

Shaar HaYichud The Gate of Unity

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Chapter Thirty Three

ובכל זה יובן ענין ההתבוננות אחת מן רבוי כל הפרטים אל כלל א' הכוללם יחד

From all of the above¹ we understand the matter of a single *Hitbonenut*-contemplation of the many particulars which come together as one general [overarching principle] that includes them all.

והוא כמו כל אשר חפץ ה' עשה בשמים ובארץ כו', שחפץ ה' זה הרי שרשו במקור הראשון (שנק' יחיד כו')

This is similar to [the matter of] “Whatever *HaShem* desires He has done in the heavens and the earth etc”.² The root of this “desire of *HaShem*” is rooted in the first source (which is called *Yachid* – Singular etc).

הוא בחי' חפץ חסד ההיולי העצמי שבעצמות אא"ס הפשוט בתכלית, כטבע הטוב והחסד העצמי הנטוע בעצם הנפש (כמ"ש באות יו"ד)

This is the aspect of the essential *Heyulie* desire for kindness in the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which is [an] absolutely simple [singularity]. This [desire for kindness] is similar to the essentially good and kind nature embedded in the essence of the soul (as explained above in chapter ten).

וכאשר עלה רצון וחפץ ה' להטיב בדרך פרט מכללות אור ההיולי הזה, ירד ברבוי השתלשלות בעצמות עדין בבחי' א"ס, עד שבא זה הרצון לבחי' נו"ה בחיצוניות כלי הלב

Once it arose in G-d's will and desire to bestow goodness in a particular way from this general *heyulie* light,³ [this desire] descended with a great chaining down. [Nonetheless], all

¹ 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 Infinite Light (*Atzmoot Ohr Ein Sof*) until the externality of the emotions of *Zeir Anpin* of *Atzilut*, in a short form. At this point in the book it is expected that the reader is proficient in all of 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.

² Psalms 135:6

[this was] still within Himself [and was still] in the aspect of Infinity (*Ein Sof*), until this desire reached the aspects of *Netzach* and *Hod* of the externality of the vessel of the “Heart”.

דהיינו חיצוניות מדות שבמל' א"ס, הגם ששם למעלה מעלה מבחי' הגבלת אורות בכלים כו'

In other words, [it reached] the external emotions (*Midot*) of *Malchut* of the Infinite (*Ein Sof*), even though as it is there, [in *Malchut* of *Ein Sof*] it completely transcends the aspect of limitations of lights within vessels.

אלא הכל בבחי' א"ס ממש כששיער בעצמו כו'

Rather, it all is literally in an aspect of Infinity (*Ein Sof*), as “He estimated it within **Himself**”.⁴

ואח"כ נתצמצם וירד על ידי בחי' קו בע"ס דעגולים כו', עד בחי' כתר דא"ק, שהוא מקור הרצון הנעלם שבא לידי גלוי רצון בכתר דע"י כו'

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*.⁵ [Now, *Keter* of *Adam Kadmon*] is the source of the concealed desire (*Ratzon HaNe'elam*) which becomes revealed as the “desire for the desire” within *Keter* of *Atik Yomin* etc.⁶

עד בחי' רצון ותענוג שבאו"א שמתצמצמים ברצון ושכל והשגה, ג"ר דחו"ב כו'

[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.⁷

עד בחי' מדות ז"ת דבינה

[It then continued to descend] until the aspect of the seven lower *sefirot* of *Binah*.

עד בחי' קטנות מוחין דנה"י דאו"א בו"א כנ"ל

[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.

ומשם מתצמצם עוד בג' מדריגות דחב"ד חג"ת דז"א כו', עד בחי' חיצוניות הכלים דנו"ה שבבחי' הבל החזה כו'

³ This refers to the aspect of *Echad* – One, which was explained above at length in chapters ten and eleven.

⁴ 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.

⁵ See chapters sixteen, seventeen and eighteen.

⁶ See chapters nineteen through twenty four.

⁷ See chapters twenty five and twenty six. (Also see chapters one through six.)

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".

