

Shaar HaYichud The Gate of Unity

By
The Holy Rabbi Dov Ber of Lubavitch

Translated and Annotated by Shimon Markel
Edited by Rabbi A. Markel
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Chapter Thirty Seven

ומעתה יש להבין בענין יחוד דישראל ויעקב בלאה ורחל.

We must now understand the matter of the unifications of *Yisrael* and *Yaakov* with *Leah* and *Rachel*.¹

וביאר ענין לאה ורחל ידוע, שזהו ענין מחשבה ודבור

As known, the explanation of the matter of *Leah* and *Rachel* is that they are the matter of thought and speech.²

¹ Having explained the *Seder Hishtalshelut*-Chaining down of the worlds, down to this level, all the way from the original desire of *Atzmoot Ohr Ein Sof* (The essence of the infinite light) to the *Ratzon HaKadoom* (The Primal Desire), to *Adam Kadmon* (The Desire of the Desire), to *Atik* and *Arich* (The Pleasure and desire for the world of *Atzilut*) to *Chochmah*, *Binah* and *Daat* (Insight, Comprehension and Concentration of *Atzilut*) to *Zeir Anpin* (The Emotions of *Atzilut*) to *Yesod* of *Zeir Anpin* (as explained in the previous chapter), the Rebbe will now begin explaining the transition from the emotions (*Zeir Anpin*) to the faculty of speech (*Malchut* of *Atzilut*). As previously explained, “*Dvar Melech Shilton*-The speech of the King rules”. In other words, when a king speaks, it is tantamount to action. This is because whatever the king decrees with his mouth is immediately put into action. In the same way, the creation of the separate worlds is compared to speech, as we find in the account of the creation in the *Torah*, that the world was brought about through ten utterances, such as, “Let there be light”, “Let there be a firmament” etc. Accordingly, the verse states, “*Malchutcha Malchut Kol Olamim*-Your Kingdom is the Kingdom of all worlds”. In other words, the coming into being of the separate worlds of *Briah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action) is dependant on the “speech” of the King (*Malchut* of *Atzilut*) to bring them about. On a more general level, even the coming into being of *Adam Kadmon* and the world of *Atzilut* is, likewise, dependent on *Malchut* of *Ohr Ein Sof*. However, it must be understood that all these levels do not have any actual existence separate and apart from G-d, whatsoever, just as, even in a human being, his desires, intellect, emotions and thought, speech and action do not at all exist as independent entities, separate and apart from him. There must be an inner, essential identity of the one who desires in order for desire to be. This essential identity is, likewise, the thinker who thinks the thoughts, the feeler who feels the feelings and the speaker who speaks the words and acts the acts. If this is the case in regard to a mere human being, then how much more so, is it in regard to the King, King of kings, The Holy One, blessed Be He. Certainly, all of existence, from the very highest spiritual level to the lowest and final level, which is our physical and lowly world, is completely bound up to the very essence of G-d, is totally sublimated to Him, and cannot exist independently of Him.

² See *Siddur* (of the *Alter Rebbe*) *Shacharit* 60c and 69a. Also see *Ma'amarei Admor HaEmtza'ee, Na"Ch*, pg. 103. See also *Etz Chaim* (*Shaar Ozen Chotem Peh*) *Shaar* 4, Ch. 1. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 1, pg. 227. Also see *Shaar HaEmunah* pg. 95b.

והיינו ענין ב' ההי"ן דשם הוי' כמ"ש בזהר, תרין נוקבין פריש שלמה כו' אתי מלבנון כלה כו'

This is the matter of the two *Heb*'s (ה) of the [four letter] name [of G-d,] "*Havayah*" (י"ה"ו"ה).³ This is in accordance with what the *Zohar* states⁴ that [in the Song of Songs], "Solomon explains [regarding] two females", as in the verse,⁵ "Come with me from Lebanon [my] bride etc."

ה' ראשונה שם הגדולה לאה וה' אחרונה שם הקטנה רחל כו'

In other words, the first *Heb* (ה) [of the four letter name of G-d corresponds to,⁶] "The name of the big one was *Leah*", whereas the second *Heb* (ה) [corresponds to,] "the name of the little one was *Rachel*."⁷

ותחילה יש להקדים בענין הקול קול יעקב שיש קלה פנימאה דלא משתמע כו'

However, we must first explain the matter of,⁸ "The voice is the voice of *Yaakov*," for there is an inner unheard voice [and an outer heard voice].⁹

להיות ידוע בענין יום ליום יביע אמר שזהו אש מים רוח הג"ת

Since, as is known regarding the verse,¹⁰ "Day to day speech streams forth – יום ליום יביע – אמר"; that the [word for speech – "Omer – אמר"] is [an acrostic for] "Fire – *Aish*" (אש), "Water – *Mayim*" (מים), and "Air – *Ruach*" (רוח), i.e. *Chessed*, *Gevurah* and *Tiferet* (Kindness, Sternness and Compassion).

כמו הקול שהוא מורכב מאש מים רוח הגשמיים, כך הבל הלב עצמו כלול מאש מים רוח רוחניים

³ See *Zohar (Ra'aya Mehemna) Pinchas* 244b. Also see *Ma'amarei Admor HaEmtza'ee, Bereshit*, pg. 222.

⁴ See *Zohar (Idra Zuta) Ha'azinu* 290b. Also see *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 428.

