

Shaar HaYichud The Gate of Unity

By

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Chapter Twenty Eight

והנמשל מדוגמא זו הוא בבחי' ג' כלים דמוחא ולבא כו' בדרך כלל עכ"פ

Now, the analogue from all of the above analogies regarding the aspects of the three vessels of the brain, the heart and the liver, can be generally understood as follows:

דאור החכמה דאצ"ל מצד אצילותה מעצמות אור המאציל, ה"ז כאור השכל הרוחני עצמו שנמשך מעצם כח החכמה שבבחי' עצמות הנפש

The light of *Chochmah* of [the world of] *Atzilut* as it is emanated from the Essential Light of the Emanator, is comparable to the light of the spiritual intellect itself, as it is drawn from the essential potential *Chochmah* power of the aspect of the essence of the soul.

שמתאחד הוא עדיין במקור חוצבו ממש

It still is literally one with the source from whence it was hewn.

כשלהבת כו' או גם כגלוי הרצון הנ"ל מעצם הרצון דבחי' א"ק

[This is] is similar to¹ “The flame [which is bound to the coal]”, or like the aforementioned revelation of the desire from the essential [hidden] desire of the aspect of *Adam Kadmon*.²

¹ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. Also see chapter nineteen of this book where this was explained at length.

² In order to properly understand this chapter, we must take into account several matters which were previously discussed. That is, we must understand the descent and chaining down from the Essence of the soul until it finally radiates within the body. As explained in chapters 10 and 11, the essence of the soul is an absolute simplicity, and is beyond any limitations or divisions into specific powers. Nonetheless, all the specific powers of the soul are there in an essential state in such a way that they are not separate from the essence altogether. As explained, they are so absolutely embedded in the essence of the soul that it is not possible to say that in the soul they are “united”. This is because their inclusion in the essence of the soul is totally in the way of *Heyulie* abilities. For example, the potential power to conceptualize is the fact that it is within the ability of the essence of the soul to conceptualize all concepts. However, this power cannot be called an intellectual power, since, in this state, it is not within the category of intellect altogether, but is rather, totally a *Heyulie* ability. The same is true of all the other powers of the soul, such as the power of kindness or the power of sternness etc. Now, when the soul is aroused to enliven the body, initially, there is a general drawing forth of the soul. This general drawing forth includes all the particulars of the vitality for the specific powers of the soul, as they will be in the body. Moreover, every particular in their development throughout a person’s life is included in this general drawing forth. This was called “The

הגם שזהו כמו מראה וגוון בלבד, עם כל זה נק' עשר ספירות בלי מ"ה, בלי מהות עדיין

Now, although this is merely like an indicator or a color,³ nonetheless, they are called the “Ten *sefirot* without whatness”, because they still are intangible.

desire for the desire”. Within this general issuance, all the powers of the soul are drawn from their concealed *Heyulie* state as they are in the essence of the soul, into revelation. This may be seen in the fact that there is a “desire for a desire” (or a “self perception”) for each particular that actually does come into revelation. An example of this is a person who has intellectual talent. His “desire for a desire” constantly vests within and creates a desire for *Chochmah*-Insight, even before he has any particular subject to contemplate. This is likewise the case in regard to a person who is naturally kind. His “desire for a desire”, which is his self perception as a kind person, vests within and constantly creates a desire for kindness, even when there is no one to bestow a kindness to. As previously explained, the “desire for the desire” (or self perception) for any specific matter (such as for *Chochmah* or *Chessed*) is the general source for every particular desire that will ever come into revelation from it. For example, the “desire for the desire” for wisdom (*Chochmah*) is the general source for every revealed particular desire for any particular wisdoms throughout his life. (This “desire for the desire” of *Chochmah* is called *Chochmah K'Dooma* – The Primal Wisdom or *Kedmat Sechel* – The Primordial Intellect.) Now, when a particular desire is drawn forth from this general desire, that is, when he encounters a particular intellectual subject matter which interests him, then an entirely new desire is aroused within him, i.e. the desire to conceptualize this particular concept. This desire is called “A desire which is relevant to action (*Ratzon HaShayach L'Asiyah*)”. Now, the actual intellectual **involvement** in the matter itself is called the “Action (*Asiyah*)”. That is, when there is actual intellectual toil which causes the vitality of his soul (*Chayoot*) to merge with the vessel of his brain, thus creating actual intellect, this is called “the Action – *Asiyah*”, and is called “*Sof* – the end or culmination”. However, the particular **desire** for that particular intellectual matter is the aspect of *Tchilah* – “The beginning” of this “*Sof* – End”, since it precedes it. That is, this particular desire is not yet in an aspect of a Light **within** a Vessel (*Ohr B'Keli*), since that only occurs when the intellectual light of the soul actually merges with the vessel of the brain, creating actual intellect. Nevertheless, this particular desire is the **beginning** which leads to the end action, because it is the main source, power and beginning of the existence of actual intellect (which constitutes the integration of the spiritual intellectual light with the physical vessel of the brain). Moreover, once this particular desire is aroused, it will come to fruition, i.e. it is the beginning to an end. This is not the case, however, in regard to the “desire for the desire”. It is possible for the “desire for the desire” to never come into actual revelation or fulfillment. For this reason, the “desire for the desire” is not called a “beginning to an end”, but rather, it includes both the beginning and the end literally as one, “In one glance”, so to speak, as previously explained. Now, from all of the above it is understood that there are three levels which are drawn forth in succession from the essence of the soul. The first is the aspect of the ten essential powers which are embedded in the essence of the soul. This is the revelation of the essence of the soul, and since these powers exist in an essential state, they therefore transcend and are beyond even being called a “general” or “encompassing light” for a “particular” or “inner light”, as explained in chapter thirteen. The second level is the matter of the ten concealed powers, which are the aspect of the “desire for the desire” or the “self perception”. This is the spreading forth of the soul outside of its essential state (as previously explained regarding the matter of *Adam D'Briyah* – Man of Creation). Nonetheless, this spreading forth is only in a general manner, i.e. the “desire for the desire” and “self-perception” of the entirety of one’s life in a holistic general manner, as previously explained. The third level is the revelation of the ten powers of the soul in a particular manner, such as the revelation of a particular desire from the general “desire for the desire”. However, the revelation of the particular desire on this level is still beyond the category of a Light within a Vessel (*Ohr B'Keli*), and is still only Light (*Ohr*). (Only afterwards, from *Chochmah* down, does the light merge and become integrated within vessels, as will soon be explained.)