שם מסתיים אור הרצון הפשוט שהיה כלול בהעלם עצמות חפץ חסד ההיולי כו'

There, [the descent of] the light of the simple desire, which was included in the concealed Essence of the *Heyulie* desire for kindness, concludes.⁸

והרי מכל רבוי פרטי ההשתלשלות הזאת, נעשה ונמשך בבת א' מרצון שעלה בהעלם העצמות עד שבא במורגש בהבל הלב, משום דאיהו וחייהו וגרמוהי חד

Moreover, this entire chaining down (*Hishtalsbelut*), from the [essential] desire which arose hidden in the Essence (*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".⁹

פי' איהו, בחי' עצמות אא"ס ממש, וחייהו, בחי' ע"ס דהעלם וגלוי, כשלהבת כו'

This means that, "He" literally refers to the aspect of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), whereas "His life force" refers to [both] the concealed and revealed aspects of the ten *sefirot*, [which are] "like a flame [which is bound to the coal] etc".¹⁰

עד ע"ס דז"א כו'

[This continues] until the aspect of the ten *sefirot* of *Zeir Anpin*.

וגרמוהי, בחי' הכלים דז"א

"And His organs" refers to the aspect of the vessels of *Zeir Anpin*.

חד, הכל בבחי' א"ס עדיין

⁸ 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 Infinite Light (*Atzmut Ohr Ein Sof*) to the externality of *NeHi*"Y of *Zeir Anpin*, this is where the chaining down, thus far, ends for us.

⁹ This is in accordance with what was explained in the previous chapter, that it is specifically because of the radiance of the essence 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 essence 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 Infinite Light (*Atzmoot Ohr Ein Sof*) and the externality of the "heart" of *Zeir Anpin* (just as there are a multitude of levels between the essence of a person's soul and his heart), nevertheless, they are so totally bound up and one with each other, that they, literally, are as a single entity.

¹⁰ See *Sefer Yetzirah*, Chapter 1, *Mishnah* 7. This was also explained previously at length in chapter nineteen.

“Are one” means that all this is still in an aspect of Infinity (*Ein Sof*).

כי גם שבחי' הכלים המגבילים למדות היצוניות דלב ז"א הן בתכלית הקטנות לגבי ערך רוממות עצמות המדות שבבחי' מל' דא"ס, מ"מ נחשב בחי' סוף לראש, וכמ"ש קורא הדורות מראש כו'

This is because although the aspect of the vessels which 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 *Malchut* of *Ein Sof*, they are, nevertheless, considered to be the aspect of the end of the beginning, as scripture states, “He calls out the generations from the beginning etc”¹¹.

וסיומן בסוף הוא בבחי' קטנות המדות דז"א

Their final conclusion is the aspect of the “immature” [or “tiny”] emotions of *Zeir Anpin*.

ולכך נק' ז"א קטנות הפנים, כאנפי זוטרי דתינוק קטן לגבי בחי' אנפי רברבי, זקן שקנה חכמה כו'

Because of this, *Zeir Anpin* is called “The Small Face”,¹² [since] it is similar to the small face of a small child compared to the “Large Face”¹³ of “an elder who has acquired wisdom”.¹⁴

שזה תכלית הקטנות במוחין, וזה תכלית הגדלות

The one is completely intellectually immature while the other is completely mature.

מ"מ משתווים בערך אדם, רק שזה נק' אדם קטן וזה נק' אדם הגדול כו', אבל ציור אופניו א' הוא

Nonetheless, they are equally in the category of man, except that one is considered to be an “immature person”, while the other is considered to be a “mature person”. However, the form of how they are is the same.

כי בקטן מדותיו ג"כ על פי שכל ורצון הנעלם כו', רק שבא בתכלית הקטנות מאד

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.

ובאדם הגדול מדותיו גדולים על פי רוחב שכלו ורצונו הרמה והנשגבה ביותר כו'

[However] in a mature adult, his emotions are mature, according to the breadth of his intellect and his very lofty and exalted desire.¹⁵

¹¹ Isaiah 41:4

¹² The literal translation of “*Zeir Anpin*” is “The Small Face”.

¹³ See Tractate *Chagigah* 13b.

¹⁴ See Tractate *Kiddushin* 32b.

