

SHA'AR HAYICHUD

The Gate of Unity

By

The Holy Rabbi Dov Ber of Lubavitch

Introduction to Chapter Thirty-four

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Part One

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

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

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

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

etc. In contrast, the emotions of *Binah* are the tangible explanations and reasons of why this is his position.)

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

(However, although the revelation of kindness in the heart also comes from its concealed source, nevertheless, this does not occur in the manner of a “skip – *Dilug*”, but rather, it comes from being concealed (in the mind) to being revealed (in the heart). Therefore, it is only considered to be a progression or chaining down of “something from something” (*Yesh M’Yesh*). In contrast, *Chochmah* occurs in the way of a “skip – *Dilug*” from “nothing to something” (*Yesh M’Ain*). This is evidenced from the fact that the revelation of kindness in the heart does not require toil. Rather, all that is required is the arousal of desire. As soon as a person’s desire to do goodness or kindness is aroused, the kindness immediately becomes revealed in his heart. Such is not the case in regard to intellect. Even when a person’s desire is aroused to conceptualize and “be wise”, it does not become revealed except through great toil and effort. This indicates that the source and root of *Chochmah* is in a state of “nothingness – *Ein*” and may, therefore, be revealed only through great toil and effort.)

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

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

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

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

This, then, is the meaning of the verse,¹ “What (*Ma”H*) is his name and what (*Ma”H*) is his son’s name”. (As previously explained, the aspect of *Ma”H* refers to the six emotional *sefirot*.) The first part of the verse, “What (*Ma”H*) is his name”, refers to the aspect of the emotions as they exist in the “hidden wisdom – *Chochmah Stima’ab*”. The second part of the verse, “What (*Ma”H*) is his son’s name”, refers to the aspect of the emotions which are “born” in the brain, as they exist in the aspects of *Chochmah* and *Binah*. That is, they are “born” or become revealed from the “hidden wisdom-*Mocha Stima’ab*, which is the source of *Chochmah* itself.

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

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

With the above in mind, we can now understand a second meaning of the verse, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name.” That is, both the aspects of the intellect of *Chochmah* and *Binah* **and** the aspect of “the hidden wisdom – *Chochmah Stima’ab*” are included in the first part of the verse, “What (*Ma”H*) is his name”. The second part of the verse, “What (*Ma”H*) is his son’s name” refers to the aspect of the heartfelt emotions, which come about in a manner of “birth” from the seminal drop (as will be explained), specifically after the main essence of the intellect has become withdrawn and concealed and only a glimmer of the intellect radiates within them. This is called an “offspring light – *Obr*

¹ Proverbs 30:4

Shel Toldab". (That is, it is no longer the essential light of the intellect itself, but is rather only an "offspring light" which is "born" of it.)

More particularly, this may be further understood as follows: In various places it is explained that the letter *Aleph* (א) represents the *sefirah* of *Chochmah*, as in the verse,² "A'*Alephcha Chochmah* – I shall teach you wisdom". (*Chochmah* is called a teacher since it is the aspect of the influencer relative to the aspect of *Binah*, which is the recipient of the wisdom etc.) Now, as may be observed, the form and image of the letter *Aleph* (א) has a *Yod* (י) at its top, a *Yod* (י) at its the bottom, and the line of a *Vav* (ו) in its middle. Now, the point of the *Yod* (י) which is above, is the aspect of *Chochmah* of *Chochmah*³ which receives from the light of *Keter* (i.e. from the aspect of "the hidden wisdom – *Chochmah Stima'ah*" of *Keter*, i.e. *Arich Anpin*). This is as stated, "*Chochmah* is found from nothing". This level is called "*Pele – Wondrous*" or "*Pla'ot Chochmah – The Wonders of Chochmah*". (The word "*Pele – Wondrous*" (פלא) is the reverse letters of "*Aleph - Teach*" (אלף). This, then, is the aspect of the "brain" of the "father – *Abba*".) This is because the aspect of *Chochmah* of *Chochmah* is the most supernal aspect of *Chochmah*, and is like the aspect of *Atzilut* of *Chochmah* itself. It is for this reason that it is called "*Pele – Wondrous*" (פלא). In contrast, the lower *Yod* (י) is the aspect of *Yesod* of *Abba* (*Chochmah*) which influences below to *Binah* in an aspect of an intangible point of insight which becomes revealed in the depth of the comprehension (*Omek HaMoosag*) of *Binah*.

