

# Shaar HaYichud The Gate of Unity

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## Chapter Fifteen

והנמשל מכל הנ"ל יובן בבחי' רושם שנשאר בחלל ומק"פ הנ"ל

Now, the analogue of all of the above may be understood regarding the aspect of the impression (*Reshimu*) which remained in the aforementioned “void” and “empty space”.<sup>1</sup>

שהוא בחי' היולי כולל כל מה שיסתעף ממנו ע"י הקו"ח כו'

This is the aspect of the *Heyulie* which includes everything that will [afterwards] branch out from it [into revelation] by means of the *Kav V'Chut* – Line and Thread.

וגם שנתעלם כללות האור העצמות עד שלא נשאר רק בחי' רשימו, עכ"ז ודאי הכל נכלל בו בקיצור עי"ז  
הצמצום דוקא כנ"ל

Now, although all of the Essential Light was concealed until only the aspect of an impression remained, nonetheless, as mentioned above, specifically through this *Tzimtzum*, everything is certainly included in it in short form.<sup>2</sup>

וגם מה שהוא מורה העדר ההתפשטות למטה, אינו בחי' צמצום גמור

Furthermore, although [the point of the *Reshimu*] indicates the absence of spreading down, [nonetheless] this is not an aspect of total *Tzimtzum*.<sup>3</sup>

רק מצד שהוא בחי' כח היולי כו' כנ"ל

It is only because it is an [essential] *Heyulie* power [that it does not spread down], as explained above.<sup>4</sup>

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

<sup>2</sup> See chapters 12 and 13, with the explanation of the analogy of the blueprint, and the other analogies given there etc.

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

<sup>4</sup> See chapter 2, 10, 11 & 14, for the explanation of the nature of a *Heyulie* power. One of the examples given was the *Heyulie* ability for movement, before it spreads forth in actual movement. Although at first it

רק להיותו כח מגביל לכללות האור הראשון, ע"כ בלתי מתפשט רק דרך קו, לפי אופן ההשפעה כנ"ל.

Rather, since it is a power that restrains the entire original light, therefore it does not spread forth except by way of a line, according to the manner [necessary] for influence, as mentioned before.<sup>5</sup>

אמנם יובן מהנ"ל דקו זה יש בו מכה האור הראשון שלפני הצמצום

Nevertheless, from the above it is understood that this *Kav* possesses the power of the original [Infinite] Light which preceded the *Tzimtzum*.<sup>6</sup>

בבחי' א"ס ממש, רק שבא דרך קו, לפי אופן המקבלים כו'

[Furthermore, this light] is [still] literally in an aspect of Infinity, except that it comes by way of a line, according to the manner [in which] the recipients [are capable of receiving].

ובזה יובן מ"ש באורך נראה אור

Through this we may understand the statement<sup>7</sup>, "In Your light is light seen".

בחי' הארה דהארה הנק' אור של תולדה

[This is a secondary light,] a radiance of a radiance, which is called an "offspring light".<sup>8</sup>

שאחר הצמצום בוקע האור דרך קו בעלמא כו', אבל הוא בא מאורך העצמי להיות שברשימו הרי נכלל הכל וממנו נמשך הקו

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was completely withdrawn into itself and totally concealed, this cannot be called a complete *Tzimtzum*, for in truth, it is from this *Heyulie* power itself that all movement comes into revelation.

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

<sup>6</sup> See chapter 13, footnote 15.

<sup>7</sup> Psalms 186:2, "With You is the source of life, in Your light is seen light".

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

For, [although] after the *Tzimtzum* the light breaks through<sup>9</sup> by way of a mere line, it nevertheless comes from “Your” essential light, since everything is included within the *Reshimu*, and it is from [the *Reshimu*] that the *Kav* – Line is drawn.

בבחי' היולי לכללות השפע להיות בבחי' מעלה ומטה עכ"פ, כמ"ש בע"ח

[The *Kav*] is an aspect of a *Heyulie* for all the influence [of the chaining down of the worlds], and [it] brings about the dimensions of “up” and “down”<sup>10</sup>, as stated in *Etz Chaim*.<sup>11</sup>

ומזה הטעם יובן תירוץ על ב' ענינים הפכים שנמצא בקו זה

For this reason,<sup>12</sup> we may [now] understand the answer to two [seemingly paradoxical] opposites which are found in this *Kav* - Line.

