

Shaar HaYichud The Gate of Unity

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Chapter Six

והנה ידוע המאמר דבכ"י תקיעא בלבאי מסט' דא וחדווה מסט' דא כו'

The statement¹, “Weeping is affixed in my heart on this side and joy on that side”, is well known.

להיות שצריך להקדים בחי' הכנה בנפש לכללות הידיעה האלקית בהשתלשלות דאוא"ס באבי"ע עד שתהא הנפש בחי' כלי מוכן לזה

[This is to say] that one must prepare his soul for the general G-dly knowledge of the chaining down (*Hisbtalsbelut*) of the Infinite Light in the worlds of *ABY*"*A*², until his soul becomes a fitting receptacle for this.

וזה אינו אלא ע"י אמצעות ב' דברים הללו דבכ"י וחדווה

This can only come about through these two matters of weeping and rejoicing.

גם שהן ב' הפכים הרי באים כא' ממש מהתבוננות אחת דווקא

For, although they are two opposites, nonetheless, they come together, literally as one, specifically from the same contemplation.

ובזה נעשה דוקא בחי' הכנה רבה בנפש לקבוע בעצמיות שלה מכל השגות פרטיות דאוא"ס באבי"ע

It is specifically through this that his soul becomes well prepared, so that the comprehension of the particulars of the Infinite Light in the worlds of *ABY*"*A* become embedded in the essence [of his soul].

ואם יחסר א' מאלה דהיינו זה בלא זה או גם שנדמה לו שיש בלבו משתיהם אבל אינם לאמיתתם ולעומקם בנפש כלל, רק דרך מעביר חיצוני בעלמא, ה"ז סימן גמור שלא נקבע בנפשו כלום, רק מרחוק מאד כו'

If either of these³ is missing, in other words, if there is one without the other, [then it is certain that nothing has become embedded in his soul]. Even if it appears to him that both

¹ See Zohar II, page 255a, Zohar III, page 75a, also see Tanya, end of chapter 34.

² This is an acronym for the worlds of *Atzilut*, *Briyah*, *Yetzirah* and *Asiyah*.

³ Joy and weeping (love and fear)

are in his heart, but they are not within his soul truly and deeply, but only in an external, passing way, this is a sure sign that nothing has become embedded in his soul, except from a very great distance⁴.

ובמעט דבר המנגד כמו בטרדא גדולה או בהרגשת עצמו ליש ביותר כו' ינתק מלבו לגמרי כו'.

With the slightest opposition, such as being greatly occupied⁵ or from an increased sense of self and ego, it⁶ will be completely uprooted from his heart.

וביאור הדברים הנה ידוע דענג ושמחה הוא בחו"ב, הענג בחכמה ושמחה בבינה

As is known, the explanation of these matters is that pleasure and joy are in *Chochmah* and *Binah*. Pleasure is in *Chochmah* (insight), and joy is in *Binah* (comprehension)⁷.

(וזהו ההפרש בין שבת ליו"ט כידוע)

(As is known, this is the difference between *Shabbat* and *Yom Tov*.⁸)

⁴ That is to say, without both of these aspects, it is certain that his perception of G-dliness was only from a very great distance, if at all. It is necessary for both of these aspects, Joy and weeping (or love and fear) to be present, in order to come close to G-d. These two, love and fear, are called, "*Trayn Gadfin D'Parchin L'Eiyolah* – The two wings which fly upward". That is, these are the two wings which bring one close to G-d. However, just as the two wings of a bird must be equal in proportion to each other for flight to occur, so too, these two must likewise be proportionate to each other. Furthermore, the strength of the wings is what determines the heights to which the bird may soar. Likewise here, it is the strength and depth of these two aspects which will determine how close one may come to G-d.

⁵ Such as, in matters of securing a livelihood...

⁶ That is, with the slightest opposition, the little bit of love and fear that he possessed will be completely uprooted from his heart. This is because they were not embedded into the very depths and essence of his being in the first place. Because of this, it is possible for him to forget about the Creator.

⁷ As explained previously, *Chochmah* is the seminal flash of insight and understanding into a subject matter. However, the seminal flash of insight itself (the *Omek Hamoosag*) is beyond concrete grasp and comprehension. Nonetheless, the "grasp" of this depth produces the effect of sublimation to the depth of the concept being studied. In other words, his self is so involved in the grasp of the concept that he is unaware of himself. When he grasps this depth, the effect is a totally sublime pleasure and bliss. In contrast, *Binah* is the aspect of concrete comprehension, in the way of a "something", which is felt. The effect of this concrete comprehension is Joy which is different from the peaceful bliss of pleasure. As opposed to pleasure, which is an internal, inward feeling, joy is an outpouring of happiness, which spreads out into other matters.

⁸ Generally, *Shabbat* is called *Kodesh* – Holy and Separate. That is, it is a thing unto itself. On *Shabbat* one does not interact with the world, but rather, it is a day of interaction with G-d. Furthermore, it says, "You shall call *Shabbat* pleasure". This then is the relationship between *Shabbat*, *Chochmah*, and pleasure. In contrast, in regard to *Yom Tov* (the Holidays) it is stated, "You shall be joyful on your holidays". Furthermore, on the holidays one is permitted to do various types of labor and interaction with the world, such as cooking etc. We therefore understand the relationship between *Binah*, which is the aspect of Joy, and *Yom Tov*. This will all be explained in greater detail in chapter 26.

כי ההשגה בשכל מוליד השמחה שהוא שמחת הנפש כמ"ש אם הבנים שמחה

The comprehension of the intellect gives rise to joy, that is, the joy of the soul. This is as stated⁹, “The mother¹⁰ of the children rejoices”.

וידוע שעיקר השמחה דווקא באלקות הוא, וכמו וישמחו בך דוקא

Moreover, as is known, the primary source of joy is specifically in G-dliness, as stated¹¹, “They will rejoice in You”, specifically.

ולפי הנ"ל דבהשגה לית מח' תפיסא ביה, אדרבה מופלא בהפלאת הערך הנבדל כו'

Now, we explained previously in regard to the comprehension [of *Binah*], that “no thought can grasp Him”. Quite the contrary, He is astounding in the great degree of His separation.¹²

והיינו בבחי' כח מ"ה דחכמה בהעלם כנ"ל

This is the aspect of the *Koach Ma"b* (the power of “what”) of *Chochmah*, [in which the perception] is concealed, as explained above.