⁵ Song of Songs 4:8

⁶ Genesis 29:16

⁷ As known, the three patriarchs and the four matriarchs correspond to the upper lights of *Atzilut* which are in an aspect of influencer and recipient. The influencer and the recipient are represented as the two G-dly names of 45 and 52 (*Mah* and *Ban*-ן וב"ה"ה). The name *Mah*-ה"ה represents the giver of influence and the name *Ban*-ן"ה represents the receiver of influence. (See chapter one, note 39 and chapter 27, notes 10, 13, 15, 17 and 19. Also see chapter 29, note 16) Likewise, in the relationship of *Yaakov* with *Leah* and *Rachel*, *Yaakov* is the giver of influence whereas *Leah* and *Rachel* are the recipients. This is the matter of the two letters *Hey* (ה) of G-d's four letter name about which the *Torah* states, "The name of the big one was *Leah* and the name of the little one was *Rachel*." *Leah* corresponds to the first *Hey* (ה) which represents the level of "thought" and *Rachel* corresponds to the second *Hey* (ה) which represents the level of "speech". (See *Torat Chayim, Prashat VaYeitzeh*, pg. 168c)

⁸ Genesis 27:22

⁹ See *Zohar Bereshit* 50b. Also See *Ma'amarei Admor HaEmtza'ee, Kuntreisim*, pg. 308. (This is stated in many places in the name of the *Zohar*. See *Sidur (of the Alter Rebbe) Shaar HaLulav* 264d; *Biurei Zohar, Balak* 107c; *Sefer HaMaamarim* 5668, Vol. 1, pg. 253; *Pirush HaMilot*, Ch. 30; *Sidur (of the Alter Rebbe) Shacharit L'Shabbat* 181b; *Torah Ohr, Bereishit* 6d; *Likkutei Torah, Netzavim* 47b, and *Shir HaShirim* 12b and more.)

¹⁰ Psalms 19:3. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 472.

[This is to say,] just as the [physical] voice is composed of the physical qualities of fire, water, and air, so likewise the breath of the heart itself includes the spiritual qualities of fire, water and air.¹¹

שהוא בחי' חסד וגבורה והממוצע שהוא הרוח

These are the aspects of *Chessed*, *Gevurah*, and the intermediate quality [of *Tiferet*] which is the air (or vapor).

דהיינו בחי' כיווץ והתפשטות שבהבל הרוחני דלב

In other words, [this corresponds to] the aspects of the constriction and spreading forth of the spiritual breath of the heart.

כמו כאשר האדם שמח בלבו אז יש בחי' אור ההתפשטות בלב, והוא הבל דחסדים

For example, when a person is happy in his heart then there is an aspect of the spreading forth of light [and vitality] in his heart. This is the breath of the Kindnesses (*Chassadim*).¹²

וכשהוא בעוצב הוא בבחי' הכיווץ וצמצום, והוא בחי' הבל דגבורות

In contrast, when he is depressed there is an aspect of constriction and withdrawal. This is the aspect of the breath of Judgments (*Gevurot*).¹³

והממוצע מחסד וגבורה הוא הבל רוחני ממוצע ממוזג מאמצעות חסד וגבורה

The intermediary between the two, *Chessed* and *Gevurah*, is the spiritual breath which is an intermediary composite of both *Chessed* and *Gevurah*.¹⁴

כרוח הממוצע מאש ומים בגשם ההבל

This is like the air [or vapor] (*Ruach*) of the physical breath which is an intermediary composite between fire and water.

כידוע שהצמאון מיסוד האש

As is known, thirst results from the element of fire (*Aish*).¹⁵

וכן ניחר גרוני כו' בקול הגשמי, בא מתגבורת יסוד אש שבהבל הלב

¹¹ See *Zohar (Ra'aya Mehemna) Bo*, 43b; *Tetzaveh* 184b. Also see *Ma'amarei Admor HaEmtza'ee, Vayikra*, Vol. 2, pg. 651. Also see *Torat Chaim, Bereishit* 39d, and footnote 26 there.

¹² This is because *Chessed* (kindness) is the aspect of the spreading forth of influence and revelation.

¹³ This is because *Gevurah* (sternness) is the aspect of the withholding of influence and revelation.

¹⁴ This is *Tiferet* which, as explained before, is the synthesis of the two emotions of kindness and sternness to form a completely new emotion of compassion which mediates between them.

¹⁵ See *Tanya* Ch. 3

Similarly, regarding the physical voice it states,¹⁶ “My throat was raspy,” which comes about due to an intensity of the element of fire in the breath of the heart.

ולחיפך צלילת קול הבל הלב מיסוד המים כו'

The opposite of this is a clear [resonating] voice from the element of water (*Mayim*) of the breath of the heart.

והממוצע שהוא רוח ממוזג כו'

The intermediary, which is the vapor (*Ruach*), is an admixture [of the two].

וכך הוא בקול הממוצע וממוזג מחדזה ומרירות ועוצב שנקרא קול ערב לנפש, שזה תלוי במזיגה הרוחנית שבהבל הלב דוקא כו'

This is likewise true of [the emotions conveyed in] the intermediate voice which contains an admixture of both joy and bitterness or sadness. It is called, “A delightful voice to the soul”; which specifically depends on the proportions of spiritual admixture in the breath of the heart.¹⁷

וגם ברוח החיים שבחלל הימיני וחלל השמאלי הרי הוא בבחי' רצוא ושוב בדפיקו דלבא, כידוע שזהו גם כן בבחי' כיווץ והתפשטות

Similarly, the spirit of life [and vitality] in the right and left ventricles [of the heart] is in a constant state of “running and returning” (*Ratzon V'Shooi*) with the heartbeat, as known that this too is in an aspect of constriction and spreading forth.