(The letter *Beit* (ב) represents the aspect of *Binah*, as is explained regarding the letter *Beit* (בית) which is the first letter of the first word of the Torah, "*Bereshit – In the Beginning*" (בראשית). The point in the center of the letter *Beit* (ב) of the word "*Bereshit – In the Beginning*" (בראשית) represents the point of *Chochmah* which flashes into *Binah*. This is because the letter *Beit* (בית), when spelled out, is the same as the word "*Bayit – House*" (בַּיִת). As was previously mentioned, this union of the point of the insight of *Chochmah* within the comprehension of *Binah* is known as, "the point [of *Chochmah*] within the palace [of *Binah*] – *Nekudah BeHechalah*". This is also in accordance with the verse,⁴ "A house (*Bayit*) is built with wisdom (*Chochmah*)."

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

From the above it is understood that in *Chochmah* itself there are two aspects. This is to say that there is *Chochmah* of *Chochmah*, which is the essential light of *Chochmah* itself. This is the

² Job 33:33

³ It is explained in various places that the upper point of the *Aleph* includes all three upper *sefirot* of *Chochmah*, which are *Keter*, *Chochmah* and *Binah* of *Chochmah*. (See *Biurei Zohar* of the *Tzemach Tzedek*, *Parshat Balak* - chapter 10 (p.532).)

⁴ Proverbs 24:3

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

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

“[All that is revealed] is what the external vessels of *Netzach* and *Hod* of *Abba* draw forth in order to give rise to and [for example] bring out an intellect for kindness (*Chessed*) and love, which is called “*Chessed Zoota* – The Little Kindness”.” As previously explained, *Netzach* and *Hod* are the aspects of “the kidneys that give council” and determine exactly what to reveal and bring down to the recipient through the aspect of *Yesod* which mediates between the two and receives the limited influence etc. (Allegorically, this is compared to the aspect of the two testicles of the father.) Thus, we find that the actual essence of *Chochmah* of *Abba* is withdrawn and concealed, and only a limited and restrained influence of the seminal drop and flash of insight is sent forth into *Imma* – Mother (*Binah* of *Atzilut*). (We have underlined the word “intellect” to emphasize that although we are speaking of the source of the emotions of *Zeir Anpin*, nevertheless, this flash of insight from *Yesod* of *Abba* (*Chochmah*) into *Imma* (*Binah*) is still pure intellect and not yet emotions at all. Moreover, this seminal flash of insight is still considered to be an aspect of the “nothing (*Ein*)” of *Chochmah*, relative to the “something (*Yesh*)” of *Binah*, and is still the intangible depth of the comprehension. (For example, the emotions as they exist in this seminal drop of *Chochmah* do not yet have a tangible explanation and reasoning, as explained previously regarding the matter of “Rav was silent”.) Nonetheless, the birth and growth of the heartfelt emotions is compared to the conception, birth and developmental growth of a child, and just as the main essence of the child comes from the seminal drop of the father, so too, the main essence of the emotions is from this seminal flash of insight and perception, as will soon be explained at greater length.)

“(Allegorically, this is like the seminal drop which is in the brain of the father etc. Similarly, it states “What (*Ma”H*) is his son’s name” in reference to “*Yisrael Zoota* – The Little Israel” which is drawn from the seminal drop of *Abba* (The Father) [i.e. *Chochmah*] etc, as is known.)” This is to say that there is a vast difference between how the seminal drop is, as it still is totally included in *Chochmah* of *Chochmah* which is “the brain -

Moach” of “the father – *Abba*”, in contrast to how the seminal drop spreads forth from *Yesod* of *Abba* (*Chochmah*) to ultimately become the source of actual heartfelt emotions. Thus, more particularly speaking, regarding these two aspects of the essential light of *Abba* (which is *Chochmah* of *Chochmah*) and the aspect of the point of the flash of insight (*Yesod* of *Chochmah*) which is the seminal drop which is “the son” (*Zeir Anpin*) it states, “What (*Ma*”*H*) is his name, and what (*Ma*”*H*) is his son’s name”.