וא"כ נהפוך הוא, שאין השמחה במהותו כו'

This being the case, it should be the opposite;¹³ that joy is **not** into G-d's essence.

כי מאחר שמשגיג, אין זה אמיתתו ומהותו, רק בחי' צמצומו להוות המתהווה כו'

For, as soon as he comprehends it, it can no longer be His [G-d's] true essence, but rather only an aspect of how He restrains¹⁴ Himself in order to bring the created into being.

ובחכמה, בחי' אין כנ"ל, שם ראוי להיות השמחה, כמו שאמר וישמחו בך

Accordingly, *Chochmah*, which is the aspect of “nothingness”, as previously explained, is where it would be fitting for the joy of “we will rejoice in You” to exist.

⁹ Psalms 113:9

¹⁰ *Chochmah* is called Father, and *Binah* is called Mother. This is because it is *Chochmah* which provides the seminal flash of insight and intuition, while it is the brain of *Binah* which develops that seminal flash into a full blown concept. Furthermore, as explained, it is from *Binah* that the “children”, i.e. the emotions, are born.

¹¹ See the *Amidah* prayer for the holidays.

¹² In other words, we previously explained that regarding G-d's essence, the thought of *Binah* can have no grasp of it. It is only the perception and “sight” of (the *Koach Ma"b* of) *Chochmah* which can have a glimpse of the truth of G-d's essence, but only in a concealed way. How, then, can we say, “We will rejoice in You”, signifying a comprehension of the aspect of *Binah* into G-d's essence?

¹³ It should be the opposite, i.e. that joy is from the aspect of *Chochmah*, which has a glimpse into the essence of G-d. In *Binah*, as soon as he has a comprehension of it, it can no longer be the essence of G-d, since comprehension is absolutely defined and limited. The above statement, “we will rejoice in You”, which refers to the comprehension of *Binah*, is therefore not understood.

¹⁴ *Tzimtzum*. This will be explained in chapters 12 and 13.

ואינו כן כידוע, דהביטול היפך, השמחה בחכמה דווקא והשמחה בבינה כו'

However, this is not the case, for as is known, sublimation, which is the opposite of joy, is specifically in *Chochmah*, while joy is in *Binah*.

אך הענין הוא כידוע שבכל דבר יש היפוכו, וגם שנגלה להיפוכו ממש אדרבה מזה עצמו נראה לעין שכל כחו אינו בא רק מכה המנגדו ממש

Rather, as is known, the explanation of this is that everything contains its opposite. Moreover, although it is revealed as its actual opposite, from this [fact] itself we see that its whole force is only due to the opposing force.¹⁵

ולפי ערך כח המנגד כן ימצא כח היפוכו ממש, א"כ כדבר א' ממש הוא

Furthermore, the strength of the opposing force is [always] commensurate to the strength of its opposite, literally. If so, they are literally as one.

כמו הענג והצער, שלפי ערך כח התענוג בדבר מה, כן ממש לפי ערך ימצא כח התפעלות הצער, שהוא גרעון אור הענג המנגדו

An example of this is pleasure and pain. Commensurate to the degree of a person's pleasure in something, will be the degree of the arousal of pain, which is the absence of the pleasure which opposes [the pain].

דהיינו אם יעמוד לנגדו דבר לבטל הענג ההוא להיות מן ההיפוך כו'

This takes place should something stand in opposition, to negate that pleasure, since that is its opposite¹⁶.

וכן להיפך, ערך הענג מדבר מה לא יוכר רק לפי ערך הצער בהעדר אותו הדבר כו'

The opposite is true as well. The degree of his pleasure in something cannot be recognized except through the degree of pain he has when that thing is missing¹⁷.

¹⁵ For example, pleasure and pain are two opposites, but they are the very same power, as will be explained momentarily. For example, the pleasure one has in a certain thing will be the pain at his separation from it. They are literally commensurate to each other. Therefore, it is specifically from the opposite of pleasure, which is pain, that we can actually gauge how much pleasure a person has in something.

¹⁶ Commensurate to one's pleasure in any given thing will be his pain at the lack of this pleasure. The lack of the pleasure comes about because of some kind of opposing force. So, for example, one's pleasure in living is not revealed until an "opposing force" comes to bring his life to an end (G-d forbid). It is specifically then that his pleasure in living will become revealed through the revelation of his pain in its opposite. For example, one does not realize how much he appreciates and enjoys breathing until he can no longer breathe. This is not to say that he did not appreciate and delight in breathing before, only that usually he is unaware of it. What reveals it, is its opposite, the opposing force. From this we see that the pleasure in something and the pain when it is lacking are literally commensurate to each other. According to how much pleasure he takes in any given thing that will be the amount of pain at the lack of it.

הרי כח א' הוא ממש, רק שנחלק לב' קווין שוין ממש ושקולין

We see that this is literally one force, except that it divides into two equal lines which are literally in equal balance to each other.

בלתי יטה כח קו א' על ב' אפי' כקוש"י

The one side will not be stronger than the second, even to the amount of “the thorn of a *Yud*”¹⁸.

וכן החדווה והבכ'י, שלפי ערך החדווה שהוא ענג המורגש בגלוי אלקות בהשגתו כנ"ל, כך ימצא קו הב' שיוצא ממנו ומכחו דוקא

The same [principle] applies to joy and weeping¹⁹. To the degree of his joy, which is a felt and revealed pleasure when G-dliness is revealed in his grasp, as explained above, so will be the degree of the second side,²⁰ which specifically comes out of it and from its power.

שהוא הבכ'י על העדר גלוי האור בנפשו מצד הסתר אלקות, עד שמואס בחייו ממש

This [second side] is the weeping over the lack of revealed light in his soul, because G-dliness is concealed [from him], until he literally despises his life.

וכל שטעם טעם ענג אלקי בחדווה יותר, יותר יתמרמר בנפשו מהיפוכו

The more one has tasted the flavor of Divine pleasure with rejoicing, the more embittered will he be in his soul from its opposite.

וכן להיפך, מערך עומק המרירות והבכ'י למאוס בחייו הגשמים, ניכר ערך כח העונג והחדווה באלקות, כמה ערך כוחו

Likewise, the opposite is [also] true. From the degree of the depth of his bitterness and weeping, that he despises his physical life, is the strength of his pleasure and joy in G-dliness recognized. This is the gauge for the measure of its strength.

