the reason that the light of the pleasure of *Atik Yomin* that transcends *Chochmah* will ultimately come to be fully revealed in *Binah*, when there will be a full grasp of the analogue. This is because the ability to develop the flash of insight of *Chochmah* into the great expansion of the length and width of the actual comprehension in a way of, “something,” to the point that the explanations can even conceal the depth of *Chochmah*, is itself an indication on the capacity of *Binah* to overpower the flash of *Chochmah*. In other words, this itself is a clear indication on the wondrousness of the power of *Binah* being rooted in a higher aspect of *Keter* than the source of the insight itself. It is for this reason that it is able to bring the intangible flash of insight into garments of actual grasp and comprehension, with the garments of analogies and fully developed explanations. Moreover, it is specifically the power of analytical thought into the revealed explanations, that actually causes new insight to be drawn forth into revelation. This is specifically caused by the powers of thought of *Binah* and *Tevunah*, as explained in this and earlier chapters (and as will be explained further in regard to the new name of

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*Ma" H* that will be revealed). In other words, it is specifically the power of the analytical and contemplative thought (*Hitbonenut*) that reaches higher than the flash of insight itself, and is itself what causes the flash of insight to be drawn forth into the comprehension, as explained in chapters one through three at length. This may be further understood by the service of the Levites with music and song, which is an integral part of the service of the Holy Temple. Although the Torah goes to great lengths to specify and define the precise tasks and service of the Kohanim-Priests, the Torah does not specify the songs of the Levites. This is because, music is rooted in the creative essence of the soul, and as is clearly observable, the pleasure of music draws the soul forth, whether in a manner of longing or joy or the other essential emotions that are capable of being drawn forth in music. However, it is self-understood that one cannot simply draw the creativity of music forth, as it is self-evident that musical talent is really only attained through great toil. That is, one must first learn the instruments and notes, and learn many different revealed songs of other musical artists, and develop his talent through ongoing regular practice, over and over. Even then, this is not necessarily enough to bring out the musical talent and artistry, to be able to bring forth new song. For instance, there may be a musician who is technically proficient and able to play many different songs of other composers, but himself is unable to compose any music at all. This is because he himself has not reached the depth of the musical talent at all, but has simply memorized and practiced many other songs. This type of person cannot really be called a **creative** artist, even though he is musically talented. However, the true depth of music is brought out in the artist, specifically when he feels the very depth of an essential emotion with the essence of his being, such as love, longing, or distance. Then the music will come forth from the essence of his soul and will manifest itself in the music that he produces. This is called the *Chush*-talent (of music). Anyone who listens to the song that he will sing or play from his essence, will surely hear the very depth of the emotions contained within the song, from the essence of his soul. This is not the case were another artist, who is technically proficient, were to play the very same song. It would not contain the same depth of feeling or draw the soul in the same manner, as the artist from whom the song originated. Through the above we may understand that this is similarly case with the service of the heart and mind in the service of *HaShem* in prayer and the like. That is, in order for one to arrive at the aspect of the essential song of Torah and Mitzvot, it is not adequate to merely listen to the music of other artists of Torah. Yes, one must indeed first learn to use the instrument of their mind with *Hitbonenut*-contemplative analytical thought. One must study the revealed and

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concealed knowledge and methodology of the Torah, in all its aspects, and one must practice and practice in Torah and Mitzvot. However, all that alone, will only enable him to repeat the songs of others, so to speak. In order to arrive at the essential creative power and bring forth new song and new light, such as the verse (Psalms 96:1) “Sing to *HaShem* a new song” one must come to the very depth of the feeling of their bond to the Essence of the Light of the Unlimited One, with the very essence of the soul, which is the *Yechidah*, that is unified with the *Yachid*. It is when a person is in this state of bonding (*Dveikut*), whether from the side of distance or the side of closeness (which are intertwined, as explained in chapter six), and when one has developed the vessels of expression, that the Essence itself will be drawn forth into the song, as it were. This is known as the *Chush HaChassidut*-The Talent of *Chassidut*, which is the ability to draw forth the very essence of Torah, specifically within the expansive song of the expressions and explanations of *Chassidut* (as explained in *Kuntres HaHitpaalut*). In exile, this comes about specifically because of the constriction of the comprehending mind, and its inability to grasp the very Essence, though that is its inner, most essential desire. Therefore, this can be expressed in the deep essential longing of a Chassidic song (*niggun*) for example, which is the experience of the distance and inability to grasp the Essence of *HaShem*. This is simply the expression of the essential pleasure that he would have should he indeed grasp *HaShem*'s essence, as previously explained (in chapter six) regarding the matter of the root of the two opposites of pleasure and pain in the same source in *Atik Yomin*. Thus, the truest and deepest revelation of *Atik Yomin*, within which is manifest the Essence of the Light of the Unlimited One, is specifically in the constriction of the comprehending mind of *Binah*, more than *Chochmah*, as will be further explained momentarily. (This is as we explained in the notes in chapter six, that the *Yesh HaAmiti*-the True Something is revealed specifically in the *Yesh Gamur*-the complete something. That is, it is the existential angst that one feel in their distance from *HaShem* that is the vessel within which the *Yesh HaAmiti*-The True Something can dwell. This is also the explanation of the verse (proverbs 8:21) “That I may cause those who love Me to inherit *Yesh*-something, and I shall fill their treasuries.” It is therefore specifically the felt joy-*Simchah* that will be revealed in the coming world with the actual, concrete, and tangible comprehension and grasp of the Light of the Unlimited One (that currently comes forth in the tears that are rooted in the same essential aspect of the Essence, as explained in chapter six).



*Binah*.<sup>421</sup> This is also the matter of the three thorns of the letter *Yod* (י),<sup>422</sup> as explained elsewhere at length. This will suffice for those of understanding.)

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<sup>421</sup>For, as explained in chapter six, the ultimate joy of the future to come will be the rejoicing in the grasp of the Essence of the Light of the Unlimited One itself, in a way of actual grasp and comprehension of *Binah*-understanding, higher even than the pleasure of *Chochmah*-wisdom. It was explained there that currently, in the time of concealment, this is revealed through its opposite, which is the complete inability to grasp the Essence of the Light of the Unlimited One in the comprehension of *Binah*. The degree of consternation over the inability to grasp His Essence, is directly tied to the essential pleasure that one would have should His Essence be grasped. Currently this comes forth in the essential cry of the heart, in the desire to grasp and be bonded with the Essence of the Light of the Unlimited One. However, in the coming future this will come forth with the essential joy in the actual grasp of the Essence of the Light of the Unlimited One. As explained above, this is the matter of the songs of the Levites in their service. (It is also for this reason that the Torah was revealed specifically through Moshe, for he was a Levite. Similarly, it is for this reason that in the time of the complete revelation of the Essence of the Light of the Unlimited One in the coming world, it is specifically *Yitzchak*— which means “He will laugh” (in the future tense) - who will be called “Our Father,” even though *Yitzchak* is the side of the constriction of *Gevurah*.) See *Ma'amarei Admor Ha'Emtza'ee, Hanachot 5577*, p. 4. Also see *Torat Chaim, Lech Lecha*, 81b. (All the above may also be understood on the side of evil as well, in regard to the external husks of *Kelipah*. The Talmud (Chagigah 15b) asked how it was possible that Elisha Ben Avuya (known as Acher) was able to be led into heresy, and that his Torah study did not protect him. The response of the Talmud was that he listened to Greek music, and read Greek books. At first glance this is a wondrous matter - that merely listening to gentile music should cause him to be led so far astray. Yet, based on the above explanations it is understood that the power of the expressions of the essence in song and writing, may draw the essence of the soul, including into the negative and side of evil. This will suffice for those of understanding.)

<sup>422</sup>It is explained elsewhere that the form of the letter *Yod*- י of *Chochmah* consists of three thorns. The upper thorn is the aspect of *Keter*, which is the root of *Chochmah*-wisdom, as explained at length earlier. The point of the body of the *Yod* is *Chochmah* itself. The lower thorn of the *Yod* is the flash of insight that spreads forth into the length and width of the

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*Heh of Binah.* It is explained that the body of the *Yod* is just a point, in and of itself, and does not have the capacity to spread forth on its own whatsoever. In contrast, the lower thorn, that spreads forth into *Binah*, is rooted in the upper thorn of the *Yod*, in the essence of *Keter*, within which is manifest the Essence of the Light of the Unlimited One. Therefore, it is in *Binah* that it has the ability to spread forth into length and width. This is because, although on the one hand, *Chochmah* is the aspect of revelation and *Binah* is the aspect of constriction, on the other hand, it is the very opposite, that *Chochmah* is the aspect of the total constriction of the light to just a point, whereas it is *Binah* that is the expansiveness of the comprehension and grasp. Moreover, the facet of the constriction of the comprehension of *Binah* is solely from weariness of the limited vessels of the recipients. However, regarding the *Tevunah* of the Essence of the Light of the Unlimited One, it states, (Isaiah 40:28), “Do you not know? Have you not heard? The God of the world, *HaShem*, who created the constraints of the earth, He neither tires nor becomes weary. His *Tevunah* is beyond limit.” Thus, *HaShem* is not constrained by the limitations of our vessels, and thus “condensed” the Light of the Unlimited One in *Malchut* of *Tevunah* of the Infinite, in the *Yod* of the name *Sa”G* of the Upper Purity, and in the engraving of letters of the *Reshimu* impression, and in the Torah that He revealed to Moshe. Moreover, He provided us with the path of Torah and Mitzvot, and the manner in which to expand the seminal drop of the *Chochmah* of the Torah, in order to merit the ultimate revelation of the Essence of the Light of the Unlimited One, blessed is He, which will take place in the coming world. Thus, Maimonides states regarding the times of the upcoming redemption (which corresponds to *Binah*, as previously explained) that, “The occupation of the entire world will be solely to know *HaShem*. Therefore, the Jewish people will be exceedingly wise and know the hidden matters, and they will grasp the knowledge of their Creator to the maximum of the capacity of man, as it states, “The earth will be filled with the knowledge of *HaShem* like the waters cover the ocean floor.” Thus, in a person’s service of *HaShem*, he should not only realize that this is the intention, but he must realize that the constriction is for the purpose of the ultimate revelation in a manner of actual grasp, and that it is within his capacity to do so. One who appreciates this, will therefore exert himself to the maximum of his ability to comprehend the knowledge of *HaShem*’s truth through deep study of His teachings in a manner of *Machshava Iyunit* with the essential desire to truly grasp His truth in a manner of comprehension and understanding, as elucidated in the expansive rivers of the teachings of the Torah and specifically in the inner aspect of *Chassidus*, which (Job 11:9) “are longer

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than the measure of the earth and broader than the sea.” See *Torat Chaim, Lech Lecha*, 82b, and footnote 11 there.



## Chapter Forty-One

Now, as known regarding the matter of,<sup>423</sup> “The mother lends her clothing to the daughter,” this refers to the aspect of the five *Gevurot*-Judgments, *MeNaTzePa”Ch* (מנצפ”ך)<sup>424</sup> of *Imma*,<sup>425</sup>

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<sup>423</sup> See Introduction to *Zohar*, 2b. That is, the inner voice and inner garments of thought are the root of the garment of speech, as will now be explained in detail throughout the next few chapters. The Rebbe will first continue to explain the different levels of thought.

<sup>424</sup>The five, “final letters,” of מנצפ”ך or rather מןץך”ך are concluding letters that bring about separation and division between the words. They are therefore called the five *Gevurot*-judgements, as they are what divide the voice of thought, speech or writing into words of thought. These five *Gevurot*-judgments, manifest from thought into the five organs of speech in the mouth (the throat, frontal palate, middle palate, teeth and lips), which are the source of all the divisions of the spoken letters that divide the voice (explained in earlier chapters) into distinct letters and words. That is, the letters *Aleph*, *Chet*, *Heh* and *Ayin* (אָהֵהע) originate from the throat. The letters *Gimmel*, *Yod*, *Chaf* and *Kof* (גִּיכֵק) originate from the middle of the palate. The letters *Dalet*, *Tet*, *Lamed*, *Nun* and *Tav* (דִּטלנת) originate from the frontal palate. The letters *Zayin*, *Samech*, *Shin*, *Reish* and *Tzaddik* (זסצרש) originate from the teeth. The letters *Beit*, *Waw*, *Mem*, and *Peh* (בומפ) originate from the lips. (These divisions of the letters (which all are consonants) and the five *Gevurot*-judgments, are rooted in the name *Elohim*, whereas the voice itself is like the inner name *HaShem*, the letters of which, though consonants, are etherial, in that only the voice is heard. They thus possess the full spectrum of the sound of the voice itself. It is explained that it is impossible to utter any consonants or words without the use of the voice and vowels. Thus, the inner light of the divisions of the speech of *Elohim* is *HaShem*, as stated (Kings I 18:39), “*HaShem* He is *Elohim*.” Therefore, the five *Gevurot*-judgments of *Imma* is called “the upper *Elohim*” corresponding to the divisions and combinations of the letters of thought that are the source of the lower *Elohim*, which are the divisions and combinations of the five orifices of the speech of the mouth in *Malchut*.) See *Sefer Yetzirah* and references in *Ma’amarei Admor HaEmtza’ee*, *Vayikra*, Vol. 1, p. 237. Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, *Chelek Beit*, p. 153-154.

<sup>425</sup> See *Ma’amarei Admor HaEmtza’ee*, *Dvarim*, Vol. 3, p. 1,023 and on; and *Na”Ch*, p. 17.

that are called,<sup>426</sup> “The protrusions of the seal.” This refers to the aspect of the combinations of letter-divisions of thought, as stated in *Zohar* on the verse,<sup>427</sup> “The voice of the *Tor*-dove is heard in our land,” (as explained elsewhere).<sup>428</sup> However, it must

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<sup>426</sup>That is, the five *Gevurot*-judgments of *Imma* are called the “*Pituchei Chotam*-Protrusions of the seal.” These refer to the divisions and combinations of the letters or words of thought prior to their expression in speech. These letters are compared to the protrusions of letters on a seal or rubberstamp. For, the letters of a seal are carved to protrude from the seal, but are still totally one with the seal. Similarly, the power of *Binah* is the power to separate and divide the particular details in analytical thought. As previously explain, analytical thought (*Machshava Iyunit*) is the power to break down a concept into its particular details, which become en clothed within the defining letters of the combinations of thought. Nevertheless, thought is still a totally internal and concealed process, that is bound to the desire and essential self, as previously explained at length. Additionally, it is understood that the letters of speech are like the impression of the seal itself (in wax for instance), which will be exactly according to the letters of the seal. Thus, the letters of speech are exactly according to the “protrusions of the seal” of the letters of thought. (This may also be understood in relation to the Essence of the Light of the Unlimited One that preceded the *Tzimtzum* by the matter of, “He engraved an engraving in the Upper Purity.” That is, the double language refers to the letters of speech that originate in the prior engraving of the letters of thought, in the Upper Purity, as explained in the previous chapters.) See Exodus 28:11. Also see later on (in *Shaar HaYichud*) 138a.

<sup>427</sup> See Song of Songs 2:12. Also see *Zohar Vayera*, 97b. Also see *Sefer HaMa’amarim* 5568, Vol. 1, p. 488.

<sup>428</sup>There are two primary aspects in regard to, “The *Tor*-Dove.” In one respect, it is the five *Gevurot*-judgments of *Binah* that give description and definition to the intangible light of *Chochmah*. As explained previously, the expression of *Chochmah* within *Binah* corresponds to the letter *Aleph*-א, as in the verse (Job 33:33), “*A’Alephcha Chochmah*-I will teach you wisdom.” Thus, when the power of the five judgments of description, are applied to the *Aleph*-א of *Chochmah*-wisdom, this is what gives rise to, “*To’ar*-description and definition (תוֹאֵר).” (Similarly, this is the meaning of the verse (Eccl 1:13), “*LaTur B’Chochmah*-to search out in wisdom (לתור בחכמה),” that is, to give description to it. Likewise, the verse (Num. 13:17) “*LaToor et HaAretz*-to spy out the land,” means to bring back a description and definition of the land. Thus, it is explained that the

first be understood that within thought itself there are three levels. These are the aspects of Thought of Thought, Speech of Thought, and Action of Thought.

As known, the explanation of these matters is according to the above explanation (in chapter 38<sup>429</sup>) that there are three levels in thought:<sup>430</sup> For example, there is imagination without letters.

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word “The Dove-*HaTor*” (התור) refers to the aspect of the divisions and discernment of the five judgments of thought, which bring out and define the details of the intangible light of *Chochmah*. These divisions of thought then become the root for the letters of speech, and become heard in, “our land,” which refers to the final *Heh*- ה of *HaShem*’s name, that refers to the speech of *Malchut* of *Atzilut* within the *Torah*-תורה. The *Zohar* (*Vayera* 97b) explains that the above verse, “the voice of the dove is heard in our land,” refers to the prophetic revelations of Torah by all the prophets, beginning with Adam and Noah, as well as the revelations of the coming future. The word תורה shares the same letters as התור, one being from the aspect of the Speaker, while the other from the aspect of the recipient of His wisdom. Although this supernal speech was revealed to Adam, it was withdrawn after the sin of the tree of *Da’at*, and subsequently revealed to the prophets throughout the generations. However, in the coming future the inner voice of the speech of, “The Tor of Torah,” will come forth into revelation in the complete state of *Gadlut SheB’Deeboor*-Maturity of Speech, as explained in previous chapters and as will be explained further later on. That is, the aspect of the “voice” of *HaShem* will become fully revealed within the “speech” of *Elohim*, as per the previous notes to this chapter. In other words, the voice of *HaShem* will be heard within the Torah and within creation, just as it was heard at Mount Sinai, and to an even greater extent. The Rebbe will now continue to explain all the levels within thought, so that it will be understood how to perceive the inner voice of *HaShem* in Torah, which is described in *Kuntres HaHitpaalut* as the *Chush HaChassidut*-the Talent of Chassidut, which is also known as *Divrei Elohim Chayim*-the Words of the Living God, within the Torah and all of creation.) (See *Ohr HaTorah, Shelach* p. 448 and elsewhere, and as will be explained later in chapter forty-four.)

<sup>429</sup> The text says chapter 37, but appears to be a typographical error (and was thus corrected above).

<sup>430</sup> The Rebbe will now begin explaining all the progressive levels of thought, from the lowest level of imaginative thought of an infant which is not considered to be true thought, and then the ascending order of action of

This is like a toddler who does not yet have thought<sup>431</sup> in a manner of combinations of letters but rather only the imagery and form of thought. This type of thought is drawn from the power of imagination<sup>432</sup> alone. Now, although this imagery also has divisions and parts, in that its imagery is restricted to a specific matter, nevertheless, it is only by way of imagination. Thus, it is not yet regarded as being true thought, that is, that he thinks **into** the matter. Because of this the Sages stated that a small infant has no thought at all.<sup>433</sup>

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thought, speech of thought and thought of thought, in all their particulars. It is important to understand that these matters all relate to stages of ascension in the divine service of *HaShem* and in the methodology of *Hitbonenut*-contemplation. It is through the progressive ascension of these stages that one may arrive at the sight of *Chochmah*, and the aforementioned *Chush HaChassidut* and perception of, “the voice of The Tor” within the Torah and creation.

<sup>431</sup> See Tractate *Chullin* 12b.

<sup>432</sup> *Koach HaDimyon*-The Power of Imagination.

<sup>433</sup> To clarify, an infant is not yet capable of any form of abstract thought at all, but only imaginative thought from the *Koach HaDimyon*-the power of imagination. In other words, this is the lowest and most constricted form of thought alone. This is because the vessels of the mind of an infant are undeveloped, and therefore the light of his intellect is extremely constricted to the point of vain imaginations (*Dimyonot Hevel*). Therefore, as will be explained shortly, this type of imaginative thought is similar to the dream state of sleep. This is like the state of the *Ibur*-fetus explained at length in chapter thirty-four, wherein there can be a confusion of good and evil, as there is not yet discernment and therefore there can be a confusion and admixture of the two. This initial state of mind precedes all the steps of ascension in the service of *HaShem* in *Hitbonenut* contemplation. In other words, this is the initial state of perception of the animalistic soul within the world, which is not cognizant of the Creator at all, let alone being aware of the fact that the entire universe is brought forth through the speech of the Creator, with the ten utterances of the six days of creation. Therefore, in this state of perception, although the animalistic soul perceives the world and imagery and forms within the world, he has not yet developed to the point of even being cognizant that there is any depth beneath the surface. This can be compared to an infant who is given a book of deep wisdom, or an object of great value. From the perspective



Now, even when he matures somewhat and does indeed have combinations of letter-divisions in thought, nonetheless, they are not yet complete letters. Rather, it is only that he can restrict his thinking specifically to a particular matter. For example, he can think with his brain regarding something that is given to him and distinguish between it and something else, until he desires one and rejects the other, as known. This is the beginning of the matter of thought and is called, “Action of Thought” (*Maaseh SheB’Machshavah*).<sup>434</sup>

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of the infant, he is not cognizant whatsoever of the value, or that there is any wisdom in it at all, as he is lacking even the recognition of the letters themselves. From his perspective it is just another toy, and he may even reject this “toy” in favor of what he considers to be a better “toy,” simply because he is lacking the most basic level of discernment. Similarly, in the service of *HaShem*, this state corresponds to the lowest state of consciousness, where although one is present in the world, he is completely oblivious to the truth of reality. In this state of mind, it is possible that even when presented with the most wondrous and awesome wisdom, of the greatest value, for which he was created, namely Torah, he will reject it in favor of transient pleasures and vanities, simply because of a lacking in the most basic level of discernment and awareness. Therefore, this state of consciousness is compared to the dream state of sleep, in which, although one may have the imagery of dreams, one is unaware of the truth of reality around them. This then, is the essence of the state of mind during exile (*Galut*), wherein the true reality of *HaShem's* Presence and Singularity is completely concealed. Moreover, in this state of mind during exile, one may be completely unaware that there is a reality beyond his limited and constricted experience of reality.

<sup>434</sup> In other words, this is the beginning of actual thought and discernment that transcends the imaginative power of the *Koach HaDimyon*. This is similar to the first state of emotional arousal and *Yenikah*-suckling, explained at length in chapter thirty-four. That is, through a further development of the intellect with *Hitbonenut*-contemplation, one will arrive at a discernment between good and evil, and then be capable of choosing the good. That is, one will recognize the vanities of the world as such, and arrive at acknowledgement of the Truth of *HaShem's* kindness and goodness and will desire to come close to *HaShem*, and reject evil, which are the vanities of the world. To further

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explain, the first root of thought is the faculty of desire, or *Keter*, as previously explained at length. It is based upon desire that value is ascribed to any given object or pursuit. Therefore, as is clearly observable, as a child develops, there is an expansion of their faculty and capacity for desire, and they will begin to make determinations of value to the things they are exposed to. At a young age, a child may value a small toy, but as he develops and grows, he will desire things of greater value, and be completely disinterested in the toy that he was previously enthralled with. It is based on these value attributions, of what is desireable and what is undesirable, that he will make determinations towards action. That is, it is based upon what he establishes to be desireable, to which he will dedicate his pursuits. Generally, these determinations are formed on the basis of the vanities and desires of the physical world that surround a person from their childhood. However, as one develops the power of discernment, and contemplates the transcendence of the vanities of this world, as set forth in Ecclesiastes, one arrives at the conclusion that, but for the fear *HaShem* and the fulfillment of His commandments, the entirety of this physical world has no intrinsic value, in and of itself, as King Solomon concludes there. Thus, the conclusion of one's contemplation in this regard, is that one has a clear understanding that the only value to pursue in this physical world, is the fulfillment of Torah and Mitzvot, and the totality of the physical world only has value insofar as it is aligned with the divine will of *HaShem*. Thus, upon such conclusion, one who desires closeness to *HaShem* will automatically be inspired to action in the pursuit of service of *HaShem*, the fulfillment of His Divine will, and the fulfillment of his particular purpose in being brought into being by *HaShem*. Therefore, it is this absolute acceptance of the yoke of Heaven in one's desire and action that is the precursor to all Godly experience and Divine Insight of the aforementioned *Chush HaChassidut*, and is the aspect of *Maaseh SheB'Machshavah*-Action of Thought. However, although this stage is the beginning of actual thought, as mentioned above, nevertheless, it is understood that this is still the lowest level of thought, being only Action of Thought. That is, this is like a child who is just beginning to learn the letters of the *Aleph Beit*, and is able to discern between them, and is also able to understand that there is meaning to the letters beyond his understanding. He is not yet able to form sentences or words, even though he is able to recognize the truth of the matter, but he, at least, is aware that there is much more to the matter than his current state of understanding, for which reason he pursues greater understanding. Similarly, at this state of contemplation, one has simply concluded that there is more to the physical world than the pursuit of transient vanities, but he does not yet perceive

In an adult this refers to when he thinks about how to do something or specifically how to form or write something in a particular manner or when whatever he actually needs to do, arises in his thoughts. This is likewise the case when he forms the image of the written letters in his thoughts or when he forms an image of any separate physical thing, such as a fruit or a tree or the form of any image and the like; all this is called, Action of Thought (*Asiyah SheB'Machshavah*).<sup>435</sup>

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anything beyond the physical at all. That is, he has not yet developed the capacity to hear the voice of the Tor and the words of the living God within Torah and creation at all. However, he is aware that there is a Creator and Master to this abode, even though, as of yet, he has no experience of Godliness. Thus, this level of thought is the beginning of thought, and is the level of Action of Thought. Nevertheless, as explained elsewhere, “the beginning is bound to the end and the end to the beginning.” Therefore, the desire and the action are bound with one another, so that the foundation of all service of *HaShem* begins with the clarification of one’s *Keter* (כתר), namely, what his desire and pleasure should be, that is, the aforementioned clarification of value and the subsequent pursuit of that value. Once one reaches a state of recognition (תכר-*Taker*-620) of the Creator, one may then subjugate his will to *HaShem's* will, namely the fulfillment of the 620 pillars of the 613 Mitzvot for Jews and the 7 Noahide laws for all mankind (תרך-*TaRaKh*-620). Until he does so, he remains in a state of diminished consciousness and is cut off from awareness of *HaShem* (כרת-*Karet*-620). (See the introduction to *Sefer HaCheshek* and the introduction to *Sefer HaTziruf* from Rabbi Avraham Abulafia.)