(אלא שהוא בהיפך, כאשר רוח החיים נכנס מן המוח בלב מתקווץ לקבל וכשיוצא מתפשט כו')

(However, here the opposite of the above takes place. For, when the life force [and vitality] enters the heart from the brain then the heart contracts to receive it. On the other hand when [the life force] exits, then the heart spreads forth.¹⁸

לפי שהחיות דוקא רצוא ושוב כו' וכמבואר בספרי הרפואה)

This is because the vitality is specifically in a manner of “running and returning” etc,¹⁹ as explained in medical books.)

¹⁶ Psalms 69:4

¹⁷ This is observable in the singing voice. It is specifically a singing voice which has the “texture” of expressing a whole range of emotions and sentiments all at once, which people find most delightful. Such a voice is much more expressive and moving than a voice which can only convey a single “flat” emotion. It is specifically because it is textured by an admixture of many different sentiments, such as longing and melancholy, tempered with hope and joy, that it can touch the soul to its core in a manner that is far more delightful and memorable than a voice which is merely beautiful. (Also see *Torat Chaim Bereishit*, 39d.)

¹⁸ The statement here is, “When the life force enters the heart from the **brain**” and refers to the influx of impulses to the heart from the nervous system rather than the flow of blood entering and exiting the heart. As known, the electrical impulse of the nerves causes the heart to contract, thus pushing the blood out and with its cessation the heart relaxes, thus permitting blood to enter.

וכל זה נקרא קלא דמשתמע בדבור, שזהו בחי' רוח הבל הדבור

Now, all of the above is called “The voice that is heard” in speech, i.e. the aspect of the vapor and breath of the speech.

והיינו בחי' קול ודבור הנזכר בזהר בכמה דוכתי

This is the aspect of the “voice – *Kol*” and “speech – *Diboor*” which is mentioned in many places in the *Zohar*.²⁰

והוא בחי' יחוד יעקב ורחל

This is the aspect of the unification of *Yaakov* and *Rachel*.²¹

דהיינו בחי' ההמשכה של המדות שבלב הבא בבחי' רוח הבל הלב, מורכב מאש מים רוח רוחניים עד בחי' קול הדבור

In other words, it is the aspect of the drawing forth of the emotions of the heart that come into an aspect of the vapor and breath of the heart, which is composed of the spiritual qualities of fire, water and air, until it reaches the aspect of the voice of speech.

ובחי' כח הדבור נמשך מנקב החזה דלב כו' ונקרא רוח ממללא

¹⁹ This is also in accordance with the verse, “The *Chayot* [angels] were running and returning.” (Ezekiel 1:14) Although in this verse the word “*Chayot*” (חיות) refers to the Angels who are called “*Chayot HaKodesh*”, nonetheless, the word “*Chayot*” (חיות) can also be translated as “life force” or “vitality” (*Chayoot*).

²⁰ In other words, the “voice which is heard” refers to the emotions which may be perceived by the tone of the voice as it is expressed in speech etc. (See *Zohar Bereishit* 36a, 50b; *Noach* 74a; *Vayera* 98a; *Toldot* 142a, and other places etc.)

²¹ *Yaakov* refers to the external and lower aspect of the emotions, as they are aroused from the externality of the intellect. *Rachel* refers to the aspect of speech, as will be explained later in the chapter. Just as the physical voice is made up of the three elements of fire, water and air (or vapor), likewise, the “breath of the heart” (*Hevel HaLev*) also includes these three elements, but in a more refined and spiritual form. These are the **heartfelt** emotions of kindness (*Chessed*), sternness (*Gevurah*) and compassion (*Tiferet*). This may be understood as follows: When a person is happy, the light and influence of the kindness of his heart (*Chessed*) spreads forth. In contrast, when he is sad, he becomes introverted and reserved. This is *Gevurah*, which is the lack of the spreading forth of light and influence. *Tiferet*, on the other hand, is an intermediary conduct which includes both *Chessed* and *Gevurah*. Now, the physical composition of the voice is affected by the emotional composition in the heart. If there is an excess of *Gevurah*, his voice will have much fire in it and will be dry and raspy. If there is an excess of *Chessed*, his voice will have much water in it and will be clear and resonant. *Tiferet*, which is the intermediary between them, will produce a voice which is an admixture of fire and water. According to the composition of the emotions will be the composition of the voice. Thus, it is also clear that a person’s voice reveals the admixture of his or her inner emotions. From the intonation of the voice itself, it is possible for one to hear if someone is happy, sad, angry, hurt, joyful, or worried etc. All this applies to the “external voice” (The emotions) which may be heard in the voice, and is called, “The Unification of *Yaakov* and *Rachel*. In other words, this is the unification of the external arousal of the emotions with speech.

Now, the aspect of the power of speech is drawn from the cavity of the lungs in the cardiovascular system²², and is called²³ “the speaking spirit” (*Ruach Memalela*).