³ Parenthesis of the Rebbe: (This is as explained before at the end of chapter nineteen regarding the matter of “He calls out the generations from the beginning”, that this refers to the ten *sefirot* of *Atzilut* which came out of the concealment of *Adam Kadmon*, which is the revelation of the [general] desire in a separate thing.)

כי כמו שהגוון הוא ג"כ עצמי, שא"א להיות גוון היפוכו לדבר בעצם

This is because a color is also essential, since it is impossible to have an opposite color to the essence of a thing.

כגוון התפוח בלובן, להורות על עצם טעם המתיקות שבו

[An example of this is when] the color of [the inside of] an apple is white, which indicates its essential sweetness.

וכן אור השכל ורצון מטה כלפי חסד, גם שהוא בענין נבדל, מאחר שהוא מורה על העצם כו'

Likewise, although it is [coming forth] into a separate matter, nonetheless, the light of the intellect or desire which leans towards kindness, indicates the essence.⁴

⁴ Now, continuing the explanation in footnote two, the revelation of the general desire, which is generally called "the desire for the desire", is the aspect of a simple essential revelation of the essence of the soul. Since it is the revelation of the essence of the soul, therefore it is similar to it and there is no profound change of existence (similar to a change from spiritual existence to physical existence. In contrast, the revelation of the particular desires (from this general desire) could come in a way of a profound change of existence. This is because it is a particular revelation and is therefore like a completely new creation, which was not in the simple essence of the soul except in a way of a *Heyulie* ability, in that the soul is **able** to bring it out. (An example of this was given in chapter nineteen, regarding a person who is essentially kind. His essential kindness may be expressed in any number of ways. He may give food to a poor person, or he may give him money, or speak kind words to him etc. All these are particular desires for external acts of kindness, which are **separate matters** from the essential kindness itself, as it is in his soul. As explained in chapter nineteen at length, these desires are only **indicative** of his essential kindness and **reveal** that he is a kind person in his essence. Nonetheless, as explained there, they all come from the same source, which is his "desire for the desire" or "self-perception" of being a kind person, which is bound up to the essential characteristic of kindness in the very essence of his soul.) However, in truth, even this particular revelation of desire is still a completely simple revelation which is completely bound up to the essence of the soul, literally. This is evidenced from the fact that it is impossible for a person to have a desire which differs, even in the slightest way, from the essential nature of his soul. For example, if he is a naturally kind person, the revelation of his particular desires will always be for kindness, and he will not desire or derive any pleasure from cruelty, which is the opposite of kindness. The same is true of a person who is cruel by nature. (However, this is not the case in regard to the aspect of *Chochmah* and below, wherein there is a profound change in the nature of the expression of the soul, to the point that it is possible for his intellect to cause him to act in a way which is the opposite of his essential nature. In other words, he can act this way even if he does not desire it.) If this is the case, then it is clear that even the revelation of the particular desires are the aspect of a revelation of the essence of the soul, and are totally bound to it. The example for this was given above, regarding the matter of revelation in the manner of an indicator, like the desire for a particular act of kindness which is an indication of his essential kindness, or like the whiteness of an apple which, in and of itself, is not connected or relevant to the essential sweetness of the apple etc. However, these are revelations (or indicators) which bring to light the essential kindness of a person or the essential sweetness of an apple etc. This is evidenced by the fact that it is impossible for there to be a revelation which is the opposite of the essence, as explained above. That is, it is impossible for a green apple to be sweet. The same is true of the revelation of particular desires from the general "desire for the desire" or "self-perception". From all of the above, the first two paragraphs of this chapter are clearly understood. That is, although the revelation of the light of *Atzilut* (which relative to *Adam Kadmon* is a particular desire) is only an indication of the essential desire of *Adam Kadmon* (which is the general desire) and of essential nature of the Essence (*Atzmoot*), it is nevertheless similar to the Light of the Essence (*Ohr HaAtzmee*), and totally bound up with it. Therefore, it is still considered to be an essential revelation and