<sup>435</sup> In other words, even in an adult, these examples are all constrictions of thought that relate to the level of action itself, that is, what to do or how to do it on the physical plane. In the service of *HaShem*, this is the matter of *Halacha*-Torah Law, to understand the physical and practical application of the *Mitzvot* and how to perform them. That is, these are expressions of the thought from the aspect of *NeHi"Y* of *ChaBa"D*, as explained at length in chapter twenty-five. This is the most external level of intellect as it relates to action. For, once a person has integrated the determination of the previous state, and the acceptance of the yoke of Heaven in desire and action, the next level of thought is the basic understanding of what to do and how to do it, which requires the study and

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integration of the practical application and practice of *Halachah*. However, the difference between an adult and a child is that in an adult the external letters of thought can be garments for the inner intention and wisdom, whereas in a child, all he has is the external letters themselves, such as the letters *Aleph* and *Beit* as they are disconnected from the inner meaning and intention. In contrast, in an adult, the external letters of action of thought can be garments for the inner intention and *Chochmah* contained within the *Mitzvot*. It is similarly understood that in the performance of the *Mitzvot*, they can be done in a manner that only relates to action, or in a mature state of intellect, they can be garments for the inner intention of unity with *HaShem*. It is therefore understood that when the *Mitzvot* are performed solely from the aspect of action of thought, then the influence drawn forth to the worlds is also only in such a manner of concealment, wherein the world appears to be in a state of disconnected actions separate from the Creator (*Pirud*). This state of action appears disconnected from the inner intention and the unity of the worlds with *HaShem*, while that truth remains in a state of concealment. However, as will be clarified further on, the intention in *Hitbonenut* contemplation is to bring the very depth of the comprehension of *HaShem's* truth out, even into the most external levels of thought, such as Action of Thought, and even further, even into the power of imagination (*Koach HaDimyon*), and ultimately into action itself. For, as was explained in chapters one through three, the length and width of the explanations are commensurate to the depth. Therefore, according to one's grasp of the depth will be his ability to bring the matter down, even into the comprehension of a small child, as mentioned in chapter one. That is, he is able to bring forth the deepest matters into analogies and allegories, so that even the mind of a small child who can only grasp in such a manner, will likewise be able to grasp it. While on the one hand this refers to actually bringing down the depth to the comprehension of a small child, it also refers to bringing the depth down so that even the animalistic soul, who is capable of only relating to the physical world and its imagery, is able to understand and grasp Godliness and the truth of the reality of *HaShem*. Nevertheless, it is understood that the length and width of the allegories are totally secondary and external to the inner depth of the concept itself, and should there be a separation between the analogy and the depth, the analogy will appear separate from the analogue. Thus, at this state of consciousness, a person will come to learn and perform all the physical *Mitzvot*, but may not yet grasp their depth whatsoever, except to understand that there is certainly a depth and a wisdom that is beyond his understanding. However, this precursory stage alone, does not yet constitute the contemplative thought

An infant, however, lacks even this aspect of thought, but only has the power of imagination (*Dimyon*).<sup>436</sup> (Nevertheless, this power of imagination is higher than the imaginations that occur in dreams etc.)<sup>437</sup> This is as explained elsewhere regarding the matter of the verse,<sup>438</sup> “By means of the prophets I am

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of *Hitbonenut*, or the *Chush HaChassidut*, or the perception of, “the voice of the Tor,” within the Torah and creation.

<sup>436</sup> As opposed to the level of *Maaseh SheBMachshava*-Action of Thought, and infant only has imaginative thought from the *Koach HaDimyon*-the power of imagination, as previously explained.

<sup>437</sup> For as will be explained later in regard to the shattering of the vessels (and letters), in the state of sleep and dreams the letters of the imagery of the power of imagination are generally out of order, and are therefore confused. Therefore, in a state of sleep there is a complete distortion of reality. In contrast, even though the thoughts of an infant are only from the *Koach HaDimyon*-power of imagination, nevertheless, he is in a wakened state of consciousness, albeit in its lowest and most constricted state. Similarly, the exile is compared to a dream state, as the Psalmist stated (Psalms 126:1) “we were like dreamers.” Likewise, the exile is compared to the fetus while it is still in the womb and is completely unaware of the reality of the world that he is in, as he has yet to experience it. In contrast, the infant who has been born, is already conscious of reality, even if only in the most constricted way. Therefore, upon the exodus of the Jewish people from exile in Egypt, the Jewish people were compared to an infant who has just been born, prior to the revelation of the voice of *HaShem* with the giving of the Torah at Mount Sinai (Jer. 2:2). The difference between these two states, is like the vast difference between the state of being completely oblivious to the reality of *HaShem*, and the most basic realization and awareness that there is a Creator who brings the world into being from nothing at every moment. When one is in a state of such awareness, however constricted it may be, even if only through the power of imagination, he is nevertheless in a wakened state of being conscious of reality, as diminished as it may be. When one is not in a state of conscious awareness of the Presence of the Creator who brings the world into being, he then is in the unconscious state of the sleep of exile.

<sup>438</sup> Hoshea 12:11. Also see *Imrei Binah, Shaar HaKriyat Shma*, 71b.

depicted.”<sup>439</sup> That is, the prophets perceive only by means of the power of imagination of the thought (*Koach HaMedameh SheBaMachshava*). This is because, during the time of sleep, all that remains of the mind is the very last portion of the powers of thought, which is just the imagination of thought.<sup>440</sup> (This is the

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<sup>439</sup> The Hebrew text of this verse is, “*B’Yad HaNevi’im Adameh – ביד הנביאים אדמה*.” The word “*Adameh – Depicted*” (אדמה) shares the same root as *Dimyon – Imagination* (דמיון) indicating that the prophets (other than *Moshe*) only perceived Godliness through the power of imagination (*Koach HaDimyon – כוח הדמיון*). See Imrei Binah, Sha’ar HaKriyat Shma, page 71b.

<sup>440</sup> It is for this reason that the Talmud (*Brachot 57b*) states that dreams are 1/60th of prophecy, and it is because of this that dreams may be interpreted. This may be understood with greater clarity as follows. The power of imagination (*Koach HaDimyon*) is one of the most powerful aspects of the mind, for it is like the power of sight in relation to the comprehensive power of hearing. It is clearly observable that the power of sight draws the desires of the heart, and therefore draws the pleasure, which draws the essence of the soul, as previously explained at length. This is as stated by Rashi to Numbers 15:39, “The eye sees, the heart desires, and the body commits the sin.” When one is asleep there is an ascension of the consciousness and the powers of the mind from the physicality of the body, so that all that remains is the imaginative power of the *Koach HaDimyon*. In a non-prophet who has not purified his thought, speech and action completely, his imaginative powers of *Koach HaDimyon* remain under the influence of the physical material world, to which he is drawn and with which he has filled his thought, speech and action. As a result, his “dreams speak falsely” (*Zach. 10:2*) as they are formed from his unclarified and diminished state of consciousness during his waking state, wherein he also is unaware of *HaShem*. His perceptions are therefore from the external husks (the *Kelipot*, as will be explained in later chapters), that contain an admixture of good and evil. Therefore, his dreams are only 1/60th of prophecy, as they primarily are formed from the dross of his diminished consciousness of reality, even though they may contain kernels of truth. In contrast, a prophet who has clarified and purified himself completely in his thought, speech and action, becomes a vessel to perceive Godliness manifest in his imaginative power (*Ko’ach HaDimyon*) without the shackles of physicality from which he has detached himself. This will be explained at greater length shortly.

matter of *Galut*-Exile, which is compared to sleep,<sup>441</sup> as stated,<sup>442</sup> “We were like dreamers.” Nevertheless, dreams are culled from the thoughts of the heart etc.,”<sup>443</sup> as explained elsewhere.)<sup>444</sup>

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<sup>441</sup> See chapter 30.

<sup>442</sup> Psalms 126:1

<sup>443</sup> See Tractate *Brachot* 55b.

<sup>444</sup> That is, dreams are culled from the thoughts of the heart during a waking state, and they may therefore be interpreted. Similarly, the confused state of consciousness of the aforementioned exile, was formed from the confusion of the letters of the conscious state, through the shattering of the vessels. This will be explained at greater length in later chapters in regard to Yosef, the interpreter of Pharaoh's dreams. For example, a child who does not yet understand a true subject, is considered to be unaware of the reality of that subject, such as basic mathematics, like addition and subtraction. However, once it is explained to him, he is aware that it was true the whole time, for it was true even while he was unaware of its truth. He simply is now enlightened, or awakened to the reality of that truth. This awakening was brought about in the child through the “interpretation,” such as the explanations of addition and subtraction that awakened him to the truth of it. The same is true of the aforementioned awareness of the Creator. That is, in the confused state of consciousness of the dream of exile, it is likened to a sleep state, wherein one is unconscious of the truth of reality (even though in his dream he may feel that he is conscious and may even confuse his dream state as being reality). However, once one awakens to the truth, such as the simple truth that a non-existent, limited being, cannot bring itself into being from nothing, one becomes awakened to the fact that there must be an Unlimited Being whose existence is intrinsic to Him, who brings all other created beings into being, as well as all the ramifications of this awareness and truth. The awareness of this truth is the realization that it was true the whole time, even when he was unaware of it, for truth is a constant. In other words, the period during which he was unaware of this reality was simply a temporary state of diminished consciousness and awareness of truth, rather than a state of consciousness of the constant truth of *HaShem*. This then, is the meaning of the statement above, that dreams are culled from the thoughts of the heart during the waking state. That is, the dream is a state of diminished consciousness and awareness of reality and is simply a confusion of reality. However, once the letters are arranged into the proper order of the proper interpretation and explanations, one becomes enlightened and awakened to the reality that the truth of the Creator was





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For as explained in earlier chapters, the title-86 בְּנֵי-אֱלֹהִים *Elohim*-86 is merely the expression of the power of יהו"ה-*HaShem* (Who is absolutely Unlimited, as the name יהו"ה-*HaShem* implies) and constricts the revelation of the Essence of the Unlimited Light of יהו"ה-*HaShem* to a limited revelation. Therefore, when כ"ו is spelled out and expanded into revelation as, כ"ף ו"ו, we see that the letters of the expression and expansion total פ"ו-86. The same is the case, that even when the name יהו"ה-*HaShem* is spelled out (י"ד ה"א ו"א ו"ו ה"א) as the name of מ"ה-45, when מ"ה is spelled out - מ"ם - it equals 86, the title 86-אֱלֹהִים *Elohim*. Thus, we observe that the limited expression of *Elohim* is not a true limitation, but is an expression of *HaShem* Himself. That is, wherever we observe a limited entity, who obviously cannot bring itself into being, we know that it's existence is rooted in *HaShem* who brings that limited being into existence at every moment, along with all of existence. See *Ginat Egoz, Shaar HaHavayah*)

However, because this incontrovertible truth is established in his understanding, he understands that the reason he does not perceive this, is due to two primary reasons, lack of knowledge (like a child who may not be aware of mathematics altogether), and/or an overpowering of the physicality and distractions of the world, that pulls his attention away from the true reality of *HaShem*, so that he can become forgetful of this absolute truth. This is called *Hese'ach HaDa'at*- the distraction of attention and awareness of *Hashem*.

The aspiring prophet, however, comes to realize that the pursuit of the vanities of the physical world is truly transcendent and that his whole purpose in this world is to seek and know *Hashem*, which is the first and core Mitzvah of all Mitzvot, that the Jewish people heard directly from *Hashem* Himself at Mount Sinai. Similarly, the words of all the prophets are replete with this call. This is as stated, (Deut. 4:39) "You shall *know* today, and place it upon your heart, that *Hashem* He is *Elohim*, in the heavens above and upon the earth below there is nothing else." Similarly, it states, (Deut. 4:35) "You have been shown to *know*, that *HaShem* He is *Elohim*, there is nothing else." Likewise, King David's parting words to his son King Shlomo were, (Chron I 28:9) "And you, Shlomo my son, *know* the God of your father and serve him with a complete heart and with the desire of your soul, for *HaShem* seeks all hearts and understands all the imaginations of thought; If you seek Him, He will be found to you, but if you forsake Him, He will cast you off forever." In Lamentations we find, (3:25) "*HaShem* is good to those who hope for Him, to the soul that seeks Him." Isaiah states, (55:6) "Seek *HaShem* where He is to be found, call upon Him for He is near." Amos states, (5:4) "Thus says *HaShem* to the house of Israel; Seek Me and live."

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Similarly, the Psalms are replete with such statements. For instance, (14:2) “*HaShem* looked forth from the heavens upon the children of man, to see if there is anyone wise who seeks after God.” Similarly, (34:11) “Those who seek *HaShem* do not lack any good.” In Deuteronomy, (4:29) Moshe instructs Israel, “From there you shall seek *HaShem* your God, and you shall find Him if you seek Him with all your heart and with all your soul.” Jeremiah likewise states, (9:23) “So says *HaShem*: Let not the wise man glory in his wisdom, and let not the mighty man glory in his might, let not the wealthy man glory in his riches. For only **in this** shall he who glorifies have glory: *Contemplate and know Me*, for I am *HaShem* who renders kindness, justice and righteousness in the earth; It is in them that I desire, says *HaShem*.” Similarly, (24:6) “I shall grant them a heart to *know Me*, that I am *HaShem*, and they will be a nation to Me, and I will be a God for them, when they return to me with all their hearts.”

The reverse is also true, which is that the scriptures are filled with verses that admonish Israel of the results of their lack of knowledge of *HaShem*. The book of Isaiah begins with one such powerful admonishment, (1:2-4) “Hear ‘O heavens, and listen ‘O earth, for *HaShem* has spoken; I have reared sons and have uplifted them, but they have rebelled against Me. An ox knows its owner, and a donkey knows its master’s trough, but Israel does not *know*, my nation does not *contemplate*. Woe a sinful nation, a people laden with iniquity, a seed of evildoers, children who deal corruptly; they have left *HaShem* and have provoked the Holy One of Israel, they have turned backward.” It is clear from the words of the Prophet that lack of contemplation of *HaShem* leads to lack of knowledge and awareness of *HaShem*. Moreover, this casting off of the yoke of knowledge and awareness of *HaShem* directly results in all of the subsequent evil. For, this forgetfulness and removal of awareness, is itself the root of any evil or troubles that may befall a person. This is as stated, (Deut 31:17) “And many evils and troubles shall come upon him, and on that day, he will say, ‘Did not these evils come upon me because my God is not within me.’” Therefore, the contemplation that brings to knowledge and awareness of *HaShem* is the root of all good, as previously mentioned, while the converse is clearly stated as well.

Moshe likewise warns,<sup>444</sup> “Guard yourself lest you forget *HaShem*, who took you out of the land of Egypt, out of the house of bondage. You shall fear *HaShem* your God, and you shall serve Him, and by His name you shall swear. You shall not go after other gods, of the gods of the peoples that are around you. For *HaShem* your God is a

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jealous God within you; lest the anger of *HaShem* be kindled against you and He destroy you from off the face of the earth.”

Thrice daily the aspiring prophet reads the words of the *Shema*, (Deut. 11:13-28) “And it will be that if you listen diligently to my commands that I command you today, to love *HaShem* your God and to serve Him with all your heart and all your soul; Then I shall give the rain of your land in its season etc. Guard yourselves lest your hearts be deceived and you turn aside etc. Then the anger of *HaShem* will be kindled against you, and He shall shut up the heavens, so that there shall be no rain etc.”

In other words, the forgetfulness and lack of awareness of *HaShem* is at the core of all subsequent evil, whereas the knowledge and awareness of *HaShem* is at the core of all good, as previously mentioned, as it states, (Prov. 3:6) “Know Him in all your ways, and He will direct your paths.”

The results of these two diametric states of awareness of *HaShem* or lack thereof, is evidenced throughout all of the stories in the Torah and prophets, namely that whenever the Jewish people turned away from *HaShem* they were met with the most horrible troubles, and when they returned to Him, He in kind returned to them.

In similar vein, the Talmudic sages also stated, (Nedarim 41a) “We have a tradition that there is no one poorer than one lacking in *De’ah*-knowledge (of *HaShem*). In the land of Israel they say, one who has this in him, has everything in him. One who does not have this, what is in him? If he acquired this, what is he lacking? If he has not acquired this, what has he acquired?” Likewise, they stated, (Ketuvot 68a) “What is meant by poor? Poor in knowledge (*Da’at*). What is meant by wealthy? Wealthy in knowledge (*Da’at*).”

The *Shulchan Aruch* (code of Jewish Law) itself begins with a similar call towards constant consciousness and awareness of the Creator in its opening paragraph: (*Orach Chayim* 1:1) “One should strengthen himself like a lion to get up in the morning to serve his Creator, so that it is he who awakens the dawn. 'I have set *HaShem* before me always; (Psalms 16:8) this is a critical principle in the Torah and amongst the virtues of the righteous who walk before *HaShem*. For, a person's way of sitting, his movements and his dealings while he is alone in his house are not like his way of sitting, his movements and his dealings when he is before a great king; nor are his speech and free expression as much as he wants when he is with his household members and his relatives, like his speech when in royal audience. All the more so when one takes to heart that the Great King, the Holy One, Blessed is He, Whose glory fills the earth, is standing

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over him and watching his actions, as stated: (Jer. 23:24) “Will a man hide in concealment and I will not see him?” - says *HaShem*.” When he contemplates this, he immediately acquires fear and submission in dread of *HaShem*, may He be blessed, and is ashamed of Him constantly. One should not be ashamed because of people who mock him in his service of *HaShem*, and one should also go modestly. When he lies on his bed he should know before Whom he lies, and as soon as he awakens from sleep, he should rise eagerly to the service of his Creator, may He be blessed and exalted.”

The aspiring prophet therefore realizes the above as the absolute truth and foundation of all foundations, and commits himself to endeavor to truly understand and grasp this knowledge of *HaShem*, for it is the absolute truth. He realizes that any other state of perception is a form of idolatry, insofar as there is a disconnect between his perception of any other power as being separate from *HaShem*. He therefore realizes that all other matters are distractions from the side of the grossness of the evil husks of *Kelipot* (as will be explained later) that attempt to overpower his soul, so that he should become forgetful of this truth, or if not totally forgetful, only acknowledge it externally, while internally remaining unconscious of the absolute reality of the matter. For instance, this is similar to the dictum (Brachot 63a) “Even a thief while standing on the threshold (to steal) calls out to *HaShem* (to help him in his thievery).” In other words, even though he acknowledges the Creator, he is in a state of cognitive dissonance between the all-encompassing truth of the reality that he acknowledges and his inner diminished state of consciousness, wherein he remains unaware. However whoever wishes to come close to *HaShem* and fulfill this Mitzvah, desires to internalize this truth and acquire knowledge of *HaShem* so that he is actively aware of *HaShem* and His providence at every moment, literally. For, he comes to realize that he must love and fear *HaShem*, the very source of his life and existence, as it states, (Deut. 30:20) “To love *HaShem* your God, to hear His voice, and to cleave to Him, for He is your life etc.”

The Rambam therefore continues in the very next chapter (*Hilchot Yesodei HaTorah 2:1* and on) to explain that the acquisition of love and fear of *HaShem*, are to be acquired by *Hitbonenut*-contemplation of the wondrous miracle of *HaShem*'s creation of something from nothing at every moment, which is a greater miracle than the splitting of the sea, as further expounded upon in Tanya. This includes the two aspects of *Maaseh Bereishit*-The Act of Creation and *Maaseh Merkavah*-The Act of the Chariot, which the Rambam introduces there, both of which are the subject of this book, *Shaar HaYichud*, and all of Torah, particularly

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Kabbalah and Chassidut. For, the chaining down of the worlds (*Seder Hishtalshelut*) is known as, “*Raza D’Shma Kadisha*-The Secret of the Holy Name.” In other words, as explained earlier in chapters seven through nine, the contemplation of these matters in their proper order and in particular, with proper explanations, brings the transparency of the truth of *HaShem’s* Being close to a person’s mind in an inner, pervading manner, so that he truly grasps how He is Omnipresent and Omniscient etc., rather than false delusions of cognitive dissonance. Rather, there is an acquisition of constant awareness and knowledge of *HaShem* through contemplation, as explained at length in chapter one, and as it states in Mishnah (Avot 3:17), “If there is no *Binah*-understanding, there is no *Da’at*-knowledge.” This can be compared to the state of mind of a child prior to learning and grasping the concepts of mathematics, for example, and his awareness thereafter, wherein it is an unforgettably acquired and integrated knowledge, that is, a constant awareness of the truth of it.

The Rambam states there (2:1), “It is a mitzvah to love and fear this glorious and awesome God, as it says: “And you shall love *HaShem*, your God” and, as it states: “Fear *HaShem*, your God.” What is the path to love and fear Him? When a person **contemplates** (*Mitbonen*) His wondrous and great deeds and creations and appreciates His infinite wisdom that surpasses all comparison, he will immediately love, praise, and glorify Him, yearning with tremendous desire to know His Great Name, as David stated (Psalms 42:3): “My soul thirsts for *HaShem*, for the Living God.”

The Rambam reiterates this point even more strongly in his conclusion of the laws of repentance (10:6) and states as follows: “It is a well-known and clear matter that the love of *HaShem* will not become attached within a person’s heart until he becomes obsessed with it at all times, as is fitting, leaving all things in the world except for this. This was implied by the command (Deut 6:5), “Love *HaShem*, your God, with all your heart and all your soul.” One can only love *HaShem* commensurate to the *knowledge with which he knows Him*. The nature of one’s love depends on the nature of one’s knowledge! A small amount of knowledge arouses a lesser love. A greater amount of knowledge arouses a greater love. Therefore, it is necessary for a person to seclude himself in order to understand and contemplate the wisdom and concepts that make his Creator known to him, according to the potential that man possesses to understand and comprehend, as we explained in *Hilchot Yesodei HaTorah*.”

Thus, one who understands all the above and aspires to know *HaShem*, will withdraw from the dross of worldly matters to whatever

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extent they thwart his knowledge of *HaShem*. Certainly, he will not pursue the vanities of the physical world as an end unto themselves. Rather, whatever involvement he must have in the physicality of worldly matters are sanctified to support the development of his knowledge and bond to *HaShem*. This is as stated, (Prov. 3:6) “Know Him in all of your ways,” meaning everything that one must be involved in, should be directed to knowledge of *HaShem*. One who desires closeness to *HaShem* will endeavor to overcome his animalistic inclinations and avoid gross physicality for the sake of physicality alone, thus sanctifying even his physical matters to further the development of his knowledge and bond to *HaShem*, as explained in Tanya. Similarly, it states, (Yebamot 20a, and elsewhere), “Sanctify yourself [even] in what is permitted to you.”

Thus, we find that the Rambam begins to explain this matter of prophecy in chapter seven of the laws of the foundations of the Torah, immediately after his explanations of all of the above, regarding the knowledge of *HaShem*, the acquisition of love and fear of *HaShem*, and his short introductions to the matters that lead to knowledge of *HaShem*, namely the Act of Creation (*Ma'aseh BeReishit*) and the Act of the Chariot (*Ma'aseh Merkavah*). There he states, “It is one of the foundations of our faith that *HaShem* prophecies the sons of man. However, prophecy only rests upon one who is wise with great wisdom, who is mighty in his emotions and attributes. He is never overcome by his inclination in regard to anything in the world at all. Rather, with his knowledge (*Da'at*) he overcomes his inclination at all times. He is therefore one who has a very broad and correct *Da'at*-knowledge. A person who possesses these qualities, is thus complete in his body (as he overcomes the four foundational elements and the external grossness of the body, and strengthens his *Da'at*-knowledge and awareness of *HaShem* with the inner wisdom of Torah, as previously explained). When he then enters into the *Pardes* (of Torah) and ongoingly studies the great and wondrous matters (of the Act of Creation (*Ma'aseh BeReishit*) and the Act of the Chariot (*Ma'aseh Markavah*)), he will therefore have a proper *Da'at*-knowledge, to understand and grasp them (for his intention is to know *HaShem* through them). He thus sanctifies and separates himself from the masses who walk in the darkness of the times. He continues and diligently trains himself not to have any extraneous thoughts at all regarding fruitless and idle matters or the vanities and intrigues of the times. Rather, his interest and attention (*Da'at*) is freed (of those distractions) and is constantly directed upward and bound beneath the throne (of *HaShem's* glory and the matters of the Act of the Chariot etc., striving) to comprehend the holy and pure forms and gazing at the wisdom of the Holy One blessed is He, in its entirety,

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from the most lofty form (at the beginning of the chaining down) to the very base of the earth (at the end of the chaining down), through which he comes *to know* His greatness. (When he is engaged in all of the above), the Divine spirit of *Ruach HaKodesh*-the Holy Spirit will immediately rest upon him. When *Ruach HaKodesh*-the Holy Spirit rests upon him, his soul becomes intermingled with the angels called *Ishim*, and he will be transformed into a different person and will understand a knowledge different from what it was previously. He will rise above the level of other wise men, as the (prophet, Samuel, told Saul (Samuel 10:6) “The spirit of *HaShem* will descend upon you) and you will prophecy with them, and you will be transformed into another person.”

Now, all of the above words of the Rambam are a clear description of the same methodology of *Yichudim*-unifications of the *Arizal*, as set forth in *Shaarei Kedusha* by Rabbi Chaim Vital, as well as the methodology of *Dvekut*-cleaving to *HaShem*, as clarified in the Chassidic teachings of the Baal Shem Tov and his successors. For, the word *Dvekut*-cleaving to *HaShem* has the same meaning as the word, *Da'at*-knowledge of *HaShem*, as the verse states (Gen. 4:1), “And Adam *knew* (*Yada*) Eve,” and similarly (Gen. 2:21), “Therefore shall a man... shall cleave (*Davak*) to his wife and they shall be one flesh.” In other words, the core of the *Mitzvah* of acquiring knowledge of *HaShem* is more than just an acknowledgement of the Creator of the heavens and earth. Rather, it is an integrated consciousness of the constant and active presence of *HaShem* in creation, and an active knowing, unifying and cleaving to *HaShem*, with love and fear of *HaShem* (as explained in chapters five and six). This is accomplished through *Hitbonenut* contemplation, to truly understand the chaining down from the Essential Self of *HaShem* from the highest heights all the way to the lowest detail, to the very limit of one’s grasp, each person according to his capacity. For, as previously explained at length and as is quite simple to understand, knowledge is aquired through learning and thinking. Moreover, in addition to the learning, one puts what he is learning into practice and purifies his thought, speech and action, cleansing these “garments” of his soul and aligning them with the will of *HaShem*, with self-sacrifice and withdrawal from the darkness and confusion of the times. He thus become a fitting receptacle for *Ruach HaKodesh*-the Holy Spirit and Divine consciousness, as explained at length in *Kuntres HaHitpaalut* and *Shaarei Kedusha*.