כי ב' קווין הללו שקולין מאד בשוה כנ"ל

This is because these two lines are counterbalanced with absolute equilibrium, as explained above.

¹⁷ See the previous footnote, and the example of how one's appreciation of life becomes revealed only when there is some opposing force threatening to remove his life (G-d forbid).

¹⁸ That is, the two sides of the “scale” are absolutely equal, and one side will not “outweigh” the other, even the slightest amount.

¹⁹ This refers to the statement quoted at the beginning of this chapter, “Weeping is affixed in my heart on this side and joy on that side”. These two sides are literally commensurate to each other, as will now be explained.

²⁰ This refers to the pain at the absence of revelation of G-dliness.

והיינו בכי' מסט' דא וחדוה מסט' דא בשקול א' בשוה ממש

This, then, is the meaning of “Weeping is affixed in my heart on this side and joy on that side”, **with equal measure**, literally.²¹

וכמו"כ למעלה מזה בבחי' עונג הנעלם שבחכמה, שמזה בא בחי' הביטול מעצמותו לגמרי, מעומק עונג הנעלם בעצמיות שלו כו'

Likewise, even higher than this is the aspect of the concealed pleasure of *Chochmah*. It is from this, (the depth of his pleasure which is concealed in his essence,²²) that the aspect of a total and complete sublimation of himself comes.

הרי היפוכו הבא מכחו הוא ענין השלכת נפשו מנגד בכל דבר המנגד לזה, שהוא נכלל בבחי' הרגשת עצמו

Therefore, its opposite, which is born of its strength, is the matter of casting his soul²³ against anything which opposes this. For, this is included in the aspect of his ego²⁴.

דהיינו למאוס בחייו בתכלית התבטלות האמיתית, כמו מי לי בשמים ועמך כו' כלה כו'

In other words, he will despise his life with total and true negation of self²⁵, as in the verses, “Who [but You] do I have in the heavens? And beside You I desire nothing on earth. My flesh and my heart fail: but G-d is the strength of my heart, and my portion for ever.”

²¹ All of the above refers to the joy and pain which are born of *Binah* comprehension. The Rebbe will now discuss the aspects which are born from the pleasure of *Chochmah*.

²² Just as with any other great pleasure, one's entire being is completely invested into it, i.e. he is sublimated to it, to the point where he is aware of nothing but it. Here too, when one is having a flash of insight, and specifically a flash of the Truth of G-d, although the pleasure itself in this is a concealed pleasure, he is totally unaware of himself but rather only of the object of his pleasure, in this case G-d. This is the sublimation which is born of the concealed pleasure of *Chochmah* (which is called *Eden* – pleasure).

²³ With complete self-sacrifice.

²⁴ This is to say, his very ego and self is invested in this to the point that this itself is his ego. Therefore, anything which opposes it brings out his essential self and ego in opposition. Just as when a person's ego or sense of self is threatened, it comes out full force against this opposition, here too, when his “ego”, i.e. his total sublimation, awareness and pleasure in G-d, is threatened, his entire self comes out in opposition to it. Another explanation of this can be understood from an entirely different angle. That is, his ego and sense of self itself is in opposition to this total sublimation to G-d. Therefore, because of his total sublimation and pleasure in G-d, he will be pained by any awareness and sense of self, to the point that he will literally despise anything aside from G-d, including himself. This is to say, he will be pained at his very existence and awareness of self. His sole refuge and desire is awareness of G-d, which is its opposite.

²⁵ This is to say, his entire self and “ego” is invested in G-d and the revelation and awareness of G-d, to the point where he will do anything for G-d, even to the point of death. His entire life will be invested in revealing G-d everywhere and in everything, for he will despise anything and anywhere where this revelation is lacking. To him, G-d is everything and without G-d everything is clearly worthless and purposeless, as portrayed by the verses which the Rebbe quotes.

כי ב' קווין שקולים בשוה הן כנ"ל וד"ל.

For, these two lines are [literally] on equal balance, as explained above. This will suffice those of understanding.

והנה יש בכ"ל למעלה מזו, והוא הבא מהעדר ההשגה מחמת עוצם הפלאות והבדלת הערך מפני שלא יכילו כלי מוחו כו'

Now, there is [an aspect of] weeping which is even higher than this²⁶. This comes about out of the lack of comprehension [into G-dliness] because [G-d] is so absolutely and awesomely beyond any relativity [to him] since the vessel of his brain cannot contain it²⁷.

כמו זלגו עיניו דמעות דר"ע בסודות עמוקות שלא יכיל הכלי כו'

This is like how, “The eyes of Rabbi Akiva flowed with tears”²⁸ because of the deep secrets which the vessel [of his brain] could not contain.

והוא בבחי' הפלאות סדכ"ס, דהיינו בעצמות אא"ס ממש אשר בלתי מושג כלל

This is the aspect of the astonishment at the “concealed of all concealments”, i.e. literally the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*), which is beyond comprehension whatsoever.

אדרבה, כל שיעמיק יותר, יותר יפלא כנ"ל

On the contrary, the more one delves into it, the more astonished he becomes, as previously mentioned.

שמזה דוקא לבו דואג ובוכה. שאינו בא רק מעוצם התענוג והתשוקה להשיג, ואינו יכול כו'

Specifically from this his heart becomes [filled] with consternation and he weeps. This only comes because of his immense pleasure and desire to comprehend, which he is incapable of doing.²⁹

²⁶ That is, it is higher than both of the two levels mentioned above.

²⁷ This is to say, because he is a limited creation, by the very definition of his existence the vessel of his brain cannot contain thoughts of the essence of G-d. As soon as he does comprehend, it is certain that this is not the essence of the Creator, about whom it states, “No thoughts can grasp Him, whatsoever”. Because of this his weeping is immense and is caused by his very existence. In the previous level, these tears are lacking and instead there is only a total sublimation of himself to the G-dliness vested in the concepts which he grasps. There, his tears come about from anything which separates him from this awareness. However, on this higher level, his tears are the result of his very existence. That is, in the previous level, his grasp is of the “something of the nothing” which is the external aspect of *Chochmah*. Here though, his grasp is of the inner aspect of *Chochmah*, the “nothing of the nothing”, which only arouses absolute astonishment and sublimation.