ולכך כל התהוות אורות דע"ס הן באים מבחי' אותיות עצמיים דמאצילן

Therefore, [it is understood that] the existence of the lights of the ten *sefirot* [of *Atzilut*] comes from the aspect of the essential letters of the Emanator, [i.e. *Adam Kadmon*].⁵

וכמו שם ע"ב, שממנו בא בחי' אור החכמה דאציל בגילוי

An example of this is the name *A"V* from which the aspect of the Light of *Chochmah* of *Atzilut* comes into revelation.

indication of the Essence of the concealment of *Adam Kadmon* and of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*).

⁵ This is to say that although the revelation of the particular desire is still an essential revelation, nonetheless, because it comes forth into a particular matter, it only comes from the **external** "letters" of the essential general holistic desire. (In other words, *Keter* of *Atzilut* comes only from the aspect of *Malchut* of *Adam Kadmon*, i.e. the "letters" of the Emanator, as explained at the end of chapter nineteen.) These "letters" are what limit and conceal the whole of the general desire so that a particular desire can come forth into existence. Nonetheless, since these are the letters of the essential desire, they too are completely essential, and are not separate from the essential light. This may be understood by how a particular desire comes forth from the "desire for the desire" and self-perception. As explained above, the self perception of a person is an intangible and essential general desire, which does not actually come forth into existence. Rather, as mentioned above, the particular desires are drawn forth from the general desire only in the way of a **revelation** and **indication** of the essential desire. Therefore, it is only from the end of the essential "letters" of description of oneself, within his perception of himself as a whole, that the light of the particular desires is drawn forth into revelation. For example, from the letters of description in the self perception of a person who perceives himself as being wise, the desire for particular wisdoms will be drawn forth etc. In other words, from *Malchut* of *Chochmah* of *Adam Kadmon* comes *Keter* of *Chochmah* of *Atzilut*. Similarly, *Malchut* of *Chessed* of *Adam Kadmon* is the tangible "letters" of the desire to be kind as they exist in the self perception. It is specifically the letters of the "desire to be kind", which becomes the inner light of *Keter* of *Chessed* of *Atzilut*, which is the desire to do a particular act of kindness. Therefore, it is understood, that from the essential "letters" of the "Name" *A"V* (of *Chochmah*) of *Adam Kadmon*, (i.e. the letters of the intangible "desire for the desire" for wisdom) the light of *Chochmah* of the world of *Atzilut* (the desire for a particular wisdom) comes forth. The same is true of all the names mentioned above. However, it must be understood that even these letters are still intangible and essential. This may be understood by understanding the difference in between the "letters" of the intangible and essential depth of a concept (*Omek HaMoosag*) compared to the tangible "letters" of the explanations which come from it. In other words, when a person has a flash of insight, he has an intellectual perception of the "letters" of the intangible and essential depth of the subject matter. Nonetheless, the fact that these "letters" of the depth are still entirely intangible is evidenced from the fact that he cannot convey the actual depth itself to a recipient, such as a student. Rather, he can only draw forth the "letters" of explanation **surrounding** the depth, through which the recipient will be able to perceive the intangible depth as well. (Now, in truth, this analogy of the difference between the essential letters of the intangible depth of the concept and the tangible letters of explanation is actually an analogy which belongs later on in the scheme of things, in regard to how the world of *Atzilut* is the source for the actual "somethingness" and tangibility of the world of *Briyah*. This is because, as mentioned in the previous chapter, even the external vessels of *Atzilut* are still "nothing – *Ein*" and are only the **source** for actual tangibility and "somethingness - *Yesh*". Nonetheless, the analogy here, in regard to the relationship between *Adam Kadmon* and the world of *Atzilut*, brings to light the difference between the essential and intangible "letters" of the **source** of emanation-*Atzilut*, i.e. *Adam Kadmon*, which is called *HaMa'atzeel*-The Emanator, and the "letters" of *Atzilut* which follow from it and are already considered to be an emanation of light from the Emanator which indicates and reveals His essence but is not actually essential to Him.)

ה"ז שם המורה על עצם דחכמה דא"ק כו'

This name indicates the essential *Chochmah* of *Adam Kadmon*.