Now, as the Rambam continues to explain in the subsequent laws related to prophecy, there are myriads upon myriads of levels of prophecy, just as there are myriads of levels of wisdom, and there are prophets that are greater than others, such as Moshe, the greatest of all prophets, who

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was the chariot for and thus the embodiment of the *Sefirah* and faculty of *Da'at*-knowledge of *HaShem*. Moreover, there are students of prophets who are not yet prophets, but are called, “the sons of prophets-*Bnei Nevi'im*.” Ultimately, all Jewish souls were present at Mount Sinai and thus all Jews are either prophets or the sons of prophets, in that every Jew has the potential for the knowledge of *HaShem*, known as prophecy (See *Ta”Z* to *Shulchan Aruch, Orach Chayim* 629 S”K 22 towards the end of the section). This potential will be realized when the Jewish people return to *HaShem* alone and seek *HaShem* in the manner of study of Torah *Lishmah*-for the sake of the name of *Hashem*, which is the core of Torah and the first of the ten commandments, as previously explained. It is for this reason that the spirit of prophecy will return in the times of the redemption and the Messianic era, when the earth will be filled with the *knowledge of HaShem*, as stated (Yoel 3:1) “And it shall come to pass afterwards, that I will pour out My spirit upon all flesh, and your sons and daughters shall prophecy, your old men shall dream dreams, your young men shall see visions.” Similarly, the Midrash Tanchuma (end of *Be’HaAlotcha*) states, “The Holy One blessed is He said, ‘In this world only select individuals prophesied. However, in the coming world, all Israel will be prophets.’” Similarly, it is stated (Deut. 30:2-3), “And you shall return to *HaShem* your God and hearken to his voice according to all that I command you today, you and your children, with all your hearts and with all your souls. Then *HaShem* shall return your captives and have mercy upon you, and will return and gather you from all the peoples where *HaShem* your God has scattered you there-*Shamah*-שמה.” The word *Shamah*-there-שמה is interpreted to mean that at the time of the return to *HaShem*-השם and the final redemption, the Jewish people will reach a state of prophecy akin to *Moshe*-משה, who was fully conscious of *HaShem*’s presence in a waking state, and not in a dream or a vision. (*Duda'im BaSadeh* p. 13 in name of the *Kedushat Levi*, see also *Ginat Egoz* section on “*Shem*” of Rabbi Yosef Gikatilia of righteous memory, as well as *Hilchot Yesodei HaTorah* 7:6).

Now, it is of the utmost importance that we clarify the above, so that it is not misunderstood by the foolish who do not seek wisdom, knowledge and understanding, as stated, (Psalms 107:18) “they abhorred all manner of food” which refers to the food of thought of *Chochmah*-wisdom, as explained at the end of chapter six. Similarly, it states (Prov. 18:2) “A fool has no delight in understanding.” In other words, it must be pointed out that the power of imagination (*Koach HaDimyon*) is just the lowest form of thought. When cleansed and unshackled from the restraints of gross physicality, through the process of self-refinement, and when the prophet



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reaches the limit of his intellectual capacities, or in a state of conscious dream, there may be an overflow of the higher intellectual powers of *ChaBa"D* into the external aspect of *ChaBa"D*, to perceive truth with the imaginative power. However, the prophet is educated and has clarified his intellectual faculties of *ChaBa"D* and understands that all the imagery is absolute dross, and is only a vehicle and analogy through which he comprehends the unity of *HaShem*, which is his *sole objective*, as previously explained. Rather, as we stated earlier, "Dreams are culled from the thoughts of the heart during the day," and since the aspiring prophet literally contemplates *HaShem's* unity and yearns for unity with *HaShem* constantly, and has dedicated and sanctified all his faculties towards *HaShem* with self-sacrifice, to the limits of his capacity, he is a fitting receptacle to enter into a state of *Dvekut*-cleaving to *HaShem* for the spirit of prophecy to manifest.

This is as stated clearly by the Rambam, and as explicitly stated in Torah (Numbers 12:6), "If there is a prophet amongst you, I *HaShem* make myself *known* to him, I speak to him in a dream. Not so with my prophet Moshe, he is trusted in all My house. Mouth to mouth I speak in him, with clear sight and not in riddles etc." Similarly, Rambam states (Ibid. 7), "The matters that are made known to a prophet in prophetic vision are all in a manner of metaphoric imagery, and he immediately understands the interpretation of the allegory and it is imprinted upon his heart, and he knows its meaning." The prophets themselves understood the intention, but they did not necessarily always impart the intention.

However, from the above it is understood that the avenue to Godliness is not the pursuit of prophecy for the sake of prophetic visions whatsoever. It is perhaps for this reason that, although the latter sages, such as the *Arizal* and the *Baal Shem Tov*, were referring to the same matter, they used different terminology than the Rambam and other early Kabbalists, so that one should not come to err in this regard, to pursue false delusions. Rather, the pursuit is specifically for ***knowledge and awareness of HaShem*** and his unity in a manner of *Chochmah*-wisdom, *Binah*-understanding, and *Da'at*-knowledge. It is for this reason that the Sages stated (Bava Batra 12a), "One who is wise (*Chacham*) is greater than a prophet, as it states (Psalms 90:12), 'And a prophet has a heart of wisdom-*Chochmah*.'" Therefore, as we explained before, the pursuit of the prophet is ***wisdom***, that informs him of ***HaShem's Unity***, and not just to be wise, but rather to come to true unity with *HaShem* and be bound to *HaShem*, as explained previously at length. This is as stated (Jer. 9:23) "So says *HaShem*: Let not the wise man glory in his wisdom, and let not the mighty man glory in his might, let not the wealthy man glory in his riches. For

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only in this shall he that glorifies have glory: *Contemplate and know Me*, for I am *HaShem* who renders kindness, justice and righteousness in the earth; It is in them that I desire, says *HaShem*.” Regarding this, the Sages stated (Avot 4:1) “Who is wise? He who learns from all men... Who is mighty? He who conquers his inclination. Who is wealthy? One who is happy with his lot.” As stated by Jeremiah, these three preconditions to prophecy are not adequate on their own. Rather, one must actively *contemplate* and *know HaShem*, and that must be his sole intention and desire, for otherwise, he has become disconnected from the foundation of all foundations, *HaShem*, blessed is He and blessed is His name, desiring only to fuel his sense of self.

Nevertheless, it is understood from all the above, that although the power of imagination is the lowest form of the intellectual powers, when purified and clarified in the manner described above and with the correct and sole intention to *know HaShem*, it too can be a receptacle for knowledge of *HaShem*, in the form of the imagery of prophecy. However, one who has not received and acquired the complete wisdom of the chaining down of the worlds and *HaShem*'s unity, upon which to contemplate and understand, is compared to a child, whose imagination is full of false delusions. Moreover, as explained in chapters two and three, he will be incapable of actually explaining the unity of the worlds, because he has not truly grasped the depth of the matter at all, only in a very general manner and from a great distance, if at all. It is perhaps for this reason that the Rebbe MaHaRa”Sh stated (Sefer HaToldot) that one who is not fluent in *Shaar HaYichud* of the Mittler Rebbe is not in the category of a *Medaber*-a speaker (a human being), because he has not yet received the orderly explanation of *HaShem*'s unity. Similarly, the sixth Lubavitcher Rebbe stated (Likkutei Diburim Vol. 5, Ch. 39) that, “in former generations young men were not admitted to hear discourses being delivered by the Rebbe of their generation. They first had to be familiar, at least, with the *Seder Hishtalshelut*-order of the chaining down of the worlds, at least to know all its stations. This is what the Mittler Rebbe's *Shaar HaYichud*-Gate of Unity is all about – it explains the nature of *Hitbonenut*-contemplation and the themes upon which one should contemplate.” For otherwise one remains in a state of cognitive dissonance, not having received the explanations of *HaShem*'s unity and the proper instruction as to the approach to *Hitbonenut*-contemplation, love of *HaShem*, fear of *HaShem*, sublimation to *HaShem*, and the self-sacrifice required to attain true closeness to *HaShem*. Rather, he only receives bits and pieces here and there, in a disorganized manner and without a proper foundation and framework, perhaps even missing the entirety of the

Now, the aspect of Speech of Thought (*Dibur SheB'Machshavah*) is like when someone thinks the combinations of the letters of speech that another person speaks to him. This is lower than the letters of thoughts that he thinks to himself, without hearing another person speak. For example, this is when he thinks the combinations of the letters, “*Adon Olam – Master of the Universe*” (אדון עולם).<sup>445</sup> Within this particular

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intention of knowledge and *Dveikut* to *HaShem* in the first place, which is the sole intention of these teachings. Without the proper introduction, one may potentially understand it all upside-down, completely disconnected from true knowledge of *HaShem*. At best, he may come to understand in a general manner, thus missing the forest for the trees, but in any event will come to false delusions, rather than truth. (All this is as expressed at length by the Mittler Rebbe in *Kuntres HaHitpaalut*, in the name of his saintly father, the *Alter Rebbe*) He will therefore be unable to explain and clarify it in speech, to bring it out to others, as explained at length in chapters one through four. It is for this reason that he is not yet in the category of a “speaker” as explained by the Rebbe MaHaRa”Sh, for he is not capable of speaking about *HaShem*’s unity. Although he may engage in other matters of Torah, this essential matter remains concealed and disconnected from his *Da’at*-awareness. Nevertheless, even though his Torah learning may not be *Lishmah*-for the name of *HaShem*, the Sages nevertheless stated that he should study Torah, as he may repent and transform his Torah into *Lishmah*-for the name of *HaShem*. If he does not engage in this study, he will be drawn to engage in frivolous talk and other distractions that lead to utter spiritual destruction, which are the very antithesis of the truth of *HaShem*’s unity, about which it states (Deut. 6:7), “And you shall speak about these matters when you are sitting in your home, and when you walk on your way, and when you lay down, and when you rise.”

Therefore, after having clarified the distinction being made between the initial power of imagination of a child as opposed to the rectified power of imagination of the prophets, The Mittler Rebbe will now continue to explain the higher levels of thought that are higher than the power of imagination (*Koach HaDimyon*).

<sup>445</sup> The *Adon Olam* עולם אדון prayer is one of the first sections of prayer recited in the morning liturgy. It is appropriate that this example is

combination of letters itself, when in his thoughts he hears another person speak the words, “*Adon Olam*,” all that takes place is that the letters of speech of the other fellow become engraved in his own thought. This is lower than the letters of “*Adon Olam*” as he thinks them himself.<sup>446</sup>

Likewise, all thoughts that he thinks concerning how to speak before actually speaking (whereupon he immediately speaks) are called, “Speech of Thought” (*Dibur SheB’Machshavah*).

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being used, for all these levels of Speech of Thought and Thought of Thought relate to the manner in which one may approach the service of the heart in prayer. Therefore, it behooves one to be aware and cognizant of the manner in which one thinks and speaks the words of the prayers, and the applications of these matters to prayer. For example, there is a difference between one who hears the prayers of the prayer leader (*Shaliach Tzibur*) reciting the prayers, and when he himself says the words. However, there is also a vast difference between reciting the words, which must originate in thought, but only from the aspect of speech of thought, while his thought of thought is elsewhere. In other words, he may not be thinking into the meaning of the words, but just reciting the words mechanically, while his mind is completely elsewhere. All this will now be further elucidated by the Rebbe.

<sup>446</sup> A distinction is being made that there are different levels within the aspect of Speech of Thought (*Dibur SheB’Machshavah*) itself. In other words, there is the lowest form of speech of thought, wherein one hears someone else speak. They may not even understand the words or language, or may misunderstand, because they are only hearing sounds being registered in their mind. Often, one can hear someone speak, but may not actually be listening deeply, nonetheless, he is hearing the words in their mind without thinking deeply into it. Alternatively, a higher level would be when one is in fact listening, but nonetheless, though this is higher than the previous level of Speech of Thought, it is not yet Thought of Thought, in the sense that he is not thinking deeply into what is spoken about at all, but simply hearing and listening, and the words may even be understood and registering in his mind. Both these levels are lower than the Speech of Thought, in which he himself thinks the words, or thinks about how he should say them. However, these are both still lower than analytical thought, or the level of “Thought of Thought” as will be explained.

As known, this is because the aspect of, “Speech of Thought,” brings about the aspect of, “Thought of Speech.” This is because his thinking how to speak, brings about the manner of thought he will have when he actually does begin to speak, what originally, he only thought to speak.

In contrast, the third level is the aspect of “Thought of Thought” (*Machshavah SheB’Machshavah*), which is when he thinks to himself. For example, this is like when he thinks the combinations of the letters, “*Adon Olam* – Master of the Universe,” to himself, without speaking them out or when he thinks any other matter in its various combinations that are called, “the letters of thought.”<sup>447</sup>

However, here too, there are two levels: The first also falls into the general category of, “Speech of Thought” (*Dibur SheB’Machshavah*). This is when he does not think into the concept or meaning of the letters of, “*Adon Olam* – Master of the Universe” (אדון עולם) or the like; this being the concept of

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<sup>447</sup> However, as will be explained momentarily, there are really two aspects in this, one of which is still truly the level of, “Speech of Thought.” In other words, it is not yet analytical thought at all, that is, thinking into the depth of the meaning of the words. Rather, it is only called, “Thought of Thought,” in relation to the fact that he is not yet thinking about bringing the words out into speech whatsoever, but is simply thinking the words to himself. With respect to the fact that he is thinking the words to himself, it is on the one hand considered “Thought of Thought.” However, this is not yet the inner level of Thought of Thought, which is thinking into the meaning and depth of the concepts contained in the words, to understand them. Therefore, this level of thought is still considered to be, “Speech of Thought.” For example, in relation to the matter of “*Adon Olam*-Master of the Universe” (אדון עולם-207), he is not really thinking deeply into the Light (אור-207) of the meaning of the sovereignty of the *Ain Sof*-the Unlimited One (אין סוף-207), to understand the depth of the matter of *Adon Olam*-The Master of the Universe. He is simply thinking the words, “*Adon Olam*-Master of the Universe,” to himself, like one who hums the hymn to himself and is thinking the words in his mind, without thinking deeply into the concepts conveyed by the words at all.

sovereignty and lordship. He does not think about this altogether. Rather, he only thinks the combinations of the letters *Alef* (א) and *Dalet* (ד) of the word “*Adon*” (אדון), and the like. Although this level is not brought out in speech, since it is higher than hearing the spoken words “*Adon Olam*,” nonetheless, this too is called by the term, “Speech of Thought” (*Dibur SheB’Machshavah*).

(Similarly, this is the matter of the speech of the angels, as the verse states,<sup>448</sup> “And they called out one to another etc.” This is similar to the letters of our human thoughts; as if a person were calling to his friend by name simply by thinking it, in the same manner that he would call him through the faculty of speech. Such is the speech of the angels. Similarly, in regard to the spirits of the departed, it states,<sup>449</sup> “Two spirits were conversing one with the other,” which, generally, cannot be heard by humans, as explained elsewhere.)

The second level of “Thought of Thought” is true thought. This is that he thinks the intellectual concept of the matter contained in the letters of thought. It is because of this, that is, that he focuses on the concept, that he spontaneously thinks the combinations of letters specific to that concept. (As we observe regarding the combinations of the letters of thought; that they come about solely according to the focus of the mind. If his mind is focused on a certain matter, accordingly the combinations will come about in a certain way, as known.) For instance, if he focuses his mind on a specific matter regarding some business dealing, as opposed to the matter of lordship, he

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<sup>448</sup> Isaiah 6:3. Also see Tractate *Brachot* 18b. Also see *Ma’amarei Admor HaZaken* 5570, p. 106. Also see *Ma’amarei Admor HaZaken, Inyanim*, p. 82. Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, p. 547. Also see *Torat Chaim, Noach*, 67d.

<sup>449</sup> See Tractate *Brachot* 18b.

will think in different combinations of letters. It specifically goes according to what he is focused on.

This is called “Thought of Thought” (*Machshavah SheB’Machshavah*), which is also called, “The ability to Think” (*Koach HaMachshavah*). That is, it is the ability to think about any matter in a variety of different combinations. (This is similar to “The ability to Speak” (*Koach HaDibur*), which is the ability to speak whatever one desires to speak, as will be explained.) This is the aspect of the organ (vessel) for the Analytical Thought (*Machshavah Iyunit*) which is considered to be the Intellectual Thought itself (*Machshevet Sechel*) (as mentioned above in chapter 40). This is the aspect of *Malchut* of *Tevunah* etc.

Now, specifically this type of thought is dependent upon the *Da’at* (focus). This is why it states that an infant has no thought; because since his ability to focus is small, therefore, so is his ability to think in combinations of letters small. Rather, he cannot think in letter combinations at all. However, great focus (*Gadlut HaDa’at*) brings about thoughts with many different combinations.

According to the manner of the depth of one’s concentration (*Ha’amakat HaDa’at*) into the depth of the concept (*Omek HaMoosag*) will be the depth of his thoughts in the aspect of a depth of the analytical thought (*Machshava Iyunit*), as previously mentioned. This is similar to the verse,<sup>450</sup> “*HaShem יהוה*, how great are Your works and how very deep are Your thoughts,” all of which depends on the depth of comprehension of *Binah* (*Omek HaMoosag*) etc. This is sufficient for those of understanding.

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<sup>450</sup> Psalms 92:6. Also see *Sefer HaMa’amarim* 5566, p. 323. Also see *Ma’amarei Admor HaEmtza’ee, Bamidbar*, Vol. 3, p. 1,081; *Devarim*, Vol. 2, p. 401. Also see *Torat Chaim, VaYetze* 170a.





## Chapter Forty-Two

We may now understand the source of the power that divides the combinations of the letters of thought on the third level; when he thinks of a particular matter in various combinations. Where does this power of division come from? However, as known, the aspect of the five severities *MeNaTZPaCH* of *Imma* is the source of this power to divide.

As known, the explanation of the matter is that the aspect of *Imma* is the aspect of understanding and comprehending the concept to its length and breadth. When he delves into the aspect of the depth of the comprehension he is still only in the depth of the aforementioned aspect of analytical thought, that transcends the aspect of divisions into actual letters of thought in the intellectual reflection upon the concept. Rather, it is still only pure intellectual thought, as is clearly evident.

However, it is through the aspect of the five severities (*Gevurot*) which is the aspect of the restriction and withdrawal that is within the power of comprehension itself, that the light of the intellect of the aforementioned analytical thought descends into the aspect of divisions of different letters in particular combinations. This is called the five severities (*Gevurot*) *MeNaTZPa"Ch* (מנצפ"ך) of *Imma*, that are also called, "the protrusions of the seal."

Now, although, at first glance, this appears to be an aspect of descent and restriction, nevertheless, the source of this is from higher than the power of comprehending this particular concept. The proof of this is from what we observe in a small child who does not yet think in combinations of letters when thinking of particular things. For example, if we were to give him a particular object, although he can discern its value and would not exchange it for another object, as mentioned previously, nevertheless, it is only when he is able to speak and

make requests in speech for a particular thing that it is then certain that in his brain of thought, he now has these particular combinations that he requested in speech. For, the letters are divided in thought prior to their expression in speech (as will be explained regarding the statement that,<sup>451</sup> “the heels of *Leah* enter into the head of *Rachel*,” that the aforementioned aspect of “speech of thought” becomes the “thought of speech”).

This also accords with what is written elsewhere regarding the teaching of the *Zohar* upon the verse,<sup>452</sup> “The voice of the turtledove is heard in our land.” That is, it is specifically when there is the aspect of speech that the time of the division of the letters of thoughts begins. (This is the meaning of the teaching that, “The mother (*Imma*) lends her garments, that is, the five *gevurot* of *MeNaTzPa”Ch* (מנצפ”ח) to the daughter, that is, the divisions of the letters of speech.”)

If so, then this proves that the source of the combinations is not in the comprehension itself. For, a child can discern between that which is good and that which is bad for him, even before being able to speak, but he nevertheless does not have combinations of letters in his thought until he is specifically able to speak, as stated above.

Rather, their source is higher than the comprehension of *Binah*, but is from the power and source of the depth of all comprehension etc. (For example, this is like how the source of the combinations of the letters of speech are from *Abba*, that is, from the inner aspect of *Chochmah* which is the power of conceptualization (*Koach HaMaskil*) of *Chochmah*, that is called *Kadmoot HaSechel* – that which precedes intellect. (This accords

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<sup>451</sup> See *Etz Chaim, Shaar Leah V’Rachel, Shaar* 38, Ch. 3. Also see *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 35.

<sup>452</sup> Song of Songs 2:12. See *Zohar Vayera* 97b. Also see *Sefer HaMaamarim* 5568, p. 488.

with what is explained elsewhere regarding the matter of, “the two birds,”<sup>453</sup> as will be explained.)

Moreover, although it is the five *gevurot* of *MeNaTzPa”Ch* that are within the five orifices of the mouth that divide and arrange the combinations of the letters of speech, nevertheless it is, “the father (*Abba*) who founded the daughter (that is, *Malchut* – speech).”<sup>454</sup> This is to say that it is *Chochmah* which is the aspect of the power to combine and the combinations therefore come automatically, without intending how to combine them in the intellect or comprehension. This is in accordance with the verse,<sup>455</sup> “combinations to *Chochmah*,” as explained elsewhere, and as will be explained later. So likewise, the power to combine the letters of thought is from the power and root of *Binah*.)

We therefore find that although the aspect of the combinations of thought come about through an aspect of *tzimtzum*-restriction of the analytical thought, nevertheless, the power and root that makes these combinations and divisions is from higher than the power of comprehension of analytical thought itself. It is for this reason that a child cannot combine letters of thought until he is capable of combining letters of speech, even though he is indeed capable of grasping and discerning things, as explained above. Hence, the statement that “a child does not have thought” refers specifically to the aspect of the combinations of the letters of thought, as their source comes from the power and root of the thought and comprehension of *Binah*. This will suffice for the understanding.

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<sup>453</sup> See *Biurei HaZohar, Pinchas*, 113b and on.

<sup>454</sup> See *Zohar (Ra’aya Mehemna) Pinchas* 256b; 248a; 258a. Also see *Iggeret HaKodesh*, Epistle 5. Also see *Ma’amarei Admor HaEmtza’ee, Dvarim*, Vol. 2, p. 310. Also see *Maamarei Admor HaEmtza’ee, Kuntreisim*, p. 547 and on.

<sup>455</sup> See *Ma’amarei Admor HaEmtza’ee, Na”Ch*, p. 120. Also see *Ma’amarei Admor HaEmtza’ee, Kuntreisim*, p. 547.

(The fact that thought precedes speech is one of the wondrous and hidden matters. For the root of speech is in the innerness and source of *Chochmah*, while the root of thought is in the innerness and source of *Binah* and *Chochmah* precedes *Binah*, for *Chochmah* is called “*Ain* - nothing” while *Binah* is called “*Yesh* – something.” (This accords with what is explained elsewhere regarding the difference between “*Daber* – speak” and “*Amarta* – say,”<sup>456</sup> that the root of “*Dibur* – actual speech” is higher than “*Amirah* – saying” of thought etc. This itself proves that, in a child, thought does not come in division of combinations until there are the divisions of speech.)

Nevertheless, it is specifically the five *gevurot* of *MeNaTzPa”Cb* of *Binah* that are the source for the five *gevurot* of the divisions of speech, for “The mother (*Imma*) lends her clothes to the daughter (*Malchut*).” Similarly, it states,<sup>457</sup> “Like mother, like daughter.” In their roots, however, speech comes from *Chochmah*, and it is for this reason that it states that, “The father (*Abba*) founded the daughter (*Malchut*).”

Similarly, in regard to the aforementioned (in chapter 38) first source of thought and speech as they are embedded in the essential self of the soul, where the three levels of thought etc. as they are in a revealed state were explained; there too in the essence, the letters of thought are first included, prior to the inclusion of the letters of speech that is called “the speaking soul.” For, just as with a soul which is manifest within a body, thought precedes speech by two years or so, so likewise the spiritual soul is not called the “speaking spirit” for a period of time, yet it does already possess thought. Or we may say that everything that is higher and more essential in its root comes

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<sup>456</sup> See *Ma’amarei Admor HaZaken, Ethalech Liozhna*, p. 105. Also see *Ma’amarei Admor HaEmtza’ee, Drushei Chatunah*, Vol. 1, p. 39.

<sup>457</sup> Ezekiel 16:44

down later<sup>458</sup> and that it is for this reason that it is specifically the “speaking soul” that is called the “intellectual soul,” which refers to the essential aspect of *Chochmah* that precedes the essential aspect of thought that is within it. Nevertheless, in its revelation it only comes forth later, for a reason that is explained elsewhere at length. This will suffice for the understanding.)

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<sup>458</sup> See *Likkutei Biurim* to *Shaar HaYichud*, p. 169d. Also see *Shaarei Orach, Shaar HaPurim*, p. 58, p. 65. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot 5577*, p. 121. Also see *Shaar HaEmunah* 43b.



## Chapter Forty-Three

From all the above, the analogue will be understood to one who contemplates how it is above, when he contemplates the many particulars of the chaining down of the worlds from the highest level to the lowest level. They all are generally included in the first source that arose in His simple thought etc. within the essential Self of the Light of the Unlimited One before the Tzimtzum.

This too includes the three levels of thought, speech and action of thought, mentioned above. The aspect of action of the essential thought literally in the Essential Self, is similar to the matter of the last deed that arose first in thought. (This is unlike what Maimonides explains that *HaSbem*-יהו"ה knows everything through Self-knowledge. Rather, this is that He knows the entire chaining down of Atzilut, Briyah, Yetzirah and Asiyah as if it is outside of Himself. That is, through action of thought, like a person who pictures the form of something as a separate thing, even though there is nothing outside etc.)

The aspect of speech of the essential thought is like the fact that He estimated in potential within Himself, that which is destined to be in the chaining down of the worlds etc. About this it is written,<sup>459</sup> “He engraved an engraving in the upper purity.” This is the engraving of the letters within His Essential Self etc. This is also the meaning of,<sup>460</sup> “He said” – within the essential thought – “and the world was,” or the verse,<sup>461</sup> “Will He say and not do?” – through the first tzimtzum, and the like. As mentioned above, “saying” is always the aspect of speech of thought. (This is higher than hearing the speech of one’s friend,

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<sup>459</sup> Zohar Bereshit 15a

<sup>460</sup> Psalms 33:9

<sup>461</sup> Balak 23:19

as in the verse,<sup>462</sup> “Lend me your ear and listen etc.” or the verse,<sup>463</sup> “And he paid attention and listened” and the like.)

Now, “thought of the essential thought” is similar to what was explained above in regard to thinking the intellectual understanding of the matter in various combinations etc. This is when it arose within His desire and thought, “I shall rule” or the like. This is in accordance to His essential insight and desire etc. Thus, it says,<sup>464</sup> “And the world was” – in an aspect of the Kingdom of the Unlimited One (Malchut of Ein Sof), that is, “I shall rule” etc. (According to this, the fact that the awakening of the original desire for kindness was brought about by the deeds of the lower beings [that is, Israel], in that because of this it arose in His thought and desire etc. – reaches all the way to the beginning of the arousal of desire in His essential thought etc.) This is the meaning of the verses,<sup>465</sup> “Your wonders and thoughts toward us etc. are beyond telling” and,<sup>466</sup> “His Tevunah-understanding is beyond enumeration.” This is because the level of depth of the essential thought within the Essential Self of the Light of the Unlimited One (Ohr Ein Sof) is in accordance to the depth of His insight and focus (Chochmah and Daat). This is like the verse,<sup>467</sup> “How very deep are Your thoughts,” as mentioned above. This is sufficient for those of understanding.