²⁸ See Zohar Vayera 98b

וידוע שזהו עיקר בחי' הכלי לבחי' חכמה ברזין דאורייתא כמ"ש במ"א בענין אין מוסרין רזי תורה אלא למי שלבו דואג בקרבו כו'

As is known, this³⁰ is the principal receptacle for the aspect of insight into the secrets of the Torah. This is as explained elsewhere regarding the statement, "The secrets of the Torah are only given over to a person whose heart is worried within him"³¹.

אבל כשהי' משיג לעצמות אא"ס ממש, שם הוא ענין השמחה בעצמותו

However, were he to comprehend the actual Essence of the Infinite Light, then there would be a matter of joy into His (G-d's) essence.³²

ואע"פ שהוא גלוי הענג האלקי הבא במורגש דוקא, אבל שרשו באמת בעצמות התענוג הנעלם, שממנו יצא היפוכו שהוא הבכי' מהעדרו שהוא הפלאה והבדלה כנ"ל

Now, although the revelation of this G-dly pleasure comes in a completely felt way³³, nonetheless, its source is in the essential pleasure which is concealed from him³⁴. It is from this [pleasure] that the opposite comes forth, which are the tears at the wonderment and separation of G-d and the lack [of comprehension of Him], as mentioned previously.

כי ב' קווין הללו שקולין ג"כ בשוה ממש

For, these two poles are also in equal balance, literally.

דהיינו שלפי ערך כח עוצם וגודל התענוג שהיה מתענג בעצמות דוקא כשהי' משיגו ממש, כך ימצא כח היפוכו שהוא הבכי' העמוקה כשלא יכילו כלי מוחו להשיג כנ"ל וד"ל.

That is to say, according to the degree and strength of the great and immense pleasure he would have in the Essence of G-d were he to actually comprehend Him, accordingly, it's

²⁹ In other words, his tears come about because of his limitations and his limited existence, and he weeps over the fact that he cannot grasp the essence of G-d. These tears prove that the other side of the coin is an absolute and total pleasure in G-d's essence. It is for this reason that he cries. According to the depth of his tears is the depth of his pleasure into the essence of G-d. They are commensurate to each other, as explained above.

³⁰ This refers to the worry and pain at the lack of comprehension of G-d's essence specifically.

³¹ See tractate Chagigah 13a

³² As in the verse stated previously, "We will rejoice in You", literally.

³³ This refers to the tears, which result from the same power of pleasure. These tears come in a completely felt way. That is, he truly feels himself and the limitations of his existence. He feels himself to be a totally defined and limited "something". It is specifically because he is aware of his own limited existence that he is aroused to tears. For how can a limited being contain and comprehend the Unlimited Being? Furthermore, the more he comprehends, the more he realizes the extent of his limitations, which arouses even greater tears because of his great pleasure in the essence of G-d, which he is incapable of comprehending. However, it is specifically this which will cause an arousal from Above, to bestow this comprehension upon him. This is as explained that the *Yesh Ha'Amiti* – the True Something (G-d) only dwells within the *Yesh Gamur* – The complete something (a person such as this).

³⁴ That is, the tears into the Essence of G-d are totally felt and revealed, however, its source is the pleasure into G-d's essence which is totally concealed.

opposite will be present, which is the deep weeping when the vessels of his brain cannot comprehend [Him], as explained above. This will suffice those of understanding.

ונמצא סדר המדרגות בדבר והיפוכו כך הם, חדוה ושמחה מגלוי אור אלקי המושג ממש, והיפוכו יוצא בכי' בהסתר המנגד לזה

We, therefore, find that the order of the levels of “a thing and its opposite” is as follows: [First is] the joy and happiness from a revelation of G-dly light which is actually comprehended³⁵. The opposite which comes from it, is the weeping over the concealment or opposition to this.

ולמעלה מזה בבחי' ענג וחדוה הנעלם שבכח מ"ה דחכמה בעצמות אלקות המהווה כו', וכחו בהיפוכו יוצא למאוס בחייו ובהיי כל זולתו, כמו מי לי כו'

Higher than this, is the aspect of the concealed pleasure and joy, which is in the *Koach Ma'ah* of *Chochmah* into the essence of the G-dliness which brings [everything] into being³⁶. Its opposite power is that he despises his own life, and the life of anything other than G-d, as in the verse, “Who have I in the heavens...”

ולמעלה גם מזה הענג והחדוה העצמי' בעצמות אלקות דוקא, כמו וישמחו בך ממש בגלוי כו'

Even higher than this is the aspect of the essential pleasure and joy specifically into the Essence of G-d.³⁷ This is like the statement, “They will rejoice in You”, literally, in a revealed way³⁸.

וכחו בהיפוכו יוצא כאשר לא יכילו כלי מוחו להכיל כו', יבכה

Its opposite power comes forth when the vessels of his brain cannot contain this. This causes him to weep.

³⁵ As explained in Kuntrus HaHitapa'alut, this is the aspect of the emotions which result from the comprehension of the external explanations, such as the order of Creation (*Seder Hishtalshelut*). Here, he comprehends with a complete grasp, the aspect of how Creation is created, and how it is conducted etc. This understanding arouses his emotions of joy, in a revealed fashion, as explained above. When there is opposition to this revelation, he is pained, which is the opposite of the joy and comes out of it. (This is the arousal of the *Neshamah* level of the soul.)

³⁶ This is the aspect of *Ma'amik* in which he delves into the depths of the concept, grasping one depth after another. (This is when he grasps the *Omek Hamoosag*, mentioned previously.) Here, the arousal is because he senses and perceives the essence of the G-dly light which is encloded in the general point of the concept. In other words, with the eye of his mind he perceives the essence of the G-dly light which creates the entire chaining down of the worlds. This causes a total sublimation, i.e. the investment of his entire self into this depth. This comes because of the concealed pleasure which is invested in this comprehension. Its opposite, which is born of its strength, is that he will despise his life and sense of self, and everything aside from G-d. (This is the arousal of the *Chayah* level of the soul)

³⁷ This is the arousal of the *Yechidah* level of the soul, and is specifically into the Essence of G-d, in how G-d Himself is.

³⁸ That is, this is the joy into G-d's essence from the actual revelation of Himself, as explained above.

