

*De'ah et HaShem*  
*The Knowledge of G-d*

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-The Knowledge of G-d-

## The Knowledge of G-d

### Table of Contents

#### Part One: *Seder Hishtalshehut* - The Chaining Down of the Worlds

1. The Soul of Man
2. The Soul of Creation
3. The Source of All Existence
4. The Inner Self of Man
5. *Heyulie* & *Ko'ach* – Ability & Potential
6. The Singular Essence of the Soul
7. A Highlight in the Singularity
8. The Estimation Within Himself
9. The Essential Light of the Soul
10. *Ohr Ein Sof* – The Infinite Light
11. *Yachid* – Singular
12. *Echad* – One
13. *Kadmon* – The Primordial
14. The Need for Restraint & Concentration
15. *Tzimtzum* – Restraint
16. The Point and Impression
17. *Reshimu* – Impression
18. *Kav V'Chut* – The Line & Thread
19. *Kav HaMidah* – The Measuring Line
20. The Three Abilities
21. *HaGadol, HaGibor, V'HaNorah* - The Great, The Mighty, and The Awesome
22. The Ten *Sefirot*
23. The Three Upper *Sefirot* (*Mochin* – Brains)
24. The Seven Lower *Sefirot* (*Midot* – Emotions)
25. The Realm of Desire
26. The Primal Desire
27. *Ratzon HaKadoom* – The Primal Desire
28. The *Sefirot* of *Igullim* – Circles
29. The *Sefirot* of *Yosher* – Upright
30. *Adam Kadmon* – Primal Man (*Ratzon L'Ratzon*)
31. *Malchut* and *Keter*
32. *Keter* of *Atzilut, Atik Yomin* & *Arich Anpin* (Pleasure & Desire)
33. The Enclothing of *Atik* in *Arich*
34. *Binah* – Comprehension
35. *Hitbonenut* – Contemplation & Analysis
36. *Da'at* – Concentration
37. *Abba* & *Imma* (Father & Mother)
38. The World of *Tobu* – Chaos

## -The Knowledge of G-d-

39. The World of *Tikkun* – Rectification
40. The Worlds of *Akudim*, *Nekudim*, & *Brudim*
41. The Three Lines of the *Sefirot* of *Yosher*
42. The Inner *Keter* of *Atzilut*
43. Inclusion & Subdivision
44. The Enclothing of *Arich Anpin* into *Abba* & *Imma* (From Desire to Thought)
45. The Thirteen Attributes of Mercy
46. Influence from the Two *Mazalot* – *Notzer* & *V'Nakeh*
47. The “Arms” of *Arich Anpin* become Enclothed in *Abba* & *Imma*
48. Intellect Influenced by *Netzach*, *Hod* & *Yesod* of *Arich Anpin*
49. The Three Levels of the Intellect of *Abba* & *Imma*
50. *ChaBa”D* of *Abba* & *Imma*
51. *ChaGa”T* of *Abba* & *Imma*
52. *NeHi”Y* of *Abba* & *Imma*
53. The Unification of *NeHi”Y* of *Abba* & *Imma*
54. *Orot V'Kelim* – Lights & Vessels
55. The Names
56. The Function of the Vessels
57. The Power to Limit & Actual Limitation
58. Spiritual Form & Physical Form
59. The Thickening of the Lights
60. The Source of the Vessels
61. The Inclusion of Opposites in the Vessels
62. The Body of the King
63. *Zeir Anpin* – The Emotions
64. The Thirty Two Pathways
65. The Unity of *Zeir Anpin* to the Self
66. The Birth of the Emotions
67. The Maturation of *Zeir Anpin*
68. *Yisrael* – The Internality of the Emotions
69. *Yaakov* – The Externality of the Emotions
70. *Yosef* – *Yesod* of *Zeir Anpin*
71. The Voice of *Yaakov*
72. *Leah* & *Rachel* – Thought & Speech
73. The Unifications of *Zeir Anpin*
74. The Source of the Letters
75. Vessels & Clothing
76. Souls Taken from the Clothing
77. The Two Types of Thought
78. Analytical & Comprehensive Thought
79. Action of Thought
80. Speech of Thought
81. Thought of Thought
82. The Dividing & Combining of the Letters
83. That Which is Higher Up, Comes Lower Down
84. Thought, Speech & Action of Thought, In the Essence
85. Thought, Speech & Action of Thought
86. *Machshvet Sechel* – Intellectual Thought (*Malchut* of *Tvunah*)

-The Knowledge of G-d-

87. Speaking & Saying – *Dibur & Amirah*
88. The Closed *Mem* & The Open *Mem*
89. The Name *Elokim*
90. The Firmament on the Heads of the Chayot
91. The Garment Called “the *Chashmal*”
92. *Shvirat HaKelim* – The Shattering of the Vessels
93. The Cloak of Leather
94. The Cloak of Light
95. The Sleep of *Zeir Anpin*
96. The Eight Kings of *Tobu*
97. *Mosbiach Ben Yosef* – Messiah the Son of Josef
98. The Source of *Nogah*
99. Summary of the Shattering & Rectification
100. *Malchut* of *Atzilut*
101. The Tenth
102. *Achor B’Achor* – Back to Back
103. *Panim B’Achor* – Face to Back & *Achor B’Panim* – Back to Face
104. *Panim B’Panim* – Face to Face
105. A Point Under *Yesod*
106. *Malchut*
107. *Keter Malchut* – The Desire for Kingship
108. The *Sefirot* of *Malchut*
109. Thought, Speech & Action of Speech
110. The Divisions & Combinations of the Letters of Speech
111. *Abba Yasad Barta* – The Father Founded the Daughter
112. The Combinations of the Six Days of Creation
113. *Briyah, Yetzirah & Asiyah* in General
114. The *Masach* – The Screen, Between *Atzilut* & *Briyah*
115. The Source of the *Masach*
116. The Expansions of the Holy Name
117. The Lower Unity
118. The World of *Briyah* – Creation
119. The World of *Yetzirah* – Formation
120. The World of *Asiyah* – Action
121. Everything That G-d Desired He Did
122. *Hechalot U’Malachim* – The Chambers & Angels
123. *Kelipat Nogah* – The Intermediary Shell
124. *Olam HaShafel* – The Lowly World

## Part Two: Contemplation & Meditation

1. What is Contemplation – *Hitbonenut*
2. *Girsab* – Surface Study
3. Length, Width & Depth
4. Height
5. *Chochmah, Binah & Da'at*
6. The Depth of a Concept
7. *Iyun* – Deep Analysis (*Hitbonenut*)
8. *Da'at* – Concentration
9. “Meditation”
10. *Chochmah* – Wisdom
11. “Be Understanding with Wisdom, and Wise in Understanding”
12. *Binah & Tivunah* (Comprehension & Application)
13. Love & Fear of G-d
14. The Effects of *Hitbonenut*
15. The Purpose of *Hitbonenut*

## Part Three: Divine Inspiration

1. Divine Inspiration
2. Bodies without Souls
3. False Excitement of the Emotions
4. Divine Excitement or Alien Service
5. Proper and Improper Approach to the Toil of *Hitbonenut*
6. Level One: “Cold Thought”
7. Level Two: “A Good Thought”
8. Level Three: Natural Love & Fear
9. Level Four: Intellectual Love & Fear
10. Level Five: Pure Desire
11. The Five Levels of the Natural Soul
12. The Difference Between the Divine & Animal Souls
13. The Three General Levels of Comprehension
14. The Three General Levels of Excitement
15. The Lowest Level of the Divine Soul
16. The Five Levels of the Divine Soul

## Part One: Seder Hishtalshelut

### -1:1-

It is clear that there is a force which enlivens the body. The external body itself is nothing more than an inanimate vessel which contains and is animated by this force. This is readily observable by the fact that when one passes away, G-d forbid, his body remains intact, but without any life force. At this point the body no longer has the faculties of a living being. The brain no longer thinks nor do the eyes see. It can no longer smell with its nose nor hear with its ears, nor can it move its limbs. The heart no longer beats nor does the blood surge through the veins. There are no feelings and emotions; no love, no fear, no pleasure, anguish, anticipation, joy or regret. In short, there is no consciousness whatsoever. The body becomes a mass of decaying flesh, an empty shell devoid of life, a shadow of its former self when it was vibrant and vital.

This matter is so self-evident that even a chicken or a vulture can distinguish between a living creature and one that is dead, between a body that has the breath of life invested in it and one that does not. Most importantly, it is this very breath of life, the soul, which is the actual vitality and consciousness of the person and which is his actual identity. The body itself is like a garment for the soul, and just as it is with a garment, it becomes animated only when the soul is invested in it. Every action of the physical limbs is merely a result of the control of the soul. Every desire, thought or emotion, is merely a function of the soul and is completely caused and controlled by it, and upon the soul's departure the faculties also immediately depart with it.

### -1:2-

From the above, it is understood that there must be a soul which animates and enlivens the physical body. Now, just as this is so in man, who is a microcosm, likewise, in the macrocosm, it appears that there is a force which enlivens and animates the entire universe. For the physical universe is no more alive than the body of man, and yet we see from observable phenomena, such as the revolutions of the stars and planets, the multitudes of living organisms on our planet, and even the atomic and subatomic particles, that everything is moving. There is nothing in the universe which is stationary, but rather, everything is teeming with activity. But where does all this activity come from, for just as man's body cannot move itself, so too, no body in the universe can move itself?

From this it appears that there must be a force which propels and enlivens the universe. Were this life force to be removed, the universe would be like a body without a soul. Just as we can clearly see that everything that takes place in the physical body of man comes from the soul, so too, in the macrocosm, it must be this life force; the soul of the world, if you will, which animates everything in the universe. Everything that takes place must be a direct result of this enlivening force which causes it.

An example is the influence of the sun on our planet. Everything on our planet gets its sustenance and life force from the sun. If the rays of the sun were too intense or not intense

## -The Knowledge of G-d-

enough, everything would die. Were the sun too close, we would all burn up and were it too far, we would all freeze. The weather on the planet is a direct result of the influences of the sun. The clouds are caused by the evaporation of ocean water and the winds are whipped up through the collision of warm and cold atmospheric fronts. The weather, in turn, determines how our crops will grow, whether the year will be bountiful, or whether it will be a year of food shortages, G-d forbid. Even the supply of meat and poultry will be determined by the weather, for the cattle and the poultry must eat the grasses and grains. Furthermore, the milk production is determined by the heat. During hot seasons the milk cows will produce less milk which will be of lower quality, etc.

Likewise, the influence of the sun powers our entire economies. The weather caused by the sun, determines the amount of money spent on heating or air conditioning. One will need to purchase clothes suited for the weather; warm clothes for the winter and cool ones for the heat of the summer. Moreover, food prices will be determined by its availability, all of which is dependant on the weather. The weather, in turn is dependant on the rays of the sun, the tides of the moon and other planetary influences. The entire planet is dependant on these forces. Were these influences greater or smaller than necessary, world chaos would erupt. But, in actuality, the sun, moon and planets, in and of themselves, are no more alive than anything else in the universe, and certainly no more than the human body. Therefore, it appears that there must be a controlling force which is their life force and the life force of everything else in the universe. This force makes the world tick. It makes its heart beat, so to speak.

## -1:3-

We concluded above that the universe and everything in it, including the human body, appears to have an animating force within it to enliven it, and that without this force it would be nothing more than dead matter. However, it is actually more than this, for the physical body of man and the materiality of the world cannot exist in and of themselves, without a force compelling them into existence at all times. Every physical thing, whether it is the human body, the planet Earth, the entire galaxy or the whole universe, is limited. A physical thing, by its very definition, has a beginning and an end. It has a beginning and end both in time and space. A physical thing, by definition, is three dimensional. In order for it to exist in space, it must have length, width and depth. Anything with length, width and depth is measurable and therefore limited. This means that the universe has a beginning and an end.

There also is a beginning and an end to the time of the universe. Time itself is a created thing. There was infinite timelessness before the universe existed, there will be infinite timelessness after it ceases to exist, and the duration of its existence is limited. No matter how much time the universe will exist, relative to the infinity that precedes it and the infinity that follows it, its existence is literally insignificant. It is not even a bleep on the radar screen of existence. We therefore see that the existence of the universe is not intrinsic to it. It does not have to exist. On the contrary, its existence is an anomaly which must be imposed upon it, by a being whose existence is intrinsic and above time. This being is G-d. Just as in the splitting of the Red sea, the waters stood upright, contrary to their nature to descend, because of the constant force of the east wind pushing them up, so too, there must be a

## -The Knowledge of G-d-

constant creative force from G-d, “pushing” the universe and everything therein, including the human body, into existence at all times.

### -1:4-

If we would strip away all the properties of man, we would be left with the quintessential self of the person, for one’s arms are not him, his legs are not him and neither is his torso. Neither the outer nor the inner organs are him. Neither is his will and desire nor is his thought him. He is not his understanding nor is he his emotions, nor his actions. Will is an effect, not a cause. There must be an inner identity of the one who is willing in order for will to be. This inner identity is, likewise, the thinker who thinks the thoughts, the feeler who feels the feelings and the actor who acts the acts. For, all these faculties; pleasure, will, insight, analyses, focus of attention, kindness, sternness, mercy etc., are effects rather than causes. When we strip away all these faculties, we find that there is the simple singular quintessential self of the person who is above and beyond the sum total of all his faculties, and that this quintessential self is not made up of any of these qualities.

Let us examine the power of desire. Desire cannot exist on its own. For desire to exist, there must be someone desiring, but a person’s identity cannot be defined as his desire. This is clearly understood, since if he changes his desire, his identity does not change. He remains the same person with a different desire. We, therefore, see that desire is external to his inner self. His inner self might be en clothed in the desire, but the desire is not him.

The same principle may be applied to the power of movement. The quintessential self cannot be identified as movement. Movement is one out of many abilities that the self possesses, such as the power of sight, the power of hearing, the power of smelling, etc. To say that a person is his movements would therefore be erroneous. Furthermore, though he is the one moving, the movement is not him. When he does a kindness, such as giving charity, it is not the movement of his hand that did the kindness. Rather, he himself did the kindness, through the movement of his hand.

From all the above, we may conclude that the self of the person, his identity, is an absolute quintessential singularity which is above the sum total of its parts and is not made up of qualities altogether. Being that this is the case, how is it that these qualities exist within it? If in the soul, all that exists is the singularity of the self, how can distinct qualities exist? Although, on the one hand, as demonstrated above, we cannot say that they exist there, on the other hand, we cannot say that they don’t exist there, because if they don’t, where did they come from? As we mentioned above, these qualities don’t have an existence of their own. There must be a person who desires, thinks and feels etc. Since all these qualities come out of the quintessential self of the person, they must somehow be there, otherwise how could they come about?

For example, if a person does many acts of kindness, we know that he is kind in the essence of his soul. If this was not so, then how did desires to do acts of kindness arise? Where did the kind thoughts come from, and what brought about kind emotions in his heart? Finally, why did he do kind deeds? We see from this, that indeed, the whole chaining down (*Seder Hishtalsbeht*), from the original will of the kindness, to the intellect of the kindness, the

## -The Knowledge of G-d-

feelings of the kindness, and the thought, speech and action of the kindness, originate in the quintessential singularity of the self, and are included and exist there as well.

We now have a contradiction. On the one hand, we stated that the quintessential singularity of the self is an absolute simple essence not made up of parts at all. On the other hand, we stated that in order for all the qualities to exist, they must be there too. In order to understand how they can be there and not be there, all at once, we must first thoroughly comprehend the difference between an ability (*heyulie*) and a potential (*Ko'ach*).

### -1:5-

There are two types of potentialities. The first is called a "*Heyulie*" – "ability", and the second is called a "*Ko'ach*" – "potential". The example usually given to explain the difference between these two potentialities is the difference between how fire exists in a coal as opposed to how it exists in a flint. There is potential fire in a coal. This potential energy is measurable. One can calculate, by the size and density of the coal, exactly how much energy may be extracted from it, how long it will burn, how much heat it will produce etc. The energy in the coal is limited. As soon as it is burned up, it no longer contains any energy. In contrast, the fire in the flint cannot be measured. It is unlimited. As many times as one hits the flint, that is as many times as it will bring out fire, and yet, there is no potential fire in the flint. The coal is an example of a *Ko'ach* – a potential. The flint is an example of a *Heyulie* – an ability.

Another example of these two types of potentiality is a rubber-band. When a rubber-band is stretched taut, there is potential energy in it. One can actually calculate and measure the potential energy in it and determine exactly how far it will fly when released. The potential energy is limited. Depending on how taut the rubber-band is, that is as far as it will fly and no farther. This is the *ko'ach* – the potential, in the rubber-band. Now, included in the rubber-band is also a *heyulie* power. This *heyulie* is the ability of the rubber-band to spring back. This ability is immeasurable, for as many times as it is stretched taut and released, that is how many times it will spring back. It does not have a potential for only one thousand springing motions, for instance, which become used up and reduced each time it is released, until all its power to spring is used up. No matter how many times it springs back, its ability to spring is not reduced. Furthermore, the rubber band possesses this *heyulie* to spring back, at all times, even when it is not stretched taut. Even when it is simply resting in the cabinet drawer, it still possesses the ability to spring back, and yet, there is no spring in the rubber-band, even in the form of potential energy.

This is similar to the power of speech, which is also a *Heyulie* ability. As much as a person may speak, it does not at all reduce his ability to speak. It is not that a person is born with the potential for five million words and that, as he speaks, he depletes his power of speech, until he runs out of words and becomes mute. Rather, his ability to speak is infinite, and the only factor which limits it, is his limited life span. Furthermore, even when he is sleeping, and his power of speech is "resting", he still possesses the ability to speak. This is so, even though during sleep he is unconscious, and has no intention to speak.

### -1:6-

## -The Knowledge of G-d-

Now that we understand the difference between a *heyulie* (ability) and a *ko'ach* (potential), we may now understand how the above mentioned faculties simultaneously do and don't exist in the singular essence of the soul. A case in point is the power of movement. Even before one moves at all, he possesses the power of movement in his essential self. There, it is not separate from the essence of his soul, whatsoever. Now, even though, when it is revealed out of the self, in a particular movement, it divides into several differentiated details of the composite movement, it is impossible to say that all the particular movements were "included" or "unified" within the essential power of movement, as it is in the soul. This is because, as it is in the soul, before being revealed in any particular movement, it was not yet within the definition of "movement" altogether.

It did not exist as the distinct quality of "movement" for in the soul there is no movement whatsoever. There, all that exists is the essential self of the soul. Nonetheless, because we can clearly see, that when this power is revealed in actual movement, there are an infinite number of possible movements that could have been made, had conditions warranted it, we are forced to say, that every detail of every possible movement, is included as a *heyulie* (ability), in the essential self of the soul.

Another example of this may be drawn from the influx of life force from the soul to enliven the body. Though, once it becomes invested in the body, it is revealed as several differentiated faculties, such as the power of sight in the eyes, the power for hearing in the ears, etc., certainly, while this life force was still in the essence of the soul, all that existed was the essential singularity of the soul, similar to what was stated above about the power of movement. Nonetheless, we cannot say that these faculties were not included there. We cannot say that the spiritual power of sight to the eye and the spiritual power of hearing to the ear, the power to smell to the nose and the power of thought to the brain, were not there, for if that were the case, where did they come from? We can clearly see that every person possesses these qualities in the respective parts of the body, but before the influx of the soul into the body to enliven it, all of these functions were included in the self of the soul as *heyulies* (abilities). In other words, they did not have an actual existence there at all, but were rather the ability to bring them about.

This is similar to the above mentioned power of speech. All the words that a person will say during his life time have their source in the power of speech of the soul, but they exist there in a way of abilities. The power of speech is **able** to bring out all these words, but they don't have an existence there in a way of a *ko'ach* (potential). There is no storehouse of potential words within the power of speech, which becomes depleted as the words come out. Rather, all that exists is the essential singularity of the soul.

All the qualities, including the power of speech, are so totally one with the self that they are undifferentiated from the soul itself. Before the influx of the soul into the body, there is only the singular simple essence of the soul itself. For this reason it cannot be defined as "inclusion" or "unification", which implies the convergence of the many into one. This is not so, since, in the first place, they are in a way of an absolute singularity. Only later, when the intention to enliven the body comes up, are these qualities "highlighted", so to speak, as a preparation for the influx into the body. Only then can we speak of the "unification" or "inclusion" of the powers of sight, hearing, feeling, smelling etc., in the soul.

## -The Knowledge of G-d-

Nonetheless, as the faculties exist in the very essence of the soul, as it is, unrelated to an influx into the body, only the essence of the soul exists. This is because the essence of the soul is completely beyond and unrelated to the influx into the body. In comparison to the essential self of the soul, the influx, which enlivens the body, is just another ability of the soul, similar to all its other abilities. In the soul itself, nothing at all has come out into revelation, as of yet. All that exists is the self of the soul, which includes the powers in it, in a way of *heyulies* (abilities). This is the most essential state of the soul.

### -1:7-

Now, in order for distinguishable qualities to be revealed from this quintessential singularity, there must be intention. Whereas prior to intention, the quintessential soul is not within the definition of relating to a body, nonetheless, upon intent, these qualities are “highlighted”, so to speak, as a preparation for the influx of life into the body. The qualities now relate to being revealed. A case in point is the intent to reveal kindness, from the essential *heyulie* desire for kindness, through a specific act of kindness. It has not actually been revealed yet. Rather, it is in preparation to be revealed, for he now desires to do a kind deed. The opportunity may not have yet arisen, but the desire for it **has** arisen in his simple will, but it is still totally within himself.

Nonetheless, one particular quality has become “highlighted” and is distinguishable from the others. Here it is applicable to use the terminology of “inclusion” and “unification” in regard to the many details of this quality. For instance, if the general quality is the desire to do a kindness, this includes the intellect of the kindness, the emotions of the kindness, and the thought, speech and action of the kindness etc. We would say that they are all one within the quality of kindness.

Another example of this is when a person daydreams. He thinks about himself in his dream house. It has a huge kitchen, a banquet hall to serve his guests, a ballroom to entertain them, an extensive library, billiard rooms, an Olympic size swimming pool straddled by five different Jacuzzis of varying temperatures and sizes, plus many other fancies. All the details of the details are there as well. The kitchen has a sink, the sink has a faucet and the faucet has knobs, and so on. But what he is really thinking about is not so much the details, as much as his own self in his dream house. His daydream includes all the details though, but all of it has yet to be realized. The details of this general desire have yet to become concrete and finalized. There are many possibilities, and all the possibilities are included in his daydream.

### -1:8-

Following the above mentioned stage, in which a specific quality and desire is “highlighted” as a preparation to being revealed, there comes a third stage. In this third stage, all the details of the desire which has emerged, have already been estimated and finalized and are ready for actualization. He has resolved to act upon his desire, but as of yet, it is all still within him. He is about to do it, but since nothing has actually been done yet, the entire line of action may still be aborted. He may change his mind in the last moment or

## -The Knowledge of G-d-

something might delay him from doing it just yet. In the analogy of the desire for a dream house, this is when the person has already worked out and finalized all the details for it, in himself. He has decided what color it will be, what type of wallpaper each room will have, the style of flooring and decor, etc. Everything is decided to the finest detail, but he might not have the funds, and that is stopping him from putting it into action.

Returning to the analogy of the power of movement, this is when a person is about to move his hand to reach for a bottle of soda resting on the table. At this point, besides his desire for the soda, he has completely calculated the entire movement that he is about to make, all the way to the final action of drinking the soda, which fulfils the originating desire. Though this calculation is to the finest detail of the action, it is still completely within him and cannot be differentiated from the self. Now, just as he is about to reach for the bottle, someone else reaches for it and grabs it first. His own movement is aborted and never sees the light of day. It never comes out from the potential to the actual altogether. We see, then, that in this stage, because the action is about to come out into actualization, all its components are there, to the finest details, as distinct abilities. Nonetheless, they are in no way outside of and distinct from the soul and have no real being on their own. Therefore they are said to be distinct qualities without being. Since this is only the preparation for actualization, but no action has yet come out, it may still be delayed or aborted altogether.

In regard to the analogy of the influx of the life force of the soul to enliven the body, this is the stage when the soul is about to become invested in the body to enliven it, but has not yet actually come out.

### -1:9-

Now, being that all awareness; the awareness of pleasure and desire, of insight, comprehension, interest and emotions, as well as the awareness of all the other faculties, such as seeing, hearing, smelling etc., have their source in the quintessential self of the soul, we must say that it, in itself, is aware. This is the awareness of the soul of itself, that is, the self-knowledge and consciousness of the soul. This is the essential light of the soul. It is similar to light, because the property of light is to reveal the reality of what is. For instance, a person may be standing in a dark room in front of a deep pit. Because it is dark, he does not recognize the danger he is in. He does not recognize the reality of what is. The moment the light is switched on, he immediately sees the pit, recognizes the danger and steps back.

Now, though this self awareness is the essential light of the soul, it is not the actual essence of the soul, just as a ray of light is not the luminary itself. Rather, the property of light is that it reveals the luminary from which it emanates. In the same way, this essential light of the soul is a revelation of the essence from which it emanates. Nonetheless, it is not outside of the self, but is, rather, the revelation of the self to the self.

### -1:10-

G-d knows Himself. His self-knowledge is infinite because He is infinite. This self-knowledge is called, *Ohr Ein Sof (The Infinite Light)*. Though this self-knowledge reveals the

## -The Knowledge of G-d-

essence of G-d, it itself, is not the essence of who He is, but is rather His infinite revelation. Nonetheless, it is not outside of Him, but is, rather, the revelation of Himself to Himself.

This can be further understood by the statement, “Before the creation of the world, there was He and His name alone.” (Pirke D’Rabbi Elazar, Chapter 3). The word “He” refers to G-d Himself and “His name” refers to the Infinite Light, the revelation of Himself. The effect of a name is that it draws out and reveals the identity of the one being called. When a person is called by name, it draws out his essential self, his identity, so that his attention is turned toward the caller. Furthermore, a name identifies that which is called by it. However, a name is not the thing itself, it only brings to light the identity of the thing named. Another similar aspect of a name is what the Tanach states in regard to King David, that he, “Made a name for himself”. This is to say that he became well known. Likewise, in reference to G-d, “His name” means His self-knowledge. G-d knows Himself and, so to speak, this is how He would identify Himself. This may be discerned from the *tetragrameton*, the four letter proper name of G-d. This name, Y-H-V-H, is made up of the three letter root, HVH, which means, “To be”, plus the prefix Y, which modifies the verb and makes it a constant. The name Y-H-V-H therefore means, “The true Being, who was, is and will be, at once, and is the source of all being”. This is to say that it is the infinite revelation of G-d Himself. Since the *Ohr Ein Sof* is the revelation of G-d, as He truly is, therefore it bears all his properties. Just as He is a simple quintessential singularity with no parts, so is his light. Conversely, just as He is *Kol Yachol*, that is, He has infinite abilities (*Heyulies*), so does his light.

## -1:11-

From the analogies above concerning the human soul, we may now understand the three matters mentioned above, as they apply to the Infinite Light. The first is called *Yachid* - singular. This level includes all ten *sefirot*, but here they are called, *Esser Sefirot HaGnoozot* (The ten hidden sefirot). This is because they are completely hidden in the essence of the Infinite Light and cannot be distinguished from it at all. This is similar to the analogy of the power of kindness or the power of movement as they are in the quintessential singularity of the soul. Likewise, above, in the essential singularity of the *Ohr Ein Sof*, the ten *sefirot* are there as well, in a way of a *heyulie*, and are indistinguishable from the essence of the Infinite Light. At this level, it is impossible to speak of a “unification or inclusion of qualities”, that the *ten sefirot* are as one, since all that exists is G-d’s absolute and total singularity. Nonetheless, we cannot say that the *ten sefirot* do not exist there, because if they do not, where did they come from? Rather, we must say that they do exist there, but that their existence is in a way of a *heyulie* – an ability. They have no actual existence apart from G-d’s quintessential singularity, and are totally indistinguishable from Him. About these *sefirot* it states in the Zohar, “He is wise, but not with a knowable wisdom, He is understanding, but not with a knowable understanding etc. He is not of any of these qualities altogether.” (Patach Eliyahu).

Now, the difference between the essential singularity of the *Ohr Ein Sof* and the essential singularity of the human soul, is as follows; Since the human soul is limited, therefore its *heyulies* are limited, whereas, since G-d is infinite, the *heyulies* of the *Ohr Ein Sof* are unlimited. For example, the *heyulie* of a flint is limited to bringing out fire. No matter how many times

## -The Knowledge of G-d-

one hits the flint, it will never bring out water. Likewise, the human soul possesses limited *heyulies*. It is limited to human abilities. A man does not have the *heyulie* to fly like a bird. Neither does a bird have the *heyuli* to speak like a man. In contrast, the *heyulie* of the Infinite Light, is not limited in any way whatsoever. G-d is *Kol Yachol* (He has infinite abilities).

### -1:12-

The second level in the Infinite Light is called *Echad* (One). Here, an intention arises, the desire to do a kindness. This desire is “Highlighted”, so to speak, within the singularity. Now, this desire for kindness is comprised of ten qualities. There is the desire for the kindness (*Keter of Chesed*), the insight of the kindness (*Chochmah of Chesed*), the understanding of the kindness (*Binah of Chesed*), the emotions of the kindness (*Chesed, Gevurah, Tiferet, Netzach, Hod and Yesod of Chesed*) and the deed of the kindness (*Malchut of Chesed*). All the *sefirot* are, therefore, present and we may now speak of them as unified and included as one within the essence. This desire to do kindness is the source of the source of Creation. This is because Creation is a form of revelation and all revelation is a function of the quality of kindness (*Chesed*). In contrast, the quality of restraint (*Gevurah*) is the withholding of revelation. For example, when one is happy, he becomes outgoing and uninhibited in revealing his thoughts and feelings to others. If a person is depressed or angry, on the other hand, he becomes withdrawn and introverted. Likewise, above, the fact that there is a desire for creation and revelation is a function of the quality of kindness. This intention for kindness becomes “Highlighted” and recognizable, so to speak. Because the desire to do kindness, along with all its implied sub-qualities, such as the insight of the kindness and the understanding of the kindness etc, is now “highlighted”, this level is called *Echad*, which is the Hebrew word for “one”. The word *Echad* – אָחַד, hints at the inclusion and unification of the ten *sefirot* as one simple unity. The value of the letter א – Aleph is 1. This hints at the first *sefirah* which is *Chochmah*. The value of the letter ח – Chet is 8. This hints at the eight *sefirot* under *Chochmah* (from *Binah* through *Yesod*). The letter ד – Dalet signifies the *sefirah* of *Malchut*. (The word דָּל – ‘Dal’ means poor. *Malchut* is called “poor” since it has nothing of its own and receives everything from the other nine *sefirot*. This will be explained later.) As mentioned before, on the level of *Echad*, it is applicable to use the terminology of ‘unification’ or ‘inclusion’, whereas, in the higher level of *Yachid*, only the absolute quintessential singularity exists.

Nonetheless, on the level of *Echad*, the *sefirot* only exist as “implied” abilities within the “simple unity” of *Ohr Ein Sof*. This is not a “composite unity”, such as a group of individuals who make up the unit of a nation. In the case of a nation, the members remain as separate individuals under the banner of the “concept” of a nation. There is no actual entity of a nation. Here the general entity is a “legal fiction” and the particulars are real. Neither is the simple unity of *Echad* similar to the “composite unit” of a continent, in which the general unit is real but its particulars are “legal fictions”. For instance the continent of North America is a real entity, but its particulars are “legal fictions”, such as the USA, Canada and Mexico, each of which break down into smaller fictions, such as the individual states of Mexico and the USA and the provinces of Canada. Furthermore, the simple unity of *Echad* cannot be compared to an entity whose general unit, as well as its particulars are real, such as a horse. A horse is made up of many limbs and organs, but it is more than just a conglomeration of organs. There is an actual horse, over and above the sum total of his

## -The Knowledge of G-d-

parts. Rather, we must say that *Echad* is a simple unity which has no parts. This is because nothing has come out yet. The *sefirot* are merely implied *heyulie*-abilities which are one with the simple essential Self. This is because all the details are only implied, but no definite course of action has been concluded. There are still infinite possibilities, for all that has thus far been established is just the intention to create.

### -1:13-

The third level of the Infinite Light is called *Kadmon* (Primordial or Preceding). Here, all the details, to the finest detail, of Creation have been determined and established. All that is left is to bring it into actuality. This level corresponds to the analogy of a person who is about to move his hand to reach for a bottle of soda. The resolve to get the soda has been established and the entire process necessary to acquire it has been estimated within himself, down to the last detail. He knows exactly how much strength he will use, what movements he will make and exactly how far he will have to reach, and he is ready to do so. Likewise, above, *Kadmon* is the estimation within G-d, of the entire process of creation. Exactly what will be necessary to bring about the final result of the original desire for Creation, is in place and about to proceed. Nonetheless, nothing at all has actually happened. It is all still totally within and inseparable from him.

Now, it must be pointed out that these three levels of *Yachid*, *Echad* and *Kadmon* are themselves only *heyulie* abilities of the *Ohr Ein Sof* and do not have any actual existence there. Only the quintessential Self of *Ohr Ein Sof* exists, as an absolute simple singularity. Nonetheless, as explained above, though we cannot say that they exist there, we cannot say that they do not.

### -1:14-

In order to understand the transition from *Kadmon* to the beginning of actualization, we must return to the microcosm, the human being. In order for an intention to come out into actuality from the *heyulie* state to a specific line of movement, there must be an initial restraint and concentration (*Tzimtzum*). This is because the *heyulie* for movement, as it exists in the power of movement of the soul is unlimited. It therefore contains within itself the *heyulie* for every possible movement that one could make, as one simple undifferentiated unity. Since all the movements exist there as one, at this point he is incapable of making any movement. This is because a movement is specific and thus excludes all other movements. An example of this is the case of a person who is suddenly attacked by a wild animal, such as a mountain lion. The attack is so unexpected and shocking that he freezes. Why does this happen? Why doesn't he run to save himself? The reason is because at that moment, he is so frightened that he wants to run in every direction, all at once. Therefore he cannot run in any direction. This is to say that the entire *heyulie* for movement wants to come out at once. Because of this, he cannot limit himself to any one direction and is immobilized. Nonetheless, after a moment, when he gets hold of the desire to run in all directions and concentrates on one specific line of movement, he regains his ability to move, and runs for his life. Another example is a person who stutters. The reason he stutters is because he is trying to bring out the whole thought in one shot. There are a wide variety of ways that one thought may be expressed, as we see, that two people may express the same idea with

## -The Knowledge of G-d-

completely different words, but he cannot limit himself and concentrate on one specific line of speech to the exclusion of all others. From these examples we can clearly see the need to restrain oneself from all the possibilities, and concentrate on one specific line of thought or movement in order to be able to bring them out.

Another example of this is the teacher-student relationship. When a teacher wants to teach a student, he must set aside the deep and broad understanding of how he knows the subject and concentrate on its central point, as it applies to the student. Only then can he draw out a line of explanations from this point, suited to the mind and temperament of the student. Were he to attempt to teach the subject, according to his own deep and broad understanding of it, without focusing on the point, to the exclusion of all else, the student would fail to comprehend the subject at all. Again we see that in order to act, there needs to be restraint and concentration.

### -1:15-

Now that we have understood the need for restraint for a human being to bring out an action, we may likewise discern the matter of restraint above, in the Infinite Light. In order for there to be a transition from the infinite revelation of *Ohr Ein Sof*, to a limited line of revelation, there must be a *Tzimtzum* – a restraint. The *Ein Sof* (The Infinite One) concealed the Infinite Light within Himself, so that the central point, as a finite revelation, could be revealed.

This may be understood from the teacher-student relationship. The teacher understands the subject in a broad and deep manner. Because the student is not on the same intellectual level as he, the teacher must remove from his own mind, the entire breadth and depth of it, so that all that remains is an impression of the subject, the central point. Of course, the teacher did not actually forget anything. He merely put it aside, for the time being, and concealed it. He has not forgotten it at all, though he has put it “in the back of his head”, so that it is not at the forefront of his consciousness. However, if someone were to ask him a deep question on the subject, he could answer it immediately and expound on it at great length, even though he is presently teaching the student with brevity. So too, above, in order to create a limited world, G-d concealed the revelation of the Infinite Light into Himself. This concealment brought about the revelation of the finite as a “central point”, so to speak. But this concealment is not an actual concealment, in the way of forgetfulness. Even though He has “set it aside”, so to speak, He knows it totally. This means that even following creation, the entire Infinite Light and revelation of G-d “encompasses” the entire Creation in a hidden way.

We also see, that the *Tzimtzum* is not a true concealment because its entire intent is actually to reveal, just as a teacher’s true intent is to reveal knowledge to the student rather than to conceal it. Nonetheless, he conceals the way he knows it and reveals it according to the capacity of the student. In the same way G-d did not create the world according to His ability, but according to our capacity. Were a teacher to “reveal” the entire length, breadth, and depth of a subject to the student, the way he himself understands it, it would be beyond the capacity of the student’s vessel to receive. In actuality, this would not be revelation at all, but concealment.

## -The Knowledge of G-d-

But even more than this, the teacher's true intention is not merely to teach the student a lesser knowledge, but rather, his ultimate goal is that the student should receive the full knowledge, as he himself knows it. This is analogous to a great mathematician who is teaching small children mathematics. He cannot teach it to them the way he understands it, because he knows geometry, algebra, trigonometry, numbers theory etc., all of which are completely above their heads. He must first remove the way he understands mathematics from his mind and focus on the central "theme" or "point" of mathematics. Then from this point he will "draw out" smaller points, which will be the building blocks for greater and greater understanding of mathematics. First he will teach them to add, then to subtract, multiply, divide etc. In this way, he will move from point to point, on his line of explanation. His ultimate goal, though, is not that they just know to add and subtract etc. Ultimately, he wants them to know mathematics as he does. In the same way, it must be understood, that G-d's goal in Creation is not just to reveal G-dliness in a limited fashion. Rather, through greater and greater revelation, the ultimate goal is that we truly know G-d, as He knows Himself, so to speak. This will come about in the World to Come. About this Isaiah 64:3 states, "No eye has seen it."

Furthermore, the entire length, breadth and depth of the subject as the teacher understands it, is implied in the central point that remains. This may be understood by the fact that in the short rulings of the *Mishnah*, is included, in an implied, hidden fashion, the entire length and breadth of the *Talmud*. In the words of the brief explanation, the entire length, breadth and depth of the full understanding is implied. Likewise above, an impression of the entire Infinite Light is concealed in the central point that remains after the *Tzimtzum*. For this reason, this central point is called the *Reshimu* – "The Impression", because it retains in itself, in a hidden way, an impression of the entire revelation of the *Ohr Ein Sof*, which was withdrawn.

We now may summarize several points in regard to the *Tzimtzum*:

- 1) The *Tzimtzum* cannot be understood literally, for this would imply a limitation in G-d, Heaven forbid. Rather, we must say that it is only the *Ohr Ein Sof* – "The revelation of the Infinite", which was withdrawn, and not the *Ein Sof* – "The Infinite One", Himself. Furthermore, this concealment of his revelation is only in relation to us, the receivers, rather than Him, the giver. From His point of view, nothing has changed, as the verse states, "I HaShem have not changed." Just as He was one and alone before the creation, so is He one and alone, after the creation.
- 2) The concealment brought about by the *Tzimtzum* is for the purpose of revelation rather than concealment. If G-d would reveal his light according to his ability, rather than our capacity, that revelation would actually be concealment, because it would be totally beyond us. Therefore, even this concealment is actually part and parcel of His desire to do kindness, which was the motivating factor of creation.
- 3) G-d's ultimate intention is not to reveal a limited revelation of G-d. Though He reveals according to our capacity to receive, nonetheless, the ultimate intention is a full awareness of G-dliness. This will happen in the future, in the World to Come.

## -The Knowledge of G-d-

4) An impression of the entire Infinite Light is hidden in the central point of the *Reshimu*.

5) It must be understood that this *Tzimtzum* (holding back) and *Reshimu* (impression of the point), are still totally within Himself. This is similar to the teacher who sets aside his own understanding of the subject and concentrates on its central point, **before** he draws out an actual line of teaching from this point, or in the analogy of the person who is attacked by a mountain lion, this is when he restrains his urge to run in all directions, and concentrates on the point of running in a specific direction, **before** he draws out an actual line of movement from this point.

### -1:16-

From the above, we understand that a central point, which contains an impression of the essential light of the soul remains. In the analogy of the teacher-student relationship, it is from this impression, this point, that the entire line of thought is drawn from the teacher to the student. Let us now examine exactly what this impression is.

As mentioned before, when the teacher “holds back” the broad and deep way of how he understands the subject, a central point remains. This point is the central “theme” or “point” of the concept and contains the entire concept within itself, in an implied, hidden manner. Only afterwards, when he concentrates on bringing out the point, is it possible for him to bring out a clear line of explanation from it, tailored to the capacity of the student. Now, when one explains a concept, he must use many words to bring it out. All the words of the explanation are “strung together” by the “line” of thought, which is an extension of the point and holds the thought together. This line is drawn out by going from point to point in the explanation, for a line is made up of many points. Each point along the line is one particular of the thought, and when they are strung together they make up a complete expression of the thought.

However, though the line of thought and the particular points which make it up, extend from their source in the central point, nevertheless, the central point is present throughout the entire continuum of the line from beginning to end. If this were not the case, neither the line nor its particulars could exist. This can be readily understood by the fact that in any action the central point must be present throughout.

It sometimes happens that a person goes to the refrigerator to take out something to munch on. He opens the refrigerator door and stands there with a blank expression on his face. He knows he must have come there for something, but he cannot remember what, so he makes an about face and goes back to the bedroom. The reason this happened is because he forgot the central point of why he went through all the particular points in the line of action which brought him to the refrigerator. Because he was distracted and forgot the point, the whole action was aborted. From this it is self understood that even when only the central point exists, before the line of action with all its particulars is drawn out, the entire line of action already exists as a *heyulie*-ability within the point.

In the same way, in the analogy of the teacher-student relationship, this central point includes within itself an impression of the entire depth and breadth of the teacher’s intellect,

## -The Knowledge of G-d-

just as the brief teachings of the *Mishnah* imply the entire depth, length and breadth of the *Talmud*.

Another example of how the entire light is included in this impression is from a blueprint which includes the entire structure of the building in it, to the finest detail. It is from this blueprint that the contractors will build the building. Not a single detail of the building is missing from the blueprint. Nonetheless, a blueprint is not a building. It is just an impression of the architect's imagination.

(A further example of an impression which includes the entire light, but in a way of greater concealment, is the analogy of a person who gestures a sign with his fingers, like the V for victory. This gesture is very meaningful to all who understand its symbolism, especially during times of adversity, but by itself it is nothing more than two fingers held up in the form of a V. It has no real co-relation to the concept being conveyed. Nonetheless, when this gesture was popularized by Sir Winston Churchill during the Second World War, it became a source of great hope and encouragement to millions of people throughout the world. This is similar to the analogy of someone who ties a string around his finger as a reminder of something. This little string might bring to mind very deep and profound concepts, but only to one who knows its meaning. The string itself is not at all related to the concepts, for after all, it is only a string.

An even greater example of concealment is the analogy of someone who throws a ball. Once the ball leaves the hand of the pitcher, it is totally separate and removed from him. Nonetheless, the power of movement of the pitcher is still invested in it. It is this power which propels the ball into the air.

### -1:17-

From the above, we understood that following *Tzimtzum* there remained a point which contained an impression of the entire Infinite Light, in a hidden way, and that it is similar to a blueprint. The blueprint is the design of the structure in all its details. From the blueprint the entire building is constructed exactly according to the intent of the architect. Not a single detail is missing.

Likewise above, although the Infinite Light is concealed in the *Reshimu* (Impression), nonetheless, it is all there. Not a single detail is missing. Furthermore, it is from this point and impression that the entire Creation is constructed. This is understood by the fact that a line is drawn from a point, just as the letter ם (*vav*) begins with the letter ך (*yud*).

We see that the *Reshimu* represents two opposites, concealment and revelation. The Infinite light, which precedes it, is concealed in it, whereas all that follows it, is revealed through it. All of Creation is drawn from this point and included in it.

### -1:18-

The *Kav V'Chut*-Line and Thread, which is the next stage in the creation process is the exact opposite of what preceded it. Whereas the *Reshimu* (Impression) is a complete withdrawal into a point, in which there is no extension or revelation, the Line and Thread represent

## -The Knowledge of G-d-

extension and revelation. A point has no dimensions. Nevertheless, a line cannot exist without a point for every line must begin with a point. A line is drawn from a point, thus creating the dimensions of up and down, beginning and end. In the analogy of the teacher-student relationship, this is the line of explanation that comes out of the central point and theme of the subject. Due to this a revelation from top to bottom, from the teacher to the student, becomes possible.

Similarly, when a person wants to think, speak or act, he must first focus on the point. Then the point must be extended and “threaded” through the entire line of action. This is analogous to the line which is threaded through the pearls of a necklace to hold them together. Similarly, if a person desires to express a thought to his friend, he must focus on the point and hold it in his mind throughout the conversation. If he will be distracted in some way he will forget the point and lose the “thread” of thought. Only when he is reminded of the point will he again be able to continue where he left off.

Furthermore, during the time that a student receives a teaching, he must make himself into a point, so to speak. This means to say that he must stay totally focused and invest his whole being into absorbing the teachings. Only afterwards, when he reviews the subject in his mind, can he analyze and contemplate all its ramifications and applications, thus bringing out its length and breadth. It is only then that he will be able to draw out a length of explanation to a fellow student.

From all the above it is clear that if one cannot focus on the point he will think and speak in a rambling and disjointed manner. This is because a person is capable of speaking only one letter at a time. The line of thought which contains the point must be “threaded” throughout his speech in order to make up words and sentences which give shape to a whole thought. In his actions too, if a person cannot focus on the point of the line of action, he will jump from one activity to the next, having difficulty finishing any one task and never accomplishing much. This is because there is no flow or clear line of thought or action from a central focal point. From all this we see that the point is the *heyulie* for the line, and that the line extends from the very beginning of the revelation process to its final culmination.

In the same way, in the creation process, the *Reshimu* (Impression) is the central point which remains after the *Tzimtzum* (Holding back). This *Reshimu* contains within itself everything that will come out in the entire “line of action” of creation, to its finest detail. However, in the *Reshimu*, all this is in a way of a *Heyulie* (Ability). Nothing has actually come out yet. Everything is still in a state of total concealment. It is specifically the *Kav V'Chut*, the line and thread that extends from the point of the *Reshimu*, which brings about revelation to the worlds. Unlike the *Ohr Ein Sof*, which is an unlimited, infinite revelation of G-d, the *Kav V'Chut* is a “thin band” of revelation specifically tailored to the capacity of the world. It is the “thread” of revelation that runs through all the spiritual worlds from the highest spiritual levels to this lowly physical world. The *Kav V'Chut* (Line and Thread) is the “connection” between the Giver and the receiver. In this fashion the *Kav V'Chut* represents both concealment and revelation. It is a concealment in that it reveals only a “thin band” of finite revelation, rather than the complete Infinite Light. On the other hand, it is a revelation in that it reveals according to the capacity of the recipients to receive.

## -The Knowledge of G-d-

However, it must be noted that though this extension of the *Kav V'Chut* comes from the *Reshimu*, in actuality it does not go **out** of it at all, but **in** to it. As mentioned before, the *Reshimu* is the central point which was left after the withdrawal of the *Ohr Ein Sof* (The Infinite Light). As such, it is called the, *Makom Panooy* (The Empty Space of the world). As long as the Infinite was in a state of total revelation, there was no possibility for the revelation of the finite. There was no “room” for it, so to speak. The *Tzimtzum*, which is the withdrawal of infinite revelation, brought about a *Reshimu*, a “space”, and “impression”, where the Infinite was not revealed, thus giving rise to the possibility of the finite. All of existence, from the highest world to the lowest world, is within this *Makom Panooy* (Empty Space). Therefore, when we say that the *Kav V'Chut* extends from the *Reshimu*, it means that it extends from it, but **into** it, rather than **out** of it.