In the same manner we can understand on lower levels, such as the chaining down of the desire and thought of the simple unity after the first tzimtzum which is called the “Empty Space” etc. For example, the aspect of the radiance of the “line” etc. is the aspect of the “Primordial desire and thought,” in that

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<sup>462</sup> Kings II 19:16, Isaiah 37:17, Daniel 9:18

<sup>463</sup> Malachi 3:9

<sup>464</sup> Baruch SheAmar prayer

<sup>465</sup> Psalms 40:6

<sup>466</sup> Psalms 147:5

<sup>467</sup> Psalms 92:6



He foresees everything with one glance etc. This level also has the three levels of thought, speech and action in it. (This is called Briyah, Yetzirah and Asiyah. Thought is in Briyah, speech is in Yetzirah and action is in Asiyah, as written,<sup>468</sup> “I created it, I formed it etc. as known).

This principle continues to the desire of the hidden thought of Adam Kadmon, to Atik Yomin, to Arich Anpin etc., as it descends lower in the chaining down of the worlds in a manner of particulars. This is similar to the example of man below. The radiance of the light of the essential thought hidden in the essential self of the soul descends with the revelation of desire, intellect and emotions etc. until it reaches the aspect of thought which enclothes the emotions of the heart. The thought enclothing the emotions is called, “Leah,” and also includes the three levels of thought, speech and action etc., as mentioned above.

Now, in regard to how it is above in the analogue, this principle applies until the aspect of the letters of the thoughts of His emotions of Atzilut, which is called Zeir Anpin. About this it states,<sup>469</sup> “And *HaShem*-יהו"ה said to His heart” – this “saying” was in thought etc. Sometimes the matter remains in the supernal thought of Zeir Anpin who is called, “The Supernal Man,” as in,<sup>470</sup> “And *HaShem*-יהו"ה regretted etc.” – which reverted to thought that was never brought into speech or action altogether. This is similar to the matter of,<sup>471</sup> “The heart did not reveal it to the mouth.” It is also similar to,<sup>472</sup> “Whether someone will be righteous or wicked He did not say,” as known. This is sufficient for those of understanding.

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<sup>468</sup> Isaiah 43:7

<sup>469</sup> Noach 8:21

<sup>470</sup> Bereshit 6:6

<sup>471</sup> Midrash Tehillim 89:1

<sup>472</sup> Niddah 16b

(Now, explaining the aspect of the three levels of thought, speech and action in relation to the general worlds; Adam Kadmon is in thought and is the aspect of the, “Man of Briyah.” The aspect of Atik Yomin and Arich Anpin are the aspect of speech and are the, “Man of Yetzirah” and the Aspect of Zeir Anpin is called the “Man of Asiyah.” Now more specifically, Zeir Anpin also includes the three levels of Briyah, Yetzirah and Asiyah - that is, thought, speech and action, within itself.)

A person who understands the general principle from the accumulation of particulars, will understand from the aspect of the action of the essential thought within the Essential Self of the Light of the Unlimited One (Ohr Ain Sof) to the aspect of the action within the thought of Zeir Anpin of Atzilut. This is the meaning of,<sup>473</sup> “Everything that *HaShem*-יה"ה desires” – in the essential thought – “He did” – from the nothingness of Atzilut to Briyah etc.)

Now, the matter of, “The big dalet of Echad-אהד” may be understood in the same way. It is in the aspect of Malchut of Tevunah from behind Imma etc. This is the matter of the knot of the Tefillin of the head etc., as known. It may be understood in a manner of the particulars of the aspect of Zeir Anpin, which is called “Echad-One.” This is the aspect of the oneness of the ten Sefirot of Atzilut (in the aspect of the general, “Man of Action”). This is the root of the thought of Leah, which comes in an aspect of letters and combinations and is called “Thought of Thought.”

(However, it is called, “The big dalet.” This is the aspect of the growth of speech, as explained above that it consists of two levels. Actually, this too is considered to be, “Speech of thought,” in that He thinks the concept in combinations, even without intending to bring it into speech at all. This is the, “Big

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<sup>473</sup> Psalms 135:6

daleth” of Alef Chet-א"ח-9 (The first two letters of Echad) which is the nine sefirot<sup>474</sup> of Zeir Anpin etc. That is, every emotion and sefirah comes in the letters and combinations of the thought of Leah etc. from the power and root of thought, which is the aspect of Malchut of Tevunah etc. It is because of this that one must elongate the daleth (when reciting the Shma). This is because it is the root of the aspect of Malchut (Kingship) within the four directions of the world in the lower unity of,<sup>475</sup> “Blessed is the name of His glorious kingdom forever and ever etc.)

Now, one may also understand this in a general way in regard to the “Primordial thought” up to the “Simple thought of the simple unity” literally in His Essential Self, in the aspect of “The hidden of all hidden” that no thought can grasp, even the thought of Adam Kadmon etc., this being that the big daleth is when it arose in the letters of His simple thought and desire etc. which comes from the essential Malchut of Tevunah. This is sufficient for those of understanding.

(As written in Etz Chayim; the heels of Leah enter the head of Rachel etc. This is as stated by the sages,<sup>476</sup> “That which humility made the heel of her soles, fear of *HaShem*-ה"ו made the crown of her head etc.” That is, the aspect of speech of thought becomes thought of speech. This is the meaning of the “Heel of humility.” This is because thought is in a state of concealment and nothingness, whereas speech is in a state of revelation and somethingness etc. - so that thought becomes the crown of Rachel, the aspect of speech. This is because the aspect of the potentiality, root and beginning of speech are the combinations of the letters of thought. If the combinations of thought cease, so does speech, as known. This is the meaning

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<sup>474</sup> The letters Alef Chet have a numerical value of nine.

<sup>475</sup> Zohar Bereshit 18b, Pesachim 56a

<sup>476</sup> Etz Chayim , Shaar Leah V'Rachel

of<sup>477</sup> “The heel of humility is the fear of *HaShem*-ה"יהו" etc., as explained elsewhere.)

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<sup>477</sup> Proverbs 22:4

## Chapter Forty-Four

We may now also understand the root of the matter of the division of the letters of thought from the aspect of the five severities (*MaNTzePa"Cb*) etc. [as they apply] much higher, even in the “Essential Thought” [before *Tzimtzum*] and the “Primordial Thought” [after *Tzimtzum*] (*Machshava HaKedooma*) and the “Hidden Thought” (*Machshava Stima'ah*) - of *Adam Kadmon* and *Arich Anpin*, all the way to the thought of *Zeir Anpin*, in the way previously explained in detail regarding man below; that the root of the letter-divisions of the combinations come from higher than the source of the comprehension of *Binah* itself etc.

This is the matter of *Ma'amar Satoom* – “The Closed Saying,” and *Ma'amar Patu'ach* – “The Open Saying.”<sup>478</sup> An example is the verse<sup>479</sup> *VaYomer Elohim* (“And God said”). *Elohim* אלהים represents the one hundred and twenty combinations<sup>480</sup> of the “Hidden Thought” that is within the Essential Self, literally. This is called, “The closed saying that is concealed within the Essence of the ‘Concealed of all Concealments’” etc., to the highest heights, as in the verse,<sup>481</sup> “And *Elohim* understands the way thereof etc.” This aspect of *Elohim* is the aspect of the “constraint and withdrawal” (*Tzimtzum v'Histalkut*). This is as stated by our sages,<sup>482</sup> “At first it arose in thought to create through the attribute of judgment,” which is the name *Elohim*

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<sup>478</sup> Talmud Bavli, *Shabbat* 104a. Also see *Maamarei Admor HaEmtza'ee, Shmot* Vol.1 p. 213; *Shaarei Teshuva* 91b.

<sup>479</sup> Genesis 1:3

<sup>480</sup> See *Etz Chaim, Shaar* 15, Ch. 6; *Shaar* 44, Ch. 5; *Maamarei Admor HaEmtza'ee, Shmot* Vol. 1, p.137

<sup>481</sup> Job 28:23

<sup>482</sup> See *Rashi* to Genesis 1:1; Also see *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,420.

etc. That is, this also refers to the aspect of the letter-divisions of the combinations of the, “Hidden Thought” (*Machshava Stima’ab*).

(This accords with the translation of Onkelos<sup>483</sup> on the word “*Bereishit* (In the beginning), as being *B’Kadmon*, which refers to the Primordial Desire (*Ratzon HaKadom*), which is in the, “Desire of the Primordial Thought” (*Machshava HaKadoma*), which is the aspect of *Elohim* in an aspect of constraint and division, for as the sages stated,<sup>484</sup> “*Bereishit* is also a [creative] utterance (*Maamar*)”; it being the aspect of the Hidden Saying (*Ma’amar Satoom*) of the Hidden Thought (*Machshava HaStoomah*).

This also applies up to the aspect of the Simple Essential Thought, as discussed previously. As known, *Elohim* (אלהים) consists of the letters<sup>485</sup> *Mi-Mi Eleb-aleh* which is the aspect of the division [of letters], as in [the verse,<sup>486</sup> “lift your gaze heavenwards and see] *Mi-Who created Eleb-These* (מי ברא אלה). Now, the upper *Elohim* is the *Binah* and hidden thought of *Arich Anpin* and *Adam Kadmon*, while the lower *Elohim* is the aspect of *Malchut* of *Tevunah* and *Leah* etc. This is as stated in the *Zohar*<sup>487</sup> that the thirty-two [times that it says] “*VaYomer Elohim* (And God Said)” [in the account of creation,] refers to the thirty-two pathways<sup>488</sup> that open up in *Binah*. All these are the aspect of the hidden, “Closed Saying” (*Maamar Satoom*) of speech of thought, from which the thought of the speech of *Malchut* that is called the “Open Saying” is made, as will be explained on the subject

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<sup>483</sup> See *Unkelos* translation to Genesis 1:1

<sup>484</sup> Talmud Bavli, *Rosh HaShanah* 32a

<sup>485</sup> See *Zohar*, Introduction 2a; Also see *Maamarei Admor HaEmtza’ee, Na”Ch* p. 472

<sup>486</sup> Isaiah 40:26

<sup>487</sup> See *Tikkunei Zohar* 112c; Also see *Maamarei Admor HaEmtza’ee, Vayikra* Vol.2, p. 625; *Dvarim* Vol.2, p. 651; *Drushei Chatuna* Vol. 1, p. 45; *Torat Chaim, Noach* p. 46c.

<sup>488</sup> See *Zohar (Idra Rabba) Naso* 128b; 129a; 136a.

of the aspect of the Closed letter *Mem-ם* and the open letter *Mem-מ* etc.)

Now, in regard to the root of this power of division; although it comes in an aspect of constraint (*Tzimtzum*), nonetheless, it is from higher than the power and source of the comprehension itself etc. This is as stated in the Zohar regarding the verse,<sup>489</sup> “And the voice of the turtledove (*Tor-תור*) is heard in our land etc.” This refers to the aspect of the voice of *Binah* that is heard in an aspect of divisions of combinations by means of the five severities *MaNTzePa”Ch* etc., which is when the illumination comes into an aspect of speech, this being the revealed world that is called, “*Artzenu* - our land” etc.

This is as explained above at length from the analogy of the infant; that he does not have thought in divisions of letters until he speaks etc. For as soon as there is the power to combine in speech from *Chochmah*, that is, from the inner aspect of *Chochmah*; then there is a power to combine the letters of thought from the innerness and source of *Binah* etc. However, the power that makes the combinations is specifically from the aspect of the source of *Binah*, but the combinations themselves in their particular forms, specifically follow the intent of the specific comprehension, according to the constraint of the thought of the “Analytical Intellect” (*Sechel HaIyunit*), that gives order to the manner of the combinations etc., as discussed previously.

In truth, this is an aspect of the Open *Mem-מ*. This is because in *Binah* itself there is a closed *Mem-ם* and an open *Mem-מ*,<sup>490</sup> which are called the *Maamar Satoom* (Closed [hidden] Saying), and *Maamar Patuach* (Open [revealed] Saying). For, every

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<sup>489</sup> Song of Songs 2:12; *Zohar Vayera* 97b; Also see *Sefer HaMaamarim* 5568 Vol.1, p. 488.

<sup>490</sup> See *Pardes Rimonim, Shaar 27, Ch. 16*

*Maamar* (Saying) is within the thought of *Binah* itself. This is [the explanation of] the matter of the difference between the encompassing lights of *Imma*, which are still in an aspect of the “Closed *Mem*” (ם) that encompasses from all sides and specifically is square, as stated in the *Zohar*<sup>491</sup> regarding the *Mem* (ם) of the verse,<sup>492</sup> “לִסְרֵבָה הַמְשֵׁרָה” – “To increase authority,” as explained elsewhere; compared to the aspect of the illumination of this encompassing light to make the divisions of combinations through the aspect of the five severities *MaNTzēPa”Ch* etc.; which is the matter of the “Open *Mem*” (מ), that is, the “Open [revealed] *Maamar*” (Saying). That is, the closed [hidden] thought becomes opened through the divisions of letters, as indicated by the form of the open *Mem* (מ), as known.

Now, the explanation of the matter is as known regarding the explanation of the encompassing lights of *Binah* concerning the matter of<sup>493</sup> “The mother crouches over the chicks” etc. That is, the emotions only receive from the aspect of the comprehension of the inner light of *Binah*, that is, when it is called, “*Em HaBanim*” (The mother of the children,<sup>494</sup>) and it is then that [the emotions] are called “chicks” etc. whereas the aspect of the maturation of the intellect of the emotions comes in a concealed manner from the aspect of the encompassing lights, that is, when “The mother crouches over the chicks” etc. This is to say that this draws that which is above the intellect of *Binah* into the emotions.

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<sup>491</sup> *Zohar Terumah* 127a; Also see *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol.4 p. 1,228; *Torat Chaim*, *Noach* 57b.

<sup>492</sup> Isaiah 9:6

<sup>493</sup> Deuteronomy 22:6

<sup>494</sup> See *Zohar VaYechi* 219a; *Yitro* 84a-85b; *Imrei Binah*, *Shaar HaTefilin* 99d; *Maamarei Admor HaEmtza'ee*, *Na”Ch* p.312.



(This is similar to love that is dependent on something.<sup>495</sup> This thing comes to be loved in an aspect of an inner illumination. Therefore, when the thing is nullified, the love is nullified. Nevertheless, [the love] remains in an aspect of an encompassing light, which is the aspect of concealment from that thing. It can therefore return to be aroused and once more come in an aspect of an inner illumination, as known.) For it hovers over them [the emotions], and is square, in that it actually “sits” directly upon them, as explained elsewhere regarding the *Mem* (ם) of *לסורבה* etc.<sup>496</sup>

The general matter can be compared by example of how the knowledge of the mind encompasses whatever it knows. For although the thing known is a separate thing, nevertheless, this knowledge surrounds and encompasses the thing on every side. (This is like Godly knowledge in that He supervises and knows all creatures; that He encompasses them with this knowledge, as explained in *Tanya*<sup>497</sup> that, “With the knowledge of knowing the whole earth [He encompasses it] etc.) This is similar to what it states,<sup>498</sup> “And over the heads of the *Chayot* [angels] there was a firmament like ice etc.,” which refers to the aspect of the encompassing light of *Binah* also (from which the garment of the *Chashmal* is made, from the aspect of the externality of *Binah*, as will be explained).

This is also explained elsewhere regarding the matter of *Ohr* (Light), *Mayim* (Water), *Rakia* (Firmament), that the comprehension of *Binah* is called “*Rakia* (Firmament).”<sup>499</sup> This is because before the concept comes to be fully grasped, it still

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<sup>495</sup> Mishna *Avot* 5:16; Also see *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,498; *Ateret Rosh, Shaar Yom HaKipurim* p. 68.

<sup>496</sup> See note above.

<sup>497</sup> *Tanya*, Ch. 48

<sup>498</sup> Ezekiel 1:22

<sup>499</sup> See *Siddur of Alter Rebbe, Shacharit* 70a; Also see *Maamarei Admor HaEmtza'ee Vayikra* Vol.2, p. 451 and 472.

transcends the aspect of limitation of letters, such as the explanation of a deep concept that has not yet come into a limited form in the mind to be considered, grasped and comprehended. This is called “Flowing Waters” (*Mayim D’Naidee*),<sup>500</sup> for it can come in many different manners etc. which is not the case when the concept comes in a limited manner that literally is grasped and comprehended in the organ (vessel) of his brain. Then it is compared to ice,<sup>501</sup> in which “the waters have congealed as they are” (*D’Aglidee Maya v’Kayama*).

[The term “grasped”] is from the same terminology as<sup>502</sup> *Heseg Yad* (“grasped in the hand”- acquired) etc., and as explained elsewhere, this is called “The Firmament” (*Rakijya*), which is the matter of the ice that is upon the intellect of the *Chayot* [angels] etc.<sup>503</sup> However, the root of this ice, that specifically comes in an aspect that is completely concrete, is from higher than the aspect of the inner light of *Binah*. Rather, it is drawn and made from the aspect of the encompassing light of *Binah* that is called the closed *Mem* (מ), which altogether does not illuminate nor is drawn down into the emotions in a revealed manner. Therefore, it is from there that an aspect of a “firmament” or “ice” upon the intellect of the emotions is made etc.

This then [is the meaning of], “And the mother crouches etc,” and similarly,<sup>504</sup> “He hovers over his young etc,” which is the aspect of the garment of the *Chashmal* that encompasses [the emotions] as a protector. (This will be explained shortly regarding the matter of the, “Cloaks of Leather” etc., that encompass *Zeir Anpin* and *Nukvah* (*Malchut*), until below the feet

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<sup>500</sup> Talmud Bavli, *Eruvin* 46a

<sup>501</sup> See *Zohar Lech Lecha* 77a

<sup>502</sup> Talmud Bavli, *Erechin* 17a (in the Mishnah)

<sup>503</sup> See *Maamarei Admor HaEmtza'ee, Na"Ch* p. 285

<sup>504</sup> Deuteronomy 32:11

of *Zeir Anpin* and *Nukvah (Malchut)*,<sup>505</sup> from which the veil that separates between *Atzilut* and *Briyah* is made etc.) This then, is the aspect of the source of *Binah* from which there is drawn the power that makes the divisions of combinations of the letters of thought. It is called, “The Combiner” (*Metzaref*), as opposed to the combinations themselves, which specifically are in an aspect of the, “Open Mem” (מ) and “Open Saying” (*Maamar Patuach*) etc. This will suffice for the understanding.

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<sup>505</sup> See *Etz Chaim, Shaar* 42, Ch. 13; Also see *Torat Chaim, Noach* p.



## Chapter Forty-Five

Now it is written,<sup>506</sup> “And *HaShem Elohim* יהויה אלהים made for Adam and his wife cloaks of skin (*Obr* עור) and garbed them.” This refers to the aspect of the *Chashmal* of *Nogah* that encompasses *Zeir Anpin* and *Nukvah* (*Malchut*) of *Atzilut*, which are called Adam and his wife, [that encompasses them] until below their feet, as known. Now, in the Torah scroll of Rabbi Meir<sup>507</sup> this was written with an *Aleph* (א), that is, *Obr* (אור)-Light. This refers to the upper radiance<sup>508</sup> as it states,<sup>509</sup> “He covers Himself with light as a garment,” this being after the rectification of the two-hundred and eighty-eight [sparks] etc.

Now, we must first have some understanding into the explanation of the matter of the shattering and rectification [of the vessels] in general. This [took place] in the aspect of the letters, which are called vessels.<sup>510</sup> They shattered and fell because of the overabundance of light which they were incapable of containing, as stated in *Etz Chaim*,<sup>511</sup> and like the verse,<sup>512</sup> “You caused the sea (ים) to fracture with your might.” This

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<sup>506</sup> Genesis 3:21; Also see *Siddur* of Alter Rebbe, *Shacharit* 60d, *Birchat HaMazon* 115b, *Milah* 147a-148d; *Biurei Zohar*, *Balak* 149d; *Maamarei Admor HaEmtza'ee*, *Vayikra* Vol.2, p. 493; *Torah Or*, *Lech Lecha* 12c.

<sup>507</sup> See *Bereishit Raba* 20:12; *Shaar HaEmunah* 43a; *Maamarei Admor HaEmtza'ee*, *Bereishit* p. 450; *Bamidbar* Vol. 2, p. 560 & p. 757; *Dvarim* Vol. 1, p. 115; *Drushei Chatunah* Vol. 1, p. 66; *Hanachot* 5577 p. 253.

<sup>508</sup> *Zohar Bereishit* 36b

<sup>509</sup> *Psalms* 104:2

<sup>510</sup> Tanya, *Shaar HaYichud V'HaEmunah* Ch. 4

<sup>511</sup> See *Etz Chaim*, *Shaar* 10, Ch. 5; *Maamarei Admor HaEmtza'ee*, *Dvarim* Vol. 4, p. 1,476.

<sup>512</sup> *Psalms* 74:13

refers to the aspect of *Tobu* (Chaos),<sup>513</sup> wherein the aspect of the letters fragmented, this being called, “The Shattering of the Vessels” (*Shvirat HaKelim*), as known.

The reason for this, as known, is analogous to a deep conceptual light that transcends the limitations of the organ (vessel) of the brain. Then the letters of the thought of the concept will certainly become confused, because of their inability to contain the light, since it is too great for them. The opposite is true when the organ (vessel) of the brain is able to contain the light of the deep concept. On the contrary, it becomes limited, settled and concealed within these letters (that is, absorbed). However, when they are incapable of containment, then of necessity, the letters become fragmented. It is as explained elsewhere at length,<sup>514</sup> that this is like when a word falls short of containing the great light [of meaning] that is within it; its letters scatter here and there, until nothing at all can be understood from them.

An example is the word “*Vayomer*” - ויאמר (“and He said”). When it cannot contain the depth of its intended [meaning], its letters scatter and all that remains is its *Vav* (ו) and *Mem* (מ), out of order and displaced. (This is similar to the letters of the fleeting thoughts of the heart during the day. They become disjointed, displaced and out of order when one dreams [at night].<sup>515</sup> They come about from the combinations of thoughts one thinks during the day, but out of order. Rather, [they come in a jumble], one letter from this word and another letter from

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<sup>513</sup> *Maamarei Admor HaEmtza'ee, Na"Ch* p. 5; *Torat Chaim, Vayeshev* 206c.

<sup>514</sup> *Maamarei Admor HaEmtza'ee, Na"Ch* p. 5 and on; *Maamarei Admor HaZaken, Nevi'im* p. 5 and on.

<sup>515</sup> Talmud Bavli, *Brachot* 55b; *Maamarei Admor HaEmtza'ee, Hanachot* 5577 p. 244

that word etc. Therefore,<sup>516</sup> “dreams speak nonsense etc,” as is explained elsewhere.<sup>517</sup>)

This fragmentation is called a “Shattering” (*Shvirah*) into many small parts. This is because when a letter that separated unto itself comes elsewhere, it only contains an exceedingly diminished portion of the full concept as the word was in its complete form etc. Moreover, it undergoes one fragmentation after another, until it becomes completely alienated from its [original] meaning. (This may be compared to the matter of dreams that come from the thoughts of one’s heart during the day. However, one cannot dream of,<sup>518</sup> “An elephant going through the eye of a needle,” but rather only reflections of the thoughts of his heart [during the day], as discussed elsewhere regarding Joseph’s interpretation of dreams,<sup>519</sup> and as will be explained later.) Likewise, we may understand how it is supernally, in regard to the matter of the shattering of the vessels of the lights of *Tobu* (Chaos), that it is an aspect of the fragmentation and scattering of their letters, as stated, “You scattered [the sea] etc.”

This is to say that they fell lower and lower until they came into an aspect of being an “alien garment.” This is the root of the matter of the coming into being of the aspect of the garment of the *Chashmal* etc., which is called the garments of skin (עור). Now, as known, these “Skins” are the aspect of the three kinds of letters; thought, speech and action,<sup>520</sup> which are rooted in the

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<sup>516</sup> Zacharia 10:2

<sup>517</sup> *Torat Chaim, VaYechi* 245d

<sup>518</sup> Talmud Bavli, *Brachot* 55b; *Torat Chaim, VaYetze* 169d; *Miketz* 216a

<sup>519</sup> See *Maamarei Admor HaZaken, Inyanim* p. 431; *Torat Chaim, VaYechi* p. 245c & 248c.

<sup>520</sup> See *Biurei HaZohar, VaYeshev* 21d; *Tazriah* 73b; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 3, p. 923; *Na"Ch* p. 318; *Kuntreisim* p. 209

letters of the vessels of *Tobu* (Chaos) that fragmented and fell down, thus making the aspect of an encompassing garment to garb the aspect of the emotions of man etc., and although it became an aspect of a separate garment, its root is from above the source of the intellect of *Binah* as it is in the emotions. This also is the aspect of the externality of *Binah* that, “hovers over the chicks,” to protect them etc., which is from the aspect of the encompassing light of *Binah*, in the aspect of the previously discussed closed *Mem-ד*. This will suffice for the understanding.

Now, to understand this with additional explanation, it is known that this is also the root of the matter of analogies, such as the three hundred analogies of Rabbi Meir etc.<sup>521</sup> in that the root of the analogy is higher than the analogue,<sup>522</sup> as are the analogies [proverbs] of Solomon, that are exceedingly deep [concepts of] wisdom. They thus do not have an aspect of, “vessels of letters,” except through being en clothed in matters that are very separate from the essential wisdom. It is specifically there, [in the analogy,] that the depth of the wisdom may be grasped, just as one grasps the depth of a concept. This may only be [accomplished] specifically through analogy, for it cannot be grasped even with abundant explanations etc.

Moreover, for an analogy to be made specifically according to the analogue it must, of necessity, reach the depth and source from which the analogue comes out. If not, the analogy will not be in line with the analogue altogether, as known. This being the case, the root of the analogy is in the source concept of the analogue, and higher than it. For this reason, it states,<sup>523</sup> “The words of the wise and their riddles”; that are commensurate to the depth and source of the wisdom, so will be the depth of the

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<sup>521</sup> Talmud Bavli, *Sanhedrin* 38b

<sup>522</sup> See *Sefer HaMaamarim* 5568 Vol. 1, p 393; *Maamarei Admor HaEmtza'ee, Vayikra* Vol. 2, p. 522 and on.