והיינו מה שכתוב בעץ חיים דכתר דנוקבא דזעיר אנפין דבוק בחזה דזעיר אנפין

(This, then, is the meaning of the statement in *Etz Chaim* that *Keter* of *Nukvah* of *Zeir Anpin*²⁴ adheres to the chest of *Zeir Anpin*.²⁵

וזה שכתוב לעולם ה' דברך נצב בשמים כו'

This is also the meaning of the verse,²⁶ “Forever, O L-rd, your word stands in the heavens.”²⁷

וכמו שכתוב במקום אחר בענין ממצוא הפצך ודבר דבר, מקור כח הדבור שנמשך מהבל הלב דזעיר אנפין

It is also in accordance with what is explained elsewhere regarding the verse,²⁸ “*Mimtzo Chafetzcha V'Daber Davar*,” that the source of the power of speech is drawn from the breath of the heart of *Zeir Anpin*.²⁹

וכנראה בחוש שאם הלב עצב בכיוון ימעיט בדבור וכשהוא בהתפשטות ירחיב הדבור

It is clearly observable that if [a person's] heart is depressed and withdrawn [into itself] then his speech will be minimal, whereas when [his heart] spreads forth [with joy] his speech will be expansive.

לפי שכח של הדבור תלוי בהבל הקול שבלב עצמו כו')

²² The lungs are considered to be part and parcel of the cardiovascular system.

²³ See *Targum Unkelos* to Genesis 2:7.

²⁴ In other words, *Keter* of *Malchut* of the world of *Atzilut*.

²⁵ *Keter* of *Malchut*, which represents the desire to speak, is rooted in the emotions, in other words “the chest of *Zeir Anpin*”. See *Etz Chaim (Shaar Mochin D'Tzelem) Shaar* 26, Ch. 3.

²⁶ Psalms 119:89

²⁷ The words, “your word” in this verse refers to *Malchut*, which represents the faculty of speech, and the words, “the heavens” refers to *Zeir Anpin*, which represents the emotions of the heart, which is in the chest. As explained before, the word *Shamayim*-שמים (The Heavens) is a composite of two words, *Eish*-אש (Fire) and *Mayim*-מים (Water), which refer to the two primary emotions of *Zeir Anpin*, sternness-גבורה (*Gevurah*) and kindness-חסד (*Chesed*), as they are composed in *Tiferet*.

²⁸ Isaiah 58:13

²⁹ The whole of the verse is, “*V'Cheebadto MeAsot drachecha, Mimtzo Chafetzcha V'Daber Davar* - Honor *Shabbat* by desisting from doing your mundane activities, from seeking your mundane needs and speaking mundane words.” However, the word “*Chafetzcha* – Your mundane needs” shares the same root as the word “*Chafetz*” which means desire. Thus, the second half of the verse, “*Mimtzo Chafetzcha V'Daber Davar*” can be understood to refer to the “desire to speak”. As evidenced from the continuation above (in the chapter), the desire to express oneself in speech is dependant upon the emotions of the heart. When one is depressed his speech is minimal, and the opposite is true when one is in a state of joy. This, then, is the meaning of the aforementioned statement of *Etz Chaim* that *Keter* (the desire) of *Nukvah* (*Malchut* or speech) adheres to the chest of *Zeir Anpin*.

This is because the power of speech is dependant upon the breath of the voice in the heart itself.³⁰)

וכאשר לא נמשך מהבל הלב בדבור, על דרך שאמר לבא לפומא לא גליא, לא נעשה דבר מלך עדיין מאין ליש כלל

Now, as long as it has not been drawn forth from the breath of the heart into speech, as in,³¹ “The heart did not reveal to the mouth,” then the word of the King has not yet been actualized and brought out from “nothing” to “something”, whatsoever.³²

וכמו ואילו צדיק ורשע לא קאמר

This is similar to [the statement,³³] “However, [HaShem] did not declare who will be righteous and who will be wicked.”³⁴

כי בדבור כבר נעשה, כי הוא אמר ויהי, וכן דברי אשר יצא מפי לא ישוב ריקם כו'

This is because speech is already an actualization, as stated,³⁵ “For He spoke, and it was; [He commanded, and it stood fast.]” Similarly, it states,³⁶ “The word that issued from my mouth shall not return unfulfilled, [but it shall accomplish that which I please] etc.”

אבל בלב דזעיר אנפין עדיין יכול להתהפך מדין לחסד, כמו וינחם ה' כו' וכן ויאמר אל לבו לא אוסיף עוד כו'

³⁰ It is impossible to speak without the voice. Only afterwards in speech itself does the voice become divided into the letters of speech through the five organs of the mouth (as will be explained in later chapters at length). (See *Ma'amarei Admor HaEmtza'ee, Vayikrah*, Vol. 2 pg. 652.)

³¹ See *Midrash Tehillim* 89:1. See also *Kohelet Rabba, Parsha* 12:10

³² This statement is referring to the fact that as long as G-d has not actually brought something out into the “speech” of *Malchut* of *Atzilut*, then actualization does not necessarily have to come about. This is because, as the verse states, “*Dvar Melech Shilton*-The word of the king rules” (Ecclesiastes 8:4). In other words, when G-d speaks, so to speak, this brings about an actualization. This is similar to when a king speaks. His word becomes law and is immediately put into action. However, as long as the king is only considering the matter in his heart, or even if he has already come to a decision and **resolve** about it in his heart, but has not yet “dictated” or “enunciated” it, then it still is not the law and no one would be culpable of rebelling against the king if they did not act upon it. This is because, “The heart did not reveal it to the mouth” (*Zohar Hashmatot* 253a). In other words, it was only determined in his heart and did not yet come out into an actual decree. (Also see footnote 34 and the references there.)