### -1:19-

However, before there can be any actual revelation, there must first be a determination as to how long the Line and Thread should be. In the teacher-student relationship the line of explanation is what connects the teacher’s intellect to the student’s intellect. The length of the line represents the length of the descent which is necessary from the teacher’s mind to the student’s mind. Depending on the intellectual level of the student, that is “how far” the teacher will find it necessary to “bring down the subject” to the level of the student. In order for the teacher to shape his teachings to the capacity of the student, he must assess exactly who it is he is teaching. This assessment is at the very beginning of the line, so to speak, and is a slight protrusion from the point. It is called *Kav HaMidab* (The Measuring line) or *Amat HaBinyan* (*The Builder’s Rod*), because, though it is short, like a builder’s rod or a measuring line, nevertheless, all the measurements of the building are done with it.

In the same way, the *Kav HaMidab* (Measuring Line) is the ability of the teacher to “measure” and “assess” the student before the actual line of explanation itself. He must measure and assess the capability and intellectual level of the student. If he is teaching college students he will teach one way and if he is teaching third graders he will teach another way? Likewise, whenever someone speaks, before he begins, there must be a measuring process of who exactly he is speaking to. Only after he has measured the listener, will he be able to tailor his words according to that person. The type of person he is speaking to will determine the length of the line. If he is speaking to his intellectual equal, he will not have to bring the concept down too far and the line will be very short. If he is explaining a deep concept to a small child, however, the concept will have to be brought down very much and the line will be quite long. This applies to every action. If one is doing a simple task, the line need not be long. If one is doing a great task, such as studying a difficult subject, the line must be longer.

In the same way, in the creation process, the *Kav HaMidab* represents the ability to measure all of Creation, on all its levels. According to each spiritual level within the *Seder Hishtalsheut*, (Chaining down of the worlds) so will be the “length” of the line necessary to reach them. It is through this short “Yard stick” that the “measurement” of everything that ever existed or ever will exist comes about. It is all determined by the *Kav HaMidab*, the short measuring line which protrudes from the *Reshimu*. Furthermore, though a measuring line is short, it can

## -The Knowledge of G-d-

measure anything. This represents G-d's infinite ability to reveal Himself on **any** level, whether it is the highest or the lowest.

### -1:20-

From the above, we see three general abilities in G-dliness.

1. The *Ohr Ein Sof* (The Infinite Light) represents the general ability for infinite Divine revelation.
2. The *Tzimtzum* and *Reshimu* (Restraint and Impression) represent the general ability for the absolute withdrawal and concealment of Divine revelation.
3. The *Kav V'Chut* (Line and Thread) represents a combination of the two, revelation and concealment, but both in a limited way. This is to say that there is a limited revelation of G-dliness according to the vessels of the recipients. This represents the general ability to reveal G-dliness on any level, whether it is the highest or the lowest.

### -1:21-

These three abilities correspond to the three Divine attributes which are mentioned three times daily in the first blessing of the *Amidah* prayer; *HaGadol*, *HaGibor V'HaNorah* (The Great, The Mighty and The Awesome)

1. "The Great", refers to the *Ohr Ein Sof* (The Infinite Light) which is G-d's ability to reveal infinitely.
2. "The Mighty", refers to the *Tzimtzum* and *Reshimu* (Restraint and impression) which is His ability to restrain and conceal His revelation absolutely.
3. "The Awesome" refers to the *Kav V'Chut* (Line and thread) which is His limitless ability to reveal in a restrained manner on any level between the two extremities of either infinite revelation or absolute concealment.

### -1:22-

Before we continue explaining the creation process we must first introduce the concept of the *Sefirot*. Everything in existence contains certain qualities that give it characteristics which distinguish it from others. Every person possesses qualities that give him his unique personality and individuality. Every physical object is made up of specific qualities and characteristics which differentiate it from others. However, all existence may be categorized into ten general qualities. It is the combinations and permutations of these ten essential qualities that are the source for every quality and characteristic that exists. All other qualities and characteristics are merely derivatives of these ten. These qualities are called the ten *Sefirot*. Each *Sefirah* subdivides into ten and those in turn also subdivide into ten, etc. ad infinitum. Everything that exists derives from the combinations and divisions of these qualities.

## -The Knowledge of G-d-

The ten *Sefirot* are:

1. *Keter* – Crown
2. *Chochmah* – Wisdom
3. *Binah* – Understanding
4. *Chesed* – Kindness
5. *Gevurah* – Might
6. *Tiferet* – Beauty
7. *Netzach* – Conquest
8. *Hod* – Majesty
9. *Yesod* – foundation
10. *Malchut* – Kingdom

### -1:23-

The first set of *Sefirot* is called The Three Upper *Sefirot*. This is because they correspond to the intellectual faculties. They are also called *Mochin* (Brains). They are:

- 1) *Keter* (Crown), which corresponds to the quality of pleasure and desire. (There also is a *Sefirah* called *Da'at* (Knowledge), which is actually one with the *Sefirah* of *Keter* and corresponds to the aspect of focusing and connecting to a subject. This *Sefirah* represents the intellectual interest into a subject, which relates to the aspect of desire.)
- 2) *Chochmah* (Wisdom), which is the ability to have a new insight into a subject. All wisdom derives from this *Sefirah*.
- 3) *Binah* (Understanding or Comprehension), which corresponds to having a comprehensive grasp and understanding into the subject by way of detailed analysis.

### -1:24-

The next set of *sefirot* is called The Seven Lower *Sefirot*, and corresponds to the emotions (*Midot*). They are:

- 1) *Chesed* (Kindness), which is the quality of giving and revealing to others.
- 2) *Gevurah* (Might), which is the diametric opposite of *Chesed*. This is the quality of withholding and concealing from others.
- 3) *Tiferet* (Beauty), which represents the merging of the qualities of *Chesed* and *Gevurah* which brings about the quality of mercy.
- 4) *Netzach* (Conquest), which is the quality of overcoming all obstacles.

## -The Knowledge of G-d-

- 5) *Hod* (Majesty), which is the quality of grandeur and splendor.
- 6) *Yesod* (Foundation), which is the desire and ability to influence others.
- 7) *Malchut* (Kingdom), which corresponds to speech and action. It is called *Malchut* (Kingdom), because for a king, speech is regarded as an action. What a king decrees with his mouth, happens. *Malchut* also represents the desire to rule over others. All the above will be explained later in greater length and detail.

### -1:25-

We will now explain the next step in the process of revelation and creation, the realm of desire (*Keter*). As explained above, the *Kav HaMidab* (The Measuring line), is similar to the assessment that the teacher makes of the student before the actual line of explanation. As such, the *Kav HaMidab* precedes the *Kav V'Chut* (The line and Thread), which is the actual line of revelation itself. The very beginning of the *Kav V'Chut* is the general desire for the whole of Creation. This is called the *Igul HaRishon* (The First Circle). It is called a circle because it is an all encompassing general desire that includes everything in it. It is also called the *Ratzon HaKadoom* (The Primal Desire), because it is the general all inclusive desire which includes all subsequent desires.

Now, it must be understood that there is a profound difference between the “Simple essential desire” (*Ratzon HaPashoot B'Atzmooto*) before the *Tzimtzum*, mentioned above, and this desire after *Tzimtzum*. The desire before the *Tzimtzum* is still absolutely one with the essential simple singularity of *Ohr Ein Sof*. Before *Tzimtzum* there was G-d and His name alone, as explained above. Therefore, the way the desire exists in *Ohr Ein Sof* cannot be defined as a general desire which includes particulars within it. Since it is totally one with the essence, only the essence exists, as a simple singularity with no parts. Even the levels of *Yachid*, *Echad* and *Kadmon*, mentioned above, have no actual existence at all, but are rather merely *Heyulie* abilities of G-d, who is *Kol Yachol* (has infinite abilities). They therefore cannot be defined as general desires which include particulars. Only after *Tzimtzum*, when the desire becomes revealed, can it be defined as a general desire which includes many particulars.

However, even though there is a distinction between the desire before *Tzimtzum* and the desire after *Tzimtzum*, and they are not at all comparable to each other, nonetheless, the post-*Tzimtzum* desire is like a “Carbon copy”, so to speak, of the simple essential desire before the *Tzimtzum*.

The entire Creation, from beginning to end, is implied in this general post-*Tzimtzum* desire. Each particular of the general desire is subdivided into smaller particular desires, and each of those subdivides into even smaller particulars etc. Each desire is only a particular, relative to the general desire that encompasses it, but is a general desire, relative to the particulars included in it. In this sense, the desires are like concentric circles. The most general desire encompasses all the particular desires within it and each subsequent desire is encompassed by the desires above it, but encompasses the desires below it, like layers of an onion.

## -The Knowledge of G-d-

This may be illustrated by the general desire to have a dwelling place. There are many particulars of what a dwelling place could be. It could be a Palace, a castle, a brick house, a wooden shack, a straw hut or an igloo etc. Each of these is one particular in the general desire for a dwelling place. On the other hand, each is a general desire relative to its own particulars. For instance, a brick house is comprised of many rooms, such as a living room, bath room, kitchen etc. Here the desire for a brick house is the general desire, whereas the desire for a kitchen is only a particular of the general desire for a house. Likewise, the desire for a kitchen is general relative to its particulars, such as the desire for a refrigerator, an oven, a toaster and a sink etc. The desire for an oven, likewise, is general, relative to its particulars etc. In the same way, the general desire for all of Creation includes within itself all the particular desires for all the levels of existence which result from it. Each of these levels is a general desire relative to the levels that follow it, but a particular desire relative to the levels that precede it. The general primal desire of Creation, the *Ratzon HaKadoom*, is an all encompassing “circle” which contains all subsequent desires and each subsequent desire encompasses all the particular desires that follow it and is contained by the desires that precede it.

Now, the difference between the desire before the *Tzimtzum* and the desire after the *Tzimtzum* may be compared to the human soul before it is invested in a body and after it is invested in a body. Before a person is born, we cannot speak of any “natural tendencies” or “desires.” Only after he is born in a body can we say, with certainty, that a baby possesses primal urges and desires that will affect and encompass his entire life. For example, we can say with certainty that he will desire a place to live in, even though, at this point, he has no clue of what a house is. Before his soul was invested in a body, on the other hand, we could not say this at all. Nonetheless, concealed within the soul, even before it was invested in a body, was the *Heyulie* for this desire, but only in the way of a *Heyulie*, not in an actual way. Now that the soul is invested in a body, however, there are actual primal urges and desires. For this reason, before the soul is invested in the body, since all that exists is the essential singularity of the soul, we cannot speak of general and particular desires. However, once the soul enters the body, we may now speak of a general primal desire which includes, hidden in itself, every desire this person will ever have during his lifetime.

## -1:26-

From the *Kav HaMidab* (The Measuring Line), which, in a person, is the slight extension from the *Reshimu* (Impression) of his soul, a general desire that includes his entire life is revealed. This general desire is his very identity. It defines who and what he is. This general desire is his *Ratzon Kadoom* (Primal Desire). This is to say that his natural tendencies and primal defining desires come into being. Hidden in these primal tendencies are all the desires he will have during his lifetime. For example, every person has the primal desire and need to understand and be understood, to love and be loved, to communicate etc. These primal desires include every subsequent desire that should ever arise during the course of his life. This is evidenced in the fact that a newborn squirrel is born with the natural tendency and primal urge to live in a hole in a tree and that he enjoys eating acorns etc. These are all defining characteristics of a squirrel. A human newborn, on the other hand, is born with the desire to live in a house and may grow up loving strawberry sundaes topped with chocolate fudge and whipped cream, all of which a squirrel would consider to be quite inedible. In the

## -The Knowledge of G-d-

same way, since the *Ratzon HaKadoom* (The Primal Desire of Creation), is the desire for everything in existence. It defines all of existence and is its essential identity, so to speak.

### -1:27-

From the above we understood that the *Kav* (line) draws the inner desire from the *heyulie* of the self into revelation. This primal desire encompasses the entire Creation and includes all the particular desires which issue afterwards into a revealed state. We compared it to the natural tendencies of a human being that define who and what he is. However, the analogy is not actually like the analogue, because in regard to G-d, we cannot say that He has a nature which compels Him to act in any particular way. He defines nature, rather than being defined by it.

Rather, it must be understood that since the *Ratzon HaKadoom* (Primal Desire) follows the *Tzimtzum* and *Reshimu* (Restraint and impression) and even the *Kav HaMidah* (Measuring Line), therefore, from G-d's perspective it relates to the world rather than to Himself. The *Ratzon HaKadoom* is the all-encompassing defining desire of the Creation. It defines the world rather than G-d. However, since its ultimate source is in G-d's simple essential desire above *Tzimtzum*, therefore, the *Ratzon HaKadoom* is like a "carbon copy" of it and is thus the motivating factor for Creation. It, therefore, is the primal desire for the entire Creation and includes within itself every desire that will ever be. Because it is an identical "carbon copy" of G-d's "Essential desire", therefore, from **our** perspective, we see it as being totally one with G-d and His original desire for creation. However, this is not at all the case from **G-d's** perspective.

### -1:28-

Now, the *Ratzon HaKadoom* includes ten general *sefirot* within itself, like concentric circles. For this reason it is also called, "The First Circle" (*Igul HaRishon*). This first circle is the primal desire for pleasure and desire (*Keter*). The next circles are the primal desires for wisdom and understanding (*Chochmah & Binah*). Next is the circle of *Chesed*, which is the primal desire for kindness and love. It is followed by the circle of *Gevurah*, which is the primal desire for might. Following is the primal desire for mercy (*Tiferet*). Then, is the primal desire to triumph (*Netzach*). This is followed by the primal desire for honor and splendor (*Hod*), after which is the primal desire to be influential (*Yesod*). The final, innermost circle is the primal desire for action or communication (*Malchut*). These ten constitute the *sefirot* of primal desire.

Each of these *sefirot* includes ten particular *sefirot* etc. However, the particular *sefirot* are not recognizable. At this point there is no visible division into particular desires, even though all the particulars are included there and come from there. For example, a person's desire to understand a specific wisdom is hidden within his primal desire to be wise, his desire to do a specific kindness is hidden within his primal desire to be kind, etc. Here, though, the *sefirot* are general primal desires. These *sefirot* are called *Igullim* (Circles). From this it is apparent that in the *Sefirot of Igullim* (Circles), which are primal desires, the original primal desire is the outermost circle, while the desire for the action is the innermost circle.

-1:29-

From the last circle of the *Ratzon HaKadoom* (Primal Desire), which is the primal desire for action, the *Ratzon L'Ratzon* (the Desire for the Desire), comes into being. This is to say that the primal desire for action, gives rise to a desire to facilitate and bring about the action. This second level of desire is a completely new existence relative to the level of primal desire, for it must be understood that the primal desire is not an active desire at all. Rather, it is the defining “identity” of the person. This is to say, that imbedded in his identity is the fact that he will have certain wants and desires.

If a person’s primal desire is the desire to be honored, for instance, this will give rise to a desire for the means to bring about honor. Therefore, as the means to actualize his primal desire to be honored, it may bring about a “desire for a desire” to be wise. This *Ratzon L'Ratzon* (Desire for a Desire) is his “Self perception” of himself as a person who is wise. He will have a drive to acquire wisdom, but it will really be secondary to the true underlying motivating desire to be honored. He may not be consciously aware of this altogether and will actually perceive himself as a person who seeks wisdom, but in truth he is seeking honor, for if honor would not be given to him, his enthusiasm for wisdom would dissipate. Of course, a person’s primal desire may truly be to be wise, which will give rise to a self perception of being a person who seeks wisdom. Such a person will continue to seek wisdom whether or not he receives honor.

We see from the above, that in the *Sefirot of Yosher* (The Upright Sefirot), the original primal desire is enlothed within the second desire. The second desire is then enlothed in thought, which is then enlothed in emotions, until the final actualization of the desire, which is its outermost “garment”, so to speak. Unlike the *Sefirot of Igullim* (Sefirot of Circles), here the original primal desire is the innermost thing and the final action is the outermost thing. When we look at a human being, for example, what we see are his final actions. Enlothed within his actions are his emotions, and enlothed within his emotions are his thoughts. Enlothed within his thoughts is his self-perception (*Ratzon L'Ratzon*) and enlothed within his self-perception is his “Primal desire” (*Ratzon HaKadoom*). We therefore see that the outermost thing is the action and the innermost is the primal desire. This is called *Adam D'Yosher* (The Upright Man), because it operates as a human being (who stands upright) would.

-1:30-

As stated above, from the desire for actualization of the *Igullim* (*Malchut of Igullim*), which is the last circle of the *Sefirot of Igullim* (Circles), comes about the “Desire for the desire” (*Ratzon L'Ratzon*), which is in the form of an upright man, (*Adam D'Yosher*). This ‘upright man’ is called *Adam Kadmon* (Primal Man).

Once a person’s primal desire comes to the final primal desire to bring it into actuality, he formulates a *Ratzon L'Ratzon* (Desire for a desire), which is a new desire based on how the primal desire will relate out, to others. This secondary desire may be seen as “Self-perception”. This is how he perceives himself as being for the entire duration of his life span. It is how he wants to be seen after a lifetime of seventy or more years etc. For

## -The Knowledge of G-d-

instance, because of his primal desire to be honored, he may perceive himself as being a very wise person. This desire is “created”, so to speak, to facilitate the primal desire to be honored.

Now, this “self perception”, likewise, is a general desire which encompasses many particular desires. This is to say that because he perceives himself as a wise person, he has particular desires, such as the desire to study profound books on many important subjects. He will want to be well versed in all the arts and sciences, as well as History, philosophy, law, great literature etc. On the other hand, if he would be offered a pulp romance or a comic book to read, he would reject it with disdain, since it does not fit his self-perception. Another example of this is a person who sees himself as a kind person. This self-perception includes every kind act he will ever do. Because he sees himself as kind, he will despise cruelty and callous behavior.

Now, although the *Ratzon L'Ratzon* (Desire for a desire) is his “Self-perception” and encompasses all his subsequent desires, nevertheless, it is still subject to change by being revamped or reformulated. For example, a person whose “primal desire” is for honor, but whose “desire for a desire” is for wisdom, may change his “desire for a desire” to desire wealth, if he thinks it will bring him greater honor.

From this we see that whereas the *Ratzon HaKadoom* (The original primal desire), relates solely to the end result and actually only to himself, on the other hand, the desire for the desire, which is how he sees himself, already relates to that which is outside of himself and conforms to it, even though it is still all about himself. This is to say that if his *Ratzon HaKadoom* is for honor, his *Ratzon L'Ratzon* may vary according to what is valued in that society. If it is a society that values wisdom he will seek wisdom, if it is a society that values fame, he will seek fame and if it is a society that values wealth, he will seek wealth. The “Desire for the desire” (*Ratzon L'Ratzon*) may change, but the “Primal desire” (*Ratzon HaKadoom*) remains the same. Furthermore, the “Primal desire” (*Ratzon HaKadoom*) is the actual intended end result.

However, it must be noted that in regard to how it is above, in the process of creation, we cannot say that the “outside” shapes G-d’s desire for a desire, since there **is** no “outside” in relation to Him. Actually, it is the other way around. Because G-d desired to create the world to be something that has the appearance of being outside of Himself, He therefore created the desire for a desire for the world. Not visa versa.

From the above we see that *Adam Kadmon* (The desire for the desire-*Ratzon L'Ratzon*) is the link between the Emanator and the emanated, between G-d and the world. Because of this, the term, “The desire for the desire” has two meanings. On the one hand it means the desire to fulfill the desire that **preceeds** it, and on the other hand, it means the desire to bring about the desire that **follows** it. Futhermore, since the *Ratzon L'Ratzon* (The Desire for the desire) is like a “new” creation in comparison to the *Ratzon HaKadoom* (Primal Desire) and is changeable, as explained above, it is therefore called, “The General *Adam D'Briyah* (The General Man of the Created Realm).

-1:31-

## -The Knowledge of G-d-

Now, the general rule is that the lowest level of the upper realm, becomes the highest level of the lower realm. This is to say, that the *Malchut* of the upper world, becomes the *Keter* of the lower world. For instance, as mentioned before, the *sefirah* of *Keter* is desire, and the *sefirah* of *Malchut* is speech. From this we understand that the speech of the king becomes the inner motivating desire of the servant or that the speech of the teacher becomes the inner motivating desire of the student etc. Likewise, the last level of *Adam Kadmon* (Primal Man) becomes the source of *Atzilut* (The World of Emanation). This is to say that *Malchut* of *Adam Kadmon* becomes the *Keter* of *Atzilut*.

### -1:32-

The first *sefirah* of every level is its *Keter* which is the desire to bring it about, for if there were no desire for it, it couldn't exist. This principle applies both above, in regard to the creation of the world, and below, in man. It is an observable fact, that if one does not desire something, he will not do it. This is true even when he does something he does not want to do. In such a case, there is another, overriding desire which compels him to do that which he would not otherwise do. For instance, if a person hates his job, he does it anyway because his desire to survive overrides his hatred for the work. Above too, the desire for something is what gives it its existence. Therefore, the *Keter* of *Atzilut* is the desire to bring about the world of *Atzilut*.

Now, there are really two parts to the *sefirah* of *Keter*. The external aspect of *Keter* is desire, and its inner aspect is pleasure. In truth, these two aspects are inseparable from each other, for the one cannot be found without the other. Furthermore, pleasure does not necessarily precede desire nor must desire precede pleasure. In any case, of the two, pleasure is the internal and desire is the external, simply because a desire is for the pleasure. Therefore, even though desire may precede pleasure, nevertheless, it is only **for** the pleasure. We may therefore conclude that there is a desire and a pleasure for everything that exists and that pleasure is the internal of the two. It is the desire and pleasure for something that brings it into being and keeps it in existence. This principle applies in the negative sense as well. There is even a pleasure and desire which gives evil its existence. How can this be understood? What pleasure or desire could G-d possibly have in evil?

As we see, most games, sports, stories, novels and movies involve an opponent in order to create a challenge. Even computer games have "bad guys". The reason for their existence is to destroy them. It is the adversity of the opponent that creates the challenge and gives excitement and purpose to the game. If there were no opposition to overcome, there would be no pleasure or sense of accomplishment in the game whatsoever. Likewise, though it is not a game, the existence of evil in the world is for the pleasure gained by its destruction and to create free choice and challenges for human beings.

These two parts of *Keter* are called *Atik Yomin* (The Ancient of Days), and *Arich Anpin* (The Long Face). *Atik Yomin* corresponds to pleasure and *Arich Anpin* corresponds to desire.

The difference between the desire of *Arich Anpin* (The long Face) and the desire of *Adam Kadmon* (Primal Man) is that the desire of *Adam Kadmon* is not yet for any specific thing.

## -The Knowledge of G-d-

Rather, it is the general perception of himself, as a whole, which includes many particular desires in it. In *Adam Kadmon* the specific desires are completely concealed in a way of a *beyulie*. *Arich Anpin*, on the other hand, is already a desire for something “outside of himself”, so to speak. It is a desire for the revelation of a specific thing. Furthermore, in *Adam Kadmon*, the desire is actually not for anything external altogether. It is all still solely for himself. An example of this is a person who desires a beautiful car. In his *A”K* (*Adam Kadmon*) it is not actually a car that he wants. Rather, the desire of his *A”K* (*Adam Kadmon*), is that he envisions **himself** in the car. It is all about himself, not the car. Only in *Arich Anpin* does the desire for the car **itself** become revealed. We, therefore, see that the desire of *Arich Anpin* is already for something outside of Himself, whereas in *Adam Kadmon* it is still all about Himself. This is the way it is in the **desire**, which is *Arich Anpin*. However, the **pleasure** of it, **is** still all about Himself. For this reason, *Atik Yomin*, which is the pleasure of it, still relates to the Self, and is still considered to be part and parcel of the Self. In contrast, *Arich Anpin* already relates outward, toward the world. For this reason it is considered to be the source of *Atzilut* (the world of Emanation).

### -1:33-

More particularly speaking, it is only the upper three *sefirot* of *Atik* which are considered to be part of the Self. This may be understood as follows. Each of these two parts of *Keter*, contain ten *sefirot* as well. The seven lower emotional *sefirot* of the pleasure (*Atik Yomin*) are enclothed in the *sefirot* of the desire (*Arich Anpin*) and enliven them. The *sefirah* of *Chesed* of *Atik* (Kindness of Pleasure) is enclothed in *Keter* of *Arich* (Desire of Desire). This may be comprehended by understanding what *Chesed* of *Atik* is. Being that the general matter here is pleasure, therefore all its particular *sefirot*, are aspects of pleasure. *Chesed* is when something spreads forth in great abundance. Therefore, *Chesed* of *Atik* (Kindness of Pleasure) represents an abundance of pleasure in something. Now, when there is an abundance of pleasure in something, this enlivens the desire for it. We therefore understand how *Chesed* of *Atik* (Kindness of Pleasure) is enclothed in *Keter* of *Arich* (Desire of Desire).

Now, as mentioned before, *Gevurah* (Sternness) is the opposite of *Chesed* (Kindness). Therefore, if *Chesed* of *Atik* represents abundant pleasure in something, *Gevurah* of *Atik* represents the pain in something. We now can understand why *Gevurah* of *Atik* (Sternness of Pleasure) is enclothed within *Chochmah* of *Arich* (Insight of Desire). The *Chochmah* (Insight) of a desire means that it should be in a specific way, with precision. If nothing was painful, there would be no need for any specific desires, that it should be one way and not the other. It would make no difference at all what we did, because the pleasure for everything would be equal. It is specifically *Chochmah* (Insight) which determines what is or isn’t desirable. For this reason *Chochmah* of *Arich* (Insight of Desire) is the source of the *mitzvot* (commandments) of the Torah.

(The above principle applies to the enclotement of all the seven lower *sefirot* of *Atik* (Pleasure) within the seven upper *sefirot* of *Arich* (Desire). An additional example is how *Malchut* of *Atik* (Kingdom of Pleasure) is enclothed in *Netzach* of *Arich* (Conquest of Desire). *Malchut* of *Atik* represents the great pleasure of being the king and ruling over others. It therefore is easy to see why *Malchut* of *Atik* is enclothed within *Netzach* of *Arich* which represents the desire for conquest.)

-1:34-

Before we can understand how the influence comes down from *Keter* (Desire) to *Chochmah* (Insight) and *Binah* (Comprehension), and their interrelationships, we must first understand what *Chochmah* and *Binah* are and how they work. In order to understand this we must examine the matter of how concepts are comprehended.

There are three dimensions to every comprehension: length, breadth and depth.

1) The breadth of a concept is that it may be explained in many different ways. There is not just one way that it may be understood. It may be examined from various different angles. This is similar to the width of a river.

2) The length of a concept is that it can be brought down through allegories and analogies, until it can even reach the level of a child. This is similar to the length of a river. It begins high in the mountains and flows down until it reaches sea level.

3) The depth of a concept is similar to the depth of a river. It is its underlying current. The depth of a concept is its underlying point. Now, according to the depth of the concept, will be its length and breadth. This too, is similar to a river. The depth and strength of the undercurrent will determine the amount of excess water that spreads from the depth to create a length and breadth. However, in the depth itself, there is no length and breadth. If there is a deep subject such as medicine, then automatically there will be a great width and length to its understanding. A short subject, such as how to play tic tac toe, is not very deep at all. Therefore, there is only one simple way to explain it. It has a narrow width and a short length because it is not deep. All this applies to the matter of comprehension, called *Binah*.

Now, the depth of a river reaches all the way to its source, in the spring. Likewise, the depth of a comprehended concept flows from, and reaches back, to its source in the spring of *Chochmah*. *Chochmah* is the insight and intuition which flashes into the comprehending mind of *Binah*, seemingly materializing from nothing to something. This corresponds to the trickle of water that flows out of the inner depth of the spring. As this water becomes revealed from its original concealment beneath the earth, it becomes the source of the river.

Now, just as there is a length, width and depth in the comprehension of *Binah*, likewise, there is a length, width and depth in the spring of *Chochmah*. Its depth is the source of the insight itself, before it spreads forth to break out as drops into the comprehension of *Binah*. This corresponds to the original source of the spring as it is in the aquifer, deep under the earth. The depth of the concept as it is comprehended in *Binah* is not at all comparable to its depth in *Chochmah* itself. This is because the depth of *Chochmah* is the source of all concepts, whereas the depth of the comprehension of *Binah* is just the depth of a specific subject or detail.

-1:35-

As mentioned above, *Chochmah* is the flash of intuitive insight. Using the analogy of the

## -The Knowledge of G-d-

river, it is clear that the only way to achieve the intuitive flash of insight is by swimming the length and width of the river. This is to say that through contemplation and analysis on the given explanations, one may have a flash of insight into the concept and consequently develop it into an innovation. This is clearly apparent from the following famous story of Archimedes. The king commissioned Archimedes to weigh the royal throne in order to determine whether its builders had pilfered gold while constructing it. Archimedes, who was the greatest mathematician of his time, analyzed the problem over and over again without success. One day, he was about to bathe. As he sat in the tub he noticed the displacement of water and suddenly the solution flashed into his mind. It all came together for him in a sudden intuitive flash. He jumped out of the tub and ran down the streets of Athens, stark naked, yelling Eureka! Eureka! I found it! I found it! This was a flash of *Chochmah*. People had been taking baths for thousands of years. Why didn't this principle occur to them? It is for the simple reason that they did not do the analysis and contemplation, called *Hitbonenut*.

What is *Hitbonenut*? *Hitbonenut* means contemplation or analysis. It is the act of trying to understand. Therefore, if *Binah* is the understanding itself, then *Binah* of *Binah* is *Hitbonenut* which is the act of trying to understand. In normal English this would be called, 'learning' or 'study'. Now, there are two different types of study. One can study in a general way, going over the given material in a passing fashion, just to get the general idea. Then there is analytical study, in which one reviews the given material over and over again, seeking to understand the inner and outer workings of it.

(The Hebrew word *Hitbonenut* contains two 'nuns' (N). It would have been no less grammatically correct to spell this word using a single *nun* - *Hitbonut*. The reason it is written with two, is to signify that in order to gain understanding, one must go over the revealed explanations again and again.)

We see from the above story that only those that do the analysis on the subject – *Hitbonenut*, will discover novel ideas and innovations into it. It is simple to understand that only a physicist will have flashes of wisdom in the field of physics, because he has done the analysis into it. It is only a doctor who will have flashes of wisdom in the field of medicine, because he has spent many years analyzing the known body of knowledge of medicine. Therefore, he will have the flash of insight and discover that which is not yet known.

## -1:36-

According to the above, it is clearly understood that concentration, in and of itself, can only act as a vessel for understanding. This is as stated, "If there is no *Da'at*, there is no *Binah*" (Pirke Avot). It is clear, that in order to have any insight, whether into a specific field of study or whether into the nature of reality, it can only come about through contemplation and analysis. Concentration alone, without content, cannot achieve this. This is because concentration can only act as an instrument to arrive at understanding.

*Da'at* constitutes the interest, focus and attachment to the subject, to the exclusion of all else. This can be gleaned from the meaning of the verse, "And Adam knew Eve – *VeHaAdam Yada et Chava* etc. And she gave birth to a son". *Da'at* is usually translated as being "knowledge", but as we see from the above verse, *Da'at* means the interest and attachment to something. It is quite a simple matter that a person who does not have interest in a subject will not be able to concentrate on it and will have difficulty

## -The Knowledge of G-d-

understanding it clearly. From this it is clear that concentration is only like a vessel to hold the understanding.

Likewise, a person who **does** concentrate, but not on any specific subject, such as the “concentration” practiced in many eastern meditations, will not gain any true insight into any subject at all and certainly not into the true nature of reality. Since there is no content, all he has is the empty vessel of concentration. We can be sure that any “insights” that he may have, are nothing more than false imaginations and delusions. This is analogous to a person who claims to have learned medicine simply by sitting and meditating on a mantra for 10 years. Certainly, no one in their right mind would go to him for medical treatment.

Now, *Da'at* (concentration) also has the three dimensions of length, breadth and depth. For example there are people who have a short attention span and others who have a longer attention span. Some people can concentrate with great intensity, while others may be easily distracted. The difference between deep concentration and shallow concentration is similar to the difference between the ability of a child to concentrate as opposed to the concentration of an adult. Now, the three dimensions of *Da'at* are related to each other. For example, a person who cannot concentrate deeply will tend to have a short attention span. In contrast, a person with deep concentration will tend to have a long and wide attention span.

### -1:37-

As mentioned above, *Chochmah* (Wisdom) is the intuition and insightful wisdom which flashes into the comprehending brain of *Binah* (Understanding). Now, if one does not immediately grasp on to the seminal insight of *Chochmah* and begin analyzing it, it will begin to dissipate and he will soon forget the insight completely. It is only when the flash of intuition is grasped in a way of analysis and comprehension that it can develop into a full blown concept, giving rise to true innovation. It is for this reason that *Chochmah* and *Binah* are also called by the terms *Abba* (Father) and *Imma* (Mother). This is because they are analogous to the seminal drop of the father being developed into a fully developed child in the womb of the mother. This is also the reason that they are called, *Trein Ray'in D'Lo Mitparshin* (The two lovers who never separate). This is because the two must always come together. In order for the seminal intuitive concept of *Chochmah* not to dissipate it must be analyzed and developed in *Binah*. Conversely, if there is no “concept” or “subject” to analyze, *Binah* is barren, so to speak, and has nothing to develop.

### -1:38-

We will now discuss the revelation of the desire. In order to understand this it is necessary to introduce the concepts of *Tobu* (Chaos) and *Tikkun* (Rectification). In general, the difference between chaos and rectification is that in *Tobu*, there is much light and few vessels. In *Tikkun*, on the other hand, there is less light and many vessels. This is to say that the difference between *Tikkun* and *Tobu* is similar to the difference between rational and irrational behavior.

*Tobu* (Chaos) is when the point of the essential desire is revealed in its essential state. This is to say that though every specific desire, such as a desire to be kind or a desire to be stern, has

## -The Knowledge of G-d-

ten *sefirot*, nonetheless, they are indistinguishable from the desire. The thoughts and emotions for the desire are not objective at all. Rather, they are completely “enslaved” to and “driven” by the desire. This means that the intellect merely comes up with intellectual reasons to rationalize the desire rather than engaging in an objective analyses of it. *Tobu*, therefore, is compared to essential points, each of which has no recognizable divisions within it.

Because of this the various desires of *Tobu* are incompatible with each other and cannot coexist one with the other. For example, in *Tobu* the essential desire for kindness, though it is composed of intellect and emotions, cannot join with the essential desire for sternness. This is so even though sternness too, is composed of intellect and emotions. The reason for this is because the intellect and emotions of the desire to be kind are absolute kindness and exist solely to justify the kindness, whereas the intellect and emotions of the desire to be stern are absolutely stern and exist solely to justify the sternness. Because they are absolute opposites, they are incompatible with each other and cannot coexist simultaneously. The one must be destroyed before the other can be revealed. This brings about chaos.

The essential desire for kindness wants everything to be done exclusively through kindness, and since it is an essence, there is no room for compromise in this attitude. In addition, even though the kindness has intellect, it is not objective intellect at all. Rather, the intellect is bent on rationalizing the essential desire to be kind. However, acting upon this desire leads to chaos, because at times indiscriminate kindness may be the wrong approach. If one were to always act in a way of indiscriminate kindness, such as donating money to all charitable causes, whether they are worthy ones or not, or by being kind to all people, even to his enemies who are bent on his destruction, or by releasing all criminals from prison, even unrepentant psychopaths, the opposite of kindness would result.

Another example of this is parents who avoid disciplining their child by setting behavioral limits with consequences. They may feel they are “being nice” to their child, but in truth, they are creating a “monster” and destroying him. We see from this that indiscriminate kindness will eventually lead to negativity and destructiveness ending in results that are quite the opposite of the original intent. The same holds true for indiscriminate sternness, etc. This self destruction on the part of the essential emotional qualities of *Tohu* is called *Shevirat HaKeilim* (The breaking of the vessels).

From this we understand that an essential desire to be kind will become fixated solely on the external expression of kindness, overlooking its inner intent to affect positive results, and will not tolerate any restraint of kindness. Because it is an essential, undiluted desire, it becomes completely irrational often bringing about the opposite of the desired effect. As a result, each desire must be completely eradicated before it can be replaced by a different one. An example of this principle is the case of a very narrow minded person who is incapable of compromise. When such a person is kind, his kindness knows no restraint. He will be indiscriminately kind to everyone and he will be excessive in this kindness. Eventually, though, his kindness will, of necessity, break down because he will find himself being severely taken advantage of, and will become completely drained, both monetarily and emotionally. Such a person might then swing to the opposite extreme, becoming overly suspicious of others, excessively callous of their needs and extremely unkind. This approach

## -The Knowledge of G-d-

too, will eventually break down, when people begin disliking and avoiding him because of his mean spirit.

The above principle applies when the desire comes in the form of an essential point, in which the intellect and emotions are “slaves” that are “driven” to fulfill it in an absolute manner in which there are no compromises. This may be compared to the uncompromising fanaticism of a Moslem fundamentalist terrorist who is hell bent on pushing his agenda no matter what the outcome. This level of *Tobu* is called *Nekudab* (Point).

Besides the *Nekudab* (Point) there is another level in *Tobu*, called *Sefirah*. This is when the point divides into ten recognizable traits. Because of this there is the appearance of rational behavior. It **appears** to be an objective, reasonable intellect which is open to compromise. In truth though, here too the intellect, emotions and actions exist merely to facilitate the desire that drives them. An example of this is a Christian missionary. He talks and acts as if he is an objective, reasonable person, but in reality he is neither reasonable nor objective. In reality he is completely bent on converting you to his religion and his speech and actions are there merely to facilitate this. This is why he knocked on your door in the first place. Though it appears that a reasonable conversation is taking place, if he is refuted in debate, he will automatically revert back to the essential point of the irrational desire in which there is no compromise and no recognizable intellect at all, such as saying, “It is true because I know it in my heart”, etc.

In summary, *Tobu* is when the light (revelation) of the desire is too strong for the vessels and overpowers them, so that they can no longer be objective but rather become completely unrestrained and driven by the desire.

## -1:39-

On the other hand, the aspect of *tikkun* (rectification) is when a quality emerges from its essential point, to extend outside of the bounds of the essential desire and intellect. This is to say, that he allows himself to be objective. An example of the quality of kindness as it exists in *tikkun*, is when a desire and intellectual leaning of kindness is aroused toward his fellow because he did him a favor. Here it is not solely because of the essential goodness and kindness of his soul. On the contrary, when one is acting objectively, according to the way of *tikkun*, it is possible that though he may be cruel by nature, nonetheless, to someone who was gracious to him and saved him from death or the like, he will desire to be kind. He will always view that person kindly and consider his merits in his mind, etc. This is because he was proven worthy of his kindness, etc.

This is called a “composite” kindness or goodness. It is not at all the simple and essential kindness which results solely from his essential nature. Because it is a composite, complex kindness, it no longer is merely the simple will to act kindly, but comes about according to the situation. He will be kind to some and not to others, all according to rational sense and reason. The same principle applies to the opposite of kindness, which is the composite quality of sternness. He will focus his desire and intellect toward contemplating the guilt of his enemy, who caused him much harm. This will be so even though he may be a very kind and compassionate person by nature, etc.

## -The Knowledge of G-d-

Based on this, we understand that it is possible for the composition of one's desires to be engineered in extremely different ways, according to the considerations which form the feelings. Included in this, are composite love and composite hate, because they are dependent on some rational consideration, as mentioned above. It is thus possible to find something that from one angle, one will love. From this angle he will only have good and kind thoughts and desires towards this thing. Simultaneously, from another angle of the very same thing itself, he will judge it sternly and have thoughts and desires to harm and destroy it. Because of this principle of composite qualities it is possible for the matter of compromise to exist, which takes both kindness and sternness into account and comes to a conclusion somewhere between the two opposite poles.

*Tikkun* (rectification) is also called *Partzuf*, which means "face" or "personality". This is because at this point there are recognizable divisions of the *sefirot* into ten, each of which is divided into subsequent divisions of ten. The concept of a *partzuf* is the inclusion of all opposites etc., like a human being, who has many facets to his personality, all of which join to make him who and what he is. Besides this, his physical body too is made up of many parts with different and even opposite natures and functions, and yet, not only do they not contradict each other, but they work in conjunction as a unified system. Each organ performs the function it is suited for while allowing the others to perform their function. Furthermore, in order to perform properly, every organ depends on the others for its health and vitality, for example, if a person has nagging foot pains, this will affect his brain and he will have difficulty concentrating on his studies. This mutual coexistence and symbiosis is not possible in *Tobu*, where the *sefiros* exist as pure essences and are therefore incompatible with their counterparts.

It is specifically in *tikkun* that mutual coexistence and symbiosis can exist, since in *tikkun* each point comes about as an extension outside of its essence. It is specifically then that they can be included one with the other through the many various types of vessels for expression, of which they are composed etc. The vessel integrates something of each *sefirah*. This being the case, they all find expression in it. This allows all the *sefiros* to coexist within the desire for the same act. In addition, because it integrates all of them, it is powered by the desire for all of them to find expression. This allows for a complete expression of all the qualities in a settled and fulfilling manner.

## -1:40-

Now, the two levels of the world of *Tobu*, plus the level of the world of *Tikkun* correspond to the three world of *Akudim*, *Nekudim* and *Brudim*. These terms, which mean "bound", "speckled" and "splotched", have their source in the Torah account of how Lavan (Leah and Rachel's father) tried to swindle Yaakov out of the wages due him for tending Lavan's flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those sheep that were born with "bands" around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Brudim*).

## -The Knowledge of G-d-

These Torah terms hint at the three above mentioned levels of *Nekudab*, *Sefirab* and *Partzuf*.

- 1) The term *Akudim* (bands) represents the level of *Nekudab*, in which the *sefirot* are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up within itself.
- 2) The small speckles (*Nekudim*) represent the level of *sefirab*, in which the particular divisions of each *sefirab* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction as a unified system.
- 3) The large splotches (*Brudim*) represent the level of *Partzuf*, in which the *sefirot* are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to the merging of many specks into one large splotch.

Now, though these three levels refer to the particular worlds of *Akudim*, *Nekudim* and *Brudim*, generally speaking only two worlds are mentioned, the world of *Tobu* and the world of *Tikkun*. These correspond to the worlds of *Akudim* and *Brudim* which correspond to the aspects of *Nekudab* and *Partzuf*, as mention above. When the worlds of *Tobu* and *Tikkun* are referred to in such a way, *Nekudim* is regarded to be a level within *Tobu*.

## -1:41-

With the above in mind, the division of the ten *sefirot of Yosher* and their inclusion and connection with each other may be understood. The *sefirot of Tikkun* are divided into three lines of expression. These are Kindness, Judgment and Mercy (*Chesed, Din, Rachamim*). The quality of kindness is represented as a line to the right, the quality of Judgment as a line to the left and the quality of mercy as a line in the middle, between the other two lines. The three *sefirot Chochmah, Chesed* and *Netzach* make up the right line, the *sefirot Binah, Gevurah* and *Hod* make up the left line, and the *sefirot Da'at, Tiferet* and *Yesod* make up the middle line. Now, it must be understood that on the level of *Keter of Keter*, which is the inner aspect of *Keter*, there is no division into three lines. This is because *Keter of Keter* is a simple essential desire which is indivisible into parts. Rather, the three lines begin to separate as distinct modes of expression beginning with the external aspect of *Keter*. This external aspect begins with *Chochmah of Keter* onward. Now, the inclusion and connection of the right and left lines with each other comes about specifically through the middle line which represents the quality of connection.

The explanation of the matter is as follows: In the right line, though *Chochmah, Chesed*, and *Netzach* are related to each other, nonetheless they are separate matters from each other. For example, *Chochmah* is an intellect and reasoning which leans toward being kind. This is because *Chochmah*, which is the intuitive flash of inspiration, views things in a holistic fashion. It will, therefore, tend to lean toward kindness. For example, in a criminal court case, if we look at the whole person, such as what his upbringing, economic and social circumstances are etc., for the most part, there will be a greater tendency to view the

## -The Knowledge of G-d-

defendant favorably, than if only the details of the crime itself are scrutinized. From this we see that *Chesed*, which is the giving of influence, is an offshoot of *Chochmah*.

In turn, *Netzach* is an offshoot of *Chesed*. *Chesed* is the quality of expansive and abundant spreading forth of influence. Since *Netzach* is the quality of Conquest, which is the matter of spreading forth by expanding the borders of his influence, we see that it is an offshoot of *Chesed*. But, on the other hand, it is an altogether separate matter from *Chesed*, just as *Chesed* is a separate matter from *Chochmah*, though it is an offshoot of it. *Netzach* is not a form of *Chesed*. Nonetheless, when there is a desire to do a *Chesed*, all obstacles to its fulfillment must be overcome in order for it to come to fruition. This is a function of *Netzach*, which is the quality of perseverance, overcoming of obstacles, and victory. This is to say that the quality of kindness necessitates the drive to triumph, in order to bring about the actualization of that kindness etc. An example of this may be understood from the parent/child relationship. When a parent wants to influence his child in a way of *Netzach*, he explains to him why he should think or act in a certain way until he has “won him over” to his way of thinking or acting.

In the left line too, though *Binah*, *Gevurah* and *Hod* are related to each other, nonetheless they are separate matters from each other. This is because *Binah*, constitutes close scrutiny and comprehensive analysis. Because of this, it is specifically in *Binah* that faults will begin to be noticed and judgments will be aroused. Therefore, there will be a greater tendency toward being judgmental. From this we see that *Gevurah*, which is the quality of restraint and the withholding of influence, is an offshoot of *Binah*. For this reason the verse states, “I am *Binah*, *Gevurah* is mine.”

In turn, *Hod* is an offshoot of *Gevurah*. *Gevurah* is the quality of restraint and the withholding of influence. *Hod*, which is the quality of submission to authority, is its offshoot. In the parent/child relationship, this is when the parent demands that the child should act or desist from acting in a certain way, not because he has “won him over” to his way of thinking, as with *Netzach*, but by force of authority alone. “You must do it because I said so. I don’t owe you explanations.” In the case of a citizen of a country, this is the fact that a person must submit to the laws of the land, whether he agrees with them or not. When he is stopped for a traffic violation, he cannot argue the merits or demerits of the law with the police officer. He must submit, and if he does not, he will be arrested and restrained. This is to say that the quality of *Gevurah* necessitates the submission to authority of *Hod* in order to bring about the actualization of *Gevurah*.

Now, the inclusion of these two opposite lines, so that they become connected and synthesized as one, is brought about through the middle line which is made up of *Da’at*, *Tiferet* and *Yesod*, etc. The first example of this is *Da’at*, which acts as a mediator and tips the mind from intellectual kindness to intellectual sternness, or visa versa. It is specifically the faculty of *Da’at* which dictates how these intellectual leanings will be. This is evidenced by the verse in which G-d said after the flood, “I will not continue to curse the earth because of mankind, because the inclination of man’s heart is evil from his youth, I will, therefore, not continue to punish any living thing, as I had done.” Here, man’s inclination to evil is given as the logic and reason for judging them favorably, whereas prior to the flood, the identical reason was given for judging them as guilty, as is written, “And HaShem saw that the evil of man was great on earth, and that all the inclinations of his heart were only evil all day long.”

## -The Knowledge of G-d-

From this we see that it is specifically in *Da'at* that the two conceptually opposite qualities of *Chesed* and *Gevurah* become connected, leaning toward kindness in one manner and toward judgment in another, even in regard to the same case.

Likewise, it is the quality of *Tiferet*, which is the next quality of the middle line, which tips the scales between heartfelt kindness and heartfelt sternness. This is because *Tiferet* represents mercy. However, mercy is only applicable after the quality of judgment has concluded that the person is guilty. Through *Tiferet*, even though there was a guilty verdict, mercy releases him. Just as *Chesed* is the quality of Avraham and *Gevurah* is the quality of Yitzchak, so is the mercy of *Tiferet* the quality of Yaakov, as will be explained later.

The quality of *Yesod*, which is the next level of the middle line, also acts as a mediator and combines the two opposite gut emotions of *Netzach* and *Hod*. The gut emotions of *Netzach* and *Hod* are no longer heartfelt emotions but are rather emotions as they relate to action. For instance, a guest at a wedding banquet feels the heartfelt emotion of joy for the bride and groom. The gut emotion, on the other hand, is that he has an urge to get up and dance for joy. This is the matter of the “advise of the kidneys” which represent *Netzach* and *Hod*. They counsel, either “Yes” or “No” before the influence comes out from the influencer into action. This takes place whenever it is necessary to influence the essential qualities of *Chesed* and *Gevurah* and bring them into action etc. It is *Yesod*, which represents the fulcrum, that tips the scales and decides how the *Netzach* and *Hod* will be put into action and exactly in what proportion they will be, just as every time that a decision is made, it comes about through tipping the balance of the scales to one side or the other.