הא' אשר בכחו דוקא לאכללא שמאלא בימינא כו'

The first [aspect of the *Kav*] is that it has the power to “include the left in the right etc”<sup>13</sup>.

שהוא בחי' ההתכללות והיחודים של כל האורות המסתעפים מכתר דא"ק עד מל' דאצי'

This is the aspect of the inter-inclusions and unifications of all the lights which branch out, from *Keter* of *Adam Kadmon* until *Malchut* of *Atzilut*.<sup>14</sup>

עד שע"י דוקא יוחלף האור בכלי שאינו שלו, כמו אור החסד בכלי הגבורה כו'

It is specifically through [the *Kav*] that [it is possible for] a light to be exchanged into a vessel which is not its own, such as the light of *Chessed* – Kindness [being invested in] the vessel of *Gevurah* – Sternness.<sup>15</sup>

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

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

<sup>11</sup> See *Etz Chaim*, Drush Igullim V'Yosher, Shaar 1, Anaf 2.

<sup>12</sup> That is, because of the fact that this *Kav* comes from the Essence of the Infinite Light which is concealed within the *Reshimu*...

<sup>13</sup> See *Zohar*, beginning of *Parshat Korach*.

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

<sup>15</sup> An example of the inner light being *Chessed* – Kindness, but the vehicle and vessel of expression being *Gevurah* – Sternness may be understood from a father punishing his child in order to prevent him from coming into harms way. For example, if a child runs out into a busy street and the father restrains and punishes him, speaking harsh words, this is an example of the father's love for his child but it is expressed through its opposite vessel, which is *Gevurah*-Sternness. The inner light is *Chessed* – Kindness, while the

כמ"ש במ"א באריכות בענין וא"ו דוהנורא כו'

This is in accordance with what is explained elsewhere at length in regard to the matter of the letter *Vav* (ו) of the word *VeHanora* (והנורא).<sup>16</sup>

והב' מה שנק' בשם קו המדה דוקא, למדוד כל או"כ כו'

The second [aspect of the *Kav*] is that it is specifically called the “Measuring Line”, in that it gives measure to all lights and vessels.<sup>17</sup>

וכנ"ל בענין הקו שנק' אמת הבנין כו'

This is as we previously explained regarding the matter of the *Kav*, that it is called “the builders rod”.

שזהו היפוך ההתכללות לכאורה.

[Now], at first glance, this seems to be the opposite of inter-inclusion [and unification] etc.

אך הענין הוא דשניהם אמת

However, [the explanation of] the matter is that both [these aspects of the *Kav*] are true.

ואדרבה הא בהא תליא

Quite the contrary, the [two] are interdependent.

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vessel of expression is *Gevurah* – Sternness. These two *sefirot* are diametric opposites. Their unification is only possible because, in the essence of the soul, they are an absolute inseparable unity (as explained in chapters ten and eleven). Therefore, as explained, this power of the *Kav* to unify and inter-include the *sefirot* is only because of the power of the Essence of the Infinite Light which it contains and to which it is bound.

<sup>16</sup> This refers to the beginning of the *Amida* prayer where we say, “The Great, the Mighty and the Awesome (הגדול הגבור והנורא)”. It is explained that “The Great – *HaGadol* (הגדול)” is the essential attribute of *Chessed*, which represents G-d’s ability to spread forth and reveal infinitely. This refers to the *Heyulie* of the Infinite Light (*Ohr Ein Sof*). In contrast, “The Mighty – *HaGibor* (הגבור)” is the essential attribute of *Gevurah*, which represents G-d’s ability to restrain all revelation and conceal, absolutely. This refers to the aspect of the *Tzimtzum* and *Reshimu*. Now, the third aspect is “The Awesome – *VeHaNorah* (והנורא)”. This is a reference to G-d’s infinite ability to reveal in a limited fashion, on every level between the two opposite extremes of absolute *Chessed* and absolute *Gevurah*. This is similar to the median conduct of *Tiferet*, which is a synthesis of these two opposites: revelation (*Chessed*) and concealment (*Gevurah*). This is the aspect of the *Kav*-Line, as is indicated by the letter *Vav* (ו) of the word *VeHanora* (והנורא). As previously mentioned, the shape of the letter *Vav* (ו) is in the shape of a *Kav* – Line.