³³ See Tractate *Niddah* 16b.

³⁴ Whether a person will be righteous or wicked is given over to his own free choice. G-d has not decreed it. Had G-d actually, “said” who would be righteous and who would be wicked, these natural tendencies would be so strongly engraved in us that it would be literally **impossible** to overcome them. It would, therefore, not be possible for G-d to hold us responsible or accountable for any of our deeds, whether good or evil. Thus, there would not be a purpose or “mission” for man to fulfill in the world, and there would be neither be reward nor punishment. This would go against G-d’s ultimate purpose in creating the world, since G-d desired that human beings should be free agents who can freely “choose” to serve Him or not to serve Him. (See *Ma'amarei Admor HaEmtza'ee, Dvarim*, Vol. 1 pg. 223. Also see *Torat Chaim, Bereishit* 30d, and footnote 19. Also see *Torat Chaim, Bereishit* 155c and on. Also see *Shaarei Teshuvah* 18a.)

³⁵ Psalms 33:9

³⁶ Isaiah 55:11

However, while [it is still] in the “heart” of *Zeir Anpin* it can still be overturned from Judgment (*Din*) to Kindness (*Chessed*), as in the verse,³⁷ “And the L-rd repented [that he had made man on the earth, and it grieved him in his heart] etc.” It then states,³⁸ “And the L-rd said in his heart, I will not again [curse the ground any more for man’s sake] etc.”

וזהו בחי' חג"ת דהבל הלב דזעיר אנפין שבא ומתייחד בדבור, עלמא דאתגליא כו' כידוע וד"ל.

This is the aspect of *ChaGa"t*³⁹ of the breath of the heart of *Zeir Anpin* that comes forth and unites with speech, which is called the revealed world, as is known. This will suffice those of understanding.

ויש בחי' קלא פנימאה דלא משתמע בדבור כלל, והוא בחי' המוחין שבמדות חסד וגבורה

Now, there is an aspect of an inner voice that is altogether not heard in speech. This is the aspect of the intellect within the emotions of *Chessed* and *Gevurah*.

כמו אהבה ויראה שלמעלה מבחי' רוח החיים שבלב, כמו עצם חדוה של אהבה וחסד או עצם רוגז ודין של יראה ופחד

For example, this is like the Love (*Ahavah*) and Fear (*Yirah*) which transcends the aspect of the spirit of vitality (*Ruach HaChayim*) that is in the heart, like the **essential** joy and love of kindness or the **essential** anger and judgment of fear and trepidation.

שהמה רוחניים הרבה גם מהרכבת הרוחניות דאש מים רוח הנ"ל הבא במורכב בלב הגשמי

These are much more spiritual, even more than the spiritual compositions of fire, water and vapor mentioned above, which comes to be composed in the physical heart.

וגם שיש בזה הרכבה מאש מים רוח שהוא בחי' חסד גבורה תפארת, אבל הוא בבחי' הפנימית שבלב

Now, although this itself⁴⁰ has a composition of [the aspects of] fire, water and air – which are the aspects of *Chessed*, *Gevurah* and *Tiferet*, nevertheless it is within the **inner** aspect of the heart.

שהוא במדות חג"ת שיש בהן הארת המוחין הנקרא קלא פנימאה דבינה שבזעיר שנפין הבא ונמשך מן המוח ללב

That is, [it refers to] the aspects of *ChaGa"t*⁴¹ within which there is a radiance of the **intellect**. [This radiance of the intellect] is called the inner voice of *Binah* within *Zeir Anpin*,⁴² which comes and is drawn from the brain to the heart.⁴³

³⁷ Genesis 6:6

³⁸ Genesis 8:21

³⁹ This is an acronym for *Chessed*, *Gevurah* and *Tiferet*.

⁴⁰ This refers to the intellect of the emotions, which is the inner “unheard voice”.

⁴¹ The emotions.

וכאשר הוא בא בהתפעלות רוחניות שעל ידי הדעת, בחי' ישראל הנ"ל, ונמשך מיד באותיות המחשבה שנקרא לאה, נקרא יחוד ישראל ולאה

Thus, when [this intellect] is drawn forth by way of the aspect of *Da'at* - which is the aspect of *Yisrael*, which was previously explained - and causes a spiritual arousal [of the emotions] which is immediately drawn forth into the letters of thought, which is called *Leah*, this is what is called a unification of *Yisrael* and *Leah*.

פנימיות המדות שבלב מיד מהרהר במחשבה

This is to say, the innerness of the emotions of the heart immediately become thought about in his mind.

אם מתפעל בשכל וטעם לאהבה וחסד הרי מיד יבוא מדה זו עם המוחין שבה במחשבה

[For example,] should he become aroused by an intellectual [point] and reasoning for love and kindness, then this emotion and the intellect that is within it will come into [the letters of] his thoughts.

וכידוע שהמחשבה מלבשת המדות דישראל בפרטיהם

[This is so] since, as is known, the thoughts enclothe the emotions of *Yisrael* and their particulars.

ונקרא לאה כמו נלאה להכיל המדות כו', ושרש לאה למעלה בבינה

[These thoughts] are called *Leah* (לאה), as in,⁴⁴ “*Nil’ab* – It is weary (נלאה) of containing the emotions.⁴⁵ The source of *Leah* is above in *Binah*.⁴⁶

⁴² That is, the comprehension and understanding of *Binah* (which receives from the point of *Chochmah*) as it is invested in the emotions of *Zeir Anpin*. The matter of the investment of the light of the intellect within the emotions (and the various different ways and levels within this) has already been discussed at length in previous chapters.