¹⁵ It must be pointed out, that though this analogy speaks of two separate people or entities, an adult and a child, this, of course, is not the case in relation to G-d, 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

כך ערך קטנות המדות דו"א שהם המדות שמצומצמין בקטנות השכל דנו"ה כו', לגבי בחי' א"א שנק' אנפי רברבי

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”.

גדלות הפנים והמוחין דזקן שקנה חכמה ממקור החכמה הנעלמה, שלמעלה מקרומא כו'

[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*)”.

שהוא בחי' שכל הנעלם שברצון הנעלם כו', שהוא שרש הנאצלים כו'

This is the aspect of the hidden intellect (*Sechel HaNe'elam*) which is in the concealed desire (*Ratzon HaNe'elam*), which is the root of the Emanated etc.¹⁶

וכן גם המדות שברצון ושכל הנעלם דא"א הוא בבחי' קטנות הערך לגבי בחי' אדם הגדול יותר, והוא בחי' א"א שנק' אדם דבריאה כו'

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 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 essence of his soul.

¹⁶ 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 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 *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) which 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”).

In the same way, even the aspect of the emotions of the concealed desire and intellect of *Arich Anpin* are in the aspect of immaturity compared to the aspect of the even greater “man”, i.e. the aspect of *Adam Kadmon*, who is called “The Man of Creation”.¹⁷

(וכידוע דז"א נק' אדם דעשיה וא"א נקרא אדם דיצירה וא"ק אדם דכריאה)

(As is known, *Zeir Anpin* is called “The Man of Action”, *Arich Anpin* is called “The Man of Formation” and *Adam Kadmon* is called “The Man of Creation”.¹⁸

ובכל אחד יש ע"ס בהעלם וגלוי כו' וכמ"ש לכבודי, שהוא מל' דא"ס, בראתיו - א"ק, יצרתיו - ע"י וא"א, אף עשיתיו - בחי' ז"א שנאמר בו נעשה אדם בצלמינו כו')

In each of these there are ten *sefirot* in a concealed and revealed [manner], as scripture states,¹⁹ [“For My glory, I have created, formed, and even actualized”]. “For My glory”

¹⁷ In other words, there is a vast qualitative difference between one’s general self perception and a specific desire which becomes revealed from the general desire and self perception. The one is a desire which literally includes the whole of his life in a “single glance”, as explained before, while the other is merely a revelation of a particular desire which comes out of this self-perception. Nevertheless, the particular desire which 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 which includes the entirety of the 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 which 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 concealed desire (*Adam Kadmon*), just as a person’s particular desires reveal his self-perception and self-image which is his concealed desire.

¹⁸ 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 are different, possess similarities and likenesses to the qualities they correspond to. In the “General Worlds-*Olamot D’Klaloot*”, there is also a scheme of four worlds; *Atzilut*-Emanation, *Briyah*-Creation, *Yetzirah*-Formation and *Asiyah*-Actualization. The Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which radiates within the *Kav*-Line and *Ratzon HaKadom*-the Primal Desire (which, as explained previously, is a “duplicate” of the *Ratzon HaPashoot HaMoochlat BaAtzmoot*-“The Simple Determined Desire of the Essence”) is compared to the world of *Atzilut*-Emanation, which is not yet considered to be a creation of “something from nothing”, but is, rather, an emanation of the Essential Light of G-d. In contrast, *Adam Kadmon*-Primordial Man is considered to be the general world of *Briyah*-Creation, and is thus called “Man of Creation – *Adam D’Briyah*”. This is because the existence of *Adam Kadmon* comes about as a creation of something out of nothing, as explained before at length. *Atik Yomin* and *Arich Anpin* which are the two aspects of *Keter* of *Atzilut* are called “Man of Formation-*Adam D’Yetzirah*”, and *Zeir Anpin* of *Atzilut* is called “Man of Actualization-*Adam D’Asiyah*”.

refers to *Malchut* of the Infinite (*Ein Sof*), “I have created” refers to *Adam Kadmon*, “formed” refers to *Atik Yomin* and *Arich Anpin*, and “actualized” refers to the aspect of *Zeir Anpin*, about whom it states,²⁰ “Let us make man in our image [and in our likeness]”.²¹)

והוא על דרך משל ציור קוין שעושים בקטנות לדבר גדול, כמו דמיון המפה לכדור הארץ כו'

This is analogous to the formation of lines which are made small [representing] something [much] bigger, such as how a map is patterned after planet earth.