Part Two

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

Now, as explained in chapter twenty-six, the heartfelt emotions are born specifically out of a unification of *Abba* – Father (*Chochmah*) and *Imma* – Mother (*Binah*), i.e. when the influence of the light of *Chochmah* is drawn forth into the vessel of *Yesod* of *Binah*. As mentioned in chapter thirty, this is analogous to the seminal drop, which certainly includes the entire form within itself, including all the particular limbs of the child which will be developed etc. This is similar to the fact that if one examines a lima bean, he will find an entire tiny lima plant folded within it. However, in the seminal drop, all of the limbs, literally from head to toe, are included there, but in a more spiritual and refined manner. At this point, if observed under a microscope, one will not see anything remotely resembling a tiny man. Nonetheless, everything is there in a very hidden fashion, encoded into the DNA etc. This means that the seminal drop only contains the spiritual potentiality for each limb which will develop in the mother’s womb etc. Moreover, the spiritual “organs” are so totally concealed there to the extent that we are not aware of their existence altogether.

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

According to this analogy we may understand the birth of the emotions from the aspect of *Yesod* of *Abba* which was mentioned above. In the seminal drop of *Chochmah* the emotions are in an aspect of great concealment, and their existence is not noticeable whatsoever. This is not the case in regard to *Binah*, in which the existence of the emotions is felt to a much greater degree, although, even as they are in *Binah* they still are concealed, like a fetus in its mother's womb. As is clearly observable, there is an arousal of love and fear even in the brain of *Binah*. This arousal is called "intellectual love and fear", as is known.⁵ Although it is only an arousal of intellect alone, nevertheless, there is an aspect of emotions, such as the emotions of love etc. However, it is totally included and one with the intellect itself, and is not felt to be an aspect of a "something" in and of itself.

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

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

(As previously mentioned, the first letter *Heb* (ה) of the tetragrammaton (the four letter name of G-d, *Havayah*) refers to the aspect of *Binah*. Now, the letter *Heb* (ה) has a small leg which is in the form of a tiny *Vav* (ו). The main body of the *Heb* (ה) is in the form of the letter *Dalet* (ד), which represents the aspect of spreading forth to a length and breadth. This is the aspect of the length and breadth of the comprehension of *Binah* itself. The small leg of the *Heb* (ה), which is in the form of a *Vav* (ו) (which has a numerical value of six) represents the aspect of the six emotions (of *Zeir Anpin*) as they are included within the "womb" of *Imma* (*Binah*). However, at this stage of the emotions, they are only a "tiny *Vav*", representing the smallness and immaturity of the emotions. This is because as long as the emotions are concealed within *Binah* they are only like a fetus which is "folded over three within three, with its head between his knees" (i.e. in the "fetal position").

This is in contrast to how the emotions are included in the aspect of *Chochmah*. As previously explained, *Chochmah* corresponds to the letter *Yud* (י) of the four letter name of G-d. The

⁵ See *Kuntres HaHitpa'alut* (A Tract on Divine Ecstasy) and Part 3 of "The Knowledge of G-d".

letter *Yud* (י) is like a point. The six emotions (and the aspect of *Malchut*) are included in the *Yud* (י) of *Chochmah* in a manner of total concealment. They are not observable in the *Yud* (י) itself, but are only implied. That is, when one spells out the implied letters of *Yud* (י) it is spelled *Yud-Vav-Dalet* (י"ו"ד). The letter *Vav* (ו) has a numerical value of six and corresponds to the aspect of the six emotional qualities of *Zeir Anpin*. (As will be explained later on in the book, the letter *Dalet* (ד) corresponds to the aspect of *Malchut*, which is called “*Dal – Poor*” (דל), as she has nothing of her own but only what she receives from the other *Sefirot*.) Thus, these aspects are included in *Chochmah* in a manner of total concealment.⁶)

From all of the above we may now understand why it is that when the emotions of *Zeir Anpin* are still included in the aspect of *Abba* (*Chochmah*) it is considered to be a true “*Inclusion – Hitkaleloot*”. In contrast, when they descend as a seminal flash to become developed in *Imma* (*Binah*) they are considered to be in a state of gestation, like a fetus in the womb of its mother, and are called an “*Ubar – Fetus*”. This is the first state of the emotions, as they are still within the intellectual statures of *Abba* and *Imma*, before they are “born” as a “something” in and of themselves.⁷

Part Three

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

The Rebbe then states: **However, the aspect of *NeHi”Y* of *Imma* is withdrawn during the birthing and revelation of the arousal of the attribute of love and the like, [of the heartfelt emotions].** The explanation of this may be understood as follows. From the analogy of a fetus in its mother’s womb it is understood that it already has a recognizable existence of its own, and is not totally one with the mother’s existence, as it was with the father, before impregnation. That is, the mother is the “carrier” and “host” of the fetus, but its existence is not really her existence, as it was before it was emitted from the father.