When the verdict is decided, it is weighed on the “Scales of Righteousness” which are *Netzach* and *Hod*. They decide exactly how to bring the influence out to the recipient. If the decision is favorable, there will be a greater proportion of *Netzach* to *Hod*, and if it is not, there will be a greater proportion of *Hod* to *Netzach*. The general matter of the middle line of *Da'at*, *Tiferet* and *Yesod*, is that it connects the two lines to its right and left. Furthermore, it is specifically the *sefirot* of the middle line which have the ability to connect the qualities of the right and left, because unlike the other *sefirot* which necessitate each other but are not direct expressions of each other, the *sefirot* of the middle line are **directly** related to each other. This is so because they all represent different manifestations of the quality of connection. *Da'at* represents mental connection, *Tiferet* represents emotional connection and *Yesod* represents connection on the gut level as it relates to action.

Now, the particulars of how the *sefirot* are combined, are called the, “Twelve diagonal lines”, (*Yud Beit G'vulay Alachson*) whereas the middle line is called, “The inner beam”, (*Bree'ach Hatichon*) that runs through from one end to the other end. On the one end it reaches up into the desire of *Keter* and on the other end it reaches down into the speech and actions of *Malchut*. This means that it goes all the way up to the inner aspect of *Keter* (pleasure and desire), which itself is higher than the division into lines. It is specifically because of this that it has the power to unify and synthesize the two opposite lines to the right and left, and to go down and connect with *Malchut* (speech and action). In this way the middle line is actually made up of the *sefirot* of *Keter*, *Da'at*, *Tiferet*, *Yesod* and *Malchut*.

-1:42-

## -The Knowledge of G-d-

Now for the explanation of the matter of the “Inner *Keter* of *Atzilut*:

This is called *Keter* of *Keter* (Desire of Desire). It is the inner revelation of desire (*Arich*) and pleasure (*Atik*) and is the inner light of *Keter*. It likewise, has ten sefirot. However, the next level of *Keter*, which is *Chochmah* of *Keter* (Insight of Desire), constitutes the intellectual reason for the desire and is called, “The hidden reason of the desire” (*Ta’am Kamoos LaRatzon*). It too has a *Chesed* and a *Netzach*. All this is still in a way of unlimited desire, even though *Chochmah* of *Keter* is a revelation that has already come out from the hidden essential desire, as mentioned above. It is for this reason that the emotions of the pleasure and desire are called, “The preceding days” (*Yemay Kedem*), meaning that they “precede” or are “higher” relative to the emotions as they exist in *Chochmah* and *Binah* proper.

The emotions of *Chochmah* and *Binah* proper, come about in a limited fashion, and are according to the limitations of revealed intellect only, as will be explained. The unlimited aspect of *Keter* continues down as far as the aspect of the *Malchut* of *Keter*, which is the very **most** external level of *Keter*. It is specifically from the external aspect of *Keter* that there comes about a division into three lines. This is because in the hidden reason for the desire, (which is *Chochmah* of *Keter* and is external relative to *Keter* of *Keter*), the desire is already regarded as being divided to into *Chesed*, *Gevurah* and the intermediate quality of *Tiferet*. However in *Keter* of *Keter*, which is beyond the hidden reason for the desire, there is only the simple essential desire without any reason at all. This is because in actuality, desire is something which transcends reason altogether. There is not even a hidden reason for the desire on this level. This is because it is an essential desire which is above the intellect. Therefore, this level of desire is higher than the division into right and left etc. even though it becomes revealed from the lowest level of the hidden desire of *Adam Kadmon* (Primal Man).

About this difference between *Keter* of *Keter* and *Chochmah* of *Keter* it states, “And the curtain shall be for you a separation between the holy and the holy of holies”. This is referring to the aspect of the *Parsa* (space) between *Keter* of *Keter* and *Chochmah* of *Keter*, which is called *Krooma D’Avirah* (The “airy membrane” that exists between the skull and the brain.) For this reason we say in our prayers, “May it be desirable **before** You”, meaning before or “Higher” than the *Parsa*. This is to say that we appeal to G-d on the level of His desire (*Keter* of *Keter*) which transcends even the hidden reason for the desire (*Chochmah* of *Keter*). Because of this it can override the intellect and reason of the desire and change from a desire to be stern to a desire to be kind, or the like.

## -1:43-

As mentioned above, it is specifically in *Tikkun* where there can be an inclusion of one *sefirah* with its opposite, and where a composition of two opposite *sefirot* can take place to form a compound quality or act. Another difference between *Tobu* and *Tikkun* which illustrates how one action may include two opposites may be understood from the well known experiment that gauges the intelligence of animals. An animal is placed in an area surrounded by a u-shaped fence. Food is then placed on the outside of the middle fence. An intelligent animal will come to the realization that it must initially go in the opposite direction than the food, thus distancing itself from the object of it’s desire, in order to go around the fence to acquire

## -The Knowledge of G-d-

it. An animal of lesser intelligence, on the other hand, will attempt to go in the direction of the food and will forever be frustrated in achieving its goal. Now, the act of stepping away from the food is the diametric opposite of the desire. The desire is for the food, but the animal must actually go away from it. In contrast, the other animal **does** go in the direction of the food. But, which animal gets the food? It is specifically the animal who can step away from the object of his desire and objectively analyze the situation. The reason is because he is able to make a compromise, and actually go against his desire. The act of moving away from the food includes two opposites. The light of the action, its intent, is for the food, but the action itself is its opposite, in that he moves **away** from the food. It is specifically because of this that he gets the food. The raw desire of the other animal, on the other hand, is too overpowering, and it is therefore unable to objectively analyze the situation.

The above example gives clear insight into the worlds of *Tobu* (Chaos) and *Tikkun* (Rectification). It is only in *Tikkun* where compromise and inclusion of two opposites can take place. It is therefore specifically in *Tikkun* where there are subdivisions of each *sefirah* into ten and those into ten, infinitely subdividing in order to make it possible for any number of combinations of inclusion and compromise to exist. However, in *Tobu* only ten indivisible essential points exist, (or, as mentioned above, only a single subdivision into ten within each point, which is called a *sefirah*) thereby making inclusion and compromise impossible.

## -1:44-

We will now continue explaining the process of the creation and the chaining down of the worlds, and understand how *Arich* (Desire) becomes en clothed within *Abba* and *Imma* (Insight and Comprehension). There are three general ways that desire can descend to influence the intellect. The intellect will, therefore, be affected according to how the influence descends into it.

In the book *Etz Chaim* of the *Ari*'zal (Rabbi Yitzchak Luria), three general ways are mentioned of how the influence descends from *Arich* into *Abba* and *Imma* (Desire into insight and comprehension):

- 1) A light from the externality of *Netzach*, *Hod* and *Yesod* of *Arich* is en clothed within *Abba* and *Imma*.
- 2) The "Arms of *Arich*" (*Chesed* and *Gevurah* of *Arich*) become en clothed in *Abba* and *Imma*.
- 3) *Abba* suckles sustenance from the eighth *mazal*, which is called *Notzer* and *Imma* suckles sustenance from the thirteenth *mazal* which is called *VeNakeh*.

What does this mean?

## -1:45-

In order to understand this we must first explain what the two *Mazalot* mentioned above are. There are thirteen attributes of Mercy which G-d revealed to Moshe. (Parshat Ki Teesa) They are:

## -The Knowledge of G-d-

1. *E-L* - Benevolent G-d
2. *Rachum* - Compassionate
3. *V'Chanun* - and Gracious
4. *Erech* - Long (slow)
5. *Apayim* - Suffering (to anger)
6. *V'Ra' Chesed* - and Abounding in Kindness
7. *V'Emet* - and Truth
8. *Notzer Chesed* - He Preserves Kindness
9. *L'Alaphim* - for two thousand generations
10. *Noseh Avon* - Pardoning Iniquity
11. *VaPesbah* - and Transgression
12. *V'Chata'a* - and Sin
13. *V'Nakeh* - and He Cleanses.

The source of these thirteen attributes is in *Keter* of *Arich*. It is for this reason that they are called the thirteen attributes of mercy. Because they are higher than *Chochmah* of *Arich* which, as mentioned above, (in ch. 32) is the source of the laws of the Torah, they therefore have the ability to overturn a Divine decree from harshness to leniency, through mercy. This is how Moshe was able to arouse G-d's mercy, and appease G-d in His wrath against the Jewish people. It was specifically by appealing to G-d's mercifulness as exemplified by these thirteen attributes of mercy.

The eighth and the thirteenth attributes, *Notzer* and *V'Nakeh*, are called *Mazalot*. The Hebrew word *Mazal* comes from the root *Nozel* which means "To flow down". They have this name because it is from these two attributes that influence flows down to *Chochmah* and *Binah*.

## -1:46-

As mentioned above, *Chochmah* (Wisdom) is the flash of intuitional insight which seems to appear from nowhere. On the other hand, *Binah* (Understanding) is when this wisdom is comprehended in a way of tangible grasp. For this reason *Chochmah* is called *Ein* (Nothingness) whereas *Binah* is called *Yesh* (Something). These two *sefirot*, *Chochmah* and *Binah*, are called "the two lovers who never separate" (*Trein re'in d'lo mitparshin*). This is because the one cannot function without the other. This is to say that in order for the mind to comprehend, there must be a seminal concept to grasp through analysis. On the other hand, the concept cannot exist in a vacuum. There must be a vessel to contain it and develop it. This vessel is the comprehension of *Binah*. For this reason these two *sefirot* are always found together. When one is thinking, he must think **about** something.

The creation of "something from nothing" is when the flash of intuition (*Chochmah*) breaks through like a lightning bolt, to the level of understanding (*Binah*) from that which is above intellect (*Keter*). This comes from the source of intellect which is called "Koach *HaMaskil*" (*Chochmah* of *Arich*). *Koach HaMaskil* is the ability to bring out new insights into the intellect.

We may now understand the meaning of the statement in *Etz Chaim* that *Abba* (*Chochmah*) receives from the eighth *mazal* which is called *Notzer* and that *Imma* (*Binah*) receives from the thirteenth *mazal* which is called *VeNakeh*.

## -The Knowledge of G-d-

The eighth *mazal*, *Notzer*, is the ability to reveal new insights. It is the source and potential for intellectual insight as it exists in the desire (*Arich*). This “Potential for intellectual insight” (*Koach HaMaskil*) is the “Insight on the level of desire”. This is indicated by the fact that the letters of the word *Notzer* may be rearranged to make up the word *Tz’inor* (Pipe), meaning that insight flows down from there.

The thirteenth *mazal*, *VeNakeh*, is the ability to develop the insight so that it “develops and grows”. It is the source of the intellectual comprehension of the insight as it exists on the level of the desire (*Arich*). This is “Comprehension on the level of desire”. This is indicated by the fact that the Hebrew word *Nakeh* has the same etymological root as the word *Yenikah* which means “to suckle”. This is analogous to a child who suckles his mother’s milk, which causes him to develop and grow.

As mentioned above, in order for there to be a flash of insight (*Chochmah*) into a subject, there must be the unification of *Chochmah* and *Binah*. This comes about through the act of analysis (*Hitbonenu*). So too, higher than the intellect, within the very source of *Chochmah* and *Binah*, which is *Arich* (Desire), there must also be a unification of the two *mazalot*. This is in order to give birth to new insights and to develop them. If the ability to bring out new insights alone exists, but not the ability to grasp and develop them, new insight will not come about. The opposite is also true. If there is only the ability to develop insight but there is no insight to develop, the power to grasp and comprehend remains barren. The unification of both of these powers of *Arich* (desire) is no less essential than the unification of *Chochmah* and *Binah*.

Furthermore, as mentioned earlier, *Chesed* of *Atik* (kindness of pleasure) is encloded in *Keter* of *Arich* (desire of desire). In other words, great pleasure is what gives rise to great desire. This means that the great desire (*Keter* of *Arich*) is, in turn, the source of the two *mazalot*, as mentioned above. We, therefore, see that in order to have a flash of insight into a subject, one must have great pleasure and desire in delving into the subject. For example, a person who becomes a doctor out of a desire for wealth rather than a desire to heal will most likely not come up with great insights into medicine. This is because his pleasure is into the financial benefits rather than the subject of medicine. Likewise, a person who goes into computer science because he wants to make a fortune, most likely will not come up with great innovations in computer science. If he goes to college and studies he will become a computer scientist, but it is unlikely that he will discover any new innovation and bring it out “something out of nothing”.

From this we see that the power of innovation is specifically rooted in the desire (*Arich*) and even higher, in the pleasure (*Atik*).

The examples above illustrate that pleasure (*Atik*) and desire (*Arich*) is the source of the flash of insight (*Chochmah*). However, these examples themselves actually fit later on in the chaining down of the worlds. Rather, they were used here for lack of better examples. This is because the subject we are occupied with here, is the matter of the two *mazalot* and that which results from their unification. However, in the examples, the thought and innovation is directed outward, towards something outside of one’s self. That level of thought comes about from *Netzach*, *Hod*, and *Yesod* of *Arich* (The gut emotions of the desire), as will be explained later. On the other hand, the flash of intuition we are dealing with here is an intuitional insight that goes up, into the self itself, rather than down, outside of the self, and represents deep introspection. This is like an intuitive flash of insight into the true nature of reality. In other words, the analysis is not into externalities, such as making a better

## -The Knowledge of G-d-

computer, or discovering a medical breakthrough. Rather, the analysis is inward, into the essential self. For example, the analysis is to understand the desire, purpose and intent behind all of Creation. Therefore, this flash of intuition comes from *Keter of Arich* (Desire of Desire) within which *Atik Yomin* (Emotions of Pleasure) is enlothed, which, as mentioned before, is still part and parcel of the Self. In truth, it can actually reach even higher, into the original simple desire and intent in the essence of the Self itself (*Ratzon HaPasboot B'Atzmooto*).

### -1:47-

Now, we must understand the second way the influence comes down from *Arich Anpin* (Desire) to *Abba* (Insight) and *Imma* (Comprehension). It was stated that *Abba* and *Imma* enlothe the “Arms” of *Arich*. This means that *Chesed* and *Gevurah* of *Arich* become enlothed within *Abba* and *Imma*. In order to understand this, we must first understand exactly what the emotions of *Arich Anpin* are. As mentioned above, *Arich Anpin* is desire. This being the case, *Chesed* and *Gevurah* of *Arich* are the emotions of desire. They are not actual heartfelt emotions at all. Neither are they intellectual. Rather, this is to say that the desire itself leans either toward kindness or sternness.

When these *sefirot* become enlothed within *Chochmah* and *Binah*, the intellect becomes like a garment that covers over them. The intellect conforms to the leanings of the desire, just as a garment takes on the movements of the person who is wearing it. If the person moves to the left, his clothing will move along with him and if he moves to the right, his clothing will move along with him.

This may be understood by the example of a judge who has been bribed. Because the judge accepted a bribe from the defendant, he can no longer be unbiased in judgment. His desire is to treat the defendant with kindness. Because of this, his intellect will also lean toward kindness in regard to the defendant and he will come up with logical justifications to exonerate the defendant. This illustrates how the intellect conforms to the desire.

Another example which illustrates this is that of a child who desires a bicycle. His intellect will come up with reasons why he **needs** it. For instance, he will tell his mother, “I need a bike to get to school”. “I’ll drive you there”, she answers him. “I realize you’re very busy and driving me to school will be too much trouble for you”, he says. “That’s okay, it’s no trouble at all. I’ll drive you to school, and besides, we can’t afford it.” “But I don’t want you to drive me to school. I want a bike.” We see that even though his “transportation problem” has been solved by his mother driving him to school, he still wants the bike. The reason is because that is what he wanted in the first place. Now, he may become completely unreasonable and throw a tantrum. This is because his intellect was just a “garment” which conforms to the emotions of the desire, not visa versa. This example illustrates how the intellect becomes a garment within which the “arms” of *Arich Anpin* (Emotions of Desire) are enlothed. This is a type of revelation of the world of *Tobu* (Chaos).

### -1:48-

The third level is when influence comes from *Netzach*, *Hod* and *Yesod* of *Arich Anpin* into *Abba* and *Imma*. In order to understand this, we must understand exactly what *Netzach*, *Hod*

## -The Knowledge of G-d-

and *Yesod of Arich* are. In general, the *Zohar* calls these three *sefirot*, “the righteous scales” (*Moznei Tzedek*). This is because these *sefirot* generally measure how to bring out the influence. They decide whether it will be through *Netzach*, which means to explain it until the person sees things your way, whether it will be through *Hod*, which means acceptance on the part of the person solely by force of acknowledgment and submission, or whether it will be through *Yesod*, which is a synthesis of the two.

We may now understand the level of influence which comes down to *Abba* and *Imma* from *Netzach*, *Hod* and *Yesod of Arich*. The desires of *Netzach*, *Hod* and *Yesod*, are the gut emotions of the desire as they relate to bringing something out into actuality. For instance, the desire is to actually develop a better computer, or an actual medical advancement. Because this is his pleasure and desire, his intellect will bring out new insights into bringing about these things in actuality. As mentioned above, this level relates outward.

### -1:49-

Now, within *Abba* and *Imma* (*Chochmah* and *Binah*) there are also ten *sefirot*. This is to say that in *Chochmah* (*Abba*) there are ten *sefirot* and in *Binah* (*Imma*) there are also ten *sefirot*. In general, the ten *sefirot* can be divided into three categories. The first category is the innermost of the ten. These are the mental faculties, *Chochmah*, *Binah* and *Da'at*. In Kabbalistic texts these three are given the acronym *ChaBa"D*. (When referring to *Keter*, *Chochmah* and *Binah* the acronym *KoCha"B* is used.) The next three are the heartfelt emotional faculties *Chesed*, *Gevurah* and *Tiferet*. These are given the acronym *ChaGa"T*. The third group is the most external. These are *Netzach*, *Hod* and *Yesod*. They represent the external ‘gut emotions’. These three are given the acronym *NeHi"Y*. We will now proceed to examine and understand the ten *sefirot* of *Abba* and *Imma* themselves.

### -1:50-

The first level of intellect is the innermost. It is intellect purely to understand, similar to what was explained above on the matter of comprehension and analysis. As explained, *Abba* (*Chochmah*) is the seminal flash of intuitive insight which flashes into *Imma* (*Binah*). Furthermore, in both *Chochmah* and *Binah* there are three dimensions, length, breadth and depth. The flash of intuitive insight is the very most **external** level of *Chochmah*. It is *Chochmah* as it comes into *Binah*. Higher than this is *Chochmah* as it is in and of itself, before the drops of the spring of *Chochmah* trickle forth into the river of thought. As mentioned before, although there are dimensions in *Chochmah*, nonetheless, *Chochmah* itself is beyond direct grasp or comprehension. It exists in a way which is not directly tangible. It is only through the grasp and comprehension of *Binah* that the ‘nothingness’ of *Chochmah* becomes tangible. Because of this *Chochmah* corresponds to *Shabbat*, whereas *Binah* corresponds to *Yom Tov*. On *Shabbat*, a Jew is separate from all worldly matters. He does not do any form of work. It is a day devoted to prayer, study and introspection. In contrast, on *Yom Tov* (The Jewish holidays) a Jew is permitted to do some form of work, such as cooking. From this we see that *Binah* relates to *Yom Tov*. *Binah* is an intermediary level between *Chochmah* which is separate and holy, and the emotions and action (The *sefirot* from *Chesed* through *Malchut*).

## -The Knowledge of G-d-

(It is specifically because of this that *Chochmah* is called “Pleasure” whereas *Binah* is called “Fiery Joy”. In the same way that pleasure is introverted, and only “drops” of it can trickle out, so is it with *Chochmah* which the *Zohar* calls, “A thing unto itself”. In contrast, *Binah* is tangible comprehension, which can be felt and expressed. In contrast to the introspective pleasure of *Chochmah*, *Binah* is a fiery joy, which is felt and expressed.)

This is because, as mentioned above, *Chochmah* is how the concept is in its source before it comes into comprehension, whereas *Binah* is how the concept becomes tangible within comprehension.

(As mentioned earlier, both *Chochmah* and *Binah* have dimensions of length, breadth and depth. These three dimensions correspond to *Keter*, *Chochmah* and *Binah* of *Chochmah* and *Keter*, *Chochmah* and *Binah* of *Binah*. In *Binah* these three dimensions are as follows;

1. The length of a concept in *Binah* corresponds to *Binah* of *Binah*. This is because *Binah* is the comprehensive explanation of a subject, to bring it down, into tangibility, all the way until even a child may understand it.
2. The breadth of a concept in *Binah* corresponds to *Chochmah* of *Binah*. This is because *Chochmah*, (Insight) is what gives breadth to an explanation. In other words, when one thoroughly understands two different wisdoms, like medicine and physics, he will see the correlation between the two. This is a breadth.
3. The depth of a concept in *Binah* corresponds to *Keter* of *Binah*. This is because *Keter* is the essential point of the concept, from which the width and length spread forth. In *Binah* this depth is called *Omek Hamoosag* (The depth of comprehension).

In *Chochmah* the three dimensions are as follows;

1. The length of the concept in *Chochmah* corresponds to *Binah* of *Chochmah*. This is the power of explanation within *Chochmah* itself. It is the fact that the insight can be explained in any number of ways. It is the length of *Chochmah* that reaches down into *Binah*, causing the concept to flash into tangibility and comprehension. However, *Binah* of *Chochmah* is not actual comprehension and tangibility. Rather, it is the potential for tangible explanations and comprehension of any wisdom and explanation.
2. The breadth of the concept in *Chochmah* corresponds to *Chochmah* of *Chochmah*. The breadth of *Chochmah* is how **every** individual intellect and wisdom exists as one in its source in *Chochmah*. It is the source of the fact that two individual intellects can be interrelated to form a breadth in *Binah*.
3. The depth of the concept in *Chochmah* corresponds to *Keter* of *Chochmah*, which is the desire to bring all wisdom into being. This is the source and depth of all wisdom in contrast to the depth of an individual wisdom in *Binah*.)

## -1:51-

Now, the second level of the intellect constitutes the emotions of *Chochmah* and the emotions of *Binah*. In *Binah* this is intellect in a way of comprehensible terms and reasoning, which lean either toward kindness or sternness. In *Chochmah* it is the power of the intellect which leans toward kindness or severity. The difference between the two is that in *Binah* this

## -The Knowledge of G-d-

is in a way of comprehension and reasoning. In contrast, in *Chochmah*, although the intellect leans either to the right or to the left, it is not yet in a way of comprehension and reasoning. An example for this is when two people are having an argument in which one intellect leans toward *Chesed* and the other leans toward *Gevurah*. Now, even when the person whose intellect leans toward sternness disproves the other person's logic and reasoning, nonetheless, the other person cannot concede that his friend is correct. His intellect leans toward *Kindness* and that is how he sees things, and even though, at the moment, he does not have a logical proof to support his position, he just knows he is right. This may be illustrated by a story in the Talmud in which Rav was challenged on the logic of his position and remained silent. He could not concede to the opposing position nor could he argue against it. Instead he remained silent. This is because he knew that he was correct in a way of *Chochmah* rather than in a way of *Binah*. On the level of insight he knew he was right but he hadn't yet brought it down to a comprehensible explanation on the *Binah* level.

### -1:52-

The third level of the intellect has two aspects. Firstly, it determines how to bring the intellectual influence out, as explained before. Secondly, it represents the matter of strong mindedness, as follows:

The *Zohar* calls the *sefirot Netzach* and *Hod*, "the two thighs (or legs)". This is because the legs hold up the entire body. Likewise, in the mind, the *sefirot Netzach* and *Hod* are the strength of mind that uphold the intellect. As seen from the example of Rav above, he remained firm in his opinion even though he could not come up with a logical argument to prove it. It was his strength of mind and intellectual resolve which upheld his opinion. This is *NeHi"Y* of *Abba* (The gut emotions of insight). This can be understood by what was explained above, that *Netzach* is the desire to conquer and overcome obstacles, and *Hod* is the desire for splendor and respect. Therefore *Netzach* and *Hod* of *Chochmah* represents the resolve that one's intellectual opinion should triumph against all opposing opinions and should be honored and respected as the correct opinion. In contrast to the above, someone with weak intellectual *NeHi"Y*, will not have sufficient resolve and confidence in his own intellect and will tend to back down in the face of intellectual opposition. He will not be firm in his position and will easily change his mind.

The *NeHi"Y* of *Imma (Binah)* is the "Therefore" that follows the analysis of *Binah*. This is to say that after he has done the analysis (*Binah* of *Binah*), which is the inner level of *Binah*, and his intellect has already leaned toward either kindness or sternness, his intellect then comes up with a "Therefore". For example, he analyses the matter of crime and lawlessness (*Binah* of *Binah*). The outcome of this analysis is an intellectual leaning toward sternness (*Gevurah* of *Binah*). From this comes the most external part of the intellect (*NeHi"Y* of *Binah*) which is the "Conclusion" that "Therefore" crime and lawlessness is a bad thing which must be stamped out.

### -1:53-

Now, it is specifically the unification of the *NeHi"Y* of *Chochmah* with the *NeHi"Y* of *Binah* which gives rise to actual heartfelt emotions that are rooted in reason. This is to say that it is

## -The Knowledge of G-d-

specifically through the unification of the “Resolve” and the “conclusion” that the heartfelt emotions come about. Let us return to the example of the analysis of crime and lawlessness. It is only when there is a “conclusion” that crime and lawlessness is bad, and a “determination and resolve” that this conclusion is correct, that emotions of anger will be aroused at the occurrence of crime and lawlessness. It is clear that if one of these is not present, no actual heartfelt emotions will be aroused. For example, even if there is just the intellectual “conclusion of the therefore”, but there is no “determination and resolve” in his position, when opposition arises, he will falter and back down, rather than be aroused to actual heartfelt anger about crime. Or if there is just “the conclusion of the therefore”, but no actual resolve, then again, he will falter. From this we see that it is only the unification of the *NeHi”Y* of *Chochmah* with the *NeHi”Y* of *Binah*, (The “determination and resolve” with the “conclusion of the therefore”) that gives rise to heartfelt emotions which are rooted in reason.

### -1:54-

Now, before we can continue to explain the various parts of the emotions and their interrelationships with each other, the intellect, the desire and the self, we must first understand several important matters in regard to lights and vessels.

The *Zohar* states that “He and His life force are one” and “He and His organs are one”. “He and His life force are one” refers to the lights of the *sefirot*, and “He and His organs are one” refers to the vessels of the *sefirot*. The *Sefer Yetzirah* calls the lights of the ten *sefirot*, “The ten *sefirot* without whatness” (*Eszer Sefirot Blee Mah*). In other words, the lights themselves are beyond form or description. As we learned above, the Essential Light is a quintessential singularity which is beyond description altogether. It is specifically the vessels which give description and tangible existence to the lights. This will now be explained in greater detail.

### -1:55-

The ten *sefirot* have names. These names are the vessels for the *sefirot*. The reason for this is because a name draws out the essence and spreads it forth into revelation. This is understood by the fact that when one’s name is called out, it draws that person’s essential identity and attention toward the caller. Furthermore, a name is what gives description to something. This is to say that a description **is** a name. Now, a name is not the actual thing itself. Rather, it brings the essence of the thing to light and defines its specific form. If someone were to go to a craftsman and tell him, “make it for me”, without defining it by name, such as make a chair for me or make a table for me, the craftsman would surely not know what to make. He would simply not know what is wanted of him. Even if the person who placed the order has a clear picture in his own mind of what he wants, nonetheless, since no description was given, the object will never be made. It is the description of this thing, i.e. its name, which reveals it to the craftsman, and makes it possible for the object to come into actuality. Likewise above, the names of the *sefirot* etc. are the descriptions which contain and bring the G-dly light into revelation. Without the vessels of the names and descriptions, the G-dly lights could not be tangible and would remain completely beyond

## -The Knowledge of G-d-

tangible comprehension and definition.<sup>1</sup>

### -1:56-

The vessels have two aspects which are interrelated:

1) The first aspect is that the vessels give form and definition to the lights. This is in order to give them defined existence. Furthermore, it is because of the vessels that a transformation from spiritual existence to physical existence takes place. For example, because of the vessel of the physical eye, the spiritual power of sight transforms from spiritual sight to physical sight. Through the vessel of the physical arm, the spiritual power of movement transforms from spiritual movement to physical movement. The physical brain transforms the spiritual ability to think so that one can think only in physical terms. It is specifically because of the vessel that a transformation from spiritual existence to physical existence, from beyond definition to definition, from infinite to finite takes place.

2) The second aspect is that the vessels limit the light. For example, the human eye limits the power of sight to seeing only so far. The physical arm limits the power of movement to

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<sup>1</sup> (Footnote: In general, the ineffable name of G-d has four letters, Y-H-V-H (**Hebrew**). Each of these letters corresponds to and represents particular *sefirot*. The thorn of the first letter, *Yod*, corresponds to *Keter*. This is because it is from this tiny point that everything originates. Nonetheless, it remains completely hidden. The body of the *Yod* itself, corresponds to *Chochmah*. This is because, as mentioned above, *Chochmah*, like the *Yod*, is a point, the seminal drop which flashes into *Binah*. *Binah* corresponds to the first *Heh* of the Holy Name. This is because this is where the point of *Chochmah* becomes expanded and developed into a tangible comprehensible thought with a length and width, similar to the shape of the *Heh*. The next letter is *Vav*, whose numerical value is 6. The *Vav* corresponds to the 6 emotional *sefirot*. The final letter is *Heh*. This corresponds to *Malchut*, which represents tangible actualization.

More particularly, just as the *sefirot* subdivide into many subdivisions, so too, this name can be expanded as well. Now since a name is a description or explanation of something, then an expansion of a name means that it is an explanation of the explanation. There are four general expansions of the ineffable name of G-d which also correspond to the subdivisions of the *sefirot*. These expansions too can be further expanded etc. In general, the following four expansions of the ineffable name are used:

The first is YOD-HY-VYV-HY (**Hebrew**) and is expanded with Yods. This is the name of 72-A"V (**H**) which is its numerical value. This name corresponds to *Chochmah*.

The second is YOD-HY-VAV-HY (**Hebrew**) and is expanded with Yods and an Aleph. This is the name of 63-SA"G (**H**) which is its numerical value. This name corresponds to *Binah*.

The third is YOD-HA-VAV-HA (**Hebrew**) and is expanded with Alephs. This is the name of 45-M"AH (**H**) which is its numerical value. This name corresponds to *Zeir Anpin*, the six emotional attributes.

The last is YOD-HH-VV-HH (**Hebrew**). This is the name of 52-B"AN (**H**) which is its numerical value. This name corresponds to *Malchut*.

These various names are the vessels of particular *sefirot* which bring out their essence into tangibility, description and existence. All of this will be discussed later at greater length.)

## -The Knowledge of G-d-

the limited capability and strength of the arm. The physical brain limits the power of thought. One can think so much before he has overloaded his brain and must rest. Such is not the case with the spiritual light itself. It is unlimited. On rare occasions the unlimited spiritual light of the soul may break forth. Examples of this are the well known cases of a mother who rescues her child who is trapped under the wheels of a vehicle. With superhuman strength she lifts the vehicle and rescues the child. Another example is a person running for his life from his enemies. He will suddenly be able to run much faster and much further than he is naturally capable of. Both of these are cases of the light of the soul breaking forth in an unrestrained fashion.

### -1:57-

There are two kinds of limitation:

- 1) The first is the essential “ability to limit”. For example, a person has the “ability to limit” the unlimited power of movement to a specific movement. This “ability to limit” exist even **before** it becomes limited to any “actual movement”.
- 2) The second is the “actual limitation” to a specific movement when he moves his hand. Now, even though the limitation into an “actual movement” depends on the “power to limit” of the soul, nonetheless, the “power to limit” and the “actual limitation” are not comparable to each other. Firstly, the one is spiritual and essential, while the other is physical and separate from the self. Secondly, the ability to limit is not an “actual” limitation. It is only that he limits his power according to his desire and choice. It is not that he is actually limited and that he does not have the power to spread forth to a greater degree. Rather, it is simply that he does not have the desire to do so. Although it is the source of actual limitation in the movement, it itself is not actual limitation at all.

Likewise above in the *sefirot*, this “Power to limit” is the essential power to limit (*Koach HaMagbil*), which is the source of the vessels which define the lights of the *sefirot*. Furthermore, the “actual limitation” is dictated exactly according to the “power to limit”. Therefore, although the vessels define the light through names (definitions), nonetheless, it only goes according to the decision in G-d’s essential ability to limit (*Koach HaGevool*). Furthermore, the ability to limit becomes one with the limited action. For example, the ability to limit the power of movement of the hand becomes one with the actual limited movement of the hand. This, then, is the meaning of the statement, “He and His organs are one.”

### -1:58-

It is clear that there are two matters to every vessel: form and substance. For example, in an eye, the substance is the physical vessel of the eye, whereas the form is the spiritual power of sight. In a brain, the substance is the physical organ of the brain, whereas the form is the spiritual power to think etc. It is clear that the substance of the eye limits the spiritual form

## -The Knowledge of G-d-

of the eye which is the power of sight. Nonetheless, somehow, the substance of the eye is patterned after the spiritual form for sight. Because of this it can contain it. It is because of this that it becomes a vessel to it, like a glove to the hand. Likewise, the physical substance of the brain limits the spiritual form which is the power to intellectualize. However, though the two are essentially different, the one being a spiritual *heyulie* and the other being a physical organ, nonetheless, the physical substance of the brain is somehow patterned after the spiritual form of the *heyulie* to think. It thereby is a vessel designed to contain it.

Now, the substance is made up of the “thickening” of the form. For example, ice is nothing more than “thickened” water. It is specifically when the water thickens that it loses its fluidity and becomes solid. Furthermore, it is the last level of form which becomes the first level of substance. For example, from the last level of the power of growth, actual physical growth comes about. Another example is that it is the last level of the soul which becomes invested in the physical body. A further example is that the physical power of sight comes from the last level of the spiritual power of sight. For this reason when a child grows, the spiritual growth of his intellect is simultaneous to the growth of his brain. The substance of the vessel grows according to the growth of the form, which is the light.

## -1:59-

As mentioned above, the vessels come about from the “thickening” of the lights. This can be understood as follows. As explained earlier, the concept of a name is that it defines and describes something. It was further explained that the lowest level of the upper world, becomes the highest level of the lower world. This is to say that the *Malchut* of the upper world becomes the *Keter* of the lower world. A more tangible example of this is that from the letters of this book, which constitute its most external level, the inner intellect and motivation of the reader come about. When this book is studied thoroughly until its ideas “settle” in the mind, they become “thickened” to the point that they congeal as “concrete” concepts. At this point, not only do they become totally assimilated and “one” with the mind of the student, but he then will be able to convey them and explain them to others. From the last level of the letters of his thoughts, the ideas will come into his speech to convey them to someone else. This is how names work in general. From the external name and description of *Chochmah* of *Adam Kadmon*, the tangible light and revelation of *Chochmah* of *Atzilut* is revealed. It is from the “thickening” of the internal light that the vessels of that light come about. These vessels, in turn, become the “light” of the next level. So, as in the above example of a customer placing an order with a craftsman, from the internal letters of the seminal idea in the mind of the customer, come the letters of thought in the customer’s mind, of the details of the object he wants. Then, from those letters, come the letters of speech of the customer. This is when he orally “names” the object, such as saying “chair” or describes it to the craftsman, and as was stated above, to describe something is to name it. When the craftsman understands what the customer wants, this becomes his inner desire and his thought, speech and action, until at the end of the process, he crafts the actual object.

Now, when the customer goes to the craftsman and tells him to make a “table”, this is its external name. On the other hand, when the concept and description of the “table” is in his mind, this is its internal name. We see that there are internal names and external names.

-1:60-

From the above, we understood that the “vessels” come about from the “light”. It would, therefore, seem that the source of the lights is higher than the source of the vessels. This is because the vessels come about from the “thickening” of the light. However, this is problematic. It is clearly observable that when, G-d forbid, a person passes away, his soul departs but his body remains intact. Now, if the vessels only exist as a result of the thickening of the lights, then how is it possible that the vessel could remain intact without the light? How could the body exist without a soul?

Furthermore, in order for there to be any “thickening”, there must be an original vessel, as in the example of the ice. If there is no original vessel to halt the fluidity of the water how could it freeze into ice? Another example is that of a balloon. When one blows air into a balloon, the air thickens due to the pressure of the walls of the balloon. This expands the balloon, giving it its form. Now, if there was no original vessel of the balloon, how could there even be a thickening of the air to begin with?

It is, therefore, clear that the source of the vessels preceded the source of the lights, for it cannot be otherwise. If this were not so, then how could the vessels have the power to contain the lights? The container must be of a higher order than the thing contained. Furthermore, how would it be possible for the vessel to remain intact after the light is withdrawn?

That the source of the vessels precedes and is higher than the source of the lights, resolves several issues:

- 1) Firstly, it gives us insight into how it is that the vessels have the capability and power to restrain the lights.
- 2) Furthermore, it resolves the fact that the vessels have their own existence separate and apart from the lights. Therefore, they can remain intact even after the withdrawal of the light.
- 3) Even more, it explains how there must be an original vessel in order to thicken the lights.

In conclusion, the vessels are independent of the lights. Nonetheless, they receive their **form** from them. Therefore, what is meant when we say that the vessels come about from the “thickening” of the lights, is only that the vessels receive their **form** from the “thickening” of the lights. On the other hand, the actual **substance** of the vessel is independent of the light and is from a higher source than it. This may be understood from the example of a balloon. The balloon exist as a “formless substance” before the air is blown into it. Afterwards, when the air is blown into it, it takes on form. In the same way, the substance of the vessels exists **before** the light is contained within them, but it is the light which gives them form once it is invested within them.

-1:61-

Now, there is an advantage of the vessels over the lights in the fact that it is specifically

## -The Knowledge of G-d-

because of the vessels that the investment of a light in its opposite vessel can take place. As mentioned before, this is the most important quality of *Tikkun*. This means that a vessel of *Gevurah* can contain a light of *Chesed*, or that a vessel of *Chesed* can contain a light of *Gevurah*. For example, when a parent disciplines his or her child, it is an act of *Gevurah* which contains the light of *Chesed*. The inner motivation is love, not anger. Rather, it is in the best interest of the child, so that he will mature into be a responsible human being. However, the act itself is one of sternness (*Gevurah*). This is an example of how the act (vessel) could be *Gevurah*, but its inner intent (light) could be *Chesed*.

The opposite is also true. The vessel could be *Chesed* and the light could be *Gevurah*. An example of this is a business man who suspects his employee of embezzling. He is very angry at him and wants to harm him. Instead of firing him, he does the opposite. He doubles his salary for several months and **then** fires him. By then, the employee has become so accustomed to earning double the salary, that he will find any job that pays less below his dignity. This will literally ruin his life. In this case, the inner intent (light) is *Gevurah*, but its vessel, which is the act of giving him a raise in salary, is a *Chesed*.

Furthermore, as can be seen from any human being, every organ is connected to every other organ of the body, and depends on it for its well being. All the parts of the body work together as one integrated system. For this reason if someone has an ingrown toenail, it will affect his ability to function on the job or to concentrate on his studies. This interconnectedness of the organs, one with the other, is the basis of acupuncture, where, in order to heal a person's eyesight, for example, needles will be stuck into his foot.

This inclusion and symbiosis of the vessels, one with the other, does not apply to the lights. If a person is having trouble with his eyes, for instance, no matter how many good intentions he may have, it will not improve his eyesight. Furthermore, as mentioned before, opposite lights cannot coexist. The light of *Chesed* and the light of *Gevurah* are mutually exclusive and cannot coexist. Rather, it is specifically the vessels which have the ability to bring about the compromise and synthesis of opposites. Thus, as mentioned before, it is specifically through the abundance of vessels, that *Tikkun* (rectification) can take place.

## -1:62-

There are three main organs (vessels) in a human being which are the chief organs of the body. These are the brain, heart and liver. The brain is the vessel for the intellect, the heart is the vessel for the emotions and the liver is the vessel for the physical life force. The brain is the vessel for the *Neshamah* level of the soul, which animates the intellect. The heart is the vessel for the *Ruach* level of the soul, which is the spirit of life and emotions and the liver is the vessel for the *Nefesh* level of the soul, which is the physical life force invested in the blood. The two higher levels of the soul, the *Chaya* and *Yechidah* are not contained within vessels and are therefore called "encompassing lights". (This will all be explained in greater detail in subsequent chapters)

Now, it is clearly observable that a vessel has three parts. There is the inner part of the vessel, which is the inner surface of the vessel that comes in contact with that which is contained in it. There is the external part of the vessel, which is its outer surface, and there is the inner part of the vessel, which is its thickness between the inner and outer walls. (This will all be explained later)

## -The Knowledge of G-d-

In general the emotions are called *Zeir Anpin* (Small Face) in contrast to *Arich Anpin* (Long Face). A human being has 248 limbs and organs. Likewise above, there are 248 vessels or 'organs' of *Zeir Anpin*. It is for this reason that *Zeir Anpin* is sometimes referred to as "The body of the King".

(Footnote: The explanation of the limbs of *Zeir Anpin* is as follows: *Zeir Anpin* contains nine *sefirot* within it. The tenth *sefirah* is *Malchut*, which as we will later explain, is separate, for it becomes its own individual stature (called *Nukeva*). Now, as mentioned above, the *sefirot* subdivide into subsequent *sefirot*. The 9 *sefirot* of *Zeir Anpin* multiplied by the 9 *sefirot* which each of the 9 *sefirot* contain, equals 81. 81 multiplied by the three parts of the vessels, (Inner, middle and outer) equals 243 (which is the numerical value of the name Avram). Plus the 5 kindnesses, which make the body grow, equals 248 (which is the numerical value of the name Avraham. This is the name that he was called after G-d added the letter *Heb* to his name.) These 248 limbs and organs correspond to the 248 positive commandments in the Torah. Altogether, there are 613 Commandments in the Torah. The 248 positive commandments correspond to the 248 limbs and organs in the body, and the 365 negative commandments corresponds to the 365 sinews in the body, as well as the 365 days in the solar year.)

### -1:63-

Now that we have understood all of the above, we must return to the explanation of the emotions of *Atzilut* (Emanation) which are born out of the unification of *NeHi"Y* of *Abba* and *Imma* (The gut emotions of Insight and Comprehension), which are the lowest level of the emotions of the intellect of *Atzilut*, as explained earlier. The emotions of *Atzilut*, on the other hand, are called *Zeir Anpin* (The Small Face). Now, as is known, *Zeir Anpin* is still considered to be part of the Infinite, as stated, "He and His organs and life force are one". This will now be explained in greater detail.

As mentioned above, the upper two levels of the soul, the *Chaya* & *Yechidah*, are encompassing lights which do not become limited within the vessels. The *Yechidah* is the aspect of the simple essential pleasure and desire whereas the *Chaya* is the aspect of the source of the intellect itself, (*Maskil*). These two levels of the soul are not (usually) en clothed and limited within vessels at all. It is only *Chochmah* and the *sefirot* below it, that are drawn into vessels and limited by them. As mentioned above, the *Neshamah* is the intellect in the brain and the *Ruach* is the emotions of the heart while the *Nefesh* is the life force in the liver.

Now, although these two encompassing lights of the soul, the *Chaya* and *Yechidah*, do not become en clothed or limited within the vessels, nonetheless, light shines forth from them into the intellect and below. For example, the desire is revealed within the intellect, in the brain of *Chochmah* and from there is drawn down into the comprehension of *Binah*. from *Binah* it is drawn down even further to stimulate the actual heartfelt emotions.

### -1:64-

Now, the way the influence comes from the comprehension of *Binah* to the heart, to arouse heartfelt emotions is through the "Thirty two pathways of *Binah*" (*Lamed Beit Shvilin D'Binah*).

## -The Knowledge of G-d-

There are four main chambers in the brain: *Chochmah*, *Binah*, *Chesed* of *Da'at* and *Gevurah* of *Da'at*. (The reason *Da'at* is divided into two chambers is because it is specifically *Da'at* that causes the intellect to lean either towards kindness or severity.) These four chambers each have eight chambers within them: *Chochmah*, *Binah*, *Chesed* and *Gevurah* going up into the self, and *Chochmah*, *Binah*, *Chesed* and *Gevurah* going down toward the outside. All in all, there are thirty two main chambers in the brain. These are called the “Thirty two pathways of *Binah*”. These thirty two pathways are the source of the emotions of the heart. It is for this reason that the Hebrew word for heart is “Lev” (לב) which has the numerical value of 32. It must be noted that these thirty two chambers contain smaller and smaller chambers ad infinitum.

The explanation of the above is as follows. When one is given a piece of information, his brain immediately processes it and places it in one of the four main chambers. It processes by asking such questions as, “Do I need to analyze this information?” “Should I become excited and happy about it?” “Should I be angry and upset about it?” Etc. His brain registers the information and places it in one of the four main chambers. Each of these four chambers is made up of eight smaller chambers. As soon as the information is categorized in one of the four chambers, it immediately undergoes further processing and is channeled to one of the eight sub-chambers of that main chamber. This is done by asking such questions as, “Does this information relate upward, into the self or does it relate downward toward the emotions?” “Does it relate to me or does it relate to others?” Etc.

Now, in order for the emotions to come down from the comprehension and understanding of *Binah* and give rise to the actual heartfelt emotions of *Zeir Anpin*, there must be a *tzimtzum* (Restraint) and withdrawal of the intellect. This brings about a qualitative change of existence from the emotions of intellect (which are still intellect and not actual emotions at all) to actual revealed heartfelt emotions. Nonetheless, the heartfelt emotions are exactly patterned after the emotions of the intellect. The only difference is that they are now actual heartfelt emotions rather than intellectual leanings. Nonetheless, the heartfelt emotion is the same as the emotion of the intellect. This is to say that when the brain leans a certain way, the heart will also lean that way.

## -1:65-

Now, as mentioned before the three levels of *ChaBa”D*, *ChaGa”T* and *NeHi”Y* also exist in *Zeir Anpin* (Emotions). They correspond to the intellect of the emotions, the heartfelt emotions of the emotions, and the natural gut emotions of the emotions. (An example of a natural external consequence of the emotions is that one may begin to hyperventilate as a result of strong emotions, etc.) As mentioned earlier, each of these levels in turn, has three vessels: its internal vessel, its middle vessel and its outer vessel. Now, even in regard to the “External vessels of *NeHi”Y* of *Zeir Anpin*”, which corresponds to the arousal of an emotion as it is about to be expressed outwardly, it is stated, “He and His organs are one”. This is to say that even the external vessels of *Zeir Anpin*, are still completely unified with G-d Himself, and are, therefore, unlimited. This is similar to how it is in a human being. There is an entire process, which takes place instantaneously, of the “Chaining down” of his desire from the very beginning, in the original desire in the *Yechidah* of his soul until the final external emotional reaction, such as hyperventilating or rapid heartbeat. The beginning and the end are so profoundly connected with each other that they literally are as one. Even the automatic physical responses to the gut emotions, such as hyperventilation, rapid heart beat

## -The Knowledge of G-d-

or the release of adrenalin into the blood system are connected to the essence of the soul to such a degree that, as one is experiencing them, it is difficult to differentiate them from it.