וכן שם ס"ג המורה על עצם אור דבינה דא"ק כו'

Likewise, the name *Sa"G* indicates the essential light of *Binah* of *Adam Kadmon*.

והן ע"ב ס"ג כו' שלפני ע"ס דאצ"ל, ונק' שמות המאציל כו'

This is [true of all the names] *A"v*, *Sa"G*, [*Ma"H* and *Ba"N*] which **precede** the ten *sefirot* of *Atzilut*. They are [therefore] called, "The names of the Emanator".⁶

וכמו בחי' האחרונה שבצורה הרוחניות שמקושר אל תחילת התהוות האור והצורה בכלי החומר כו'

This is similar to how the last aspect of the spiritual Form (*Tzurah*) becomes bound to the beginning of the existence of the light and form within the substance of the vessel (*Kel*).⁷

כנ"ל בדם הוא הנפש ובצמיחה הרוחנית ובעין ומוח כו'

This is in accordance to what was previously explained regarding the, "blood which is the soul", and [regarding] the spiritual power of growth, and [regarding] the eye and the brain etc.⁸

⁶ To avoid confusion, it must be pointed out that the above paragraph refers to the four names (*A"v*, *Sa"G*, *Ma"H* and *Ba"N*) of *Adam Kadmon*, as opposed to the four names of the world of *Atzilut* which were mentioned at the beginning of the previous chapter. Rather, this paragraph explains how the inner lights (*Keter*) of the world of *Atzilut* come out of the "names" and "letters" (i.e. *Malchut*) of *Adam Kadmon*, as explained in the previous footnotes. The names of the world of *Atzilut*, and how they are different than these names of *Adam Kadmon*, will be explained later in the chapter.

⁷ This was explained at length in the previous chapter, especially in footnotes 35 and 38.

⁸ As explained previously, the Form (*Tzurah*), i.e. the Light (*Ohr*), as it is in its essential state, is completely and utterly removed even from the aspect of spreading forth to influence and vest within the vessels (*Kelim*), i.e. the Substance (*Chomer*). This is like the "desire for the desire" which is a singular essence which includes the whole of one's life (or of Creation) in "one glance" and encompasses the whole of Creation equally. Similarly, as the soul powers exist in this first essential revelation, they are still in a state of singularity and unity, and cannot even be called "particular powers". Rather, this is the general power of the soul, which encompasses the entire life of the soul equally. In this state, for example, the essential light of the power of movement of the soul cannot be called "movement" altogether, since no movement exists there, whatsoever. Rather, it is only the potential power and ability for movement, as it is essentially bound up in a way of singularity with the general encompassing life force of the soul. The same is true of the power of sight, and all the other essential soul powers. This general life force only dwells **upon** the vessels, so to speak, in an encompassing fashion, and is therefore called the general encompassing light (*Ohr Makif*) of the soul. This is to say that the actual essential being of the Form (*Tzurah*) of the soul completely transcends the aspect of particular influence and revelation, since it is a general revelation of the powers of the soul, as they are in a "single" general "glance". Nevertheless, this is only in reference to the essence of the Form (*Tzurah*) or the essence of the Desire for the Desire (*Ratzon L'Ratzon*). However, from the external "letters" of this general Form (*Tzurah*), comes the light of the particular revelations. This is because, as explained previously, from the external letters and description of one's self, in one's self-perception of himself as a whole, his particular desires are drawn forth. In the same way, from the external letters of the general encompassing life force of the soul comes the revelation of the light of the particular

אבל בחי' הכלי המגביל האור דחכמה דאצי', הוא כמו אור השכל שממוזג כבר בחומר המוח

However, the aspect of the Vessel (*Keli*) which limits the light of *Chochmah* of *Atzilut* is like the light of the intellect as it is already merged within the substance of the brain.

שחומר המוח מקבל רק מהתעבות סוף אור השכל

[In this case] the substance of the brain only receives from the “thickening” of the end of the light of the intellect.

על כן מגבילו, מלבד שינוי המהות כו'

Therefore, aside from the fact that there is a [profound] change of existence, it limits [the light].⁹

כך הוא אור החכמה כשמתלבש במוחא, ונק' חכמה מוחא כו'

This is similar to the light of *Chochmah* as it vests within the brain, which is [then] called “*Chochmah Mocha – Insight is the Brain*”.¹⁰

powers. In the same way, from the letters of *Malchut* of *Adam Kadmon* (i.e. the four names mentioned above), the revelation of the ten *sefirot* of *Keter* of *Atzilut* are drawn forth. However, as previously explained, this is only the revelation of a particular **Light** and desire, which is only an **indication** of the general encompassing light (*Ohr Makif*). This particular light and life force or particular desire is only the very beginning of particular revelation, and has not yet merged within a vessel. For example, this is like the desire for a particular wisdom which has not yet actually merged within the vessel of the brain to create actual thought (i.e. a light integrated within a vessel). Similarly, it is like the revelation of the life force and vitality (*Chayoot*) of the particular power of intellect and conceptualization. It is still only the light (*Ohr*) of the potential power to conceptualize itself. However, as explained in a previous footnote, this particular light is already considered to be the beginning to the end action, and is thus called “The desire which is relevant to the action – *Ratzon HaShayach L'Asiyah*”. This is because it is already a particular light for a particular action, which is not the case in regard the general desire or life force, as previously explained. The Rebbe will now continue, and explain the actual merging of this particular light and life force (*Chayoot*) with the vessels.