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

משום דשרש זה הקו מכח הראשון דעצמיות אא"ס שלפני הצמצום הוא בא

This is because the **root** of this *Kav* comes from the original power of the Essence of the Infinite Light (*Ohr Ein Sof*) which preceded the *Tzimzum*.

כנ"ל בענין באורך דוקא נראה אור דקו זה

This is as explained above regarding the matter that “In Your light”, specifically, “light is seen”, [referring to the light] of this *Kav*.

ובכח האור העצמות דא"ס ודאי יש לעשות בחי' התכללות ויהודים של כל ההפכים בכל ההשתלשלות מראש דא"ק כו' עד מל' דאצי'

Certainly, **it is within the power** of the essential light of *Ein Sof* (The Unlimited One) to make inter-inclusions and unifications of all opposites throughout the entire chaining down [of the worlds], from the “top” of *Adam Kadmon*,<sup>18</sup> until *Malchut* of *Atzilut*.

וכמאמר אנת הוא דמייחד לון ומקשר לון כו', אנת הוא מלגאו ומלבר כו'

This is in accordance with the statement<sup>19</sup>, “**You** are **He** who unifies them and binds them... **You** are **He**, inside and out”<sup>20</sup>.

וכן ענין שם מ"ה מלגאו דאיהו אורח כל האצי' כו' וכה"ג

This is also the [explanation of the] matter of “the name of 45 (*Ma”H* – מ"ה) within, which is the path of the entire *Atzilut*”<sup>21</sup>, and there are other such statements.

הכל הוא מצד הארת אור העצמות דא"ס שבקו זה, שהולך ונמשך עד למטה במל', סוף כל דרגין

All this [inter-inclusion and unification] is [possible] because of the radiance of the essential light of *Ein Sof* (The Unlimited One) which is within this *Kav* and goes and extends down until *Malchut*, the end of all the levels [of the world of *Atzilut*].

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

<sup>19</sup> See introduction to *Tikkunei Zohar*, 17a.

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

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

והיא הנותנת דוקא שיש בכחו למדוד מדה וגבול לכל או"כ ולכל יחוד משפיע ומקבל, כמה יהיה מ"ד ומ"ן כו'

It is for this very same reason that it is within the power [of the *Kav*] to measure every measurement and limitation. [That is, it measures] all lights and vessels, and all unifications of “influencer and recipient”, [determining exactly] how much the “masculine waters” and “feminine waters”<sup>22</sup> will be.

מצד בחי' הרשימו המגביל לכל אור העצמות באופנים שונים כמו ששיער בעצמות אא"ס לפני הצמצום כו'

This [aspect of measurement comes] from the aspect of the *Reshimu*, which limits all the light of the Essence in various manners, according to His estimation within the *Ohr Ein Sof* (The Essence of the Infinite Light) before the *Tzimtzum*.

ונמצא מצד עצמות האור שבקו נק' בחי' היולי ליכלל ולחבר את הכל כו', ומצד כח הרשימו המגביל שבו מגביל שיעור ומדה לכל, ע"ד אותו בחי' השיעור הראשון שנכלל ברשימו זו

We find that from the angle of the Essential Light in the *Kav* – Line, it is considered to be an aspect of a *Heyulie* [the function of which is] to inter-include and unify everything, [whereas] from the angle of the limiting power of the *Reshimu* in it, it limits and gives measure to everything, according to the aspect of the first assessment [and estimation] which was included in this *Reshimu*.<sup>23</sup>

עד"מ אומן העושה רושם, שמגביל האופן של המעשה, שיהיה הכל מדוקדק כמו שהוחלט השיעור בעצמו

By way of analogy, this is similar to an architect who drafts a blueprint, which defines the manner in which the [building will be] built, so that everything should be precisely according to how he decided within himself of how the measurements [should be].

שלא ינטה ימין ושמאל כו'

[This is done] so that he should neither stray to the left nor to the right [from his original plan].<sup>24</sup>

ואעפ"י שאם לפעמים יהיה תוספת אור בנאצלים, יתר מכפי מאמר קו המדה כו', היינו מכח האור העצמות דוקא

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

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

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

<sup>24</sup> In other words, the limitations and measurements of the *Kav* are exactly according to the “blueprint” of the *Reshimu*, which was already estimated and determined within Him, as explained in chapters 11 and 12.