<sup>523</sup> Proverbs 1:6



riddles and analogies, such as the analogies of Rabbi Meir and the analogies of Solomon. This is explained elsewhere regarding the verse,<sup>524</sup> “And he spoke three thousand proverbs;” that is, [each analogy was] an analogy for [the previous] analogy, as explained in the Zohar that the very last analogy contains the very first depth and source of the analogue etc.

The same holds true of the root of the aspect of letters. It is specifically through them that the light of the intellect is grasped well etc. (This may similarly be understood regarding the light of the intellect becoming concrete; to the degree that it comes to be concretely grasped and explained on the lowest level, it is specifically there that the aspect of the depth and inner light of the intellect itself is [grasped] etc.) The [above] is also the case with the aspect of the externality of *Binah* from which the aspect of the *Chashmal* garment of *Binah* is made.<sup>525</sup> It is regarding this that it states, “And he made cloaks of skin (*Ohr*-עור) etc,” which is the aspect of the protector of the intellect within the emotions, so as not to come to an aspect of error.

(It is from this that the placenta for the fetus is made etc.<sup>526</sup>) This is as explained at length elsewhere<sup>527</sup> regarding the matter of,<sup>528</sup> “The mother spreads her wings etc.,” and regarding the matter of “*beShalom*-בשלום-in peace,” which is the same letters as “*Malbush*-מלבוש-garment” etc,<sup>529</sup> and regarding the matter of the *Sebach* (covering) of the *Sukekah* and the like.<sup>530</sup> This will suffice for the understanding.

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<sup>524</sup> Kings I 5:12

<sup>525</sup> See *Or HaTorah, Noach* Vol .3, p. 1338

<sup>526</sup> As will be explained later regarding the development of *Klipah*.

<sup>527</sup> See *Maamarei Admor HaEmtza'ee VaYikra* Vol. 2, p. 494

<sup>528</sup> Zohar (*Ra'aya Mehemna*) *Pinchas* 256a; *Torat Chaim, Vayetze* 170c; *Biurei HaZohar, Noach* 4c and on.

<sup>529</sup> See *Siddur* of the *Arizal*, end of *Amida*; Also see *Emek HaMelech, Shaar* 1, Ch. 55 (9c); *Torat Chaim, Noach* 58a.

<sup>530</sup> See *Siddur* of Alter Rebbe, *Shaar HaSukkot* p. 257a and on.



## Chapter Forty-Six

However, as mentioned above, in the Torah of Rabbi Meir it was written, (כתנות אור) “Cloaks of light” – (Katnot Ohr), with an *Aleph* (א) etc. For it is known that the aspect of *Tikkun* - Rectification is from the aspect of the *Shem Ma”H HaChadash* - the new name of *Ma”H* (מ”ה) of *Adam Kadmon*, and as discussed elsewhere, this is the aspect of the eighth king, which is the root of the rectification of *Ma”H-ה”מ* of *Chochmah* etc.<sup>531</sup> (This is the aspect of *Yosef* who is the interpreter of dreams.<sup>532</sup> For the exile is compared to a dream state,<sup>533</sup> and it resembles the thoughts of the heart of *Zeir Anpin* which is in an aspect of sleep that is called the *Durmita*-Slumber and withdrawal of the intellect etc.<sup>534</sup> And from the letters of the imaginations of the dreams he combines them into good, rectified combinations according to the source of the depth of *Chochmah* of *Adam Kadmon* that is in the forehead etc.

This is why *Tofer*-תופר-tailor shares the same letters as *Porat*-פורת-fruitful<sup>535</sup> and *Poter*-פותר-solver etc.<sup>536</sup> and it is for this reason that he is called *Avrech*-אברך,<sup>537</sup> as explained elsewhere at

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<sup>531</sup> See *Etz Chaim (Shaar HaTikun)*, Shaar 10, Ch. 2 & Ch. 3; Also see *Torah Or, VaYechi* 103b; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,482.

<sup>532</sup> *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 4, p. 1,376. *Torat Chaim VaYishlach* p. 188d & *VaYechi* 243d; *Torat Levi Yitzchak, Taanit* p. 11.

<sup>533</sup> See *Torah Or, Vayeshev* p. 28c; *Torat Chaim, Shemot*, p. 52.

<sup>534</sup> See *Etz Chaim, Shaar* 29, Ch. 1; *Mevo She'arim, Shaar* 3, part 2, Ch. 17; *Torat Chaim Shemot* p. 53b.

<sup>535</sup> See *Torah Or, Vayeshev* p. 29a; *Likkutei Torah, Korach*, p. 55a; *Torat Chaim, Vayechi*, p. 242d.

<sup>536</sup> See *Agadat Bereishit* Ch. 82

<sup>537</sup> Genesis 41:43; Also see *Siddur* of the Alter Rebbe, *Shaar Chanukah* 280c; *Maamarei Admor HaEmtza'ee, Dvarim* Vol. 1, p. 30; *Bereishit* p. 490.

length.) In other words, it is called a garment of light with an *Aleph-ן* after the rectification of the two-hundred and eighty-eight sparks that fell along with the scattering and fragmentation of the letters and vessels of *Tobu*, as we previously explained in regard to the constricted intellect of the separated letters.

The explanation of the matter is as known, that the “garment of skins” that garbs [*Zeir Anpin* etc.] and is called the *Chashmal*, comes in a way of coarseness specifically, just like an analogy [is coarse] in relation to the analogue. (This is also like the coarsening of an intellectual concept through many explanations until a small child can grasp it etc.) This is the aspect of *Nogah*-luminescence, which is like a light that illuminates within the darkness, wherein its light is more recognizable, to the point that its light is more apparent and glaring than light that radiates in a place that is bright, as was stated,<sup>538</sup> “A candle in the sunlight is ineffectual.” In contrast, the light of a candle in thick darkness is much more glaring. This is specifically because it illuminates the thick darkness, though it is not possible to say that the light of the candle,<sup>539</sup> in and of itself, is essentially more luminescent in the darkness of night than in the day. It is only because the darkness is its opposite that its light becomes more apparent.

This is not true radiance in and of itself. It only appears more radiant to the eye specifically because in the darkness its light is more apparent, but only in the eye of the beholder. This is similar to the radiance and glimmer of a precious stone when it is displayed on coarse material. It will appear to be more radiant than if it were to be displayed on clear, luminescent material, for the same reason. (This is also like the understanding and comprehension of a deep intellectual light through an

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<sup>538</sup> Talmud Bavli, *Chulin* 60b; *Maamarei Admor HaEmtza'ee*, *Hanachot* 5577 p. 261

<sup>539</sup> Shulchan Aruch Alter Rebbe, *Hilchot Pesach* 433:6

extraneous analogy, which is coarse and foreign [to the concept]. It is because of the same reason etc.)

This then, is the aspect of *Nogab*, which has two explanations, as known. The first is like the verse,<sup>540</sup> “*Nogab Or* - A light will shine,” or [the verse,<sup>541</sup>] “*Yagiba Chashkebi* - illuminate my darkness” and the like. The second is a terminology of outward protrusion.<sup>542</sup> This is like the verse,<sup>543</sup> “When he moved out (*Hogab*-הגה) of the path etc.” and likewise,<sup>544</sup> “One who pronounces (*HaHogeb*-ההוגה) the Divine Name etc.” It also is like the contemplation (*Higayon*-הגייון) of the thought, as stated,<sup>545</sup> “And you shall contemplate it (*V'Higita bo*-והגית בו) etc.” or,<sup>546</sup> “The contemplation of my heart (*Hegyon leebee*-לבי הגיון) etc.” Both of these [explanations] amount to the same intended meaning.<sup>547</sup>

This was explained elsewhere, by way of example, from the light of the sun<sup>548</sup> as it radiates through a cloud; that its light is increased there and is more recognizable than [when looking at the light that comes from] the body of the sun itself. For, because of the purification of the physicality of the cloud and the composition of the element of water within it, the details of the light are more recognizable there, such as the three primary colors of the rainbow, which also is called by the term “the

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<sup>540</sup> Job 22:28

<sup>541</sup> Samuel II 22:29; Psalms 18:29

<sup>542</sup> See *Shaarei Teshuvah* 63a

<sup>543</sup> Samuel II 20:13

<sup>544</sup> Talmud Bavli, *Sanhedrin* 90a

<sup>545</sup> Joshua 1:8

<sup>546</sup> Psalms 19:15

<sup>547</sup> See *Imrei Binah, Shaar HaTefilin* 97d.

<sup>548</sup> See *Imrei Binah, Shaar HaTefilin* 97d; *Maamarei Admor HaZaken al Maamarei RaZa”L*, p. 479; *Maamarei Admor HaEmtza'ee, Na”Ch* p. 350.

appearance of the *Nogab*-הנוגה.” This is as stated,<sup>549</sup> “Like the appearance of a rainbow etc. so was the appearance of the *Nogab*-brightness.” This is like how the specific elements and colors of a precious stone are not so recognizable except when it is set in a setting, but not in a coarse setting, but rather in a bright and shiny setting that causes its light to radiate more. So likewise, is the matter of the second meaning of *Nogab*, in that it is an aspect of the protrusion in a refined substance that has become somewhat more refined. There the light stands out and radiates, as in the verse,<sup>550</sup> “יהויה-*HaShem*,” my God, illuminate my darkness (*Yegiah Chashchi*-יגיה חשכי),” specifically.

This is also like the *Higayon*-הגיון-contemplation of the analytical thought, through which the light of the intellect comes to protrude outward into the substance of the letters of contemplative thought. It is specifically then that the grasp and radiance of the depth of the concept becomes more recognized. It is regarding this that the verse states, “And you shall contemplate it (*VeHigitab bo*-והגית בו) etc.” This likewise is similar to the matter of analogies, through which the light of the concept stands out and is more [easily] grasped, as discussed above. This, then, is the aspect of the *Nogab* of the ten *Sefirot* in general, that is, it is the aspect of their substance that is noticeable and protrudes. (This is as explained elsewhere regarding the verse,<sup>551</sup> “Have you seen a man, wise in his own eyes etc.” and like the verse,<sup>552</sup> “And his concubine whose name was Reumah-ראומה,” that is, *Re'u*-ראו-see that I am sublimated [*Mab*-מה] etc., or like ecstasy into Godliness that comes in a way

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<sup>549</sup> Ezekiel 1:28

<sup>550</sup> Psalms 18:29

<sup>551</sup> Proverbs 26:12; See *Maamarei Admor HaZaken, Maamrei RaZa*”L p. 216; 5566 p. 91; *Derech Mitzvotecha* p. 62; *Likutei Torah, Acharei* 31d; *Chukat* 66c; *Hemshech* 5672 Vol.1 p. 177 & p. 292.

<sup>552</sup> Genesis 22:24; See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 4, p. 1,493; *Torat Chaim, Noach* 51a; *Ohr HaTorah, Noach* Vol. 3, p. 1202; *Mevo She'arim, Shaar* 6 Ch. 2 & Ch. 5.

that is felt etc.) All this is the root of the aspect of the *Chashmal*, which is made from the externality of *Binah*.

(From here the aspect of “The Wings” are made,<sup>553</sup> as stated regarding the verse “He hovers over his young etc.,” that “the mother (*Imma*) spreads her wings etc.” It is likewise called<sup>554</sup> the *Kanfei HaShechinah*-The wings of the *Shechinah*,” which also is the root of the souls of converts etc.<sup>555</sup> This is also the explanation of the statement in *Zohar* on the verse,<sup>556</sup> “In the morning I will order (the letters of my prayer) and I will see,” [about which the *Zohar* comments,] “David prepared this canopy to cover over the morning of Yosef etc. he made a light to enrobe etc., until those that are called the upper wings etc.” as is explained elsewhere.) Until from this [the *Chashmal*] chains down and descends even further to become an aspect of an actual *Masach*-screen that is called a “separator” that stops and separates between the [worlds of] *Atzilut* and *Briyah* etc., whereas the [*Sefirah*] of *Malchut* penetrates this screen (as will be explained).

However, the matter of the “garment of light,” with an *Aleph-ℵ*, is after the rectification and clarification of the aspect of *Nogah* of the *Chashmal*. This is by means of the essential sublimation of the new *Ma”H* of *Adam Kadmon* etc., which is the source of the aforementioned rectification, until the *Yesb*-somethingness of *Nogah*, that is noticeably felt, becomes transformed to an aspect of actual sublimation to the *Ayin*-nothingness. When the somethingness (*Yesb*) becomes an aspect of nothingness (*Ayin*) then it is even loftier than the aspect of the nothingness of the *Ma”H* of *Chochmah* that rectifies [it] etc.,

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<sup>553</sup> See *Zohar Balak* 204b; *Biurei HaZohar Balak* 109b.

<sup>554</sup> Talmud Bavli, *Shabbat* 31a

<sup>555</sup> See *Zohar*, Introduction 13b; *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 10

<sup>556</sup> See *Zohar Balak* 204b; *Biurei HaZohar Balak* 109b.

as explained elsewhere.<sup>557</sup> It therefore is called a “garment of light” as in the verse, “He covers Himself with light as a garment.” This refers to the aspect of the light of Torah after the clarification of *Ma”H* of the supernal *Chochmah* that rectifies the aspect of *Ba”N* of *Nogah*, which then ascends to be higher than the aspect of *Ma”H*.<sup>558</sup>

(As known, the shattering was in<sup>559</sup> *Sa”G-ג”ו* which is *Gas-ו-ג*-coarse,<sup>560</sup> but after the rectification of *Ba”N*, which [is what] fell during the shattering of the vessels, it ascends back to its source in *Sa”G*,<sup>561</sup> which is higher than the name of *Ma”H* etc.<sup>562</sup>) This is called *Zihara Ila’ab*-The Upper Radiance, and is comparable to a very refined light within a refined and very radiant garment, through which one can gaze [and behold] a greater illumination and radiance with the eyes. This is the opposite of the matter of *Nogah* prior to its rectification, when it is in darkness, so that it is only because of the light that radiates within the darkness that it appears to radiate brightly etc.

In contrast, the radiance of the light due to the essence of the light, when the garment itself is made of radiant and luminous light, is like radiant and clear glass, which is called,<sup>563</sup> “*Aspaklaria D’Nabara* - A lens that shines” etc. And it is likewise called the upper radiance by means of which the souls gaze upon

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<sup>557</sup> See *Likkutei Torah, Bechukotai* 47b; Also see *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 576.

<sup>558</sup> See *Etz Chaim, Shaar* 5, Ch. 1; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 1, p. 5; Vol 2. p. 573; Vol 4. p. 1,213.

<sup>559</sup> See *Etz Chaim, Shaar* 8, Ch. 1; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 1, p. 5.

<sup>560</sup> See *Maamarei Admor HaEmtzaee, Shmot* Vol 2, p. 566; *Dvarim* Vol. 2 p. 379; *Torat Chaim, Bereishit* 9a.

<sup>561</sup> See *Likkutei Torah, Bechukotai* 47c; *Torat Chaim, Bereishit* 16c.

<sup>562</sup> See *Etz Chaim, Shaar* 5, Ch. 1; Also see *Maamarei Admor HaEmtzaee, Dvarim* Vol. 1, p. 5.

<sup>563</sup> See *Zohar, Noach* 65b-61a.



the ray of the *Shechinah* in the Garden of Eden etc.,<sup>564</sup> as discussed elsewhere. This will suffice for those of understanding.

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<sup>564</sup> See *Shaarei Teshuva* p. 58c.



## Chapter Forty-Seven

We now must understand the aspect of *Malchut* of *Atzilut* which is called *Olam HaDibbur*-The World of Speech,<sup>565</sup> and is the aspect of *Rachel*,<sup>566</sup> or *Alma D'Itgalia*-the Revealed World, or *Imma Tata'a*-The Lower Mother,<sup>567</sup> and it is the final *Heb*-ה of the Divine Name *HaShem*-יהויה.<sup>568</sup> (As known regarding the matter of,<sup>569</sup> “Like mother like daughter,” that the upper *Heb*-ה of *Binah* lends the five *Gevurot MeNaTzePa*”*Ch* to the daughter, which is the aspect of the five organs of speech in the mouth, as mentioned previously.) It is also called the *Maamar Patuach*-The Open Saying, as in,<sup>570</sup> “And God said” or as stated,<sup>571</sup> “By the word of *HaShem*-יהויה the heavens [were made] etc.” regarding which it states,<sup>572</sup> “His Kingship rules over all etc.” as known.

For as known regarding the matter of the *Nesirab*-Separation, that at first they were two (ד”ר) *Partzuf*-statures in one,<sup>573</sup> that is, the aspect of *Malchut* was included in the aspect of the back of *Zeir Anpin*. This is as stated,<sup>574</sup> “Bone of my bones [and flesh of my flesh; she shall be called woman (אשה)] because she was taken from man (איש) etc.” However, after the *Nesirab*-Separation, *Malchut* was built into an independent *Partzuf*-stature

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<sup>565</sup> See *Zohar Lech Lecha* 86b; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 382

<sup>566</sup> See *Etz Chaim, Shaar* 4, Ch. 1; *Maamarei Admor HaEmtzaee, Vayikra* Vol .1 p. 227

<sup>567</sup> *Tanya* Ch. 52

<sup>568</sup> See *Zohar Vayikra* 17a; *Torat Chaim, VaYetze* 167c.

<sup>569</sup> Ezekiel 16:44

<sup>570</sup> Genesis 1:3

<sup>571</sup> Psalms 33:6

<sup>572</sup> Psalms 103:19

<sup>573</sup> *Pri Etz Chaim, Shaar* 24, Ch. 1 & 2

<sup>574</sup> Genesis 2:23

with lights and vessels, as it states,<sup>575</sup> “And *HaShem Elohim*- יהויה built the side [that He had taken from man] etc.”

The explanation of the matter is as known in various places in *Zohar* and *Etz Chaim*, that *Malchut* is called *Asrit*-The Tenth,<sup>576</sup> because it is taken from the tenth of each of the ten *Sefirot* of *Zeir Anpin*, that is, from the aspect of *Malchut* of each *Sefirah* of *Zeir Anpin*. For example, from the aspect of *Malchut* of *Chochmah* of *Zeir Anpin* the aspect of *Chochmah* of *Malchut* is drawn down and from the aspect of *Malchut* of *Chessed* of *Zeir Anpin* the *Chessed* of *Malchut* is drawn down etc. And in this manner all ten *Sefirot* of *Malchut* are constructed.

Now, the explanation of the aspect of *Malchut* of the nine *Sefirot* of *Zeir Anpin* is as known; that it is the aspect of the revelation of each attribute and *Sefirah* as it comes forth in an aspect of revelation as a tangible existence (*Yesh*) that is recognizable etc.<sup>577</sup> An example is the attribute of love when it comes forth into tangible revelation etc. Now, this aspect of essential revelation is called the essential *Tzelem*-image and form, like the essential image of a seal and the like, or like the form of the face itself etc. This refers to the aspect of the organs (vessels) of *Zeir Anpin* regarding which it states,<sup>578</sup> “He and His organs are one,” which is like the matter of the potential power to limit, as explained previously (in chapter twenty-nine).

However, the aspect of *Demut*-Likeness is in *Nukvah*-the female of *Zeir Anpin*, which is [only] called the,<sup>579</sup> “likeness of the

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<sup>575</sup> Genesis 2:22

<sup>576</sup> See *Etz Chaim*, *Shaar HaKlallim* Ch. 7; *Shaar HaHakdamot*, *Sod Mitzvot Aseh* 179a; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 2, p. 795; *Dvarim* Vol. 3, p. 883.

<sup>577</sup> See *Maamarei Admor HaZaken al Parshiot HaTorah* Vol. 1, p. 408; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 1, p. 215; *Kuntreisim* p. 353; *Torat Chaim*, *Miketz* 215b.

<sup>578</sup> *Tikunei Zohar*, Introduction, 3b.

<sup>579</sup> Ezekiel 1:28

glory of *HaShem*-יהויה,” that is, *Zeir Anpin*. This is as known regarding the verse,<sup>580</sup> “Let us make man in our form and in our likeness” that *Tzelem*-Form refers to the male, whereas *Demut*-Likeness refers to the female (*Nukvah*) etc. This is like the matter of letters that are engraved etc.,<sup>581</sup> which is the aspect of a revelation of a revelation, like the letters of a seal that are imprinted into wax, and the like etc. Similarly, the aspect of the revelation of the essential attributes of the heart when they come forth in an aspect of revelation and tangibility in the speech of the five organs of the mouth, become an aspect of an independent separate entity that is called *Yesh D’Yesh*-Something of something, as explained elsewhere at length.

For example, the aspect of *Chochmah* of *Chessed* in the heart which comes into revelation in a limited manner, is nevertheless still connected and unified with the essence of *Chochmah* and *Chessed* etc. However, its revelation in speech, as in the saying,<sup>582</sup> “Let there be light,” is a separate, independent thing, which is the aspect of *Chochmah* of *Chessed* of *Malchut* which is drawn from the aspect of *Malchut* of *Chochmah* of *Chessed* of *Zeir Anpin* in a manner of particulars. The same is true with the construction of all of the specific ten *Sefirot* of *Malchut* with their lights and vessels into an independent *Partzuf*-stature etc.

However, prior to the *Nesirah*-Separation they were two (י”ד) statures [in one], similar to the back that follows the front and has no independent existence of its own. Likewise, the aspect of the revelation of *Malchut* was included in the *Achorayim*-Back of each *Sefirah* [of *Zeir Anpin*], because,<sup>583</sup> “Two hundred

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<sup>580</sup> Genesis 1:26; See *Zohar Shmini* 35b; *Maamarei Admor HaZaken al Parshiot HaTorah* Vol. 1 p. 173; 5563 Vol. 2 p. 670; *Shaarei Teshuvah* 106d; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2 p. 553

<sup>581</sup> *Zohar Bereishit* 15b; *Maamarei Admor HaEmtzaee, Shemot* Vol. 1, p. 159

<sup>582</sup> Genesis 1:3

<sup>583</sup> Talmud Bavli, *Bava Kama* 74a.

includes [one hundred] etc.” (This accords with what is explained elsewhere<sup>584</sup> regarding the details of the matter of *Achor B'Achor*-Back to Back, and *Achor B'Panim*-Back to Face etc. or the opinion that,<sup>585</sup> “it was a tail” etc.)

Now at first [*Malchut*] was like a point under *Yesod* of *Zeir Anpin* etc., as stated,<sup>586</sup> “And she fell before his feet.” This is as stated in *Zohar*<sup>587</sup> regarding the verse,<sup>588</sup> “That do his word” that it made itself small like a point etc., until it was a *Heb* as before. For afterwards it is built into a *Partzuf*-stature in the aspect of *Atzilut* until it becomes an aspect of *Panim B'Panim*-Face to Face etc. This can be likened to the waning and waxing of the moon. This then, is the primary aspect of the construction of *Malchut* as it still transcends the construction of *Malchut* as a stature within *Briyah*, *Yetzirah* and *Asiyah* wherein the entirety of its stature, which is in the aspect of *Atzilut*, is concealed and only the aspect of *Malchut* of *Malchut* penetrates the screen and becomes a stature in *Briyah*, as will be explained etc. This will suffice for the understanding.

This is the true meaning of the enlarged *Dalet-ד* of *Echad-אחד*-One, which is the aspect of the maturation of the stature of the female-*Nukvah* of *Zeir Anpin* in the aspect of *Atzilut* specifically, with intellect and emotions, lights and vessels. (This is as stated [regarding the verse,] “And *HaShem Elohim*-יהויה built the side”; that this refers to *Abba* and *Imma* of *Atzilut* that built her etc.,<sup>589</sup> and told her,<sup>590</sup> “Go and guard your house,” to be the head of *Briyah*, *Yetzirah* and *Asiyah* etc.) (This is

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<sup>584</sup> See *Sefer Hamaamarim* 5563 p. 223

<sup>585</sup> Talmud Bavli, *Brachot* 61a.

<sup>586</sup> Esther 8:3; Also see *Maamarei Admor HaZaken, Inyanim*, p. 213

<sup>587</sup> *Zohar Balak* 191a; *Maamarei Admor HaEmtzae, Shmot* Vol. 2, p.

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<sup>588</sup> *Palms* 103c

<sup>589</sup> Genesis 2:22; *Zohar Bereishit* 48b - 49a.

<sup>590</sup> *Zohar Balak* 187a

as known regarding the matter of,<sup>591</sup> “The well that the princes dug etc.”)

The explanation of the matter is that the aspect of speech of thought discussed previously, which is the enlarged *Dalet-ד*, becomes the thought of the supernal speech of *Zeir Anpin* in an aspect of ten *Sefirot* with lights and vessels, and it is from the *Malchut* of the nine *Sefirot* of *Zeir Anpin* as mentioned above. This then, is the meaning of [*Echad-אחד*, that is] *E”ch-ח”א Dalet-ד*,<sup>592</sup> as explained elsewhere at length. This is as stated,<sup>593</sup> “And man became a living soul - a speaking spirit” which is,<sup>594</sup> “the word of the King rules” with the ten utterances of, “And God said,” as known.

Now, the aspect of *Keter* of *Malchut* of *Atzilut* is the aspect of the power of speech prior to it spreading forth in actual speech with the aspects of intellect and emotions of speech, which are the [other] nine *Sefirot* of *Malchut*. This is the explanation of the verse,<sup>595</sup> “Forever, *HaShem-יהויה*, your word stands in the heavens,” that is, in the aspect of *Zeir Anpin*. In other words, the aspect of the power of speech is constantly connected to the chest of *Zeir Anpin* etc., as stated in *Etz Chaim* and explained elsewhere.

The spreading forth of *Malchut* garbs *Tiferet*, *Netzach*, *Hod* and *Yesod* of *Zeir Anpin*, which is the aspect of *Dalet-ד*-four, for *Malchut* is called *לד-Dal-poor*.<sup>596</sup> The root of the construction of *Malchut* is from the kindnesses (*Chassadim*) of *Zeir Anpin*, as it

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<sup>591</sup> Numbers 21:18; See *Sefer HaMaamarim* 5564 p. 173.

<sup>592</sup> See *Pri Etz Chaim, Shaar Kriyat Shma, Shaar* 8, Ch. 12

<sup>593</sup> Genesis 2:7 and *Unkelos* translation there.

<sup>594</sup> Ecclesiastes 8:4

<sup>595</sup> Psalms 119:89; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 382

<sup>596</sup> Psalms 41:2; *Pri Etz Chaim, Shaar* 29 Ch. 3

states,<sup>597</sup> “His throne is founded in kindness” and it is written,<sup>598</sup> “Happy is he who considers the poor (*Dalet*)” and the word kindness-*Chessed*-חסד is חסן-pity [on the] *Dalet*-דלית-poor,<sup>599</sup> for *Malchut* has nothing of her own,<sup>600</sup> only that which she receives from *Zeir Anpin*. This is as previously explained regarding the matter of a revelation of a revelation etc., or like the analogy of the moon that receives from the light of the sun, and as stated in *Zohar*,<sup>601</sup> “The moon has nothing of her own etc.”