⁹ As explained in previous footnotes, the **Light** (i.e. *Keter*) of *Chochmah* of *Atzilut* is comparable to the revelation of the particular power and vitality for conceptualization from the general power and encompassing life force of the soul. Now, even this particular power to conceptualize is still entirely intangible, and is not actual thought whatsoever. Rather, it is only the Light (*Ohr*) and Vitality (*Chayoot*), i.e. the particular **potential** power to conceptualize, from which actual insight and intellect later comes about. That is to say, it is still a *Heyulie* ability of the soul, which, although it is already a **particular** power, is nonetheless still a *Heyulie* ability and not actual conceptualization or thought at all. Now, this particular potential power also has “letters”. These “letters” are its limiting and defining vessels. This is similar to the “letters” of the flash of intellectual insight, which becomes revealed from the particular potential power to conceptualize (which in turn receives from the general potential power and encompassing life force of the soul). That is to say, the actual flash of intellectual insight only receives from the end “letters” of the particular power to conceptualize, and not the whole of the particular power to conceptualize at all. Now, in this actual flash of intellectual insight, we observe that there is a limitation of even the particular power to conceptualize, which is still completely intangible. Moreover, in the flash of insight we observe an actual profound change of existence from a potential *Heyulie* ability to conceptualize, to an actual intellectual insight.

¹⁰ See *Zohar (Ra'ayah Mehemnah) Pinchas 235b*, and Introduction to *Tikkunei Zohar 17a*.

שאו מצד בחי' כלי החכמה הוא בא בשם מציאות דבר שכל, הנקרא התחכמות דבר מה בפרט

It is then that because of the aspect of the vessel of *Chochmah*, it comes into the aspect of a tangible existence of intellect, which is called, “The conceptualization of a certain specific concept”.

וכן המדות הרוחניים בלבא והנפש הרוחניות בכבדא כו'

The same [principle applies] to the spiritual emotions in the “Heart” and the spiritual *Nefesh* in the “Liver”.¹¹

והן ענין ג' שליטין לעילה, בחי' ג' כלים כללים לנר"נ דז"א דאצי'

This, then, is the matter of the “Three rulers above”. These are the three general vessels for the *Nefesh*, *Ruach* and *Neshamah* of *Zeir Anpin* of *Atzilut*.

נשמה, שהוא בחי' מוחין דחו"ב שבז"א במוחא, ורוח בלבא כו'

The *Neshamah*, which is the aspect of the intellectual *sefirot* of *Chochmah* and *Binah* of *Zeir Anpin*, [vests] within the “Brain”, the *Ruach* [vests] within the “Heart”, [and the *Nefesh* vests within the “Liver”].¹²

¹¹ This is to say that when the particular intellectual *Heylie* ability (i.e. the Light – *Ohr*) merges with the Substance (*Chomer*) of the brain (*Mocha*), it creates actual *Chochmah* – Insight. Before this, however, it was only the intangible **Light** and potential *Heyulie* ability of *Chochmah*, but not **actual Chochmah**. When these two unite, (the intangible Light and the actual Substance (*Ohr V'Chomer*), the vessel (*Keli*) of actual *Chochmah* – Insight is formed. It is the merging of these two which creates the **vessel** (*Keli*) of actual *Chochmah* – Insight which is called by the term “brain (*Mocha*)”. However, this vessel of actual insight (*Chochmah*) is also still intangible, and is only the **source** for actual tangible intellectual thought and explanations. This is comparable to how the abundant tangible explanations of a concept come out of the intangible depth of the concept, the *Omek Hamoosag*. However, as previously explained, the *Omek Hamoosag* itself, is still an intangible depth, which is only the **source** for actual tangibility and “somethingness”. As will be stated at the end of the next paragraph, “This is called the somethingness of the Light, as it appears to be the aspect of a ‘something’ with a tangible existence”. However, it is not an actual “something”, but is only the “something” of the “nothing” of the intangible Light. The same is true of all the other vessels of the world of *Atzilut*, such as the “Heart” and the “Liver”. (In other words, even though there are actual vessels in the world of *Atzilut*, and therefore limitations of the light and a profound change of existence etc, nevertheless, even the vessels of the world of *Atzilut* are still intangible. For example, even in the flash of insight, it is apparent that there is a change of existence and limitation in comparison to the particular potential *Heyulie* power of conceptualization itself. Nevertheless, the “letters” of the flash of insight are still an intangible depth, and only the **source** for tangible explanations etc.)