Now, as it is in Man, so it is above in the quintessential Self of the Infinite Light of G-d before *Tzimtzum*, the source of all existence. The “Chaining down” process is as follows:

- 1) In the same way that the essential nature in the soul of a kind person is to desire kindness, so too, in *Ohr Ein Sof* there is an essential *heyulie* desire for kindness. This exist on the level of *Yachid*
- 2) A desire for a specific kindness arose and became “highlighted” in the simple will of *Ohr Ein Sof*. This is the level of *Echad*.
- 3) He estimated within Himself what would be necessary to bring about this kindness. This is the level of *Kadmon* and includes within itself the *heyulie* estimation for the entire Creation.
- 4) The *Tzimtzum* and *Reshimu* (Restraint and Impression) within Himself, as explained above, which brought about the possibility to give Divine influence according to the capacity of the recipients.
- 5) The *Kav HaMidab* (Measuring Line), which is the source of all measure and definition, as explained above.
- 6) The desire descended from the *Kav HaMidab* (Measuring Line) to the ten *sefirot* of *Igullim* (The Sefirot of Circles (Desires)).
- 7) The desire descended from the last level of the *sefirot* of *Igullim* to *Keter* of *Adam Kadmon* (Desire of Primal Man).
- 8) The light of the essential desire descended from hidden desire to revealed desire. This is to say that the desire descended from the *Ratzon L'Ratzon* (Desire for the Desire) which are the *sefirot* of *Adam Kadmon*, to *Atik Yomin* (Pleasure for Emanation) and *Arich Anpin* (Desire for Emanation).
- 9) From the revealed “Pleasure” (*Atik*) and “Desire” (*Arich*), the simple desire for kindness descended to “Insight” (*Chochmah*) and “Comprehension” (*Binah*), which are called *Abba* and *Imma* (Father and Mother).
- 10) From *NeHi"Y of Abba* (The gut emotions of insight) and the *NeHi"Y of Imma* (The gut emotions of comprehension) which are the lowest emotive levels of *Chochmah* and *Binah*, the light of the simple desire for kindness descended to the *ChaBa"D* of *Zeir Anpin* ( The intellect of Emotions).
- 11) From the intellect of the emotions (*ChaBa"D of Zeir Anpin*) the light of the simple desire descended to the emotions of the emotions (*ChaGa"t of Zeir Anpin*),
- 12) From the emotions of the emotions (*ChaGa"t of Zeir Anpin*) the light of the simple desire descended to the gut emotions of the emotions (*NeHi"Y of Zeir Anpin*),
- 13) From the gut emotions of the emotions (*NeHi"Y of Zeir Anpin*) the light of the simple desire descended to the most external vessels of *NeHi"Y of Zeir Anpin*. This is called the “Breath of the Heart” (*Hevel HaLev*) or “The Breath of the Chest” (*Hevel HaChazeh*).

## -The Knowledge of G-d-

Nevertheless, here too, in the “Breath of the heart or chest” the light of the simple desire of the essential self itself shines. Furthermore, the entire process is **instantaneous**, from “The desire which arose in the quintessential Self” (*Ratzon HaPasboot Sheba’Atzum*), until the heartfelt emotions and even the external vessels of the gut emotions of *Zeir Anpin*. It is literally as if they are one thing, just as it is in the allegory of a human being. The desire does not become diminished whatsoever throughout the entire chaining down process (*Seder Hishsbhtalsbelut*).

From this we see that the external emotions of the heart of *Zeir Anpin* are still totally bound up and unified with the Simple Essential desire as it exists in the essence of the Infinite Light before the *Tzimtzum*. This being the case, even the externality of the heart of *Zeir Anpin* is still considered to be part and parcel of the Infinite because, “He and His life force and organs are one”. This is similar to how it is in a human being, whose essential desires as they exist in the soul, heartfelt desires, gut desires, and even physical reactions, are totally bound up with each other to the point that it is difficult to differentiate between them.

Now although the vessels of *Zeir Anpin* are totally limited and tiny, in comparison to the way the emotions exist in the quintessential Self, nonetheless, *Zeir Anpin* is still considered to be the, “End of the beginning”, so to speak.

It is because of this that the emotions are called *Zeir Anpin* (The Little Face), because compared to *Arich Anpin* (The Long Face) which is analogous to an adult who has acquired wisdom, *Zeir Anpin* is like a small child. The one is completely mature while, in comparison, the other is the quite immature. Nonetheless, they are still of the same category, that of human beings. Although the emotions of a child are “small” in comparison to a wise adult, nonetheless, they are still the same exact emotions. Love is love and hate is hate, etc. The only difference is that one is like a small child and the other is like a mature adult.

As stated, *Zeir Anpin* (Emotions) is completely small and immature relative to *Arich Anpin* (Revealed Desires), who is compared to “A sage who has acquired wisdom”. However, even *Arich Anpin* (Revealed Desires) is considered to be completely immature relative to the greater “Man” of *Adam Kadmon* (Hidden Desires). Nonetheless, as mentioned above, the desires and emotions are exactly the same. The only exception is that one is tiny and the other is incomparably greater. An example for this is a map. A short line on a map may represent a river that flows for five hundred miles. Another example is that when one observes an eclipse through the use of a pinhole, he will be able to see every detail of the sun in the tiny ray that passes through the pinhole, even though the ray is infinitesimal relative to the greatness of the sun and is not at all comparable to it. Nonetheless, it is all there. Not a single detail of the surface of the sun is missing.

## -1:66-

Now, within *Zeir Anpin* there are different aspects and levels. For example, there is the external expression of the emotions, the internal felt emotions, and the intellect of the emotions, such as the fleeting thoughts of the heart. Furthermore, there is how the emotions come out into speech or how the emotions relate inward, into thought. An example of the emotions relating inward is when one is worried. The heartfelt emotion of worry will bubble up from the level of emotions into his thoughts and he will think, “Man, am I nervous!” This will bring to mind everything he is worried about. An example of the emotions relating

outward and coming into his speech, is that when he speaks, his nervousness and worry become invested and heard in his voice, even though he might articulate the opposite, saying, "I'm not nervous or worried at all", etc.

As explained earlier, in order for there to be emotions, there must be the unification of the *NeHi"Y* of *Chochmah* and of *Binah*. Now, with the actual birth of the emotions, the *NeHi"Y* of *Binah* recedes, but the *NeHi"Y* of *Chochmah* remains. What does this mean? An example of this is that when one has an arousal of the emotion of anger, all that remains of the intellect which brought about the anger, is a holistic overview (*Chochmah*) of what he is angry about. He cannot analyze the details of the matter (*Binah*) until his emotions recede and he calms down. However, the strength of his position in the general overview of why he is angry (*NeHi"Y* of *Chochmah*), remains. Thus, *NeHi"Y* of *Chochmah* remains and is passed over to the emotions. In contrast, *NeHi"Y* of *Binah*, cannot coexist with the arousal of the emotions and recedes. Only when he calms down and the emotions die down, can he once again analyze the details. We see clearly that when the emotions are greatly aroused and excited, objective reasoning ceases.

It is for this reason that *Chochmah* and *Binah* are called *Abba* and *Imma*. This is because at first the emotions are included in *Imma* (*Binah*) like a fetus in its mother's womb. Just as a fetus is concealed in its mother's womb where it develops, so too, the emotions are included and concealed in *Binah* where they grow and develop. When the emotions are born as actual emotions, on the other hand, the intellect recedes. When someone is told, "You know what so and so said about you..." It will first be processed in her mind. The more she thinks about it, the more the intellectual emotions develop, but it is still totally in her mind. It has not yet come into actual emotions. Nevertheless, she keeps thinking and churning it over and over in her mind. Finally, she explodes with rage. Now the intellect is gone. The emotions are "born", so to speak. This is similar to a newborn infant who now has an identity separate and apart from his mother. Nonetheless, the holistic overview and strength of position of her anger (*NeHi"Y* of *Abba*), remain and transfer to the emotions. This is similar to the fact that a child develops from the seminal drop of the father. Although the drop developed into a fully developed child in the mother's womb, its essence is still there.

-1:67-

Continuing the example of a child, after the child is born, it goes through a process of maturation, in which its faculties develop. Likewise above, *Zeir Anpin* too goes through a maturation process, until its faculties, the *sefirot* of *Zeir Anpin*, become fully developed.

As mentioned before, each of the ten *sefirot* contains ten *sefirot* within it. It is, therefore, understood that *ChaBa"D* has *ChaBa"D*, *ChaGa"T* and *NeHi"Y* within it. Likewise *ChaGa"T* has *ChaBa"D*, *ChaGa"T* and *NeHi"Y* within it, and *NeHi"Y* has *ChaBa"D*, *ChaGa"T* and *NeHi"Y* within it.

The explanation of the maturation process is as follows:

1) When a child is newly born, all that is revealed is *NeHi"Y*, which is the most external aspect of its being. Actually, at this point only *NeHi"Y* of *NeHi"Y* is revealed. A newborn infant only has instinctive behavior and conduct. This is the first stage, immediately at birth. Afterwards, when he receives influence from his mother by suckling her milk, the child

## -The Knowledge of G-d-

grows and matures. This initial maturation during the suckling period is called "*Gadlut D'Yenikah* (The maturation of suckling). The influence from the mother continues until age 6 when his *NeHi"Y* become fully developed. This is to say that now, not only are *NeHi"Y* of *NeHi"Y revealed*, but *ChaGa"t* and *ChaBa"D* of *NeHi"Y* also become revealed. The child now has intellect and emotions. Nonetheless, they are still totally external and instinctive, somewhat like that of an animal. For example, an animal can come up with all sorts of means and ways to get food. In the same way, a child of this age possesses intellect. However, his intellect is controlled by his instinctive emotions. As stated above, the first maturation takes place between the ages 0 through 6.

2) At age six, the child's *NeHi"Y* becomes fully developed. He now has all three categories of *ChaBa"D*, *ChaG"aT* and *NeHi"Y*, but only of *NeHi"Y*. Beginning from age 6 through 9 a second maturation takes place, in which his *ChaGa"t* becomes developed. At this point, his intellect is developed to the point where he can distinguish between proper and improper behavior. He does not merely behave instinctively, but rather, can conform his behavior to the intellect. For example, if another child hits him, he can control himself and not hit him back, even though his emotions tell him to do so. Rather, he will deal with the problem differently, by asking a responsible adult to intervene. Nonetheless, even at this point, His intellect only relates to the action level. He is not yet contemplating the, "Purpose of life" or any other intellectual investigations into truth and reality etc. This stage of maturation continues to age 9, at which point his *ChaGa"t* become fully developed. This includes *ChaBa"D*, *ChaGa"t* and *NeHi"Y* of *ChaGa"t*. This second level of maturation is called *Gadlut Rishon D'Imma* (The first maturation from the mother.)

3) At age 9 the next stage of maturation begins. This is the maturation of *ChaBa"D*. He now has more intellect than what is necessary to guide the emotions alone. His intellect can now be developed so that the intellect can control the emotions. This is to say that now the emotions can be directed by the intellect. This maturation continues until his emotions entirely follow the intellect. In contrast, before age 9, his emotions were not in accordance to intellect at all. However, in this stage though he may **act** in accordance to his intellect, nonetheless, the emotions themselves have not changed. Rather, he is now capable of overpowering and overturning his emotions and behavior to comply completely with the intellect. This is the third stage in the maturation process, whereupon each *sefirah* of *Zeir Anpin* now has *ChaBa"D*, *ChaGa"t* and *NeHi"Y*. However, the *ChaBa"D* on this level of maturation is only the **externality** of *ChaBa"D*.

4) The next stage of maturity comes at age 13. This is the level of a *Beinoni*. At this point he is in complete control of his very desires and nature. He has not transformed them, but he is in complete control. It is for this reason that according to Torah law, a child may sell movable property at the age of 13.

5) The next stage takes place at age 20. This is the level of a *Tzaddik*. At this point not only can he overpower and control his desires, but he has actually transformed his very nature. An example of this is what took place during the binding of Yitzchak. The verse states, "Abraham sent his hand, and took the knife etc." Why did it not simply state, "Abraham took the knife"? The reason is because Abraham had so transformed his nature to be sublimated to G-d's desire that his hand refused to respond. This is because the binding of Yitzchak was just to test Avraham. G-d never actually intended for Yitzchak to be sacrificed, therefore Avraham had to force his hand to go against its nature. It is for this

## -The Knowledge of G-d-

reason that according to the Torah a 20 year old may sell his father's real estate. Before this level of maturity, he could sell it irresponsibly, for the wrong reasons. He could handle the proceeds of the sale irresponsibly and regret it later. But at this age, because he is the master over his desires, he may now sell real estate.

### -1:68-

The first aspect of the emotions is called *Yisrael*. Through understanding why it is called by this name we may understand what this aspect of the emotions is. In the Torah, when *Yaakov* successfully wrestled with the angel of *Esav*, the angel said, "from now on you shall be named *Yisrael*, because you have ruled over *Elokim*." (The letters of the word *Yisrael* [ישראל] may be rearranged to spell *Yasar E-l* [ישר א-ל] meaning "Ruled over E-l.") This corresponds to the age of 20 as mentioned above, where a person masters his very nature and desires. (Note: The name *Elokim* has the same numerical value as the word *HaTeva* which means, nature.)

Now, there are different levels in *Yisrael*:

1. There are the emotions of *Chochmah*. This is called *Yisrael Saba* (The Elder *Yisrael*).
2. The Intellect of the emotions of *Zeir Anpin*. This is called *Yisrael Zuta* (The Small *Yisrael*).

In general though, the concept of *Yisrael* is either the emotions of the intellect or the intellect of the emotions. The level of *Yisrael* in the intellect (*Chochmah*), is called *Yisrael Saba*, whereas, the intellect of the emotions is called *Yisrael Zuta*. It must be noted that in contrast to the other aspects of the emotions, such as the actual physical response to the emotions, as in the release of adrenaline etc, this aspect of the emotions is the most internal.

### -1:69-

The second aspect of the emotions is called *Yaakov*. As is known each of the forefathers represents one of the *sefirot* of *Zeir Anpin*:

1. *Avraham* represents *Chesed* as stated, "*Chesed to Avraham*".
2. *Yitzchak* represents *Gevurah* as in the verse, "The fear of *Yitzchak*".
3. *Yaakov* represents *Tiferet* as in the verse, "*Yaakov* was a pure man who dwelt in tents – that is, between the tent of *Avraham* and the tent of *Yitzchak*."

Furthermore, as is known *Yaakov* represents the aspect of Truth, as stated, "Give truth to *Yaakov*". Truth endures and remains true from the beginning to end. This is evident in the Hebrew word for truth, "*Emet*" [אמת]. The first letter of this word (*Aleph*) is the first letter in the Hebrew alphabet. The second letter (*Mem*) is the middle letter of the alphabet and the

## -The Knowledge of G-d-

third letter (*Tav*) is the last letter of the alphabet. This means that truth stays true from the beginning, throughout the middle, and to the end. In contrast to the *sefirot* of *Chesed* and *Gevurah*, which are in the right and left lines, there is no reduction in the middle line of *Tiferet* whatsoever. It remains true, all the way from *Keter* to *Yesod*.

As mentioned before, *Chesed* branches out from *Chochmah* and *Netzach* branches out from *Chesed*. For example, in a human being, there is a great reduction from the intellectual power of *Chochmah* in the brain, until it reaches the right hand which represents the emotion of *Chesed*. There is an even greater reduction from the right hand (*Chesed*) to the right thigh (*Netzach*). Likewise, in the left line, there is a great reduction from *Binah* to *Gevurah* to *Hod*.

Now, as is known, *Binah* (Understanding) only goes down to *Hod* (Acknowledgement). An example of this is that it is possible for one to analyze the smoking of tobacco and come to the intellectual conclusion that it is extremely damaging to one's health, yet, in and of itself, this will not be sufficient motivation to cause him to quit smoking. One may be overweight and will come to the conclusion that she needs to go on a diet, but this will not be sufficient to stop her from eating that chocolate bar. In contrast, in the middle line, there is no reduction whatsoever from *Da'at* to *Tiferet* to *Yesod* to *Malchut*.

Furthermore, the connection between the *sefirot* of the middle line is instantaneous, for it is as if they are one thing. For example, it says, "Adam knew Eve." Of course, this does not mean that he simply knew her. Rather, there was a physical connection between them. This being the case, why did the Torah use the terminology of *Da'at* (Knowledge)? The reason is because there cannot be a physical connection between a man and a woman without a mental connection and interest. Another reason is because the connection of the mental with the physical is instantaneous. Physical arousal occurs simultaneous to the mental arousal, as if they are one thing. Another factor is that all the *sefirot* of the middle line are essentially one matter, that of attachment, connection and interest. *Da'at* is the mental attachment and connection. *Tiferet* is the heartfelt emotional attachment and connection, and *Yesod* is the actual or physical attachment and connection.

Another factor in the connection that exists between the *sefirot* of the middle line is that the intensity of *Tiferet* (Compassion) is directly determined by the intensity of *Daat* (Mental Connection). For example, a child, whose *Da'at* (Attention Span and mental connection) is short, will not tend to be very compassionate. Because he does not have a strong mental bond, he cannot have a strong emotional bond. This is because the internal mental connection of *Da'at* shines forth into the heartfelt connection of *Tiferet* of the heart. The main point, is that the light of the middle line does not diminish from the beginning of the process to the end. On the contrary, according to the mental connection, (*Da'at*), will be the heartfelt connection of *Tiferet*. This is not true of the right and left lines, in which the light diminishes between *Chochmah* and *Chesed*, etc. This explains the statement in *Talmud*, "Our father *Yaakov* did not die." This is because death has no grip or foothold on truth, for truth endures forever.

Everything that was stated above about *Yaakov* being the attribute of Truth, actually refers to the "Inner" source of *Yaakov*. This inner aspect is called *Yisrael* and represents the middle line. On the other hand the "External" aspect of *Yaakov* are the gut emotions (*Netzach* and *Hod*) which represent the right and left lines and stem from the heartfelt emotions (*Chesed*

## -The Knowledge of G-d-

and *Gevurah*) which also represent the right and left lines. About this external aspect of *Yaakov* it states that the angel of *Esav* “hit him on his thigh” thus dislocating his hip and causing him to limp. A person who limps cannot walk straight. This is to say that the external gut emotions can become separated from the original intellect and reasoning. This may occur in the external aspect as they stem from *Chesed* and *Gevurah*, rather than the internal aspect in which they are connected to *Da’at*. They can therefore become separated from the original intellect and reasoning.

### -1:70-

The next aspect of *Zeir Anpin* to be understood is the aspect of *Yosef* (*Yesod*). As is known, *Yosef* is called *Yosef HaTzaddik* (Joseph the Righteous). Likewise, the *sefirah* of *Yesod* is called *Tzaddik* (Righteous) as in the verse, “*Tzaddik Yesod Olam*” – “The Righteous is the foundation of the world”.

Psalms, states, “*Hashem*, yours is the greatness (*Chesed*), the might (*Gevurah*), the beauty (*Tiferet*), the conquest (*Netzach*), the majesty (*Hod*), for all (*Yesod*) is in the heavens and the earth. To you *Hashem* is the kingship (*Malchut*) etc.” Now, in the Aramaic translation of Onkolos the verse, “All is in the heavens and the earth” is translated as, “He unites the heavens and the earth”. From this it is understood that the function of *Yesod* is to unite the heavens and the earth. This is similar to the connection between teacher and student etc. Because of this, *Yesod* is also called “Good” (*Tov*), because it is the nature of the good to bestow goodness upon others.

The aspect of *Yesod* is the capability of uniting the giver with the recipient by bringing the influence out from the giver to the recipient. A teacher who himself understands a deep concept, but is incapable of tailoring it to the capacity of his students with explanations and examples which they can understand, has clearly not reached the aspect of *Yesod*. In contrast, one who possesses the ability to bring out even the loftiest concept in a manner that the student understands is called *Yesod* for he is uniting the “heavens” and the “earth”- the giver and the recipient, so to speak.

Now, all the influence from *Yaakov* (The emotions), gathers in *Yesod* before it actually comes out into revelation. This is the meaning of the verse, “These are the offspring of *Yaakov*, *Yosef* etc.” This means that all the influence of the emotions first gathers in *Yesod*, which is the ability to bring the influence out into revelation.

Furthermore, this ability of *Yesod*, to bring the influence down according to the recipients, is specifically because it is rooted even higher than the intellect and influence itself. This is because it is specifically one who understands a concept at its very essence and source, who is capable of bringing it down to the comprehension of a child. One who does not understand the concept at its essence and source will have difficulty understanding it himself, let alone explaining it to someone else. He will certainly be incapable of bringing it down so that a child could understand it.

## -The Knowledge of G-d-

(In the Torah *Yosef* is also known as “The Interpreter of Dreams”. This will be explained later.)

### -1:71-

Before we can explain the letters of thought (*Leah*) and the letters of speech (*Rachel*), we must first explain “The voice of *Yaakov*”. There is an inner, unheard voice and an outer, heard voice. The voice is made up of three elements, *Aish* (fire), *Mayim* (water) and *Ruach* (air or vapor). Water corresponds to *Chesed* (Kindness), fire corresponds to *Gevurah* (Sternness), and vapor corresponds to *Tiferet* (Compassion). Just as the voice is made up of these three physical elements, likewise the “breath of the heart” (*Hevel HaLev*) itself includes these three elements, but in a more refined and spiritual form. These are the heartfelt emotions of kindness (*Chesed*), sternness (*Gevurah*) and compassion (*Tiferet*). This can be understood as follows. When a person is happy, the light and influence of the kindness of his heart (*Chesed*) 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 *Chesed* 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 *Chesed*, his voice will have much water in it and will be clear and bell like. *Tiferet*, which is the intermediary between *Chesed* and *Gevurah*, will produce a voice which is a mixture of fire and water. According to the composition of the emotions will be the composition of the voice.

It is also clear that a person’s voice reveals the admixture of his or her inner emotions. From the sound of the voice itself, it is possible for one to hear if one is happy, sad, angry, hurt, joyful, or nervous etc. For example, a husband comes home from work and realizes that his wife is upset. He asks her, “What’s wrong, Honey?” She replies, “Nothing!” Now, even though according to her words, nothing is wrong, he can, nonetheless, hear the emotions in her voice which bespeak otherwise. This matter of being able to discern a person’s emotions from his or her voice is true even if the hearer does not understand the language of the speaker. All this is in regard to the “external voice” (The emotions) which may be heard in the voice. (This unification of the emotions with the letters of speech is called, “The unification of *Yaakov* and *Rachel*”, as will be explained shortly.)

Now, there is also an inner voice which cannot be heard in the speech. This is the aspect of the “Intellect of the emotions”. The intellect of the emotions is not made up of “audible” fire (Sternness), water (Kindness) and air (Compassion). In other words, one may be able to hear the anger in someone’s voice but not the **reason** for the anger. Now although it is true that the “Intellect of the emotions” is also a composite of *Chesed*, *Gevurah* and *Tiferet*, nonetheless, they exist in the innerness of the heart (rather than its externality, as mentioned above). These emotions of the inner heart are influenced by the inner voice of *Binah* (Comprehension and Understanding), which is drawn from the brain to the heart. As we said above, the **reasoning** for the emotions, which gives rise to the emotions, is not heard in the voice itself, as in the case of the husband who can hear that something is wrong in his wife’s voice. Nonetheless, he is incapable of hearing what it is that is bothering her. This is the “inner voice” which cannot be heard in the audible voice.

-1:72-

As stated before, *Yaakov* married two sisters whose names were *Leah* and *Rachel*. These two sisters represent the two *Heb*'s in the *tetragrameton*, the four letter name of G-d. As mentioned previously, the first *Heb* represents *Binah*, which is thought, and the second *Heb* represents *Malchut*, which is speech. Actually, *Leah* represents the **letters** of thought of *Binah*, which is the last and most external level of thought, while *Rachel* represents the **letters** of speech. *Leah* and *Rachel* are also referred to as, "The Concealed World" and "The Revealed World". This is because a person's thoughts are internal and hidden from other people. Speech, on the other hand, reveals his thoughts and emotions to others. The details of thought, speech and their letters, will be discussed at length later. At this point it is sufficient to understand that *Leah* represents thought and *Rachel* represents speech.

-1:73-

We will now discuss the unification of *Yaakov* with *Rachel* and the unification of *Yisrael* with *Leah*, etc. which represent the relationships between the components of the emotions. These unifications are as follows:

- 1) As mentioned above, when the "Externality of the emotions" (*Yaakov*), which is the composition of the fire (Sternness), water (Kindness) and vapor (Compassion) of the breath of the lungs, come out into speech (*Rachel*), this is called the unification of *Yaakov* and *Rachel*. The example for this was given above, in the case of the husband and wife.
- 2) An additional unification is that of *Yisrael* and *Leah*. This is when the "Innerness of the emotions" (*Yisrael*), which is the intellect of the emotions, rises up into the letters of thought. For example, when one is worried in his heart, the worry will rise into his thoughts. The reasons for his worry (The innerness of the emotions) will come up in his thoughts (*Leah*). This is called the unification of *Yisrael* and *Leah*.
- 3) A further unification is that of *Yisrael* and *Rachel*. This is when the "Innerness of the emotions" (*Yisrael*), which is the intellect of the emotions, is expressed in speech. (An example of this is when one expresses the reasons why he is worried in his speech.)
- 4) There can also be a unification of *Yaakov* and *Leah*. This is when the externality of the emotions (*Yaakov*) rise up to the letters of thought (*Leah*). This is also called "The fleeting thoughts of the heart" (*Hirboorei Leeba*). An example of this is when one is strolling down the street and thoughts are just popping into his head, like "what a nice day" or "I sure like chocolate" etc.

At times the unification can be as follows;

- 1) The inner emotions of the heart (*Yisrael*) rise up and unify with thought (*Leah*), and then the thought creates an external excitement of the emotions of the breath of the heart (*Yaakov*). Then, the external emotions of the heart (*Yaakov*) come out into speech (*Rachel*). The order of this unification would thus be *Yisrael* > *Leah* > *Yaakov* > *Rachel*.

Or sometimes the unification may be as follows;

## -The Knowledge of G-d-

2) The external emotions of the heart (*Yaakov*) rise up to thought (*Leah*), for there cannot be thought without emotional involvement and desire. He then speaks (*Rachel*) what he thinks. This is known as “The heels of *Leah* enter the head of *Rachel*” (*Ikevi Leah Nichnaseem Toch Rosh Rachel*) The order of this unification would thus be *Yaakov* > *Leah* > *Rachel*.

### -1:74-

Now, in order to understand the concept of the enclothelements of thought, speech and action, we must first understand the source of the letters.

As mentioned earlier, in relation to names, the letters define and give description to everything. The letters give each thing tangibility and defined existence. It may therefore be stated that the source of the letters is literally in the very essence of the soul itself. If this were not so, there could not be any kind of revelation from the essence at all. For example, a desire cannot be revealed as a desire without its letters of description.

This is because without the letters that

- 1.) Define it as a desire, and
- 2.) Describe the desire,

there could be no revelation of the desire from the essence at all. It is specifically, by way of the letters that the desire can be revealed in the intellect of the desire. Without the letters which define it, it would be unable to descend from one level to the next, that is, from the desire of the desire (*Keter of Keter*) to the intellectual reasoning for the desire (*Chochmah and Binah of Keter*). Furthermore, the intellect and reasoning of the desire must have letters in order for the desire to descend to the emotions of the desire (*CHaG”aT, and NeH”iY of Keter*).

We are still speaking here in regard to the desire itself which is above the actual intellect and comprehension of *Chochmah* and *Binah* themselves. Nonetheless, from this example it is clear that it is specifically the letters which give something its description and tangibility so that it may descend and transform from one level to the next, from desire to intellect and from intellect to emotions etc. This is similar to the example given above of a person who wants a craftsman to make a chair for him but only tells him, “Make ‘it’ for me”. Nothing can be made because the craftsman has absolutely no description or definition of what his client wants. Only when he names or describes what he is picturing in his mind will it be possible for the chair to become a reality. Only then, when he gives over letters of tangible description and definition of the chair, can the craftsman translate his desire into the action of making a chair.

Clearly, only through letters can there be a chaining down of cause and effect (*Seder Hishtalsbehut*), from the essence of the soul to the final action. What we further understand from this is that the very essence of the soul is the source of this power of description (i.e. the letters). For this reason it is stated in *Etz Chaim* that the essence of the soul is full of letters. This is also the reason why the human soul is called a “Speaking soul”.

## -The Knowledge of G-d-

Likewise, in G-dliness, it is understood that the source of the letters is the essential ability to give description and tangible existence to everything. This includes giving definition to both the infinite and the finite. In other words, infinity too is a defined state, just as the finite is a defined state, in that it is defined to being infinite. Now, being that the letters are the source of the “Somethingness” of everything that exists, their source must be higher than everything else. The source of the letters is, therefore, in the very essence itself. For this reason G-d is called the “True Something” (*Yesh HaAmeety*).

### -1:75-

We must now understand why at times the letters are called “vessels” and at times they are called “clothing”. In general, as explained earlier, the vessels or organs are still considered to be a part and parcel of the essence and completely connected with it, just as one’s brain, or heart, is part and parcel of him. Likewise, the letters are called vessels because although they limit the light, they, nonetheless, are vessels which bring the light into tangible description and being.

However, at times the letters are called clothing. An article of clothing is not part and parcel of the wearer. It is subject to change or exchange with other clothing. Likewise, the letters are called clothing because they are not bound to this particular light and may be exchanged for different letters. This means to say that the same idea may be said in more than one way, as we see that two people may express the same idea using different words. Besides this, the letters may be put into a different order to mean something radically different than their original meaning, as we see with the letters of a ransom note which are cut out from a magazine.

The difference between these two aspects of the letters may be understood from the letters of the Torah. The letters of the Torah are ordered in a specific manner. It is specifically these letters in this particular order which makes it the Torah. Only this combination of letters reveals the light of the Torah to us and the letters may not be changed or exchanged. In this regard the letters of the Torah are its vessels.

However, there is another aspect in the letters of the Torah. This is the aspect of the external letters themselves. It is possible to rearrange the external letters of the Torah and make a whole new book out of them, a book that says something totally different. These are the letters which are called enclothelements or “clothing”. These external letters are not connected to the inner essence of the Torah, because if one were to rearrange them, he would not have changed the Torah altogether. The Torah would continue to be the Torah. Rather the book lying before him would not be the Torah at all. It would be a different book written with the same letters, ordered differently. For this reason we are told that when the Romans burned the Torah scroll, the letters of the Torah were not burned at all, but rather floated up to heaven. What was burned was merely the “clothing”, the external letters which may be changed or exchanged. The essential letters of the Torah itself remained intact.

From this we understand that although letters which are “vessels” and the letters which are “clothing” look exactly alike, they, nonetheless, are two separate matters.

### -1:76-

It is stated in the *Zohar*, “He made clothing for them (the *sefirot*) from which the souls of human beings come out.” Now, according to what was explained above, how is it possible that from a totally separate thing, like clothing, the essence of the human soul can come out?

It must therefore be understood that what is considered to be a “garment” on one level can become the essential light of another level. This may be understood by examining what takes place when one person communicates a desire or an idea to another. From the essential desire of the first person, his desire descends, in the fashion explained earlier, until it is en clothed within his thought. It then descends further to his emotions, and finally, is “en clothed” in his speech. However, in and of themselves, the words he speaks are merely a conglomeration of external sounds which have no intrinsic connection to his desires, thoughts and feelings.

Let’s say he communicates his desire or idea over the telephone. The external sounds of his speech become “en clothed” and converted into electronic impulses that travel through the telephone lines. They then are reconstituted in the receiver on the other end of the line. The person on the receiving end is not hearing the voice or speech of the speaker at all. He is only hearing an artificial approximation of his voice, reconstituted from electrical impulses. He certainly cannot hear the thoughts of the speaker, and certainly not his desire. Actually all he is hearing are consecutive sounds. However, en clothed within these sounds is the desire, intellect, emotions, and speech of the speaker. If the listener is influenced by these thoughts and ideas, this “en clothement” may become his inner desire, intellect and motivation. What is a most external level relative to the speaker becomes the deepest motivating factor for the listener.

An additional example may be understood from the letters of this book. The letters themselves are nothing more than physical squiggles of ink on paper. Nonetheless, when they are absorbed by the reader they become his essential inner motivation and intellect. It is also understood that the external speech of a political or spiritual leader becomes the inner motivation and intellect of his devoted followers. From this it is clear, that what is an en clothement relative to one level, may be an essential desire and motivation relative to the next level.

We may now understand the above statement of the *Zohar* that what may be regarded as the essential soul relative to one level, may be regarded as a separate “garment” relative to the level above it.

-1:77-

Before we continue to explain the en clothements of thought, speech and action, it must be understood that there are different types of thought, each of which exists on many levels. The first type is thought which is desire. The second type is analytical thought. In regard to the first type, a desire may also be called a thought. For example, “He thought to do such and such”. This is because desire becomes immediately en clothed in thought. Therefore, the desire and the thought of the desire are as one. Therefore, to say, “It arose in his desire” is the same as saying, “It arose in his thought” because this type of thought is still desire.

We can clearly observe that when a desire arises in the brain it may stimulate the nerves in

## -The Knowledge of G-d-

the brain without becoming encloded in analytical thought at all. For example, when one moves his hand to pick something up, he does not need to think about it. The desire goes immediately from the nerves of his brain to the action of moving his hand, without becoming encloded in thought at all. Now, of course, there is thought here too. The thought here, though, are the letters particular to the desire. This thought is called, "The Hidden Thought of *Arich Anpin*" ("Machshava Stima'ah D'Arich Anpin" or "Binah of *Arich Anpin*").

This principle, that thought and desire are interchangeable, applies even to the highest levels. This being the case, the "Primal desire" (*Ratzon HaKadom*) of *Adam Kadmon* is often called "The Primal Thought" (*Machshavah HaKedoomah*) of *Adam Kadmon*, because it too becomes immediately encloded in its letters. This principle even applies higher, in the essence itself, so that the "Simple essential desire" (*Ratzon HaPasboot SheBaAtzmoot*), mentioned earlier, can also be called "The simple essential thought" (*Machshavah Pashoota SheBaAtzmoot*).

All the above is the first type of thought, which may also be called a desire. The second type of thought is the actual analytical and comprehensive thought in the brain of *Binah*. This type of thought cannot be called a desire at all. This will now be explained in greater detail.

### -1:78-

In general, there are three levels of the second type of thought, which is graspable, analytical thought.

1) The lowest level is *Leah*, which constitutes the letters of thought. These are the letters themselves. The letters, in and of themselves, have no meaning. For example, a child who knows the alphabet can copy the letters of this book, without even realizing that there is any meaning behind them. Another example of this is the fact that something could be said in one language which has a different meaning in another language. In Chinese, for instance, "cow" means "dog", but in English, "cow" means "cow". As we see, the letters themselves are quite external to the meaning. Even when they are placed in the same order, "cow", they mean different things in different languages. These are the letters of thought, which are called *Leah*.

2) The next level is *Malchut* of *Tvunah*. This is the level of the inner letters, i.e. the meaning. For example, if you hear the word "cow", there is an inner meaning there. You think of a cow rather than a cat. If we sing "Row, row, row your boat gently down the stream, merrily, merrily, merrily, merrily, life is but a dream." there is the simple meaning of the words which every child understands. This level is also called *Machshevet Sechel* (Thought of the Intellect). However, the *Machshevet Sechel* is also a vessel for the following level;

3) The next level is *Machshavah Iyunit*, (Analytical thought). This is the thought of *Binah*. This is when we take the same ditty, "Row, row, row your boat gently down the stream, merrily, merrily, merrily, merrily, life is but a dream", and analyze it, to understand its deeper meaning. To do this we must begin with the straightforward meaning of the *Machshevet Sechel* (Thought of the Intellect). First we surmise that the first part of the sentence, "Row your boat gently down the stream" must be related to the second part of the sentence, "Merrily, life is but a dream", since they are two parts of a single statement. Next, we attempt to

## -The Knowledge of G-d-

understand its **deeper** meaning, by analyzing the relationship between the two parts of the statement and the components of each part, until we have a flash of *Chochmah* (Insight) into the inner meaning of the song.

We now understand that there is a profound philosophical statement about life in this song. The “stream” is the flow of life, which, as a stream, flows in only one direction. Time only goes forward. It is impossible to turn the clock of our life backwards. The “boat” represents the body, which is the vessel for the soul as long as it remains in the physical world. Another word for a boat is a “vessel”. To “Row” the boat means to direct it. This should be done “gently”, which means, “easygoing”. This means that we should take the ups and downs of life in an accepting, trusting fashion. Finally, “Merrily, life is but a dream” means to be happy with life and take advantage of its opportunities while we still can because it does not last forever.

Now, during the entire process of analysis, the *Machsbevet Sechel* (Thought of the intellect) is a vessel for the *Machshava Iyunit* (Analytical Thought). This is because throughout the analysis one is thinking into the meaning of the words. After all, what is being analyzed is the simple straightforward meaning of the words. It is specifically the meaning of the words which can contain the deeper, analytical meaning. For example, the reader of this book presently has all three levels in his mind:

1. The letters themselves (*Leah*)
2. The letters of meaning (*Machsbevet Sechel* or *Malchut* of *Trumah*)
3. The letters of analysis. (*Machshava Iyunit* of *Binah*)

The letters of thought contain the letters of the meaning, and the letters of the meaning contain the letters of the analysis. Furthermore, once one has the flash of *Chochmah*, mentioned above, and realizes the inner meaning of the song, it too is a meaning. Furthermore, every time he hears that song in the future, that will be the new simple, straightforward meaning which will come to mind. This is to say that the *Machshava Iyunit* (Analytical Thought) is contained in the *Machsbevet Sechel* (Thought of Intellect) and the *Chochmah* (Insight) which is caused through the *Machshava Iyunit* (Analytical Thought) becomes the new simple meaning. All of this is enfolded within the letters of thought which are called *Leah*.

## -1:79-

Now, in thought itself, there are three levels. There is thought of thought, speech of thought and action of thought. There is pictorial imaginative thought which is not in combinations or permutations of letters, just imagery. This is like the thought of a child, who does not yet have thought in combinations of letters. He only has pictorial thought with imagery recognition, which comes from the power of imagination. Now, although it is true that even in this pictorial thought there are divisions of particulars, nonetheless, it is only imagery and cannot yet be called true thought. It is for this reason that it is stated that a child does not have thought at all.

Later, the child matures somewhat, so that he has combinations and divisions of letters of

## -The Knowledge of G-d-

thought. However, they are not yet complete. He still is only able to think in a very limited fashion. For example, he can think about something that he is given, and choose between it and something else, having a desire for one thing and a distaste for another. This is the beginning of actual thought, and is called “Action of thought”. Now, an adult also possesses “Action of thought”. In an adult this would be when he is thinking how to do something, such as writing, drawing or building something etc. It could also be when what he needs to do, arises in his intellect. For example, he thinks, “I need to clean this room” or “I need to lose some weight” etc. This is “Action of thought”.

We see that there are two general levels in action of thought. The lowest, cannot yet be considered true thought. Rather, it is the power to conjure an image in his mind. (Actually, this level is lower than “Action of thought”. Nonetheless, it is still higher than the imagery of dreams.) The second level, which is true “Action of thought”, is like the child who has matured slightly, as mentioned above, or like the adult who is thinking about what he needs to do.

### -1:80-

The next level up in thought is “speech of thought”. There are two general levels here as well. The lower level of “speech of thought” is when one is listening to someone else speaking and it registers in his mind. This type of thought is lower than when he is thinking to himself, rather than hearing someone else speak.

The higher level of “speech of thought” is when he is thinking how to speak, or how to phrase what he is trying to say, before he actually speaks, and then he immediately speaks. From this level of “speech of thought” there is a descent to become “thought of speech” (which will be discussed later). This is to say that his thinking how to speak will become the thought of his speech, when he actually begins to speak.

### -1:81-

The third level is “thought of thought”. In contrast to the above, this is when he is thinking to himself, without any intention of bringing out his thoughts into speech.

For example, this is when one is thinking the lyrics of a song to himself, in his head. This is a higher level of thought than if he were to hear someone else singing the song. However, he is not really thinking into the meaning of the words on this level of thought. He merely is thinking the words of the song, as if they are playing in his head. This level is the lowest level of “thought of thought” and is considered to be “speech of thought of thought”. (In “thought of thought” there also are the three levels, thought, speech and action. This level would be “speech of thought of thought”.)

The next level higher is actual thought in which he is thinking into the actual meaning. The words and combinations of the letters follow automatically, as is clearly observable that when one is thinking into the meaning of something, the combinations of letters of thought will automatically follow according to the ideas he is thinking.

For example, if he is thinking about business, the combinations and formulations of the

## -The Knowledge of G-d-

letters of his thought (*Leah*) will be according to what he is thinking (*Machshevet Sechel*). If he is thinking about business matters, the combinations of letters will not be “baseball”. When he is thinking into the meaning of something, this is called “true thought of thought”. This is the power of the intellect to think any thing he wishes, just as the power of speech, is the power to speak anything he wishes.

As mentioned before, this level of thought (*Machshevet Sechel*) is the vessel for analytical contemplative thought (*Machshava Iyunit*). This type of thought is dependant on the power of *Da'at*, which is the power of attention and concentration to connect to a subject matter. It is for this reason that it says that toddlers do not have thought, because they have a weak attention span. As explained earlier, *Da'at* (Attention) is the vessel for comprehensive and analytical thought. Therefore, to the degree of *Da'at* that one possesses, will be his capacity for the analytical thought of *Binah*. (Nonetheless, the depth of the thought can only be according to the depth of the subject being comprehended, as mentioned earlier.)

### -1:82-

We must now understand the powers to divide and combine the letters of thought, on the third level which is “Thought of thought”. Through this, we will gain insight into the source of the powers to divide and combine the letters of speech.

As explained earlier, *Binah* is the analytical comprehension and explanation of a subject to its length and breadth. When one is thinking into the **depth** of a subject, since his mind is into the depth of comprehension, it is not yet divided into actual divisions and combinations of letters. Rather, it is completely in *Machshevet Sechel*, which, as mentioned before, is the matter of thinking the meaning in a holistic manner. For example, when I think “car” and when an automobile mechanic thinks “car”, we are both holistically thinking the same thing.

Now, the “Five severities of Understanding” (*Hey Gevurot D'Binah*), are the ability to bring down the light of this thought into divisions of various combinations in a detailed manner of specifics, rather than only holistically. We must therefore understand what the five *Gevurot* of *Binah* are.

These “Five *Gevurot* of *Binah*” are also known as “the protrusions of the seal” (*Petoochei Chotam*). When making a seal, or a stamp, one carves away the rubber leaving a protrusion of the remaining rubber, thus forming letters. Likewise, the “Five *Gevurot* of *Binah*” represents the ability to remove part of the whole. The particulars that remain become the focal point and stand out, so to speak. For example, when an automobile designer or engineer needs to think about designing the next model of vehicle, he no longer thinks “car” holistically. Now he thinks “engine” or “seats” etc. In effect, he has removed part of the whole, and now focuses on specifics.

(Nonetheless, he must still remember that he is thinking about the seat of a car, rather than any type of seat. This ability, to remember the holistic overview even when he is focusing on the specifics, comes from *Chochmah*. As mentioned earlier, *Chochmah* is the overview of the entire thing in a holistic way. It is for this reason that the power of memory specifically comes from *Chochmah*.)

Now, it is apparent from the above, that the function of the “Five *Gevurot* of *Binah*” is a matter of lessening and constriction. Nonetheless, the source of the power to combine the

## -The Knowledge of G-d-

letters is actually higher than the power of the analytical comprehension of *Binah* which is the power to divide the letters. The source of the power to combine the letters is from *Chochmah*. This may be understood from the fact that a toddler, who does not yet have the ability to speak, nonetheless has the ability to choose between one thing and another. This is the power to divide. Because of this he can distinguish between one thing and another. Nonetheless, since he cannot speak, it is not yet in letters of thought.

However, as soon as he is able to combine the letters in his thought, he will also have the ability to articulate them in speech. (This is as mentioned earlier that the feet of *Leah* (The letters of thought) enter into the head of *Rachel* (The letters of speech). This is to say that from speech of thought comes thought of speech.) Furthermore, it is evident that when one articulates his thought in speech, in its combinations of letters, his ability to think actually becomes enhanced. This is because speech forces him to analyze it in his mind. This analysis is the power to divide and dissect the subject. When one is about to speak, as he is thinking how to articulate his thought, he is not thinking how to combine and formulate the words at all. Rather, he is analyzing the idea in his mind, tearing it apart and dissecting it. Only then can he speak. This is the meaning of the statement in *Zohar* that, “The mother (*Binah*-Understanding) lends the clothing (the five *Gevurot*) to the daughter (*Malchut*-Speech)”.

(This is also explained in the *Zohar* on the verse, “*V’Kol HaTor Nishma B’Artzeinu* – The voice of the dove is heard in our land”. The word “*Tor*” means “dove”, but it is also the masculine form of *Torah*. This is referring to the Giver of the Torah. The *Zohar* explains that “*Aretz*” (land) refers to *Malchut* (Speech). From this we understand that when one speaks the words of Torah, the voice of the Giver of the Torah is heard in his speech. Furthermore, the *Halacha* (Torah law) requires that when learning Torah it is incumbent to articulate it in speech. This is for the above reason. In addition, as mentioned above, when one speaks something out loud, it helps him to think it better as well. This is because speech causes the divisions of the letters in the intellect, as mentioned above.)

From the above, it is clear that the source of the power to combine the letters is not in *Binah* at all. Rather, *Binah* is the source of the power to divide. The power to combine is from *Chochmah*, which is a higher source. We see that a child can distinguish and comprehend the difference between something good and something bad, or between what he likes and dislikes, even before he is capable of speech. However, even though he has the power to divide and comprehend, he cannot combine the letters of thought until he becomes capable of speech. This is because the power to combine is higher than the comprehension of *Binah*.

The five organs of speech of the mouth (the throat, palate, tongue, teeth and lips) divide the letters of speech exactly according to how they were divided and combined in thought. (This is as explained above that “The mother (*Binah*) lends the clothing (the five *Gevurot*) to the daughter (*Malchut*)” etc.) Nonetheless, it is also stated in the *Zohar*, that “The father (*Chochmah*-Insight) founded the daughter (*Malchut*-Speech)”. In other words, whereas the power to divide the letters comes from *Binah*, the power to combine them comes from *Chochmah*.

Furthermore, this comes about automatically, as explained before, that the flash of intuition which brings everything together, comes about automatically. For example, if while dismantling a watch, a person focuses and pays close attention, carefully scrutinizing each piece and noting its relationship to all the other components of the watch, he will automatically be able to put it back together. Likewise the dividing of the letters, how the idea is dissected and analyzed, comes from the five *Gevurot* of *Binah*, whereas the combining

## -The Knowledge of G-d-

of the letters, in which the words come together, comes about automatically from *Chochmah*. This is as explained before, that *Chochmah* and *Binah* are “The two lovers who never separate”. The one cannot function without the other. Likewise in order for language to take place, both the active dividing of the letters through *Binah* and the automatic combining of the letters through *Chochmah* must take place.

In summary, there are two general powers in thought, and two particular powers in thought. The first general power is the power of comprehension, to distinguish and comprehend the difference between one thing and another. This is the analytical thought of *Binah*. The second general power is the power to bring things together. This is the flash of intuition which comes automatically, from *Chochmah*.

The first particular power in thought is the power to divide the letters, which comes from the five *Gevurot* of *Binah*. The second particular power in thought is the power to combine and formulate these letters into words, which comes automatically from *Chochmah*. (This is called the ‘thread of thought’, which travels through the word, sentence or thought, thus holding it together.)

In speech, both powers are revealed simultaneously. This is to say that the divisions of the letters of speech are exactly according to the divisions of the letters of thought. Nonetheless, the combinations of the letters are specifically from *Chochmah*. It is for this reason that although the child may have thought, and be able to comprehend the difference between one thing and another, he cannot **think** in combinations of letters until he is able to speak in combinations of letters. Therefore, when we said before that “A child does not have thought”, we were specifically referring to the letters of thought.

## -1:83-

From the above statement in the *Zohar*, “The father (*Chochmah*) founded the daughter (*Speech*)”, we see that the source of speech is actually higher than the source of thought. (*Binah*, only, “**Lends** the clothing to the daughter.”) Why then does thought precede speech? Furthermore, a human being is called a “speaking soul” or “speaking spirit”. Why is this so if we see that thought precedes speech by several years?

The reason for this is because as stated in *Sefer Yetzirah*, “The beginning is bound up with the end and the end with the beginning”. Therefore speech, which is the end, is bound up with the beginning (*Chochmah*). Furthermore, from this we see that something which essentially is higher descends further down. The example for this is a very large bonfire, whose light can be seen at a great distance. In contrast the light of a small fire will not be visible from far off.

## -1:84-

From all of the above, which is the allegory, we may now have a greater understanding in the analogue, which is the first source, the essence of the Infinite Light of G-d. When the desire to do kindness arose in His simple essential desire before the *Tzimtzum*, these three levels of thought, speech and action of thought existed in the way of a *Heyulie*. The essential *heyulie* “Action of thought”, in the essence itself, is like the end action which arose first in thought,

as if He pictures in His mind every single detail of all Creation, to the finest detail. Furthermore, He pictures it as if it is something outside of Himself. This is similar to “Action of thought” in a human being, when he pictures what he needs to do, as mentioned above.