This was not the case when *Zeir Anpin* and *Nukvah* were equal in their statures<sup>602</sup> as they were prior to the lessening of the moon, when they were called,<sup>603</sup> “The two great luminaries,” and similarly about the coming future it states,<sup>604</sup> “And the light of the moon [shall be as the light of the sun] etc.” However, there are also two levels in the construction of the female (*Nukvah*). The first is in the aspect of *Atzilut*, which is the matter of the separation etc., and the second is that it becomes the head of *Briyah*, *Yetzirah* and *Asiyah*. (This is in accordance with what is written elsewhere regarding the statement<sup>605</sup> “Go and lessen yourself etc.,” that this refers to the aspect of *Malchut*, which becomes the,<sup>606</sup> “head of the foxes,” in *Briyah*, *Yetzirah* and

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<sup>597</sup> Isaiah 16:5; *Torat Chaim*, *Vayetze* p. 176a

<sup>598</sup> Psalms 41:2

<sup>599</sup> *Tikkunei Zohar*, *Tikkun 22*; *Maamarei Admor HaEmtzaee*, *Shmot*, Vol. 2, p. 643

<sup>600</sup> *Etz Chaim*, *Shaar 6*, Ch. 6; *Maamarei Admor HaZaken*, *Parshiot HaTorah*, Vol. 2, p. 511

<sup>601</sup> *Zohar Toldot 135b*; *Maamarei Admor HaEmtzaee*, *Hanachot 5577*, p. 24

<sup>602</sup> See *Or HaTorah*, *Bereishit* p. 80

<sup>603</sup> Genesis 1:16; *Sefer HaMaamarim 5565*, Vol. 2, p. 593

<sup>604</sup> Isaiah 30:26; *Sefer HaMaamarim 5565*, Vol. 2, p. 593

<sup>605</sup> *Talmud Bavli*, *Chulin 60b*; *Biurei HaZohar*, *Acharei 77b*; *Maamarei Admor HaZaken*, *Maamarei RaZa”L* p. 221; 5565 Vol. 2 p. 594.

<sup>606</sup> *Zohar Chadash*, *Shir HaShirim 71a*; *Etz Chaim*, *Shaar 3*, Ch. 1; *Shaar 4*, Ch. 6; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 1 p. 179.



*Asiyah*. This is as stated,<sup>607</sup> “the lesser luminary to rule the night.” For in general the entire aspect of *Atzilut* is called day, whereas the attribute of night refers to the aspect of *Malchut* as it becomes hidden in the head of *Briyah*, as will be explained in subsequent chapters regarding the matter of, “Blessed be the name of His glorious kingship forever and ever etc.,” which is after it penetrates the screen etc. This will suffice for the understanding.)

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<sup>607</sup> Genesis 1:16



## Chapter Forty-Eight

Now for more detail regarding the aspect of the construction of *Malchut*, which is called *Kalah*-The Bride,<sup>608</sup> because it includes *HaKol*-Everything etc.<sup>609</sup> This is the fact that everything becomes revealed in the aspect of speech in a tangible and separate way, like the letters of speech that reveal all. This includes even the aspect of the essential pleasure and desire that is in the essential Self of the Light of the Unlimited One literally, that is, the aspect of the *Heyulie* desire for kindness, that was previously mentioned (in chapter ten), as it chains down in its great descent until the desire and wisdom and emotions of *Adam Kadmon* and *Arich Anpin*, until the aspect of the desire, wisdom and emotions in the external vessels of *Zeir Anpin*. All this comes into the aspect of *Malchut* which is the aspect of the supernal speech with a revelation of somethingness in an aspect of *Atzilut*. Regarding this it states,<sup>610</sup> “I am first and I am last,” and it similarly states,<sup>611</sup> “See that I, I am He,” that is, the aspect of *Malchut* of *Ein Sof* [vested] in *Malchut* of *Atzilut* which is called<sup>612</sup> “the end of all levels” etc.

Now, we must first understand in a detailed manner the *Partzuf*-stature of *Malchut*, from the aspect of *Keter* that is in it, until the aspect of *Malchut* that is in it, which penetrates the screen to become the *Keter* of *Briyah* etc. For, on *Rosh Hashanah* the construction of *Keter* of *Nukvah*-the Female takes place etc.,

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<sup>608</sup> *Pardes Rimonim*, *Shaar* 23, *Kalah*.

<sup>609</sup> See *Pirush L'Maarechet Elokut*, Ch. 4 (70a). Also see *Torat Chaim*, *VaYetze*, 174b; *Shaarei Teshuvah* 16c.

<sup>610</sup> Isaiah 44:6; *Maamarei Admor HaEmtzaee*, *Bamidbar* Vol .3 p. 1,141

<sup>611</sup> Deuteronomy 32:39

<sup>612</sup> *Zohar Beshalach* 56a; *Zohar Pekudei* 226a

and this is why we say the ten verses of kingship etc.<sup>613</sup> In other words, this is in order to draw forth the aspect of the pleasure and desire for kingship anew, that is, to awaken anew the aspect of the simple pleasure and desire of the essential Self of,<sup>614</sup> “I will rule” etc. (This is the explanation of the verse,<sup>615</sup> “The mighty in strength that fulfill His word etc.” as mentioned in Zohar and as explained elsewhere regarding the words,<sup>616</sup> “And they have given You a crown of kingship etc.”)

For it is known that the aspect of the aforementioned revelation of speech is what is called, “The Word of The King,” and it is the attribute of lordship, as it states,<sup>617</sup> “*HaShem* יהוה reigns; He is clothed in majesty etc.” or<sup>618</sup> “Your kingdom is a kingship over all the worlds etc.” This is analogous to the attribute of lordship in man, which is an attribute that is separate from one’s essential self, for it is the attribute of ruling over one’s fellow specifically etc. This is not the case with the other attributes which are literally part of the essential self.

For example, with the light of the attribute of kindness, the soul itself is drawn after and becomes aroused by the kindness. For the primary essence of that attribute is a drawing forth from the essential self [of the soul], and the same is true of wisdom, which is drawn from the essential self [of the soul]. In regard to the attribute of lordship however, even though the soul is aroused by it, nevertheless, it primarily comes into being by

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<sup>613</sup> Talmud Bavli, *Rosh HaShanah* 32a; *Siddur of Alter Rebbe, Rosh HaShanah*, 238b; *Maamarei Admor HaEmtzaee, Dvarim Vol. 4*, p. 1,360; *Na”Ch* p. 502.

<sup>614</sup> See Chapter 7 & 10

<sup>615</sup> Psalms 103:20; *Zohar Balak* 191a; *Maamarei Admor HaEmtzaee, Shmot*, Vol. 2, p. 447.

<sup>616</sup> *Piyut* in high holiday prayers. See *Shaarei Teshuvah* 106b; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 2 p. 808.

<sup>617</sup> Psalms 93:1

<sup>618</sup> Psalms 145:13

something that is separate from the self, that is, that [he rules] over his fellow, and if there were nothing aside for him, then there would be no arousal of this attribute whatsoever. And although the attribute of kindness is also specifically in order to do kindness with his fellow, nevertheless the beginning of its arousal is within his essential self, even if there is no one to bestow his goodness to. Which is not the case regarding [the attribute] of lordship, which essentially does not come into being without someone over whom to rule.

The proof of this is from the fact that its entire construction of spreading to a length and breadth depends solely on the sublimation of the people. When they exalt him, they arouse the ultimate depth of his dominion, but with the lessening of the sublimation, the light of this attribute likewise lessens etc. However, with [the attribute of] kindness, it will spread forth as it is in the essential self. And although there will be fluctuations of more or less [kindness] according to the manner in which the recipient arouses and requests, with great pleading [or less pleading] etc., nevertheless, it is not primarily constructed from this etc. This will suffice for the understanding.

Now, we must understand the analogue of this, because<sup>619</sup> “as is the kingdom below, so is the kingdom of Heaven,” in that,<sup>620</sup> “there – specifically - is no king without a nation.” This is because although the lordship of the aspect of the attribute of *Malchut* above, is like the other supernal attributes, nevertheless it is not an actual drawing forth from the aspect of the essential self. (However, it nonetheless is there in potential and in great concealment, for even in the aspect of man, even a small child possesses the aspect of lordship to rule over everything, including animals, for this is his nature immediately from birth,

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<sup>619</sup> Talmud Bavli, *Brachot* 58a

<sup>620</sup> *Rabbeinu Bachai* to Genesis 38:30; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 2, p. 631

as it states,<sup>621</sup> “[And God said to them...] have dominion over [the fish of the sea and over the fowl of the air and over every living thing that creeps upon the earth] etc.”

We observe in the nature of a child that his desire is to control and dominate over animals, beasts and birds etc., as discussed elsewhere that this is an [attribute] specific to the aspect of man. In contrast, the attributes of kindness and mercy may also be found even in the beasts, such as the eagle, which is merciful etc.<sup>622</sup>) Now even though [the essential hidden attribute] is called the attribute of lordship, nevertheless its primary construction is specifically to have dominion over something external to himself and it is specifically then that the pleasure and great desire to rule is drawn forth. According to this we must understand how this is applicable above in Godliness, for there is nothing outside of Him upon whom to rule etc.

Therefore, it would not be possible for there to be the aspect of the construction of *Malchut* with desire and pleasure and emotions in the aspect of a complete stature in the aspect of *Atzilut*, were it not for the arousal of His desire that there should be a being separate from Himself over which to rule. And it is specifically then, that this attribute is aroused in the Emanator, and about this it states, “*HaShem* יהוה reigns, He is clothed in majesty,” that is, He vests within this attribute to be a king over a nation. It is for this reason that it is specifically this attribute that must be renewed from its essential source every *Rosh HaShanah*, that is, all the way to the aspect of the essential thought, “I will rule,” within the Essential Self of the Light of the Unlimited One etc., which is the aspect of lordship that

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<sup>621</sup> Genesis 1:28; Also see *Likkutei Torah, Emor* 38b; *Sefer HaMaamarim* 5568 Vol.1 p. 259, 356; *Ateret Rosh* 41b; *Maamarei Admor HaEmtzaee, Kuntreisim*, p. 314; *Hanachot* 5577 p. 343

<sup>622</sup> Talmud Yerushalmi, *Pe'ah* 1:5; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 879.

arose in the aspect of His essential Self prior to the *Tzimtzum*-constriction.

It is for this reason that the first *Tzimtzum*-restraint which is called the empty place<sup>623</sup> (*Makom Panuy*) took place, in order that there be something outside of His Essential Self upon which it would be applicable for the aspect of the light of lordship of the aspect of *Malchut* of the Unlimited One [to rule]. (This is as stated elsewhere regarding the verse,<sup>624</sup> “She does him good etc.,” about the root of the idolaters whom He separated from His Oneness in an aspect of darkness and *tzimtzum*-restraint etc., so that there would be the attribute of *Tiferet*-mercy.<sup>625</sup> This is because the attribute of mercy likewise only applies to a person who specifically is foreign and distant etc. This will suffice for the understanding.)

In this manner we may understand the aspect of *Malchut* of *Atzilut*, the end of all levels of *Atzilut*, which is the desire and pleasure etc. of the attribute of lordship, to be the king over *Briyah*, *Yetzirah* and *Asiyah*, for which purpose it was necessary for there to be the constriction of the screen between *Atzilut* and *Briyah*, [so that] it becomes the head of the foxes etc., as known. This then, is the meaning of [“I am first, and I am last,”] that is, “I am first” in the aspect of *Malchut* of *Ein Sof*, and “I am last” in *Malchut* of *Atzilut* for,<sup>626</sup> “their beginning is bound with their end,” and this takes place each and every *Rosh HaShanah*, as known. This will suffice for the understanding.

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<sup>623</sup> See *Etz Chaim*, *Shaar* 1, *Anaf* 2

<sup>624</sup> Proverbs 31:12

<sup>625</sup> See *Zohar Yitro* 87a; *Maamarei Admor HaEmtzaee*, *Shmot* Vol. 2 p. 635; *Torat Chaim Noach* p. 75c.

<sup>626</sup> *Sefer Yetzirah* 1:7





## Chapter Forty-Nine

We must now understand the specifics of the ten *Sefirot* of *Malchut* of *Atzilut*. That is, the aspect of the simple pleasure and desire that comes to be revealed in the light of this attribute. This is the aspect of the *Keter* that is within it in general, as discussed previously. Afterwards, the light of the pleasure and desire that transcends the intellect and reasoning, becomes constricted in the aspects of *Chochmah* and *Binah* for this desire. This is the aspect of *Chochmah* of the attribute of *Malchut*, which is called *Chochmah Tata'a*-The Lower *Chochmah* (The Wisdom of Solomon). This is the *Chochmah* at the end, that is rooted in the *Chochmah* in the beginning,<sup>627</sup> that is, the wisdom for this desire in the attribute of *Malchut* is drawn from the aspect of the essential *Chochmah*. This is the meaning of the statement that,<sup>628</sup> “*Bereishit* is also an utterance [of creation],” that is, it is the aspect of *Chochmah* of speech of the ten utterances of *Elohim*, as known. This is called the aspect of the brains [or intellect] of the *Nukvab*-female of *Zeir Anpin*, as known.

Afterwards, the aspect of the emotions of *ChaGa”T* and *NeHi”Y* of *Malchut* are drawn forth, like the verse,<sup>629</sup> “A King establishes [the land] with justice etc.” (This is like the sages stated,<sup>630</sup> “There are twelve hours in the day; three hours He sits and is occupied in the study of Torah” in the aspect of the intellect of the emotions, “three hours He sits and judges” according to the intellect, and “three hours He sits and sustains” in the aspect of *NeHi”Y* etc., as explained elsewhere at length.)

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<sup>627</sup> Zohar *Bereishit* 26b; Also see *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2 p. 495 and on; *Kuntreisim* p. 212; *Torat Chaim, VaYeishev* 201c.

<sup>628</sup> Talmud Bavli, *Rosh HaShanah* 32a

<sup>629</sup> Proverbs 29:4

<sup>630</sup> Talmud Bavli, *Avoda Zara* 3b; Also see *Imrei Binah, Shaar HaKriyat Shma* 67b.

This is the meaning of the verse,<sup>631</sup> “You have actualized (*Asita*) all of them with wisdom (*Chochmah*),” for it includes all the utterances of the other specific attributes in the word of the King etc., like the *Yerushalmi* translation [on the word] *Bereishit* meaning *B'Chuchmeta* - With *Chochmah*, as known.<sup>632</sup>

And “He renews the act of creation every day” according to the intellect in the emotions of *Malchut* of *Atzilut* that descend into *Briyah*, *Yetzirah* and *Asiyah* each day in various novel ways as *Malchut* receives from *NeHi”Y* of *Zeir Anpin* etc. This is because every day new intellect is drawn forth from *Abba* and *Imma* of *Atzilut* to *Zeir Anpin* and *Nukvab*, to the point that at every hour and moment there is a renewal of the light and influence from its first source, which is the simple pleasure and desire in *Malchut* of *Ein Sof* as it states, “Your Kingship [is the kingship of all worlds] etc.,” as known.

Now at times, the aspect of the ten *Sefirot* of *Malchut* are in an aspect of immaturity (*Katnut*) and at times they are in an aspect of maturity (*Gadlut*). This is similar to what was explained previously in regard to the ten *Sefirot* of *Zeir Anpin*; that they have mature and immature intellect [depending on how they receive from] the emotions of *Abba* and *Imma* etc., [including] even the ultimate immaturity in the external vessels of *NeHi”Y* etc. Likewise in the aspect of the revelation of *Malchut*, as it is built into an independent stature, at times there is an aspect of mature intellect in the emotions from the aspect of *Chochmah* and *Binah* of *Malchut*. This is like when the intellect spreads forth abundantly in the emotions that are revealed in speech. At other times, however, it radiates in an aspect of immaturity, so much so, that sometimes the emotions of *Malchut* are in a state of complete immaturity. (This is as stated in the *Zohar* regarding

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<sup>631</sup> Psalms 104:24

<sup>632</sup> Targum *Yerushalmi* to Genesis 1:1

the verse,<sup>633</sup> “I am black etc.” that she made herself small and became like a point etc., which refers to the point under *Yesod*, as it states, “And she fell before his feet” as discussed previously.)

(This is also like the difference between the days of the week and Shabbat, for Shabbat receives from the aspect of *ChaGa”T* of *Zeir Anpin*, as in,<sup>634</sup> “The right, the left, and the bride between them etc.” and at times [influence] is received in an aspect of face to face (*Panim B’Panim*), such as on *Yom Kippur*, when *Malchut* ascends to the inner aspect of *Atik Yomin* etc.<sup>635</sup>)

Now, the aspect of the vessels of the ten *Sefirot* of *Malchut* of *Atzilut* is the aspect of the letters of speech of the ten utterances [of creation], and there are three levels in this, just as we described previously with thought. That is, thought of speech is the aspect of the vessel for the *ChaBa”D* of *Nukvah*, and speech of speech is the aspect of the vessel of the breath of speech [that conveys] the emotions of speech, and action of speech is the aspect of the vessel of *NeHi”Y* of *Malchut*, until the aspect of *Malchut* of *Malchut* of *Atzilut* that penetrates the screen etc.

The explanation of the matter is as known, that thought of speech can be compared to the thought that becomes garbed within speech, when a person speaks about something, that it is certain that in every particular word there is vested the particular thought of that speech. For the manner of the combinations of the letters of speech are patterned exactly according to the pattern of the combinations of thought. (This is as discussed previously, that the heels of *Leah* enter into the head of *Rachel*; that the aspect of thought of speech is made from the aspect of

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<sup>633</sup> Song of Songs 1:5; Zohar *Balak* 191a; *Maamarei Admor HaEmtzaee, Shmot* Vol. 2, p. 447.

<sup>634</sup> *Piyut Azamer Bishvachin*, Shabbat evening prayers

<sup>635</sup> See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,105

speech of thought and included in this is also the thought of *how* to speak, both generally and specifically etc.)

For example, within the utterance, “Let there be light,” is vested the thought of this utterance. It also is called a, “closed saying” (*Maamar Satoom*), because all that comes into [actual] revelation is only the speech of, “Let there be light.” This thought is the aspect of the vessel for the *ChaBa”D* of this utterance “Let there be light” which is the aspect of *Chessed* of *Malchut* etc., for the first (of the six) millennia<sup>636</sup> (as will be explained). And the thought of the second utterance of “Let there be a firmament” is in the attribute of judgment (*Gevurah*) of *Malchut*, and is the aspect of the vessel for the intellect of this attribute etc. The same applies to all the six emotive attributes of *Malchut*; that their aspect of thought is the vessel for the intellect that they contain. And the aspect of the vessels for *ChaGa”T* and *NeHi”Y* etc. which is the aspect of speech of speech, can be compared to the letters of the kindness or judgment of the speech itself. This is because the word and decree of the king contains these three attributes of kindness, judgment and mercy, that is, the aspect of *ChaGa”T*, and this comes into the word of the King in actual speech and letters.

Now, the wisdom and emotions that become revealed in it, are the aspect of the form (*Tzurah*) of speech, which is called the Speaking Spirit (*Ruach Memalela*) or the Soul which Speaks (*Nefesh HaMedaberet*) etc.,<sup>637</sup> as known, and the aspect of action of speech, which is the vessel for *NeHi”Y* etc., is when the speech comes to give a command for actual actualization, such as “and God said, and it was so” in actuality. For example, when a king commands for something to actually be done, it first begins with a decree in the words of his judgment, that are called the word and decree of the king, that include [the attributes of] *ChaGa”T*.

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<sup>636</sup> This will be discussed in the next chapter.

<sup>637</sup> See Chapter 38

Afterwards the final ruling comes to a command to be actualized, which is called the aspect of *NeHi"Y*, and the aspect of the vessel for this *NeHi"Y* is the letters of speech [themselves], wherein he simply commands it to be done.

(Similarly, the movement of the lips<sup>638</sup> is also [considered to be] an action and is called action of speech as well, for the essence of the matter is that the mouth cuts the words of speech to come forth in actuality and completion, as there is also speech which is not yet for action etc.) This refers to *HaShem*-יהוה saying “Let there be light” and “[let there be] a firmament” specifically in action.

Now the aspect of the action that resulted from this speech, as written, “And there was light” and the like, is like when the word of the king is really actualized, and this is the aspect of *Malchut* of *Malchut* of *Atzilut*. This is only when the influence and light, comes forth to be an aspect of a source for the actual creation of something from nothing etc. This is the aspect of *Malchut* of *Malchut* of *Atzilut*, which penetrates the screen to become a source for *Briyah*-creation, as will be explained, and this will suffice for the understanding.

(However, this too is still in the aspect of *Atzilut* and is called the aspect of *Asiyah*-action of *Malchut* of *Atzilut*. For example, this is like the power in the action that is separated from the power of the one who acts, for although the power of the one who acts is an aspect of the power of actualization, nevertheless, the power that comes out from his power into the acted upon, is the aspect of *Malchut* of *Malchut*, as explained elsewhere.)

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<sup>638</sup> Talmud Bavli 90b; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 910.



## Chapter Fifty

Now, it is known regarding the particulars of the matter of the five judgments<sup>639</sup> *MaNTzePa* "Cb-ך"קקקם of speech in the ten utterances [of creation] that<sup>640</sup> "the mother lends [to the daughter]," that these are the five organs of [speech of] the mouth. [The letters] *Aleph-א*, *Chet-ח*, *Heb-ה*, *Ayin-ע* are from the throat, *Gimel-ג*, *Yod-י*, *Chaf-כ*, *Kof-ק* are from the palate,<sup>641</sup> and so forth, so that there are specific letters for each organ, in and of itself. The combinations arise through their union and intermingling in various different manners. This is in accordance with what it states in *Sefer Yetzirah*,<sup>642</sup> "And He set them in the mouth etc., He made [the] letter [*Aleph-א*] reign etc., go out and contemplate that from five letters, one hundred and twenty combinations are made etc."

This comes about by means of the aspect of the five judgments that divide the breath of speech. For in speech there is substance (*Chomer*) and form (*Tzurah*). The breath of the voice of speech is the substance that is comprised of fire, water and wind (א"מ),<sup>643</sup> and the voice is divided into various combinations. Nonetheless, a single voice unites the totality of all the combinations. This is as explained elsewhere regarding the matter of,<sup>644</sup> "Your neck with [a necklace of] beads" that it is like the single strand that unifies and binds together the many stones of a necklace. It is likewise so, regarding the aspect of the letters

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<sup>639</sup> See *Maamarei Admor HaEmtzae, Vayikra* Vol. 1, p. 237

<sup>640</sup> *Zohar* Introduction 2a

<sup>641</sup> *Sefer Yetzirah* 2:1; See *Maamarei Admor HaEmtzae Dvarim* Vol. 1, p. 105

<sup>642</sup> *Sefer Yetzirah* 2:3; *Sefer Yetzirah* 4:5 and on; *Sefer Yetzirah* 4:12

<sup>643</sup> See *Zohar, Bo*, 184b; *Maamarei Admor HaEmtzae, Vayikra* Vol. 2, p. 651; *Torat Chaim* 39d.

<sup>644</sup> *Song of Songs* 1:10; See *Maamarei Admor HaZaken* 5564 p. 9; *Ketuvim* Vol. 2, p. 89; *Likkutei Torah, Shir HaShirim* 13a.

of thought in speech, that there is a single general thought that encompasses and unifies all the particular letters of thought that [come out] in the particulars of speech. And it is likewise so in regard to the voice of thought itself and the five judgments of *Imma* etc.)

Now, as known<sup>645</sup> “The father founded the daughter” as stated that the [power of] combination is of *Chochmah* etc.<sup>646</sup> This is in accordance with what was previously explained regarding thought, that is, that the combinations of speech themselves are by means of the aspect of the five judgments that restrain the manner that the intellect [is revealed] in speech, and that it is according to this specifically, that the combinations are drawn forth. Therefore, the various different ways that the combinations [of speech] constantly change is precisely according to the dictates of the intention of the thought that is [vested] in the speech.

The above explains the statement that it is *Imma* specifically, that “lends [the clothes] etc.,” which is the aspect of *Binah* – that is, the upper *Imma* - which is drawn into the lower *Imma*, which is the aspect of *Binah* that becomes vested within the thought of speech, that is, within the specific manner of each combination of speech etc. However, the statement that, “the [power of] combination is of *Chochmah*,” refers to the root and power to actually combine these various combinations that are according to the intellect of *Binah*. For, we observe that immediately upon the arousal of one's desire to speak in various specific combinations, one need not delve into the intellect and comprehension of *Binah* to determine how to combine the letters, for even a child who speaks, immediately knows to

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<sup>645</sup> Zohar *Raaya Mehemna*, *Pinchas* 256b, 248a; 258a; *Tanya Igeret HaKodesh* 5; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 380, *Kuntreisim* p. 547 and on.

<sup>646</sup> *Maamarei Admor HaEmtzaee*, *Na"Ch* p. 120; *Kuntreisim* p. 547.



combine the letters of speech without any preparation for it whatsoever. This is because the root of this power to combine comes spontaneously from the radiance of the *Koach Ma*”H of *Chochmah* that transcends the comprehension of *Binah*, that is, it is from the aspect of the power of the intellect (*Koach HaMaskeel*) itself, which is the source of *Chochmah*.

(This is as explained elsewhere regarding the verse,<sup>647</sup> “And the man became a living soul [*Nefesh Chayah*],” which is the inner aspect of the beginnings of *Chochmah*, and that it is specifically then that he is able to speak and is called a “*Ruach Memalela* - speaking spirit etc.”) This then, [explains] the statement that, “the father founded the daughter,” as known. (In this respect, the statement that, “*Bereishit* is also an utterance,” refers [only] to the *Chochmah* and intellect that is within the utterances, and does not refer to the power of combination that all speakers possess and is called the “speaking soul” etc.) This, then, is the primary aspect of man, who is called a “speaker” referring to the power and root of the combinations of speech, for he is called a “speaking soul” specifically etc. (This refers to when the aspect of the root and source of the letters of the soul themselves, come to be revealed in the aspect of the speech of the soul itself, that it is called a speaking soul or speaking spirit etc.)