⁶ See *Biurei Zohar* of the *Tzemach Tzedek*, Vol.2, *Balak* pg.1001

⁷ See chapter thirty-four of *Likutei Biurim* from R’ Hillel of Paritch. Also see *Biurei Zohar* from the *Tzemach Tzedek*, *Parshat Balak* p. 530-533. Also see *Biurei Zohar* from the *Mittler Rebbe* (Rabbi Dov Ber of Lubavitch), *Parshat Balak*, *Ma’amar* “*Ki M’Rosh Tzurim Avenu*” p.103a. Also see *Pardes Rimonim*, *Shaar 23*, *Chapter 1*, (section on “*Adam*”). See also *Etz Chaim*, *Shaar 20*, *Chapter 3*, (and *Shaar 17*, *Chapter 2*).

However, since it is concealed in her womb and has not been born yet, it cannot be readily differentiated from her. Moreover, although it has its own existence, nonetheless, it is still completely dependant on the mother and “consumes only what she consumes”.

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

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

At this point the “infant”, i.e. the emotional arousal of the intellect has developed to the point that it no longer can be contained within the brain of the comprehension (since the emotions themselves are really not a matter of the comprehension altogether, but actually are of a higher order than comprehension. The comprehension merely causes them to grow, as explained above. The comprehension merely develops the seminal emotions of love and fear etc.) Therefore, at this point the intellect withdraws and expels the expanded emotions which it can contain no longer.

Part Four

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

The Torah relates how Pharaoh commanded the midwives to kill all Jewish male newborns. The verse states,⁸ “And he said, when you are assisting the Hebrew women at childbirth... and you see on the stones; if it is a son, you are to kill him, and if it is a daughter she shall live.” The Talmud states regarding this,⁹ “What are the stones to which the verse refers? Rabbi Chanan said: “Pharaoh gave over a great and dependable sign of imminent childbirth to the midwives. He said to them, ‘When a woman kneels to give birth, her thighs become as cold as stones.’” Etz Chaim¹⁰ explains that because the opening of the womb (*Yesod*) is very small, the child is not capable of coming out through it. Thus, when the period of *Ibur* (the development of the fetus during pregnancy) is complete, the fetus has fully developed into an infant and it now is time for its birth, the spiritual light and vitality of the aspect of *NeHi”Y* (the thighs) of *Imma* (the mother) withdraws from its place, and arises into the body of the mother herself. It is the withdrawal of this additional light and life force into the torso and womb of the mother which gives her the extra force and strength to give birth to the baby, so that it can exit her womb.¹¹ However, because of the withdrawal of the light and life force from her thighs, they become as cold as stones.

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

Because, the first *NeHi”Y* is withdrawn and a new *NeHi”Y* is drawn forth. That is, the aspects of *NeHi”Y* (i.e. the “thighs”) of the comprehension of *Binah* (i.e. the “mother”) are withdrawn in order to give rise to a heartfelt emotional arousal. Only afterwards does the intellect give forth a new *NeHi”Y* in order to develop the child (as will soon be explained). If the intellect would not initially withdraw it would be impossible for an arousal of heartfelt emotions to take place.¹² From all of the above we can clearly understand the particular explanation of how *Zeir Anpin*, the stature of the heartfelt emotions of the world of *Atzilut*, is born out of *Abba* (i.e. *Chochmah*) and *Imma* (i.e. *Binah*) of the world of *Atzilut* - Emanation.

⁸ Exodus 1:16

⁹ Sota 11b

¹⁰ See *Etz Chaim, Heichal Z”A, Shaar HaMochin*, Chapter 3.

¹¹ It is explained there that this additional life force and vitality within the torso (*Tiferet*) of the mother serves a third function as well. That is, it causes the milk to begin to flow after childbirth so that the child can begin its second stage of maturation which is called “*Yenikah* – Suckling”, as will be explained later.

¹² It is for this reason that when one is having an intense emotional arousal, like anger, one cannot tell him anything at all to calm him down. This is because his intellect has withdrawn and his emotions are not a thing of reason.