(וכמו בכ"י דאוהב הנאמן בנפשו בהפרדו, כדוד ויהונתן דאהבת נפשו אהבו, דכתיב וישקו ויבכו כו'

(This is like the weeping of one who is separated from someone he truly loves with his soul. For example, [regarding the love of] David and Yehonatan, [it states,] “He loved him as one loves his own soul”. [Therefore, when they were forced to separate] it is written, “They kissed one another and they wept”.

שבא מכה ריבוי אהבה בתענוג הגדול שביחודם ודבוקם כו' וכה"ג)

This [weeping] comes as a result of the strength of the abundant love and great pleasure they have when they are together as one. There are many more examples of this.)

ובכ"ז מתורץ ענין הנ"ל בשמחה שבבינה וענג שבחכמה, דגם שההשגה עצמה היא בבחי' צמצום אור האלקי שמשגו, אבל השמחה שרשה מגיע בעצמות אלקות דוקא

All the above, answers the previous matter concerning the fact that joy is in *Binah* and pleasure is in *Chochmah*³⁹. Although the comprehension itself is into a restrained revelation (*Tzimtzum*) of G-dly light, which he [is capable of] comprehending, nonetheless, the **source** of the joy⁴⁰ reaches into the essence of G-d, specifically,

כמו הנשמות נהנין מזיו השכינה ממש בג"ע

just as the souls in *Gan Eden* literally derive pleasure from the ray of the Divine presence (*Zeev HaShechina*)⁴¹.

גם השגתם באה ע"י צמצום כידוע

[Even though] their comprehension too, comes in a restrained, limited fashion⁴², as is known.

וזהו וישמחו בכך דוקא, והיינו חדווא בסט' דא ובכ"י היפוכה יוצא מכחה בג' מיני מדריגות הנ"ל

This then is the meaning of “We shall rejoice in You”, specifically. That is, “Joy on this side”, and its opposite which results from its force is the “weeping”, as in the three above mentioned levels⁴³.

³⁹ The question asked previously was as follows: We said that joy is in *Binah* while pleasure is in *Chochmah*. However, the verse states, “We will rejoice in You”, referring to a joy into G-d’s very essence. How is this possible in the comprehension of *Binah* about which it states, “No thought shall grasp you”?

⁴⁰ That is, the joy which results from his comprehension is specifically into the essence of G-d. This is evidenced by its opposite power which becomes revealed, which is the outburst of weeping from the fact that the vessel of his brain cannot contain a true grasp of G-d.

⁴¹ See tractate Brachot 17a

⁴² Which explains how there can be different levels of *Gan Eden*.

⁴³ This is to say, as the world is now, the revelation of G-d is in a limited constrained fashion, therefore the side of these two poles which becomes revealed in him, is the weeping. This revealed side is equal to the concealed side, which is the joy into G-d’s essence. However, in the future, when G-d will be revealed, then this joy will become revealed and the weeping will become concealed. Nonetheless, they are commensurate.

וב' קווין שקולין הם בשוה ממש כנ"ל

These two poles are exactly equally balanced, as mentioned above.

וזהו בשמחה ובטוב לבב מרוב כל, בהשגת המהוה

This also is the meaning of the verse⁴⁴, “[Because thou wouldst not serve the L-rd thy G-d] with joyfulness and gladness of the heart, because of the abundance of all things”, i.e. with comprehension into He who brings [everything] into being.⁴⁵

וכמו לעתיד דכתיב עין בעין נראה כו' ואמר ביום ההוא הנה אלקינו זה, לנוכח, אז ונגילה ונשמחה בו דוקא כידוע וד"ל

Similarly, [it will thus be⁴⁶] in the future, as is written⁴⁷, “We will behold G-d eye to eye” and,⁴⁸ “On that day it will be said, this is our G-d”, in the second person⁴⁹. Then, [on that day] “We will rejoice and be glad in Him” specifically, as is known. This will suffice those of understanding.

אבל עכשיו כ"ז בוקע ויוצא ע"י המנגד, היפוכו דוקא, שהוא הבכי' מסט' דא

However, [in the state of the world as it exists] now,⁵⁰ all of this bursts forth and comes out specifically through its opposition. [Therefore, what becomes revealed is] specifically the opposite, which is the “weeping on this side”.

עד רום המעלות וכמ"ש בבכי יבואו דוקא, וכן הלוך ילך ובכה כו'

[This is revealed] all the way to the highest levels⁵¹, as stated⁵², “They shall come with weeping”, specifically⁵³. Likewise it states⁵⁴, “He who goes weeping on his way, [bearing a bag of seed, shall come back with a joyful shout, carrying his sheaves]”⁵⁵.

⁴⁴ Deuteronomy, Ki Tavo 28:47

⁴⁵ The Hebrew text of this verse is, “תחת אשר לא עבדת את ה' אלוךך בשמחה ובטוב לבב מרוב כל”. The simple explanation of this verse is that it is a rebuke for not serving G-d in times of abundance. However, it can also be understood that one's joy in serving G-d should surpass everything – *Kol*. The numerical value of the word *Kol* – כל, is 50. This refers to the 50th gate of *Binah* which is the comprehension of the depth of everything in creation (the entire *seder hishtalshelut*) and is the highest level of understanding. However, this verse is teaching that one's understanding must surpass even this, and reach deeper than the depth of created existence, to understand the Creator Himself.

⁴⁶ That is, in the coming redemption the very essence of G-d will be openly revealed.

⁴⁷ Numbers, Shlach 14:14

⁴⁸ Isaiah 25:9

⁴⁹ This word “*Zeh* – this” is only used in the second person, i.e. when something is revealed and immediately perceivable.

⁵⁰ This is referring to the time of exile (*Galut*), in which G-d's essence is concealed from us...

⁵¹ Right now during exile, when the essence of G-d is concealed, what actually is revealed are limitations. These limitations are the opposite, and therefore bring forth the opposite power of the joy. That is to say, while the joy in G-d's essence is concealed, its opposite, the tears at its concealment is revealed. Furthermore, this is true on all levels of created existence. For, all created existence is equally distant from G-d's essence. For example, two objects, one of which is thousands of miles wide, and the other of which is one millimeter wide, are both literally equal in relation to an absolutely Infinite being.