According to this we may understand the matter of the changes in the combinations of the six days of creation of the emotive attributes of *Malchut* of *Atzilut*. For example, from the combination of the first day, “Let there be light,” which is the aspect of *Chessed*,<sup>648</sup> is the root of the first millennium of *Briyah*, *Yetzirah*, and *Asiyah*, as known regarding the verse, “In six days [*HaShem*] made etc.,” referring to the six upper days of *Zeir*

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<sup>647</sup> Genesis 2:7; See *Torah Or*, *Miketz* 42b; *Derech Mitzvotecha* p. 75;

<sup>648</sup> Genesis 1:3; See *Or HaChaim* on *Zohar Bereishit* 46a; *Siddur* of Alter Rebbe, *Shaar HaKriyat Shma* 76b; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 4, p. 1,446; *Hanachot* 5577 p. 10; *Torat Chaim*, *Bereishit* 8c.

*Anpin* and *Nukvah* of *Atzilut* etc., that are called,<sup>649</sup> “*Yemei Olam* - the days of the world” [in the masculine] and “*Yemot Olam* - the days of the world” [in the feminine]. And from the combinations of the second day,<sup>650</sup> “Let there be a firmament,” come the aspect of judgment of *Malchut*, which is the source for the second millennium. This is as known regarding the explanation of [the verse],<sup>651</sup> “For a thousand years [in Your eyes] are but a day of yesterday etc.,” referring to the<sup>652</sup> “six thousand years [that] the world exists” which are drawn from the six emotions of *Malchut* etc., that is, from the differing changes in the combinations of the speaking spirit of *Malchut* that is called the speaking soul, as in “And God said etc.” In other words, [the changing combinations] are because of the aspect of change in the drawing forth of the intellect of *Chochmah* and *Binah* in the emotions, whereby the manner of the combinations automatically changes from kindness to judgment both generally and specifically.

These [combinations] are all according to the aspect of the light of the radiance of *Abba* which founded the daughter (*Barta*), for it is the root [of the power] to combine, as discussed previously, and it transcends the light of the intellect of *Chochmah* within the speech [itself] as mentioned above. This [even] includes specific [changes] such as how Rabbi Chaninah Ben Dosa said,<sup>653</sup> “Let He who told oil to ignite [tell the vinegar to ignite] etc.” That is, let He who combined with the ten

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<sup>649</sup> Isaiah 63:11; Deuteronomy 32:7; See *Zohar Vayikra* 15a; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 1, p. 225; *Bamidbar* Vol. 2 p. 366.

<sup>650</sup> Genesis 1:6

<sup>651</sup> Psalms 90:4; *Maamarei Admor HaEmtzaee, Na"Ch* p. 398; *Dvarim* Vol. 1, p. 207; Vol. 3, p. 805.

<sup>652</sup> Talmud Bavli, *Rosh HaShanah* 31a; *Maamarei Admor HaEmtzaee, Bereishit* p. 53.

<sup>653</sup> Talmud Bavli, *Taanit* 25a; *Maamarei Admor HaEmtzaee, Shmot* Vol. 2, p. 332; *HaNachot* 5577 p. 228.

utterances of the name *Elohim*, this nature of oil to ignite; let Him say this combination and nature to vinegar, so that it should ignite. This is as stated that,<sup>654</sup> “The righteous (*Tzaddik*) rules with his fear of *Elohim* - God,” that is, with the one hundred and twenty combinations of *Elohim*,<sup>655</sup> as known.

The primary aspect of this “ruling” is the change in the manner of the intellect of *Nukvah*, that is, the *Chochmah* and *Binah* that is within the ten utterances from the very root of the wisdom and the root of the desire. This is as stated,<sup>656</sup> “Everything that *HaShem*-יהויה desired He did” with the ten utterances of the supernal speech of *Atzilut*, in the aspect of *Asiyah* of *Malchut* of *Atzilut* discussed previously.

From all of the above we may also understand the general [principle and unity of the] *Hitbonenut*-contemplation, with all its numerous details, that is, from the very root of the desire in *Malchut* of *Ein Sof* all the way until *Malchut* of *Malchut* of *Atzilut* and until the very final action, so that it is literally [understood] that “Everything that *HaShem*-יהויה desired He did” in actuality, like making vinegar actually ignite, and the like. This will suffice for the understanding.

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<sup>654</sup> Samuel II 23:3

<sup>655</sup> See *Etz Chaim*, *Shaar* 15, Ch. 6; *Shaar* 44, Ch. 5; *Maamarei Admor HaEmtzae Shmot* Vol. 1, p. 137.

<sup>656</sup> Psalms 135:6



## Chapter Fifty-One

We must now understand the matter of the screen (*Masach*) that is between *Atzilut* and *Briyah*,<sup>657</sup> and [that] *Malchut* penetrates the screen etc.<sup>658</sup> as mentioned previously. For it is known regarding the verse,<sup>659</sup> “For with You is the source of life, in Your light is light seen,” which is what is called an offspring light, like a light that is seen through a screen. That is, the primary essential light remains above the screen and there is only a glimmer from the concealed essential light that is hidden within the density of the screen and penetrates and radiates [through], which is called a glimmer of a glimmer. This is like the matter of,<sup>660</sup> “He engraved letters etc.” which is like the form of a letter that is pressed into the wax, which is only an impression of the concealed essential letter of the seal etc. Likewise, it is only the aspect of a glimmer of a glimmer of the aspect of *Malchut* of *Malchut* that penetrates and is seen to radiate from within the screen etc., and becomes *Keter* of *Briyah* etc., which is the [matter of], “in Your light is light seen etc.”

Regarding this it states about the creation of the world that,<sup>661</sup> “At first there was darkness and then light returned etc.,” or as stated,<sup>662</sup> “He made darkness His hiding place etc.,” and this is also the matter of the *Tzimtzum*-restraint of the name

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<sup>657</sup> *Etz Chaim, Shaar 42, Ch. 13-14; Torah Or Lech 12c;*

<sup>658</sup> *Etz Chaim, Shaar 42, Ch. 13; Maamarei Admor HaEmtzaee, Dvarim, Vol. 3, p. 881;*

<sup>659</sup> *Psalms 36:10; Maamarei Admor HaEmtzaee, Bereishit p. 185; Dvarim Vol. 1, p. 178; Torat Chaim Vayeshev, 205a*

<sup>660</sup> *Zohar Bereishit 15b; Maamarei Admor HaEmtzaee, Shmot Vol. 1; p. 159*

<sup>661</sup> *Talmud Bavli, Shabbat 77b*

<sup>662</sup> *Psalms 18:12; Maamarei Admor HaEmtzaee, Dvarim Vol. 3, p. 1,057.*

*Elohim*, as it states,<sup>663</sup> “For *HaShem Elohim*-יהויה אלהים is a sun and a shield,” that is, it is like a sheath to the sun etc. (This is as known regarding the verse,<sup>664</sup> “And Moshe approached the thick darkness where God was etc.” and similarly,<sup>665</sup> “You who dwells in the supernal concealment, in the shadow of the Almighty (*Shadai*-שדי) etc.” that is, the One who said to his world “*Dai-enough*.” etc.<sup>666</sup>)

Now the root of the matter of this *Masach* - screen is that it is made from the aspect of the garment of the *Chashmal*, from the externality of *Binah*, that encompasses until beneath the feet of *Zeir Anpin* and *Nukvah* etc.,<sup>667</sup> as previously mentioned. This is in accordance with what is stated elsewhere regarding the verse,<sup>668</sup> “This heap of stones shall be witness etc.,” that it is comparable to a heap of stones that separates etc. This is because the essence of the matter of this screen and curtain is that it is made from the combinations of letters that are called “stones” in *Sefer Yetzirah*,<sup>669</sup> and the letters that are not properly ordered are like a heap of stones, one upon the other, and are like the aspect of a screen that is woven of threads and causes a break and separation.

This is comparable to what we observe with the letters of speech, that when they are properly ordered according to the

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<sup>663</sup> Psalms 84:12; *Tanya, Shaar HaYichud V'HaEmunah* Ch. 4; *Maamarei Admor HaEmtzae, Dvarim* Vol. 2, p. 400; *Na"Ch* p. 395.

<sup>664</sup> Exodus 20:18; *Maamarei Admor HaZaken, Parshiot HaTorah*, Vol. 1, p. 342; *Maamarei Admor HaEmtzae, Dvarim* Vol. 4, p. 1,371; *Torat Chaim Bereishit* 36c.

<sup>665</sup> Palms 91:1

<sup>666</sup> Talmud Bavli, *Chagiga* 12a; *Likkutei Torah, Shir HaShirim* 4d.

<sup>667</sup> *Etz Chaim, Shaar* 42, Ch. 13; *Torat Chaim, Noach*, 58a.

<sup>668</sup> Genesis 31:52; *Maamarei Admor HaZaken, Inyanim* p. 313; 5567 p. 250; *Sefer HaMaamarim* 5650 p. 308; *Maamarei Admor HaEmtzae, Drushei Chatunah* Vol. 2, p. 505 & p. 537; *Torat Chaim, Vayetze*, 178a.

<sup>669</sup> *Sefer Yetzirah* 4:12; *Torat Chaim, Bereishit* 21d.

intellect, the light of the intellect clearly radiates within them, so that the recipient is able to understand [the matter] exactly as the influencer [intends]. In contrast, when they are not properly ordered, the recipient will not grasp them altogether. (This is also similar to the light of the intellect and wisdom that is concealed and hidden within an analogy or riddle about a completely foreign matter, yet through it, he is able to come to that intellectual light. This too is called a penetration of the screen, similar to the light of the sun as it is seen when its rays break through the thickness of the morning fog, as explained elsewhere.)

Since there is no comparison between *Atzilut* and *Briyah*, therefore there needed to be this aspect of the *Tzimtzum* of the screen. (This is similar to how there needed to be the aspect of the first *Tzimtzum*, which is called the empty place and vacant space between the Essential Self of the Light of the Unlimited One, to be the source for the drawing down of the *Kav*-line etc., as previously explained. Only that there, [in the Essential Self], it was an aspect of concealment and inclusion of the light within His Essential Self, and is called the *Makom Panny* - Empty place, rather than an actual screen. This was compared to the concealment of one's own expansive knowledge, at a time when one reviews it in summary etc., as discussed previously. This is because all this is still within the aspect of His Essential Self.

This is not the case from *Atzilut* to *Briyah*, because from an aspect of limitlessness to become the source of actual limitation, it is necessary for there to be a screen in a way of complete separation. Nevertheless, there is a great benefit in the fact that the screen itself is made by He who made the *Tzimtzum*-restraint Himself, like a person who [himself] makes the analogy for the analogue, or like one who [intentionally] mixes the order of the letters and the like, because of which, this separation of the screen is not a true break or separation for Himself, but only in relation to the recipients.

This is analogous to a snail whose garment is of himself and part of himself etc.,<sup>670</sup> as explained in Tanya.<sup>671</sup> (This is the meaning of<sup>672</sup> “[I am first, and I am last].” That is, “I am first” with the first *Tzimtzum* of the empty place, and “I am last” with the final *Tzimtzum* between *Atzilut* and *Briyah* etc., because this end action of *Atzilut*, arose first in the thought and desire of *Malchut* of *Ein Sof* etc. This will suffice for the understanding.)

Now, as known, this is the root of the matter of, “Blessed be the name of His glorious kingship forever and ever etc.,” which is the aspect of the “Lower Unity” (*Yichuda Tata'a*) of *Malchut*.<sup>673</sup> That is, it is the radiance of the ten *Sefirot* of *Malchut* of *Atzilut* within *Briyah*, in the aforementioned aspect of a “glimmer of a glimmer,” as it states, “In your light is light seen etc.” Regarding this it states,<sup>674</sup> “*HaShem* יהוה, He is *Elohim* אלהים etc.,” and as known regarding the statement,<sup>675</sup> “Just as they are unified above” referring to the union of *Zeir Anpin* and *Nukvah* in the aspect of *Atzilut*, “so likewise is she unified below” referring to *Malchut* in the, “Throne” (which is called) *Briyah* etc. This then, is what the tribes, who are rooted in the six directions of *Briyah*, said to Yaakov, who is the master of the world of *Atzilut*,<sup>676</sup> “Just as in your heart there is only One” - in the aspect of the upper unity of *Atzilut*, wherein He and His life force and His organs are one - “So likewise in our hearts there is only One,” in the aspect of *Malchut* of *Atzilut*, as it is in *Briyah* in

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<sup>670</sup> See *Bereishit Rabba* 21:5; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2, p. 721.

<sup>671</sup> Tanya, Ch. 21

<sup>672</sup> Isaiah 44:6

<sup>673</sup> Talmud Bavli, *Psachim* 56a; *Zohar Bereishit* 18b.

<sup>674</sup> Deuteronomy 4:35, 4:39

<sup>675</sup> *Zohar Terumah* 135a

<sup>676</sup> Talmud Bavli, *Psachim* 56a; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,063; *Shaarei Teshuvah* p. 60d.



the lower unity. This is the matter of<sup>677</sup> “*HaShem* is one and His Name is one,” as known.

In general, this is called<sup>678</sup> *HaShem*-יהויה and *Adonai*-אדניי or *HaShem*-יהויה and *Elokim*-אלהיים,<sup>679</sup> referring to [how He] encompasses [and transcends] all worlds (*Sovev Kol Almin*), and how He permeates all worlds (*Memale Kol Almin*). These [aspects] are also called by the names *Ma”H* and *Ba”N*. The name of *Ma”H* refers to<sup>680</sup> *Zeir Anpin* and the name *Ba”N* is in *Malchut*,<sup>681</sup> as they come forth in a way of expansion (*Miluy*) and expansion of expansion (*Miluy D’Miluy*) etc.

(The matter of expansions (*Miluy*) is known by way of example from the letter *Yod*-י. When it is pronounced (as a word) it has an expansion of *Vav* and *Dalet* (Yod - יוד), which is the explanation and expansion of the point of the written letter *Yod*-י. And when one needs to explain the expansion of the *Vav*-ו and *Dalet*-ד, they too expand into additional letters of *Vav*-ו”א and *Dalet*-ד”ת. And so on with the expansions of the *Vav*-ו”א and *Dalet*-ד”ת until there are multiple expansions upon expansions (*Miluy D’Miluy*) etc.

All this is merely the flow and chaining down of the ray of light and influence as it comes in a manner of the specifics of the specifics, from concealment into revelation, and revelation upon revelation, until the final most specific detail. This is similar to what is explained elsewhere regarding the matter of, “He spoke

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<sup>677</sup> Zacharia 14:9; *Maamarei Admor HaEmtzaee, Bereishit* p. 537.

<sup>678</sup> See *Zohar Naso* 129a; *Zohar Vayikra* 11a & 11b; *Maamarei Admor HaZaken, Parshiot HaTorah* Vol. 2, p. 524; *Torat Chaim, Noach* 64c.

<sup>679</sup> See *Zohar Naso* 129a; *Zohar Bereishit* 22a; *Zohar Acharei* 65a; *Maamarei Admor HaEmtzaee Vayikra* Vol. 1, p. 307.

<sup>680</sup> *Etz Chaim, Shaar* 17, Ch. 4

<sup>681</sup> *Etz Chaim, Shaar* 18, Ch. 3; *Shaar* 29, Ch. 2; *Shaar* 34, Ch. 2 *Klal* 13; *Shaar* 39, *Drush* 7.

three thousand analogies” which are like the multitude of combinations that come in a way of chaining down, one after the other, each one internal to the next, like an analogy to an analogue, that descends and chains down. For, [even] the analogy for this analogue, itself requires an analogy, as stated in the Zohar.<sup>682</sup>

This is likewise the matter of the expansions (*Miluy*)<sup>683</sup> that come into revelation from concealment, like a specific detail that comes forth from a general principle etc. There is also the aspect of expansion in the opposite sense, where there is concealment upon concealment, as explained elsewhere that this is the matter of the garment of the screen (*Masach*) etc. This will suffice for the understanding.

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<sup>682</sup>Zohar Terumah 145a; Maamarei Admor HaZaken, Parshiot HaTorah, Vol. 1, p. 350; Torat Chaim Lech Lecha 81d.

<sup>683</sup> See Siddur of Alter Rebbe, Shacharit 51a; Biurei HaZohar, Tisa 53a and on.

## Chapter Fifty-Two

Now, in regard to the aspect of the specifics of the ten *Sefirot* of *Malchut* of *Atzilut* as they are in *Briyah* after penetrating the screen (*Masach*), it is known that the aspect of *Keter Malchut* of *Briyah*, which is called *Atik* of *Briyah*, is what is drawn forth from the aspect of *Malchut* of *Malchut* of *Atzilut* etc., and is the aspect of the desire and pleasure for the aspect of the source of actual creation (*Briyah*) of something from nothing. This is like the statement,<sup>684</sup> “When it arose in His will to create the world,” for just as it arose in His will to emanate (*Atzilut*) etc., so likewise His will descended to create something from nothing etc., and this is what is called *Keter Malchut* of *Briyah*.

(This is as explained elsewhere regarding the matter of,<sup>685</sup> “Yishmael my son, bless Me; and he answered Him, “May it be desirable before You etc.” That is, Rabbi Yishmael, the High Priest, was in the Holy of Holies of *Briyah*-Creation, wherein there descends the light of *Malchut* of *Malchut* of *Atzilut*, to become the Crown (*Keter*) of *Briyah*-Creation. He therefore said to him, “My son, bless Me” to which he responded, “may it be desirable before You etc.”)

From this pleasure and desire to bring about the creation (*Briyah*) etc., it was drawn down [further] into *Chochmah* and *Binah* of this desire and pleasure, which are called *Abba* and *Imma* of *Briyah*. From *Abba* and *Imma*, which are the aspects of *Chochmah* and *Binah* of this desire and pleasure, the emotions, which are called *Zeir Anpin* of *Briyah*, were drawn down. From *Zeir Anpin* [it was drawn down] to *Malchut* of *Briyah*, which is the

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<sup>684</sup> Zohar *Lech Lecha* 86b

<sup>685</sup> Talmud Bavli, *Brachot* 7a; *Maamarei Admor HaZaken, Ethalech Liozna* p. 70; *Inyanim* p. 382; *Maamarei Admor HaEmtzaee, Bereishit* p. 25; *Na”Ch* p. 599; *Drushei Chatunah* Vol. 1, p. 261.

source that brings the world of *Briyah*, with its souls and angels, into being from nothing into actual something etc., and in the ten *Sefirot* of *Briyah* there also is the aspect of lights (*Orot*) and vessels (*Kelim*), garments (*Levushim*) and chambers (*Heichalot*). This is as known regarding the seven chambers<sup>686</sup> (*Heichalot*) of *Briyah*-Creation,<sup>687</sup> that the union of *Zeir Anpin* and *Nukvah* occurs in the chamber of the Holy of Holies, which is the seventh chamber<sup>688</sup> etc.

Now, from the aspect of *Malchut* of *Briyah*, the aspect of *Keter* and *Atik Yomin* of the world of *Yetzirah*<sup>689</sup> is made, and this too is through the penetration of a screen (*Masach*) between *Briyah* and *Yetzirah*, similar to what was previously discussed regarding the screen between *Atzilut* and *Briyah*. For, just as it arose in His desire to create, so likewise did it arise in his desire to form (*Yetzirah*) and to actualize (*Asiyah*), only that it is necessary for there to be a break and a screen between the end action of the desire for *Briyah*-Creation and the beginning of the desire for *Yetzirah*-Formation. This is as it states,<sup>690</sup> “For My glory I have created it (*Barativ*), I have formed it (*Yatzartiv*), I even have made it (*Af Asitiv*).”

Now, it is known that the [worlds of] *Briyah*, *Yetzirah*, and *Asiyah* are called the three separate worlds [that] actually [come into being in a manner of] something from nothing. This is similar to the coming into being of the letters of thought, speech and action, which truly come forth in a way of a tangible somethingness (*Yesh*) separate from oneself.<sup>691</sup> Likewise, from the aspect of the letters of thought of the Godly emotions of

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<sup>686</sup> *Etz Chaim, Shaar 40, Drush 13*

<sup>687</sup> See *Sefer HaMaamarim* 5565, p. 805; *Maamarei Admor HaEmtzaee, BaMidbar* Vol. 3, p. 995 and on.

<sup>688</sup> *Zohar (Heichalot) Pekudei* 258b; *Etz Chaim, Shaar 46, Ch. 1 & 5*

<sup>689</sup> *Etz Chaim, Shaar 46, Ch. 2, 5, and 6.*

<sup>690</sup> *Isaiah 43:7*

<sup>691</sup> *Maamarei Admor HaEmtzaee, Hanachot* 5577 p. 202

*Briyah*, which is called *Zeir Anpin* of *Briyah*, as mentioned above, there was created the aspect of the “hidden worlds that are not revealed,” which are the souls and angels of the world of *Briyah*, [that are] actually [brought into being in a manner of] something from nothing.

For example, the soul of,<sup>692</sup> “Avraham who loves Me,” is from the aspect of the inner vessels of *Chessed* of *Zeir Anpin* of *Malchut* of [the world of] *Briyah*,<sup>693</sup> and [the angel] *Michael* of the world of *Briyah* is from the aspect of the externality of the vessels and letters of *Chessed* of *Zeir Anpin* of *Briyah* etc. Similarly, the upper garden of Eden (*Gan Eden HaElyon*) of [the world of] *Briyah*, is from the aspect of the light of *Keter* of *Briyah*, which is the supernal pleasure that is called *Atik* of *Briyah*, as it constricts within *Binah* of *Malchut* of *Briyah*, wherein the souls in *Briyah* derive pleasure from the ray etc.

(As known,<sup>694</sup> “The supernal mother settles in the throne,” which refers to the [descent of the] light of *Binah* of *Atzilut* through multitudes of chainings-down until *Binah* of *Malchut* of *Atzilut* [settles] within *Binah* of *Malchut* of *Briyah* etc. In this same manner *Zeir Anpin* of *Atzilut* settles in [the world of] *Yetzirah*,<sup>695</sup> and *Malchut* in [the world of] *Asiyah* etc.<sup>696</sup>) This is likewise the case in regard to the matter of the *Serafim* [angels] that are in the world of *Briyah* etc.<sup>697</sup> They are the,<sup>698</sup> “Sons of *Elohim* who stand before *HaShem* יהוה,” which is the aspect of

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<sup>692</sup> Isaiah 51:8

<sup>693</sup> Tanya, *Igeret HaKodesh*, Epistle 15; *Sefer HaMaamarim* 5565 Vol. 2, p. 276.

<sup>694</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 1, p. 262; *Kuntreisim* p. 423.

<sup>695</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a; *Maamarei Admor HaZaken*, *HaKtzarim* p. 552; *Maamarei Admor HaEmtzaee*, *Na”Ch*, p. 14.

<sup>696</sup> *Tikkunei Zohar*, *Tikun* 6, p. 23a

<sup>697</sup> *Etz Chaim*, *Shaar* 40, *Drush* 13

<sup>698</sup> *Or HaTorah*, *Acharei* Vol. 2, p. 540

*Zeir Anpin* of [the world of] *Briyah*. The aspect of the vessels of *Zeir Anpin* of *Briyah* is the aspect of *Metat'ron* מטטרונין,<sup>699</sup> the minister of the world of *Briyah*,<sup>700</sup> about whom it states,<sup>701</sup> “For My Name is within him” which is the aspect of *Zeir Anpin* of [the world of] *Atzilut* etc. (He is called a lad<sup>702</sup> (*Na'ar*-נער) or the “small face [or stature]” relative to the “large face [or stature]” of the aspect of *Zeir Anpin* of *Atzilut*,<sup>703</sup> as known.)

In general, the world of *Briyah* is called the “World of Thought,” which is the aspect of the concealed worlds etc. (This is similar to [the statement that,<sup>704</sup>] “The coming world was created with a *Yod*-י” which refers to the *Yod* of the thought of *Binah* of *Malchut* of *Briyah* etc., “and with a *Heb*-ה this world was created” [which refers to] the aspects of *Yetzirah* and *Asiyah*.) The world of *Yetzirah*, however, is the “World of Speech,” that is, the revealed worlds etc. (This is like the [difference between] the prophecies of Isaiah regarding the *Serafim* [angels] of *Briyah*, who say, “Holy, [Holy, Holy etc.]” and the [prophecies] of Ezekiel regarding the *Chayot* [angels] and *Ophanim* [angels] who say, “Blessed [be the name of His glorious kingship forever and ever] etc.”<sup>705</sup>)

Now, just as it was explained above regarding the ten *Sefirot* of *Briyah*, it is the same way with the ten *Sefirot* of *Yetzirah* and the ten *Sefirot* of *Asiyah* to the finest particulars, with lights and

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<sup>699</sup> Talmud Bavli, *Yevamot* 16b in *Tosefot*; *Shaarei Teshuvah* 29b.

<sup>700</sup> *Zohar Pinchas* 217a-b, and commentary of Rabbi Chaim Vital there; *Maamarei Admor HaEmtzaee, Na"Ch* p. 334

<sup>701</sup> Exodus 23:21; Talmud Bavli, *Sanhedrin* 38b

<sup>702</sup> See *Tosefot* to *Yevamot* 16b referenced above.

<sup>703</sup> Talmud Bavli, *Chagiga* 13b; *Maamarei Admor HaEmtzaeee, Dvarim* Vol. 3, p. 901; *Kuntreisim* p. 343.

<sup>704</sup> Talmud Bavli, *Menachot* 29b; *Maamarei Admor HaEmtzaee, Bamidbar* Vol. 3, p. 1,255.

<sup>705</sup> Talmud Bavli, *Chulin* 92a and *Tosefot* there; *Maamarei Admor HaEmtzaee, Hanachot* 5577 p. 22.

vessels, garments and chambers etc. and the coming into being of angels and souls in *Yetzirah*; for example [the angel] *Sandal*”*fon-סנדלפון* etc.<sup>706</sup> For, all the prophecies of the prophets were from the aspects of *Netzach* and *Hod* of *Zeir Anpin* of *Yetzirah*,<sup>707</sup> as known.

And in the same manner there is a screen that separates between *Yetzirah* and *Asiyah*,<sup>708</sup> and the aspect of *Malchut* of *Malchut* of *Yetzirah* becomes *Keter* and *Atik Yomin* for *Asiyah*, regarding which it states, “Everything that *HaShem* יהוה desired He did (*Asah*).” This refers to the souls and angels of [the world of] *Asiyah*, including the aspect of the lower garden of Eden (*Gan Eden HaTachton*), until the *Ophanim* אופנים angels that receive from the aspect of *Malchut* of *Malchut* of *Asiyah*, as known. And it is from the aspect of the excretions of the *Ophanim* angels<sup>709</sup> that influence is drawn forth to influence the cycles of the constellations (*Mazalot* מזלות), which are the root of all inanimate, plant life, animals and humans, in all climates,<sup>710</sup> as well as the root for the composition of the foundational elements of fire, air, water and earth from spirituality to physicality etc.