(However, the difference between the analogy and the analogue is clearly understood. In the analogy, the father, mother and infant are three separate entities and individuals. In contrast, in the analogue, *Abba* (i.e. the stature of *Chochmah*), *Imma* (i.e. the stature of *Binah*, and *Zeir Anpin* (i.e. the stature of the emotions) are all one single entity and being.¹³ This is similar to the fact that in a human being, his wisdom is one with his essence, his understanding is one with his essence, and his emotions are one with his essence. Likewise, *Abba* of the world of *Atzilut* is one with the Essence of G-d, *Imma* of the world of *Atzilut* is one with the Essence of G-d, and *Zeir Anpin* of the world of *Atzilut* is one with the Essence of G-d, as previously explained at length.

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

Part Five

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

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

Afterwards, when he is born and begins to grow, these natural tendencies and emotions grow with him as well, in accordance to the growth and development of his intellect and

¹³ See *Pardes Rimonim*, *Shaar 22*, Chapter 1.

reasoning. This is because the intellect and reasoning invests within them in a much more expansive manner than their original capacity, when they were first formed. We can clearly observe that when a person has a personality trait in his youth, this trait is very small and undeveloped compared to how it later develops as his intellect expands and develops.

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

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

However, this is not the case in regard to the aspect of the “Mature Brains” (*Mochin D’Gadlood*) of *Zeir Anpin*. This is when the emotions actually undergo a profound change of existence and actually exist as intellect. This is brought about by a complete revelation of the intellect and reasoning within the emotions of the heart. Moreover, here, the intellect completely dominates the emotions (rather than vice versa), to the point that there is no felt awareness of the arousal of the natural emotions, whatsoever. Rather, there is a complete arousal and excitement of the intellect only, whereas the arousal of his heartfelt emotions (although this indeed takes place) is totally sublimated to and included in the intellectual arousal. Therefore, it does not exist as something separate and apart from it. This is similar to the matter of the intellectual arousal (explained in *Kuntrus HaHitpaalut* and in Part Three of “The Knowledge of G-d”).¹⁴ We, therefore, find that through the revelation of “Mature

¹⁴ Included here is the explanation of the aspect of intellectual love and fear from part three of ‘The Knowledge of G-d’ (which is directly based on *Kuntrus HaHitpa’alut* and R’ Hillel Paritchers explanations there):

When one’s heart becomes excited through his *Hitbonenut* and his emotions are completely aroused, either with great longing, joy or bitterness etc., the entire length and breadth of the G-dly matter which he was contemplating becomes shortened during the actual emotional response. Just an impression of the contemplation remains, as it relates to the excitement and arousal of his emotions only. The length and breadth of the contemplation, recedes and becomes concealed from consciousness. He is only left with

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

Furthermore, we find that, in effect, this is the opposite of the aspect of the “Brains of Suckling” (*Mochin D’Yenikab*), in which the intellect is completely concealed and consumed

what is called a “*Tamtzit*” (The final essential conclusion), which is the “Therefore” that follows the contemplation.

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

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

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

When one’s excitement and arousal is caused by the actual essence of the wisdom, the *Omek Hamoosag*, which is the very depth and essence of the concept, the very opposite of the above is true. Instead of the intellect receding and becoming “shortened” during the arousal of the emotions, it actually expands due to the emotions of the heart. The arousal of the emotions does not become separated from the intellect, as in the previous level, but on the contrary, it actually strengthens the contemplation and is bound up with the comprehension. This is because the very depths of his mind, heart and soul are completely involved and engrossed in the matter under contemplation.

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

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

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

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

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

Part Six

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

It was previously explained that as the “child” (i.e. the emotions) is originally included in the “father” (i.e. *Abba* or *Chochmah*) it exists there as part and parcel of intellect and *Chochmah*, rather than actual emotions altogether. For example, the aspect of *Chessed* (Kindness) of

Chochmah is the intellectual leaning and pull of *Chochmah* towards kindness. This, literally, is an intellectual power and not an emotion at all. For the primary quality here is that of *Chochmah* and, therefore, the emotions included in *Chochmah*, also exist as *Chochmah*, literally.