ולע"ל יהי השחוק כמ"ש אז ימלא שחוק פינו וכמ"ש במ"א בענין הקניג' כו'

However, in time to come there will be laughter⁵⁶, as stated⁵⁷, “Then shall our mouths be filled with laughter”, and as explained elsewhere regarding the matter of the joust [*kenigya*]⁵⁸.

וזה"ש כי אתה אבינו, זה יצחק, שצחוק זה בא לעתיד מן המנגד שלו, אשר בחי' הבכי' היה בגלות כידוע.

This is likewise the explanation of the verse⁵⁹, “Thou art our father”, that⁶⁰ “this refers to *Yitzchak*”, that this *Tzchok* (laughter) will come about in the future⁶¹. That is, it will come out from its opposite, which is the weeping that there was during the time of exile,⁶² as is known.

ובכל זה יובן טעם האמיתי לענין תיקון הצות בבכי' דוקא

Based on all this we may understand the true reason why the midnight prayers of *Tikkun Chatzot*⁶³ are specifically done through tears.

⁵² Jeremiah 31:8

⁵³ However, as mentioned previously it is specifically these tears which prepare one, making him into a fitting receptacle for the actual revelation of G-d's essence.

⁵⁴ Psalms 126:6

⁵⁵ This verse also indicates how it is specifically the tears during exile over the concealment of G-d's essence which will bring about the redemption, in which G-d's essence will be revealed. For, as explained above, they are completely commensurate to each other.

⁵⁶ i.e. Joy

⁵⁷ Psalms 126:2

⁵⁸ See Vayikra Rabba 13, 3. It is stated that in the future there will be a “joust” between the *Shor Ha'bar* – the Giant Ox, and the Leviathan, and that this joust will bring the righteous much pleasure. The *Shor Ha'bar* will gore the Leviathan with his horns, while the Leviathan will slaughter the *Shor Ha'bar* with its fins. It is explained that this refers to the “battle” which will take place between the animal soul and the Divine soul, i.e. the physical and the spiritual. The two will “slaughter” each other. The Hebrew word for slaughter can also mean to “uplift”. That is, the two will cause each other to be uplifted to a higher level than they are at the moment. That is, right now the spiritual (revelation of G-d) and the physical (concealment of G-d) are opposites and do not dwell together. Through this “battle” they will both be uplifted so that they do not contradict one another. Then, at that point, G-dliness will be revealed, in the physical world. This is the also the explanation of how the lights of *Tohu* will enter the vessels of *Tikkun*.

⁵⁹ Isaiah 63:16

⁶⁰ See tractate Shabbat 89b

⁶¹ The word *Yitzchak* (the name of the second forefather) means, “I will laugh” in the future tense. This refers to the laughter in the time of revelation which follows the tears of the time of concealment during exile. Specifically at that time, we will address *Yitzchak* as “our father”.

⁶² In other words, commensurate to the tears during the time of exile and concealment will be the joy during the time of redemption and revelation. They are equal. Furthermore, it is specifically the tears of exile which will bring about the joy of the redemption. Just as one who is not pained at the absence of something does not have pleasure in its revelation, one who is not pained by the concealment of G-dliness during exile will not be joyful at the revelation of redemption.

⁶³ This prayer bemoans the exile and the destruction of the holy temple in Jerusalem. This prayer is specifically said tearfully. It is explained that it is specifically these tears over the exile which enable one to pray the morning prayers with joy and G-dly pleasure. (The morning prayers should specifically be recited with joy.)

שהוא תועלת לנפש להיות בתפילה גילוי תענוג העצמי, כמו וישמחו בך וכה"ג

This is advantageous for the soul, allowing one to pray [the morning service] with a revelation of an essential pleasure [in G-d], as in the verse, “We shall rejoice in You” etc.

והגם שהבכי בתיקון חצות הוא דמעות פשוטים על ח"נ וכה"ג, אבל על זה אמר היתה לי דמעתי להם יומם ולילה

and although the weeping during the midnight prayer of *Tikkun Chatzot* are simple tears shed over “the sins of one’s youth”⁶⁴ and the like, nonetheless, about this it states⁶⁵, “My tears were my bread day and night”.

בק"ש ותפילה דשחרית וערבית כו'

[“Day and night”] refers to the recital of the *Shema*⁶⁶ and the [*Amida*] prayers of the morning and evening⁶⁷.

מפני שהדמעות על הריחוק שלו מעוונות וחטאים שלו מתקנים בחי' מקור הפגם, שהוא דוקא פריקות עול מ"ש, ובחי' גלות השכינה הוא בא בדרך פרט בכל ניצוץ אלקי

This is because his tears over his distance, which are caused by his sins and transgressions, rectify the aspect of the source of the sin [itself]⁶⁸. This [source of sin] is specifically the casting off of the yoke of Heaven,⁶⁹ and the aspect of the exile of the Divine Presence, which comes in a particular manner in each G-dly spark⁷⁰.

והדמעה הזאת תתקן ותעביר הפגם לגמרי ותעורר למעלה בחי' הבכי שמנגד ובא מכה היפוכו, שהוא החדוה העצמית הנ"ל

These tears rectify and remove the blemish completely, and awaken above the aspect of the weeping which opposes⁷¹ and which comes out of its opposite power, which is the essential joy, mentioned above.

⁶⁴ This generally refers to all sins, but more particularly to the sin of wasteful emission. However, the reason he weeps is because through his sins he separated himself from G-d and G-dly revelation, as stated, “Your transgressions are what separates you”.

⁶⁵ Psalms 42:4

⁶⁶ “Hear ‘o Israel, the L-rd our G-d, the L-rd is One”

⁶⁷ This is to say, the tears during the midnight prayer of *Tikkun Chatzot* are “my bread” during the morning and evening prayers.

⁶⁸ This is also as explained elsewhere that, “One who washes his face with his tears rectifies the image of G-d which he blemished”.

⁶⁹ This is to say, the source and root of all of one’s transgressions is the fact that he has essentially cast off the yoke of Heaven, (as explained in *Derech Chayim*, also authored by Rabbi DovBer of Lubavitch). The subsequent transgressions are only a byproduct of this underlying problem. His tears over this, and over the fact that he has totally separated himself from G-d because of his sins, and his acceptance of the yoke of Heaven upon himself, will rectify all of his sins at their source. That is, he now places upon himself the yoke of Heaven, and truly repents.