¹² This is to say that the *Nefesh*, *Ruach* and *Neshamah* of the world of *Atzilut* are the intangible Lights (*Orot*) which become merged and integrated within the Substance (*Chomer*) of the Vessels (*Kelim*) of the world of *Atzilut*. In other words, the *Neshamah* is the intangible lights of the intellectual *sefirot* (*ChaBa”D*) of the world of *Atzilut*. These intangible lights merge with the substance of the vessel of the “brain” of *Zeir Anpin* of *Atzilut*, in the manner explained above. Likewise, the *Ruach* is the intangible Lights of the emotional *sefirot* (*ChaGa”T*) of *Atzilut*, which merges within the substance of the vessel of the “heart” of *Zeir Anpin* of *Atzilut*. The same is true of the *Nefesh* which is the intangible Lights of the gut-emotional *sefirot* (*NeHi”Y*) of *Atzilut*. These vessels are what bring the intangible Light of the world of *Atzilut* out into revelation. This is analogous to how it is, specifically, the vessel of the flash of insight from *Chochmah* which reveals the essential light of a concept to the actual comprehending intellect of *Binah*.

והן האותיות דאורות דאצי', שזהו ענין ד' שמות ע"ב ס"ג דאצי' כו'

These [vessels] are the “letters” of the Lights of *Atzilut*, which [refers to] the matter of the four names, *A”v*, *Sa”G*, [*Ma”H* and *Ba”N*] of *Atzilut*.¹³

שנק' כלים לע"ס דאצילות המגבילים האור ומצמצמו, לפי שמהתעבות האור נעשה הכלי, כמ"ש בע"ח

These [four names] are called the vessels for the [light of the] ten *sefirot* of *Atzilut*, which limit the light and restrain it, because the vessels are made from the “thickening” of the lights, as stated in *Etz Chaim*.¹⁴

והוא הנק' בחי' הישות של האור, כשנראה לבחי' יש ודבר מה במציאות כידוע וד"ל

As is known, this is called, “The somethingness of the Light”, as it appears in an aspect of a “something”, with tangible existence.¹⁵ This will suffice for those of understanding.

(ונמצא ב' מיני שמות ע"ב ס"ג כו')

(We find that there are two types of names of *A”V*, *Sa”G* etc.

א' לפני האצי' והב' אחר האצי' שהן הכלים המגבילים

The first [set of names] is before [the world of] *Atzilut* [within *Adam Kadmon*].¹⁶ The second [set of names], which are the vessels that limit, is after [the world of] *Atzilut*.¹⁷

ולפי זה המכוין בשמות מכוין במקור האורות

Moreover, as explained, it is from this vessel of actual insight that actual tangible explanations are created in the comprehension and thought of *Binah*. Likewise, it is from the “thickening” of the intangible Light of the emotional powers that actual **felt** emotions may be brought forth etc.

¹³ In contrast to the names mentioned previously, which are the “letters” and Names which limit the light of *Adam Kadmon*, the “letters” and Names of *Atzilut* are the vessels which bring the intangible Light of *Atzilut* into revelation. The name *A”V* of *Atzilut* is the vessel for the particular Light of *Chochmah* of *Atzilut*. *Sa”G* is the vessel for the Light of *Binah* of *Atzilut*, *Ma”H* is the vessel for the Light of the Emotional *sefirot* of *Atzilut*, and *Ba”N* is the vessel for the Light of *Malchut* of *Atzilut*. We find that there are two sets of names. The first set of names is **before** *Atzilut* from which the Light of *Atzilut* comes into revelation from *Adam Kadmon*, while the second set is the names which **follow** the world of *Atzilut*, and bring the Light of the *Atzilut* into revelation below (to *Briyah*, *Yetzirah* and *Asiyah*). The relationship between these two will be explained in the next paragraph.

¹⁴ See *Etz Chaim*, (*Shaar Ha’Akoodim*) *Shaar* 6, Chapter 3.

¹⁵ This has already been explained in footnote number 9 of this chapter.

¹⁶ These names are the vessels which bring forth the ten particular Lights and *Heyulie* powers from their concealment in the singular general life force of *Adam Kadmon*. This was previously compared to how the particular desires come into revelation from the “letters” of the general “desire for the desire” and self-perception, wherein they are all included in a singular general “glance”.

¹⁷ These names are the vessels which bring the particular lights and powers forth to become the actual source of tangibility in the worlds of *Briyah*, *Yetzirah* and *Asiyah* (which will be explained later). This was compared to how the flash of intellectual insight brings forth actual tangible intellectual comprehension, or tangible emotions and actions etc.