⁴³ The Rebbe will now begin to explain the various particular unifications of *Zeir Anpin* and *Nukvah* (*Yaakov* and *Yisrael* with *Leah* and *Rachel*). Since the aspects of *Yaakov* and *Yisrael* were explained at great length in previous chapters (thirty-four and thirty-five), the general explanation should be self understood at this point. Nevertheless, the general analogue and inner intention for all of these analogies will be explained at length at the end of the chapter.

⁴⁴ See *Likkutei Torah* of the Arizal, End of *Parshat Toldot*. Also see *Ma’amarei Admor HaEmtza’ee, Na”Ch*, pg. 105.

⁴⁵ The reason why the level of “thought” is called *Leah*, which is a term that denotes weariness, may be understood by how thought occurs in a human being below. As we observe, thoughts constantly go through a person’s mind without cessation. Not a moment passes without thoughts arising. This involves everything that he desires and contemplates, even in trivial matters that have no importance, including everything that his eyes see or his ears hear. Not a moment passes without fleeting thoughts running through the mind. This even takes place during sleep in the form of dreams. Because of this, the mind has no rest and becomes weary of thoughts, which is not the case with speech. Speech is much more under the conscious control of a person and, therefore, one can go for long periods of time without speaking. (See *Torat Chayim, Parashat MiKeitz*, pg. 169a-170a)

היינו לאה ילדה ששה בנים, בחי' ו"ק המדות דזעיר אנפין

The verse therefore states regarding *Leah*,⁴⁷ “I have born him six sons,” referring to the aspect of the six directions of the emotions of *Zeir Anpin*.

אך יחוד ישראל ולאה היינו מוחין דאבא ואמא שבזעיר אנפין הוא מתייחד בלאה התחתונה דמחשבה שמקבלת מבחי' מלכות דתבונה שרש המחשבה כו' וד"ל.

However, the unification of *Yisrael* and *Leah* refers to the intellect of *Abba* and *Imma* as it is within *Zeir Anpin*, which unite with the lower *Leah*, i.e. the [letters of] thought which receives from the aspect of *Malchut* of *Tvunah*, which is the source of thought etc.⁴⁸ This will suffice the understanding.

ויש יחוד ישראל ורחל כאשר בא הארת בחי' פנימיות המוחין שבמדות בדבור

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

וכן יש יחוד יעקב ולאה שנקרא הרהורי לבא, דהיינו מה שבבחי' חיצוניות המדות עולה בהרהור במוח

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

וכן יש יחוד יעקב ורחל שהוא המשכת חיצוניות המדות שבלב בדבור כנ"ל

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

וסדר ההמשכה לפעמים כך הוא, שבחי' המדות שבלב עולה ומתייחד במחשבה ומן המחשבה בא אל הלב בחיצוניות הבל הלב ומהבל הלב נכנס להבל הדבור שנקרא קול ודבור

⁴⁶ There reason why it is specifically thought that has this characteristic of never ceasing is because the source of thought is *Binah*, which is compared to a river. In other words thought is like the waters of a river which flow ceaselessly and are constantly renewed from their source in the spring, just as the tangible comprehension of *Binah* is constantly replenished with the intangible insights of its source in *Chochmah*. Because of this *Chochmah* and *Binah* are called, “*Trein Rey'in D'Lo Mitparsshin*-The two lovers who never separate”. (See *Torat Chayim, Parashat VaYeitzeh*, pg. 170a. Also see *Likkutei Torah* of the *Arizal, Parshat Vayeitzeh*, (the *Sod* – Mystery of *Yaakov* and his two wives).)

⁴⁷ Genesis 30:20. Also see *Ma'amarei Admor Ha'Emtza'ee, Na"Ch*, pg. 188.

⁴⁸ It must be understood that since *Leah* represents the letters (or vessel) of thought, there are therefore two levels in *Leah*: The first level is the upper *Leah*, which is the letters of pure thought. This is thought as it exists above the emotions. In other words, these are the letters of thought of pure intellect **unconnected** to emotions (but which gives rise to the emotions, as explained in previous chapters). The second level represents the letters of thought when the inner emotions of the heart are thought about in the mind. In other words, these are the letters of the thought that **result** from the emotions. (See *Torat Chayim, Parashat VaYeitzeh*, pg. 170a -171a.) The aspect of *Malchut* of *Tevunah* will be explained later at length.

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

ולפעמים מן המחשבה נחנס אל הדבור, וכמו שמדבר מה שחושב

At other times, thought enters speech, like a person who says what he thinks (in his intellect).

שעקבי לאה נכנסין תוך ראש רחל כו'

This is referred to as,⁴⁹ “The heels of *Leah* entering into the head of *Rachel*.”

ובשעה זו שמדבר מה שחושב הרי יוצא מקול הבל הלב בדבור בה' מוצאות

During this time, in which he speaks what he thinks, it comes out from the voice of the breath of the heart into speech, through the five organs [of the mouth].⁵⁰

ובודאי מה שבלבו עולה במחשבה, שאין מחשבה בלא מדות שבלב כו'

Now, certainly, what is in his heart arises into his thoughts, for there can be no thought without the emotions of the heart.