This is similar to the statement,<sup>711</sup> “A land that cultivates wise [people] etc.,” because [it receives from] the *Mazal* of *Machkim* [*Chochmah*-Wisdom] etc.,<sup>712</sup> or [the verse,<sup>713</sup>] “The

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<sup>706</sup> *Etz Chaim*, *Shaar* 47, Ch. 6; *Torat Chaim*, *Vayera* 99c.

<sup>707</sup> See *Maamarei Admor HaEmtzaee, Na”Ch* p. 192.

<sup>708</sup> *Etz Chaim*, *Shaar* 42 referenced above.

<sup>709</sup> See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 484, *Torat Chaim, Noach* 59d.

<sup>710</sup> See note of the Rebbe to *Sefer HaMaamarim* 5708, p. 204 and *Igrot Kodesh* Vol. 19, p. 239.

<sup>711</sup> See *Shaar HaEmunah* 61a; *Maamarei Admor HaEmtzaee, Vayikra* Vol. 2, p. 634; *Shaarei Teshuva* 20a.

<sup>712</sup> Talmud Bavli, *Shabbat* 156a

<sup>713</sup> Deuteronomy 33:14

choice fruits of the sun etc.,” to the point that there is even a *Mazal* for inanimate objects, as in [the statement],<sup>714</sup> “the luck of the mountain,” until there is even a *Mazal* for the inanimate of the inanimate, as it states,<sup>715</sup> “There is not a blade of grass that does not have its *Mazal*.” And the *Mazalot* are ruled by the aspect of *Malchut* of *Malchut* of *Asiyah* as known regarding the verse,<sup>716</sup> “His kingdom rules over all etc.,” and as stated,<sup>717</sup> “[Your kingdom is the kingdom of all worlds” and “Your dominion [is throughout all ages”] etc., as will be explained with the help of *HaShem*-יהו"ה.

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<sup>714</sup> Talmud Bavli, *Chulin* 40a

<sup>715</sup> *Bereishit Rabba* 10:6; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 848 & 876 and on.

<sup>716</sup> Psalms 103:19

<sup>717</sup> Psalms 145:13; *Siddur* of Alter Rebbe, *Shacharit* p. 53d.



## Chapter Fifty-Three

Now after all the above, a person who contemplates it, will understand the general point of the entire *Hitbonenut* – contemplation, from the simple essential desire [that arose] in the actual Essential Self of the Light of the Unlimited One, because of the aspect of the essential desire for kindness that arose in His simple will (as discussed in chapter ten) etc., all the way to the aspect of the most final desire, which is the aspect of the desire to bring the world of *Asiyah*-Actuality into being, both generally and specifically, and which is called *Keter* and *Atik Yomin* of *Asiyah*, regarding which it states, “Everything that *HaShem*-יהוה desired, He did (*Asah*).” For certainly, just as it arose in His desire to have a desire and will to emanate [*Atzilut*], so likewise the desire and will to create [*Briyah*] and the desire and will to form [*Yetzirah*] and the desire and will to do [*Asiyah*], were all included in the essence of His simple will in His Essential Self.

For example, this is just as when it arises in a person’s essential desire to have a desire for some specific matter; although this desire immediately divides into multiple desires from level to level, until the final-most desire, which is the desire for the actual final action, nonetheless, it all arose instantaneously within his essential will etc., without divisions of levels whatsoever. (This was explained in chapter seven, that there is no division of levels in the aspect of the *Keter* of the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*, even though in the chaining down, the aspect of the *Malchut* of the upper level becomes the *Keter* of the lower level etc.)

Likewise, relative to the essence of His simple will in the aspect of the Essential Self of the Light of the Unlimited One, there is no differentiation of levels between the desire and will to emanate (*Atzilut*) and the desire and will to do (*Asiyah*) etc. This

is the meaning of,<sup>718</sup> “I am first,” in the desire of *Malchut* of *Ein Sof*, which is the source for the desire to emanate (*Atzilut*), and “I am last,” in the most final desire of *Malchut* of *Asiyah*, to bring into being the most lowly and final world, which are the *Ophanim* [angels] and the *Mazalot*, that are the root for the existence of the spirituality of the four elements of fire, air, water and earth, and the spirituality of the physical levels of inanimate, plant life and animals.

(This is as stated at the end of *Etz Chaim*), that everything is included in the verse, “Everything that *HaShem*-יהויה desired” - in His Essential Self - “He did,” which includes the entire chaining down of the *Kav*-line until the end of the world of *Asiyah*; that is, He includes them all. [Relative to Him] it all is considered to be an action (*Asiyah*), because the root of *Atzilut* and the root of *Asiyah* are literally equal relative to His Essential Self etc.

This then, is the meaning [of the continuation of the verse, “Everything that *HaShem*-יהויה desired He did] in the Heavens,” referring to the general encompassing light (*Sovev*) of the upper purity (*Tihiru Ila'ab*), “and in the earth,” referring to the aspect of how He fills all worlds (*Memaleh Kol Almin*) in the lower purity (*Tihiru Ta'taa*) etc.<sup>719</sup> It all is equally one. (This is as known that the heel of *Adam Kadmon* concludes at the end of *Asiyah*<sup>720</sup> and his head is in the general thought at the beginning of the *Kav* (As it says about *Adam HaRishon*-The first man, that prior to the sin

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<sup>718</sup> Isaiah 44:6

<sup>719</sup> See *Likkutei Torah*, *Naso* 21c; *Maamarei Admor HaEmtzaee*, *Hanachot* 5577 p. 329; *Kuntreisim* p. 593; *Torat Chaim Vayigash* 230d; *Shaar HaEmunah* 58a.

<sup>720</sup> See Tanya, *Igeret HaKodesh*, Epistle 20l *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 1 p. 15

his feet were in *Asiyah* and his head was in *Briyah*),<sup>721</sup> [but] he [is nevertheless] called *Adam* of *Briyah*,<sup>722</sup> that is, [created] something from nothing etc.) (This is [also] the meaning of,<sup>723</sup> “Every stature shall bow before You etc.,” as discussed elsewhere.)

This is the primary intention of the entire contemplation of every detail within the chaining down of the *Kav*-line, from before the first *Tzimtzum*-restraint until the end of the world of *Asiyah*. That is, it is to unite everything with the simple unity, which is in the aspect of the Essential Self of the Light of the Unlimited One, until one engrains within his soul the order of the Godly supervision of every detail, even to the very last detail. That is, even in the world of the planetary cycles and constellations (*Mazalot*), that only come from the nine external vessels of *Malchut* of *Malchut* of *Asiyah*, [one must recognize] that it literally is only according to His simple will within the Essential Self of the Light of the Unlimited One. This is as we say [in our prayers],<sup>724</sup> “He –specifically- orders the stars in their watches within the firmament according to His will,” that is, literally according to His simple will in His Essential Self, for the aforementioned reason.

The explanation of, “in their watches,” refers<sup>725</sup> even to the aspect of the chambers of the husks of *Kelipat Nogah* of *Asiyah*; because the constellations (*Mazalot*) that are fixed in the heavens, are in the aspect of *Nogah* of *Asiyah*. This is because the ten

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<sup>721</sup> *Sefer HaGilgulim*, Ch. 18; *Maamarei Admor HaZaken, Bereishit* p. 72; *Vayikra* Vol. 1 p. 15, *Bamidbar* Vol. 4 p. 1,456; *Torat Chaim Bereishit* 30a.

<sup>722</sup> See *Maamarei Admor HaZaken*, beginning of *Inyanim*

<sup>723</sup> Shacharit prayer of *Shabbat* and *Yom Tov*; *Torat Chaim Bereishit* 30a.

<sup>724</sup> Aravit prayer; Also see *Maamarei Admor HaEmtzaee Hanachot* 5577 pp. 53, 67, 90, 163, 330.

<sup>725</sup> See *Shaarei Teshuva* 20a

*Sefirot* of *Asiyah* in its aspect of lights, vessels and chambers etc., are all in an aspect of total sublimation of the something (*Bitul HaYesh*) to the nothing (*Ayin*) [from which they are brought into being], as known regarding the chamber of the Holy of Holies in *Asiyah*, where there is the union of *Zeir Anpin* and *Nukvah* of *Asiyah*, such as in the Holy Temple below etc. Even the souls and angels of *Asiyah* are in a state of total sublimation, as it states,<sup>726</sup> “The hosts of the heavens bow to You,” referring to the *Ophanim* and *Chayot* [angels] of *Asiyah*. Even the substance and vessels of the *Ophanim* are in an aspect of absolute sublimation, as is understood from the chariot [prophecy] of Ezekiel regarding the *Chayot* and *Ophanim* [angels] of *Yetzirah*.<sup>727</sup>

Similarly, this is the case regarding the chariot of black and red horses of Zachariah's<sup>728</sup> [prophecy, which refers to] times of exile, in which *Malchut* is vested within the seventy ministering angels<sup>729</sup> of *Nogah* of *Asiyah*. They too are in a state of total sublimation, like a horse to a rider, as it states,<sup>730</sup> “Behold *HaShem*-יהוה rides upon a swift cloud-עב קל etc.,” and as explained in the *Zohar*<sup>731</sup>, that they are, “like a cloud upon which He rides etc.” This is similar to the verse,<sup>732</sup> “Can an axe glory over the One who chops with it etc.”

Even though there are many different levels in them, with numerous chainings-down, even those who receive through a multitude of screens, in an aspect of the back of the back of *Elohim*, from the forty-eight (מ"ח) last combinations [of *Elohim*]

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<sup>726</sup> Nechemia 9:6

<sup>727</sup> Ezekiel Ch. 1

<sup>728</sup> Zachariah 6:2

<sup>729</sup> *Zohar Bereishit* 46b; *Siddur* of Alter Rebbe, *Shaar HaMilah* 145c; *Shaarei Teshuvah* 74a.

<sup>730</sup> Isaiah 19:1

<sup>731</sup> *Zohar Bo* 43a

<sup>732</sup> Isaiah 10:15

which is called,<sup>733</sup> “the land of the children of Cham (ם”ח),” in a way of ultimate concealment and *Tzimtzum*-restraint with various different types of screens and separations, so much so, that it is called a garment of sackcloth and skin, as in the verse,<sup>734</sup> “I will enclothe the heavens with darkness and I will put sackcloth as their covering etc.,” as known and as stated,<sup>735</sup> “He who separates etc.” Nonetheless it states,<sup>736</sup> “God reigns over the nations etc.,” and,<sup>737</sup> “Who will not fear You, O King of the nations etc.,” for, “His kingdom rules over everything.”

The proof of this is from Bilaam, who was the, “evil aspect of *Nogah*” (*Ra D’Nogah*), the aspect of *Da’at* of the external husks<sup>738</sup> (*Kelipah*), as it states,<sup>739</sup> “he knows the knowledge of the Most High (*Yodeah Da’at Elyon*) etc.” However, even he said,<sup>740</sup> “I cannot transgress the word of *HaShem* יהויה God” - to do even the smallest thing etc. (Even his donkey, which was the aspect of *Nukvah* of *Zeir Anpin* of the *Kelipah* – the female of *Zeir Anpin* of the external husks,<sup>741</sup> which is even more severe (for as will be explained regarding the opposing side,<sup>742</sup> the aspect of *Nukvah* is the most severe of them all<sup>743</sup> etc.), [However even regarding the

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<sup>733</sup> Blessing of *Emet V’Emunah*; *Pri Etz Chaim*, *Shaar Chag HaMatzot*, *Shaar* 21, Ch. 5; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 1, p. 327; *Dvarim* Vol. 3, p. 1,061; *Shaar HaEmunah* 30a & 49a.

<sup>734</sup> Isaiah 50:3; Also see *Siddur* of Alter Rebbe, *Milah* 45c; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 2 p. 896.

<sup>735</sup> *Havdalah* prayer; *Shaarei Teshuva* 113c

<sup>736</sup> Psalms 47:9

<sup>737</sup> Jeremiah 10:7

<sup>738</sup> *Zohar Balak* 194a; *Etz Chaim*, *Shaar* 32, Ch. 2; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol. 2, p. 643.

<sup>739</sup> Numbers 24:16

<sup>740</sup> Numbers 24:13

<sup>741</sup> *Zohar Balak* 107a; *MeOrei Or*, *Erech Aton* num. 138.

<sup>742</sup> Ecclesiastes 7:14; *Biurei HaZohar*, *Pekudei* 59b; *Maamarei Admor HaEmtzaee*, *Shmot* Vol. 2, p. 495; *Shaarei Teshuvah* 69a.

<sup>743</sup> *Zohar Pinchas* 231b; *Maamarei Admor HaEmtzaee*, *Na”Ch* p. 33.

donkey] it states,<sup>744</sup> “and his donkey turned away [from the angel] etc.” and even Bilaam said,<sup>745</sup> “If it displeases You, I shall return etc.”)

Now, although there are those [*Kelipot*-husks] that are in an aspect of total somethingness and separation, so much so, that they say,<sup>746</sup> “My power and the strength of my hand [brought me all this affluence] etc., such as the ministering angel of Egypt who said,<sup>747</sup> “My river is mine and I have made myself etc.” and as the sages, of blessed memory, have stated,<sup>748</sup> “They know their master and rebel against Him intentionally.” These are from the aspect of the three totally impure husks (*Kelipot*), and they too are submissive at times, when *HaShem*-יהוה visits punishment upon them. This is as explained in various prophecies of the prophets regarding some of the ministering angels of the idolatrous nations of the world etc.

However, in the aspect of *Nogah*, even the aspect of *Nogah* of *Asiyah*, which is mostly evil with a minority of good,<sup>749</sup> they are in a state of constant sublimation, such as the planets and constellations, that are [influenced by] the seventy ministering angels about whom it also states, “The hosts of the heavens bow to You,” and “They sing His praise every day” etc.<sup>750</sup> As known this is in accordance with the reason for the constant orbit of the physical planets [and constellations] that this is due only to their forms and souls being in a constant state of praising and spiritual

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<sup>744</sup> Numbers 22:23

<sup>745</sup> Numbers 22:34

<sup>746</sup> Deuteronomy 8:17

<sup>747</sup> Ezekiel 29:3; *Maamarei Admor HaEmtzaee, Hanachot* 5577, p. 275; *Bamidbar* Vol. 2, p. 814.

<sup>748</sup> *Torat Kohanim, Bechukotai* 26:14; *Maamarei Admor HaEmtzaee, Bereishit* p. 98

<sup>749</sup> *Etz Chaim, Shaar* 43, introduction; *Shaar* 47, Ch. 4; *Shaar* 49, Ch. 6.

<sup>750</sup> See *Torat Chaim, Bereishit* 1c.

bowing [to *HaShem*-יהויה] etc., as explained elsewhere. This will suffice for the understanding.





## Chapter Fifty-Four

Now, in order to understand the chaining down of the “opposite side” in a detailed manner etc., in regard to the ten *Seifrot* of the husks of *Kelipab* of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah* etc., we must first preface with the root of the aspect of *Kelipab*-husks and understand what it is. Now, it is known that the reason it is called by the name *Kelipab*-husks, is because it is likened to the husk of a fruit, which is the dross of each thing that comes about because of the admixture of good and bad etc. due to the shattering of the vessels etc. of the seven kings [of *Tobu*] who died and fell down etc. The husk precedes the fruit,<sup>751</sup> just as in the growth of any fruit, the peel always grows first. This is like the relationship of the placenta to the fetus, which comes about from the dross that is in the seminal drop etc.

Now, the root of these matters is known; that even within the aspect of pleasure, there is the aspect of its opposition. This is pain which is the opposite of pleasure, just as the letters *Nega*-plague-נגע are the opposite of the letters *Oneg*-pleasure-ענג.<sup>752</sup> (Similarly, *Pesha*-transgression-פשע is the opposite letters of *Shefa*-abundance-שפע.<sup>753</sup>) This is because certainly everything that comes into an aspect of spreading forth from the essence, has its opposing power, which also comes from the essence. Therefore, even the aspect of the spreading forth of the light of pleasure and desire has an opposing power that opposes it. For example, this is when one is prevented from delighting in that pleasure. Likewise, if there is something in opposition, which is the

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<sup>751</sup> Zohar *Mishpatim* 108b; *Maamarei Admor HaEmtzaee*, *Vayikra* Vol. 1, p. 209.

<sup>752</sup> *Sefer Yetzirah* 2:4 and the commentaries there; Also see *Maamarei Admor HaEmtzaee*, *Kuntreisim* p. 210; *Shaar HaTeshuvah* 53d.

<sup>753</sup> Zohar (*Idra Rabba*) *Naso*, 133a; *Maamarei Admor HaEmtzaee*, *Dvarim* Vol.1, p. 307; *Torat Chaim Bereshit* 28b.

opposite of that pleasure, it would be called pain and suffering etc.

Likewise, within the wisdom and reason for the pleasure and desire there automatically is an opposing reason that opposes the desire. This is likewise the case with emotions and thought, speech and action etc. This is like a servant who transgresses the will of his master. In doing so, he opposes all the particular matters that are included in the will [of his master] etc. Similarly, [it states,<sup>754</sup>] “God made one thing opposite the other etc.,” so that there should be an aspect of opposition. This is called the dross (*Pesolet*), the husk (*Kelipah*) and the concealment, that preceded at first etc. This comes about by means of the aspect of *Tzimtzum* and concealment that precedes all light and influence of desire, pleasure and wisdom etc.

This is like [the verse,<sup>755</sup>] “Who knows the strength of Your anger and Your wrath is like the fear due You etc.” This is the aspect of the opposition to the desire. It is there that anger and wrath are applicable to those who oppose and transgress the will etc., until,<sup>756</sup> “The wrath of *HaShem*-יהויה shall rest upon the heads of the wicked etc.” (This is as explained elsewhere regarding the matter of, “At first there was darkness [and then the light returned],” therefore,<sup>757</sup> “The insolent amongst the nations of the world are powerful at first etc.”)

Now, it is known that the principal shattering [which brought about] an admixture of actual good and evil, was in the aspect of *Sa”G*, which is the aspect of the seven lower *Sefirot* of *Binah*. These are the aspect of the emotions of the intellect that

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<sup>754</sup> Ecclesiastes 7:14

<sup>755</sup> Psalms 7:11

<sup>756</sup> Jeremiah 23:19 & 30:23

<sup>757</sup> See *Maamarei Admor HaEmtzaee, Bereshit* p. 179; *Torat Chaim, Vayishlach* 185a.

give rise to the emotions of the heart, including bad emotions, such as anger, murderousness, evil lusts, evil love and fear, conquest and boastfulness for [the sake of] evil etc.

In *Chochmah* however, there was no shattering.<sup>758</sup> Rather, the externality of *Abba* and *Imma* only fell,<sup>759</sup> this being the root of external wisdoms [and sciences].<sup>760</sup> Now, [in *Chochmah*] too there is the matter of [the verses],<sup>761</sup> “I am wisdom, I dwell with craftiness,” or,<sup>762</sup> “My father was [nearly] destroyed by the Aramite,” which refers to *Chochmah* of the *Kelipah*-husks, that is only for the sake of wickedness, as in,<sup>763</sup> “They are wise to do evil,” but not to do good whatsoever. This is not true *Chochmah*-wisdom, but rather only craftiness and falsehood, as known.

Even from the aspect of the “Supernal Pleasure,” the aspect of its externality was lowered.<sup>764</sup> This is the root for the existence of the pleasures of this world. Nevertheless, the principal aspect of evil is in the emotions that branched far down into the husks - *Kelipah* of *Asiyah*. These are the wicked accusers who carry out actual evil, whose very [pleasure] in life is only to kill, like agents of death etc. Below in this world, these are destructive creatures, such as snakes or predatory beasts etc., whereas in mankind these are the murderers. Therefore, regarding the coming future when evil will be negated, it states,<sup>765</sup> “They shall not do evil nor

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<sup>758</sup> *Etz Chaim, Shaar* 8, Ch. 2, Ch. 3, Ch. 6

<sup>759</sup> *Etz Chaim, Shaar* 8, Ch. 2, Ch. 3, Ch. 6; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 3, p. 1,116.

<sup>760</sup> See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 1, p. 9; Vol. 4, p. 1,225; *Na”Ch* p. 365; *Sefer HaMaamarim* 5649, p. 267.

<sup>761</sup> Proverbs 8:12; See *Maamarei Admor HaEmtzaee, Dvarim* Vol. 2, p. 532; *Torat Chaim, Noach* p. 79a

<sup>762</sup> Deuteronomy 8:12; *Maamarei Admor HaEmtzaee, Dvarim* Vol. 4, p. 1,496.

<sup>763</sup> Jeremiah 4:22

<sup>764</sup> *Etz Chaim, Shaar* 8, Ch. 3; *Shaar* 9, Ch. 2.

<sup>765</sup> Isaiah 11:9 & 65:25

destroy etc.,” because then, the remnants of the seven kings [of *Tobu*], that have not yet been rectified, will have been purified, as known.

Now, in the “other side” of *Kelipah* there [also] is an aspect of the form of man. He is called, *Adam Bleea'al* - “Man without a yoke,” and is the aspect of *Zeir Anpin* of *Kelipah*, like it states,<sup>766</sup> “And there wrestled a man with him etc.” This is the aspect of emotions with the intellect of *Abba* and *Imma* of the *Kelipah*-husks, including the aspect of *Keter* and *Atik Yomin* of *Kelipah*, which is called the depth of evil (*Omek Ra*),<sup>767</sup> because it is the depth of the desire and pleasure for all wickedness, which is the source for all wicked desire. In the *Zohar* these are called,<sup>768</sup> the “Crowns of Impurity - *Kitrin D'Mesavoota*” and in the terminology of the Talmud they are called,<sup>769</sup> “The gates of impurity etc.”

Now generally, there is the aspect of the ten *Sefirot* of *Kelipat Nogah* in [each world] of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*. However, in the aspect of *Nogah* of *Atzilut* there is no evil whatsoever, as it states,<sup>770</sup> “Evil shall not dwell with You etc.” However, it is the aspect of, “being something,” that is very pronounced and felt, such as the aspect of a person’s awareness of his own kindness, in that he glories in the kind deeds that he does. Similarly, in regard to *Chochmah*, this is when he is very aware of his own wisdom. The same holds true of all one’s attributes and positive qualities. He knows and is aware of them in a very pronounced way.

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<sup>766</sup> Genesis 32:25; *Shaar HaTeshuvah* 49c

<sup>767</sup> *Sefer Yetzirah* 1:5; *Shaar HaTeshuvah* Vol. 1, p. 4a.

<sup>768</sup> *Zohar Shmini* 41b; *Acharei* 70a; *Naso* 143a-b.

<sup>769</sup> See also *Shaar HaTeshuva* Vol. 1, p. 4b

<sup>770</sup> *Psalms* 5:5; *Maamarei Admor HaZaken, Parshiot HaTorah* Vol. 2, p. 829; *Maamarei Admor HaEmtzaee, Na"Ch* p. 191.

What branches out as a result of this, leads to an aspect of actual evil. For example, in one who feels himself to be kind, there will branch out kindness that is only for his own self-aggrandizement and benefit, such as the kindness of Ishmael<sup>771</sup> and the like. This then, is an example of the chaining down of *Nogab* of *Briyah*, which branches out from *Nogab* of *Atzilut*, in that, all in all, it has a minority of evil,<sup>772</sup> which is the aspect of doing something for one's own benefit, with the pride and haughtiness of a "something-*Yesh*," separate and apart [from *HaShem*-יהויה] etc. (For example, because of fervor during prayer, that is pronounced in that he is aware of himself, a person will become angered against anyone who opposes him, to the point of striking and pursuing him, if his honor is slighted.)

Similarly, it states that,<sup>773</sup> "Satan and Peninah's intentions were for the sake of heaven" - which is the aspect of *Nogab* of *Atzilut* - however, "he set his eyes on the first Temple and destroyed it."<sup>774</sup> This was from the aspect of the envy of the primordial snake,<sup>775</sup> [which is] the aspect of, "somethingness for the sake of oneself," with a minority of evil, even though this envy came about because of his recognition and closeness, as [it states,<sup>776</sup>] "Envy applies primarily [when the wise envies the wise, the mighty envies the mighty and the wealthy envies the wealthy] etc."

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<sup>771</sup> See *Siddur* of Alter Rebbe, *Shaar HaSukkot* p. 259c; *Maamarei Admor HaEmtzae, Na"Ch* p. 534.

<sup>772</sup> Referenced in previous chapter.

<sup>773</sup> Talmud Bavli, *Bava Batra* 16a; See *Maamarei Admor HaEmtzae, Vayikra* Vol. 2, p. 476.

<sup>774</sup> Talmud Bavli, *Sukkah* 52a; *Maamarei Admor HaEmtzae, Bereshit* p. 98.

<sup>775</sup> Talmud Bavli, *Sanhedrin* 59b; *Maamarei Admor HaEmtzae, Hanachot* 5577, p. 231; *Torat Chaim, Bereishit* 33a & 16a.

<sup>776</sup> Talmud Bavli, *Avoda Zarah* 55a.

*Nogah* of *Yetzirah* however, is half evil, with actual accusations, as it states,<sup>777</sup> “And the Satan also came [amongst them] etc., and he said,<sup>778</sup> ‘does Iyov fear God without personal benefit etc?’” [It then descends further] until the aspect of *Nogah* of *Asiyah*, which is mostly evil, to actualize every harsh judgment, which literally is its vitality. This is called,<sup>779</sup> “An evil whip with which to smite etc.” Moreover, it is like a leech that draws out the dross of the blood etc., as it states,<sup>780</sup> “The leech has [two daughters called] give, give etc.” This is the root of the aspect of hell (*Gehenom*) that will, “rest upon the heads of the wicked.”<sup>781</sup>

Now, the three impure *Kelipot*-husks are like the snake, serpent and scorpion in the, “desert of the nations.”<sup>782</sup> [This is] the aspect of *Keter* of *Kelipah*, which is completely evil without any admixture of good whatsoever. This is called<sup>783</sup> a “*Rasha v'Ra Lo* - A wicked one who has bad,” for which there, as yet, is no rectification whatsoever, but rather, only in the future, about which it states,<sup>784</sup> “I will – completely - remove the spirit of impurity” etc., as known. This will suffice for the understanding.

סליק שער היחוד

End of Shaar HaYichud

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<sup>777</sup> Job 1:6 (2:1)

<sup>778</sup> Job 1:9

<sup>779</sup> See Zohar, introduction 11b.

<sup>780</sup> Proverbs 30:15; Talmud Bavli, *Avodah Zarah* 17a.

<sup>781</sup> Talmud Bavli, *Chagigah* 13b.

<sup>782</sup> Deuteronomy 8:15; *Likkutei Torah*, *Naso* 20a; *Shaar HaTeshuvah*

Vol. 1, p. 4b.

<sup>783</sup> Talmud Bavli, *Brachot* 7a; *Tanya* Ch. 11

<sup>784</sup> *Zachariah* 13:2