שעם כל זה יש בציור זה הכל

Nonetheless, this image contains everything in it.

לא נעדר אפילו כקוצו של יו"ד כו', רק שהוא בקטנות מאד, ומה שמצוייר בו קו קטן בכדור הארץ הוא אורך נהר ת"ק פרסא וכה"ג כו'

Nothing is missing, not even the amount of “the thorn of the letter *Yod*”,²² 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.

וכך עד"מ המדות דקטנות דתינוק לגבי מדות דזקן בן ע' כו'

Likewise, by way of analogy, are the immature emotions of an infant, compared to the emotions of an elder of seventy years.

וכמו כה המוליד בדומה לו כו'

This is similar to the ability [of an adult] to give birth to [offspring] who have a similarity to him etc.

(וכמ"ש במ"א בענין בוצין בוצין כו')

(This is in accordance with what is explained elsewhere regarding the matter of “*Bootzin Bootzin* [*Mikeetphay Yediya*] – “Small pumpkins [are discernable when they burst forth from their sap] etc”.²³)

¹⁹ Isaiah 43:7

²⁰ Genesis 1:26

²¹ 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 Infinite (*Ein Sof*), nevertheless, the emotions of the “heart” of *Zeir Anpin* are literally patterned according to the emotions of *Malchut* of the Infinite, as it states, “In our form and in our image etc”.

²² This is to say that literally everything exists in the “scale model”. In this sense it is different from a regular map which does not actually possess any actual qualities of that which it depicts. Rather, what is meant here is a smaller version which actually possesses everything which 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.

²³ 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

וכך הוא בחי' המדות דאדם דאצי', דגם שבאים בצמצום היותר אחרון לגבי בחי' המדות דא"ק וא"א כו', אבל מ"מ הכל א', רק שבא מן בחי' האריכות היותר מופלג אל הקיצור היותר מופלג

This is similarly the case in regard to the aspect of the emotions of the “Man” of [the world of] *Atzilut*. Even though they become [revealed] in a most diminished fashion (*Tzimtzum*) in comparison to the aspect of the emotions of *Adam Kadmon* and *Arich Anpin*, nonetheless, it is all one, except that it comes from the aspect of a most incredible length to a most incredible brevity.²⁴

(ו"ז"ש מה שמו מה שם בנו – מה שמו, מ"ה דא"ק – מה שם בנו, בחי' ז"א כו' וכמ"ש בכמה דוכתי)

(This is the meaning of [the verse,²⁵] “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*,²⁶ as explained in several places.)

והיינו כללות ההתבוננות בכל אשר חפץ ה' בעצמות אא"ס ממש, עשה בשמים שהוא בחי' ז"א

This, then, is the general *Hitbonenut*-contemplation [of the verse, “Whatever *HaShem* desires He has done, in the heavens and the earth etc”]. “Whatever *HaShem* desires” in the Essence of the Infinite Light, literally, “He has done in the heavens-*Shamayim*”, which is the aspect of *Zeir Anpin*.²⁷

אש ומים – חסד וגבורה דקטנות דאצי' כו'

[The word “*Shamayim* – Heavens” is a conglomeration of the two words] “*Aish* – Fire” and “*Mayim* – Water”,²⁸ [that is,] *Chessed*-Kindness and *Gevurah*-Judgment of the immaturity of [the world of] *Atzilut*.

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 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 Ha'Emtza'ee, Kuntreisim* p.207.)

²⁴ This has already been explained in footnotes nine, fourteen, fifteen and sixteen of 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*).

²⁵ Proverbs 30:4

²⁶ It was explained before that the name of 45 – *Ma”H* (מ"ה) corresponds to the six emotional *sefirot*. Thus, the words “*Mah Shmo* – What is His name” can be read “*Ma”H* is His name” and the words “What is His sons name – *Mah Shem Bno*” can be read “*Ma”H* is His sons name”. In other words, the emotions of *Zeir Anpin* of *Atzilut* are patterned and composed literally exactly according to the emotions of *Adam Kadmon* and higher.