ונמצא בחי' יעקב, שהוא רוח הבל קול הלב, משמש במחשבה ודבור שנק' ב' אחיות, לאה ורחל

We therefore find that the aspect of *Yaakov* – which is the vapor and breath of the voice of the heart – functions both in thought and speech, which are called the two sisters, *Leah* and *Rachel*.

עלמא דאתכסיא ועלמא דאתגליא, מאמר סתום ומאמר פתוח כידוע וד"ל

As is known, [these two aspects are sometimes referred to as,⁵¹ “The concealed world – *Alma D'Itkasia*,” and “The revealed world – *Alma D'Itgalia*,”⁵² [and are also referred to as,⁵³

⁴⁹ See *Etz Chaim (Shaar Leah V'Rachel) Shaar 38*, Ch. 3. Also see *Ma'amarei Admor HaEmtza'ee, Hanachot 5577*, pg. 35.

⁵⁰ The five organs of the mouth are the throat, palate, tongue, teeth and lips. These are the organs that divide the voice into the particular letters of speech, as will be explained in later chapters at length.

⁵¹ See *Zohar (Sitrei Torah) Vayetze 152a; Va'era 29b*. Also see *Etz Chaim (Shaar HaMochin D'Tzelem) Shaar 23*, Ch. 4.

⁵² In other words, since thought is hidden in the brain, it is called the concealed world. Speech, however, is the revelation of that which is concealed. It is for this reason that the verse (Genesis 29:18) states, “And *Yaakov* loved *Rachel*,” specifically. For although *Yaakov* (the external emotions of the heart) makes use of both the faculties of thought (*Leah*) and speech (*Rachel*), nevertheless, the emotions of the heart desire to be expressed and drawn forth into actual revelation, in speech specifically, which is the aspect of *Rachel*. (See *Torat Chayim, Bereishit*, pg. 168b)

⁵³ See Tractate *Shabbat 104a*. Also see *Ma'amarei Admor HaEmtza'ee, Shmot Vol. 1*, pg. 213. Also see *Shaarei Teshuvah 91b*.

“The closed utterance – *Maamar Satoom*” and “The open utterance – *Maamar Patuach*.” This will suffice the understanding.

(ועל דרך זה יש יחוד ישראל ולאח ויחוד ישראל ורחל בפנימיות המדות, בבחי' קלא פנימאה הנ"ל)

(In the same manner there likewise is a unification of *Yisrael* and *Leah* and a unification of *Yisrael* and *Rachel* in the innerness of the emotions, in the aspect of the aforementioned “inner voice.”

וזה שכתוב יביע אמר, ואחר כך, אין אומר, במחשבה, ואין דברים

This is the meaning of the verse,⁵⁴ “Day to day speech streams forth,” and then afterwards [in the following verse which refers to thought,] “There is no speech,” i.e. in thought, “there are no words; [their voice is unheard.]”

והיינו בשבת שהיחוד בפנימיות דזעיר אנפין ונוקבא כו' כידוע ומבואר הכל במקום אחר וד"ל):

This [latter unification refers to the unification] during *Shabbat*, [at which time] the unification is in the **innerness** of *Zeir Anpin* and *Nukvah*, as is known, and as is explained elsewhere.⁵⁵ This will suffice the understanding.)

⁵⁴ Psalms 19:3. Also see *Siddur* (of the *Alter Rebbe*) *Shacharit L'Shabbat* 181a and on. Also see *Ma'amarei Admor HaZaken, Hanachot HaRav Pinchas*, pg. 3.

⁵⁵ As stated above, in note 1, this chapter begins explaining the transition from the emotions (*Zeir Anpin* of *Atzilut*) to speech (*Malchut* of *Atzilut*, which also is called *Nukvah* and *Rachel*). It was also explained there that the speech of a king is tantamount to action, because what a king decrees through speech comes about in actuality. Therefore, we see that in the *Torah*, the creation of the world is described in terms of G-d's speech. However, it must be understood that there are several levels of speech, each of which indicates a different level of G-d in His relationship to His world. For example, within speech itself, there are two general levels. These two levels are called, קטנות שבדיבור - *Katnoot SheBeDiboor*-Diminished Intellect in Speech, which corresponds to the unification of *Yaakov* and *Rachel*, and גדלות שבדיבור - *Gadlout SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. For example, the aspect of diminished intellect in speech is similar to what may be observed in a human being, that at times he will speak with a much diminished intellect. This is because his speech is completely separate and apart from the intellectual light and grasp of his mind, so much so, that he could almost be described as speaking without thinking. In other words, his *Daat*-Concentration, and awareness are not closely associated to his speech, to guide his words with his mind's eye in every detail. On the contrary, he does not invest his mind and heart into what he says. Rather, he says whatever comes to his mouth, without discernment or awareness.

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

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

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

Now, the above level of speech (in other words, *Katnoot SheBeDiboor*-Diminished Intellect in Speech, which corresponds to the unification of *Yaakov* and *Rachel*), is analogous to the level of interest and investment that G-d puts into the ten utterances by which the world is created. Since G-d absolutely transcends the world and is the only True Being whose existence is intrinsic to Him, therefore, in and of Himself, He has no actual need to create the world, altogether. He creates it because He chooses to rather than because He must. This means that as far as He is concerned, the entire existence of the world and even of the ten utterances which bring everything into being, is quite mundane and superfluous, and He invests very little of Himself into it. However, from **our** angle, the creative power of these ten utterances is so enormous and beyond our comprehension that we cannot even begin to fathom the incredible depth and greatness of their power and importance.