The essential *heyulie* “Speech of thought” is that He estimated within Himself, in potential, everything that will come out in the entire creation process. This is similar to what was mentioned earlier about the “Speech of thought” in a human being, in which he thinks what to speak immediately before actually speaking. This is what is meant by the first statement in the *Zohar*, that “In the beginning of the rule of the King, He engraved an engraving in the upper purity.” “In the beginning of the rule of the King”, is *Malchut* (Speech), However, the “**Beginning** of speech” is “Speech of thought”, as mentioned before. The *Zohar* continues, “He engraved an engraving”. This is to say, an engraving of letters in “Speech of thought” of everything that will come out after *Tzimtzum*, into revelation. This is as explained, that from “Speech of thought” comes “Thought of speech” (culminating with “Speech of speech”, when He actually speaks. This will be discussed later.) This is the essential *heyulie* “Speech of thought” of the Infinite Light (*Ohr Ein Sof*) before *Tzimtzum*.

The essential *heyulie* “Thought of thought” is when He thinks the actual meaning in combinations of letters. This is when it arose in His simple thought and desire, “I Shall Rule” (*Ana Emloch*) etc. This thought is in accordance to His essential *heyulie* desire (*Keter*) and *heyulie* wisdom (*Chochmah*), as explained above. (Because of this when a person below performs the commandments and sublimates his desire to G-d’s desire, this reaches all the way up, to renew and awaken the essential original intention of G-d in His essential desire and thought for creation.)

(As mentioned before, all of these details exist in the essential singularity of *Ohr Ein Sof* (The Infinite Light) before the *Tzimtzum*, because if they do not, where did they come from? However, they do not have an actual existence there at all, but rather are there in a way of a *heyulie* (Ability). They are not anything separate and distinguishable from the Self, since only His quintessential singularity exists.)

-1:85-

From the above, we can understand how these three aspects, “Thought of thought”, “Speech of thought” and “Action of thought” exist throughout the entire chaining down of the worlds. Just as in the essential desire of the quintessential Singularity before *Tzimtzum*, these three levels exist, so too they exist after *Tzimtzum*. As mentioned above, these three levels of thought exist in the Primal Thought (*Machshavah HaKedoomah*). Following that, they exist in the thought of *Adam Kadmon*. These three levels of thought then exist in the thought of *Atik Yomin* and *Arieh Anpin*. Similarly, in a human being, from the hidden thought in the essence of his soul, the thought descends further and further through all the above levels until it finally comes out in revealed thought, enclothed in the emotions of the heart, which is called *Leah*. These three levels, thought, speech and action, are also included on the level of *Leah*, as explained.

(Generally speaking, these three levels of thought, speech and action, correspond to the worlds of *Briyah* (Creation), *Yetzirah* (Formation) and *Asiyah* (Action). Thought corresponds to the world of Creation, as mentioned above that thought is like a creation of something

## -The Knowledge of G-d-

from nothing. Speech corresponds to the world of Formation, and of course, Action corresponds to the world of Action.

From an even broader, more general perspective, *Adam Kadmon* is called “The Man of Creation” (*Adam D’Briyah*). *Atik Yomin* and *Arich Anpin* are called “The Man of Formation” (*Adam D’Yetzirah*), and *Zeir Anpin* is called “The Man of Action” (*Adam D’Asiyah*). Through the contemplation of this matter one may come to an understanding of a great many details in the chaining down of the worlds (*Seder Hishtalsbehut*) all the way from the “Essential thought”, until the “Action of thought of *Zeir Anpin*”.)

### -1:86-

It is self understood that the source of the letters of *Leah*, which is called *Malchut* of *Tvunah* or *Machsbevet Sechel*, and is the thought of the meaning of the words of *Leah*, as explained before, also exists in the essential singularity of the Infinite Light before *Tzimtzum* (*Atzmoot Ohr Ein Sof*). It was explained that the letters of the thought of the meaning, which is called “Intellectual Thought” (*Machsbevet Sechel*), is the source of the letters of thought, which is called *Leah*. Likewise, in the *Ohr Ein Sof* before *Tzimtzum*, the source of the letters of thought of “*Ana Emloch*” (“I Shall Rule”) is in *Malchut* of *Tvunah* of *Atzmoot Ohr Ein Sof*. This is also call, “The Intellectual Thought” (*Machsbevet Sechel*) of the Essence of the Infinite Light (*Atzmoot Ohr Ein Sof*).

Furthermore, clearly, if the thought ceases, speech ceases as well. For example, if one is speaking and loses his thread of thought, his speech ceases as well, and all he can say is “uhhhh”. When he regains his thread of thought, he can continue to speak. This explains what was stated earlier that, “The feet of *Leah*” (Thought), is the source of “The head of *Rachel*” (Speech). Likewise, above, were the essential thought of *HaShem* to cease, His speech, which is the source of our existence, would likewise cease. This would bring an abrupt end to our existence, G-d forbid.

### -1:87-

It must be pointed out that there are two types of “speech”. There is actual speech and inner speech, which cannot be heard by others. As explained before, when we refer to speech, we are referring to G-d’s speech. For this reason the faculty of speech is called *Malchut* (Kingdom). When a king speaks it is tantamount to action. When a king says, “Move this mountain”, the mountain moves. However, if a king only desires something in his thought or in his heart but does not express it in speech, he cannot hold anyone accountable for not doing his will. When the king desires something in his mind, this is “Thought of thought” and when he desires something in his heart, this is “Speech of thought”. However, because he did not express it in actual speech, it does not become actualized.

Now, forty days before a child is born, his entire life is determined for him. Every detail of his entire life, who he will marry, where he will live, how much money he will make, even what piece of chicken he will eat on the Shabbat of a certain week of a particular year, has already been determined. Everything came into actual speech and has, therefore, been

## -The Knowledge of G-d-

decreed. However, whether a person will be righteous or wicked is not predetermined, as the Talmud states, “Whether a person will be righteous or wicked, He (G-d) did not say.” It was not brought out into actual speech. Because of this there is the possibility of repentance, for if G-d actually said it, repentance would be impossible.

However, although G-d did not actually speak it, He nonetheless **thought** it, on the level of “Speech of thought”. This causes a person to have a natural tendency and predisposition toward good or evil. This is evident from the story of *Yaakov* and *Esav*. *Yaakov* was righteous, whereas *Esav* was wicked. Their father, *Yitzchak*, favored *Esav* over *Yaakov*. The commentaries explain that this was because *Esav* fooled *Yitzchak* into believing he was righteous. However, if *Esav* was righteous, was *Yaakov* not just as righteous? This being the case, why did *Yitzchak* favor *Esav*? The reason is because *Yitzchak* knew that **in thought**, G-d had determined that *Esav* would be wicked and that *Yaakov* would be righteous. When *Esav* fooled *Yitzchak* to think that he too was righteous, *Yitzchak* regarded him as being much greater than *Yaakov* for having overcome his natural tendencies, whereas *Yaakov* already had a natural predisposition toward righteousness. He felt that *Esav*’s accomplishment was greater and therefore more praiseworthy.

We see that there are two types of speech. There is “Speech of speech”, which is actual speech and there is “Speech of thought”, which is not a revealed speech. When one thinks something in his mind or feels something in his heart, he does not necessarily have to reveal it to others in speech. This is the matter of, “The heart did not reveal it to the mouth.”

In Kabbalah, actual speech is called *Dibur*, whereas, “Speech of thought” is called *Amirah*. Now, as explained earlier, the source of actual speech is higher than the source of speech of thought. This can be understood from the verse in the Torah where G-d tells *Moshe* to speak (*Daber*) to the men, and to say (*Emor*) to the women. The reason for the difference in terminology is because of the fact that men relate more to *Chochmah* whereas women relate more to *Binah*. (As is known, women were given an additional portion of *Binah*.)

## -1:88-

Now, as explained above, there is actual speech and there is speech of thought. Speech is known as the open *Mem* (מ), because of the fact that it is open and revealing. In contrast, thought is known as the closed *Mem* (מ), for it is hidden and concealed. (As mentioned earlier speech is called “The Revealed World” whereas thought is called “The Concealed World”.)

Now, in the thought of *Binah* itself, there is also an open *Mem* (מ) and a closed *Mem* (מ). These are called the “Open Saying” and the “Closed Saying”. In order to understand the difference between these two in thought, we must understand that which is explained in Kabbalah, that the encompassing lights of *Binah* are square. If a person is in the middle of a square room, part of the ceiling is directly above him and close to him, and part of it is across the room and far from him. Likewise, the encompassing lights of *Binah* (Understanding) are square. In other words, the part of the concept under analysis which he understands is “directly above him”. The part of the concept which he does not yet understand is “across the room” and far from him. This is like the shape of the closed *Mem* (מ), which is a square. Therefore, within thought itself, the closed *Mem* (מ) refers to the

## -The Knowledge of G-d-

encompassing lights, as explained.

(The encompassing lights of *Binah* are different than other encompassing lights, which are round. Something which is round is equidistant on all sides. This is not the case in regard to the encompassing light of *Binah* which is not equidistant. This is because, when it comes to understanding, there always is a part he understands, and a part which is concealed from him, which he has yet to understand.)

In contrast, the open *Mem* (מ) refers to how the ray from the encompassing light is revealed in divisions and combinations of letters of thought.

### -1:89-

We may now understand the name *Elokim* which is the aspect of the divisions of the combinations of letters of thought. *Elokim* is the aspect of *Gevurah* (Concealment and restraint), as in the verse, “For a sun and a shield is *Y-H-V-H Elokim*”. In other words, the name *Elokim* conceals the name *Y-H-V-H*, which is the aspect of revelation, like the sun. According to Kaballah, the one hundred and twenty combinations of the name *Elokim* are the source of creation. It is therefore the name *Elokim* which represents the divisions and combinations of letters, thus concealing the **holistic** revelation of the name *Y-H-V-H* and bringing about the revelation of particulars. As explained above, the five *Gevurot*, the division of the letters, and the name *Elokim*, are all like “The protrusions of the seal”. They bring particulars into a state of revelation from the holistic thought of *Chochmah*, as explained above. In other words, this is the power to restrain the holistic thought, leaving particulars of it in a revealed state, similar to the protrusions of a seal.

Now, as explained before, all these matters exist on different levels. This principle includes the name *Elokim*. The uppermost aspect of *Elokim* is in the essential thought of the essence of the Infinite Light. This name *Elokim* is the aspect of the *Tzimtzum* and concealment of the *Ohr Ein Sof* (The Infinite Light), leaving revealed only that which is necessary for creation, as explained before. Furthermore, as explained before, the entire purpose of the “lessening” of the light is for the purpose of revelation, and the entire light as it existed before *Tzimtzum* is contained within the *Reshimu*. It is specifically the name *Elokim* (The power of restraint) as it exists in the essence, which brings forth this particular line of creation, from the holistic “whole” of the Infinite Light.

From this we understand the meaning of the first verse of the *Shema* prayer, “Hear oh Israel, *Y-H-V-H Elokeinu*, *Y-H-V-H* is one!” In other words, they are literally one and the same. As explained above, the essence of the Infinite Light before the *Tzimtzum* is an absolute singularity, and therefore these two powers are totally one and the same. This is not just in a way of a “unity of parts”, but rather in a way of an absolute essential singularity.

The aspect of *Elokim* also exists on the level of the Primal Thought, after *Tzimtzum*. Here it conceals the holistic “whole” of the Primal Thought and desire, but brings forth particular revelations. The name *Elokim* also exists on the level of “Thought of *Adam Kadmon*”. Once again, it conceals the whole, but brings forth particulars. Following this is the aspect of *Elokim* of *Atik* and *Arich* etc. This continues until the aspect of *Elokim* of the five *Gevurot* of the divisions of letters in *Binah* and *Leah* etc.

(We now gained insight into how to fulfill the commandment to “contemplate” G-d’s unity

## -The Knowledge of G-d-

while reciting this verse. One contemplates how everything that exists, whether it is the highest level of the highest world or the finest detail of the lowest world, is absolutely bound up and sublimated within the ultimate unity and singularity of G-d, which is its source.)

### -1:90-

The comprehension of *Binah* is also called by the term *Rakeiya* (Firmament). This is to say that before a concept comes completely into comprehension, it is on a level higher than being limited within letters. For example, this is the explanation of a deep concept which has not yet completely settled in his mind in such a way that he has a “grasp” of it. This state is called “flowing waters” (*Mayim D’Naidie*), because it does not yet have any definite form and can manifest in any number of ways. In contrast, once the concept is completely grasped in the mind, in a way that it is limited and comprehended within the vessel of the brain, it is compared to “water which has become frozen” (*D’Agleedie Maya*), and is now established. In other words, now it has definite form.

This is the meaning of the verse in Ezekiel, “On the heads of the *Chayot* angels, a firmament with the likeness of ice.” The “*Chayot*” refers to the emotions. This is because the word *Chayot* which means “living beings” also means “life force” (*Chayoot*). This refers to the vitality of the emotions of the heart, which is the seat of the life force. “**On the head** of the *Chayot*” refers to *Binah*, for it is the comprehension and intellect of *Binah* which gives rise to the emotions. The prophet explains further, that it is specifically a “firmament” of the comprehension, in the “likeness of ice”, that gives rise to emotional life force. This is as explained before, that it is specifically concrete comprehension that gives rise to emotions. It is from this “firmament” that the “garment” of the “*Chashmal*” is drawn down, to encompass and “enclothe” the emotions. This will now be explained.

### -1:91-

The “*Chashmal*” is called “The Protector of the Emotions”. The explanation is as follows. Once a person has already done the analysis, or has already come to an understanding of something, he does not need to rethink the entire matter over and over again, each time the subject comes up. For example, if a person contemplates the ill effects of cigarette smoking, once he has done the analysis, and comes to the conclusion that cigarettes are dangerous to one’s health, he does not need to rethink the whole matter every time he sees someone smoking or every time he is offered a cigarette. However, even though he does not rethink it, we nonetheless see that his emotions can become quite aroused about it. He does not contemplate and analyze the whole logic of it, all over again, but nonetheless, he becomes all “fired up” over it. He may no longer remember the details of the analysis or be able to logically explain why smoking is unhealthy, but, nonetheless, his emotions are aroused with disgust and indignation etc. This is called a *Chashmal*.

(In mankind, *Chashmal*’s do not only exist on an individual level, as in the above example, but also on a national level and even a multigenerational level. So for example, a previous generation may have done the analysis into a subject and come to a conclusion, and the

## -The Knowledge of G-d-

following generations may just operate on the *Chashmal* which remained from previous generations. An example of this is the theory of evolution. In a previous generation certain individuals did an “analysis” of the available data and came to the conclusion that humans “evolved” from apes. Most people today, however, who subscribe to this belief have not done the analysis to arrive at this conclusion. Rather, they accept it as fact, and may even swear by it. Furthermore, if one were to tell them otherwise, their emotions would be ignited with fiery indignation and they would consider him to be an unenlightened ignoramus and a boor etc. Nonetheless, they cannot logically explain the truth of their position. Their emotions are merely operating on the basis that “Science” says so, and therefore it must be true. Another example of this is Christianity. Millions upon millions of people believe in Christianity blindly without ever having examined the truth or falseness of it, and yet they have fiery emotions about it. These emotions are not the result of their own intellectual investigation and understanding, but are the result of the “conclusions” of previous generations etc. They just “take their word for it” as absolute truth, without any thought or analysis into the actual truth or absurdity of it. This too is a *Chashmal*, but on a multigenerational or national level.)

From this we see that the “garment” of the *Chashmal* can have a life of its own, even when it becomes disconnected from its source. How is this possible? How can it exist disconnected from its source?

[The reason is because the root of the *Chashmal* is higher, in the essential Self, literally. This is similar to what was said before about the matter of allegories. The source of the allegory is actually higher than the analogue. It is specifically because of this that it can contain it. This is similar to how the letters have the capability of containing the concepts etc. It is specifically because their source is higher than the concept. Their source is literally in the essence itself. Nonetheless, the letters themselves are just separate “garments” which contain the concepts and reveal them, as explained above. In the same way, the original source and root of the garment called *Chashmal* is within the very essence Itself. It, therefore, can become disconnected from the intellect, yet remain vital.]

## -1:92-

The Torah states, “G-d made a cloak of leather for Adam and his wife, and he clothed them.” This cloak is known as the aspect of the *Chashmal* which encompasses *Zeir Anpin* and *Malchut* of *Atzilut*, which are called *Adam* and his wife. Now, the word for “leather” in Hebrew, is “*Or*” (עור) and is spelled with an *Ayin* (ע). However, in the Torah of Rabbi Meir, this word was not spelled with an *Ayin* (ע) but with an *Aleph* (א). When it is spelled with an *Aleph*, it means “light” rather than “leather”. Therefore, in the Torah of Rabbi Meir, rather than saying that he clothed them with a cloak of “leather”, it says that he clothed them with a cloak of “light”. This will now be explained in great detail. In order to understand this, we must explain the matter of the “shattering of the vessels” (*Shevirat HaKeilim*) and their rectification (*Tikun*).

As explained, the “vessels” are the letters, and as stated in *Etz Chaim*, they shattered because of the over abundance of light, which they could not contain. The explanation of this is as follows. When one takes a very lofty idea, and attempts to explain it to a person who is incapable of grasping it, like a child, the idea will become garbled and confused in the child’s

mind. This is because there is “too much light” for his vessels. In contrast, when he explains this same concept to a person of equal intellect as himself, there will be no “confusion of the letters”, because the idea can be contained by the vessels of the recipient. If he cannot “contain” and “grasp” the idea, there will certainly be a “confusion of letters” and the idea will become garbled in his mind etc. This is similar to dreams. In the dream state, the letters of the “fleeting thoughts of the heart” (*Hirhoorei Leeba*) that he had during the day, become garbled and confused. For example, a person who worried about his “salary” during the day may dream he is being attacked by a stalk of “celery” at night. This comes about because of the confusion of the letters of the thoughts that he had during the day etc. Because of this the Talmud states that, “Dreams speak nonsense”, because often they are a confusion of the thoughts he had during the day.

This confusion is called a shattering into many fragments. An example for this is a child who does not yet know how to read but knows the Alphabet. When he sees a word, all that registers in his mind is a conglomeration of disconnected letters that have nothing to do with each other. To him they are just individual letters, not words. At this point of maturity his mind cannot yet grasp the concept that the letters join to form words and sentences which are ripe with meaning. He grasps the letters as disjointed pieces almost devoid of any meaning. Likewise in a dream, each letter of the dream contains some of the light of the thoughts of the day, but only in a very minute way. This is because they are confused and disjointed, and do not contain the light of the thought as a whole. The shattering and crumbling can continue until the meaning is completely different than the original intent, as in the first example of a person who explains a lofty concept to someone who is incapable of grasping it. The idea can become so confused in his mind that he can actually understand it in a way which is the opposite of its original meaning.

This shattering comes about specifically because the lights are the lights of *Tobu*. As explained above, the lights of *Tobu* are essential lights and, therefore, their light does not diminish when revealed. An example for this is a professor who has a very deep and broad understanding of his field of studies. However, when he teaches his students, he is incapable of bringing the subject down to the level of the students, according to the capacity of their vessels. He can only explain it the way he understands it rather than in a way tailored to their capacity to understand. This brings about a “shattering”. Either the students will not understand the subject at all or their understanding of it will be erroneous. The error could be so extreme that their understanding could literally be the **opposite** of the true meaning. When those students themselves become teachers, the problem will be further aggravated since they will teach their students false imaginations and misconceptions, and will end up, literally calling darkness light. (To our great sorrow, this phenomenon has become so prevalent today in the field of Kaballah that in almost **all** cases both the teacher and the students are in error. This is a case of the blind leading the blind.) On the other hand, if the professor understands the subject properly and lessens his explanation according to the capability of the students, they will readily understand it without confusion. This is the sign of a true teacher. In addition, the fact that he can bring the subject down and explain it to anyone, is the sure sign that he truly understands it, at the very core of its essence, compared to a person who understands but cannot explain it to others.

## -The Knowledge of G-d-

It is specifically because of this “shattering” of the vessels that it is possible for things that appear to be separate and disconnected from G-d to come into existence, similar to a “garment” which is separate from its wearer and conceals him. This shattering is the source of the “Cloak of leather”. It is called a cloak of leather rather than to a cloak of light, because it conceals rather than reveals. The result of this concealment is that we have the appearance of being separate and apart from G-d. There is concealment of G-d, instead of revelation. However, not only is there a sense of separateness from G-d, there also is a state of confusion and the appearance of randomness and multiplicity, in which things seems disconnected from each other and from their source in the one G-d. One incident seems disconnected from another and one subject seems unrelated to another. For example, one field of science seems unrelated to another field of science. This phenomenon brings about confusion in the world as to the true nature of reality, because each ideology possesses a different piece of the “Truth” and even this small piece is in a state of total concealment. All this confusion is the result of the “Shattering of the vessels”. This is called the “Cloak of Leather”, which conceals the true nature of reality.

Another aspect of this “Cloak of Leather” is that it is like an allegory. An allegory is separate from the concept it conveys. The concept is only “enclothed” within it. Nonetheless, the source of the allegory is higher than the concept it is conveying because the allegory is capable of “containing” the concept and it is only through it that the concept may be grasped. If one were to explain the concept by itself, however, without the allegory, no matter how much he would explain it, it would not be grasped. However, as soon as it becomes “dressed” in an allegory, it may be grasped. This is why allegories are used. If one understands the allegory properly, he may even grasp the concept to its very depth. However, if the allegory is misunderstood, it has the opposite effect. It hides and conceals the concept rather than reveals it. When the allegory conceals the meaning within it, it is called, “A cloak of leather”.

## -1:94-

Now, as mentioned earlier, in the Torah scroll of Rabbi Meir, the word ‘Or’ was not spelled with an *Ayin* (א) but with an *Aleph* (א), meaning ‘Light’, rather than ‘Leather’. In other words, rather than this “clothing” being a concealing garment, it is a revealing garment instead. For example, when one takes an allegory, which by its nature is a separate thing, and fails to analyze it to understand the inner meaning, then the allegory is separate and conceals. In contrast, when one takes the same allegory, analyzing and contemplating it, in an attempt to understand the analogue, then not only will the allegory not conceal the concept from him, but, on the contrary, it will shed light on it. The very same allegory which was a “Cloak of leather” that caused concealment becomes a “Cloak of light” that reveals.

## -1:95-

This revelation, in which the separate “Garment” itself shines, takes place only after the rectification (*Tikun*), which comes about through *Mashiach Ben Yosef* (Messiah the Son of Josef), as will be discussed.

## -The Knowledge of G-d-

The Torah is called *Mashal HaKadmonie* (The Primal Allegory). Now, it is stated that “G-d looked into the Torah and created the world”. This means that the world and all therein, is an allegory of an allegory. The Torah is an allegory on G-d and the world is an allegory on the Torah. The world was created according to our capacity to comprehend G-dliness through it. Because of the “Shattering of the vessels” the world appears to be separate from G-d and the truth of reality is concealed. To us, the singularity of G-d is hidden, but this is only because, like in the analogy of the child who only sees the disjointed letters of the alphabet, we do not yet know how to “read”. We do not understand how the letters come together to make up words and how the words come together to make up sentences and paragraphs, and that there is meaning there. We have not contemplated the allegory to understand and see that which is being allegorized. In our minds, even the fragments (The letters) which we **do** understand are scattered and we cannot understand the “meaning” within them. This is because we have not analyzed them and placed them in their proper order as “words” and “sentences”, so to speak.

For this reason *Galut* (Exile) is compared to a dream state in which the truth of reality is confused. The world, in general, is compared to *Galut* and is also like a dream. Even the tiny glimmers of truth that do come through to us are confused and out of order. This is because during sleep the intellect withdraws and all that remains are glimmers of the thoughts of the day. In the dream these glimmers of truth are confused and out of order. In contrast, the confusion dissipates immediately upon waking. Upon waking, reality becomes clear and apparent. This state of confusion below, in the world, where things seem fragmented from each other and certainly from the singularity of G-d, is the result of the lack of contemplation and the withdrawal of the intellect of *Zeir Anpin*. This state is called “*Durmita D’Zeir Anpin*” (The Sleep of *Zeir Anpin*). [In other words, the emotions are running rampant and not according to the dictates of the intellect.]

## -1:96-

The shattering of the vessels takes place in the “emotions of *Binah*” (*Midot D’Binah*). As explained earlier, the emotions of *Binah* are the “Therefore” and conclusion which results from the analysis. For example, one may analyze the matter of abortion. Now, the analysis itself may be totally correct and true. One accumulates the data and analyzes it etc. He examines and studies the facts repeatedly etc. Here there is no shattering of the vessels. It is only in the “Therefore” that one may arrive at conclusions which are completely divorced from the original intention, and may even be the opposite of it. The analysis on abortion itself is an analysis into the facts. One fact is that a child may grow up in an abusive home. Another fact is that his parents may not have the means to provide for him or that he may not receive a proper education etc. All these fact are true, and up to here the analysis is correct. However, in the conclusion of the “Therefore” there can be a “Breaking of the vessels”. A person could arrive at a “wonderful” solution. “Therefore, let us kill the children”.

The problem here is that the “conclusion” and “solution” become disconnected from the original intent and desire. In the example, the original intention is to benefit mankind, especially children, who are the most vulnerable members of society. The solution, however,

## -The Knowledge of G-d-

creates a society which turns women, who by nature are nurturing and compassionate, to deny life to their own children etc. A solution more connected to the original intention could go along the lines of opening charitable organizations which would provide food, care, schooling etc. for these children.

It is clear that the shattering of the vessels takes place only in the “conclusion”, in the seven lower qualities, which are the emotions of *Binah*. In contrast, there is no shattering in the analysis of *Binah* of *Binah* itself, although it is the source of the “shattering of the vessels” which takes place in the conclusion.

Now, there are eight qualities which are associated with the “shattering of the vessels”. These are the eight lower *sefirot* of *Binah*. These are *Binah* of *Binah*, *Da'at* of *Binah*, *Chessed* of *Binah*, *Gevurah* of *Binah*, *Tiferet* of *Binah*, *Netzach/Hod* of *Binah*, *Yesod* of *Binah* and *Malchut* of *Binah*. These *sefirot* of *Binah* are known as the ‘Eight Kings of *Tobu*’.

They are called the eight kings of *Tobu* because the Torah states, “And he reigned and he died etc.” in reference to the kings of the *Edom*, the descendents of *Esav*, *Yaakov*’s twin brother. These twins represent the twin worlds of *Tobu* (chaos) and *Tikun* (rectification). *Esav*, was a wild and impulsive man, while *Yaakov* was “a wholesome man who dwelt in tents.” While *Esav* was off stealing, killing and raping, thus embodying the world of *Tobu* (Chaos), *Yaakov* was busy acquiring wisdom and perfecting his character, thus embodying the world of *Tikun*. The eight kings of *Edom* are therefore referred to as the kings of *Tobu*, representing the qualities of *Tobu*.

Because these are the “Kings of *Tobu*”, the one must die before the other can reign. As explained above, this is like the example of a very narrow minded person who is incapable of compromise. If such a person is kind, his kindness will know no restraint. Eventually, his kindness breaks down and he goes to the opposite extreme of becoming very unkind, etc.

Now, it is understood from the above that “death” only affects seven of the kings. These are the seven lower kings of *Tobu* which are the emotions of *Binah*. In the eighth king of *Tobu*, which is *Binah* of *Binah*, there is no actual death. This is because, as explained above, pure, undiluted analysis, does not lead to a “shattering”. On the contrary, it is the source of rectification. This will now be explained.

-1:97-

The Torah calls *Yosef* “The Interpreter of Dreams” because it is he who interprets the dream, putting everything into its correct order, thus making sense of confusion and bringing out the true and correct meaning. “*Yosef* the interpreter of dreams”, represents the eighth king of *Tobu* which is *Binah* of *Binah*. In other words, when one thoroughly analyzes something which is in a state of confusion, examining its every facet repeatedly, turning it over and over in his mind and delving into its every particular, he will finally arrive at a flash of intuition which will bring everything together in its correct order, thus binding it as a complete unity. Because he went through the contemplation, the result is that he will receive an automatic flash of intuition into the “Truth of the reality of what is”.

This is because he is using his intellect, whereas when he was “asleep” his intellect was

withdrawn. When he was “asleep” he did not contemplate or investigate the reality of what is. It was just a “dream” that passed him by, without his stopping to examine it for a moment. Even if he **did** contemplate it somewhat, he jumped to conclusions and did not analyze his conclusions, to make sure they were correct, or how they fit into the general scheme of things, etc. The eighth king of *Tobu*, however, does not die, as do the emotional *sefrot* of *Binah*. This is because in *Binah* of *Binah*, even when there is error, nonetheless, because of continued analysis and contemplation, the errors eventually are weeded out and uprooted. The analysis continues until, finally, true reality is revealed and understood. However, this is **only so** if the “Primal desire” of the person is to understand. However, if there are any ulterior motives, (as explained earlier, in the explanation of the ‘arms of *Arich Anpin*’) then he will not succeed, for his analysis will be a rationalization. It will not be objective, and will, therefore, not be true *Binah* (Understanding). Because of this, *Binah* of *Binah*, which is the eighth king of *Tobu*, is called *Masbiach ben Yosef* (Moshiach the Son of Yosef, The Interpreter of Dreams). This is because it is specifically contemplation and analysis which transforms the “Cloak of leather” into a “Cloak of light”. An examining mind and a comprehending intellect make the difference between a confused “dream” and the “waking state” of true reality revealed.

(From this we may also understand the verse in the *Shema* prayer, “Do not stray after your eyes or after your heart etc.” What your heart feels and what your eyes see may deceive you. However, the verse does not say do not stray after your intellect. This is because if something is honestly analyzed to its ultimate conclusion, the truth will ultimately be revealed.)

(Through Deep contemplation and analysis into the “Truth of what is”, new emotions are born. The “Cloak of Leather” is when the emotions are cut off from their source because they are based on the delusions of a confused intellect. Through the contemplation of Truth everything reconnects to its true source in G-d and his intellect gives rise to new emotions. These are the emotions of true love and awe of G-d, which are born out of a deep and profound attachment to G-d. This will be explained later at great length.)

-1:98-

Now, this “Cloak of Leather” which is called the *Chashmal*, specifically comes in a tangible and “concrete” way. This is similar to how an allegory is tangible and concrete relative to what is being allegorized. The *Chashmal* is also called by the term “*Nogah*”, which means, “Glowing”. This is because a small light which shines in the darkness has a far greater appearance of brilliance than a great light which shines in a place of brilliance, as the Talmud states, “Of what benefit is a candle glowing in broad daylight?” Its light is ineffectual and as naught. If one were to take the same candle into a dark room, on the other hand, its light would appear brilliant and it would be of great benefit. This is specifically because it is shining in a place of darkness. In actuality the candle sheds no more light in a dark room as it does in broad daylight. Rather, it is the contrast with the darkness, which is its opposite, that gives it the appearance of brilliance.

Now, the word *Nogah* has two meanings. It can mean, “To glow”, as in the verse, “*Yagiyah Chashki* (My darkness glows) or it can mean to, “Stand or jut out” or “Become pronounced”, as in the verse, “*K’Asher Hogah Min HaMesilah* (When he juts out of the path)

## -The Knowledge of G-d-

or the statement, “*HaHogeb Et HaShem* (One who pronounces the Name of *HaShem*).

Actually, both these meanings are related. As in the example above, the candle light specifically “Stands out” and becomes noticeable in the dark. If not for the darkness it would be hardly recognizable.

Another example of this may be understood from the intellect. It is specifically when a concept becomes tangible through an allegory or an application, that it “Stands out’ and shines with brilliance.

When the light of analytical thought becomes tangible through the letters of thought, the depth of the concept stands out and becomes recognizable and comprehensible. Or as in the example of allegories, it is specifically through the allegory that the concept stands out in a way of comprehension, rather than if he were to attempt to explain it without an allegory. In general, the *Nogah* of the ten *sefirot* is the aspect of these qualities “Standing out” and “Being felt”.

### -1:99-

Before we begin to explain the *Sefirah* of *Malchut* (Speech and Action), let us recap what we have learned up to this point. From the above, we understand several matters pertaining to the shattering of the vessels;

1. The Shattering of the vessels takes place only in the seven lower emotions of *Binah*. However, although it may be the source of confusion, there is no “Shattering” in *Binah* of *Binah* (or *Hitbonenut*) itself. It is only in the conclusion of the “Therefore” that there can be an actual departure from truth.
2. The “Cloak of Leather” refers to the condition of the *Chashmal* before the rectification (*Tikun*), and brings about concealment, whereas the “Cloak of Light” refers to its condition after the rectification, and brings about revelation. These two “cloaks” are actually one and the same garment, except that after the rectification, it sheds light on the One who is encloded in it (G-d), whereas before rectification it actually covers over and conceals Him. This is similar to an allegory. When we fail to realize the connection between the allegory and that which is being allegorized, the allegory conceals rather than reveals. In contrast, when we realize the connection, the very same allegory reveals the essence of the concept.
3. The “Shattering” is ultimately for a positive purpose. It creates the possibility of “Darkness” and “Confusion”. When the light of truth is seen within the darkness, its radiance and brilliance is more greatly recognized and appreciated. For example, if one were to instantly understand everything, without any toil or effort, there would be no pleasure and appreciation in it. It is specifically because he toiled and labored to understand that he derives great pleasure and appreciation when he finally does understand.
4. Another purpose of the “Shattering” is to give the possibility of existence to creatures that appear to be separate entities from G-d’s absolute unity and singularity. This is similar to the allegory which appears to be separate from that

## -The Knowledge of G-d-

which is being allegorized. However, when the concept being allegorized is understood through the allegory, the allegory itself becomes a “Garment of Light”, which illuminates and sheds light on that which is being allegorized.

5. Another matter which arises from the “Shattering of the Vessels” is the concept of good and evil. Good means that G-dliness is revealed, evil means that G-dliness is concealed. In other words, when the allegory is connected to that which is being allegorized, it is good, for it is one with its source. However, when the allegory is separate from its source, it is evil, because it becomes a separate entity, with a sense of itself, separate and apart from G-d. This sense of self, as a being separate and apart from G-d, is the source of all evil, and in essence, is the belief in dualism and multiplicity, which is tantamount to idolatry.

(These two “Cloaks” are also known as *Aspakelaria HaMe'irah* and *Aspaklaria SheLo Me'irah*. In other words, it is either like a magnifying glass which magnifies the light, or it is like a mirror, in which one can only see his own reflection.)

6. The rectification (*Tikun*) of the shattering comes about specifically through intellectual investigation and analysis. This is the eighth king of *Tobu*, also known as *Yosef* the Interpreter of Dreams, or *Mashiach Ben Yosef*. This is because when one honestly contemplates and analyzes something to its very source, he will ultimately arrive at G-d. In other words, the allegory will reconnect to that which is being allegorized, dispelling all confusion and disunity.
7. Through the ultimate rectification, evil will be destroyed completely. As explained, evil is the absence Divine revelation. This being the case, when G-dliness is revealed evil ceases to be. When the allegory will be revealed as being one with that which is being allegorized, there no longer will be any sense of self, separate and apart from G-d's absolute singularity.

## -1:100-

We will now explain the aspect of *Malchut* of *Atzilut*, which is called “The world of Speech” or the “revealed world”, as mentioned before. As explained above, speech is the aspect of *Rachel*, and is represented by the last letter *Heb* (ה) of the four letter name of G-d (The Tetragramaton). This is because *Binah* represents the first *Heb* of the name of G-d and as stated in Ezekiel 16:44, “Like mother (*Binah*) like daughter (*Malchut*)” and “The mother (*Binah*) lends her clothing (the five *gevurot*) to the daughter (*Malchut*)”. This is to say that the divisions of the letters of speech follow exactly according to the divisions which took place in thought.

Before we explain how the *sefirah* of *Malchut* is built into a separate stature in and of itself, which is called “*Nukvah*” (The Female), one more thing needs to be explained. As previously mentioned, *Adam* represents *Zeir Anpin* while *Chava* represents *Nukvah* (*Malchut*). In the Torah, before *Adam's* wife *Chava*, was created, the Torah tells us that G-d put *Adam* to sleep. This teaches us that the “Sleep of *Zeir Anpin*” is a necessary prerequisite to his wife being separated from him. Before the separation, the female (*Nukvah*) was included in *Zeir Anpin*, just as *Chava* was included in *Adam*. Only after the separation of *Adam's* “rib” was *Chava* built into a separate human being in and of herself, with a separate life force and body.

## -The Knowledge of G-d-

(One cannot do analytical thought and speak at the same time, he must first think and then he can speak. Therefore, in order for *Malchut* (Speech), to come into being as an existence of its own, the thought needs to recede and then immediately the speech may begin. Therefore, it is necessary for there to be a dormita *d'Z" A* (The sleep of *Zeir Anpin*) before the “building up” of *Malchut* can take place.)

### -1:101-

With the above introduction, we will now explain the creation and “building up” of the *sefirah* of *Malchut* (Action of Speech). *Malchut* is called “the Tenth”. This is because it is made up of the tenth *sefirah* of each of the other *sefirot* of *Zeir Anpin*. As mentioned above, each of the *sefirot* includes ten *sefirot* within it. This being the case, each *sefirah* contributes from its *Malchut* to make and “build up” the *sefirot* of *Malchut*. For example, *Malchut* of *Chochmah* contributes to make up *Chochmah* of *Malchut*, *Malchut* of *Binah* contributes to make up *Binah* of *Malchut*, *Malchut* of *Chesed* contributes to make up *Chesed* of *Malchut* etc. This is explained as follows.

As explained above, the aspect of the *Malchut* of each *sefirah* represents the letters of that *sefirah* which give it its description, existence and revelation. For example, *Malchut* of *Chesed* is the letters of the kindness, which give it its defined existence, as a kindness. However, *Malchut* of *Chesed* still exists completely within the self. It is a definable feeling, but it hasn't yet been expressed at all, not in speech or in action. As explained before, this is the matter of, “He and his organs are one”.

Now, from *Malchut* of *Chesed* comes *Chesed* of *Malchut*. In other words, from the letters of the emotion of kindness, comes the kindness of the letters of speech. This may be understood from the letters of a signet. As explained before, the letters as they exist in *Zeir Anpin* are like the letters that protrude from a stamp or signet. This means that they are still totally part and parcel of the signet. The signet is then stamped into wax. The revelation and description of the letters of the signet, brings about a revelation and description of letters in the wax. This is to say that the revelation and description in the letters of speech, is a revelation of a revelation. The difference between the revelation and the revelation of the revelation is that before it comes into speech, it is still totally within him, and is still part and parcel of himself. Furthermore, although any description is a limitation, nonetheless the letters as they exist in *Zeir Anpin* are still only according to how he desires to limit himself within himself, and have not yet come out into the actual limitation of action. However, when the description becomes revealed in speech, it now becomes a revelation of a revelation, a “Something of a something”, which now is a separate entity unto itself. It becomes *Chesed* of *Malchut* which comes about from *Malchut* of *Chesed* etc.

In the same way, all the other *sefirot* of *Malchut* are brought about from the *sefirot* of *Zeir Anpin*. From the tenth *sefirah* of each *sefirah* (The *Malchut* of that *sefirah*) each corresponding *sefirah* of *Malchut* comes about. From *Malchut* of *Chochmah* of *Zeir Anpin*, comes *Chochmah* of *Malchut*, from *Malchut* of *Binah* of *Zeir Anpin*, comes *Binah* of *Malchut* etc.

### -1:102-

## -The Knowledge of G-d-

There are several stages in the “building up” of the female stature (*Nukvah* or *Malchut*). The first stage is called *Achor B’Achor* (Back to Back). During this stage, *Adam & Chava* (*Zeir Anpin & Nukvah*) were literally one. Nonetheless, they were back to back and were therefore unaware of each other and could not relate to each other.

When two people are back to back, they could, literally, be standing an inch away from each other, and nonetheless be completely unaware of each other. This is so, even if they are literally one being, but back to back. Likewise, before the separation of *Malchut* into a full stature, *Zeir Anpin* (The Giver) who is also called *Kudsha Brich Hoo* (The Holy One, Blessed Be He), was “unaware” (so to speak) of the Jewish People, who represent *Malchut* (the recipient). In this state, the Jewish people too, were unaware of “The Giver of all things”, *Kudsha Brich Hoo* (The Holy One, Blessed Be He), and there was no relationship between them.

### -1:103-

There also is a stage called *Panim B’Achor* (Face to Back). In this stage, *Zeir Anpin – Kudsha Brich Hoo* – is aware of the Jewish People, but they are unaware of Him. This is similar to the time beginning with the exodus from Egypt until the destruction of the first Temple. During this period, there was great influence from above to below, from G-d to the Jewish people, but little reciprocation from below to above. Because of this, immediately after receiving the Torah directly from G-d and hearing Him speak at Mt. Sinai, the Jewish people were capable of making the golden calf. Likewise, during the time of the first Temple, though there were many prophets of G-d and many open miracles which occurred on a regular basis, the Jewish People, nevertheless, were drawn to idolatry, etc.

Another possibility is the reverse of this stage. This is the stage of *Achor B’Panim* (Back to Face). In this case, there is influence from below to above but no reciprocation from above to below. This is similar to the period of the second Temple, in which the Jewish people repented, but nonetheless, the miracles which had taken place during the time of the first Temple did not occur. This is the meaning of the verse, “They will call Me, but I will not hear them.”

### -1:104-

The final stage is called *Panim B’Panim* (Face to Face). This is when both *Zeir Anpin* and *Malchut* have a full awareness and knowledge of each other. In other words, *Kudsha Brich Hoo* (The Holy One, Blessed Be He) and the Jewish People are completely aware of and “know” each other intimately. Furthermore, the relationship is reciprocal from both sides. This will occur in the time of the final redemption, may it happen speedily, in our days. Amen

We now may continue to explain the process of the “building up” of *Nukvah* (The Female).

### -1:105-

## -The Knowledge of G-d-

At first, the stature of *Malchut* is like a point under *Yesod*. Afterwards it is “built up” into a *Heb* (the final *Heb* of G-ds four letter name) as before (as the *Heb* of *Binah*). The explanation is as follows:

1) From the angle of the giver, before a person can speak, he must first focus on the point he wants to convey through his speaking. Only after this can the point expand into a “*Heb*”. This means that only once there is a point which he wants to give over, can he speak. This is similar to the relationship between *Chochmah* and *Binah* as explained before.

2) From the aspect of the recipient, when for example, one is receiving a teaching, he cannot lengthen or broaden the concept in his mind as long as he is still receiving. The student should not contemplate and analyze what the teacher is saying while he is still involved in receiving the knowledge etc. Rather, he must focus his mind completely on the teacher and the subject he is teaching, making himself into a “point”, so to speak, so that he may fully absorb the knowledge being transmitted to him. Only afterwards, when he reviews the subject in his mind, can he analyze and contemplate what he has learned and “expand” on it in his mind by contemplating all its ramifications and applications.

Another way to understand how *Malchut* begins as a “point under *Yesod*” is as follows: Following the above explanation, we understand this “point” as being the aspect of sublimation to that which is above it. This applies to action as well as speech. From this we understand that the beginning of action (*Malchut*) is its sublimation to the desire, intellect and emotions etc. Likewise, this applies to the relationship between the giver and the recipient. Before a recipient or servant, can fulfill the will of his master, before he can even hear what the master wants of him, there must be a sublimation of himself to the master. Only after this sublimation can the “full stature” of action or speech begin to operate etc. This explains how *Malchut* begins as a “point under *Yesod*”.

## -1:106-

As mentioned before, *Malchut* is called “*Dal*” which means “poor”. This is because “*Malchut* has nothing of her own” (*Malchut, Leit la m'garma kloom*). She only has what she receives from above. This is why *Malchut* is compared to the moon which receives all its light from the sun.

As with all the other *sefirot*, the first *sefirah* of *Malchut* is its *Keter*. This is the desire and power to speak. The desire and power to speak is rooted in *Zeir Anpin*, as understood from the verse, “Forever HaShem your word stands in the heavens.” Another name for *Zeir Anpin* is *Shamayim*, which means “The heavens”. The word *Shamayim* is a composite of two words, “*Aish*” and “*MaYim*” (Fire and Water). These represent the primary emotive qualities, *Chesed* and *Gevurah* of *Zeir Anpin*, as mentioned before. The power of speech is controlled by these two qualities. For example, when a person feels happy, he has a great desire to speak and share his thoughts and feelings with others, and to actively do things etc. In contrast, when he feels sad, he becomes introverted, uninterested in speaking and sharing his thoughts and

## -The Knowledge of G-d-

feelings with others, and does not feel like doing anything. It is therefore stated that the source of the “building up” of *Malchut* (Speech or Action), is from the *Chassadim* (The Kindnesses).

We will now explain the aspect of the intellect of *Malchut*. As mentioned earlier, the “Thought of speech” comes from the “Speech of thought”. As explained before, “Speech of thought” is when he is thinking exactly what he wants to say, immediately before he says it. The divisions and combinations in his actual speech will be exactly according to how he thought to speak. This is the intellect of speech.

The “Emotions of speech”, is the emotion which is heard in the voice, as explained above in regard to the “Voice of *Yaakov*”. These are the various combinations of water, fire and vapor (*Chesed*, *Gevurah* and *Tiferet*), which give emotion to the speech, as explained above.

All of the levels above *Malchut* become revealed in *Malchut* of *Atzilut*, which is likened to the speech of the King. It is for this reason that *Malchut* (Speech) is termed “*Alma D’Itgalia* (The realm of revelation), because all the upper levels become revealed in *Malchut* of *Atzilut*, from the first essential *heyulie* desire for kindness in the essential Self, through the entire chaining down (*Seder Hishtalsbelut*), from the circles of desire (*Sefirot D’Igullim*), until the intellect and emotions of *Adam Kadmon*, to *Arich Anpin*, and to the intellect and external emotions of *Zeir Anpin*, all the way to the external vessels and compositions of fire, water and vapor of the external “breath of the heart” of *Zeir Anpin*. This is the meaning of the verse, “I am first and I am last.” “I am first” refers to the essence of the Infinite Light before the *Tzimtzum*, and “I am last” refers to *Malchut* of *Atzilut*, which the *Zohar* calls, “The end of all levels” (*Sof Kol Dargin*).

As previously stated, *Yesod* is the “Giver” or “Influencer” and is called “*Kol*” (Everything), as in the verse “*Ki Kol BaShamayim U’BaAretz*”, which means “Everything in the heavens and the earth” and which translates into Aramaic as, “He unites the heavens and the earth”. The reason *Yesod* is called “*Kol*” (Everything) is because all the influence gathers there before it comes out into revelation. The *Zohar* calls this, “*Knishu D’Kol Neborin* (The gathering place of all the lights before they come out into revelation). In contrast, *Malchut*, the recipient, is called “*Kalah*” (Bride). However, the word *Kalah* also is the feminine form of the word *Kol* and likewise means “Everything”. This is because since she “has nothing of her own”, *Malchut* is the receptacle for everything above her. The *Sefirah* of *Malchut* will now be discussed in greater detail.

## -1:107-

The *sefirah* of *Malchut* is unique and different than all the other *sefirot* in that it requires an “other”. All the other qualities may exist without the existence of an “other”. A person may have desire and intellect without necessitating the existence of an “other”. Even the heartfelt feelings, such as the feelings of kindness or sternness may exist without there being an “other”. This is so, even though the revelation of kindness entails the act of doing kindness to another. Still and all, the originating source of the kindness comes from within the person himself. Even though there may be no one to benefit from his kindness, nonetheless, he himself is a kind person in the very essence of his being. The recipient of the kindness is not the source of his desire to do kindness.

## -The Knowledge of G-d-

In contrast, by its very essence, the quality of *Malchut* (Kingship), which is the desire to rule over others, requires the existence of another to rule over. Although in the essence of the soul, there is pleasure in it, nonetheless, the desire for this quality is aroused specifically by “others” outside of himself. This is the meaning of the statement, “There is no king without a nation”, because at its essential core the quality of kingship depends on the sublimation of a People to their king.