שלפעמים יאיר כך ולפעמים יאיר כך

At times it will radiate in one way, and at times in another way.<sup>25</sup>

ולזה הטעם כל בחי' התחדשות אור באבי"ע, הכל מעצמות אא"ס שלפני הצמצום דוקא

For this reason, any aspect of **new** light [found] within *ABY*"<sup>26</sup> comes specifically from *Atzmoot Obr Ein Sof* (The Essence of the Infinite Light) which precedes the *Tzimtzum*.

דהיינו מפני שבאורו העצמי נראה אור בקו זה

This is because it is from His essential light, that light is seen within this *Kav*.

לפעמים בתוספת ולפעמים בגרעון

At times there is additional [radiance] and at times there is diminished [radiance].

וכן בשינויי היחודים שבכל הפרצופים מא"ק עד עקב דא"ק בסוף העשיה

This also [accounts] for the changes [which take place] in the unifications of all the *Partzufim* (Statures), from [the top of] *Adam Kadmon* to the "heel" of *Adam Kadmon*, at the end of [the world of] *Asiyah*.<sup>27</sup>

כמו השינוי מזמן בהמ"ק לזמן הגלות וכה"ג

An example of this is the change between the time of the Holy Temple to the time of the exile, and the like<sup>28</sup>.

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

<sup>26</sup> This is an acronym for the worlds, *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

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

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

ודרך כלל הרי אנו אומרים יהי רצון מלפניך

Moreover, we generally [pray and] say, “May it be desirable before You”.

מלפני עצמותך ממש, שלמעלה מי"ס העצמיים ג"כ

[This to say,] literally before Your Essence, which is even higher than the ten essential *sefirot*.

לשנות הרצון הפשוט שכבר נמשך בעצמות האור דא"ס

[We request that G-d] should change “The simple essential desire” which has already been drawn forth within *Atzmoot Ohr Ein Sof* (The Essential Infinite Light).

לבא בשיעור ששיער בעצמו עד סיום הקו, באופן אחר, כמו מדין לחסד וכה"ג

[That is, we request that it should be drawn forth] and come into the estimation which He estimated within Himself [for the entire chaining down of the worlds] until the end of the *Kav*, **in an entirely different way**, such as from Judgment (*Din*) to Kindness (*Chessed*), and the like<sup>29</sup>.

וכנ"ל (בסוף אות הט') בענין אני הוי' לא שניתי

This is as previously explained (at the end of chapter nine) regarding the matter of “I *HaShem* have not changed”.

בין רצון של חסד לדין באור הראשון שלפני הצמצום

[That is,] in the original light which precedes the *Tzimtzum* there is no change between a desire for kindness or [a desire for] judgment.<sup>30</sup>

מטעם הנ"ל (באות יו"ד) בענין חפץ חסד שבעצמות ההיולי שנכלל בעצמות כו'

[This is] because of the reason mentioned above (in chapter ten), regarding the matter of the essential *Heyulie* desire for kindness, which is completely included in the Essence.<sup>31</sup>

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

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

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

שיש בו ג' מדריגות עד שבא בדבר פרט כו' (כמבואר באריכות באות י"א)

[It was previously explained] that there are three levels until it comes to a particular matter, (as explained at length in chapter eleven).<sup>32</sup>

וכשאמרו אליו ולא למדותיו, מדבר גם במדותיו העצמיים שבאור העצמות

When the Sages stated, “[Pray] to Him and not to His attributes” this even refers to His **essential** attributes, which are [one] with the Essential Light.

מפני שהעצמות דא"ס, לאו מכל אליו מדות כלל כו' וד"ל.

This is because *Atzmoot Obr Ein Sof* (The Essence of the Infinite Light) “Is not of any of these attributes altogether”<sup>33</sup>. This will suffice for those of understanding.

וזהו אנת הוא דמיחד לון כו', אנת דוקא, שזהו אנת הוא חד ולא בחושבן י"ס כו'

This, then, is the meaning of, “You are He who unifies them etc”. It specifically states, “You [are He]”, referring to “He” who “is One, but not in [a way of] an enumeration”<sup>34</sup> of ten *sefirot*.<sup>35</sup>

וכן מעצמות אא"ס דוקא בא כח הגבול והמדה אשר בבחי' רשימו שבקו שמחמת זה נק' קו המדה

Similarly, the power of the *Reshimu* and the *Kav* to limit and measure, (which is why it is called “The Measuring Line” (*Kav HaMidah*)), comes specifically from the Essence of the Infinite Light<sup>36</sup>.