Now, the second level of speech is *Gadloot SheBeDiboor*-Expansive Intellect in Speech, which corresponds to the unification of *Yisrael* and *Rachel*. This is similar to when a person speaks words of wisdom or very great and important matters or if he has to speak before a king, a judge or a great sage. Under such circumstances he will weigh his words carefully in his mind's eye, with great concentration of his heart and mind. He will scrutinize exactly how to speak, taking great care that none of his words go against his ultimate purpose and that one part of what he says does not contradict another part. He will also be careful that no superfluous words, which have no bearing on the subject, pass his lips.

Now, certainly, the intellectual scrutiny which he invests in his speech must come from a much higher level than the specific concepts which he expresses. In other words, it comes from the depth of the power of intellect-*Koach HaMaskil*, as it exists in and of itself. This is the power to conceptualize all concepts and reveal them from their state of concealment. Likewise, it is the source of the ability to scrutinize one's words so that they express the depth of the concept.

Additionally, this ability to scrutinize becomes invested in his speech in a way of close connection and bonding. In other words, the power to conceptualize, bonds with all the specifics of his speech. When this

is the case, he will speak with great exactitude. All his words will be very clear and in accordance with the depth of the concept. Not one word will be superfluous. We, therefore, find that his speech actually ascends and becomes attached to the very source of intellect. Thus, his intellect comes into his speech with an absolute bond.

Now, this phenomenon is literally the opposite of the above mentioned level of diminished intellect in speech. There, no intellectual investment and scrutiny takes place altogether. On the contrary, the speech is separate and apart from the intellect and the intellect only radiates in a very superficial and hidden fashion. Furthermore, its source in the intellect is only the external thought of the intellect, rather than the inner essence of the intellect. The opposite is true of words of wisdom and important matters. Here, the essential light of the intellect bonds with his speech, to guide all his words with great scrutiny, so that there is clarity in the expression of his thoughts. Furthermore, there will be no excess words.

Because of this, his words will be as brief as possible, so as not to deviate from the point. (However, sometimes it is **impossible** to express a deep concept without lengthy explanations. This is the aspect of the *Yesod* of the Male, which is called, "*Lashon Limoodim*-The Tongue of Instruction". However, even in these lengthy explanations there are no superfluous words. On the contrary, the lengthier the explanation of more and more details of the concept, the clearer the concept becomes. His lengthiness is, therefore, purposeful, because the ultimate point of the concept had not yet been clarified by his earlier statements. The purpose of the latter statements is to complete what was missing in the earlier statements.)

Now, what was said above concerning the two levels of speech as they exist in man is analogous to G-d's "Speech" in His relationship with His world. As known, the aspect of "Diminished Intellect in Speech," (The unification of *Yaakov* and *Rachel*) is called "The six "mundane" days of the week" and is the aspect of the combination of the many letters and words which branch out of the ten creative utterances of G-d's upper speech. This is understood from such verses as, "The heavens were created by the word of *HaShem*" and "The word of the King rules" etc. In this level of "Speech", the intellect invested in the combinations of letters and words is extremely diminished. This is because the principal purpose of these combinations is to bring about the creation of something out of nothing. As explained above, relative to G-d's essential light, in other words, from **His** point of view, so to speak, this is very superfluous and insignificant. Therefore, relative to Him it is called, "*Millin D'Hedyota*-Mundane matters" (מילין דהדייטא). This is similar to a great sage when he speaks of mundane matters.

Now, as mentioned above, superfluous and excessive words "fall out" from this type of speech. These are the **lowest** combinations of letters of the world of *Asiyah* from which the "Seventy Genies" of the nations (*Shiv'im Sarim*) receive their influence. In other words they come about because of the tremendous diminishment of the G-dly intellect in the speech that creates them. They only receive in an aspect of a tiny trace element (*Reshimu*) and a "glossing over" of the attention (*Ha'avara B'Alma*). Since this is considered to be like the "dross" (*Novlot*) of speech, therefore the external forces (*Kelipot*-Shells) receive the life force from there.

However, this only applies to the "fallout" of this level of speech. The higher combinations of the unification of *Yaakov* and *Rachel*, which are **not** completely superfluous and are, therefore, not yet like "dross", remain unaffected by the external forces of *Klipah* (The shells), as the verse states, "I will not give of my Glory to another". This is because as long as there is a radiance of the intellect of *Chochmah*-Insight, even if it is only a tiny glimmer, it is not given over "to another", in other words, it is not given over to the *Sitra Achera* (The Other Side, i.e. the side of evil) from which the *Kelipot*-Shells receive their sustenance.

This level of the speech of G-d applies to the six mundane days of the week which correspond to the six millennia of "This World-*Olam HaZeh*. However, such is not the case in regard to the holy day of *Shabbat*, which corresponds to "The World to Come-*Olam HaBa* and is called, "*Yom SheKooloh Shabbat*-An era which is all *Shabbat*". On *Shabbat*, *Malchut* ascends to a higher level of perfection. In other words, the faculty of speech ascends from a state of diminished intellect in speech (The unification of *Yaakov* and *Rachel*) to a state of expanded intellect in speech (The unification of *Yisrael* and *Rachel*). This is the second above mentioned level in which speech issues forth with the utmost intellectual scrutiny.