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

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

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

(The reason that *Chochmah* and *Binah* each influence the emotions differently is because of the difference in the manner of how the emotions were originally included in them. While the emotions were included in *Chochmah* they were included there literally as one with the intellect of *Chochmah* itself, and did not have any recognizable or noticeable existence as emotions whatsoever. That is, as they were in *Chochmah* they had the existence of *Chochmah* itself, like the seminal drop as it is still included in the brain of the father. There the child has no recognizable existence whatsoever. Therefore, when the light of *Chochmah* radiates into the emotions, the state of being of the emotions actually takes on a transformation to become one with the intellect and actually expand the intellect.

In contrast, the way the emotions were included in *Binah*, they already had some kind of recognizable existence, like a fetus in its mother's womb. Moreover, the existence of the

fetus is not actually one with the mother's existence, in the same way as it was with the father. This is because the mother is the host and carrier of the seminal drop of the father, but not its originator. Rather, she **develops** the fetus and its nature and character which it received from the father. Thus, when the intellect of *Binah* becomes invested within the emotions it causes the emotions to develop and expand, but not to undergo a change of being in them.

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

Part Seven

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

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

For example, the intellectual leaning towards kindness is totally included and sublimated to the essential light of the intellect itself, to the point that it does not appear to have any existence of its own, whatsoever. This being the case, it is understood that as the emotions exist included in the light of *Abba* (*Chochmah*), they are in the ultimate state of smallness and "immaturity". This is not because of a *Tzimtzum* or a lessening of the light of the emotions, but simply because they are considered as being nothing in comparison to the primary essence of the intellect itself. Thus, the emotions as they are included in *Chochmah* are in their smallest state, to the point that, for all practical purposes, they cannot be considered to even exist.

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

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

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

(As previously explained, the statement, “What (*Ma”H*) is his name, and what (*Ma”H*) is his son’s name” refers to when the aspect of the light (*Ma”H*) of *Abba* (*Chochmah*) radiates within *Zeir Anpin*, which is called “his son”.¹⁵ This statement applies, however, whether we are speaking of the aspect of the inclusion (*Hitkalleloot*) of *Zeir Anpin* (the emotions) within *Abba* (*Chochmah*) or whether we are speaking of the investment of *Abba* (*Chochmah*) within *Zeir Anpin* (the emotions).)

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

This is because in the latter “mature” state of the emotions, a complete transformation of its state of being does not take place. In other words, it itself is not actual intellect. Rather, it is like the relationship of a horse and a rider, in which the horse can carry the rider a much

¹⁵ This is in accordance with the known explanation of the verse, “My son, my firstborn, *Yisrael*” (Exodus 4:22).

further distance, in a shorter amount of time, than would be possible if the rider had to walk by himself. However, the horse only goes where the rider directs it. Similarly, in the mature state of arousal, the emotions are as one with the intellect, like the relationship between a horse and rider. Moreover, on this level, the arousal of the emotions actually expands the intellect and takes the person much deeper into his intellectual delving and comprehension (as known in regard to the fourth level of arousal, explained in *Kuntrus HaHitpa'alut* and Part Three of “The Knowledge of G-d”). This will suffice those of understanding.

Part Eight

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

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

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

The third state of the emotions comes after the nature of the emotions is fully developed in its completeness, and the light of *Abba* vests within the emotions, as explained above at length. This state is called *Mochin* – Intellect, and is the aspect of how the emotions are in their complete state, in which the light of *Chochmah* fully radiates within them, and **their** arousal is not at all separate from the intellectual arousal.¹⁶

¹⁷

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

The second general level and category is as the emotions do indeed receive a revealed revelation of intellect and are indeed aroused directly by the subject that he contemplates, however, when his emotions are aroused by the intellect, the reasoning and comprehension is, nonetheless, withdrawn and concealed. This is because his arousal is only from the aspect of the *Tamtz'it* – the “Therefore” which results from his contemplation and comprehension.

The third general level of arousal of the emotions is when the emotional arousal is not detached from his contemplation, but on the contrary is one with it. In this state his contemplation and comprehension does not become withdrawn by the arousal of heartfelt

¹⁶ See *Etz Chaim, Shaar 3*, Chapter 3.

emotions, but rather, is expanded through the arousal of his heart. This comes about because he comprehends into the *Omek HaMoosag* – The intangible depth of the comprehension, which comes from the *Koach Ma”H* of *Chochmah*, in which his heart is totally sublimated to his mind, just as a horse is totally sublimated to its rider, as previously explained at length.

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

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

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

End of Introduction to Chapter Thirty-Four