והא בהא תליה דוקא

Moreover, [these two powers] are interdependent.<sup>37</sup>

(וכמ"ש במ"א בענין כללות חו"ג שבעצמות אור אין סוף)

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

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

<sup>34</sup> See introduction to *Tikkunei Zohar*, 17a.

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

<sup>36</sup> This is as explained in footnote 33 of this chapter.

<sup>37</sup> For, in essence, they are really one power, which is the Infinite power of the Essence of G-d.

(This is in accordance with what is stated elsewhere<sup>38</sup> regarding the general matter of *Chessed* (Kindness) and *Gevurah* (Might) within *Atzmoot Ohr Ein Sof* (The Essence of the Infinite Light).

שהוא בחי' כח הגבול להגביל ולהעלים בעצמותו בעילוי אחר עילוי עד אין קץ ושיעור

[It explains there] that [the *Gevurah* of the Essence] is the power of limitation, to limit and conceal, [thus withdrawing into] Himself [in a way of] elevation after elevation, endlessly and without measurement.

והיינו א"ס למעלה עד אין קץ כו', ובחי' התפשטות האור למטה מטה עד אין תכלית שע"י הקו שנמשך מן הרשימו כו'

This is the meaning of the statement<sup>39</sup>, “The Infinite Light is above without end”. [In contrast, *Chessed* of the Essence] is the aspect of the spreading down of the light, “down below without conclusion”, by means of the *Kav* which extends from the *Reshimu*.

וב' קוין שקולין המה בבחי' א"ס

These are two equally balanced lines, and [are both] unlimited.

ע"כ גם בירידת האור דא"ס בקו זה, שקולין ב' כחות הללו לצמצם ולהגביל או לחבר ולייחד

Therefore, even in the lowering of the Infinite Light within this *Kav*, these two powers, i.e. the power to restrain and limit, and the power to bind and unify, are equal.

וכן ענין שינויי האור וההמשכה, אם בתוספת או בגרעון, כמו מזמן לזמן, כמו מחול לשבת ויו"ט, וכן מזמן בהמ"ק לזמן הגלות, הכל בכח א' שקול, שנחלק לב' קוין חו"ג

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

הבא מכה ואור הראשון דעצמות א"ס כמו שהוא בעצמו בבחי' חו"ג כו' וד"ל)

This comes from the power of the original light, i.e. [the Light] of *Atzmoot Ein Sof* (The Essence of the Unlimited One), from the aspects of *Chessed* and *Gevurah*, as He is, in and of Himself. This will suffice for those of understanding.)

והיינו כמבואר למעלה (באות הי"ד) דקו לגבי שטח הוא היולי

<sup>38</sup> See *Shaarei Teshuva* 87a.

<sup>39</sup> See *Zohar Chadash, Yitro* 34, 3. See also *Tikkunei Zohar*, 40b. See also *Torat Chayim, Noach* 69b, and footnote 11 there. The entire statement is, “The Infinite Light is above without end, and below without conclusion”.

This is in accordance with what was explained above (in chapter fourteen), that a line is a *Heyulie* relative to a plane.

כולל ע"ד אותו האור וכח העצמי שבעצמות של המשפיע, רק שבעצמות הוא בהרחבת הערך ביותר, ובקו זה בא כח זה עצמו בבחי' הצמצום שפע והמשכה למקבלים כו'

[This is to say,] it includes the essential power and light of the essence of the influencer,<sup>40</sup> except that in the Essence it is [revealed] with a great expanse, whereas in this line, the very same power comes [revealed] in an aspect of restricted influence and expression [according to the capacities] of the recipients.<sup>41</sup>

וא"כ גם בבחי' צמצום והתפשטות שבו, משם הוא בא דווקא וד"ל:

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

#### End of Chapter Fifteen

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

<sup>41</sup> This means that although it contains the light of the Essence within it, it contains it in the “short” form of the line (*Kav*), which has not yet been expanded into a “plane”. This lessening takes place so that the influence may come within the grasp of the recipients, as in the analogy of the teacher/student relationship. It is therefore clear that even the restraint and limitation of this influence, also comes from the Essence of the Infinite Light (*Ohr Ein Sof*).