⁷⁰ i.e. In each G-dly soul

⁷¹ That is, these are the tears about his own personal limitations and separation from G-d, which were mentioned above. These higher tears come out of his essential joy and pleasure in G-d’s essence.

להאיר בנפשו האלקית בק"ש ותפילה כו' להיות ממש כמו לחם לנפשו כו'

This [joy] will radiate within his G-dly soul during the *Shema* recital and the prayers etc. and will, literally, become as bread for his soul⁷².

ולהיפוך בפריקות עול, היפך הדמעה, כמו והתברך בלבבו בשרירות לבי אלך כו'

[On the other hand] the casting off of the yoke of Heaven is its opposite, which is the opposite of tears. This is like the verse⁷³, "He blesses himself in his heart, saying, I shall have peace, though I walk in the stubbornness of my heart"⁷⁴.

כעבד שמורד, שהמרידה ופריקות עול עיקר ומקור לכל שיעשה נגד רצון האדון כו':

This is like a servant who rebels. His rebelliousness and [the fact] that he has cast off the yoke [of his Master] is the main problem and is the source of anything that he will do against the will of his master⁷⁵.

והנה ע"ז אמר אוילים מדרך פשעם. אלו המרדים בפר"ע, גם שיתענו מעונותיהם בח"ג, מה יועיל, כי כל אוכל דחמה הנ"ל תתעב נפשם

About this it states⁷⁶, "The foolish afflict themselves on account of their sinful ways⁷⁷ and their iniquities." "[Now, the iniquitous are those who are rebellious",⁷⁸ who cast off the

⁷² The simple explanation of this is that because of his great bitterness, his tears were considered to be like bread for him, to fill his soul. In other words, the nature of one who is greatly pained over the lack of the revelation of the love of his soul, like a son towards his father or a father towards his son, is that tears of weeping are beneficial to him and act as a catharsis. These tears bring his concealed pain out into revelation, and they satiate him, like bread. The deeper explanation is that this "bread" refers to "the bread of Torah", which he studies day and night. (Similarly, this includes the "the *Shma* recital morning and evening", that is, day and night.) This is understood from the explanation of the verse, "This is my comfort in my poverty, for Your word has revived me". The explanation is as follows. He is comforted in his pain and anguish, which is the bitterness of his soul because of his poverty. Now, "there is no poverty except the poverty in G-dly knowledge", i.e. the knowledge and recognition of his Creator. He is lacking in this because his soul is completely empty from any G-dly light and life, like a poor person whose soul is completely empty of physical life, as is known that "the impoverished is considered like a dead person", literally. This then is his comfort in his poverty, "for Your word has revived me". This is to say that the words of G-d which are in the "Torah of Light" enliven his soul with a Divine life force, literally. For, commensurate to his anguish of the physical world, will be his pleasure in the words of the Torah.

⁷³ Deuteronomy, Netzavim 29:18

⁷⁴ This is to say that even after hearing the "curse" mentioned in the first part of the verse, he is defiant and insists on straying after his own heart's desires, against the will of his Master. He casts off the yoke of Heaven completely, thinking that nothing will happen to him. (The following verse continues, "The L-rd will not spare him, but then the anger of the L-rd and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the L-rd shall blot his name from under heaven.")

⁷⁵ This is analogous to a slave who rebels against his master by displaying impudence and gall before him, as if he is not his master at all. In the eyes of the master, this is worse than any transgression of a command that the slave may fail to do. This is the general reason why the servant removes himself from the rule of the master. Although, as of yet, he may not have done so, nonetheless, his soul is prepared to cast off the yoke of his master completely, at any opportunity. Furthermore, it is this rebelliousness which is the foundation and underlying cause of any and all of the particular transgressions that the servant may do.

⁷⁶ Psalms 107:17

yoke of Heaven. Although they afflict themselves for their sins, and the sins of their youth, how will it help,⁷⁹ because,⁸⁰ “Their soul abhors all manner of food” [which refers to the bread] of *Chochmah*, as mentioned above⁸¹.

היפך הענג שחיה תחיה לנפשו כו'

[This is] the opposite of the pleasure which surely enlivens one's soul⁸².

וזה"ש ויגיעו עד שערי מות כמ"ש החיים והטוב, שהוא שמחה וטוב לב בענג העצמי הנ"ל, והיפוכו מות ורע
בפרק"ע

The verse then continues⁸³, “They reached the gates of death”, as in the verse⁸⁴, “[See I have set before you this day] life and good” which is the joy and good heartedness, from the aforementioned essential pleasure. Its opposite is “the death and evil” through casting off the heavenly yoke⁸⁵.

והדמעה בתיקון חצות דוקא הוא עיקר ההכנה בנפשו להיות בתפלה כל ענין הנ"ל בג' מדריגות דבכ"י מסט' דא
כו'

Now, it is specifically the tears during the midnight prayer of *Tikkun Chatzot* which is the foremost preparation for one's soul to stand in prayer with all of the aforementioned matters of the three of levels of “weeping from this side...etc.”⁸⁶

⁷⁷ The “sinful way”, is the casting off of the yoke of heaven, which is the path which leads to sin. One who is on this path will sin as a result of being on this path. Therefore, the Rebbe explains that this verse (both in our text and in *Derech Chayim*) is referring to this type of fool. These are people who fast and are full of remorse over individual sins, but who have not yet rectified the foundational source of their sins, which is the casting off of the yoke of Heaven. This remorse and self affliction is, therefore, not effective in helping them.

⁷⁸ See tractate *Yomah* 36b

⁷⁹ That is, the self affliction for the particular transgressions will not help them unless they rectify the root of the problem which is the casting off of the yoke of Heaven.

⁸⁰ Psalms 107:14

⁸¹ See footnote 70. In other words, because their tears are not over the casting off of the yoke of Heaven, and they are not pained over their separation from G-d, it is clear that this is not their true desire. If it was their true desire, they would take pleasure in the toil of Torah study, for the reason mentioned above.

⁸² In other words, although they may regret their sins, because their sins have become “a whip with which to smite them”, they do not truly desire to come close to G-d. They therefore do not take pleasure in the toil of Torah study, the “bread” of *Chochmah*, which satiates and enlivens the soul. In other words, their tears cannot be rectified through Torah study and closeness to G-d, for this is not what they are pained about. The main point is that one's desire must be to come close to G-d, and his pain should be at his separation from G-d. Any ulterior desires will not lead one to G-d, and will not help him at all.