According to this, when a person directs his attention to the [external] names, his [actual] intention is [really] to the source of the lights.¹⁸

כמו מכיין בבחי' שם ע"ב, מקור לאור החכמה כו', וממילא הוא מכון בכלי החכמה, שיומשך למטה כו' וד"ל

¹⁸ This is to say that when one comprehends the external name of the world of *Atzilut*, what he really comprehends is the essential light of *Adam Kadmon*, (all the way up to the very Essence of the Infinite Light-*Atzmut Ohr Ein Sof*). This may be understood through the following analogies: When a person has a flash of insight and grasps the intangible depth of a concept (*Omek HaMoosag*), this “Sight of the mind’s eye” of the intangible depth, sees all the way to the essential light of the matter, as it is as a whole. This is true even though the flash of insight is only the most external “somethingness” of the Light, and even though it comes about through a profound change of existence. An example of this is that if someone were to announce, “There is a lion loose!” people would immediately become fearful. Now, how is it that from the word “lion”, people go into a panic? After all, the word “lion” is only a composition of a few measly letters and sounds. However, from these external “letters” and “vessels” one can see to the very essence of the matter. That is, they grasp the very essence of what a lion is, i.e. the whole, of not just this particular lion, but literally of all lions. This perception includes all the desires, thoughts, feelings and actions etc, of the essence of **all** lions. However, it must be pointed out that, in truth, the word “Lion” is only a garment (*Levush*), and not actually the vessel (*Keli*). The **vessel** for the light of the essence is the intellectual sight and grasp of the intangible (but somewhat tangible) depth (the *Omek Hamoosag*) of the matter of lions. This is to say that the actual vessel for this light is the intangible thought and intellectual sight which is what people **think** and **perceive** when the word “Lion” is mentioned. (The proof that the external word “Lion” is only a garment for this vessel of the *Omek Hamoosag* is from the fact that firstly, it can be said in any language, and secondly, no effect will be brought forth in a person who does not recognize a Lion by this name. That is to say, the word itself is not essentially bound to the essence of the matter. However, in contrast, the **perception** of the intangible depth of the concept of “Lion” is equal even in people who speak different languages. This is because, in contrast to the **garment**, which is the letters of the word “Lion”, the intangible depth of the concept is bound to the very essential light of what a Lion is.) Moreover, when one grasps this external vessel of the depth of the concept, the essential light of the matter is drawn forth, and automatically radiates within this vessel. Similarly, as will be stated momentarily, when true Kabbalists devote their intention (*Kavanot*) during their prayers to the various Names of the external vessels of the world of *Atzilut*, their actual intention and perception is to the **very essence of G-d** and not merely to the external “letters”. That is, although they grasp only the external vessels and names of the world of *Atzilut*, nonetheless, these names are bound with and reveal the very essence of the Light of *Adam Kadmon* (which is the radiance of the Essence of the Infinite Light within the *Kav*). (This is in contrast to those fools who “meditate” on the external “letters” of the various holy books or names of G-d. In truth, they do not grasp the essential light at all, but only separate garments. This is because they have no real understanding of these names or their inner essential meaning. Such people are comparable to one who meditates on the word “L-I-O-N” without ever having seen a Lion or knowing what a Lion is or what the word means altogether etc. For him, these letters of expression are only separate garments and are not vessels, and have nothing to do with the essence of the light. Such “meditation”, therefore, **does not** draw forth the light. In contrast, the vessel of the intangible depth of the matter (*Omek HaMoosag*) is literally bound up to the essence of the matter. The grasp of the depth of the concept (*Omek HaMoosag*) **automatically** draws the essential light of the matter forth, into revelation, as is clearly understood from the above explanations. This is because, as previously mentioned, “He and His Organs are one”. This is to say that the external vessels of *Zeir Anpin* of *Atzilut* are literally bound up to the Essence of the Infinite Light-*Atzmut Ohr Ein Sof*.) (In addition, it must be pointed out that the grasp of this depth only comes about through complete self-investment and sublimation to the Essence-*Atzmoot* which is brought about specifically through *Hitbonenut* contemplation into the secrets of Torah, as explained at length in the first portion of this book and in chapters 25 & 26.) The rest of the above parenthesis of the Rebbe may be understood from the explanations in this footnote. (The concept of Garments – *Levushim* and how it is different from Vessels – *Kelim*, will be explained later in chapters 38 and 39. Further explanations of the “letters” and “Names” will come later in the book, with the explanations of the *Sefirah* of *Malchut*.)

For example, a person who directs his attention to the aspect of the name *A"V*, the source of the light of *Chochmah* etc., automatically is [also] directing his attention to the vessel of *Chochmah*, causing it to be drawn down. This will suffice for those of understanding.

והיינו כוונות שמות דח"י ברכות שמו"ע

These are the [Kabbalistic] *Kavanot* (devotions or intentions) of the Names [of G-d] during the eighteen blessings of the *Amidah* prayer.