This is especially evident by the fact that what causes the quality of *Malchut* to be aroused and spread forth is the sublimation of the subjects to the king, that **they** uplift him and accept him as their king. Conversely, if their sublimation to him diminishes, so too does the quality of his kingship. For example, one’s desire to speak is aroused **only** when there are those who desire to listen to him. If there is no one listening and he feels he is talking to himself, his desire to speak dissipates. Likewise, in regard to kingship, it is specifically the desire of the people to sublimate themselves to him that arouses his desire to be their king.

In contrast, the quality of kindness is not dependent on the recipient of that kindness. This is so, even though there are differences in how the kindness will come out, which **are** responsive to the recipient. For instance, if the recipient makes his request with a pleading tone of voice he will tend to elicit greater mercies than if he makes his request in a demanding tone of voice etc. Nonetheless, the fundamental desire to do kindness is not at all dependant on the recipient. The giver is kind because **he** is kind, unrelated to whether or not there is a recipient or how worthy or unworthy he may be. In contrast, a person is not a king because he is a king. What makes him a king is the sublimation of the People to him, as stated above.

However, since in the world there always is an “other”, this concept is not readily observable. In addition it is evident that even a child possesses an essential desire to rule over others. A child, by nature, desires to dominate over all things, even animals. (This desire to rule is unique to Mankind, as opposed to other qualities such as kindness, which may be found in animals as well.) Even so, unlike the other qualities, it is clear that the pleasure and desire to rule specifically relates to something or someone outside of the self. A person may be kind to himself or strict with himself, but he cannot be king over himself, and although he may exercise “control” over himself, this self-control is a function of the quality of *Gevurah* rather than *Malchut*.

Now, when it comes to G-d, there is no “other”, as stated, “There is nothing else besides Him”. If so, how can this principle be applied to G-d? There is no “other” over which to rule!

However, it is specifically because of this, that the “building up” of *Malchut* into a complete stature, which possesses pleasure, desire, intellect and emotions, etc., is only possible if G-d desires that there be something outside of Himself, over which to rule. This was the reason for the first *Tzimtzum*, which brought about an “Empty place” (Makom Panooy). Its purpose was to bring about something outside of His essence into existence, thus making it possible for *Malchut* of *Ein Sof* to rule over it. Furthermore, it is for this purpose that He created the matter of free choice, to make it possible for us to choose to sublimate ourselves to Him, thus arousing His desire for the existence of the world. This is the meaning of the verse, “Your kingdom is the kingdom of all worlds”. G-d’s desire to be king is the source of all worlds, and our desire to sublimate ourselves to His Kingship, is what arouses His desire to be king. Therefore, even before the first *Tzimtzum*, the motivating factor for the Creation was the possibility of our freely choosing G-d as our king. If we choose G-d, the world has

## -The Knowledge of G-d-

purpose. However, if we, G-d forbid, choose otherwise, the world loses its purpose and G-d no longer desires to create it.

From above we see that *Malchut*, similar to the other qualities, has an essential existence even before the existence of an “other” but that it is specifically the “other” which enlivens and awakens it. This is why we recite the ten verses of G-d’s Kingship on *Rosh HaShana* (Jewish New Year). By doing so, we accept the Yoke of G-d’s Kingship upon ourselves anew. This reacceptance and renewed sublimation to G-d on our part, awakens the essential desire for kingship in the essence of *Ohr Ein Sof* before *Tzimtzum*, and thereby gives continued existence to the world. This is the awakening of *Keter* of *Malchut* of *Ohr Ein Sof* (The Pleasure and Desire for Kingship in the Infinite Light) and is called “*Ana Emloch*” (I shall be Rule) as explained before.

This pleasure and desire for kingship is the first of the ten *sefirot* of *Malchut*. It, therefore, is called *Keter Malchut* (The Crown of Kingship). As mentioned previously, *Malchut* corresponds to the faculty of speech and action, because the speech of a king is tantamount to an action. If a king commands something with his mouth, it happens, as stated, “*Dvar Melech Shilton* (The word of the king rules).

## -1:108-

From the above, we may now understand how *Malchut* of *Atzilut* which is “The end of all levels” (*Sof Kol Dargin*) is G-d’s desire and pleasure to be king over the created worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). Now, in order for this kingship to be realized, there must be a *Tzimtzum* and a separation between *Atzilut* and the created worlds. This is called a *Masach* (Screen), and will be discussed later.

From the above, we may also gain insight into the statement in *Sefer Yetzirah* that, “The beginning is bound up with the end, and the end is bound up with the beginning”. In other words, the “end”, in which G-d actually rules over the world, is dependant on the essential desire to rule, which is in the “beginning”. However, the “beginning” must also be bound up with the “end”. This is to say that the essential desire to rule must be awakened by the “end”, i.e. by the recipients.

Now, before we begin to explain the created worlds, let us understand the specific details of *Malchut* of *Atzilut*. As explained previously, the simple essential pleasure and desire which comes to enliven a quality, is its *Keter*.

Following the *Keter* of each *sefirah* are the intellectual *sefirot* of each *sefirah*, as explained before. Likewise, in the *sefirah* of *Malchut*, there is a lessening from the *Keter* of *Malchut*, which is the pleasure and desire to rule and is above intellect and reasoning, to the intellect of *Malchut*. This is the aspect of the *Chochmah* and *Binah* of *Malchut*. *Chochmah* of *Malchut* is called “The Lower *Chochmah*” (*Chochmah Tata’a*) and its original source is in “The Upper *Chochmah*” (*Chochmah Ila’a*). This is to say that the original source of the *Chochmah* of *Malchut* is *Malchut* of *Chochmah*, which is called “The Upper *Chochmah*”. *Binah* of *Malchut* is called “The Lower Mother” (*Imma Tata’a*) and its original source is in “The Upper Mother” (*Imma Ila’a*). This is to say that the original source of *Binah* of *Malchut* is *Malchut* of *Binah* which is called “The Upper Mother”. As explained before, the *sefirot* of *Malchut* are derived from the *Malchut* of each of the *sefirot* of *Zeir Anpin*. Likewise, the *Chochmah* and *Binah* of *Zeir Anpin* are derived

## -The Knowledge of G-d-

from the general *sefirot* of *Chochmah* and *Binah* of *Atzilut*. Therefore, the *Chochmah* of *Malchut* originates from *Malchut* of *Chochmah* as it comes down through *Malchut* of *Chochmah* of *Zeir Anpin*, etc.

(This explains the statement that the word “*Bereshit*” (In the beginning), which is the first word of the Torah, is also one of the ten utterances of creation (“*Bereshit Nami Ma’amar Hoo*”). *Targum Yonatan* translates “*Bereshit*” into Aramaic as “*B’Chochmetab* (With wisdom). This means that “*Bereshit*” refers to G-d’s “Intellect of Speech” (*Chochmah* of *Malchut*).

The emotional *sefirot* of *Malchut* are drawn after the intellect of *Malchut*, as explained above, that from the *Malchut* of each emotional *sefirah* of *Zeir Anpin*, a corresponding *sefirah* of *Malchut* is drawn (As explained before about the voice of *Yaakov*).

We may now understand the verse, “You have made them all with wisdom”. This means that from the emotional *sefirot* of *Malchut* until the final action of *Malchut* of *Malchut*, all are included in *Chochmah* of *Malchut*. In other words, the intellect of the speech or action will determine what the action will be and how it will come out. Furthermore, it is stated, “He renews every day the act of creation (*Ma’aseh Bereshit*). As explained above, the word *Bereshit* translates as, “*Chochmetab*” (Wisdom). This means that the intellect of *Malchut*, which determines the final outcome, is dependant on the influence it receives from the general intellectual *sefirot* of *Atzilut*, which are called *Abba* and *Imma* (*Chochmah* and *Binah* of *Atzilut*), as explained earlier. Now, the intellectual *sefirot* of *Atzilut* (*Abba* and *Imma*), are themselves influenced by the desire (*Keter*), which reaches up to the essential desire in the very essence of the Infinite Light before the *Tzimtzum*.

Due to all the above, at times the revelation which comes into *Malchut* may be great and expansive while at other times it may be the opposite. This is as explained before concerning the maturation of *Zeir Anpin*. As explained, the “maturity” of the emotions (*Zeir Anpin*) all depends on how and what it receives from the intellect. The same is true of *Malchut*. For example, depending on the expansiveness of the intellect and emotions, sometimes speech will be expansive, while sometimes it will be the opposite.

## -1:109-

The vessels of the ten *sefirot* of *Malchut* are the letters of speech of the ten utterances of creation. Now, just as we explained before in regard to the letters of thought, that there are three levels of thought; thought of thought, speech of thought and action of thought, so too, in regard to speech, there are three levels. These three levels are thought of speech, speech of speech and action of speech. The explanation of these three levels is as follows:

Thought of speech is like the thought of the person which is en clothed in his speech. For example, when a person is speaking, certainly in each particular word and letter of his speech there is en clothed the particular thought for this particular speech. In other words, as explained earlier, the letters of speech will be exactly according to the combinations of the letters of thought. (This was explained earlier in the explanation of how “the feet of *Leah* enter into the head of *Rachel*” - that speech of thought becomes thought of speech.) For example, in the utterance, “Let there be light” is en clothed the thought of this utterance (within which is en clothed the meaning and intent etc. as explained above.). Relative to

## -The Knowledge of G-d-

actual speech, this thought of speech is called a “closed saying” as opposed to the “open saying” of the actual sounds of the letters “Let there be light” which are heard. This thought of speech, is the vessel for the “Intellect of speech” (*ChaBa”D* of *Malchut*).

Now, the aspect of speech of speech is the vessel for the emotional attributes of speech (*ChaGa”T* of *Malchut*). In other words, in the speech of the king, there are these three qualities, either a speech of kindness, speech of severity, or the intermediary quality of speech of mercy. This refers both to the combination of the letters and words themselves and to the tone of the speech, i.e. the harshness or kindness in the words.

The aspect of action of speech is the vessel for the gut emotions of speech (*NeHi”Y* of *Malchut*). As explained earlier, the aspect of *NeHi”Y* always denotes the bringing of the influence out, into revelation or action. This, then, refers to the aspect of the actual command of the king, that he commands that something be done and brought out into actuality. For example, the fact that the utterance, “Let there be light”, is a command and should be fulfilled, is “action of speech”. In other words, action of speech is the actual command for the action of, “Let there be light” or “Let there be a firmament”. (Another aspect of action of speech is the actual movements of the mouth and lips that bring out the particular sounds of speech. This too is called action of speech, since he is actualizing his desire to speak etc. There are times when speech is not a command and does not pertain to action. In such cases too, action of speech is when the sounds of speech are brought out into actuality, as explained above.)

Now, the effect which comes about from the speech of “Let there be light”, which is the actualization of “And there was light”, is called *Malchut* of *Malchut* of *Atzilut*. In other words, this is when the influence of the light of the speech comes out to become the source of existence, in the creation of something out of nothing. This occurs when the aspect of *Malchut* of *Malchut* of *Atzilut* (which is still an emanation which is inseparable from the Emanator) breaks through the “*Masach*” (Screen) to become the source of the world of *Briyah* (Creation of something from nothing.), as will soon be explained.

(It too is still considered to be part of the world of *Atzilut* (Emanation), and is also called by the term, “Action of *Malchut* of *Atzilut*”. The reason for this can be understood from the following allegory. When one throws a ball, there is the power of movement in the ball which is separated from the power of movement in the hand of the thrower. The power of the movement of the person would be *Malchut* of *Atzilut*, whereas what comes out of this power into the ball is called *Malchut* of *Malchut* of *Atzilut*. Nonetheless, the power of movement in the ball is exactly according to the energy that was applied to it from the power of movement of the person.)

## -1:110-

We explained before, that “The mother (*Binah*) lends the clothing (the five *Gevurot*) to the daughter (*Malchut*). These five *Gevurot* are called “*Menatzepach*”, which is an acronym made up of the five letters in the Hebrew alphabet which end words. These letters are מןפך and only come at the end of words. Because they are end letters which “stop” and end the words, they are considered to be an aspect of *Gevurah* (Constriction and limitation).

Likewise, there are five organs in the mouth from which the letters issue. These are the

## -The Knowledge of G-d-

throat, tongue, palate, lips and teeth. The five organs of speech are also called the five *Gevurot* because they limit and define the voice into specific letters. In Hebrew, all the letters of the alphabet are consonants, which stop and give form to the voice. The letters *Aleph*, *Chet*, *Hei* and *Ayin* are formed by the constriction of the throat. The letters *Gimel*, *Yud*, *Chaf* and *Kuf* are formed in the palate. The letters *Beit*, *Vav*, *Mem* and *Peh* are formed by the lips. The letters *Dalet*, *Tet*, *Lamed*, *Nun* and *Tav* are formed by the tongue, and the letters *Zayin*, *Samech*, *Tzadik*, *Reish* and *Shin* are formed with the teeth. Each organ of speech gives form to its specific letters. It is through the unifications and inclusions of these letters in various combinations that words are formed. All this comes about specifically through the five *Gevurot*, which separate and divide the voice to create speech.

It is apparent that there are two components to speech. There is the “simple substance” of speech and there is the “form” of speech. The “simple substance” is the “breath and voice” of the speech. The “breath and voice”, in and of itself, is simple and has no specific form. This “breath and voice” is made up of a composite of the fire, water and vapor of the breath of the lungs, as explained before. On the other hand, the “form” of speech is the divisions and combinations of the letters which are formed by the five organs of the mouth from which they issue.

Now, it is the “simple substance”, the voice itself, which binds the combinations of letters together, similar to a cord which is threaded through a pearl necklace. Just as the thread holds all the pearls together, unifying them into one necklace, so too the voice travels through the divisions of the letters and binds them to form words and sentences. (As mentioned previously, a similar phenomenon takes place during the thought process. The “thread of thought”, which is the point of the general overview, travels through his “line of thinking” and binds everything together into one single “flow of thought”. If he were to lose the general overview for a moment, he would lose his “train of thought”. Likewise, in speech, if the “thought of speech”, mentioned above, is lost momentarily, a person will become incapable of continuing to formulate words. This may be observed in people who interrupt their speech and say “uhhh”. They can only continue when they regain their “speech of thought” thereby regaining their “thought of speech”.

## -1:111-

It is stated that, “the father founded the daughter” (*Abba Yasad Barta*). As mentioned before, the “Father” (*Abba*), refers to *Chochmah* (Insight), whereas the “Daughter” refers to *Malchut* (Speech). The explanation of this is, as explained previously, that the power to unify and combine comes from *Chochmah*.

Nonetheless, we see that the actual combinations of the letters of speech are only according to the divisions of the five *Gevurot*. As mentioned above, these divisions come from *Binah* and are called the “protrusions of the seal”. This is because they function by limiting the “holistic” thought and leaving “particulars” which stand out. This is also called speech of thought. Of course, this is an act of *Tzimtzum* and limitation. This means that in order for one to speak coherently, he needs to limit himself and select a specific manner of how he will articulate his thoughts and feelings. As stated previously, a sign of one who is incapable of doing this is stuttering. The reason he stutters is because he cannot limit himself to a particular line of speech and words. Because he cannot limit himself, he cannot come up

## -The Knowledge of G-d-

with specific words in his thought, and subsequently in his speech. We see from this, and from what was discussed previously, that the combinations of the speech are exactly according to the divisions and combinations in thought. This is as stated before that “The mother (*Binah*) lends the clothing (the five *Gevurot*) to the daughter (*Malchut*). (In other words, from the upper mother (*Binah*), influence is drawn down to the lower mother (*Binah* of *Malchut*). As explained before, from “speech of thought” comes “thought of speech”.)

The statement that, “The father (*Chochmah*) founded the daughter (*Malchut*) refers specifically to the source of the power to combine. However, it combines according to the thought of *Binah*, as explained before that the power of *Binah* is to “take things apart” whereas the power that combines comes from *Chochmah* automatically. When one desires to speak, he does not need to analyze how to combine the letters. Even a child, can articulate his desires without any prior preparation whatsoever. This is because the power to combine comes automatically from the source of the *Chochmah*, which is above the comprehension of *Binah*. (As explained above, this source is called “*Koach HaMaskil*” “The power of conceptualization) and is *Chochmah* of *Arich Anpin*.) This then explains the statement above that “the father founded the daughter”. Furthermore, this is the main reason why a human being is called a “speaker - *Medaber*”. At first glance, one would think that he should be called a “thinker”. However, from the above we understand that the source of the power to speak is actually higher than the source of the power to think. A human being is therefore called a “speaking soul”. (In other words, when the source of the letters, which are literally within the soul itself, are revealed in speech, he is called a speaking soul.)

## -1:112-

From the above, we may understand why in the account of creation in the Torah, the name *Elokim* is used, such as “And *Elokim* said, let there be light”, “And *Elokim* said, let there be a firmament”, etc. It is because of the five *Gevurot*, which have their source in the name *Elokim*, which limit the “holistic whole” thus bringing out specific utterances and combinations of letters.

As is known, everything is made up of letters. Everything in existence has its specific combinations of letters. The source of combinations of letters in all of existence, are the ten utterances of *Elokim* during the six days of creation. The letters of every creature, be it mineral, vegetable, animal or human, give it its form and properties, and make it what it is. For example, the combination of the DNA code of a cat is what makes it a cat. No matter what the cat eats, it will turn it into a cat. If a dog eats the same food, it will turn into a dog. The combinations of these letters come from *Malchut* of *Atzilut*. This will now be explained.

The combinations of each of the six days of creation correspond to the six emotional *sefirot* of *Malchut* of *Atzilut*. For example, the combinations of the first day, “*Yehi Ohr*” (Let there be light), correspond to the aspect of influencing Kindness (*Chesed*) to the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). In contrast, the combinations of the second day, “*Yehi Rakia*” (Let there be a firmament) correspond to an influence of *Gevurah* etc. (Each of these qualities is the source for a millennium of influence to the created worlds of *Briyah*, *Yetzirah* and *Asiyah*, as stated, “one thousand years is like a day etc.” The six thousand years of this world are drawn from the six emotional attributes of *Malchut*.) The combinations of the speech of *Malchut* change from *Chesed* to *Gevurah* etc. according to the

## -The Knowledge of G-d-

effect of the intellectual *sefirot* (*Chochmah* and *Binah*) on the emotions. When such a change takes place there is likewise, automatically, a change in the combinations of the speech, from *Chesed* to *Gevurah*.

Furthermore, everything follows the intent of *Chochmah*, which is the source of the combinations, and is actually higher than the light of the intellect which is revealed in speech, as explained above that “the father founded the daughter”. (The power to combine is higher than the combination itself or even the concept being revealed, as explained before.) This may be understood from the following incident related in the Talmud. Rabbi Chanina ben Dosa was a very poor man. One Friday his daughter told him she did not have any oil to light the Shabbat lights. All they had in their possession was some vinegar. Rabbi Chanina ben Dosa said “May he who told oil to burn, tell the vinegar to burn”. His daughter used vinegar in the lamp and it burned.

However, the vinegar remained vinegar. The combination of its letters stayed the same. What changed was G-d’s intent. The thought behind the combination of letters changed. In other words, the meaning of the combination changed, while its actual letters remained the same. Had the actual combinations changed, the vinegar would have turned to oil, but it remained vinegar. For example, if I arrange with you that when I say “yes” I mean “no” and when I say “no” I mean “yes”, you know that my “yes” is a “no”. The letters, however, stay the same. Only the meaning of the combination changes (i.e. the intellect of *Malchut*). This means that the vinegar remained vinegar but now G-d intended that it should burn like oil. G-d listened to Rabbi Chanina ben Dosa because he was a righteous man (A *Tzaddik*), as it says, “The righteous rules with his fear of *Elokim*”, i.e. with the 120 combinations of the name *Elokim*. However, the primary change takes place in the intellect of *Malchut*, in other words, in the intention behind the combination. G-d listened to Rabbi Chanina ben Dosa and changed his intention of what the nature of the vinegar should be. In speech the vinegar remained the same, but in thought, its nature was changed. This is the meaning of the verse, “Everything that G-d desired he did”. Being that He created nature and is infinitely above it, he is not bound by any of its rules and can change them at will, all the way from the essential desire before the *Tzimtzum*, to *Malchut* of *Malchut* of *Atzilut*, and even lower, all the way down until the final physical actualization in this physical and lowest world.

## -1:113-

Before we continue to explain the next part of the creation and expression of G-d, let us first have a general overview of the next three worlds, *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). In general, these three worlds are known by the acronym *BiY”A*. Generally, the world of *Atzilut* corresponds to the general *sefirah* of *Chochmah*. The reason for this is because *Atzilut* itself is still totally bound up with the essence, and is therefore still considered to be part and parcel of the infinite world of total G-dliness. Furthermore, just as *Chochmah* is called “*Ain*” (Nothingness) and *Binah* is called “*Yesb*” (Somethingness), this applies likewise, to the world of *Atzilut* relative to the lower worlds which follow it. In contrast, the worlds of *Briyah*, *Yetzirah* and *Asiyah* generally correspond to thought, speech and action. *Briyah* corresponds to thought, *Yetzirah* corresponds to speech and *Asiyah* corresponds to action. As was explained before, it is only in these realms of thought, speech and action, where “somethingness” arises. Being that *Binah* represents comprehended thought,

## -The Knowledge of G-d-

it is called *Yesb* (Somethingness). Likewise, the six emotions are **felt** emotions of the heart, and *Malchut* is the “revealed world” of action or speech. Therefore, they too are in the realm of somethingness.

(Because of this sense of somethingness, it is in these three worlds that evil arises, as will be explained later.)

### -1:114-

We will now explain the chaining down of the worlds of *Briyah*, *Yetzirah* and *Asiyah* (Creation, Formation and Action). However, we must first understand the partition between *Atzilut* and *Briyah*. This partition is called the *Masach* (Screen). It is stated that *Malchut* of *Atzilut* breaks through the screen, thus becoming the *Keter* of *Briyah*. (This was explained earlier that the influence from the *Malchut* (Speech) of the upper world becomes the motivating desire (*Keter*) for the lower world. The allegory was given of a king and his servant or a teacher and his student.)

We will now explain this screen. The meaning of the verse “For with You is the source of life, in Your light we see light”, is that from G-d’s primary light, a secondary light becomes visible. What is seen is only a radiance of a radiance. This is similar to the impression of the letters of a signet into to the wax. The impression that remains in the wax is only an impression of the letters of the signet. Likewise, the light and life force of the world of *Briyah* is only a “radiance of a radiance” of the *Malchut* of *Malchut* of *Atzilut*, which only shines through a partition and becomes the *Keter* of *Briyah*.

This may be understood as follows. As mentioned above, the world of *Atzilut* corresponds to the general *sefirah* of *Chochmah*. However, it is only from the last level of *Chochmah* that a flash of intuition comes into *Binah*. Furthermore, it is only through the intermediary medium of letters of description, that the light of the concept can be understood in *Binah* (Comprehension and grasp). The actual light of the *Chochmah* itself is altogether beyond the grasp of *Binah*. When a person has an intuitive flash, he does not perceive the light of *Chochmah* directly. The “light” which he “sees” is actually only the letters, which contain the light of intuition. Nonetheless, through the secondary “light” of the letters of the *Chochmah* as they come into *Binah*, the primary “essential light” of *Chochmah* is recognized. It is only viewed through the screen and partition of the letters, which is called a *Masach*.

This may be understood by how a television works. Behind the television screen there is a “ray gun” which emits a ray onto the back of the screen. When the ray hits the phosphorus points on the screen, they light up. What the viewer sees on the television screen is not the original light of the “ray gun”, but the secondary light of the phosphorus. Furthermore, the ray gun itself is just receiving the letters of binary code, which receives from the letters of the television waves, which receive from the letters of the broadcast, which receives from the letters of the video feed, which receives from the letters of the actors on the set, which receives from the letters of the director etc. The entire process chains down many levels and there is a profound “switch over” between one level and the next, so that one level is completely different from the other. Nonetheless, the ultimate purpose of this chaining down of lights and vessels is so that the viewer could sit in his living room and watch the show. This final act was the original desire and intention in the mind of the producer. This too is the aspect of a *Masach*.

## -The Knowledge of G-d-

Likewise, the light and life force of the world of *Briyah* only receives its light through a *Masach* (Screen), which is made up of the external letters of the higher world of *Atzilut*. This is to say that the *Malchut* of *Malchut* of *Atzilut* (The most external letters of the upper world of *Atzilut*), becomes the light and life force of the *Keter* of *Briyah* (The desire to bring about the world of *Briyah*).

### -1:115-

Now, the source of this *Masach* (screen) is from the “Garment” of the *Chashmal* which encompasses from the externality of *Binah* until under *Malchut* of *Malchut*. (As explained before, the *Chashmal* is created from the letters of *Binah*. In other words, the *Chashmal* only comes about once the concept becomes firmly established in one’s mind in a way of actual letters. It was explained above that the *Chashmal* is also called “The Protector of the Emotions”, and that the emotions are encompassed by it. Furthermore, the letters of the *Chashmal* even encompass and cause the speech and action. In other words, as explained above, after a person has done the analysis into something and come up with a conclusion, he will usually act upon it without going back and rethinking the whole matter over and over again in his mind. This indicates that the garment of the *Chashmal* encompasses from the externality of *Binah* (Analysis and comprehension) through *Malchut* of *Malchut*.)

It was further explained that this garment is similar to an allegory, which enclothes a deep concept within it. It is through the medium of the allegory that the light of the concept may radiate and be perceived. Nonetheless, the light of the concept may only be perceived when the letters of the allegory are in order. However, if the letters are confused, the allegory actually conceals the concept rather than reveals it. This may be compared to a teacher. If he presents the subject in a logical, orderly fashion, explaining it step by step and with great precision, then the students will understand the concept clearly. This is because his letters were in order. However, if the opposite is true, and he presents the subject out of order, the students will not understand the subject at all. Even if they do understand some points somewhat, they will not see how all the “Pieces of the puzzle” fit together. This is because the letters are not in order.

From all the above, it is understood that since there is no comparison between *Atzilut* and *Briyah*, between *Chochmah* and *Binah* or between the influencer and recipient, there must be the *Tzimtzum* of this *Masach*, just as the first *Tzimtzum* was needed between the “Essence of the Infinite Light (*Ohr Ein Sof*) and the line of action (The *Kav*). However, there is a difference. There was not an actual *Masach* in the first *Tzimtzum*. There was only a concealment of the Infinite Light. As mentioned before, this is because it was all still completely within himself. In contrast, from the aspect of *Atzilut* which is still infinite, to the aspect of *Briyah* which is finite, there needs to be a screen (A *Masach*), which completely separates and limits the light. This is to say that for there to be a change from intangible to tangible, there must be an “allegory”. This is like the example given above of the difference between *Chochmah* which is intangible and *Binah* which is fully tangible.

Nonetheless, there is a benefit to the fact that it is G-d himself who creates this *Tzimtzum* and *Masach* (Screen). This is like the teacher who creates the allegory for the analogue or conversely, like a teacher who purposely jumbles up the letters or the pieces of a puzzle in order to challenge the students to put it back together again. In such a case the confusion is

## -The Knowledge of G-d-

only on the part of the students rather than the teacher. In the same way, for G-d, no change has taken place. From His angle it is all part and parcel of Himself, similar to a snail whose shell is part and parcel of itself. To G-d, the *Tzimtzum* too, is not a true *Tzimtzum* and is not a separation from His perspective. It is only so from the perspective of the recipients. This also explains the statement, “I am first and I am last”. “I am first”, refers to the first *Tzimtzum*, and I am last, refers to the last *Tzimtzum*. It is all an act of G-d, from beginning to end. Moreover, it is specifically the last *Tzimtzum*, which is the final act, which arose first in G-d’s thought and desire.)

### -1:116-

We may now understand what was mentioned earlier about the expansions of the Holy Name of G-d, *Havayah*. We explained earlier that there are four general expansions of the ineffable name of G-d.

The first is YOD-HY-VYV-HY (**Hebrew**) and is expanded with Yods. This is the name of 72-A"V (**H**) which is its numerical value. This name corresponds to *Chochmah*.

The second is YOD-HY-VAV-HY (**Hebrew**) and is expanded with Yods and an Aleph. This is the name of 63-SA"G (**H**) which is its numerical value. This name corresponds to *Binah*.

The third is YOD-HA-VAV-HA (**Hebrew**) and is expanded with Alephs. This is the name of 45-M"AH (**H**) which is its numerical value. This name corresponds to *Zeir Anpin*, the six emotional attributes.

The last is YOD-HH-VV-HH (**Hebrew**). This is the name of 52-B"AN (**H**) which is its numerical value. This name corresponds to *Malchut*.

These names can be further expanded, so that for example the “YOD” can be expanded to “YOD-VAV-DALET” (which is the spelling of the letter “YOD”).

In general, everything in existence is an expansion of an expansion of an expansion etc, of the ineffable name of G-d, as stated, “I *Havayah* have not changed”. Just as He was one and alone before the creation of the world, so is He one and alone after its creation. These expansions are **explanations**, so to speak. For example, the expansion of the letter “YOD” to “YOD-VAV-DALET” is an explanation of the letter “YOD”. The letters “VAV” and “DALET” can also be explained. In other words, the expansion of “VAV” is “VAV-ALEF-VAV”. The entire expansion is nothing more than the revelation and explanation of the details and the details of the details, until the finest detail. This is similar to the statement that King Solomon said three thousand allegories. This means that he said an allegory, which is an explanation of the analogue. In order for the allegory to be understood, he said another allegory on the first allegory, i.e. an explanation on an explanation. Then he said a third allegory on the second allegory, i.e. an explanation on an explanation on an explanation, until be brought the subject down, level by level, three thousand times. The analogue was en clothed in the first allegory and the first allegory was en clothed in the next allegory, etc. Each subsequent allegory brought about greater and greater revelation. Likewise, as explained before, a name is a description and explanation which reveals the essence of the

## -The Knowledge of G-d-

thing being described. Therefore, the expansions of the name of G-d are explanations of explanations, revealing revelations upon revelations of the understanding of G-d, who is the original analogue. The expansions of the name of G-d are the details which reveal the whole.

However an allegory may conceal rather than reveal. If the recipient is unaware that this is an allegory which contains deeper meaning, he will learn nothing from it. Even if he knows it is an allegory, but cannot decipher its meaning, he will come up with wrong or shallow interpretations that will have little or nothing to do with the analogue. In the same way, the expansions of the name of G-d, may conceal rather than reveal. Each subsequent expansion will conceal more, to the point where there is a concealment of a concealment of a concealment etc. In other words, when one hasn't got a clue as to what is being explained, each detail that is given to him, will confuse his understanding all the more, and the analogue becomes more and more concealed and removed from him, until to he is totally lost and separate from it. This is similar to an allegory that is misunderstood, such as the allegories of King Solomon. When the allegories are misunderstood, the last allegory, which is the three thousandth one, becomes the most concealed and appears to be a completely separate entity from the analogue. In the same way, this world is an allegory of an allegory or an expansion of an expansion etc, of the name of G-d. If it is understood correctly it reveals G-d all the more. However, if it is misread or misunderstood it may conceal G-d's light totally.

### -1:117-

From all the above we may understand the statement of the twelve sons of *Yisrael* to their father. They told him, "Hear O Israel, The L-rd our G-d, The L-rd is one!" ("*Shma Yisrael, Havayah Elokeinu, Havayah Echad*"). It is explained in the Talmud that what they were saying was that just as in your heart there is only one (Only G-d exists), so too in our hearts there is only one. As explained above, *Yaakov* is *Tiferet* of the world of *Atzilut*, which is totally bound up with the self of *G-d*. In contrast, the consciousness of the sons of *Yaakov* was in the world of *Briyah*. What they meant was that just as in *Atzilut* "He and His life force (lights) and organs (vessels) are one", likewise, in *Briyah* only G-d exists. In other words, just as before *Tzimtzum* there was "He and His name alone", so too after *Tzimtzum*, there is only He and His name alone, as explained above on the verse, "I *Havayah* have not changed". This is also the explanation of the verse, "*Havayah* is one, and His name is one" (The name is bound up with the bearer of the name). (As mentioned before, *Adam Kadmon*, is called the General Man of *Briyah*. This being the case, *Ohr Ein Sof* would be called the General Man of *Atzilut*.)

### -1:118-

We will now explain the worlds of *Briyah*, *Yetzirah* and *Asiyah*, which are called the three "garments" of thought, speech and action. All the principles necessary to understand these three worlds were explained above. All that remains is for the student to apply them to these worlds. From this point, the details will be given in shortened form due to the constraints of this book. (With G-d's help there will be subsequent books that will delve into these worlds at greater length and breadth.)

## -The Knowledge of G-d-

As explained above, from the *Malchut* of the higher world becomes the *Keter* of the lower world. Therefore, from the *Malchut* of *Malchut* of *Atzilut* is drawn the *Atik* and *Arich* of *Briyah* (The pleasure and desire to create something out of nothing). Just as it arose in G-d's simple and essential desire (*Ratzon HaPashoot*) to emanate (*Atzilut*), so too, it arose in his simple desire (*Ratzon HaPashoot*) to create (*Briyah*). This is called *Keter Malchut* of *Briyah* (The desire to actualize the world of *Briyah*). From this pleasure and desire for creation, is drawn the intellect for the desire, i.e. *Chochmah* and *Binah* of *Briyah*, which are called, “*Abba & Imma* of *Briyah*”. From *Abba* and *Imma* of *Briyah*, (The intellect for the desire to create), are drawn the emotions of creation, which is called *Zeir Anpin* of *Briyah*. From *Zeir Anpin* of *Briyah* – (The emotions for creation) is drawn the actualization of the world of *Briyah*, (*Malchut* of *Briyah*). As mentioned before *Malchut* is the letters and vessels for the light. Therefore, *Malchut* of *Briyah* is the letters of actualization and revelation of the light of the world of *Briyah*. *Malchut* of *Briyah* is therefore the source of the actualization of the souls and angels from nothing to something in the world of *Briyah*.

Now, just as above in *Atzilut* there are ten *sefirot*, lights, vessels, enclothelements, chambers, and unifications etc. so too in *Briyah* all these matters apply. However, as mentioned before, there is no comparison between *Atzilut*, which in general corresponds to *Chochmah*, and *Briyah* which in general corresponds to *Binah*. One who understands this will be able to contemplate and understand the relationship between these worlds.

## -1:119-

Now, just as the worlds of *Atzilut* and *Briyah* arose in G-d's simple and essential desire (*Ratzon HaPashoot*), so too, *Yetzirah* arose in His simple essential desire. From *Malchut* of *Malchut* of *Briyah* is drawn *Atik* and *Arich* of *Yetzirah* (The pleasure and desire for the world of Formation). Here too, there is a *Masach* between *Briyah* and *Yetzirah* just as there is between *Atzilut* and *Briyah*. In other words, just as there is no comparison between thought and emotion and there must, therefore, be a *Tzimtzum* in between them, so too, between *Briyah* (thought) and *Yetzirah* (the emotions) there is a *Masach*.

Just as above, *Keter Malchut* of *Briyah* is the desire to actualize the world of *Briyah*, so too, *Keter Malchut* of *Yetzirah* is the desire to actualize the world of *Yetzirah*. From this pleasure and desire for *Yetzirah* (emotions), there is drawn the intellect for the desire, i.e. *Chochmah* and *Binah* of *Yetzirah*, which are called “*Abba & Imma* of *Yetzirah*”. From *Abba* and *Imma* of *Yetzirah*, (The intellect for the desire for Formation), is drawn the emotions of Formation, which is called *Zeir Anpin* of *Yetzirah*. From *Zeir Anpin* of *Yetzirah*, The emotions for Formation are drawn into the actualization of the world of *Yetzirah*, (*Malchut* of *Yetzirah*). As mentioned before *Malchut* is the letters and vessels for the light. Therefore, *Malchut* of *Yetzirah* is the letters of actualization and revelation of the light of the world of *Yetzirah*. Therefore, *Malchut* of *Yetzirah* is the source of the actual existence of the souls and angels of the world of *Yetzirah*.

## -1:120-

## -The Knowledge of G-d-

Now, just as the worlds of *Atzilut*, *Briyah* and *Yetzirah* arose in His simple essential desire (*Ratzon HaPashoot*), so did the world of *Asiyah*. From *Malchut* of *Malchut* of *Briyah* is drawn *Atik* and *Arich* of *Asiyah* (The pleasure and desire for the world of Action). Here too, there is a *Masach* between *Yetzirah* and *Asiyah*, just as there is between *Atzilut* and *Briyah* and *Briyah* and *Yetzirah*. In other words, just as there is no comparison between emotions and actions and there must be a *Tzimtzum* between them, so too between *Yetzirah* (emotions) and *Asiyah* (action) there is a *Masach*.

Just as *Keter Malchut* of *Briyah* is the desire to actualize the world of *Briyah*, and *Keter Malchut* of *Yetzirah* is the desire to actualize the world of *Yetzirah*, likewise, *Keter Malchut* of *Asiyah* is the desire to actualize the world of *Asiyah*. This is as stated, “For my glory, I have created, formed and made”. From this pleasure and desire for actualization, is drawn the intellect for the desire, i.e. *Chochmah* and *Binah* of *Asiyah*, which are called “*Abba & Imma* of *Asiyah*”. Then, from *Abba* and *Imma* of *Asiyah*, (The intellect for the desire for actualization), are drawn the emotions of actualization, which are called *Zeir Anpin* of *Asiyah*. From *Zeir Anpin* of *Asiyah*, the emotions for the world of *Asiyah* are drawn into actualization in *Malchut* of *Asiyah*. As mentioned before *Malchut* is the letters and vessels for the light. *Malchut* of *Asiyah* then, is the letters of actualization and revelation of the light of the world of *Asiyah*. Therefore, it is *Malchut* of *Asiyah* which is the source of the actual existence of the souls and angels of the world of *Asiyah*.

The lowest angels of the lowest level of *Asiyah* receive their life force from *Malchut* of *Malchut* of *Asiyah*. Then, from the dross of the light of these angels life force descends to power the planets and constellations. This is the source of all the energy and influence of our universe. The energy and influence of the planets and constellations, in turn, affect everything that exists on our planet, be it inanimate, vegetative, living, or speaking beings, including the climates, which affect the economies, as stated before. Furthermore, they are the source of the compositions of the four foundations of fire, vapor, water and earth, from spiritual compositions to physical compositions. For example, it is stated that, “the land gives rise to wise people”. This is because it falls under the influence of the constellation, “*Machkim*” (The one who makes wise). This is true of everything that exists on this planet, even to the smallest blade of grass. All things receive their energy and influence from the planets and constellations. They, receive their energy from the dross of the angels, which receives its energy from the angels, which receive their energy from *Malchut* of *Malchut* of *Asiyah*.

## -1:121-

From all the above, it is clearly understood how everything that exists and that takes place, is exactly according to the simple essential desire (*Ratzon HaPashoot*) in the essence of the Infinite Light. One may now understand the process from the simple essential desire for kindness which arose in G-d’s simple will, until the last particular desire for actualization, both in general and particular, which is called *Keter* and *Atik* of *Asiyah*. This is as stated, “Everything that G-d desired He did”, in actuality. All of these desires were included in the simple essential desire of his essence. Just as when a human being has a desire for a certain thing, even though it immediately becomes divided into particular desires from one level to another, until the final desire for the final act, nonetheless, all of it arose in one instant in his

## -The Knowledge of G-d-

essential desire, without a differentiation of levels at all.

For example, when it arises in a person's desire to eat pizza, his desire immediately divides into several other desires, such as the desire to get his wallet, his keys, to get into his car, to drive to the pizza parlor, to order the pizza, to pay for it and then finally the desire to sit down and actually eat the pizza. All these desires were included in the original desire. (Moreover, it is the final act of eating the pizza which arose first in thought.) Therefore, because in his essence all these desires are literally one, therefore, in reality, there is absolutely no difference between the desire to emanate and the desire to create, form and act and all their particulars etc. In other words, "I am first" which refers to *Malchut* of the Infinite Light which is the source of the desire for Emanation, and "I am last", which refers to the last desire of *Malchut* of *Asiyah* which is the desire for this world (*Olam HaShafel* – The Lowly World).

Relative to G-d Himself, the source of *Atzilut* and the source of *Asiyah* are equal. This is also the meaning of the statement, "Everything that G-d desired He did, in the heavens and the earth". "The heavens" refers to the upper purity before the *Tzimtzum* (The Encompassing Infinite Light - *Sovev Kol Almin*), and "the earth" refers to the lower purity after the *Tzimtzum* (which includes the entire chaining down of the line of revelation). For example, in the evening prayer we say, "He arranges the stars at their watches according to His desire". This means that the stars, planets and constellations, which only receive from the external vessels of *Malchut* of *Malchut* of *Asiyah*, are also only according to His simple desire within the essence of the Infinite Light. This is true to the finest detail of the finest atom or subatomic particle etc.

## -1:122-

In each of the lower worlds of *Briyah*, *Yetzirah* and *Asiyah* there are seven chambers within which the angels reside. To understand what these are, we must understand the source of the chambers. Furthermore, we must understand why in *Atzilut* these chambers do not exist.

The source of the chambers is the *Chashmal*, which is also called *Nogah*, as mentioned earlier. This *Chashmal* encompasses from the externality of *Binah* until below *Malchut*, that is, it encompasses seven *sefirot*. It is for this reason that there are specifically seven chambers and not ten. Furthermore, because *Chochmah* itself is above any definition of a *Chashmal*, it is not applicable to speak of *Hechalot* (Chambers) or *Malachim* (Angels) in *Atzilut*. *Binah*, however, is the source of the *Chashmal*. It is therefore applicable to begin to speak about Chambers and Angels in *Briyah*.

It must be understood that the Chambers and Angels come from the *Kelipah* (The external shell of the world they are in). In other words, their source is not from the lights, but rather from the external vessels. In essence, what the angels are, is the "somethingness" of the world they are in. This is how they receive their existence. However, though they have a felt existence and sense of self, (Since they are from the *Kelipat Nogah*-Shining Shell of that world), nonetheless, they are still totally sublimated before G-d. In order to understand this properly, we must clearly understand *Kelipat Nogah* – "The Intermediary Shell" or "The Shining Shell".

-1:123-

In order to understand the “Intermediary shell – *Kelipat Nogah*” we must understand the progression from absolute sublimation and selflessness to total self absorption and egotism. *Chochmah* is totally sublimated to the essential self. Because of this a person has no conscious awareness of *Chochmah*, since it is totally sublimated to its source. This is called “*Bittul B'Metzjut*” (Nullification of existence). *Chochmah* is therefore called “*Ain*” (Nothingness).

In contrast, in *Binah* one is aware of his thoughts. He can feel his thoughts, plus his thoughts have feeling, (He “feels” the idea). Now, the thought level of *Binah* is also sublimated to the self. However, since *Binah* consciousness is a “*Yesb*” (A Something), relative to the “nothingness” of *Chochmah*, it therefore is only on the level of, “*Bittul HaYesb*” (The sublimation of the somethingness of *Binah* to the nothingness of *Chochmah*). This means that his thoughts (*Binah*) are sublimated to and cannot exist without his *Chochmah* (Insight) and *Keter* (Desire). Furthermore, although in relation to the insight, which is above it, the thought of *Binah* is a “something”, nonetheless, relative to that which is below it, thought is very refined. In other words, it is refined relative to the emotions which are below it.

Now, as mentioned before, the emotions are felt in the way of a *Yesb* (Something) to an even greater degree than the thoughts. Nonetheless, even in the emotions, and even in the gut responses of the emotions, they receive from that which is above them, and are totally sublimated to the desire, and the thought. This too is in the way of “*Bittul HaYesb*” (The sublimation of the “somethingness” of the emotions to the “nothingness” of thought and desire). In other words, the existence of the emotions is recognizable and felt, but, on the other hand, the emotions cannot exist on their own without the desires and thoughts which bring them into existence. They are not independent entities. Their entire being and activation comes about from the desire and the intellect, just as intellect exists and is activated by the desire (*Keter*), as explained above.

Now, relative to action, the emotions are refined. Nonetheless, it is self understood, that although the action also comes totally in a way of a “*Yesb*” (A somethingness), nonetheless, it too is completely sublimated to the desires, intellect and emotions, and cannot exist without them.

We see that in *Chochmah* there is no sense of self and seperateness at all, in *Binah* there is a sense of self and seperateness but in a very refined way, in the emotions there is a greater “felt” emotion and sense of self, and in action there is an even greater and total sense of self. Nonetheless, all these levels are totally sublimated to the essence of the soul and cannot exist without it, as stated at the beginning of the book, that there is an inner identity, the soul, who desires the desires. This inner identity is, likewise, the thinker who thinks the thoughts, the feeler who feels the feelings and the actor who acts the acts, and though he is not his desires, thoughts, feeling and actions, nonetheless, they are not something outside of him and have no independent existence separate from him.

In the same way, *Atzilut* (*Chochmah*) is completely sublimated to G-d and cannot exist as something separate from His essence, as mentioned before that, “He and His life force and organs are one”. Just as insight cannot exist independently of the soul, so too, *Atzilut* cannot

## -The Knowledge of G-d-

exist independently of G-d. In *Briyah* (*Binah*-Thought), though there is a sense of separateness, it is in a totally refined way and just as thought cannot exist independent of the thinker, so too *Briyah* cannot exist independently from G-d. The same principle holds true in *Yetzirah* and *Asiyah*. In *Yetzirah* (*Zeir Anpin* – the emotions) there is an even greater sense of self and separateness, and in *Asiyah* (*Malchut* - action) there is a total sense of self. However, they too, are completely and totally sublimated to the essence of G-d and cannot exist independent of Him, as explained above.

From the above we understand that *Atzilut* is completely good, *Briyah* is a mostly good with a little evil, *Yetzirah* is half good and half evil, and *Asiyah* is mostly evil and a little good. In truth, since all these worlds are G-d's thoughts, feelings, and actions, so to speak, they all are good. However, here, the definition of "goodness" is "awareness of G-d", and the definition of "Evil" is "awareness of self". In *Atzilut*, there is total awareness of G-d and no awareness of self. In *Briyah* there is a majority awareness of G-d and a minority awareness of self. In *Yetzirah* there is an equal division of the two, and in *Asiyah* there is a majority of awareness of self and a minority of awareness of G-d. Nonetheless, there **is** awareness of G-d in all of them and each one is sublimated to G-d in its own way. Moreover, none of them can exist independently of him.

In contrast, our world, which is called "The Lowly World" is a world of total "evil" and "self absorption", meaning that there is no innate sublimation to G-d **at all**. Even though, of course, this world is no less dependent on G-d than the upper worlds, however, this is totally concealed, and the world and everything therein seem to be independent entities.

Now, this "felt" awareness of self in each world is called *Kelipat Nogah*, (The intermediary shell). This *Kelipat Nogah* is the source of all the angels and chambers of each world. From the above, it is understood that the angels have no existence of their own, and can only act in accordance to G-d's essential desire.

## -1:124-

Now, our world is the world of total *Kelipah* (External shells). Because of this we perceive ourselves as independent entities, totally separate from G-d and G-dliness. Moreover, this is the very reason we perceive ourselves **at all**. In other words, every human being has an awareness of self solely because we live in a world of *Kelipah*. This is in contrast to the worlds detailed above, which are higher than our world. There, there is a balance between "good" and "evil". Our world, however, is basically completely "evil". There is an absolute concealment of G-dliness (which is the very definition of "evil"). It is specifically because of this that there is no innate sublimation to G-dliness, whatsoever, on the part of human beings. However, for this very reason, it is specifically human beings who have the free choice and the ability to accept the yoke of G-d's kingship upon themselves and sublimate themselves to G-d's commandments and desire, **solely** because they freely choose to do so, as opposed to the angels who are compelled by their nature. Therefore G-d specifically loves and desires us over and above all the angels, even the highest angels in the highest worlds.

This physical world is made up of two general levels of *Kelipah* (External shells). The first level is *Kelipat Nogah*, which contains some good in it (in a concealed way). It can therefore be transformed and sublimated to G-dliness through the efforts of Man. An example is a

## -The Knowledge of G-d-

Cow. It can be used for either Kosher or non-Kosher meat. A Jew has the ability to elevate and sublimate the meat to G-d when he makes a blessing over it, and eats it with the intention of serving G-d and doing His commandments. Furthermore, when he actually uses the energy derived from the food in the service of G-d, he elevates it further, and transforms it into holiness. However, there is another category of *Kelipot* (External shells) which cannot be rectified or transformed, except by G-d Himself. This category is called “The Three Impure *Kelipot*”, because they have no goodness in them at all, and cannot be uplifted or transformed into holiness by man. An example of this is pork. Since G-d forbade the consumption of pork to a Jew, it can never be uplifted, even if he eats it with the holiest of intentions. These *Kelipot* will only be rectified by G-d Himself in the world to come, at the time of the resurrection of the dead. This is as stated, “Death will be swallowed up forever.”