⁸³ Psalms, 107:18. The entire verse is, “Their soul abhorred all manner of food; for they came near the gates of death.”

⁸⁴ Deuteronomy, *Netzavim* 30:15. The entire verse is, “See I have placed before you this day the life and the good and death and evil”.

⁸⁵ This is to say that a person has two options. When one casts off the yoke of Heaven, the automatic result is that he will be lead down a path to spiritual death, literally. The opposite is true when one places the yoke of Heaven upon himself. He is then choosing the “life and good”.

⁸⁶ As mentioned in the beginning of the chapter, these two aspects, the “weeping” and “joy” are interdependent. However, here the Rebbe states the prerequisite for achieving this. That is, one must first

ואם לא, יטעה א"ע בא' מאלה, או בכי' לבד וחדווה לבד או שאינם לאמיתתן ולעומקן

[However] if not⁸⁷, he will delude himself in one of these ways. Either he will have weeping alone, or joy alone, or [he will have both but] they will not be true, to their depths.

וה"ז סימן שלא נגה על נפשו אור האלקי, רק מרחוק מאד, כמו בסוד גלות השכינה בכללות נש"י

This is the sign that the G-dly light has not touched his soul except from a great distance. This is like the *Sod*⁸⁸ of the exile of the Divine Presence in the collective souls of Israel⁸⁹.

(וזהו עיקר ומקור הסיבה הכללית לכל הנופלים תמיד ממדריגתם בעונג וחדווה האלקית בלתי מתקיימת כלל וכלל

(This, then,⁹⁰ is the main source and general reason for those who constantly fall from their levels of Divine pleasure and joy, without it being established whatsoever.

ובמעט מונעים מנגדים, ינתקו חבלי התקשרות מלבו לגמרי כנ"ל, כמ"ש אוילים מדרך פשעם כו' כל אוכל כו'

With the slightest resistance and opposition the “Ropes that bind” [him to G-d] become completely uprooted from his heart.⁹¹ This is as mentioned above regarding the verses, “The foolish afflict themselves... Their soul abhorred all manner of food... etc.”⁹²

ולזה כל אשר קרבת אלקים יחפץ באמת, יעשה הכנה רבה בנפשו תמיד בתיקון חצות ובענין בכי' מסט' דא כו' הנ"ל

Therefore, whoever truly desires closeness to G-d should constantly make a great preparation within his soul during the midnight prayer of *Tikkun Chatzot*, and with the aforementioned matter of “weeping is affixed in my heart on this side and joy on that side”.

accept upon himself the yoke of Heaven. If he has not accepted the yoke of heaven upon himself, then he will not have this love and fear during prayer.

⁸⁷ That is, if he is lacking the acceptance of the heavenly yoke, then he will either delude himself that he is “perceiving” G-dliness, or he will have only one side of the coin, without the other etc...

⁸⁸ “Mystery” or “Secret”

⁸⁹ In other words, during the exile G-dliness is only perceived from “afar” in an external encompassing manner. One’s faith does not permeate his being and although he does believe in G-d, it is external to his actual conduct and immediate perception. The ultimate intent is to bring these encompassing lights of G-dliness so that they permeate one’s being, in a revealed and inner manner.

⁹⁰ This lack of preparation...

⁹¹ This is to say that with the slightest opposition to his elevated spiritual level, such as involvement in his livelihood or a greater sense of self (due to receiving honor etc.), his connection to G-d will become uprooted from his heart, and he will fall from his elevated level of awareness. This is only because of a lack in the aforementioned preparation.

⁹² As mentioned before, because they are lacking the acceptance of the yoke of Heaven, all their toil and efforts are futile, since they will surely fall and return to their previous ruined state.

ולא יטעה א"ע לאבד את נפשו בחנם ממש וד"ל)

He should not delude himself, thus literally freely destroying his soul⁹³. This will suffice those of understanding⁹⁴.)

(ובכ"ז יובן ג"כ עיקר הטעם לענין הכלל הגדול בשם הה"מ ז"ל במרה שחורה הטבעית, שהוא כלי הכנה לעונג האמיתי במס"נ באחד כו' ולקבלת כל רזין כו' כמ"ש בקונטרס באריכות וד"ל):

(From all of the above we also may understand the reason for the great principle, [which was said] in the name of the *Maggid of Mezritch* of blessed memory. [That to] naturally [have a dominance of the] “black gall”⁹⁵ is a preparatory receptacle to the attainment of true pleasure through self-sacrifice in “one”⁹⁶, and for the reception of all the secrets [of the Torah]. All this is explained in *Kuntrus [HaHitpa’alut]* at length. This will suffice those of understanding.)

End of Chapter Six

⁹³ Another explanation for the Rebbe’s usage of “freely” here can be as follows. “He should not delude himself allowing his soul to be destroyed, by freeing himself [of the yoke of Heaven]”.

⁹⁴ It is therefore clear that this is a prerequisite to revelation of G-dliness and closeness to G-d. It is necessary for one to accept the yoke of Heaven, and to do this on a constant basis, specifically during the midnight prayer of *Tikkun Chatzot*.

⁹⁵ The nature of the “black gall – *Marah Shchora*” is that, by nature, one feels lowly and humble. Such people tend to be serious and studious by nature. In contrast, when the “white gall – *Marah Levana*” is dominant, a person tends to be lighthearted by nature, which is the opposite of the serious, lowly person. It is explained in *Derech Chayim* that the nature of the “white gall” is equal to one who casts off the yoke of heaven, and that this is almost as bad as those who intentionally rebel against G-d (*apikorsim*). This is because, due to his lighthearted nature, he does not at all take G-d into consideration in his thoughts, speech and actions, and does not set the fear of Heaven before his eyes. He acts in a “bubbly” gregarious manner without considering “before whom he stands”. This nature is what is called, “the seat of scoffers”. In contrast, one who has the nature of the “black gall” is lowly and “accepting of the yoke” by his very nature. Therefore, one who has the nature of the “black gall” is a fitting receptacle for the yoke of Heaven, and subsequently, the revelation of G-dliness.

⁹⁶ This refers to the recitation of the *Shma*. When one says the word *Echad*-One he gives his entire life over to G-d with true and absolute dedication, even to the point of death for the sake of the sanctification G-d’s name.