כי הא בהא תליא, משום דשורש הכלים המגבילים משמות דעצמות המאציל, כמשי"ת וד"ל)

This is because, the source of the [external] limiting vessels [which are the names of *Atzilut*] is from the names of *Atzmoot HaMa'atzel*-The Essence of the Emanator and the two [levels] are interdependent, as will be explained. This will suffice for those of understanding.)

והיינו מ"ש וקרינן לון י' ספירין כו' לאחזאה לאנהגא כו', כי תיקונין הן בחי' הכלים לאורות דאצ"י

This, then, is the meaning of the statement, “[He made ten *Tikkunim* (Fixings)] which we call ten *sefirot*... to show... to conduct [the worlds] etc.”, because *Tikkunim* (Fixings) is the aspect of Vessels (*Kelim*) for the Lights (*Orot*) of [the world of] *Atzilut*.

וכמו על דרך משל תיקון העין, שיתפשט ראייה גשמית שבו יותר, הוא על ידי אמצעות כלי ההבטה כו'

By way of analogy: a “fixing” for the eye, so that its physical sight may spread further, [may be accomplished] through the means of eyeglasses.

כך תיקון התפשטות ראייה הרוחניות על ידי אמצעות כלי העין הגשמי כו' וכמ"ש במ"א

Likewise, the physical organ of the eye is the “fixing” through which the spiritual [power of] sight spreads forth, as is explained elsewhere.¹⁹

על כן מצד בחי' הכלים המגבילים, על ידי זה דוקא יוכל להיות כל בחי' השפעות והמשכות למטה מטה

[It is] therefore [understood] that all aspects of the spreading forth of influence below can only come about specifically through the vessels which limit.

וכמו על ידי כלי המוח ששיג השכל, ימשיכנו להמדות או להשפיעו לזולתו

¹⁹ In other words, just as the physical vision of the eye may be drawn further by means of “fixings” in the form of eyeglasses, microscopes or telescopes, and the like, so too, the spiritual power of sight is drawn out by means of the substance of the organ of the eye. Similarly, the spiritual potential power to conceptualize is drawn forth by means of the vessel of the brain etc. Likewise, above, the essential intangible Lights (*Orot*) of the world of *Atzilut* are drawn down into the tangibility of the worlds of *Briyah*, *Yetzirah* and *Asiyah* only by means of the external “letters” of the Names and Vessels of the world of *Atzilut*. However, the Lights (*Orot*) themselves remain completely intangible, as was previously explained.

For example, it is through the vessel of the brain which grasps the intellectual concept that [the concept may be] drawn down to arouse emotions in the heart or to be expressed to another person.

וכן על ידי אמצעות כלי הלב לאור האהבה והחסד הרוחני, יבא לכלל השפעה למקבל כידוע

Similarly, it is through the means of the heart which is the vessel for the spiritual light of love and kindness, that [this light] can come into the category of being influenced to a recipient.

ולכך נק' תיקונין, כדי שיבא על ידם בחי' המשכה מאצילות לבריאה

It is [specifically] because of this that the [vessels] are called *Tikkunim* – Fixings, [because they “fix” the light] so that it can be drawn down from [the world of] *Atzilut* to [the world of] *Briyah*.

והיינו רק לאחזאה כו'

In other words, it's [sole purpose is] only “to show” etc.²⁰

אבל מצד עצמות אור המאציל נק' ע"ס בלי מה כנ"ל וכמ"ש במ"א באריכות:

On the other hand, from the aspect of the Essential Light of the Emanator, [the sefirot] are called “Ten *sefirot* without whatness”, as was explained above, and as explained elsewhere at length.²¹

End of Chapter Twenty Eight²²

²⁰ That is to say, it is only by means of the vessels that the inner Essence becomes revealed within the lower realms. Moreover, the realms of *Briyah*, *Yetzirah* and *Asiyah* are literally created by these external vessels of *Zeir Anpin* of *Atzilut*, as will later be explained.

²¹ As explained at length previously, it is specifically the Vessels (*Kelim*) which bring the Light (*Ohr*) into a tangible state. This is to say that all tangibility comes about from the aspect of the vessels, rather than from the aspect of the Light, which is an intangible Essence. Because of this, we cannot actually even speak of *sefirot* in regard to the Essential Light. Rather, even the mention of a definition such as “*sefirot*”, is in reference to the Vessels (*Kelim*) within which the Essential Light vests. This, then, is the meaning of the statement of the *Zohar* mentioned above, that “He brought forth ten vessels which we call ten *sefirot*”. That is, the term “*sefirot*” may only be applied to the vessels. In contrast, the Light (*Ohr*) of the *sefirot* is called “the ten *sefirot* without whatness”. In other words, the Lights are completely intangible, as has been clearly understood from all the previous explanations.

²² The next chapter will explain at length the source of the Substance (*Chomer*) of the Vessels (*Kelim*), and the source of the limitations of the vessels etc.