Now, it is solely through the contemplation of G-dliness that a person can have any emotions or relationship with G-d. As explained before, the emotions are born of the intellect. One cannot have any true emotions about what he does not know. Since G-d desires that we have an emotional attachment and delight in Him, rather than in the false imaginations of this world, the only way to achieve this is through the deep contemplation and study of the secrets of the Torah, which is Kabbalah, and more specifically, the secrets of the secrets, which is Chassidut. (However, one must take great care to follow this path in a way of Truth, for there are many ways that a person may delude himself, as will be discussed in part three of this book.)

As mentioned before, everything in existence may either be a revelation or a concealment of G-dliness. G-d has placed it into our hands to transform the “cloak of leather”, which is an external garment that conceals G-d, into a “cloak of light” which reveals G-d. It is specifically through the deep contemplation and analysis of G-dliness that this “new” garment is created. Furthermore, it is specifically through the deep contemplation on all the above, on the part of all people, that an era of G-dly revelation will be ushered in, an era in which our physical eyes will behold G-dliness, and we will literally be able to point and say, “This is my G-d and I shall praise Him”.

As mentioned before, the ultimate intention in creation is for the complete revelation of G-dliness. However, G-d desired that the revelation should be according to our efforts, and that only then will there be a true and complete appreciation of it. Light can only be appreciated when it is revealed out of the darkness. This is as stated, “The reward is commensurate to the difficulty”. (This is the reason for the long and dark exiles which the Jewish people have had to endure.) G-d, therefore, created our world, a world of human beings, where there is a complete concealment of G-d, no awareness of Him, and a total sense of self existence separate and apart from Him. This is to say that this physical world is a place of total darkness.

Then, at Mt. Sinai, he gave us the Torah. The Torah contains G-d himself within it, as is stated, “I have placed Myself within My scriptures”. Through the study of Torah, specifically Kabbalah, which is the “Secrets of the Torah”, and particularly Chassidut, which is the “Secrets of the secrets”, we gain a true awareness of G-d, to the point that we can fully realize that, “There is nothing besides Him”. This is the true redemption and freedom from the slavery of error and false imaginations. This is the spiritual redemption which will bring the physical redemption in its wake, and is the fulfillment of the commandment, “You shall know this day (contemplate this), and set it upon your heart (to the point that your very heart becomes aware of it), that *HaShem*, He is *Elokim* (G-d’s absolute unity and total

## -The Knowledge of G-d-

singularity), in the heavens above (That He encompasses and transcends all worlds), and upon the earth below (That He permeates all worlds), **there is nothing else.**”

Therefore, it is incumbent upon each individual to contemplate and analyze all the teachings of this book in a way of *Hitbonenut*, which means to go over and over it and to analyze it deeply, as it says, “Turn it over and over (in your mind), for everything is in it”. One should analyze and investigate every detail in depth, so that he will come to truly grasp its true essence. Furthermore, it is specifically the imparting of this “Knowledge of G-d” to others which will usher in the Messianic Age, as the Rambam (Maimonides) rules concerning the time of *Mashiach*, “The entire occupation of the world will be only to know G-d, therefore the Jewish people will be great sages who know the hidden matters and grasp the knowledge of their Creator according to the capacity of Man, as it says, ‘For the earth shall be filled with **The Knowledge of G-d** as the waters cover the ocean floor.’”

## Part Two: Contemplation & Meditation

### -2:1-

Now that we have explained the entire chaining down of the worlds, from the essence of *Ohr Ein Sof* (The Infinite Light) until our world, we must explain the proper approach this type of study. We will, therefore, now delve into the methodology of Kabbalistic contemplation.

In essence, *Hitbonenut* (Contemplation) is the strong gazing of the mind into the depth of a subject. In other words, one examines the subject in his mind until he understands it in all its parts and details. In the terminology of the Talmud, this is called *Iyun* (In depth Analysis).

There are two basic methods of study. The first is called *Iyun* – In depth Analysis, and the second is called *Girsab* (Surface study).

### -2:2-

*Girsab* – Surface study, is the understanding of the subject at first glance, without stopping to delve into its details with any great scrutiny or analysis. In Talmud study, this is used mainly to cover much ground and gain a broad familiarization with the subject matter. However, since it does not involve in-depth investigation, the knowledge gained is inherently shallow. This is analogous to a ship sailing on the surface of the ocean, rather than a submarine which submerges into its very depths. It is similar to one who casually glances at an object he is unfamiliar with, without scrutinizing it carefully in his mind, to understand what it is and how it is. He makes no attempt to understand its depth by examining all its inner and external components, but, rather, takes it at face value. Because of this, he may forget it completely with the passage of time. If asked, he will find it difficult to describe and even if he does describe it, it will be in the most general of terms. This is because he only saw it in a passing way, and did not examine it carefully.

It is for this reason that witnesses to a crime will often have hazy or disparate recollections of the incident, since they only saw it in a passing way. In contrast, a detective or police officer, who witnesses a crime, will take notice of the details, because after years of experience, he has developed a “trained eye”. He has accustomed himself to notice details.

The same is true of the “mind’s eye”, which “observes” concepts, so to speak. When one studies in a way of *Girsab* (Surface study), he understands the subject in a passing way. He will, therefore, only grasp it in the most general of terms and will quickly forget the details. Since he has not plumbed the subject to its depths, his understanding of it will be external and general and he will be incapable of explaining it in detail. He will be able to explain it only in the most general of terms.

Before explaining *Iyun* (In depth analysis) we must first understand the makeup of any intellectual concept.

There are three “dimensions” to every intellectual concept:

1) The length of a concept is the “lowering down” of the concept to make it accessible to the mind. In other words, this is the “descent” of the concept through the use of examples and analogies so that even a very lofty and abstract concept is expressed in terms that are tangible, even to the understanding of a child. This is analogous to the length of a river. Its source is in the mountain peaks from which it flows down until it reaches sea level. This may be compared to a great mathematician teaching arithmetic to a small child.

Numbers, in and of themselves, are abstract concepts, unrelated to physicality. Nonetheless, the mathematician lowers the concept by using physical examples to bring it within the scope of the child’s comprehension. For Instance, he asks the child, “If I give you one apple and your mommy gives you another apple, how many apples do you have?” “Two apples.” “If you find two more apples, now how many apples do you have?” “Four apples.” “Now, if you eat one of those apples, how many apples do you have left?” “Three apples.” In order to explain addition and subtraction, which themselves are abstract concepts unrelated to physical objects, he had to “lower” the concept and put it into tangible terms that the child’s intellect could accept. In the same way, whenever a person studies any deep subject, he must “lower” the concept to his own intellectual understanding by finding analogies and examples for himself, which will make the concept more accessible and “graspable” to him.

2) The width of a concept is the many different ways and angles in which it may be understood. In other words, a single concept may be explained or viewed from many different perspectives and approaches, rather than just single way. This is what gives “breadth” to the concept. This is analogous to the width of a river.

3) The depth of a concept is analogous to the depth of a river. The depth of the river is its undercurrent and its “strength”. In its depth, the river does not have much of a width. Nonetheless, it is from the power of this depth, the force of the undercurrent, from which the width and length overflow. Likewise, in a concept, the depth of the concept is what brings about its length and breadth. This is because the depth of the concept is its essential point even before it spreads to the length and breadth of explanation. This is called, *Omek HaMoosag* (The depth of that which is being grasped).

The game of “Tic-Tac-Toe” is not deep at all. Therefore, it has little breadth, in that it may be explained in only one way. Because it is not deep, it is also short. In order to be explained it need not be invested into examples and analogies. It may be explained simply, as is. In contrast, a subject, such as physics or medicine is much deeper. Therefore it is very broad. There are many fields of physics and medicine, and many particulars to each one. It also has great length. It takes many years of earnest study to become either a physicist or a medical doctor. This is to say that one must go through the length and breadth of the explanation of physics or medicine before he can grasp their depths and truly be called a physicist or a doctor.

-2:4-

Besides depth, length and breadth, there is an additional dimension to every concept, its “height”. This is the fact that a concept may be used as a “building block” to understand higher and higher concepts. For example, the understanding of addition leads to subtraction which leads to multiplication and division etc. However, the height of a subject is commensurate to its depth. The deeper the concept, the higher it can go. We see that the length, width, and height of a concept are all dependent on its depth.

Now, the above illustration is not a perfect analogy, for we must understand a further point in regard to the comparison between a river, and the comprehension of a concept. This is the source of the concept. This source determines its strength and depth. The spring is the source of the river. From the spring, drops of water trickle forth to form the river. The true depth of the river is this trickle of water which flows from the spring. The pressure and constancy of the water flowing from the spring will determine the strength of the river, thus affecting its length and breadth.

Likewise, the actual depth of a concept is its original source. But what is this source? To understand this we must understand the intellectual faculties. What are they and how do they function?

-2:5-

There are three intellectual faculties: *Chochmah* (Wisdom), *Binah* (Understanding), and *Da'at* (Knowledge).

Up to this point we have explained the comprehended concepts in the brain of *Binah*, which is the brain of comprehension and grasp. *Binah*, specifically, is analogous to a river. This is because just as a river flows ceaselessly, so the brain of comprehension flows ceaselessly. This is called the, “River of Thought”, and as stated above it has length, breadth and depth similar to a river.

The faculty of *Da'at* is the ability to have focus, interest, and mental attachment to a subject. This is understood from the verse, “Adam knew eve and she gave birth to a child”. From here it is clear that knowledge means bonding. This is the faculty of *Da'at* which is the ability to mentally connect to a subject.

The faculty of *Chochmah*, however, is not a brain of comprehension nor is it a brain of focus. Rather, this brain is the source of the intellect. It is from *Chochmah* that the concepts spring forth. Because of this it is analogous to a spring from which flashes of intuitive insight trickle forth. *Chochmah* (Insight) is called *Ain* (Nothingness), whereas *Binah* (Comprehension), is called *Yesh* (Somethingness), because just as a spring begins deep beneath the ground where it is unseen, so too the faculty of *Chochmah* cannot be comprehended. One cannot have

## -The Knowledge of G-d-

direct consciousness of *Chochmah* itself. *Chochmah* only becomes revealed in intuitive flashes which spring forth into the comprehending brain of *Binah*.

### -2:6-

From the above, we understand that the depth of a concept is its essential point as it flashes from the spring of *Chochmah*. In other words, it is the flash of intuitive insight into the subject, which is its depth. How is it, then, that one reaches the depth of a concept to have a flash of intuitive insight and understanding of the concept as a whole? How does one achieve this inspirational flash of understanding into the subject matter?

The way to attain the depth of a subject matter, the *Omeke Hamoosag* (The depth of that which is being comprehended), is solely through the contemplative method called *Iyun* (Deep Analysis). It is only through climbing the length of the revealed knowledge, and delving to the depth of the concept, keeping his mind focused on analyzing it until he understands each particular nuance of the concept clearly and thoroughly, that an automatic flash of intuitive insight into the subject will result. This seminal flash of intuitive insight contains within itself, in a way of a *Heyulie*, all the length and breadth of the explanations that come out of it.

### -2:7-

For example, only one who has invested himself into the deep study of medicine will have innovative insight into it. This is because he has reached into the depth of the subject, at its very source, from where the drops of insight bubble forth. In contrast, one who has not studied and analyzed medicine deeply will never have a flash of insight into the field of medicine. If he thinks he does, he is merely having delusional imaginations.

Now, the contemplation of *Iyun* constitutes keeping one's mind on the concept and greatly analyzing both its external and internal aspects, with the specific intent of arriving at its inner, essential core. In the above mentioned example of observing an object, this would constitute the close scrutiny of the object in a way of thorough examination.

Besides being called *Iyun*, this kind of contemplation and meditation is also called *Hitbonenut*. The word *Hitbonenut* is spelled with two N's (נ). It would have been no less grammatically correct if it had been spelled with one N (נ). The reason it is spelled with two to signify that one must analyze the known body of knowledge over and over until he knows it thoroughly. It is only through the repeated study and review of the subject, in which every particular is examined, that one will understand it clearly and achieve a true depth and understanding of it.

### -2:8-

From the above it is understood, that the aspect of *Da'at*, (Concentration), is only a vehicle and vessel for the aspect of *Binah* (Analytical Comprehension).

As mentioned above, the intellectual faculty of *Da'at* is the ability for concentration. It is the ability to connect ones mind to a subject. (This is also the faculty of interest because the

## -The Knowledge of G-d-

interest in the subject is what gives rise to the connection and deep concentration into it. The focus and concentration will be commensurate to the amount of interest. The faculty of interest and desire is called *Keter* and the faculty of focus and concentration is called *Da'at*. However, in truth, they are one and the same, as we have just explained. They are two sides of the same coin, so to speak. Because of this, in the enumeration of the *sefirot*, if *Keter* is counted, *Da'at* is omitted and if *Da'at* is counted, *Keter* is omitted.

Now, in the faculty of *Da'at* – concentration, there also are the three dimensions of length, breadth and depth. There are people with broad concentration, and people with narrow concentration. This is to say that some people are interested in many different subjects whereas some specialize in one specific field. Those with broad *Da'at* will have a general knowledge in many fields but no expertise in any of them. Because their *Da'at* is broad it is also shallow. Those with narrow *Da'at* will be interested in one field and will develop a deep *Da'at* in it. They will become experts, but only in their field. Deep *Da'at* (Concentration) means that they are not easily distracted from the subject and shallow *Da'at* (Concentration) means they are easily distracted.

Furthermore, there are people with long concentration or short concentration. For example, a child has a short *Da'at* – concentration. Therefore he does not have a deep attachment of his attention to anything. This is why a child is fickle and desires a certain toy one minute, quickly tires of it and goes to the next toy. This is because he does not have a particularly strong connection to the object of his desire.

It is clear that *Da'at* is the aspect of the total focus of one's mind to connect with the subject to the exclusion of all else. Because of this, the face of a person who is concentrating deeply will become contracted and his brows will become furrowed etc.

In contrast, the aspect of *Binah* (Comprehension or Analysis) is the opposite of *Da'at*. Rather than contraction and focus, it is an expansion of the mind with great breadth. For this reason *Binah* is called *Rehovot HaNabar* (The Expanse of the River). This is the close examination of all the many details and particulars of the subject.

From the above we understand that the faculty of *Da'at* (Concentration) is a vessel for the faculty of *Binah* (Analysis), and must precede it. In other words, the ability for deep analysis will be commensurate to the depth of concentration. One who does not have a deep concentration cannot penetrate to the very core of the subject. He will only be capable of surface level understanding. In contrast, one who has deep concentration will have the ability to analyze to the very depth of the subject and bring out new insights from its depth.

## -2:9-

From the above it is clear that the order of deep contemplative meditation is as follow;

1. There must be an initial *Da'at* which is the focus and concentration of the mind on the subject matter to the exclusion of all else.
2. As soon as the mind is focused on the subject, analysis must begin. This is the intellectual investigation into the matter. One turns it over and over in his mind

## -The Knowledge of G-d-

in an attempt to truly **understand** all the particulars of the concept and the relationships between its various components. However, what he is actually trying to understand is the very **essence** of the concept.

3. The automatic result of the concentration of *Da'at* coupled with the analysis of *Binah* is an insightful flash of understanding (*Chochmah*) into the subject. This is the depth of intellect, which is the spring of *Chochmah* from where flashes of insight trickle forth into the comprehension of *Binah*, like lightning bolts.

From the examination of these three faculties of the mind, it becomes clear that all forms of “meditation” consisting of mantras and concentration exercises etc. which purport to bring about “insight into true reality” are false by definition. As explained, the faculty of concentration can only act as a vessel for the faculty of analysis. However, it is specifically the analysis, and only the analysis, which leads to the intuitive flash of insight into the subject. (Of course concentration is a necessary prerequisite to analysis. However, concentration, by itself, is only an empty vessel. Only when this vessel is filled by analysis can there be a flash of intuitive understanding and insight into the subject.)

This may be illustrated by the well known story of Archimedes. As mentioned in Part One, the king commissioned Archimedes to weigh the royal throne in order to determine whether the builders had pilfered gold in its construction. Archimedes, who was the greatest mathematician of his time, repeatedly analyzed the problem without success. One day, he was about to bathe. As sat in the tub he noticed the displacement of water and suddenly the solution flashed into his mind. It all came together for him. He jumped out of the tub and ran down the streets of Athens, stark naked, yelling Eureka! Eureka! I found it! I found it!

This was a flash of *Chochmah* – Intuitive Insight. People had been taking baths for thousands of years. Why didn't this principle occur to them? Since they did not do the analysis (*Hitbonenut*), they did not have the flash of understanding. This shows how it is that, specifically, *Hitbonenut* (Analysis) activates *Chochmah*.

If someone were to claim that he achieved a mastery of medicine simply by meditating on the word “medicine” for many years, only a fool would risk his life by putting himself under his care. As mentioned above, the conclusions of one who merely concentrates without analysis clearly cannot be revelations into the truth of reality. Instead, he has induced delusional hallucinations in himself. This is self evident to those who are honest and do not delude themselves.

## -2:10-

Before we continue explaining the various levels of understanding one may attain, we must first preface with an understanding of the faculty of *Chochmah*.

As mentioned earlier, *Chochmah* is compared to a spring, from which flashes of understanding into a subject trickle forth. Actually, this is only *Chochmah* as it relates to *Binah* (Comprehensive grasp). These flashes of understanding come from the “*Ein* (Nothingness) of *Chochmah* into the *Yesb* (Somethingness) of *Binah*, that is, they take on tangibility within the “grasp” of *Binah*, in a way of a “somethingness”.

## -The Knowledge of G-d-

In *Chochmah* too, there is length, breadth and depth, just as there is in *Binah*. This is to say that even though a spring may be concealed beneath the ground, it, nonetheless, has dimensions. The depth of the spring is the aquifer, which is its subterranean source in the depths of the earth. From this depth there spread forth a length and breadth, until drops of water trickle forth into revelation as the beginning of the river.

This being the case, the terms *Ein* (Nothingness) and *Yesh* (Somethingness) are relative. *Binah* is only called “something” relative to its depth, which is the “nothingness” of *Chochmah*. However, *Chochmah* is likewise called a *Yesh* (Something) relative to its depth, as stated, “*Chochmah* is found from “nothingness”.

### -2:11-

From the above, we understand that there are different depths within the intellect, such as the depth and source of *Chochmah* (Insight) and the depth and source of *Binah* (Comprehension).

This clarifies the statement in *Sefer Yetzirah*, “Be understanding in wisdom, and wise in understanding.” This statement refers to *Binah* of *Chochmah* and *Chochmah* of *Binah*.

Be wise in understanding, refers to *Chochmah* of *Binah* (Insight of Comprehension). This is the innovative insight into the subject of one’s study. As explained above, this is the automatic result of the analysis into the particulars of the subject matter in which he clarifies in his mind the explanation of each particular. (The analysis is the aspect of *Binah* of *Binah*. *Chochmah* of *Binah* is the flash of intuitive understanding into the subject matter which results from it.)

Nonetheless, this *Chochmah*, the flash of insight, is only into the specific subject under analysis, and not into any different subject. He sees a whole new angle and innovative insight, but only into the particular subject he is studying. “Be wise in understanding”, means that it is an insight, but in that subject alone. It is a *Chochmah*, but only of that particular *Binah*. One who has attained this level can only bring out new insights and innovations into his particular field of study. Such a person is called a *Chacham* (a wise man).

On the other hand, “Be understanding in wisdom”, refers to *Binah* of *Chochmah* (Comprehension of Insight). This is the power of comprehension and explanation within the faculty of *Chochmah* itself. Now, *Chochmah* of *Chochmah* is the wisdom of **all** understandings, therefore, the *Binah* of *Chochmah* is the ability to **explain** all concepts. It is how all concepts are unified at their source. One who has attained this level is capable of understanding one subject from another. Such a person is called a *Navon* (A man of understanding).

(Actually, *Chochmah* of *Binah*, which is the flash of intuition into a particular subject, ultimately is also rooted in *Binah* of *Chochmah*. However, in *Chochmah* of *Binah*, *Binah* of *Chochmah* (which is the ability to explain all things), remains hidden and only the insight into the specific matter under examination becomes revealed.)

There are two general levels in *Binah*. These are *Binah* and *Tvunah*.

*Binah* is the aspect of analysis and comprehension. In contrast, *Tvunah* is the aspect of the extension of the light of comprehension. This is to say that because one has a good and solid grasp into the depth of the subject it spreads forth from the essential comprehension itself and brings about insights and applications in many different matters which are separate from the essential comprehension, in and of itself. Such a person is called an *Ish Tvunah* (A man of *Tvunah* understanding), as in the verse, "A man of *Tvunah* draws out the deep waters". This means that he can bring out the deep waters, which represent the depth of *Binah*, into state of revelation, in many different ways. This is similar to a shepherd who draws water from the depth of the well, and brings it to the level of the sheep, to quench their thirst.

A man of *Tvunah* is able bring out a very deep and lofty concept (The *Omek Hamoosag*), which is beyond the level of the vast majority of people, from its state of concealment into open revelation. He brings it within their grasp, so that it appears to them as if it was never deep at all. This is similar to a shepherd who brings forth life giving water from the very depths of the well to his flock. This is to say that he has the ability to bring the very depths of even the deepest and loftiest concepts within the grasp of all people.

However, one who is not an *Ish Tvunah*, though he may grasp the concept himself, will not be able to bring it down to the grasp of others. Moreover, he, himself, will only understand it as it applies to **this** subject alone, but not other subjects. Even though his comprehension has a length, breadth and depth, nonetheless, it all remains within comprehension itself, without spreading forth to other subjects or other people who are not on his level of understanding. For example, many professors who are experts in their field may not be capable of applying it to other fields, and may have difficulty bringing the concept down, within the grasp of their students.

To further illustrate, the Talmud is replete with a great deal of dialogue and analysis with much reasoning and explanation into the subjects under discussion. However, though Talmud study involves comprehension in a way of *Binah*, nonetheless, actual Halachic (legal) rulings, (either to the positive or to the negative) do not necessarily come to final resolution. This is because the intellect of the Talmud is completely intellectually oriented without necessarily spreading forth into practical application. Applied concepts exist there, but only in the way of a *Heyulie*, in which the ramifications and applications are not yet resolved.

A clearer example of this is the fact that the original invention of the steam engine took place approximately 2000 years ago, during the time of the Greeks. However, though they understood the scientific principles of the steam engine and actually built a working prototype, it never dawned on them to apply it in practical terms, such as harnessing its power to operate machinery etc., thus delaying the advent of the industrial revolution by 1800 years. They possessed *Binah*, which is the analysis and comprehension, but lacked *Tvunah*, which is the application and revelation.

## -The Knowledge of G-d-

We therefore understand that in essence, the power of *Tvunab* is the spreading forth and revelation of the light of *Binah* into separate matters. This includes the practical application of a concept, or the birth of heartfelt emotions from intellectual understanding, or the ability to bring out and explain a concept on many different levels. All these constitute the spreading forth of the light of *Binah* into something separate.

This faculty of *Tvunab* is gained by deep comprehension into the subject, which is gained only through the aspect of *Hitbonenut* – repeated analysis and contemplation into the subject matter until one understands all the ins and outs of a subject thoroughly, to its very depth. His ability to bring the concept out in many different ways and explanations, or his ability to apply the concept, sheds light on just how well the depth of the concept has settled in his mind. Moreover, how deeply he understands the concept will dictate just how far down he will be able to bring it when he explains it to others.

(From the above it is understood that just as there is a length, breadth and depth in *Chochmah*, *Binah* and *Da'at*, so too is there a length, breadth and depth in *Tvunab*. Furthermore, as explained before, according to the depth will be the length and breadth. So too in *Tvunab*, according to the depth will be its length and breadth.)

(From the above it is self evident, that because of a lack of *Tvunab*, many who study Kabbalah, (Such as the chaining down of the worlds, as detailed in Part One) are at a loss of how it applies to their daily lives or what to do with this body of knowledge, altogether. It seems to them to be a very interesting intellectual endeavor, but with no bearing on “reality”. Eventually, they will ask themselves, “Of what use is this knowledge?” This is due to their lack of *Tvunab*. Any comprehension they may have achieved remains as it is, without spreading forth into their emotions or actions, and without any application to real life whatsoever. As explained above, the solution to this problem is to go back to the beginning and learn it thoroughly, carefully analyzing and contemplating all of its facets until one gains a strong grasp of them. Eventually, *Tvunab* will result, automatically, according to the depth of the understanding.)

From all of the above, we understand the order of several things:

- 1) There must first be an activation of the faculty of *Da'at* – attention and connection of the mind to the subject matter, to the exclusion of all else.
- 2) This initial mental focus is a vessel for the next level, which is in *Binah* and constitutes *Hitbonenut*, the contemplative analysis into the given and revealed explanations of the subject. Nonetheless, the depth is still concealed.
- 3) The *Hitbonenut* (Analysis and Contemplation) is a vessel for the next level which is the aspect of *Tvunab*. This comes about when he actually grasps the very depth of the concept itself, to its essence, as a result of his deep contemplation and analysis. Because he has grasped onto the actual *Heyulie* depth of the concept, his mind will immediately expand with all sorts of innovative insights, explanations and applications of the concept in regard to other matters. The extent of the insights and applications depends on how well he has grasped the concept to its very depth, and is an automatic result of the contemplation.

## -The Knowledge of G-d-

4) Moreover, the faculty of *Tvunah* arouses the emotions of love and fear of G-d and brings them to life.

### -2:13-

Many people confuse fear of G-d with fear of punishment and retribution. True fear of G-d is the fear of being separated from Him, and is the flip side of Love of G-d. If a person loves someone deeply and takes great pleasure in being with that person, therefore, when he is separated from the one he loves, his pain and suffering will be commensurate to the pleasure he feels when he is with his beloved. This can be understood from the relationship between David and Yehonatan, as the verse states, "They Kissed and Cried". Their grief over their separation was in direct proportion to their pleasure in being together. From this we see that love and fear of G-d come in equal proportion to each other. According to the degree of love of G-d will be the degree of fear of separating from Him.

Fear of punishment, on the other hand, is not actual love of G-d at all, but rather a love of self. The reason he does not sin is because he fears Divine retribution and it is therefore not related to love of G-d at all. On the contrary, if a person views his relationship to G-d with such a perspective, he may come to the conclusion that G-d is tyrannical, Heaven forbid. This, in turn, may bring him to harbor feelings of resentment towards G-d, Heaven forbid. Fear of punishment is, therefore, not at all a level of Divine service, but is rather the kind of fear of G-d associated with Idolaters.

True love and fear of G-d are called "*Trayn Gadphin D'Parchin L'Eiyrah* – The two wings which fly upward". Just as the two wings of a bird must work in conjunction and with equal force in order to cause flight, so too, in our service of G-d, the love and fear of Him must be in equal proportion to each other, in order for our service to soar upward. The two come together as one. But, how are true love and fear of G-d to be attained?

We recite three times daily, "Hear 'O Israel etc.," and we then say, "And you will love *HaShem* your G-d etc". As is known "hearing" refers to the contemplation and understanding of *Binah*, whereas "sight" refers to the insight of *Chochmah*. This means that only after one has done *Hitbonenut* (Analysis and Comprehension) will he arrive at love and fear of G-d, as a natural result of that contemplation.

From the above explanation of love and fear it is clearly understood that the two are born of *Daat*, which constitutes the attachment and interest in something. Now it is also stated, "If there is no *Daat*, there is no *Binah* and if there is no *Binah*, there is no *Da'at*." The explanation of this is as follows. The first part of the statement refers to "focus" and "analysis". This is to say that before one can begin to analyze any given subject, he must first focus his mind on it, as explained earlier. It is only then that he can begin to analyze the subject. Therefore, the first part of the statement is understood to mean, "If there is no focus, there cannot be analysis."

In the second part of the statement *Binah* refers to "understanding" and *Da'at* refers to "interest". This is to say that one who does not have understanding into a subject also will not have interest in it. The second part of the statement therefore means, "If there is no understanding there will not be interest." In contrast, when one understands a subject, this creates a mental bond to it. The greater of an understanding he has, the greater will the bond

## -The Knowledge of G-d-

of interest be. The greater the bond he has to it, the greater pleasure will he have in it. The more pleasure he has in it, the greater will his interest be in it. This propels him to greater and greater understanding in a type of “snowball” effect, which gets bigger and bigger.

Conversely, the more pleasure he has in it, the greater will be his anguish in what he does not understand. We may now understand why love and fear are called the “wings”, because they propel one to greater and greater heights in G-dliness. However, if one does not have *Binah* (Understanding) he will be incapable of having a connection. This may be understood by the example of one who overhears a conversation. Because he understands the language and the subject they are talking about, his interest and attention is automatically drawn to listen into their conversation. However, if they would be speaking a foreign language, which he does not understand, his interest will not be drawn to their conversation altogether. In the same way, love and fear of G-d are the natural consequences of the understanding of G-dliness, and are, therefore, in direct proportion to how well one understands. Moreover, it is specifically the love and fear of G-d which propel one to serve G-d in deed.

## -2:14-

It is clear from all the above, that it is specifically the faculty of *Binah* (Analysis and comprehension), which arouses and enlivens all the other faculties.

When one analyzes a subject greatly, he will firstly come to understand it in all its inner and outer details (*Binah*). *Hitbonenut* (Analysis) is the power of the mind to take things apart. Through this, one automatically activates the higher mental power of *Chochmah* (Insight), which is the power of the mind to bring things together, and he will have a flash of insight and understanding into the depth of the concept. This is a flash of *Chochmah* (Insight). This shows how *Hitbonenut* (Analysis) activates *Chochmah* (Insight), both *Chochmah* in general and *Chochmah* of *Binah* in particular, as mentioned above.

Now, *Hitbonenut* (Analysis) is an act which one must actively **choose** to do. On the other hand, one cannot choose to have a flash of insight. Rather, that is the automatic result of *Hitbonenut*. Actually, through *Hitbonenut*, one can reach even higher into the depth and essence of the concept itself. In other words, he can comprehend the very essence of the subject and therefore bring out totally novel explanations and relate it to entirely different subjects.

Furthermore, this even activates the general *sefirah* of *Keter* itself. This is to say that the understanding will bring him great pleasure (*Atik Yomin*) and a great desire (*Arich Anpin*) which will motivate him to further his understanding. This in turn will cement his great attachment to the subject of his understanding (*Da'at*). This in turn arouses the emotions of the heart, *Chesed* and *Gevurah*, the love for it and the fear of being separated from it. These in turn bring one to *Netzach*, *Hod*, and *Yesod* which are the gut emotional responses which compel one to act upon it, which finally leads to action (*Malchut*).

We, therefore, see that *Hitbonenut* (Analysis and contemplation) is the governing faculty in our service of G-d. It is specifically in the faculty of *Hitbonenut* that we can **choose** to serve G-d. In other words, one can not choose to be interested in G-d (*Da'at*). He can not choose to have a flash of inspiration or insight into G-dliness (*Chochmah*). Neither can he choose to have true love and fear of G-d (*Midot*) nor a pleasure and desire in G-d (*Atik & Arich*). Finally, action alone (*Malchut*) without intellect and emotions, is similar to a body

## -The Knowledge of G-d-

without a soul.

However, our only choice lies in choosing to **try** to understand G-dliness. Furthermore, we have an **obligation** to try to understand, as stated, "*Da Et Elokai Avicha* – Know the G-d of your father". Maimonides actually begins the code of Jewish law with this commandment, for it is the prerequisite to all other commandments.

This is clearly understood from the statement in Isaiah, “The ox knows his master, the donkey knows his masters trough, Israel does not know (*Yada*, i.e. *Da’at*), my People do not contemplate (*Hitbonan*)”. The following verse immediately continues, “Woe, you sinful nation, a folk laden with iniquity etc.” In other words, the direct result of lack of contemplation is sin and iniquity. The lack of *Hitbonenut* (Contemplation) results in the diametric opposite of what may be achieved, as explained above and as will be explained at great length in Part Three of this book.

In other words, when one does not contemplate the teachings detailed in Part One, firstly, he will not understand it at all (*Binah*). Therefore, the power of *Chochmah* (Insight) will not be activated. He will not have a flash of insight and understanding into the Truth of reality, whatsoever. Furthermore, he will not arouse the faculty of *Keter* towards G-d. This is to say that because he is devoid of understanding, he will not have pleasure (*Atik Yomin*) or desire (*Arich Anpin*) in serving G-d. Because of this he will not have an attachment to G-d (*Da’at*). Because his *Da’at* was never aroused, the emotions in his heart (*Chesed* and *Gevurah*), which are the love of G-d and the fear of being separated from Him, will also never be aroused. Because of this his *Netzach*, *Hod*, and *Yesod* (The gut emotions which compel one to act upon his feelings), will also not be aroused. Because of this, there will either be no final action (*Malchut*), or the final action will be like a body without a soul. Whatever commandments (*Mitzvot*) he performs, will be done completely by rote, with no life or enthusiasm, whatsoever.

Moreover, those who attempt to work themselves into an emotional froth of forced enthusiasm and who attempt to arouse pleasure and emotional excitement in their Divine service, without the prerequisite of *Hitbonenut*, are making a grave error. Because they skip this necessary prerequisite, whatever emotion and interest they hype themselves into, are nothing more than delusions, for they have no true interest in G-d Himself. They are not truly interested in Truth or the true nature of reality (G-d). In essence they are nothing more than pleasure seekers, who attempting to excite themselves and give themselves a false sense of fulfillment. This is similar to an actor who has been instructed to act as if he has just won the lottery. He jumps up and down and shouts with complete self abandon, as if he is the happiest guy on earth. However, he may not be happy at all. After all, he did not really win the lottery. In actuality, he could actually be a very depressed person in his real life. Although he appears to be the happiest person on earth, it is completely false.

In the same way, it is impossible to have true emotions about G-d just by working oneself into an emotional high. True emotions toward G-d can only come from knowledge of G-d, and knowledge of G-d can only be achieved through contemplation (*Hitbonenut*).

We see that there are two general errors in the service of G-d. There are those who deceive themselves, and hype themselves into an excited frenzy in their service of G-d, but without any *Hitbonenut*. Then there are those who do not even do that. They serve G-d completely by rote, in a robotic manner, with no emotion or “life” at all. They, literally, are like bodies without souls.

## -The Knowledge of G-d-

How can these errors be corrected? Only through contemplation (*Hitbonenut*) on how G-d encompasses (Transcends) all worlds, and permeates all worlds, as detailed in Part One of this book. All one must concern himself with is the act of contemplation of G-d. Everything else follows as an automatic result of *Hitbonenut*, as explained. Now, surely, if the result of not doing *Hitbonenut* is, “Woe, a sinful people, a nation laden with iniquity”, then certainly, the result of **doing** *Hitbonenut* is righteousness, truth and **The Knowledge of G-d**.

### -2:15-

Thus far we have discussed what *Hitbonenut* is and have given the material which one is to contemplate. One question remains, perhaps the most important question of all. What is the purpose of *Hitbonenut*?

The answer is quite simple. The ultimate purpose of *Hitbonenut* is to know the Creator, who is the Truth of what is, and to come close to Him. A person may live his entire life in darkness, sunken in the transient pleasures of this lowly physical world and following paths that lead to nowhere, without having questioned why he is here and how he is here. Because he does not seek Truth, his life flies by without his having fulfilled the purpose of his existence. He might not even realize or contemplate that there **is** a purpose.

As mentioned before, even many people who study Torah and keep its *Mitzvot* (Commandments), do so by rote, without enthusiasm and emotions, or delude themselves into a false sense of emotional excitement, without truly seeking G-d. This is because they have not contemplated and grasped, in a way of *Hitbonenut*, to truly understand the purpose of their existence.

In contrast, one who has tasted the results of his efforts in the path of Truth can testify to the fact that love and fear of G-d have been aroused within him as the automatic result of *Hitbonenut*. He can bear witness to the fact that what results from *Hitbonenut* is true love and fear, only for G-d.

Because of this, he begins to disdain the false pleasures of this lowly world, and even the upper spiritual worlds cannot satisfy him. G-d alone is his passion and cure. Truth is the only path upon which his feet tread, and there is profound purpose to his existence. He gives his life over to his Creator, and his sole desire is to fulfill the will of his Master and King. Truly, this is the purpose of Man, as stated, “In conclusion, after everything has been **heard** (which, as mentioned before, refers to the understanding and comprehension of *Binah*), fear G-d, and fulfill His commandments, for this is the whole (purpose) of Man.”

Lastly, it must be pointed out that, “The reward is commensurate to the effort”, as the Talmud states, “He who claims that he has toiled but has not found, is not to be believed, he who claims to have found without toil, is not to be believed. However, he who claims that he has toiled and has found is to be believed.”

## Part Three: Divine Inspiration

### -3:1-

We will now explain the various levels of divine service, and their effects, so that no one should err and stray from the true and straight path in the service of G-d. It is incumbent upon every individual to fully appreciate the commandment, “You shall place it upon your heart” and “you shall love HaShem your G-d with all your heart”. Our holy sages explained that the word “*Levavecha*” (Your heart) is written with two letters Veit (V) to denote that one is to serve G-d, not with his G-dly soul alone, but with his animalistic soul as well. We will, therefore, explain the levels of divine service and inspiration, according to the levels of the G-dly soul, as well as the animalistic soul.

This “love” spoken of in the verse, is the love of G-d, and refers to the Divine excitement which may be aroused only through the deep contemplation and knowledge of the greatness of G-d. About this we are commanded, “You shall know this day and place it upon your heart.” Clearly, the placing “upon the heart” can only come about following “knowing today”. Therefore, having completed the first part of this book, which dealt with “knowing today”, we will now discuss Divine inspiration, i.e. the effects which this “knowing” has upon the heart.

The first two parts of this book contained a detailed explanation of what one is to contemplate plus the methodology of how to approach *Hitbonenut* contemplation. We will now explain the various levels of how one becomes divinely inspired as a consequence of the toil of *Hitbonenut*.

### -3:2-

The first category of “service” cannot be considered to be a level in Divine service at all. Unfortunately, most people fall into this category and it must therefore be discussed in order to dispel the delusions which people have fallen into, in imagining that they are serving G-d. These are people who fulfill the commandments (*Mitzvot*) completely by rote, with no thought into their actions whatsoever. On the contrary, the commandments (*Mitzvot*) are actually a burden to them. Their minds and hearts, and their very souls, are not involved in the Torah which they learn or the actions which they perform. Therefore their performance of the commandments (*Mitzvot*) is completely mechanical by nature and devoid of vitality. Although, when they pray, it appears they are praying to G-d, inside, their minds are elsewhere, either occupied with business or worldly and mundane affairs.

This cannot be otherwise, for certainly, their minds **cannot** be occupied with thoughts of G-d. Never having contemplated G-dliness, they do not know G-d. How then, can they have Him in mind during prayer? Even if they think “G-d” during their prayers, it is devoid of meaning to them and does not arouse any feeling whatsoever, for this is no different than mentioning the name of an individual that one does not know. Certainly, the only reaction can be one of indifference. Those who fall into this category are no better than trained

## -The Knowledge of G-d-

animals which have been taught to act in a certain way. Certainly, they cannot be regarded as Human beings, since what distinguishes man from beast is his intellect, and though they have been endowed with it, they make no use of it. They do not ponder the ways of the Creator, and of all existence. They do not ask themselves, “Where did all this come from?” and “What is the purpose of our existence”. Even if, occasionally, they have fleeting thoughts pertaining to lofty matters, it is completely external and does not penetrate and affect their way of life whatsoever. This type of “service” is not Divine service at all.

People of this type have no love and fear of G-d at all. Their only fear, **if any**, is the fear of punishment and retribution for their evil deeds. Their only love is for the promise of reward for their good deeds. This is not true love and fear of G-d. Rather, it is a love and fear of self. They fear pain and suffering, and if they desist from evil, it is only because of this. If they do good deeds and fulfill the commandments, they imagine the great reward that awaits them. In actuality, this is complete self centeredness, which is the antithesis of G-dliness. (Nonetheless, at times it is necessary for one to awaken this type of love and fear within himself, in order to restrain himself from falling to sinful temptations. For, certainly, the evil deed itself is worse than this type of fear.)

### -3:3-

The second category is also not a level of Divine service. Unfortunately, many people fall into this category as well. We, therefore, must explain it, to correct it.

This level is the external stimulation of the emotions, which stems from false delusions and imaginations. One fires up his emotions. He may sing and dance and be very animated or cry out during prayer, but it is all from the externality of the heart. In truth, there is no inner illumination or vitality, and it is not at all directed towards G-d. How can this be said with such surety? For the simple reason that in his mind, no Divine contemplation has taken place, and if there was any, it was only in the most general of terms and did not actually penetrate and affect his soul altogether. Rather, he is merely exciting himself into a frenzy. He does this because he has been told that one must “serve G-d with joy”, or pray “with a broken and contrite heart and with sincerity”. But in truth, this is neither true nor sincere. How could it be? He does not know anything of G-d, that his emotions should be so aroused towards Him! Since he does not know G-d, it is not possible for him to think about Him. What, then, is he getting so excited about, if not false delusions and imaginations?

This is analogous to an actor on a movie set, who is told to act as if he has just won the lottery. He jumps up and down and shouts for joy but all his excitement is an act. Even if he does rouse his emotions, as good “method” actors are capable of doing, nonetheless, it certainly is not because he won the lottery, for he did **not** win anything. He is just acting **as if** he has won something. Likewise, in the service of G-d, one who works himself into a froth of “excitement” during prayer and “Divine” service, but has not truly contemplated G-dliness **in detail**, is merely fooling himself with false delusions and imaginations.

This is not at all a level of Divine service. A person such as this only serves himself, rather than G-d, for he does not desire to toil in the service of G-d, which is *Hitbonenut*, but only seeks the pleasure and thrill of arousing his emotions. His focus is not on G-d, but rather, on

### -The Knowledge of G-d-

getting his blood boiling and whipping his emotions into a froth, in order to feel good. Such a person does not seek understanding, but rather, is worshiping his false delusions and imaginations, and ultimately himself. This is tantamount to *Avodah Zarah* (Idolatry), and is a grave error. This “service”, as with every form of *Avodah Zarah* (Idolatry), results in an increased awareness of self, which causes him to fall to his lusts and desires. In short, he has no sublimation to G-d, and completely casts off the yoke of Heaven.

He who has tasted true Divine service will have complete disdain and contempt for this coarse and alien worship. The more attached and connected he is to G-d, through true service, the more will he despise and be disgusted by this false and strange worship which is the antithesis of G-dliness.

### -3:4-

In order to differentiate between holy and unholy excitement, we must understand the primary difference between the holy and the unholy. Essentially, by definition, good is the revelation and awareness of G-dliness, whereas evil is the revelation and awareness of self.

This is the difference between G-dly excitement, and its opposite. As explained above, there cannot be any excitement into G-dliness if it is not preceded and inspired by contemplation of the Divine, as stated, “You shall know this day” and only afterwards “and you shall place it upon your heart”. True G-dly excitement is aroused solely through the toil of *Hitbonenut* on G-d and the true nature of existence in a detailed way (as expounded in Part One of this book). However, the alien excitement, which is foreign to G-dliness, comes about when a person intends to arouse his emotions and become excited. In contrast, G-dly excitement is the **automatic** and spontaneous result of *Hitbonenut*. Here, there is no intention to “become aroused”. On the contrary, the focus is entirely on truly knowing and understanding G-dliness. Because of this, the results are radically different. The arousal of a person who does not desire to toil in the service of *Hitbonenut*, will be completely felt. This is to say that he will be aware of **himself** throughout. In contrast, G-dly excitement of the emotions is not felt at all. He will not be conscious of himself or his excitement.

An example of how one’s emotions may be greatly aroused while he remains unaware of it is what happens when one hears good or bad news. For example, someone who has just **actually** won the lottery will start jumping up and down and shouting for joy, but he will be completely unaware of himself because his mind is so totally and completely engrossed in the fact that he just won millions of dollars. Only later, when he sees himself in a video does he realize he was jumping up and down with total and complete abandon, and he says, “Did I actually do that?” Furthermore, this comes about spontaneously and automatically. He does not need to instigate the excitement whatsoever. It is altogether a natural response to the good news. He does not think to himself, “I should be excited now, time to start jumping up and down and dancing for joy”. Rather, he is totally and completely unaware of his excitement. It is a spontaneous result of the knowledge he was imparted.

### -3:5-

## -The Knowledge of G-d-

The third category of people, are those who actually do toil in *Hitbonenut* and analyze G-dliness deeply. However, they do this only in order to reach a level of excitement by arousing their emotions. Because of this, their entire approach is fundamentally flawed. Here too, any excitement which will be aroused is not true G-dly excitement, and he will be aware of self. Furthermore, throughout the toil of *Hitbonenut* he will wonder to himself, “When will I attain Divine inspiration and excitement?” and he will be pained if this does not occur. If he is aroused, but not as much as he wished, this will perturb him. In truth, this person too, is merely a pleasure seeker. He is not truly interested in understanding the reality of G-d altogether. Instead, he pursues the **effects** of contemplation and analysis. Because this is the true underlying motivation of his contemplation, he never actually arrives at Truth and all his toil in vain. This can be understood from the following explanation on the way the intellect works.

When one approaches a subject which he desires to learn, there must first be a complete focus and delving of his mind into the subject matter. This is called *Ha'amakat HaDa'at* – the delving of the *Da'at*. As explained before, the faculty of *Da'at* is the faculty of concentrating one's mind on a subject matter, to the exclusion of all else. If he does not involve the entire power of his intellect, connecting his mind to the subject with much toil, he will never reach a true understanding of it. When one delves with all his intellectual faculties into a concept he is trying to understand, his intellect becomes sublimated to the concept. Only after the complete sublimation of his intellect to the concept, can he conceptualize it in a revealed and tangible way, and even bring out new insights from it. (This process of delving with all the intellectual faculties and sublimating them to the concept is called *Ha'ala'at Mayim Nukvin* – the rising of the feminine waters. This causes what is called *Hamsbachat Mayim D'churin* – the drawing down of the masculine waters of insight.)

Furthermore, when one is studying a subject, he will never reach the truth of it unless his intent is only to grasp its true meaning. For example, many people go to school and learn many different concepts and subjects. However, who is it who grasps their true depth and has insights into them, only those whose entire intent and focus is on the subject itself, who study it repeatedly, analyzing its every facet, to understand it in depth.

If a person goes to medical school to please his parents, but really wants to be a lawyer, though he will learn the material, he will never understand it to its depths and he will certainly not have any new insights into medicine. This is because he has no deep interest in it. In contrast, the “nerd” whose sole interest and pleasure lies in understanding every facet and detail of medicine and grasping its true essence, will grasp its depth. He will have new insights and innovations into medicine, specifically because he has grasped its depth.

The above is especially true when one approaches Divine contemplation. His desire must solely be to grasp the truth of what is, i.e. G-dliness. Any other desire is a gross error, and will impede any progress. As long as he holds on to “Alien” desires he will never truly understand G-dliness at all. This principle includes not only those who desire the excitement and arousal of their emotions, but all those who have any ulterior motives, whatsoever, such as to be honored because he is a “wise man” who knows the hidden matters. Because of this the sages said, “Who is wise, he who learns from all men.” In other words, he does not seek honor, but rather, to understand Truth. Therefore, it is not below his dignity to learn from

## -The Knowledge of G-d-

someone else. It makes no difference to him whether he arrives at truth on his own or by learning it from others. He rejoices in Truth wherever he may find it and whosoever speaks it.

In contrast, one who seeks honor will not acknowledge Truth if it is spoken by someone who he considers to be his inferior or his competitor. Moreover, since he is not focused on the acquisition of Truth, but on some side issue, he will not be sublimated to it. He will, therefore, never gain true insight and understanding. Whatever understanding he imagines himself to have is external in nature and not into the true essence of G-dliness at all.