²⁷ See *Zohar Beshalach* 62b, and *Idra Zuta, Ha'azinu* 288a.

²⁸ The Hebrew word for Heaven – *Shamayim* – שמים is a conglomeration of the two words *Aish* – אש (Fire) and *Mayim* – מים (Water), which correspond to the aspects of *Chessed* – Kindness (Water) and *Gevurah* –

(עד בחי' שמים דעשיה)

([This matter is true even down] to the aspect of the “*Shamayim* - Heavens” of [the world of] *Asiyah*-Action.²⁹)

לפי שנעוץ תחלתן בסופן, מחכמה בראש דא"ק עד חכמה בסוף מדות דז"א

This is because, “Their beginning is imbedded with their end”,³⁰ from the *Chochmah* at the “top” of *Adam Kadmon* [all the way] to the *Chochmah* at the end, in the emotions of *Zeir Anpin*.³¹

(ז"ש ברוך ה' אלקי ישראל סבא, בחי' א"ק שנאמר בו בראתיו כו'

(This [also is the explanation of] the verse,³² “Blessed is HaShem, the G-d of Israel”. [This refers to *Yisrael*] *Sabba* which is the aspect of *Adam Kadmon*, about which it states, “I have created etc”).

וכן שמע ישראל כו' שהוא בי"ע שבכללות)

Similarly, [the verse,³³ “Hear ‘O Israel etc” refers to the worlds of *Briyah*, *Yetzirah* and *Asiyah* in a general manner (*Klallut*).³⁴)

Judgment (Fire). See Tractate *Chagiga* 12a, and *Sefer Yetzirah*, Chapter 1, *Mishnah* 11 and 12, and the commentaries there. Also see *Ma'amarei Admor Ha'Emtza'ee*, *Vayikra*, Vol.2, Page 498, and *Dvarim* Vol.4, Page 1,392 (א'שצב).

²⁹ 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 Infinite Light (*Atzmoot Ohr Ein Sof*), as will later be explained.

³⁰ 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).

³¹ The same is true of all the other *sefirot* as well, and not only *Chochmah* – Wisdom.

³² See Samuel I, 25:32, and Kings I, 1:48, 8:15. (“*Baruch Havayah Elokei Yisrael*”)

³³ Deuteronomy 6:4

³⁴ It appears to me that in this parenthesis the Rebbe brings out the point that just as the emotions of *Zeir Anpin* are the same emotions as the emotions of *Arich Anpin* and *Adam Kadmon*, and that they are totally and completely bound up with the Essence of the Infinite Light (*Atzmoot 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 *Yisrael*”. 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 *Yisrael*” of *Zeir Anpin*, nevertheless, the “Little *Yisrael*” (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 G-d and how He estimated within Himself (in the emotions of *Chochmah* of *Malchut* of the Infinite – *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*

(ודרך פרט יותר הרי כל אשר חפץ ה' במדות דאציל, עשה בשמים וארץ דבי"ע, עד בחי' מזלות דגלגלים הגשמיים, שרש השפעת דצח"מ הגשמיים כמשי"ת בעזר"ה):

(More particularly, “Whatever *HaShem* desires” in the emotions of [the world of] *Atzilut*, “He has done in the heavens and the earth” of [the worlds] *Briyah*, *Yetzirah* and *Asiyah*, [all the way] to the aspect of the physical constellations and planets which are the root of influence for the [four categories of] inanimate (*Domem*), vegetative (*Tzome'ach*), animal (*Chai*), and speaker (*Medaber*) within the physical [world], [all of] which will be explained with the help of G-d.³⁵)

End of Chapter Thirty Three

Kadmon. (The explanations of the particulars of the aspects of *Yisrael* and *Yaakov* will be given in subsequent chapters.)

³⁵ All of 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 D'Klalloot*). However, in the particular explanation 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 until 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 to the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*) which preceded the *Tzimtzum*. (This is similar to how a person’s most limited and particular actions are totally bound with the very essence of his soul). This will all be explained in later chapters, with the help of G-d.