One who studies Kabbalah to reach lofty levels of holiness and Divine inspiration, prophecy or mystical revelations, such as the revelation of Eliyahu etc, falls into this same category. The only level he will reach is the lowly level of false delusions and imaginations. Ultimately, however “lofty” and “holy” he thinks these goals are, in truth, they are totally self centered, and are no different than the desire for pleasure and arousal mentioned above, except that in addition, he is also guilty of arrogance and is suffering from delusions of grandeur. In truth, he has no sublimation to G-d, whatsoever, and is thus not a fit vessel for any revelations of any kind. He too, is serving himself rather than G-d.

It must be pointed out that though they are not considered to be Divine service, all the above mentioned levels have some concealed good in them. This is the fact that, to arouse their pleasure, all these people are drawn specifically to matters of G-dliness, such as Torah study, *mitzvoth* and prayer. However, the reason they are drawn to this has nothing to do with the toil of *Hitbonenut*. Rather, this is the effect of a tiny glimmer of encompassing light from their G-dly soul.

By its very nature the G-dly soul is drawn to G-dliness. Its lowest general level, which is the *Nefesh*, is the source of the desire and pull to fulfill the positive commandments of G-d, and to desist from doing any evil. Actually, the above categories of people, do not even have a revelation of this lowest general level of the G-dly soul, but rather, just a glimmer of a glimmer of it, in a very concealed way.

The disadvantage of this, however, is that since they have deluded themselves to think they already serve G-d, they feel that their “belly is full”, so to speak, and have a sense of self satisfaction. They, therefore, have a great resistance to the true service of *Hitbonenut*, as opposed to one who feels he is very far from G-d and recognizes that he is impoverished of G-dliness. He will, therefore, be more open to the true service of *Hitbonenut*.

## -3:6-

Now, the first level which results from actual service of G-d, through *Hitbonenut*-contemplation and analysis, is as follows:

Through his analysis and contemplation into G-dliness, he understands the matters which he studies and recognizes them to be absolute truth. Because of this, he places great value in matters of G-dliness and Divine study, over all other matters of this lowly world. He recognizes that everything is as nothing compared to G-dliness. Therefore, he regards

## -The Knowledge of G-d-

matters of G-dliness highly and recognizes the lowliness of worldly pursuits. Nonetheless, the essence of the matter is still far from him. He will question the necessity of the pursuit of G-dly knowledge, and will wonder, “Of what benefit is it?” This is because his study and contemplation has not yet caused any **actual** revelation of G-dliness in his soul. All that has been accomplished thus far is that he acknowledges the absolute truth of it.

However, he does desire that G-dliness be embedded in his soul, in a revealed way, even though, as of yet, it is still concealed. Such a person is on the correct path, and although he has not yet reached true G-dly arousal altogether, he nonetheless, values Divine contemplation highly. Unlike the previous levels, his desire is not selfish. Rather, he truly desires closeness to G-d, and that G-dliness should truly be embedded in his very soul.

The way to gauge if this commitment is true is as follows: He thinks highly of matters of G-dliness and desires that G-dliness be tangibly revealed in his soul and he realizes that he is still very far from it because of his lowly soul and past misdeeds. He feels great shame and embarrassment and is disgusting in his own eyes, because of his lowly soul and his distance from all matters of G-dliness. Because he values G-dliness so much, all worldly matters become meaningless and of no value to him. Rather, he worries that he is far from G-d, both in mind and heart. This brings about a strong resolve and commitment in him, to correct the situation by desisting from all evil and doing only that which is good and proper in G-d’s eyes, in order to prepare his mind and heart to be fitting receptacles for G-dliness, at least through the fulfillment of the *Mitzvot* (Commandments).

Now, as explained above, this level is not an actual level of G-dly excitement because it only comes about as a result of a **desire** to be close to G-d. However, there is not yet any actual closeness to G-d. Nonetheless, there is an aspect of G-dliness in it, which is apparent from the strength of his commitment. Furthermore, he is on a straight path which will eventually lead him to revealed G-dliness.

## -3:7-

The next level of Divine excitement is the first level of actual love and fear of G-d, but only as it relates to action. This is called a “good thought” which connects to the performance of the *Mitzvot*, thus enabling them to ascend. (Love and fear of G-d are called the “two wings that fly upward”.) The difference between this level and the previous level is as follows: In the previous level, although his intent is specifically for G-dliness, nonetheless, his desire is only that he should be close to G-d, rather than far from Him. This desire comes about only out of the preciousness and greatness of G-d in his mind. Nonetheless, there is no actual excitement for G-dliness in his mind, for it is still far from him. He desires to come close, but has not yet accomplished it. He has only come to acknowledge the absolute truth of matters of Divinity, through *Hitbonenut*. This is, therefore, not called a “good thought”, but rather, a “cold thought”.

The difference between the two is like the difference between thinking about your own money as opposed to thinking about someone else’s money. This is like thinking about the fact that someone else won the lottery, rather than winning it yourself. For example, if a business man hears that another business man, who he greatly admires because he has

## -The Knowledge of G-d-

amassed billions of dollars in wealth, has just cut a multi-billion dollar deal, this will arouse thoughts of awe and respect in his mind. He will consider the huge sums of money, (which he values greatly), over and over in his mind, and will be struck by the awesome size of the deal. However, if he hears that a hundred thousand dollar deal that he, himself, has been working on has just come through, he will become far more excited in a way which is incomparable, both quantitatively and qualitatively to his excitement over the billion dollar deal. Why? Shouldn't he be more excited about the billion dollars than a measly hundred thousand dollars?

The reason is because the billion dollars is not his. Whatever excitement he might have over it, is not because **he** just earned a billion dollars, but rather, because he **wishes** that he did. This is called a "cold" or "dispassionate" thought. However, the hundred thousand dollars is his. It affects him personally and will have a profound effect on his lifestyle. Therefore, it is incomparably more important to him than someone else's billion dollars. If he hears good news or bad news in relation to his own business deal, his thoughts become completely aroused, focused and engrossed in it and he takes it personally. His mind becomes excited and completely involved in it, and he is genuinely moved by it.

The second level which arises from contemplation of G-dliness, is this type of thought, in which the mind becomes attached to G-dliness as something which is directly relevant and meaningful to him. This is called a "good thought" which becomes attached to action, as mentioned above. In other words, this type of thought gives rise to **actual heartfelt** love and fear of G-d as it relates to doing the *mitzvot* (Commandments).

However, on the level of "cold thought", although he desires to come close to G-d and be divinely inspired, this has not yet happened. It is an acknowledgement and commitment to G-dliness, but from afar. The only thing born of it is his embarrassment and shame when he realizes just how far he is from G-dliness. Because he realizes the lowliness of this world and its affairs, he makes a commitment to desist from evil (the 365 negative commandments) and to fulfill the 248 positive commandments. However, this is only because he realizes that this is a very proper and good thing to do, and is the true path to achieving his goal, which is closeness to G-d. This is similar to one, who after the "cold thought" upon hearing that someone else has won the lottery, as mentioned above, is motivated to go and buy a lottery ticket.

This level is therefore not actually a true level of love and fear of G-d, for it is not directly relevant to him. Nonetheless, it is still the first level on the proper path to G-d. Furthermore, there **is** an aspect of G-dliness here, due to the contemplation on G-dliness. However, it is still not an actual excitement of love and fear of G-d. (This is in contrast to the levels detailed above which have no G-dliness in them whatsoever, since there, his only desire is for his self gratification and pleasure, rather than for G-dliness.)

However, it must be pointed out that the level of a "good thought" is not an actual excitement of the heart, but rather, only of the thought. Furthermore, this love only relates to action, i.e. desisting from evil and doing good. It is not at all an internal arousal of the emotions of the heart. Nonetheless, in regard to the action, it is higher than the level of "cold thought", which is just the matter of commitment and resolution. In the level of "good thought, although there is no actual arousal of the emotions in the heart, nonetheless,

## -The Knowledge of G-d-

the mind **is** aroused with great yearning and desire. There is a great yearning for the revelation of G-dliness, to fulfill the positive commandments and to desist from evil. Therefore, though it is relevant to action only, it is still considered to be love and fear of G-d. This is similar to what was explained above regarding one's thoughts in personal matters that, at the very least, there is an excitement of the emotions of the intellect.

### -3:8-

The third level is the actual arousal and excitement of the emotions of the heart. This is when immediately following the arousal of his thoughts (as detailed above), his heart becomes aroused as well. This arousal is felt with much vitality. This is to say that the arousal of his thoughts is immediately expanded in his heart, as is known, that the excitement of the heart is more expansive compared to the excitement of the mind. Because of this, the excitement of this level is felt to a greater degree than the excitement of the previous levels. (However, this is not an arousal of actual G-dliness, in which the heart actually "feels" the G-dliness. Here, we are dealing with levels of arousal of the natural, animalistic soul. When G-dliness itself is felt by the heart, it is a level of arousal of the Divine soul rather than the animal soul. Moreover, that level is higher than even the fifth and highest level of the natural, animalistic soul, as will be explained.)

Now, it is stated about **this** level, "You shall love the L-rd your G-d with all your heart." The word "your heart – *Levavecha*" is written with two letters Veit. The Sages teach that this means the one must serve G-d with both his Divine soul **and** his animalistic soul. The animal soul too, must love G-d. This is to say that one must toil with his mind through deep *Hitbonenut* contemplation, to the point that even his heart of flesh becomes aroused with love of G-d. Furthermore, the word "all (your heart)" informs us that this excitement and arousal must be with all the heart, not just that which relates to action alone. The Zohar calls this, "*Pulchana D'Rechimuta* – A Labor of Love". It is called "Labor" because the arousal of this love requires great toil and labor, as opposed to arousing the heart towards worldly matters.

When it comes to worldly matters, as soon as a desire enters one's mind, it becomes aroused and immediately affects the heart, arousing it with great yearning and flaming desire. The opposite is also true. When something negative causes the mind to become embittered, the heart too, responds immediately with great bitterness and disdain against it. However, in regard to the service of G-d, this is not so. In matters of G-dliness, the heart is not easily moved by the arousal of the mind. This is because the G-dliness in the comprehension of his mind does not permeate his very being, since it is revealed only in an encompassing manner. Therefore, he does not grasp the actual G-dliness itself.

If this is the case in respect to the actual letters of comprehension in the mind, then certainly the revelation to the heart will be even more miniscule. It therefore requires great contemplative toil and labor, to bring the G-dly light itself into the letters of his comprehension. When this is accomplished, his heart will automatically and spontaneously be ignited as well, in the manner explained above. This service is therefore called "Labor" since it requires great toil and labor.

## -The Knowledge of G-d-

Another reason it is called “*Avodah* – Work”, is from the terminology “*Orot Avudim* – Worked hides”. Hides are “worked” to soften and make them fit for use. Likewise, the toil of *Hitbonenut* constitutes the matter of “working” on the character traits of the animal soul and redirecting them to G-d, instead of toward worldly desires. This may only be accomplished through *Hitbonenut* - contemplation.

Now, there are many different ways that the heart may become aroused. One person may become aroused more in his heart than his intellect. This is because he has touched the very source of the emotions on the level of the desire and pleasure, and because of this his emotions are aroused to a greater degree than his mind. Some people are aroused more through bitterness over their great distance from G-d, while others are aroused with great delight and joy. All this depends on the source of a person’s soul, whether it comes from the side of kindness or the side of sternness (*Chesed* or *Gevurah*). Therefore, there is an entire range of possible responses to the *Hitbonenut*, depending on the source and composition of one’s soul.

Now, what is born of this level is an aspect of great vitality in the performance of the *Mitzvot* (Commandments). This is to say that in regard to fulfilling the positive commandments, he performs them with great love and desire and his *Mitzvot* are full of warmth and vitality. In regard to evil, on the other hand, he will be greatly embittered by it, and will distance himself from it as if from death itself. His emotions will become provoked against all forms of evil and he will guard himself greatly from them.

This is similar to one who is involved in his personal affairs or his business dealings with all his heart. Anything that increases or advances his business he will do with great swiftness and enthusiasm. However, he will distance himself and guard himself against anything that he perceives as being detrimental or destructive to his business. This also will be with a great arousal of the emotions. Likewise, love of G-d is the source of the desire to fulfill the 248 positive commandments, while fear of G-d is the source of the desire to desist from transgressing the 365 negative commandments. This level is called “Natural love and fear of G-d”, and is a love and fear of the heart. (Nonetheless, this is the love and fear of the **animal soul**, as explained above.)

## -3:9-

The fourth level, which is higher than the previous level, is a matter and aspect of the intent and focus of the heart, which is higher than the conscious excitement of the emotions of the heart. The explanation of this is as follows:

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

## -The Knowledge of G-d-

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

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

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

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

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

## -The Knowledge of G-d-

absorbed and sublimated to the light of the intellect.) This is the fourth level of Divine service, and is called “Intellectual Love and Fear”.

Now, this “Intellectual love and fear” is higher than the third level called “Natural love and fear”. (The difference between the two is the difference between one whose heart becomes aroused by the *Tamtzeit* (The final essential conclusion) and one who has grasped the very *Omek Hamoosag* (The depth of comprehension). Another difference between “Intellectual Love and Fear” and “Natural Love and Fear”, is that natural love and fear is not constant, whereas the intellectual love and fear is. In the case of natural love and fear, his heart becomes aroused for a time and he will then fall from it. Later, he may return and become aroused again. This is not the case with the intellectual love and fear in which the love and fear are constant and never cease.

It is for this reason that this fourth level of service is no longer called “toil” as with the previous levels, because here the “Lower fire burns without cessation” (Nehora Tata’a K’ari Tadir). Furthermore, this grasp of the depth of the concept, the *Omek Hamoosag*, is called “gazing at the preciousness of the King” (*L’Istakla B’Yikera D’Malka*). (This level is also called *Shalbevet K’ab* – The flame of G-d. Here, the name of G-d is *K’ab* which is spelled *Yud – Heb*. These two letters, as explained previously refer to *Chochmah* and *Binah*, i.e. the “fire” of the intellect.)

## -3:10-

Now, the result of the fourth level, mentioned above, is that one has a great longing and yearning to withdraw from the limitations of his body and the world and to transcend physicality by totally merging with G-dliness. This is called, “*Ratzot* – Running towards G-d”, with an overpowering urge to totally merge and be consumed by G-dliness. (This is another reason why it is called “fire”, since fire is consuming.) G-d responds to this withdrawal on the part of man below, by withdrawing the *Ohr Ein Sof* (The Infinite Light) from all levels of the created worlds. However, this is contrary to the ultimate intention of G-d’s upper desire, which is that there be a dwelling place for G-d below, in this world. For this reason there must be a “*Shoov*” - A Return, after the “*Ratzot*” of running towards G-d. This return comes about through the next level of Divine service, which is the revelation of the *Yechidah*, the singular essence of the soul. This level of the soul is completely and totally bound up with G-d and is indistinguishable from Him (as explained in Part One in regard to the level of *Yachid*).

When this level of the soul is revealed, the person “shares” the same essential desire (*Keter*) with G-d (for he is totally bound with Him). He, therefore, likewise desires that there be a dwelling place for G-d in this world. G-d responds to the “*Shm*” (Return) of the *Yechidah* as well. He causes the *Ohr Ein Sof* (The Infinite Light) to become invested within all levels of the created worlds, thus revealing G-dliness in all worlds, and thus fulfilling the upper intent and desire in Creation. (This is the opposite result of the previous level in which the person desires to withdraw from his own existence, thus bringing about the withdrawal of G-dliness from the created worlds.) This is the meaning of the statement in the Mishnah, “Nullify your desire before His desire”.

## -The Knowledge of G-d-

This level is a pure essential desire to fulfill the will of the Master of the Universe, at all times, in a revealed way. In other words, his very essence, which is literally one with G-d, becomes revealed constantly, and is not just there in an external encompassing way. An example of this is that when a person is involved in saving his own life from death, his very essence becomes revealed and his entire being becomes fully invested in it. Moreover, when this happens he has no self-awareness at all, but is completely invested in this alone. Likewise, on this level of pure desire, his very essence, his entire being, becomes revealed and engrossed in the service of G-d, and there is no awareness of self whatsoever. One who reaches this level does not fall from it, for it endures forever.

### -3:11-

From all the above we understand that there are five general levels of the arousal of the mind and heart which result from the *Hitbonenut*-contemplation of G-dliness. These correspond to the five levels of the soul, *Nefesh*, *Ruach*, *Neshama*, *Chayah* and *Yechidah*. The level of *Nefesh* is the resolve and commitment that relates to action only and is called “Cold Thought”. Here he acknowledges and submits to the truth of the G-dly matters he has learned. The second level, *Ruach*, is the “Good Thought” in which he feels that G-dliness is directly relevant to him. Because of this there is a greater vitality to his service of G-d than the previous level. The third level, *Neshamah*, is the “Natural Love and Fear of G-d”. This is when the intellect actually causes great emotional excitement in the heart (but only from the *Tamtzit* – The Final Essential Conclusion). About this level it is stated, “*Binah Libab, OoBa HaLev Mevin* – *Binah* is the heart, for through it the heart understands”. The next level is the revelation of the *Chayah*. This is called “Intellectual Love and Fear of G-d”. Here his entire being is involved and engrossed in matters of G-dliness and the excitement of his heart expands his intellectual capacities, literally. This is when he grasps the *Omek Hamoosag* (The Depth of Comprehension) to the point that he despises anything short of G-d Himself and yearns to merge and be consumed by G-dliness. The next level is the revelation of the *Yechidah*. This is the simple essential desire to fulfill the will of G-d, which is completely above the rational intellect, for desire is above reason, as is known. On this level G-d’s will is **his** will.

### -3:12-

All the above levels are levels of the natural, animal soul, in that it too must be sublimated to G-d. This is called, “One who serves G-d with his body”, as compared to “One who serves G-d with his soul”. This is because the Divine soul is literally a G-dly force, since that is its very nature. Moreover, all the five levels of the Divine soul are in a constant state of Divine arousal, which is not related to physical arousal at all. In contrast, the above mentioned levels are levels of the physical arousal of the animal soul, which is physical.

Although it is caused by G-dly contemplation, the activation of the emotions and arousal of the animal soul is not the result of actual G-dliness. Rather, the emotions are completely physical in nature. This is because the animal soul is physical. In contrast, by nature, the

## -The Knowledge of G-d-

Divine soul is a G-dly being. Therefore its arousal is not physical at all. Nonetheless, it too may be invested in the physical brain and heart to spread forth and radiate within them. This too is on five levels. However, before we explain the five levels of arousal which stem from the Divine soul, we must first clearly understand the difference between the Divine soul and the animal soul.

(Clearly, the ultimate purpose is the arousal and revelation of the Divine soul. However, this is not to say that the arousal of the animal soul is not important. As mentioned earlier, one who has aroused his animal soul with love and fear of G-d, is certainly on the correct path, and is fulfilling the verse “with **all** your heart”. Nonetheless, the actual unification and cleaving to G-d and the revelation of G-dliness in one’s heart comes about specifically from the Divine soul.)

In order to understand the difference between the Divine soul and the animal soul, we must note a clearly observable phenomenon. It is observable that when a Jew hears concepts of G-dliness (i.e. Chassidus), his intellect becomes greatly aroused by it. This effect is not merely because of the depth of the concepts, for there are many concepts and fields of study which are deep and broad. Furthermore, we clearly observe that some will become more aroused upon hearing the very same teachings of Chassidus than others. (This is to say that some will **actually** become aroused while others will simply be forced to acknowledge the truth of Chassidus. However, it will not necessarily affect them personally.)

Now at first glance, it could be said that one person has invested himself to a greater degree into the study of Chassidus, putting greater effort into it, thus reaping greater results, while the other has not. However, in truth, this is not so, for it is possible that a person could toil in the service of the mind and heart and have the fear of G-d embedded in his heart, and yet not have a “talent” for Chassidus. (This matter is clear to all those who have toiled and faced this challenge in their Divine service.) Now, if this is the case, it cannot be said that Chassidus is solely dependant on toil. Rather, this comes from the G-dly power of his Divine soul, whose excitement is a G-dly excitement. This means that his Divine soul becomes aroused specifically by the G-dliness invested in the concept. Therefore, when he hears a G-dly concept of Chassidus, his Divine soul becomes aroused by the G-dliness invested in it. This is because the *Yechidah* level of his soul is completely G-dly and bound to G-d. It, therefore, is drawn out and shines forth when he hears the words of the living G-d, i.e. Chassidus. (This explains why he is aroused specifically by Chassidus as opposed to mundane matters or concepts.)

However, there are various degrees of arousal depending on how the light of the *Yechidah* becomes invested within the lower levels of the soul (*Nefesh*, *Ruach* and *Neshamah*). Some people will have a certain level of Divine excitement because only their *Nefesh* is in a revealed state and the *Yechidah* is invested within it. Others will have a greater degree of Divine excitement because their *Ruach* is in a revealed state and the *Yechidah* is invested within it. This is because here, the *Yechidah* shines through a higher, more refined garment. Therefore there is a greater degree of revelation. (This explains why two people who have learned and comprehended the very same concept will have different degrees of arousal. This is because of the various degrees of revelation depending on the different sources of their souls. Someone who has a *Neshamah* from the world of *Briyah*, for instance, will have a much greater arousal and revelation than someone who has a *Nefesh* from the world of *Asiyah*.)

## -The Knowledge of G-d-

This is true even if the one who has a *Neshamah* from *Briyah* has not developed his intellect to the same degree as the one who has a *Nefesh* from *Asiyah*.)

Let us now understand the difference between the arousal of the Divine soul and the arousal of the animal soul. The main difference is as follows: Although the Divine soul is aroused through comprehension too, nonetheless, its arousal comes about specifically because of the G-dliness invested in the comprehension, rather than the comprehension itself. This is because the Divine soul grasps the G-dliness itself. However, since it is not at all comparable to the Divine soul, the animal soul is aroused mainly through tangible, concrete comprehension. Even though the animal soul too becomes aroused from the G-dliness of the comprehension, (for we see that he would not become excited from other mundane concepts or matters) nonetheless, this arousal is not the result of the G-dliness itself. Rather, it comes through the “garments” of explanations and comprehensions which conceal the essential G-dly light itself. This is called the garment of *Nogah*, as explained in Part One.

The reason the animal soul can only access G-dliness through the garment of *Nogah* and not through the essential light of G-dliness, is because the source of the animal soul is *Nogah*. (This is to say that its source is from the external garments, in contrast to the Divine soul whose source is the essential light of G-d.) Furthermore, the garment of *Nogah*, which is the source of the animal soul, is made up of an admixture of good and evil. (As explained in Part One the “allegory” or garment of the *Chashmal* can be either concealing or revealing. Furthermore, the allegory brings out the concept in the way of “somethingness”. This somethingness is the source of evil. It is for this reason that anything which has its source in *Nogah* may be utilized for either good or evil. For example, the souls of true converts to Judaism have their source in *Nogah*. Because of this they are drawn to Judaism and may convert, thus entering the domain of the holy. On the other hand, since they have free choice, they are not compelled by their nature to do so and may choose to stay in the domain of the unholy.) As explained, it is the “somethingness” of the comprehension of Divine concepts that the animal soul adheres to and becomes aroused by. In contrast, the Divine soul receives and becomes aroused by the “nothingness” of the concept, i.e. by the G-dliness in it.

In order to understand the essential difference between the excitement of the Divine soul and the excitement of the animal soul, we must first explain another phenomenon. It is possible for two people to hear and comprehend the same G-dly concept and have totally different reactions to it. One person may be aroused by the great expansiveness of his teacher’s explanations. This is to say that his excitement comes in reaction to the breadth and length of the explanations. Because of this his arousal comes only after he receives the explanations. On the other hand, another person may become aroused immediately from the G-dliness of the concept. Because he is sensitive to the essential G-dly light invested within it, (which includes the entire concept), he will be able to bring out the entire explanation himself, even before he hears it all. This is because he connects to the inner G-dly intention of the teacher’s words. He grasps the inner essential G-dliness of the concept. As a result, the length, breadth and depth of the explanation come automatically into his mind.

(Now, some may delude themselves to believe that they do not have the expansion of the length, breadth and depth of the concept because since they are aroused by the inner

## -The Knowledge of G-d-

essential G-dliness, they experience a Divine arousal which is above grasp and comprehension. However, actually, this is not G-dly excitement at all, but rather false delusions that come from the power of their imagination. They delude themselves to think that they experience that which is beyond comprehension. Actually, they fall into one of the above mentioned categories of people who are suffering from false imaginations and delusions. Not only is their experience not “above” comprehension, it is below it. This will be explained later.)

The gauge for knowing if he is having true G-dly excitement is if he is analyzing and clarifying all the details of the explanation, all the particulars of the “therefore”, and is delving ever deeper into the depth of the concept (*Omek Hamoosag*) which arises from all the details of the explanations and allegories. It is specifically from this that he will come to the length, width and depth of understanding one thing from another, with a great breadth, more than double and quadruple the information given to him by his teacher or which he learned from books. (This is because he has grasped the very essence and G-dliness of the concept itself – the *Omek Hamoosag*, and has toiled to plumb its depths, which brings about new insights from the *heyulie* state into tangible revelation.)

In contrast, for the first person, who only grasps the external explanations, without the inner *heyulie* essence and G-dliness, the concepts remain as they are in his mind. He will not experience an explosion of insight and understanding of greater and greater depths into the concept. Rather, he will remain with the external explanations as they were given to him. Moreover, these explanations will not be “alive” for him and will therefore become abbreviated in his mind. He will only remember bits and pieces or only the “main points”, but will forget the entire length and breadth of the explanations. After some time he may even come to forget this as well. Even what he does remember, will only be in a completely external way. Even if he does remember the general explanation, because he has reviewed it many times, it, nonetheless, will be lifeless and devoid of G-dliness. He will remember it in the same way he remembers other mundane matters of the world. This is because he has not felt the G-dly light and vitality invested in the concept at all.

(Now, there are those who err and become excited by the “therefore” of the concept. They mistakenly believe that they have already grasped the actual G-dliness of the concept. Because of this, they reject the full explanation of the concept and cannot bear to hear it. This too is a grave error for they have not grasped the essential G-dliness at all. Rather, this excitement comes about from the nature embedded in the Divine soul of every Jew, to become aroused by matters of G-dliness, even without reason. This comes from the lowest level of the lowest level of the Divine soul (the *Nefesh*) as will be explained shortly.)

Now, the actual sensitivity and feeling for the G-dliness of the concept, is a sensitivity to the *Chassidus* of the concept. In other words, this is the essential *heyulie* of the *Omek Hamoosag* (The essential depth of the concept). This is the very essence of the concept from which all the explanations are born. It is analogous to the essence of a beverage, for example. From this small quantity of essence many drinks may be prepared. This is called the “simple matter (*Chomer Pasboot*) or *heyulie* matter. This aspect of the “depth of the concept” was explained earlier in the explanation of the *Omek Hamoosag* (The essential depth of the concept). Furthermore, there can be different levels of depths, as mentioned before, so that

## -The Knowledge of G-d-

one person may grasp a “shallow” depth and have a certain level of grasp and revelation, while another person may have a grasp on an entirely different level of depth.

A person may even reach into the greatest of depths, the *Omek Rom* (The Depth of the Heights). Such a person will have full awareness of G-dliness. This is the level of a true *Tzaddik*. (In other words, not only has he attached his “river” to the “spring”, but to the very “aquifer” itself. He is, therefore, capable of drawing from there.) This grasp of the G-dliness of the concept is called the “sense of the *Chassidus*” (*Choosh HaChassidus*). (It must be further pointed out that the “*Chassidus*” of the concept exists in every field and level of Torah, even in the revealed levels of Torah. Furthermore, it is the very essence of all existence. However, since it is more readily revealed and available in some matters of Torah than in others, the beginner should stick to the explanations of the Order of Creation (*Seder Hishtalsbelut*), which constitute the underpinnings of all existence. If he does this, and contemplates them to understand their depth, the G-dliness of other areas of Torah will **automatically** become apparent.)

The sign for whether or not a person has grasped the G-dliness of the concept is if all the details of his understanding of it are drawn to one general point and all the particulars unify in this one essential point. (This is the aspect of Truth, in which the beginning middle and end are all bound up with each other, as explained in Part One.) Another sign for this is if through his grasp of these teachings he understands deep and hidden matters, such as having deep insights in Torah, the hidden reasons for the commandments, or the profound meanings of the holy words of the prayers. This is a sign that he is aware of the G-dly aspect of the concept, which is the *Chassidus* of the concept, as the sages stated that, “He who learns Torah *Lishmah* (Selflessly, for its own sake), merits many things and becomes like an overflowing spring”.

This is because through learning Torah *Lishmah*, the Infinite Light invested in the Torah shines forth. In contrast, one who does not learn Torah *Lishmah* only grasps the external explanations themselves, rather than the G-dly light invested in them. His comprehension is therefore limited. This is analogous to a river which is connected to the spring, as opposed to a river which is not. The one which is connected will always have fresh water drawn into it. In contrast, the river which is disconnected will become parched and dry. Likewise, the awareness of the G-dliness of the Torah is similar to a river which is connected to the spring. It will never dry up. On the contrary there will always be a constant flow of new living waters.

From the above, we understand the vast difference between the excitement that comes about from the explanation of the concept as opposed to the excitement which comes about from the G-dliness invested in it. Likewise, there is a vast difference between the arousal of the Divine soul as opposed to the excitement of the animal soul. However, the excitement and comprehension of the animal soul is a “garment” for the excitement of the Divine soul, and covers and conceals it. So too, the desire and pleasure of the animal soul (when properly aligned with G-dliness through the above mentioned five levels) is a “garment” for the desire and pleasure of the Divine soul. (However, the difference between them is like the difference between the physical pleasure of comprehending a physical phenomenon and the pleasure of the souls in *Gan Eden* (Spiritual Paradise). Of course, there is no comparison between the two.

## -The Knowledge of G-d-

The main reason for this is that the source of the Divine soul is in the “Lights” (*Orot*), whereas the source of the animal soul is in the external shells (*Kelipot*). Therefore, the animal soul can only access divinity through a *Mashach* (A screen) as explained in Part One. In contrast, the Divine soul accesses G-dliness directly. Nonetheless, all ten powers of the Divine soul become invested within the ten powers of the animal soul. This is to say that the pleasure of the Divine soul becomes invested in the pleasure of the animal soul, the desire of the Divine soul becomes invested in the desire of the animal soul, the intellect in the intellect and the emotions in the emotions etc. Therefore, the *Binah* of the Divine soul is invested in the comprehension of the natural animal soul (The *Binah* of the animal soul).

This being the case, in the excitement and arousal of the animal soul through Divine contemplation and comprehension, is invested the excitement of the Divine soul from its *Binah*. However as explained before, the difference between them is like the difference between the light of the ray of G-dliness itself and the light as it is seen through a *Masach* (Screen). Nonetheless, from the above it is apparent that the physical and tangible comprehension of the animal soul brings revelation to the Divine soul and that they are literally intertwined and interdependent. Therefore, the sublimation of one’s self to the G-dly “nothingness” will, literally, be commensurate to his comprehension and understanding in a way of “somethingness”. If he is missing the one, it is a sign that he is missing the other as well. In other words, if he “comprehends” but has a lacking in his sublimation to G-d, this is a clear sign that he is lacking in comprehension as well and that he has not truly grasped anything at all.

The opposite is also true, if he does not have the comprehension but “feels” that he is sublimated to G-d, he is deluding himself and he has real no sublimation to G-d at all. Only when there is true comprehension on the part of the animal soul (in the manner explained above, to the very essence of the concept through deep contemplation and study), can there be a revelation of the true sublimation of the G-dly soul to its source in G-d, as well. Because the two are interdependent, the one cannot be found without the other.

From the above we understand that the excitement of the Divine soul is beyond comparison to the excitement of the comprehension of the animal soul. This is because the nature of the Divine soul is that it is literally a G-dly and spiritual being. The excitement of the animal soul is completely physical by nature, whereas the excitement of the Divine soul, is spiritual and Divine. The animal soul becomes aroused by physical matters because it, itself, is physical. On the other hand, the Divine soul becomes excited from matters of G-dliness, because that is its source. Every aspect of the Divine soul is only spiritual by nature. Therefore, the Divine soul certainly takes no pleasure from the physical matters of this world and is totally removed from them.

(Similarly, it is very difficult for the animal soul to become aroused regarding matters of G-dliness. It requires great toil and effort. Actually, the only reason it is possible for the animal soul to be aroused in matters of G-dliness at all, is because it is derived from *Kelipat Nogah* (The shining shell) which has some good (G-dliness) in it, as explained in Part One.) We see that there is a vast difference between the arousal of the Divine soul and the animal soul. (As explained above, the Divine soul is invested within the animal soul like a garment. Actually, the only reason these two opposites can relate to each other altogether is because

## -The Knowledge of G-d-

G-d desires it. By nature they are incompatible. The only reason the Divine soul is invested within the animal is to purify and uplift it.)

### -3:13-

From the above it is clear that there are three general levels of comprehension of G-dliness and that there are three ways of excitement and arousal which result from comprehension:

- 1) The first level is when a person becomes aroused and excited by the greatness of the explanation. Although he is aroused from the G-dliness vested in the comprehension, it, nonetheless, comes about specifically through the light of the G-dly concept as it shines through the explanation. He cannot become aroused by the essential G-dliness of the concept before he hears the entire explanation. The arousal comes mainly from the explanation itself. He only becomes aroused when he realizes the “Therefore” after receiving the entire explanation and only experiences the G-dliness through the explanation.
- 2) The second level is when he becomes aroused by the essential G-dliness of the concept itself. Since this is the source of his arousal, as soon as he hears and “senses” the G-dliness of the matter, even before he receives the entire length and breadth of the explanation, he will become aroused. This is because he sees and grasps the truth and essential G-dliness of the concept, how it is in essence, just by hearing the short introductory remarks. Because of this, he will be able to expound on it with great breadth and length, of his own accord.
- 3) The third level is an even higher level. In the second level he grasps the G-dliness as it is invested and thus limited within the brief words of his teacher (before the length of the whole explanation). However, in this third level, because he can see the essential G-dliness, as it is, even before being invested and limited in words, he can see the very essence of the matter. He is, therefore, able to bring out new insights without limit. He has grasped the *beyulie* essence, the very G-dliness itself, before it takes on any limitations whatsoever.) However, the previous level and this level are generally interdependent. This is because when one grasps the essence of the concept as it is limited in the essential point of the concept (as in the previous level), he will come to see the essence of the G-dly matter itself, as it is in its unlimited *beyulie* state. Because of this he will be capable of bringing out the full explanation. (The difference between these two levels is like the difference between a *Chacham* and a *Navon*. This was explained in Part Two in regard to, “Be understanding with wisdom and wise in understanding”.)

### -3:14-

- 1) The first level of excitement is the arousal of the Divine soul as it is invested within the animal soul. This is called the “external man” of the “*Tzelem Adam* (The form of man)”. This arousal of the Divine soul causes an excitement of the animal soul too, and corresponds to the first general level of the arousal of the animal soul, as mentioned above, in which a person becomes aroused by the G-dliness vested in the length of the explanation of the creation of all the worlds from the G-dly “nothingness”, which brings them into existence

## -The Knowledge of G-d-

(as explained in Part One). The more he delves and contemplates into the particulars of this matter, the more he becomes aroused. Nonetheless, he does not sense and feel the essence of the created.

2) The second level of excitement is the excitement of the Divine soul itself, as it spreads forth into the body. This means to say that unlike the above level, it is a ray of the Divine soul itself which does not become invested in the body, but shines forth, as it is. This is called the “intermediary man” of the *Tzelem*. This arousal comes about because he sees the essence of the G-dly light which is invested in the general point of the concept, and corresponds to the second general level of the arousal of the animal soul, as explained above. This means that he sees the essence of the G-dly light which brings about the entire chaining down of the worlds, in his mind’s eye. This level becomes revealed after he has grasped the entire order of creation (*Seder Hishtalshehut*) in a way of comprehension, with all of its details, and when they are all focused on one general intent and point. It is then that the essential truth of the *heyulie* nothingness of the created becomes revealed. Those who have attained these two levels are called, “those who serve G-d with their bodies”.

3) The third level of excitement is the essential arousal and excitement of the Divine soul itself, as it becomes revealed. (This means the whole of the Divine soul, not just a ray from it.) This comes about when he grasps and sees the aspect of the true nothingness itself. In other words, the created “nothingness” becomes completely nullified and sublimated to the Creator, who is the “True Something”. This brings about a limitless arousal and excitement of the soul that ceaselessly rises from level to level (As explained above, that he experiences new insights ceaselessly). Furthermore, since this arousal is essential, his entire being, not just a portion of his soul, becomes aroused towards G-d, who is the “True Something”. This causes his animal soul to also be completely moved and aroused, to the point that he no longer has any connection to matters of this world. He is drawn after G-d with “**All** his heart”. Those who have attained this level are called “those who serve G-d with their souls”. This level is the ultimate intent of the study of *Chassidus*, and its entire methodology.

## -3:15-

We will now explain the various levels of the Divine soul.

The lowest level of the Divine soul is similar to the level mentioned earlier in the animal soul of one who does not actually desire G-dliness but rather desires pleasure. Likewise, in the Divine soul there is a level which is not considered to actually be part of the five levels of the soul, but is, rather, the lowest level of the lowest level of the Divine soul. This is called *Nefesh* of *Nefesh*, or “*Katnut D’Nefesh* (The Immature state of *Nefesh*).

Let us now understand what exactly this level is. Certainly, the fulfillment of the 248 positive and 365 negative commandments is dependant on free choice. This is the case for every Jew, whether he is on the highest or the lowest of spiritual levels. Moreover, the choices he makes depend on his level of Divine service, i.e. whether he has aroused a level of love and fear of G-d within himself or not. However, regardless of his spiritual attainment or lack thereof, every Jew is drawn to desist from the negative commandments and to fulfill the positive commandments, by the very nature of his Divine soul. In this all Jews are equal.

## -The Knowledge of G-d-

This means that by nature a Jew does not wish to violate Sabbath observance, to engage in idolatry, or to commit severe transgressions such as murder, adultery, incest and the like, G-d forbid. Likewise, in regard to the positive commandments such as eating *Matzah* on Passover, performing the commandments of *Teffilin and Tzitzit* etc., even the simplest Jews who lack all knowledge in Torah have a natural disposition and inclination to do them, without any prior thought or contemplation.

The reason a Jew is drawn to the *Mitzvot* (Commandments) is, specifically, because of his essential Jewishness (The Divine soul). Now, though there may be many who take leniencies when it comes to fulfilling of the positive commandments, this is only because of the evil in their animal souls which overpowers the nature of the Divine soul. However, the nature of the Divine soul is the diametric opposite of the animal soul. Just as the animal soul is drawn to physical pleasure, so is the Divine soul drawn to fulfill the commandments of G-d. Because G-dliness is its pleasure, the Divine soul detests evil, which is the antithesis of G-dliness.

Now, when a person is **naturally** detests evil and is drawn to matters of G-dliness, **as they relate to action**, this is the lowest level of the lowest level of the Divine soul. Actually, this level is not actually considered to be part of Divine service at all. However, in this generation it is very rare to even find a person who has this level of the Divine soul revealed. If there is anyone who is similar to this at all, it is only a tiny ray or spark of this level which is revealed in him. (In other words, in our generation it is almost impossible to find an individual who **by nature** detests the physical pleasures of this world and is **naturally** drawn to fulfill the commandments. Nonetheless, in every Jew, even in our generation, there is still a spark of a spark of a spark of the Divine soul. However, this spark does not necessarily even draw a person to fulfill the commandments. All that it does is keep him from divesting himself of his “Jewishness” altogether and converting to another religion, G-d forbid.

This may be observed in the Reformed or Conservative Jews, and all other so called, “forms of Judaism” being espoused today. There is not even an ounce of Truth or G-dliness in their “religion”. The entire “religion” only revolves around their own personal “comfort levels” and desires, and has nothing at all to do with G-d. Nevertheless, though their “Religion” has nothing at all to do with true Judaism as defined by G-d in His Torah, they still feel an inner need to identify themselves as Jews. Why is this so? It is only because of their inner essential nature, that tiny spark of a spark of the Divine soul which remains within them.

### -3:16-

1) The first level, the *Nefesh* of the Divine soul, is the natural pull and love for the commandments of G-d, and the natural disdain for evil and any breach of the negative commandments. This level of the Divine soul is invested within the first level of arousal of the animal soul, called “cold thought”, which, as explained above, is the thought to desist from evil and to fulfill the commandments, but only in relation to action.

2) The second more internal level, is the *Ruach* of the Divine soul. This level corresponds to the second level of the animal soul, which is the excitement and arousal of a “good

## -The Knowledge of G-d-

thought”. Because there is a personal involvement and attachment of the Divine soul to its Father in Heaven he desires to fulfill the commandments. Here, his intent is not merely to fulfill the *Mitzvot* in action, but to come close to his Father in Heaven, in the manner that a small child follows his father and never wants to be separated from him. (This level can be seen in converts and returnees who are personally “moved” from their “place” of evil by a great longing and desire to come close to G-d. This is what motivates them to begin fulfilling the commandments or convert to Judaism.)

3) The third level, which is higher than the previous two, is the essential arousal of the aspect of the *Neshamah* of the Divine soul. This corresponds to the third level of the animal soul, mentioned above, in which his heart of flesh actually becomes aroused in a felt way, with great passion and desire for G-dliness. In the Divine soul, this is the essential arousal of the heart of flesh through the grasp of the G-dliness **itself**, which is invested in the comprehension of the animal soul. (However, as explained above, in the animal soul the excitement is specifically from the *Tamtzit* (The final essential conclusion), rather than the *Omek HaMoosag* (The Depth of comprehension)

Furthermore, as explained, although his physical heart of flesh is aroused and becomes excited, he is not aware of it whatsoever. This is like one who is filled with either joy or bitterness from G-dliness, and bursts into song, from the very depths of his heart, with great arousal but without awareness of self at all. (The example given above was like one who wins the lottery, or hears bad news etc.) This level is the beginning of actual revelation of G-dliness in the heart. It is stated about this level, “*Kol HaNeshamah TeHallel Y’ab*” (The entire soul praises G-d). As explained earlier, the letters *Yud* and *Heb* refer to *Chochmah* and *Binah*. This level is how the intellect comes down into the heart to arouse an excitement toward G-d. (This is in contrast to the next level, where the heart goes up to arouse and expand the intellect.)

4) The fourth level, the level of *Chayah* is when the depth of his heart and mind become completely involved and occupied with the matter of G-dliness. His entire being, to his very soul, is completely absorbed in the matter. Because of this, the externality of his heart does not become excited as in the above levels, but rather, the essential point of his heart is engrossed in the G-dly matter under contemplation. This level is called “Intellectual Love and Fear” in which the intellect itself becomes excited and aroused by the *Omek Hamoosag* (Depth of comprehension) and not just from the *Tamtzit* (The final essential conclusion). Here too, he is not aware of self at all, and, certainly, this level of arousal comes suddenly and automatically (as a result of his toil). Now, there are two general levels in this (because there are two levels of *Chochmah*).

A) The first level is when he grasps the *Omek Hamoosag* (Depth of comprehension), which is the “drop” of *Chochmah* that flashes into *Binah*. He grasps the *heyulie* of this essential point itself, in his comprehension. This is the level of *Chochmah* as it comes into *Binah*. When one grasps this level, his amazement and consciousness is of how everything is literally as nothing before G-d. (This means that *Binah* is sublimated to *Chochmah*.)

B) The second level is how *Chochmah* is within itself. This is how *Chochmah* itself is sublimated to the nothingness of *Keter*, as stated, “*Chochmah* is found from nothingness”. At this level, a person literally sees G-dliness itself and the Truth of existence, that there is

## -The Knowledge of G-d-

nothing besides G-d. This causes a total sublimation of his very existence as an automatic result of “seeing” the Truth of G-d’s existence as the “True something”. (The difference between these two levels is the difference between how *Chochmah* comes downward as opposed to how *Chochmah* relates upward.)

5) The fifth level is the aspect of the simple and essential *Yechidah* of the soul itself. This is a simple and essential pleasure which is higher than the aspect of a composite pleasure. For this reason it is even higher than the *Koach HaMaskil* (The power of conceptualization of *Chochmah*) of the previous level. (This is as explained in Part One regarding the difference between the inner *Keter* of *Atzilut*, which is above division into three lines, and the *Chochmah* of *Keter*, which is called the “hidden reasoning” or the *Koach HaMaskil* etc.) Therefore, this simple essential pleasure causes the soul to become completely and totally included in the essence of G-d (like the aspect of *Yachid*).

This desire is similar to the “Simple Essential Desire” (*Ratzon HaPasboot B’Atzmooto*), in which all other desires are so included in it and nullified to it, that it cannot even be defined as a “general desire” (as explained in Part One regarding the Infinite Light-*Ohr Ein Sof*, before *Tzimtzum*.) An example of this is that when one is involved in rescuing his own life from death, the essential point and desire of the essence of his soul, is aroused and touches his very essence. Therefore, all the desires which spread forth from the essence toward something separate from him, such as the love of money or the love of his wife and even of his children, become, literally, like nothing compared to his desire for self preservation. This is the arousal of the entire essence of his being. When this level of his being is aroused, there does not remain anything left to his awareness of self at all.

At times this level shines forth in every Jew. During the day of Shabbat this level shines forth in an encompassing way. It is then called “the additional soul of Shabbat”. Likewise, when one gives up his life for the sanctification of G-d’s name, this power shines forth as well in a revealed way. In such a case, rather than to be forcibly converted to a different religion, he desires to die and lose his physical life, in order to save the life of his soul, which is his true life.

In *Tzaddikim Gemurim* (Perfectly Righteous People) this level of the soul shines forth at all times, even during the week days, with an essential pleasure in G-d. In true returnees to G-d (*Baalei Teshuva*), this level of the soul shines in the same way as with those who give up their lives to sanctify G-d name. The reason for this is because a true *Baal Teshuva* is so disgusted with his physical life that he wants to separate himself from it. This is because he feels adversity in the physical. This is to say that he feels the concealment of G-dliness his physical life, with every fiber of his being. Because of this his soul can literally leave him, like the soul of R’ Eliezer Ben Dordiyah whose soul left him through weeping.

From all the above, we understand that there is actually an advantage in the arousal of the animal soul, over and above the arousal of the Divine soul. This is because the arousal of the animal soul comes about, specifically, through toil and effort in the contemplation of G-dliness, on the part of man below. This leaves a lasting impression and effect on man. In contrast, the arousal of the Divine soul may be initiated from G-d above. This may occur at special times to awaken us to repentance, such as on the day of Yom Kippur etc. Because of this, the effect is not necessarily long lasting. This may be understood from the generation

## -The Knowledge of G-d-

that left Egypt. The Jewish People experienced many revelations from above. Many miracles occurred for them. Nonetheless, immediately after receiving the Torah at Mount Sinai, they sinned with the sin of golden calf.

However, in our generation (Which is the generation which will experience the true and complete redemption through our righteous Moshiach), the effort is from below, on the part of man. This will bring about a reciprocal response of influence and assistance from G-d above. Therefore, **this** redemption will be an everlasting redemption which will not be followed by further exiles.

Moreover, as explained above, the Divine soul is naturally drawn towards G-d. In contrast, the animal soul is naturally drawn towards physical pleasures. This being the case, one who has overturned his animal soul and has aroused it to be focused solely on G-d, has accomplished an infinitely greater wonder than focusing the Divine soul on G-d, since the Divine soul is naturally drawn to G-d anyway. Furthermore, as is known, the animal soul is actually stronger than the Divine soul. This is because its source is in the essential desires of *Tohu*. Therefore it comes from a higher source than the Divine soul, whose source is in *Atzilut (Tikkun)*. This being the case, it is an infinitely greater accomplishment to transform the animal soul and devote it to G-d. G-d derives great pleasure and delight from this.

Specifically, because of this there will not be further exiles, because the animal soul itself will be transformed and focused toward G-d. This will be brought about specifically through *Hitbonenut* (Contemplation), since the only reason one sins altogether is because he is lacking awareness of G-d. The only reason he is lacking awareness of G-d is because he does not contemplate. This is as stated in Isaiah, “An ox knows his master, a donkey knows his masters trough, but Israel does not know, my nation does not contemplate (*Hitbonan*)”. The following verse immediately states, “Woe, a sinful nation, a people laden with iniquity etc.” In other words, the automatic effect and result of lack of contemplation is sin. Obviously, the automatic result of contemplation is that Israel **will** know their Master. This, in turn, will bring about destruction of evil and the immediate arrival of our righteous King Moshiach, with the true and complete redemption, immediately.